



## **THE ROLE OF COORDINATED RESPONSE IN THE PERMANENCE OF ISLAMIC ARCHITECTURE**

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### **ABSTRACT**

Islamic architecture has been characterized by timelessness and eternity, due to the property of flexibility and the possibility of physical formation in different methods, while preserving its sanctity and this is represented by engineering and the orientation towards the kiblah clearly and explicitly. The research proposed the coordinated response process, which is a biological process, that the organism shows when exposed to external influences to maintain a balance that guarantees it to continue life in two ways: The first is that the cell changes its shape while preserving its function, or changes its functional effectiveness by upgrading or weakening in its efficiency, but it maintains its form, and each of them was discussed in Islamic architecture, by defining the research problem “The lack of knowledge about the patterns of coordinated response adopted by Islamic architecture, which made it a continuous architecture with its characteristics and identity across time and space” and building a conceptual framework about the role of the concept in Islamic architecture, where two groups of architecture products were identified, a group It was represented by the selection of Islamic buildings with a historical dimension that have preserved their shapes over time while updating their functions, and other contemporary buildings in various shapes, but appear with one function, which is the religious function, for the purpose of investigating the patterns of coordinated response in them. The conclusion, Islamic architecture is based on multiple levels of a coordinated response with balance and moderation, which appear at levels of relativity, as it appears strong on one level and medium on another level. This makes it possesses permanence, both formally and intellectually.

**KEYWORDS:** Islamic architecture - coordinated response - permanence - flexibility - fixed and variable – multifunctionality.

## 1. INTRODUCTION

Islamic architecture is characterized by its formal and intellectual (religious) continuity over time, due to the permanence of its thought. The research presents an approach between it and the concept of coordinated response as a process that characterizes the organism in how to perpetuate its operations according to the changing conditions, making it continuous with life on the one hand and bringing about partial changes on the formal level and gradually on the other hand. Therefore, Islamic architecture with its different dimensions has coordinated responses, but at different levels according to the dimension, that architecture is trying to prove. Some trends of Islamic architecture stressed the need to preserve the forms with a historical dimension, which were considered Islamic landmarks by introducing other activities to them without making fundamental changes to them and some of them by aspects Intellectual, especially religious, and its manifestation in different ways resulted in new and contemporary Islamic landmarks emphasizing the existence of the religious dimension, some of which are buildings that have lost their responses with petrification and neglect.

## 2. LITERATURE REVIEW

A coordinated response is a process that occurs for accommodating changes to the overall system, to maintain the permanence and continuity of life through the balance that must be achieved, and this will be investigated in Islamic architecture, to explore patterns based on coordinated responses to system change.

The coordinated response is to keep within a region of balance in the relationship of form to the religious function. The study (Ibadah) indicated that the functional flexibility of prayer led to the production of multiple forms of mosque architecture, and these results from the power of technology according to four design directions for the stability of the religious function by changing the form: abstraction, deconstruction, and imagination, conceptual. That is, the response appears according to the flexibility of the religious system that appears in multiple formal formulations, but studies indicate the need for the significance of the forms to be balanced with the significance of the religious system (Ibadah, 2016).

The study of (Nouby) indicated the flexibility of the formal system of Islamic mosques, as it is capable of responding to any other function and what gives the mosque its permanence over time, through three basic characteristics: simplicity and not complexity, restriction rather than absolute, compatibility and not contradiction with the urban environment of the city. The coordinated response appears at the level of the relationship of function to form, which gives

continuity of production over time through the proposed characteristics, and in a way that supports the flexibility of Islamic thought (Nouby, 2016).

Study (Eid) the flexibility of the formal system according to the religious and other secondary functions, and this flexibility is related to the temporal dimension in the continuity of formal changes through time, and it appears in the multiplicity of shapes and sizes, the multiplicity of styles and patterns. The multiplicity of models according to compatibility with the surrounding environment. The coordinated response appears at the level of the flexibility of religious functionalism in a way that supports the principle of formal pluralism, styles, and models (Eid, 2016).

(Donatella) study This study proposed coordination between the functions represented in how to create other secondary functions for the sacred buildings in addition to the basic functionality, but those new functions that were selected for the converted churches must be related to society, the coordinated response appears by preserving the building with the possibility of changing Or creating new functions for it, but in a way that does not affect its fixed formal connotations with the addition of superficial formal treatments according to the type of function created (Donatella, 2017).

The study of (Rashid) indicated the importance of the building responding to the activities intertwined with the religious function in a way that leads to achieving coordination between religious beliefs, social, economic and political structures and aesthetic dimensions, thus, generating either a hybrid or symbiotic architecture that includes Islamic values and local and regional characteristics, and here the response depends. On three levels: the level of religious-social functionalism according to the identity of the community, and second, the level of available technology and local architectural practices. Third: contextual influences that affect the formation of space and the formulation of Islamic elements. A coordinated response appears between the function that must correspond to changing needs on the one hand, and maintaining its presence within the building on the other, (Rashid, 2012).

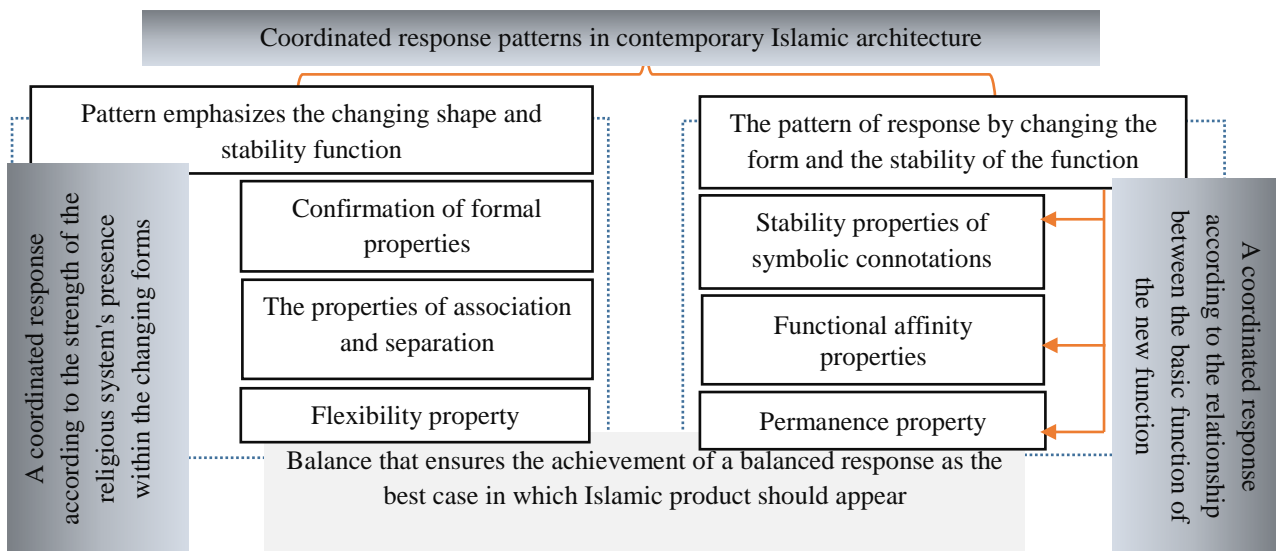
The study Al-Naeem, (2018) presented levels of response, which results from the collision of existing forms with a new legislative, technical or environmental situation, and then starting the process of adapting to new data, generating new forms and a reproductive response, which is represented by the new forms that enter an environment that has its regulatory and legislative framework It begins to bring about transformations and developments to result in new forms. Previous studies presented multiple levels of coordinated response according to the relationship

of form to function, where some studies indicated that the coordinated response was associated with form and others were associated with function (Al-Naeem, 2018).

- **Research hypothesis:** The research assumes that function constancy by changing the shape gives higher flexibility, while the constancy of the form by changing the function gives higher permanence.
- **Research problem:** The lack of knowledge about the patterns of coordinated response adopted by Islamic architecture, which made it a continuous architecture with its characteristics and identity across time and space.
- **The aim of the research:** to investigate patterns of coordinated response in the product of Islamic architecture

## 1. PATTERNS OF COORDINATED RESPONSE IN ISLAMIC ARCHITECTURE:

The conceptual presentation is according to the following structure, Fig. 1.



**Fig. 1. shows the structure adopted in diagnosing the coordinated response in the product of Islamic architecture. Source: the researchers.**

### a. The pattern of response by changing the form and the stability of the function:

This pattern looks at the belief system in terms of its presence as a dimension that defines Islamic architecture, and a starting point and reference for any intellectual and creative product, as it reflects the interaction between religious beliefs, customs, traditions and the surrounding environment in order to achieve intellectual consistency in the moral levels of Islamic production. In a manner that leads to a change in the final form in accordance with the changes

imposed by the influential factor, and distinguishes Islamic production from other architectural trends, the establishment of contemporary Islamic thought within this style is in accordance with a set of principles that look at the values determined by Islamic law Share'ah on the one hand and the influencing factors on the other hand, and with what Emphasizes the strength of meaning instead of fixed templates (Mahmoud, 2016) and this type also works on visual and structural attraction. The technology takes to reflect aesthetic dimensions (Teriitutea Quesnot, 2014). The presence of the religious function was associated with other function, where Al-Naeem referred to the so-called "architecture of the place and the moment" by making the mosque space with multiple functions. This plurality is supposed to make the prayer hall and its surroundings place not limited to specific functions but rather a place for people to gather (Al-Naeem, 2018). Islamic product is defined as a complex phenomenon of invisible (spatial-temporal) and ideological levels interacting with each other, with conditions of determinism or relativity, it possessed sufficient flexibility in responding to challenges according to every place and time (Klidar, 2020). Contemporary architectural thought has given priority to form as an embodied layer, despite the importance of its presence within the whole. The representation is indirect or ambiguous (Allahham, 2016, p.61). That is, this affects the levels of achieving the balance between both parties in relation to form and function. As important as, the form is with its complexities and ramifications, it must be an influential and strong presence that balances the presence of the power of form.

- **Flexibility property:** Contemporary trends looked at the ideological dimension by adhering to Islamic principles in exchange for not being restricted to them formally, and this is the result of the flexibility of Islamic principles. This appears in mosques that have shifted from a commitment to directionality, regularity, and high engineering, to the adoption of forms with spiritual dimensions that reflect the thought of Islamic architecture (Al-Obaidi, 2017: p. 182). That is, the formal flexibility for the purpose of reflecting a level of coordinated response is the necessity of accommodating changes within the limits of the balance between the mosque and the basic principle of the building is a mosque that has characteristics that move away from cases of excess and complexity (Rashid, 2012, p893).
- **Confirmation of formal properties:** Despite the morphological changes that appeared in contemporary mosques, they have maintained main properties, the most important of which are the geometric dimensions and through three basic principles: hierarchy of movement, spatial axes, and geometry, where commitment to them helps maintain orientation, focusing on centralization, The enhancement of privacy, and the intelligent alternation of forms

through the geometry of its reciter, directing the person to the direction of the qiblah and direction as an intellectual and spiritual dimension, which means that there is a state of response that coordinates between the (religious- spiritual) intellectual principle with the capabilities possessed by the forms that can appear at very high levels of complexity (Ghouchani, 2019).

- **The properties of association and separation:** the coordinated response appeared in that the forms are subject to change according to the alteration of circumstances entered but remain within the limits of partial association with the former on the one hand and separation from them on the other hand to reflect the state of development that the forms are going through, but the major change and separation from the previous case makes The coordinated response decreases because this reduces the equilibrium state that characterizes the output (Al-Naeem, 2018).
- b. **Mosques have had different architectural forms throughout history, but they are linked to a single origin.** These forms have been classified according to the characteristics of the elements they contain, their historical impact, and the different geographical, climatic, and cultural conditions that surround them (Atef, 2021). Also turned the products of Islamic architecture to landmarks because of the formal and spiritual value in addition to other values associated with cultural and social dimensions, they possessed permanence over time and its presence within the context of the outstanding city (Rashid, 2020). Among the main methods adopted in preserving the shape, the structural reinforcement and protection of the building from collapse, the re-design, that is, returning the building to the style of the era in which it arose, and glorifying the factors of the building's age, which means keeping the shape pure within the possible limits (Al-Mashhadani, 2013), therefore, the most important characteristics that achieve the degrees of coordinated response are presented:
- **The properties of permanence:** This characteristic appears with the power of time, which makes the Islamic product possess the power of temporal presence within its context, and becomes a historical landmark as an important part of the cultural heritage, due to its architectural value and gives an image of building techniques, so preserving it over the centuries is the responsibility of the community, to pass it on to future generations, by preserving the structural integrity of historic buildings and making a diagnosis of the building's current conditions based on historical observations, technological surveys (Al-Mashhadani, 2013).

- **Functional affinity properties:** Function is related to the concept of form, space, stability, and beauty of the building scale, so this shows clear effects on the space. Where the possibility of the form appears whenever it is able to accommodate different functions steadily and this is a result of the possibilities that the figure poses in absorbing the functional transitions that the production is going through, and the type of the function entered can affect the building, as some functions may lead to fundamental changes that make the building lose part. From its value and its role as an Islamic landmark, functional rapprochement preserves the shape of the building ([Ghafouri, 2020](#)).
- **Stability properties of symbolic connotations:** This is related to the fact that Islamic architecture is timeless, and this gives it the property of stability, by adopting the principle of recurring patterns that reflect the symbol of the infinite and timeless idea, based on the harmony observed in geometric patterns with the geometric arrangement, and this It is related to cosmic laws, trying to man to discover geometric patterns as a means to discover the supreme divine values ([HESAR, 2015, p.3804](#)).

**Table 1. Explain the vocabulary of the conceptual framework, Source: the researcher.**

Main Vocabulary		values			code			
<b>Consistently responding to shape and functional change</b>	Functional patterns	Fixed single function mode			A1			
		Multi-Function Mode						
		Complete change single function mode						
	Attendance levels and their relationship to the basic function input function	Retain the same function			A2			
		Balance between the main function and the input function						
		Complete loss of basic function						
	Response properties and effects	Stability of symbolic semantics	The association of functional change within the fixed form with the symbolic connotations of the building	high connection		A3		
				Medium connection				
				no connection				
		The fundamental preservation of the shape of the building	The degree of formal treatments approved for the purpose of accommodating multiple events	There are no treatments		A4		
				High form processing				
Influential relationship to functional change		The level of socio-cultural dimensions	level of environmental dimensions	weak effect	medium effect	high effect		
							level of the political dimension	A5
								A6
Functional Affinity		The convergence of the activities entered on the fixed form	Identical functional affinity			A8		
	Medium function affinity							
	There is no clear relationship							
permanence feature	The relationship of functional change to the permanence of Islamic buildings through time	The functional change supports the preservation of the building from neglect			A9			
		It depends on the type of function being entered						
		No link						
<b>Response to change of form and stability of function</b>	formal aggregation patterns	homogeneous formal grouping pattern			A10			
		Harmonious formal assembly style						
		Heterogeneous (hybrid) morphological grouping pattern						
	Flexibility	The degree of flexibility of	Flexibility to move within the maintenance of stable foundations		A11			



response characteristics		Islamic thought to appear in different forms	Flexibility linked to designer decisions	
			There is a clear separation between forms and the flexibility of Islamic thought	
	fixed morphological properties	Orientation towards the Kiblah	Orientation of the building completely towards the Kiblah	A12
			Directly direct a specific space	
			Adopting indirect routing	
	geometric properties		geometry at the level of the plan and facades	A13
			geometry at one level	
			Stay away from geometry	
	Approval levels of previous Islamic models		Adopting traditional Islamic styles directly	A14
			Partially adopt models	
			Islamic pattern fade away	
	The property of attachment and separation	The relationship of form and belief	perfect conjunction	A15
			Inseparability and partial separation	
			complete separation	
		The degree of preservation of the traditional elements (the dome and the minaret) as basic elements in mosques		full presence
	Partial attendance			
Her presence is voluntary within the form				

## 2. SAMPLE SELECTION CRITERIA:

Two types of Islamic buildings are selected, ancient and contemporary buildings, varying formally and in multiple contexts.

## 3. SAMPLES DESCRIPTION

- **The group of old Islamic buildings are:** Hagia Sophia Church, Cordoba Mosque, Sultan Hassan Mosque in Cairo, Seville Mosque in Spain.

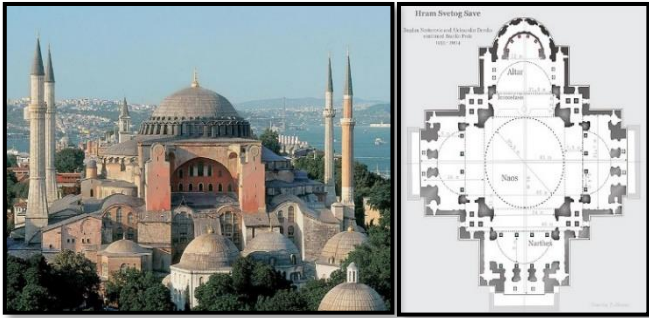


Fig. 2. The church of Hagia Sophia.

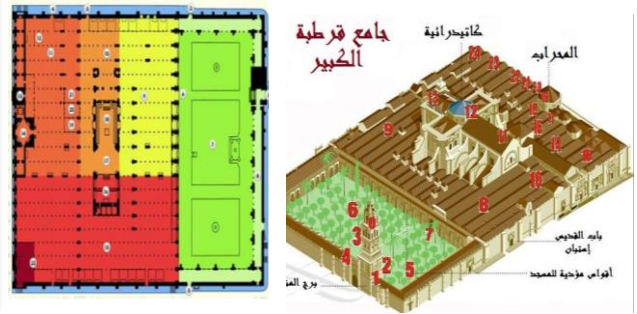


Fig. 3. Katdariah-Cordoba Mosque.

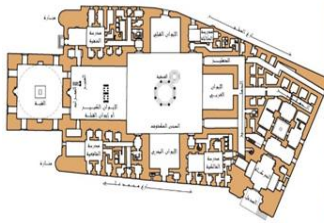


Fig. 4. The Sultan Hassan School and Mosque in Cairo.

Source: <https://byarchlens.com>



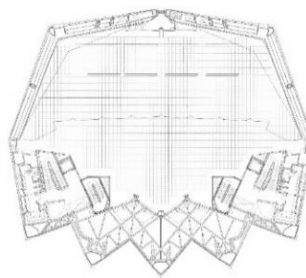
Fig. 5. Seville Mosque in Spain Source.

<https://madar.news/>

- **Contemporary Islamic Building Group:** Desert Rose Mosque in Riyadh, EMERALD GULISTAN Mosque in India, Central Mosque in Pristina:



Fig. 6. Detailing the Desert Rose Mosque.



Source: [https://dawa.center/islamic\\_centre/338](https://dawa.center/islamic_centre/338)

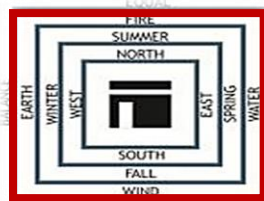


Fig. 7. The plan and details of a mosque in India, <https://worldarchitecture.org/architecture-projects>

#### 4. METHOD OF MEASUREMENT:

A questionnaire was adopted about the proposed models, and it was distributed to ten experts in the field of Islamic architecture, for investigating coordinated response patterns and their presence within the product of Islamic architecture. The values shown in Table 1, where the research assumes that the highest ratio of coordinated response is the (average) equilibrium values.

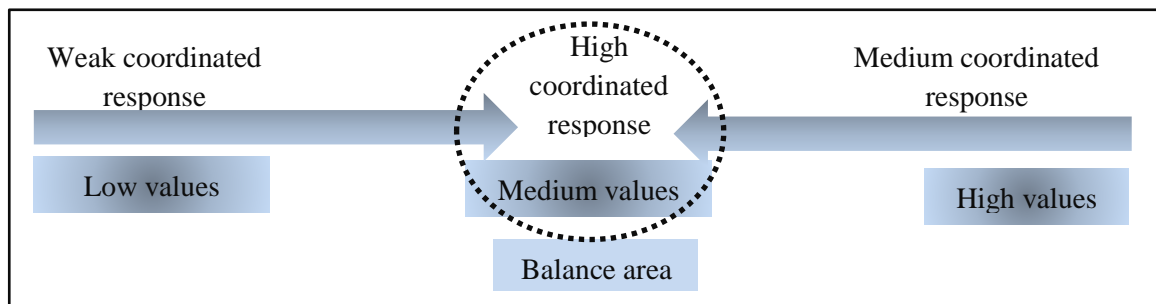


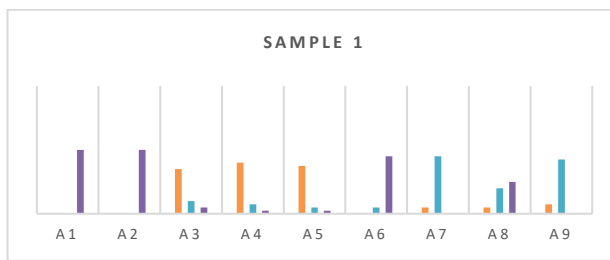
Fig. 8. The scale used in evaluating the results. Source: Researchers

#### 5. RESULTS AND DISCUSSION

- The results showed the value of the variables (A1, A2), the dependence of the samples (1,2,3) on the single-function pattern with its complete fading according to the function shift, while the sample (1) showed dependence on the multi-functional patterns while maintaining the presence of the main-function, While the highest percentage of the variable (A3) appears in the two samples (1,4,3) with a high correlation between the functional change and the symbolic connotations, and the strength of the variable (A4) appears in a medium degree in the samples (2,4,) in the degree of intrinsic preservation of the building shape According to the entered function, the variable (A5) showed a medium degree in samples (1,2,3), but it was strong in sample (4), which means that the effect of cultural dimensions appears in a medium degree more than it is in a high degree, the strength of the variable (A6) appears A weak degree in the eyes (1,3), and the variable (A7) appears in a high degree in all samples that is, the strength of the political influence to bring about a functional change and thus affect the sustainability of the output, while the variable (A8) is weak in samples (1,2,3) , while it appeared in sample (4) strong, which means the lack of functional convergence between the functions entered on the form, while it was weak in the two samples (1,3). Finally, the variable (A9), which appears high in all samples, which means achieving a state of equilibrium in the type of functionality entered and the superficial or drastic changes that may occur to the output, and Figs. 9,10,11, and 12 show the disparity and agreement between the samples about the values of the coordinated response.

**Table 2. The disparity and agreement between the samples 1, 2, 3 and 4 about the values of the coordinated response.**

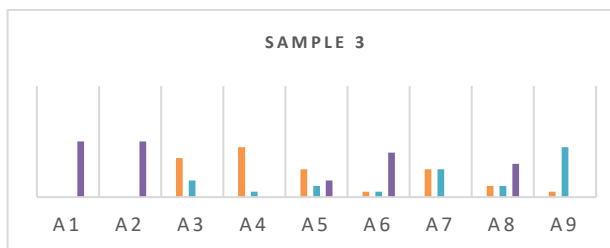
Weak response	strong response	Medium response	variable		Weak response	strong response	Medium response	variable	
100%	0%	0	A1	Sample 2	100%	0%	0	A1	Sample 1
100%	0%	0	A2		100%	0%	0%	A2	
30%	40%	50%	A3		10%	20%	70%	A3	
0	80%	20%	A4		5%	15%	80%	A4	
0	10%	90%	A5		5%	10%	75%	A5	
30%	40%	30%	A6		90%	10%	0	A6	
0	80%	20%	A7		0	90%	10%	A7	
55%	30%	15%	A8		50%	40%	10%	A8	
5%	75%	20%	A9		0	85%	15%	A9	
0	100%	0	A1	Sample 4	100%	0%	0	A1	Sample 3
0	100%	0	A2		100%	0%	0	A2	
0	50%	50%	A3		0	30%	70%	A3	
10%	85%	10%	A4		0	10%	90%	A4	
0	80%	20%	A5		30%	20%	50%	A5	
0	70%	20%	A6		80%	10%	10%	A6	
20%	50%	30%	A7		0	50%	50%	A7	
0	70%	30%	A8		60%	20%	20%	A8	
5%	65%	30%	A9		0	90%	10%	A9	
0	100%	0	A1	100%	0%	0	A1		



**Fig. 9. The proportions of the questionnaire for sample 1.**



**Fig. 10. The proportions of the questionnaire for sample 2.**



**Fig. 11. The proportions of the questionnaire for sample 3.**



**Fig. 12. The proportions of the questionnaire for sample 4.**

- The result showed that the value of the variable (A10) is weak in the samples (5,7), while the value of the variable (A11) is high in all samples, which means that the formal flexibility

is related to the designer’s decisions, while the variable (A12) achieved an average value in the sample (5.7). ) through the movement of the overlapping squares, and in the sample, while in sample 4 it appears weak, which means the lack of clarity about the explicit semantics of the orientation axis and its relationship to the building mass, while the variable (A13) appears fluctuating between all three values, which means that engineering has its presence within contemporary designs Proceeding from the sanctity of spaces, but only partially at a certain level, the variable (A14) appears weak in samples (4,7) while it is high in sample (2), which means the weak appearance of Islamic models and the possibility of their realization within the whole, as the variable (A15) appears high In samples (6,7), which means a state of separation and partial correlation between form and belief, as the variable (A16) appears high in sample (4) and weak in samples (4,7), which means that the presence of the dome and the lighthouse is not required, as the forms returned It is subject to change, that is, it can be expressed in other formal terms. Table 3 and Figs. 13, 14, and 15 show the discrepancy in percentages about the coordinated response in the second group of the selected samples.

**Table 3. The disparity and agreement between the samples 5, 6 and 7 about the values of the coordinated response.**

Weak response	strong response	Medium response		Weak response	strong response	Medium response		Weak response	strong response	Medium response	variable	
0%	10%	90%	Sample 7	50%	40%	10%	Sample 6	95%	5%	0	A10	Sample 5
35%	60%	5%		40%	60%	0		15%	85%	0	A11	
0	100%	0		10%	30%	60%		80%	0%	20%	A12	
15%	75%	10%		10%	20%	70%		90%	10%	0	A13	
78%	12%	10%		5%	65%	30%		90%	10%	0	A14	
35%	65%	0		0	78%	22%		85%	10%	5%	A15	
5%	70%	25%		85%	15%	0%		90%	10%	0%	A16	

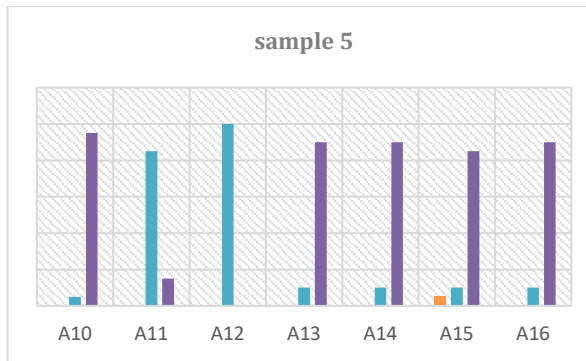


Fig. 13. The proportions of the questionnaire for sample 5.

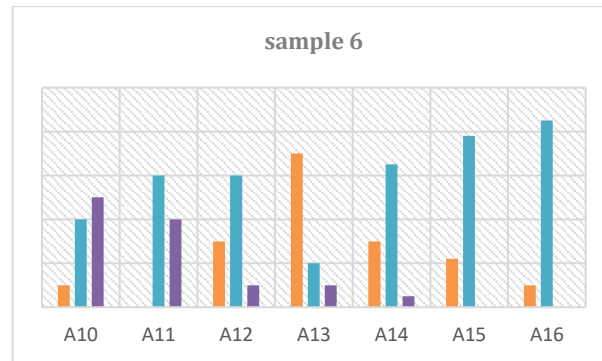


Fig. 14. The proportions of the questionnaire for sample 6.

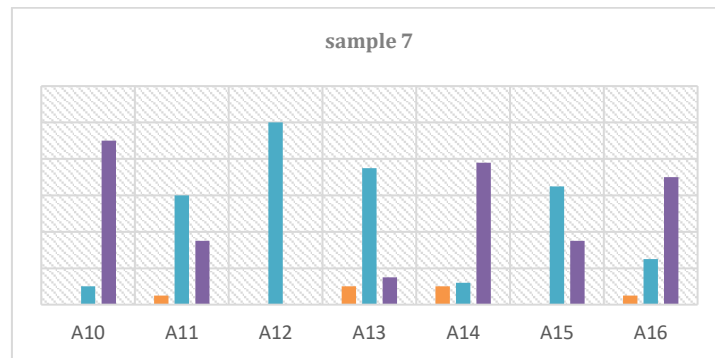


Fig. 15. The proportions of the questionnaire for sample 7.

## 6. CONCLUSIONS

- The coordinated response appears in Islamic architecture in two patterns: a pattern with the stability of form and a change in functionality, and a pattern with a change into form and the stability of functionality. **Conclusions of the coordinated response within the pattern based on the stability of form and change of function:**
- The political influencer is one of the influences that control the building change its functionality to accommodate the change, while the cultural variable appears with an average influence in bringing about radical changes to the function, but the environmental influence has a weak influence in bringing about that change and therefore is the social and political dimension that motivates the preservation of landmarks Islamic permanence over time.
- What gives permanence to the Islamic building with a historical dimension is to stay away from making major formal changes to maintain its stability, as these changes may distort the image of the historical landmark.
- Most of the Islamic trends that preserved the form were by bringing about a complete change of the basic functionality of the Islamic building, since the functions entered are

contradictory on the intellectual level, so the building is an Islamic teacher on the formal level only.

- The first type is subject to more social and political forces than the second type, which depends largely on the subjectivity and presence of the designer and his diligence in formulating the belief system within the building
- The coordinated response is weak when converting the functionality of Islamic buildings from a church to a mosque, or vice versa. The building loses the intellectual, spiritual, and ideological aspect of each of them, so the building turns into a building that was built within the Islamic period, so its coordinated response is considered
- The functional change of the buildings with symbolic dimensions, which are known as landmarks through their distinguished presence in the city in its formal governorate, preserves them from formal neglect, which gives them permanence through time.
- The coordinated response is moderate, since most of the Islamic buildings performed superficial formal treatments in a way that did not affect the image defined for it as Islamic landmarks within its driving, and most of these treatments were carried out due to other functions entered into the shape that require certain additions.
- The coordinated response decreases as the essential formal additions increase, especially those that take place because of replacing one type of building material with another. Because of accumulation over time, it may lead to the blurring of the image of the historical Islamic teacher.
- The coordinated response appears weak at the level of functional convergence, since most of the activities that have been replaced reflect a state of mismatch or asymmetry, which affects the principle of the entered function, but the coordinated response increases whenever the convergence between the functions is clear or the basic function is preserved and other supporting functions are introduced.

**Conclusions of the response coordinated within the pattern based on the change of form with the stability of function:**

- The coordinated response appears moderate in the relationship between form and belief by maintaining a state of partial correlation between form and belief, and this appears through the simplicity and partial geometry adopted in the inner space as opposed to the separation at the level of the complex outer mass form.

- The coordinated response appears weak in terms of reliance on the heterogeneous or hybrid assembly pattern, and this makes the ideological system unclear in significance behind the formal complications that distance the product from the significance of knowledge.
- The coordinated response appears weak within the pattern of change of shape and functional stability in terms of dealing with previous Islamic models, as it shows a state of fading and lack of clarity for the models that are adopted from in contemporary production.
- The coordinated response appears average in terms of the importance of the prayer space's orientation towards the kiblah and this appears with different indications that may be with a specific formal movement, or treatment at the level of the facade, which means a state of independence between the formal formulations and the orientation axis despite its importance in the mosque.

## 7. **RECOMMENDATIONS**

- The research recommends that the functions entered on the buildings with Islamic historical values should be close to each other for not making fundamental changes to the building that would make it move from its cultural image as an Islamic landmark to another new form that may lose its cultural value.
- The research recommends maintaining the state of partial correlation between form and belief so that the forms do not reach the state of absence of the sanctity of Islamic spaces and their similarity with the spaces with otherworldly activities.
- The research recommends the importance of balancing between preserving the form versus the partial treatment of it according to the religious system and in a way that balances its traditional connotations as a mosque and the power of contemporary systems introduced to the output.

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the questionnaire form for experts

group 1



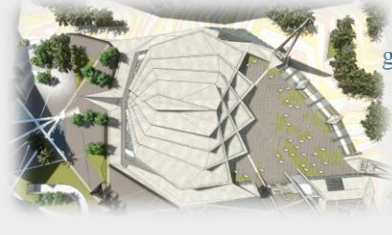
Sultan Hassan Mosque in Cairo

Seville mosque in Spain

Cordoba Mosque

Hagia Sophia Church

Was the functional change within the fixed form related to the symbolic connotations of the building	Full Link	Partial Link	No Link
Are the approved formal treatments what made the building capable of accommodating multiple activities	No treatment	Apparent treatment	Essence treatment
What is the impact of the social dimension on this career change?	Low Impact	Medium Impact	High Impact
What is the impact of the political dimension on the functional changes made to Islamic landmarks with a ?historical dimension			
What is the effect of the environmental dimension and nature on the relationship between functional change within the fixed form?			
Is there a case of convergence between the activities entered into the Islamic buildings with a historical dimension?	full convergence	partial convergence	no convergence
Does the functional change give permanence to the morphologically fixed building?	Gives completely	depends on the type of function does	not depend



group 2

Central Mosque in Pristina

EMERALD GULISTAN MOSQU

Desert Rose Mosque in Dub

Is a mosque required for a mosque to have a dome and a minaret?	It is required	It gives an identity to the mosque	
Is the religious function considered flexible and capable of appearing in different forms?	Function strict	Functionality but with balance limits	Totally flexible

What are the most formal characteristics that were preserved within the formal ?change of the mosque	Orientation towards the Qibla	It is required	Her attendance depends on the designer's decisions	It is not required
	geometry properties			
Did the new forms of mosques preserve the dome and minaret as essential elements in mosques		Full attendance	partial attendance	voluntary attendance
Are there clear Islamic patterns that can be read		High clarity	medium clarity	blurry
Is there clarity for the geometric property?		Completely present	partially approved	not required
What is the degree to which belief is related to form?		perfect conjunction	Inseparability and separation partial	complete separation
What is the degree of clarity of the orientation of the building towards the qiblah in terms of formal processors?		High clarity	medium clarity	blurry