

The position of Mosques in Islamic cities and its location design in new cities

Hamid, Garsivaz–Gazi*

Dr. Salwa Mikhail**

Dr. M.J.Estamboli***

Abstract

This paper analyzes the position and role of the mosque as a factor in the formation, transformation and development of Muslim-inhabited cities, from many neighborhoods to the entire city, and shows proof linking mosque structure with the structure of a city and of neighborhoods, while having the moral and material dimensions. In this regard, considering a comprehensive view of the mosques in the structure and design of cities and neighborhoods, is not seen as a single element of architecture, but as the role of historical mosques and religious beliefs and changes from a traditional society to a modern one. However, in the form of urban solutions, it is the physical development of the neighborhood, because the mosque has always been an integral part of Muslim-inhabited areas and more than its constituent elements in bringing about change and urban development. In this paper, with regard to the mosque as a common identity of Muslim cities with a structure and unique model, we studied the effect of mosques on the growth and development of the spiritual and intellectual cities and neighborhoods. The urban structure follows a particular order in the construction of houses in the neighborhood through the loss of the conflict between internal and external space. Generally the role of the mosque in making Islamic cities and structural neighborhoods is also studied and urban development along areas and neighborhoods to create a dynamic urban environment and organization of the physical structure and neighborhood. This paper discusses the importance of location and geographical distribution of mosques and is based on answering the following questions:

What is the proper place for mosques?

What factors affect the distribution of mosques?

What is an appropriate location for a mosque?

Keywords: mosques, mosques scattering, the structure of neighborhood, development urban space, urban design place.

* Master student in Faculty of Architecture, Theories and History, Damascus University

** Faculty of Architecture- Damascus University

*** Faculty of Architecture- Damascus University

Introduction:

The location of Jame mosque, which is prophecy mosque, is approximately in the center of Medina or in the common interpretation, in the conscience Medina was elected, for Muslims, to be connected with the messenger effortlessly and without effort.¹ Medina is considered a model and an example of Muslim cities, that the location of a mosque in the city center and its importance has been considered the base of urban design. The first urban point that was centered, the principal mosque, then other urban areas in the city were designed, then the streets and alleys. Muslims transferred these Urbanism principles with themselves to other cities like Damascus (see the fig 1).²

The place of the mosque at the city node has a dual effect in arrangement city elevation. The node position in the city and sometimes complex routes, an appropriate referral point for the placement of the mosque and on the other hand, the presence of mosques at this location enhances the visual strengths of nodes in a city. Although the mosque because of its social features, is a human location, and proportionate to the environment, it requires consideration in the common environment and the space around it like the inevitable center of gravity. A mosque is an axis of connections, a center for activities and it is a recognition factor of residents living in urban areas.



Figure(1): Umayyad Mosque in Damascus-
source: Anbar³ Office in Damascus.

In the past, each function of a mosque and its spheres of influence were almost certainly specified, but today in some urban areas with substantial number of mosques are located in low distance from each other, and in other areas, depending on of surface area and number of population the number of them is very little. Very important functions of a mosque were about the role they play in communication. Mosques were generally constructed on the path of urban roads and passersby, and sometimes people to shorten their routes passed through the courtyard of a mosque. This caused the people to be in direct contact with the mosque space (see the fig 2).

Today, except for a few mosques, those have placed in their body the commercial center, and have their place in the form of mould these units, can't be found the mosques that was evident the balance and continuity between central geometrical lines and the horizontal and vertical lines of adjacent side buildings. Identity and significant

¹ - د. عمر الفاروق، 1979: ص 51

² - د. عبدالقادر الريحاوي، 1979: ص 25

³ - مكتب عنبر في دمشق



Figure(2): inside of Alomari4 Mosque in Damascus- source: searcher

mosque building, especially the areas within it, gradually lost their function and the position value in the process of current construction. Both personal decisions and social and geographical factors affect the selection of a site for a mosque, and a mosque extends, normally associated with the growth of Islam and Muslim population growth as a chain of a geographical phenomenon in large parts of the surface.

A) The mosque in the past and Islamic sites: The place and position of a mosque in the Islamic city:

The concept of the Islamic nation emphasizes the strengthening of solidarity and social relations. This point should be considered in the combined domains of urban open spaces and land use. A principle in the concept of a nation is keeping the balance in determination of land use patterns and attention to social justice. In an Islamic city every element of the community can use equally the religious and commercial public spaces, and every individual has the right to use such spaces. This type of land use is traditional: a mosque in the city center, an adjacent market (bazaar), and residential neighborhoods surrounding them, ⁵ since the Medina in other Muslim-inhabited cities also followed this method.

According to Islamic law, two principles in

site selection for mosques should be considered: distribution of balanced and convenient access. Islam has emphasized that mosques of a city must be distributed equally according to the ratio of the population. Ghosh said: "In traditional Islamic cities, mosques have function and hierarchy, and they are placed in a constant and standard distance from each other." ⁶ The Prophet (PBUH) has emphasized the creation of a mosque inside the areas so that the people can be coming on foot to the mosque. It also ensures that people can easily hear the Muezzin. ⁷ The voice of the Muezzin is the scale for a mosque building (human scale), there is no physical size(see the fig 3).

Mosques the main characteristics of Muslim cities:

In Islamic civilization, in addition to mosques that have been the main cause of the cities, they have determined the general pattern and the common identity of Muslim cities. Cities that were constructed by Muslims spanned a wide area from the Atlantic to the Indian subcontinent. Despite the diversity of climate and indigenous culture, they have emerged with a unique structure



Figure(3): Outside of Takaie Alsolaimanie8 Mosque in Damascus- source: Anbar⁹ Office in Damascus

⁴ -الجامع العمري

⁵ - مجله الفكر العربي، 1982: ص67

⁶ Mortada, 2003: 85-89-

⁷ Mortada, 2003: 88-90-

and model, where in the process only mosques have a key role.¹⁰

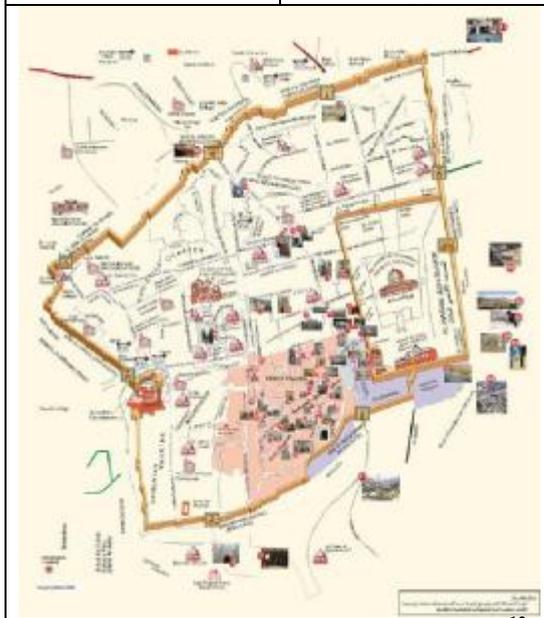
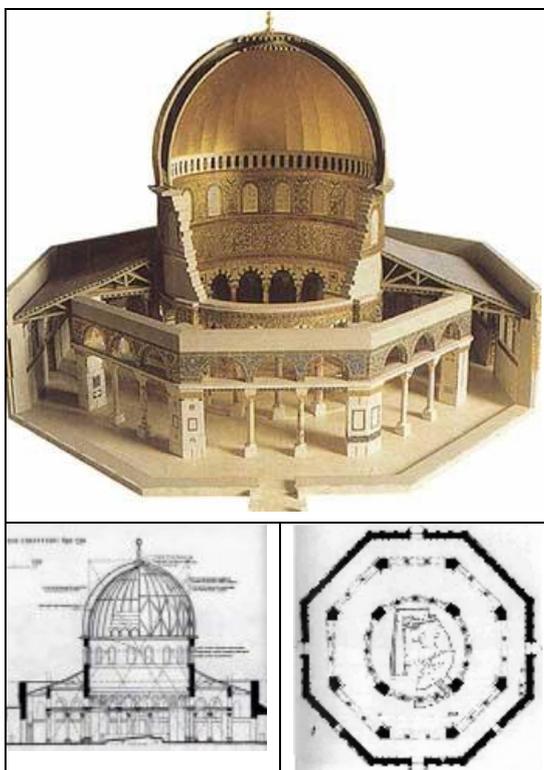
creates a safe place and environment with peace and

From the moment that cities and neighborhoods and mosques are unique, world and religion are no longer two distinct categories. Mosques, cities and neighborhoods follow a common direction so that cities and neighborhoods start from where the mosque is finished. Unlike other religious places like churches, mosques that are result of mystic and aware of architects, that have negated the conflict between outside and inside space. In other words, between the mosque and the Islamic society there is a continual link; the fact that the mosque courtyard usually has doors and gates from two or three sides facilitates the relationship with city centers and regions.¹¹

For example we can see the place of masque in the city in Drawing (4):

Mosques in Islamic cities and neighborhoods:

For every Muslim anywhere in the world the mosque has a special meaning. At least five times during the day every person in his home focuses his spirit and mind on God. The sublime and transcendent space represents the principles, sacred values and clear and precise criteria, the original values of the dominant Islamic society, beyond time and location and to associate the unique nation in the mind. If the common principles are strengthened, the foundations of the Qur'an are emphasized. Unity based on the architecture of Islamic cities and neighborhoods



Drawing (4): Outside of Ghobate Alsakhra¹² Mosque- source: Erfan,2000¹³. we can see the position of mosque in the city and structure of it.

⁸ -جامع التكية السليمانية

⁹ -مكتب عنبر في دمشق

¹⁰ - مجله الفكر العربي،1982: ص185

¹¹ - عرفان، 2000: ص 5

¹² -صورة من قبة الصخرة

understanding. Here, this role of the multiplicity in unity and unity in multiplicity of mosques, affects residential units of a neighborhood and enhances a healthy quality of life. This effect can also be apparent as links between architectural elements of a mosque and the city, for example: gates, courtyard and walls in the Umayyad mosque.¹⁴

Traditional Muslim cities are formed based on a religious sense of life, the independence of every believer, a respect for family privacy and the importance of the retreat. The attitudes of this life are quite effective in making Muslim cities ecological, clear examples of this are permanent boundaries of neighborhoods and homes, dead-end streets in neighborhoods, to be selected in a kind of independent residential units and a joint life of all people in a neighborhood, like something that has become common recently in the garden cities of northern Europe. An Islamic city wasn't home for the caravans from remote areas or a fortress for protection of the believers against invasion by enemies, but it was the refuge for a way of life in which everyone contributes to decision – making and the implementation of affairs, especially at a neighborhood level, and to appointed mosques venues for partnership trusts.

Role of the mosque and its location:

Islamic mosques are located along the main traffic areas of people's daily life, such as markets, squares, plazas and roads. Earthly life and the Hereafter are mixed together, and

worship and spiritual behavior are present in people's social life. Mosques beside and around texture gain their genuine meaning. A mosque's courtyard is located beside the main texture and sometimes in the surrounding texture.¹⁵

A city's main mosque was the first point that was designed. Then, the urban neighborhood and then the streets and alleys were designed.¹⁶ Since the person responsible should be located in close proximity to downtown residential areas and all worshipers equally, so that they can easily come to the Friday prayers. For example Al-Azhar Mosque in Cairo was built in the southern part of town and near residential public areas. The Umayyad Mosque in Damascus was constructed in the northwest of the historic city.¹⁷

In their neighborhoods people were allowed to build mosques, and mosques were distributed in the city according to the type of their duty (see the fig 5).¹⁸ This means that the streets should be designed to suit the needs. This is clearly visible in the planning of Muslim cities and neighborhoods. Examples that are cited are the cities of Damascus, Basra, Kufa and Fas.¹⁹

¹⁵ - سناری، 1999 : ص 59

¹⁶ - د. عمر الفاروق، 1979 : ص 34

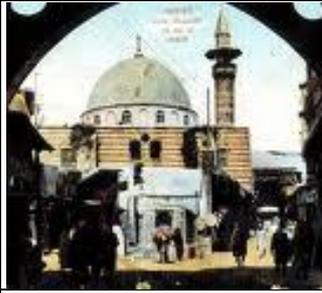
¹⁷ - د. عبد القادر الريحوي، 1979 : ص 60

¹⁸ - عثمانی، 1999 : ص 21-22

¹⁹ - عثمانی، 1999 : ص 112

¹³ - عرفان، 2000 : ص 73

¹⁴ - د. عبد القادر الريحوي، 1979 : ص 64



Figure(5): Outside of Takaie Alsolaimanie 20Mosque in Damascus- source: Anbar21 Office in Damascus.

Mosques are divided into two types, namely common and comprehensive,²² the most important mosque in big cities, is called jame mosque. Jame mosque frequently reminds us of the time when the mosques had active roles and were considered the city center of gravity and center scientific, social, religious and political(see the fig 6).²³



Figure(6): Outside of Alnaghshbandi²⁴ Mosque in Damascus- source: Anbar²⁵ Office in Damascus.

Major social activities in Islam were conducted in a mosque, and this place acts as a place of worship, and a political, educational and military center. After that, although many functions and social activities of the mosque were moved outside of it, their communication and adjacent position next to a mosque was maintained. Mosques differed in terms of their location and scale in performance, communication and connection with their surrounding bodies, and in this they were divided into three groups:

1. Mosques where their main function was worship rituals and prayer, their range was restricted through local housing or markets. In this case, a mosque integrated into adjacent housing and was accessible through a nearby entrance.

2. Mosques where their performance was on a neighborhood scale or a part of the city and the

addition of a local one for prayer, were also included in part of the collection of wider schools and markets. In this case, mosques will exist in several places to the adjacent housing, and has several entrances.

3. Mosques that have city performance scale performed not only as a place of worship, and rituals, but were also considered the local hub of government affairs and general procedures. As such these mosques were not only isolated in two or more adjacent body textures, but in a body that was related to the main entrance, giving consideration to its position in the city as a physical shape. But nowadays usually mosques are separate of city functions, long having been a kind of crossover, without any connection with other urban types of land use.

²⁰ -جامع التكية السليمانية

²¹ -مكتب عنبر في دمشق

²² -مجلة عالم الفكر، 1980:ص161

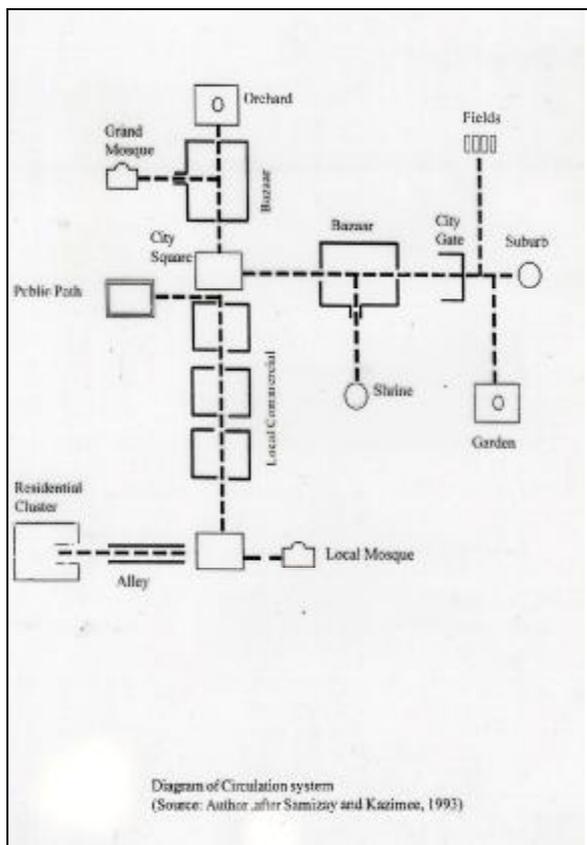
²³ -سعيدى رضوانى، 1992: ص48-50

²⁴ - جامع النقشبندی

²⁵ -مكتب عنبر في دمشق

Since a mosque building integrated with a kind of appropriate public function, the number and the presence of people in a mosque increased, providing correlation with more areas of communication. Access to a mosque is too important in its range of function, which means that there should exist favorable conditions and possibilities to go to a mosque by various means, on foot or car or by public transport.²⁶

A mosque was always continuous with the bazaar and with the dense mass of buildings (see the Drawing 7). Important mosque centralization has been strongly emphasized in traditional Islamic cities. The mosque complex was often considered one of the main elements of the market which will affect the population and the growing activities.²⁷ Mosques, the water stores, roads and other public places were over the main special crossroad and places in neighborhoods' texture and that of cities.²⁸ In an Islamic city centrality of physical, and more importantly spiritual space, will be preserved in different scales.



Drawing (7): Diagram of circulation system from grand mosque to Bazaar and local mosque and residential cluster-source: Author after samizay and Kazimee.1993

Architecture of mosques in cities:

Principles of Islamic architecture, which heads the architecture of mosques and religious places, can be divided as follows:

- 1- Having a human scale, so that it can be observed in different elements of Islamic architecture.
- 2- Structure refers to that keep a building standing, including the static, building science or construction technology and materials.

²⁶ - طالبی، 1999: ص 179-190

²⁷ - خیر آبادی، 1996: ص 88-92

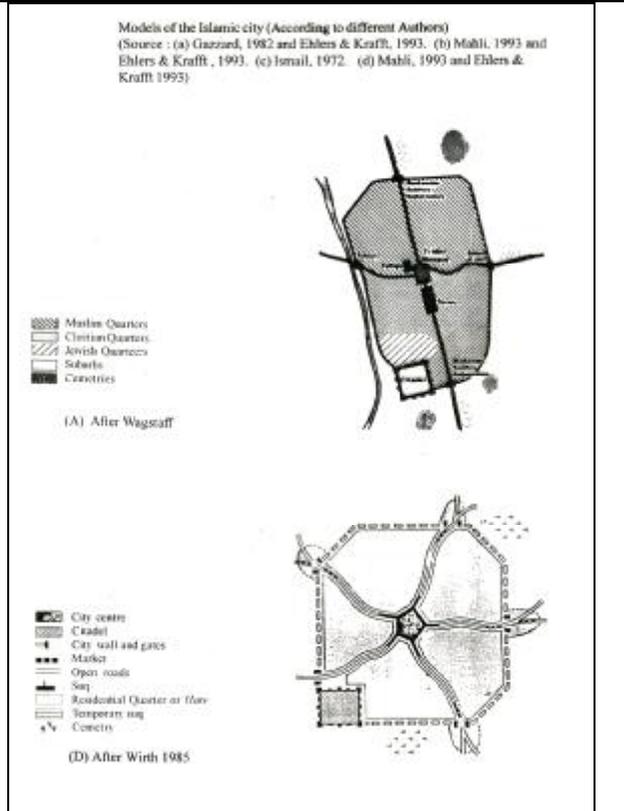
²⁸ - پورجعفر، 1996: ص 56

Self- efficacy means that the manufacturers get materials required from the nearest location, and the most inexpensive price. Introspective buildings are common due to the specific location and status of many dry regions, different winds, sand, and²⁹ Mosque architecture is in search of beauty and expression and thought is given to it, a comfortable feeling and lightly in construction of houses.³⁰

The structural link of mosques with the city and neighborhood structure:

In Muslim cities, mosque architecture is designed in the centre of cities (see the Drawing 8). According to Islamic tradition, after a mosque, the school was built, and then the market. In Muslim civilizations, according to Islamic traditions when they tried to divide tasks and expand affairs, this caused them to create separate buildings, where a mosque gave over spiritual space to them, perhaps the same space at a mosque. We are witnessing in all traditional cities, in Iran and Saudi Arabia, Egypt, Syria and even North

Africa and India, that in the neighborhood and the city with an Islamic identity, after mosques that are the central symbol of any city or neighborhood, houses were built with the same arc and shape of the mosque, to resemble the mosque's space. In the building of many mosques, several arts have combined to give special infrastructure to the building. Architecture tried to incorporate the balance of elements, painting has noticed to tile colors and paints, and polished calligraphy tablets and



Drawing (8): Model of Islamic city source: Gazzard.1982 and Ehler&Krafft ,1993.

inscriptions in them. In addition to poetry, sermons and music from the other arts, they also have an effect on the Muezzin's sound, and that of the preacher. Even handicrafts and decorations help the completion of this divine collection, thus affecting the architecture of mosques in the neighborhood's architecture and that of homes is noteworthy in the aesthetic aspect of the problem, because the beauty of the environment affects the human mentality. It is also effective in the strengthening of the mutual emotional relationship and in facilitating the local space experience.

Diversity and facilitating communication between an individual and the social group in a neighborhood are also among the aesthetic values. Therefore one of the major objectives of

²⁹- پیرنیا، 2004، ص 91
³⁰- آثار ایران-2000-ص 37

urban planning is the multitude ways of preserving beauty in an urban environment. Creating a pleasant and relaxing atmosphere in the city is dependent upon various elements(see the fig 9). Color and light are important elements of the pattern and nature of the structural architecture of mosques and the combination of colors naturally in many cases is the best model, but today's modern cities are closer to the colors of gray and black, due to the absence of the presence of natural elements and continuous residences.



Figure(9): Outside of Takaie Alsolaimanie Mosque in Damascus- source: Anbar³² Office in Damascus.

Mosques and the growth of Muslim cities:

Some researchers believe that Islam, due to its value system, has determined, has set behavioral patterns, with the role of the community and humanity organizations such as mosques in the

Muslims' residence and human settlement morphology. For this group, Muslim cities are result of the Islamic faith, and only with understanding the principles of Islamic laws can Muslim cities' ecology be known .³³

Some researchers believe in the concept of Islamic cities rather than the title of Muslim cities.

From early 1960, to protest the revision to harness technology and its effects on the environment, particularly adjustment types of technology on the environment, and review advanced technology, and the results of environmental destruction, link fully with the principles of Islamic belief. World and supersensitive balance of the environment, that the creator of the world is organizing it, today in the West as the ecological system, has caused discussion about these objects. Humans cannot deal with the ecological system, cannot intervene in it, have weakened it and ultimately damaged the ecological balance. This ecological thinking perfectly matches the global system and the balance of the critical environment. The Islamic faith emphasized, not unduly on good intermediate technology in the environment and that human happiness will be found in life within a harmonious environment and the natural environment and empathy with the creator of the ecological system. In the Islamic faith, humans are responsible for the maintenance of environmental balances. In the past Islamic principles and beliefs gave balance in architecture and the urban environment in

³¹ -جامع التكية السليمانية

³² -مكتب عنبر في دمشق

³³ - مجله الفكر العربي: 1982، ص 187

B) The design of the mosque in new sites:
The importance of the location of Mosque in a city:

Mosques as the spiritual identity of Muslims and a place of reference, shelter and support, from the beginning of Islam until now, were the most important element of urban architecture. In traditional cities, a mosques' elevation and its token elements have a dominant role in the urban landscape, in that its position and location influenced the identity of the city.

In Greek civilization temples were always built in the highest part of the city. Aristotle, a Greek thinker said, "The temple should be built where all parties appear to the city, to raise the virtue of the temple, and so that the temple dominates all around it."³⁴ Although these statements refer to the era of ancient Greece, it should be carefully noted the importance given to the temple and the establishment of a place of worship, because if the temple be more obviously in front of a person, the person is reminded of God more. The topic of mosques domination over other buildings in the design of new towns should be taken seriously. Mosques should be built so as to invite people from long distances.

In the past, the extent and location of a neighborhood mosque was designed in such a way that the mosque covered the whole neighborhood; the grandeur of this building was fundamentally different to other surrounding buildings. The compatibility of the mosque with surrounding land use was considered, including the important properties of its establishment in the old neighborhood, as was the mosque's

exposure to the main passageway, open space or contiguous place such as the bath, and the water store.

Though between mosques in the city, the main mosque has unique features and huge elevation and is in a complex compared to other surrounding buildings, but in many cases other mosques, especially neighborhood mosques, have the benefit of simplicity. Traditional cities follow a kind of physical classification, and the distributions of mosques have logical rhythms.

Today, major streets within neighborhoods and highways reach neighborhood, borders and boundaries, and we cannot imagine the central area. The extent of a local area is determined with consideration of factors such as population and access networks to facilities and, equipment. Therefore we cannot understand the neighborhood identity. There is no element as an index area, such as a mosque even. According to neighborhood performed subdivision and the main access roads as being criteria to the border of neighborhood, mosques are mainly located in border areas and family access to these mosques is difficult, in addition to the fact that highways and first grade access roads make the possibility of using mosques difficult for the people of regions.

The mosque was in the center of the neighborhood, with squares, a market, a bath and an adjacent building were compatible with each other not only in terms of their activities, but also in terms of form and apparent shape had logical adjustment. Most of the time, because of the position and importance of a mosque, the building's features in terms of its location exceeds the surrounding land uses, its prominence being visible to the adjacent buildings. But new developments, with the

³⁴ - شکاری، 2004: ص 45

location and economic effects, mix a mass of current land uses and offices, and are located in the mass of huge buildings, residential towers and commercial offices. In the past texture, mosques' exterior elevation compared to their interior elevations, followed the simple principle, and also having features such as readability and visibility, was continuous with the texture around them. Nowadays, with mosques designed beside streets and city squares.

With increasing populations and growth of urbanization as well as uncontrolled development, land use planning and settlement patterns of various land uses, including religious land uses, have been considerably low, and the mosques have not been built with reference to various needs and behavioral patterns. Consequently the sense of familiarity and belonging to place is weak in them.³⁵ National planning should be based on orientation that counterbalances human life or, in other words, city life logistics and consequently a focus on urban design. In such circumstances, design and deployment of a mosque will have a real position in complex biological environments.³⁶

The separation of the mosque from contaminated activities like butchers, the fishmongers, the tannery and complex jobs in terms of quality and type of business transaction are not coordinated and balanced with a mosque, and space for worship is necessary. On the other hand, in accordance with the opinion of religious references, any contamination of the mosque

space is forbidden, and is a sign of disrespect for a mosque.³⁷ These religious laws, long-lasting and eternal principles, as a never-ending series of linked causes, are connected to each other. The series is such that a mosque has a role and discipline in various functions and the surrounding space organization of buildings. Such laws have long protected a mosque from the foul and the polluted, having a potential impact on site selection for a mosque and on different market structures. Classes of service such as a butcher are located within a reasonable distance of a mosque, while grocers, jewelers, and suppliers and sellers of the Koran are positioned nearer to a mosque.

A mosque is the main element of urban infrastructure. A combination of coherent and complementary functions could revive the ancient structures to meet the needs of people living in the neighborhood, and the city, on different scales. Thus the location of each mosque is an important indication of the city in that it is selected so that it is visible from several parts of the city. In the past, the physical symbols of a mosque consisted of two elements, namely the dome and the minaret (see the fig & Drawing 10). Today, we can use technology and new methods and materials, with these two elements as a sign or symbol that establishes the mosque's position in a town.

The example in yazd jame mosque in Iran and kofea mosque in Iraq (Fig & Drawing 10):

³⁵ - ناييني، 1999: ص 253-265

³⁶ - اصغريان، 1997: ص 29-53

³⁷ - امام خميني - 2000- ص 912

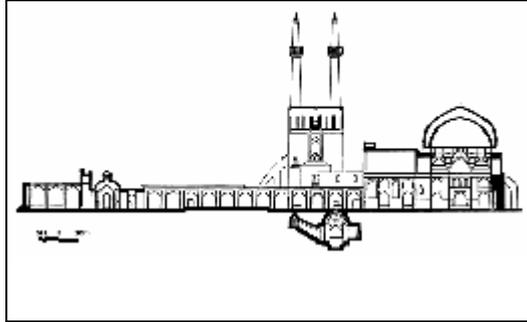
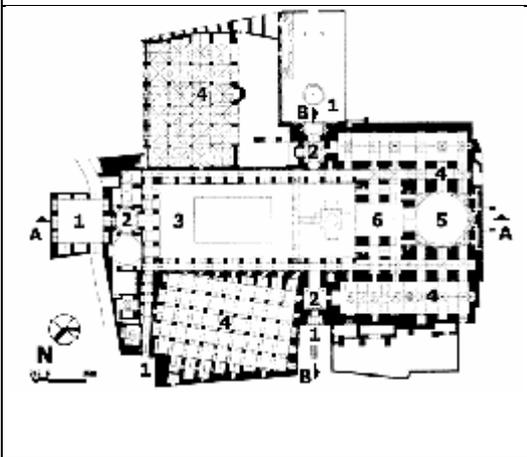
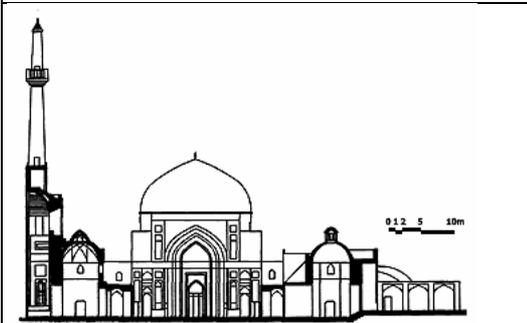


Figure & Drawing(10): The example in yazd jame mosque in Iran and kofea mosque in Iraq: source: shokohi, 2004³⁸.

actors affecting the distribution and scattering of a mosque's location:

The most important factors include: centralization, an appropriate neighborhood, urban elevation, population, access. Principles are needed in the construction of a mosque. This means that we build a mosque when it is really

³⁸ -شكوهي، 2004، ص 45.

needed.³⁹ where a mosque allocated in a future plan is not moved to another position, because the conversion of a mosque to a street, alley, square, etc, except for in exceptional circumstances.⁴⁰

The important point is that mosques should be extended with reference to the population and good accessibility, to reach the population of different urban areas. Cities and parts of traditional mosques were built to higher density, while in new parts of cities we are faced with a shortage of mosques which accounts for the weakness of basic planning. The distance of homes from a mosque is indexed which makes it possible to go to the mosque and thus it increases participation. The location of a mosque should not cause people harm. Mosques for mourning, lectures, and start and end protests are eccentric mode and should not be deep in residential areas, but instead should be as a junction between the street and these areas, away from noise and in such a place that it does not disturb their residential texture. A mosque shouldn't create noise pollution.⁴¹ Also, they should avoid activities that will put at risk the basic functions and social priorities of the mosque, and additional activities to strengthen these main functions.⁴²

The position, function and role, type and number, capacity and volume of the mosques should be considered in order to respond to

³⁹ - احمد السباعي، 1979:ص53.

⁴⁰ - نوبهار، 1999: ص256

⁴¹ - عرفان، 1999: ص561-574

⁴² - نوروزي، 2004: ص11

urban needs. Neighborhood size, population, and the surrounding space and the downtown area or neighborhood, have an effect on the type of mosque and how many people need it. The size and style of building also induct factors and its position, and express usually the role that expected of it. These points show that in addition to efforts to build mosques, appropriate site selection and proportionate to areas population for mosques, is necessary.

Mosques and Urban Development:

The role of mosques in the improvement and optimization of urban development and neighborhood creates the active region or neighborhood and urban in terms of economic, social and cultural, to ensure needs and citizens' requests, especially to maintain identity and restore old buildings and historical spaces, and improve production capacity and optimum land use in a city or neighborhood, and produce urban suitable land for organized urban and neighborhood development, and principles of suitable functions, desirable, on the other hand: it is important to organize the space structure and the physical neighborhood and optimal use from the potentials and capabilities of neighborhood and balance between old and new urban body.

Mosques and the spiritual and intellectual dimension and its impact on the city framework:

Religious holy sites were seen as a repeated sample work of God in different religions and rituals. In other words, any place or object, that is sanctified, was seen as a symbol of divine

manifestation, visible and invisible divine forces. Likeness of temples and religious places to the cosmic mountain, has believed that the mountain is the center in the world. Because mountain, earth and sky are linked together, in a sense they touch the sky. The mountain can be connected to the highlight origin and the paranormal world.

Apparently, many religious places have been considered usually as a symbol of the link between heaven and earth. In the east great civilizations of Mesopotamia and Egypt to eastern China, India and the Islamic civilization, temples and religious places, have had an important value. Temples and religious places haven't been exclusively the world's imagination, but have displayed supernatural world(see the fig 11).⁴³

Mircea Alyadh (Ella.M.) believes that understanding the world as the cosmos is possible when world reveals itself.⁴⁴

Therefore, human that believes in religion, this religious decision indicated that, making a small cosmos in the world that belongs to the divine spirits and angels is consecrated.⁴⁵

In the Islamic cities and neighborhoods, mosques and its related areas with other pilgrimage, create the spiritual and



Figure(11): pictures of inside of Alshikh zayed ben sultan alssani mosque in Abozabi city – source: searcher.

intellectual dimensions of cities. Indeed, mosques like serenity spring with its spiritual space.⁴⁶

⁴³ - صور من مسجد الشيخ زايد بن سلطان الثاني في مدينة ابوظبي

⁴⁴ - الياده، ميرچا 1998: ص 47

⁴⁵ - مجله عالم الفكر، 1980: ص 183

⁴⁶ - بمات، 1998: ص 11

Private house is the interior space that addition to providing peace and security for a family, it is considered inside for members of the house. Of course the lattice windows so being prepared for people inside the house can see the surrounding space and the neighborhood landscape, without being seen themselves.⁴⁷ In Ancient Muslim cities, you can't recognize at the first time the difference between poor houses and rich houses, because there is the complex bond and interaction, but in new modernism and the new zoning classification can portray the full class division. However, today, religious places like mosques are taken away, and a wider circle of the compression is reduced.⁴⁸ Mosques in Islamic cities and neighborhoods were formed in their physical environment, which showed the combination volume of coordination of environment.

Mosques have not got one entry, while it can be recognized often the main entrance. In explaining this point, it should be noted that finding the way to a mosque and having a direct access, is formed the various ways of the residential space, it is the witness of the continuation of sincere life, links residence and work to prayer.⁴⁹ Also, the determining role of mosques is so sensitive, that sometimes the mainstream and street do not allow a portion of business to activate, and attract some professions.⁵⁰ City or neighborhood was constructed on the Holy axis, and manufacturers

have realized the role of religious architecture, and remind that the coherent and intimate society should be united. In this case the whole structure of a city or neighborhood makes up home. This order to show the urban community and in the truth of the humanly and spiritual dimension will dominate on physical space.⁵¹

In traditional neighborhoods, in light of internal commons and people consistency in religious and cultural rituals often are held in mosques, where people feel kind of bond between others. White beard and old men in locale, usually in order to create unity and understanding between local people, it is trying to prevent fight and miff as much as possible. Local residents to respect him, modify and control their behavior, and shall attempt to maintain traditional and religious norms. Religious solidarity which links the neighborhood mosque, decreases boundaries of economic class and the rich group alongside low-income finally live in peace. Residential spaces which are located in the integrity, and have to follow the value of criteria, because they tried to build the houses, that haven't deprived his neighbors from light, breeze and the fresh air.

Entrances of homes are inspired from the sanctuary of mosques and porch brickwork of religious places. It may not be seen that the homes were been higher than adjacent houses. In some such neighborhoods, crime rates in society are negligible. Sense of public spaces with religious values, reduces problems and mental

⁴⁷ - مجله الفكر العربي: 1982، ص 62

⁴⁸ - بمانت، 1998: ص 116

⁴⁹ - فلامكي، 2002: ص 58

⁵⁰ - شكويي، 2004، ص 405

⁵¹ - بمانت، 1998، ص 88

stress, and will strengthen their spirit of hope and peace.⁵²

Mosques location design factors:

1– Mosques and urban design:

In new cities and neighborhoods, including Islamic countries architects and urban planners have been foreign about the effects of Quran and native religious traditions of mosques, more than being propagandist style of the art figures and Islamic architecture, have considered the Western materialism and economic trends in the construction of cities and neighborhoods, that results are challenging to socio-cultural, corruption and degeneracy, family turmoil and prevention of the process of structural relaxation neighborhood.

2– Mosques and homes:

Reviews the function of the oldest mosques in Islamic cities, it seems that centralism in residential areas is with mosques, and in site selection of mosques, these places determine the overall location of cities and buildings, and it shows the fabric of most cities, for all geographic residential buildings, direction is especially toward a mosque for prayers, and generally mosques have doors in the other three sides; that it is possible to have an access to each path.

The important role of mosques is in the development and the structure of space in urban neighborhoods, because most of mosques as centers of religious culture generally should have the cultural facilities such as library, auditorium, courtyard and porch. Therefore, the possibility of performing any activity is provided in these centers along the religious

cultures and welfare of people in urban areas and this is leading to the design of their environment by organizing various functions in the neighborhood.

3– Construction of mosques in new cities and neighborhoods:

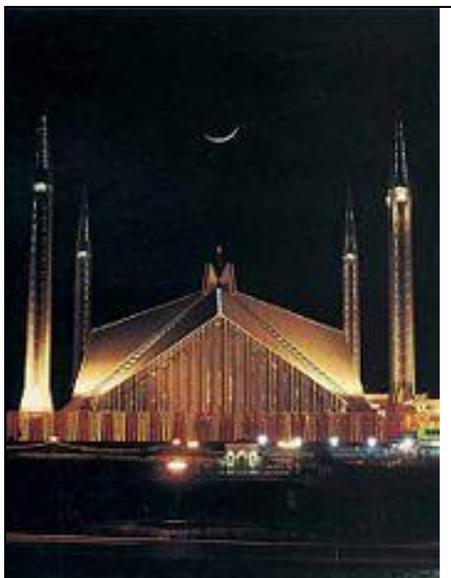
Currently, in terms of geographical and physical construction of mosques are located in remote areas of streets and alleys, and are not in the direction normal life of people in neighborhoods. Contently, a mosque should be the axis of many activities. In the past, scientific schools were built in the courtyard adjacent to mosques. This shows the close relationship between science and religion.⁵³ Many medical centers and training facilities were alongside mosques, if we investigate the past original architecture that was taken from the religious teachings, we will see that mosques were located in the main urban environment and neighborhood.

Key buildings built around mosques and mosque building site were located in one of the best parts of towns, cities and neighborhoods. Generally we can say that in the past, our architectural principle was depending on mosques, and while this is difficult to understand. We defined those mosques were used independently and separately from the urban structure without considering the influence on its architecture and urban neighborhood.

⁵² - كوثرى، 1997: ص 194

⁵³ - مجله عالم الفكر، 1980: ص 230

For example we can see the design of mosque in new cities(fig13):⁵⁴



Figure(12): pictures of outside of Almalek Faisal mosque in Islamabad city in Pakistan – source: searcher

Conclusion:

According to the Islamic law, we should consider two principles in site selection of mosques: a balanced and proportional distribution of them, and their accessibility. Mosques should have a hierarchy of performance and standard fixed distances from others. Also mosques should distribute a well balanced and proportion of the population. In the past, mosques were scattered in the city. Thus, the various roles of mosques were effectively motivated in its multiplicity and geographical spread in all Islamic lands. Therefore, in site selection and design for a mosque, according to the role, it is an essential mission and spheres of influence mosque space with maintaining of space hierarchy.

The position of every mosque should be important as an identity of the city, to select the appropriate place that can be seen from various positions of city. It is required, that mosques should be dominant to other buildings, and considering its impact on identity, elevation of city, and the type of function and role of a mosque and its influence. Principles and the main criteria in urban organizing are summarized in four main categories: justice, efficiency, environmental quality, and vitality. Justice means access to proper distribution of functions and appropriate for urban services centers, and activities without discrimination between residents of a city. The rate of this principle, is estimated at this criteria: providing facilities for all urban communities; fairness in the sharing of resources by civil service to provide adequate access for facilities of education, health, recreation and culture for all residents of the city, providing employment and housing as fair for the people and inhabitants of various parts of the city [Sayd niya, 1998: p. 43–54]. Therefore, attention to social justice is required in the geographical distribution of mosques, because the social justice in terms of planning means providing needs of society and welfare services.

مسجد الملك فيصل في إسلام آباد – باكستان⁵⁴ -

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