



ACHARYA'S NRV SCHOOL OF ARCHITECTURE
SOLADEVANAHALLI, BENGALURU -560107

HKBN CULTURAL CENTER

ARCHITECTURE DESIGN PROJECT (THESIS) – 2022-23
Submitted in partial fulfillment of the Requirements for the
“Bachelor of Architecture” Degree Course

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A project report submitted to

VISVESHWARAYA TECHNOLOGICAL UNIVERSITY

“Jnana Sangama”, Machhe, Belgaum – 590018



CERTIFICATE

This is to certify that this thesis report titled **HKBN Cultural Center** by Najmul Farheen of X SEMESTER B. Arch, USN No. 1AA18BARC077, has been submitted in partial fulfillment of the requirements for the award of undergraduate degree **Bachelor of Architecture (B.Arch)** by Visveshwaraya Technological University VTU, Belgaum during the year 2022- 23.

Guide:

Principle:

Examined by :

1)Internal Examiner :

2)External examiner 1 :

3)External examiner 2 :

DECLARATION

This thesis title “**HKBN Cultural Center**”, submitted in partial fulfillment of the requirement for the award of the undergraduate Bachelor of Architecture is my original work to the best of my knowledge.

The sources for the various information and the data used have been duly acknowledged.

The work has not been submitted or provided to any other institution/ organization for any diploma/degree or any other purpose.

I take full responsibility for the content in this report and in the event of any conflict or dispute if any, hereby indemnify Acharya’s NRV School of Architecture and Visveshwaraya Technological University, Belagavi, and its official representatives against any damages that any raise thereof.

Najmul Farheen

1AA18AT068

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“Is it not time for believers to humble their hearts to the remembrance of God and the Truth that has been revealed?” (Quran, 57:16)

1 INTRODUCTION

Historically mosques have been always conceived as places of spiritual as well as social activities for Muslims. Since the very first mosque built by Prophet Muhammad in 622 AD, mosques have served not only as congregational worship places but also as social, economic and educational spaces. A mosque is more than just walls, domes, and minarets combined together to form a place to pray, however, the principles and aims of Islam, can be presented through a unified structure of architecture.

A religious complex that attracts a variety of social, educational, and spiritual activities. Through my design journey, I focused on how to create a distinctive landmark which will allow all religious people to visit and feel the beauty of Islam .

1.1 THESIS STATEMENT

The mosque serves as the focal point of Muslim religious life worldwide. Every Muslim town and city is dominated by it, which serves as both a community centre and a location for daily prayers. Every new Muslim neighborhood needs a mosque. This is valid for the numerous Muslim communities that have established themselves in non-Islamic societies around the globe. Like many other cities, has seen a rise in its Muslim population over time. Despite the fact that this number may be lower than in other large cities, it is sufficient to support a facility that would meet the religious, social, and cultural requirements of the Islamic community. Additionally, there are now more Muslim families in Gulabrga.

1.2 AIM:

- A. To create a building that satisfies the religious, social, and cultural requirements of the Muslim community.
- B. Maintenance of Islamic architectural customs.
- C. Exploration of the unity topic through architectural interpretation
- D. To express cultural identity and evoke a sense of belonging through architecture.

1.3 GOALS:

to create a mosque that satisfies the social, cultural, and religious requirements of the modern Muslim population. through formal and informal interaction, to foster amity and understanding within the Islamic community. to create a mosque that displays to the world both Islam and the best aspects of Islamic culture. to encourage active participation in religious activities among the members in order to strengthen their faith. to give Muslims a declaration of cultural identity and to evoke a sense of belonging via architecture.

1.4 OBJECTIVES:

to construct a mosque that complies with the social, cultural, and religious demands of the contemporary Muslim population. To promote harmony and understanding throughout the Islamic community through formal and informal engagement. to build a mosque that showcases Islam and the best facets of Islamic culture to the outside world. to promote the members' active engagement in religious activities in order to bolster their faith. to use architecture to instill a sense of community among Muslims and to serve as an expression of their cultural identity.

2.BACKGROUND

2.1 WHAT IS ISLAM

submission or surrender, means submission to the will of god

2.1 BELIEF'S FIVE PILLARS OF ISLAM:

- 1. The Shahadat:** or profession of faith, is The Muslim affirms that Muhammad is God's Prophet and that there is no other god. This is the first pillar of Islam.

- 2. The Prayer Ritual:** (Salat) is a religious requirement for all Muslims, men and women alike, with the exception of those who are gravely ill. It is a formalised procedure that uses particular phrases and gestures. It is seen as a very private and close conversation with God. Every day, five times a day, at sunrise, noon, afternoon, and evening, prayers are offered. The worshipper must face Mecca and be in an ecstatic condition of ritual purity. The main group prayers are held on Friday at noon.

- 3. Ramadan Fasting:** The fourth pillar is to observe Ramadan, which is the ninth month of the Muslim calendar year. Except for the elderly and the ill, every adult Muslim, both genders, is obligated to observe. The believers must refrain from eating, drinking, using cigarettes, or engaging in any sexual behaviour between sunrise and dusk every day for the whole month.

- 4. The Mandatory Payment of Al Ras (Zakat):** Muslims are obligated to donate a portion of their material riches to aid those in need.

- 5. The final tenet of Islam is the Hajj,** or pilgrimage to Mecca. at the very least once in his life.

2.2.ISLAMIC CULTURAL CENTRE:

A facility that would meet the religious, social, and cultural demands of the Islamic Community in the gulbarga was envisioned as a result of a developing need. This project gave me a great chance to put my knowledge of architecture to work by addressing concerns about Islamic architecture and its importance in a non-Islamic setting. A mosque, a library, and a cultural centre are included in the proposal to cater to religious demands. The programme revealed a number of significant problems. Actually understanding these problems didn't happen until the design phase. During the conceptual phases of the design process, they started to change.

Islamic architectural traditions are being reinterpreted in new ways to meet the need of the society.

Signs and symbols: A problem with theoretical replication preservation of Islamic tradition and culture. contemporary technology's assimilation into the social and cultural fabric of Islamic society. a method for combining social, cultural, and religious events in a single cultural centre.

The idea behind the "Generic Masjid" is to promote interaction between Muslims and non-Muslims by offering an interactive infrastructure to house both secular and sacred programmes in the same location. It is inspired by this divine mandate for peaceful coexistence. I think that masjid architecture can facilitate communication and learning between various Islamic and non-Islamic communities. Masjid design can permit not just their spatial grouping but also offer up an experimental field if this connection is to become

one of mutual enrichment., but also open up an experimental field for artists and architects to negotiate the way Muslims understand and communicate their presence today.

PRACTICE:

Do's& Don'ts (halal and haram)

CULTURE:

is a collection of customs, beliefs, and values that are passed down through a society.

Cultural also refers to a person's entire way of life, including their speech, behaviour, and artefacts that are passed down from one generation to the next.

WAY OF LIFE:

EXPRESSION:

Dress, symbolism, the hijab, demeanor, etc.

Arts: dancing (Sufi dance), singing (qawwali, naat).

Books, Tehzeeb, Haiku, Jamaat, Ijtema, etc.

Geometry, symmetry, patterns, jali, materials, landscape, water features, domes, arches, minarets, colours, shapes, and lighting are all components of islamic architecture.

2.LITERATURE STUDY

2.1 INDIA ISLAMIC CULTURAL CENTRE (IICC), NEW DELHI

Location: Lodhi Road, New Delhi, India

Architect: Ar.Bhalla,SKDAS Associated Architects

Interior Design: Mr. Arun Patwal

Client: India Islamic Cultural Centre

Commission: 1984(In 1980 Govt. of India allocated the land. The existing bungalow was demolished and foundation was laid in 1984)

Construction: 1996 – 2006

Site: 1.75 Acres

Zoning: Adjacent to Lodi Gardens.

Planning: Segregation of different spaces

based on its use.

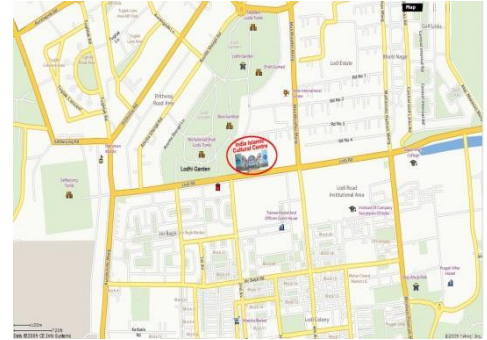


Figure 1map



Figure 2view

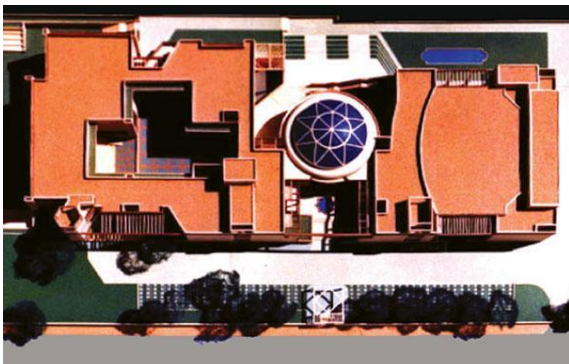


Figure 4top view



Figure 3entrance

Why IICC?

- To promote mutual understanding and tolerance among the diverse citizens of India.
- To remove misunderstanding about Islam and its teachings.
- To promote an awareness of the ethos of Islamic Culture.
- To create a showcase to the foreigners about Islam in India.

TOTAL SITE AREA: 7120



Figure 7 out side view



Figure 5 details



Figure 6 view

COVERAGE: 28%

MATERIALS OF CONSTRUCTION:

- Brick and Concrete.
- Sandstone clad exterior walls.
- Marble interior flooring lined with granite (Reduce heat gain).

MASSING/SPATIAL ORGANISATION:

- Physically linked by level difference.
- Visually linked through flow of one space into another.

STRUCTURAL SYSTEM:

- For shorter spans, R.C.C 500X500mm columns spanning a distance of about 4m.

- For larger spans 800mm dia columns of R.C.C spanning 6m and also supports the central dome with a cylindrical base.



Figure 8dome

LIGHTING AND VENTILATION:

- Lobby and common facilities- centralised A.C.
- Hostel Block rooms open into the courtyard creating microclimate.
- Banquet hall opens into the courtyard for expansion, lighting and ventilation.

OPEN SPACES:

- Capacity: 500 persons.
- Western side is used as a space for hosting marriage parties.
- This space is adjacent to the banquet hall and kitchen facilitating food service.

SURROUNDING AND SERVICES:

- The building has a separate entry for services.
- AHU Condensers (with an evaporating unit at the top) and other building services are kept in the basement floor.
- Fire Exits at every 35m.

PARKING FACILITIES:

- Within the site there are 8 bays for car parking in the front setback.
- Other parking is given at a site adjoining on the rear side (shared parking facility by IICC and its surrounding buildings).

LANDSCAPE:

- Pruned shrubs on walls.
- Setback with ground covers and fountains.
- Stone tiled paved walkways around the site.

USER BEHAVIOR AND REQUIREMENT

- The centre was originally conceived as a forum where people from various religious backgrounds could meet up and hold dialogues. However, it is now functioning as an elitist centre catering only to members, who are mostly Muslims. It is a private NGO organisation.

SOCIO-ECONOMIC PROFILE OF USER GROUP

- Mostly upper class people from all over India (predominantly from the North).
- Only people invited by the members of the Institution can attend any function held there.

WAITING AREAS

- These are tucked away in the corners reflecting its lesser importance.
- Raw seating and a coffee table is provided in these areas.

PRAYER HALLS

- These are located on the rear side of the building.

- Separated halls are provided for men and women on different level.
- Common ablution facilities are provided.
- Area : 73sq.m
- Capacity : 100(Men's Hall)
- Flooring: Dark Green Granite.
- Women's prayer hall has an opening to the central atrium _ affects privacy.
- Entry opens to the outside – creating a sense of openness, freedom and informality.
- There is no ornamentation or decorations of any sort.
- The stainless steel handrails and glass doors add to the modern feel.
- Natural light is brought inside through various openings.

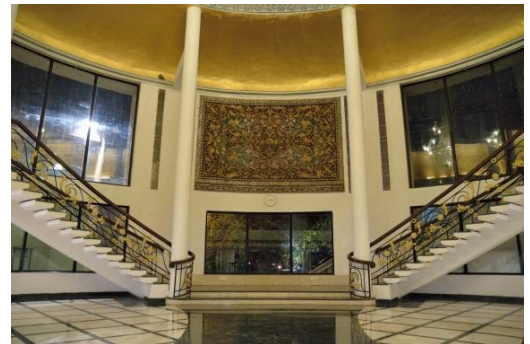


Figure 9prayer hall

LOBBY

- Underside of the dome is inscribed with Arabic calligraphy and a large chandelier is hung from the centre giving the dome the central point.
- Spotlights are used in all common spaces imparting a warm, luxurious feel to the interiors.
- The materials used for finishing are of high quality and luxurious reflecting the standards of the patrons who visit it.

Drawbacks: A visitor's attention is drawn to the domes space rather than the reception

LIBRARY

- The library is in two levels.
- The upper level has the reading area while the lower level has the stack area.
- Currently there is a collection of 5000 books

Basement area: 95sq.m

Ground floor area: 95 sq.m

- The floor of the reading room is carpeted which keeps noise levels down.
- The shelves and furniture are of wood
- The reading area is well lit using ample natural light.

Drawbacks: Minimum two people required always.

Librarian is in the lower level.

Separate issue counter next to entrance required.

AUDITORIUM

- Capacity: 300 persons.
- Area: 485sq.m
- Seating area: 360 sq.m
- Grey carpet
- Mostly wood finish for the walls and ceilings.
- Light grey fabric covering for upper part of walls.
- Green Room: Two Green Rooms.
- Stage Size: 32 X 24 ft.



Figure 10auditorium

- Space per person: 1.2 sq.m
- Rubberised vinyl flooring minimises sound.
- Dim lighting is provided using spotlights and cove lights.
- Utilising the Space Outside the Auditorium --Counters for registration and exhibition could be placed in the lobby outside the auditorium.
- Conferences, seminars, lectures, theatres, and film screenings are examples of programme types.
- & various Cultural activities etc. can be organized.

BANQUET HALL

- It is used for Iftar parties, banquets, Friday prayers and special prayers.
- It is situated on the basement floor.
- Capacity: 250.

Area: 80 sq.m

Space per person: 0.32sq.m

- Natural lighting is ensured through frosted glass opening to the rear of the building.
- The whole area is air conditioned.
- The space is purely functional with no decorations or embellishments.
- The floor is done using grey tiles.

The central space is highlighted using a stepped ceiling, which serves for cove lighting.

- Rims of the stepped ceiling are painted golden to bring out steps emphasizing the location of the halls.

GOLDEN COURTYARD

- It is used for Iftar parties, banquets, Friday prayers and special prayers.
- Capacity: 75.



Figure 11 courtyard

AMPHITHEATRE

- Activities: Alumni get together, Banquet Parties, Reception Dinner, Birth Day Parties etc.
- Capacity: 200.



CONFERENCE HALLS

- Activities: Talks, Seminars, Conferences.
- Capacity: 45 persons and 85 persons (Fixed seats).
- Area: 47sq.m and 87 sq.m .
- There are fully air conditioned designs mostly in lecture hall style with podiums.



Figure 12 coffee shop

COFFEE SHOP

This exclusively serves the members of the centre.

- It has its own kitchen.
- It has an area of 82 sq.m and seats 48 persons at a time.

Space per person: 2.05 sq.m

- Wood panelling used for walls, columns and counters.

- Differentiated spaces by the colour of ceiling, with white above seating area and maroon above service and counter areas.

- There is ample space to move around and with wooden-glass partitions.

- Flooring is done with white vitrified tiles – easy to clean.

- Day lighting ensured through one wall at one end.

- Ornate light fixtures used to create an antique feel.

- The kitchen has an area of 20 sq.m



Figure 13 amphitheater



Figure 14 restaurant



Figure 15 meeting room

RESTAURANT

- Capacity: 78 diners can be accommodated in the main area.
- Private Dining Room with a seating capacity for 12 persons.
- Couches as well as chairs have been provided as seating.

BOARD ROOM

- Capacity- 16 persons (Fix Seats).
- Activities: Workshops, Meetings and Arbitrations

INFERENCES : _how xan all programmes can be fit in one block

2.2.BAIT- UR- ROUF, MOSQUE, DHAKA,BANGLADESH

Dhaka, Bangladesh
 Architects Marina Tabassum
 Dhaka, Bangladesh
 Client Sufia Khatun
 Dhaka, Bangladesh
 Commission 1995
 Design 2005-2006
 Construction 2007-2012
 Occupancy 2012
 Site 754 m2
 Ground Floor 523 m2
 Total Floor 780 m2
 Costs USD 150'000



Figure 16 owner



Figure 17view of mosque

- 2. NIWAZ
- 3. ENTRANCE HALL
- 4. ABLUTION
- 6. NIWAZ
- 7. OPEN COURT
- 8. TOILET
- 9. LIBRARY

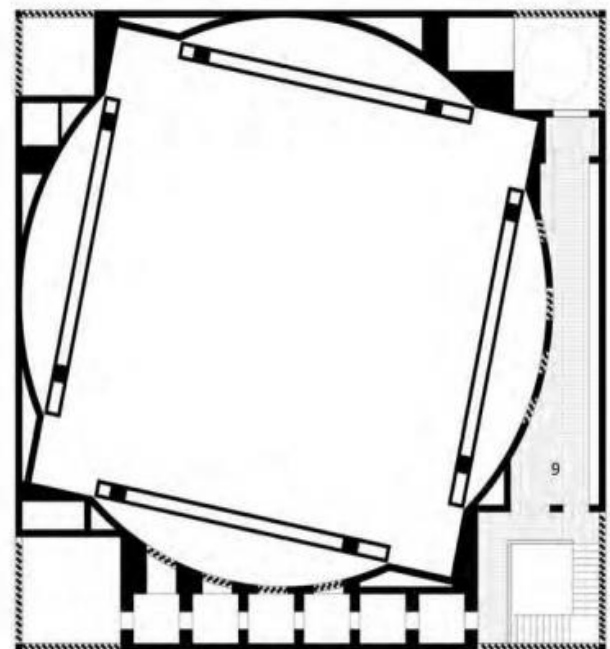
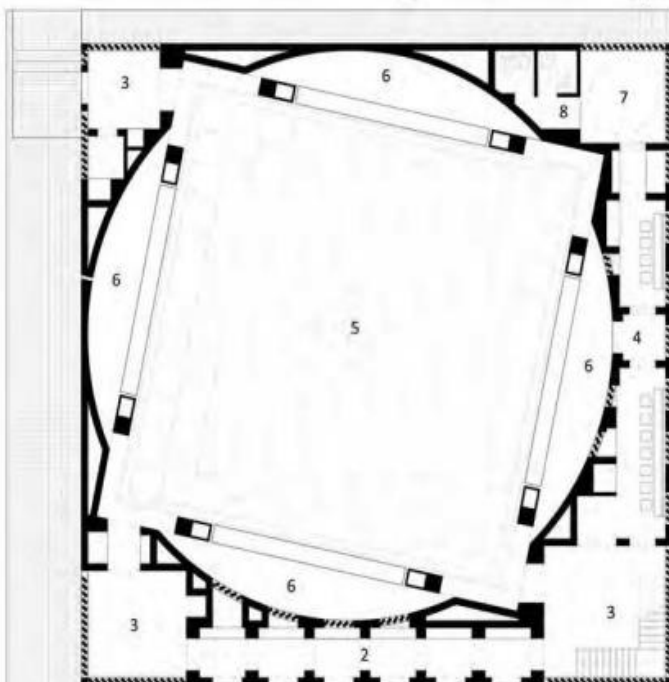


Figure 18plans of mosque

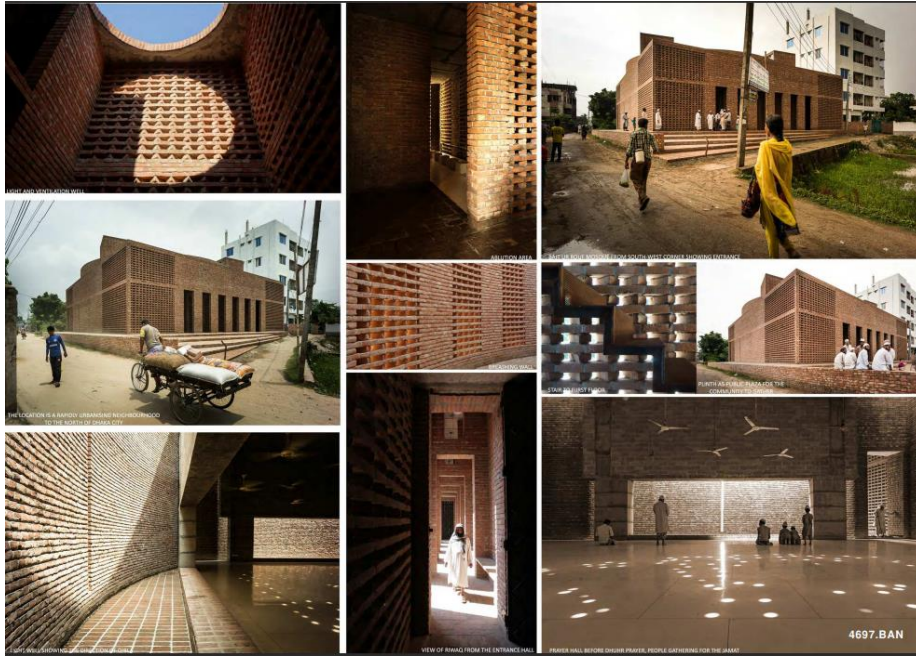


Figure 19 picture inside and outside of the mosque

Programme In an increasingly dense neighbourhood of Dhaka, the Mosque is raised on a plinth on a site axis creating a 13-degree angle with the qibla direction, which called for innovation in the

layout. A cylindrical volume is

inserted into a square, facilitating a rotation of the prayer hall, and forming light courts on four sides. The hall is a space raised on eight peripheral columns. Ancillary functions are located in spaces created by the outer square and the cylinder. The Mosque, funded and used by locals, and inspired by Sultanate mosque architecture, breathes through porous brick walls, keeping the prayer hall ventilated and cool. Natural light brought in through a skylight is ample for the daytime.

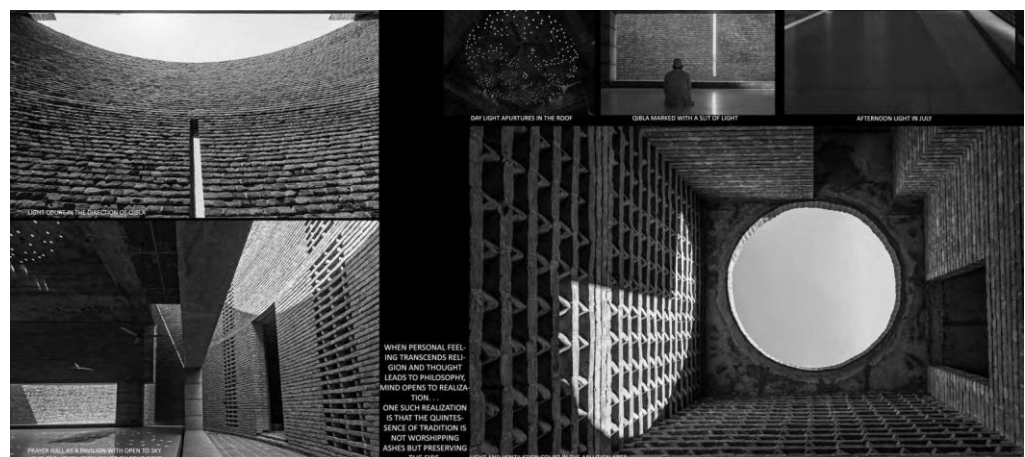


Figure 20 natural light to the mosque

INFERANCES Materials, natural way of providing ventilations, focus more on the performance than the form

3.LIVE CASE STUDY

3.1DAR-UL-ULOOM SABEELUR RASHAD(ARABIC COLLEGE) BANGALORE

Location: Nagawara, Bangalore

Type of Building: Educational Institution..

Area: 16 Acres

Date of Commencement: 1986.

Zoning: Rural Area

Soil: Laterite Soil

Climate: The highest temperature recorded is the lowest is 7.8 °C.Winter temperatures rarely 12 °C (54 °F) and summer temperatures seldom

°C (100 °F).Bangalore receives about 900 mm of rain annually, the wettest months being September, October and May in that order.



Figure 21map

38.9 ° and drop below exceed 38

HISTORY

The Dar-ul-Uloom Sabeelur Rashad, which is one of the premier Arabic Colleges in the country was set up in 1960 on a land spread

over fifteen (15) acres in Bangalore.

The lofty aim for which the institution was established by its founder—the late Hazrath Moulana Abus Sawood Ahmed was to educationally uplift the Muslims by imparting the



Figure 22site location

knowledge of Quran and Hadees to the younger generation for preparing them to guide and lead the community.

- Over the years, the institution has emerged as the epicenter of Islamic education in the sub-continent especially in south India and students from different parts of country and also from countries like Trinidad, West Indies, Srilanka, Thailand, Malaysia, Spain, New Zealand, Yugoslavia, Maldives, USA, UK etc. enter the portals of this great institution to receive education.
- The students who have passed out of this institution are today rendering valuable services to the community and humanity in different parts of the country.
- At present there are more than 500 students in the institution.
- Today the Dar-ul-Uloom Sabeelur Rashad is headed by Moulana Mufti Mohammed Ashraf Ali Baqavi.

LAYOUT

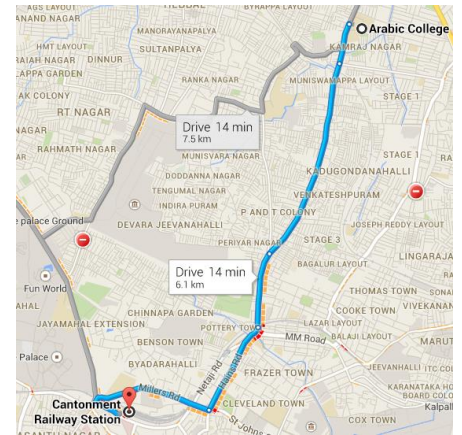
The site is located 30kms from Bangalore International Airport, 6 kms from the nearest railway station (Cantonment Railway) and 10 kms from the main bus stand (Kempegowda Bus Stand)



Figure 23 site plan

SITE AND SURROUNDINGS

- The site is located in a Vast area of about 15 acres of Land.
- It is surrounded by thick vegetation all over.
- Out of the 15 acre plot, the built up area is only about 40%, while talks of future expansion of the institution are in order.
- The site mainly has 2 entrances, but only the one from Nagawara Main road is the access route.
- The location of the site being right next to the main road, makes it a very noisy area.
- The site is surrounded mostly by residential buildings on the either side.
- The opposite side of the site has variety of commercial and retail shops, which makes the locality a very busy one.
- Access to Arabic College is quite convenient as there is an availability of public transport from almost all parts of the city.
- There is a BMTC bus stop right outside the main entrance.



ABOUT THE INSTITUTION

At present the Dar-ul-Uloom Sabeelur Rashad in its campus has 120 class rooms for various courses, a separate hostel block, a mosque with a capacity to accommodate 3500 people for prayers, a vast library with more than 30,000 books, a play ground, a guest house and quarters for the faculty members.

- In addition to these, there is an auditorium with a capacity for 1500 people.

- Many seminars and conferences of the All India Muslim Personal Law Board, All India Milli Council, and Islamic Fiqah Academy etc. have been held in the campus of the institution. Likewise, Seminars and conventions on subjects such as National Integration, Anti Terrorism, Empowerment of Muslims through Education, Significance of exercising voting rights, Need for pre-marital counselling among Muslims, etc. have been held in the institution.
- The campus of the institution houses a Dar-ul-Qazat—an Islamic Court where marital issues are resolved as per Islamic Shariat.
- The judgments pronounced by this court are valid and upheld by the courts.
- There is also a Dar-ul-Fatawa—departments to provide Islamic opinion/ fatwa on various issues.

ZONING OF THE AREA

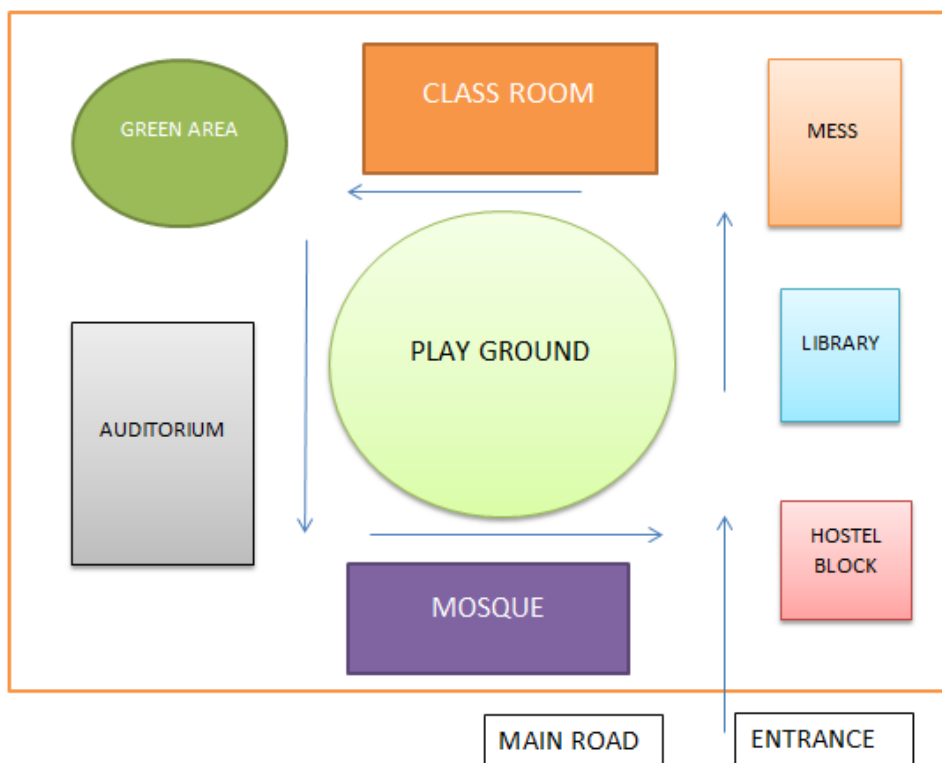


Figure 24 zoning

AMENITIES AND FACILITIES

BUILDING 1: DAR-UL-QAZA



Figure 25 court room



- Law and order and management cases is a building, which acts as a court which handles marriage related issues or anything as such.

BUILDING 2: CONVENTION/ FUNCTION HALL

- A multi- purpose convention hall with` a seating capacity of up to 1500 people at a time.
- The hall has separate green rooms and toilets.
- Properly lighted and ventilated in a natural way, with a number of door and window openings

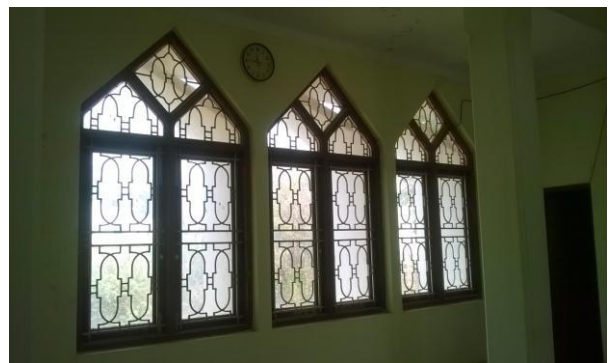
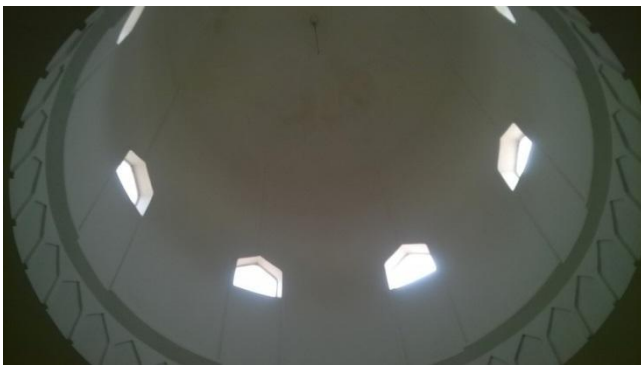


Figure 26 convention hall

BUILDING 3: CLASSROOMS AND BUILDING 4: MESS

- Class rooms consist of long benches and desks.
- Area 30 sq.m
- Mess consists of a long rectangular hall.
- Area 150 sq.m
- Classrooms zones closed to mess for easy access during intervals.



Figure 27class room



BUILDING 5: LIBRARY BLOCK



BUILDING 6: HOSTEL BLOCK

- G+1 floor. (-1 basement)
- Reception
- Admin Room
- Office
- Counselling Room
- Teachers' and Students' Meeting Room
- 500 students residing plus 25 Teachers and 10 work
- 12 beds sharing per room with shelves for each indi
- Teachers' room single bed.
- Drinking water facility.
- 2 nos ablution tanks, (fountains)
- Central courtyard with coconut trees.



Figure 28hostel





BUILDING 7: THE MOSQUE



Figure 29mosque

- The mosque is located near the gate for easy access.
- Situated at a raised platform to show dominance.
- There is place for ablution under the building and steps which lead up to the prayer hall.



ABULUTION TANK AND ENTRANCE GATE



Located close to the gate thus provides easy use and entrance to the mosque

- Water gets recycled automatically by a treatment plant close to the mosque.
- Provides for passive cooling since this area experiences dry climates throughout the year.

ADMIN BLOCK UNDER CONSTRUCTION

- Admin block is constructed recently in 2013 has a mezzanine floor and consist of head office in it



INFERANCES: How they placed the each

block sepratly and used and open place for eid prayers and other activities

4.COMPARATIVE ANALYSIS:

COMPARATIVE ANALYSIS					
PARAMETER'S	DAR-UL-ULOOM (BANGALORE)	BAIT-UL-HOOF	ICC - DELHI	RUPAKSHI CULTURAL CENTER	CONCLUSION
LOCATION	Naganahalli Main rd, NRK Layout BENGLURU -the location is calm inside -the center and surrounded with residential & commercial spaces.	Trivendrat chakra, Bangalore -surrounded by residential -5 provides parking -Drive is for -10 -the prayer hall	Lokesh garden road PULI	Netherlands THERE IS A SMALL PARKING AND STREET OUTSIDE THE CENTER AND IT LOOKS AMAZING during the day drive through the garden and 9 roads!	GULBARGA (Foster high school)
SITE AREA	16 acres	704 M ² BUILT - 523M ²	1.25 acres	1700 sqm	
ADMINISTRATIVE BLOCK	IMAM ROOM MEETING ROOM ENSURFY COUNTER TOILET STAFF ROOM (300sqft)	It is only MOSQUE -40 the MOSQUE Maintained by community PEOPLE & MADRASAH for Madrasah and all Outside of Mosque In the district police	Central office - 40M ² Manager - 20 M ² Welfare office - 20 M ² conference room - 50M ² interview room - 20M ² storage room - 10M ² 190M ²	100 sqft	
MOSQUE	400 sqft + Ablution tank in a circle shape near the entrance	28 X 23 M (400PPL) + Ablution tank Inside the MOSQUE area	75sqm 100 MEN space for women in the center + women ablution tank	300 sqm	
EDUCATION					
• Madrasa	16 classes room for 500 students + staff room	Prayer hall is used for the Madrasa for prayers.	In the Prayer hall itself	In the Prayer hall itself	
• CLASSES	60sqm long benches & desk				
Auditorium	Central garden is used for any program		110sqm 300 sqm seating area 200 people capacity		
COURT ROOM	40sqm large hall staff & small room	out side of Mosque In the site of printer & used for any discussion.			
• Attorney lounge					
• Record room					
RESIDENTIAL FACILITY					
• Hostel	50sqm (500 students + staff) 10 Bed sharing in 100 rooms Ablution tank in the center central courtyard with coconut trees, Well - 150sqm		20 classrooms Thursday floor it is closed		
• MESS					
EVENT & EXHIBITION AREA					
• Banquet hall	50sqm with doors for changing Chari to Prayers food in the ground 250 sqm for + other students only		200 Capacity area - 80 sqm 200 sqm space is not for more than 250 ppl		
• Conference					
• Exhibitions					
LIBRARY	300sqm, 800 sqft → computer lab available Books 2000	The storage room or Imam prayer space is used for Book storage	45sqm 4000 + Books available small area more Books	In the Prayer hall self as well	
AMPHITHEATRE			200 people Arrangement to gather Festivals, dinner Birthday		
OPEN SPACE	150sqm It is used for special occasion and Eid prayer and also as play ground for -hostel students only.				
OBSERVATION					
INFERENCE					
CONCLUSION					

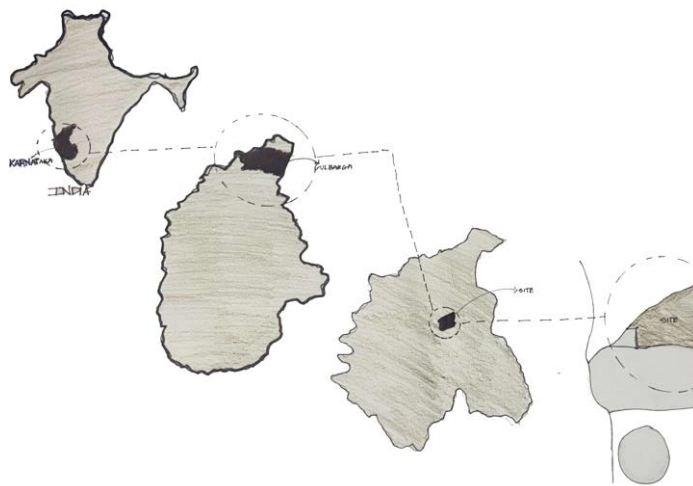
5.SITE SELECTION

Gulbarga is a city in the Indian state of Karnataka. It is the administrative headquarters of Gulbarga District and of Gulbarga Division. It was formerly part of Nizam's Hyderabad State. Gulbarga is 200 km from Hyderabad and 623 km north of Bangalore. The city of Gulbarga was



founded by the Bahmani Sultans in the 14th century as their capital. The northern Deccan, including the district of Gulbarga, passed under control of the Muslim Sultanate of Delhi. The revolt of the Muslim officers appointed from Delhi resulted in the founding of the Bahmani Sultanate in 1347 by Hassan Gangu, who chose Gulbarga (Ahsenabad during this period) to be his capital. AHSANABAD HISTORY : The city of Gulbarga was founded by the Sultans in the 14th century as their capital. The north , including the district of Gulbarga, passed under control of the Muslim of Delhi. The revolt of the Muslim officers appointed from Delhi

resulted in
founding of the Sultanate in
1347 by
Hassan Gangu, who chose
Gulbarga
(Ahsenabad during this
period) to be
his capital



resulted in
1347 by
Gulbarga
period) to be



SHAH BAZAR MASJID



TOMB OF MUHAMMAD SHAH



TOMB OF HASSAN GANGU BAHMANI



TOMB OF DAVID SHAH



TOMB OF MUHAMMAD SHAH BAHMANI



TOMB OF SHAMS AL-DIN AND
GHIYATH AL-DIN

CLIMATE :

40 to 46 °C , Monsoon: 27 to 37 °C , Winter: 11 to 26 °C.

5.1 DEMOGRAPHICS:

427,929. Male 52% with 72% Literacy , while Females Constitute 48% with 60% literacy .

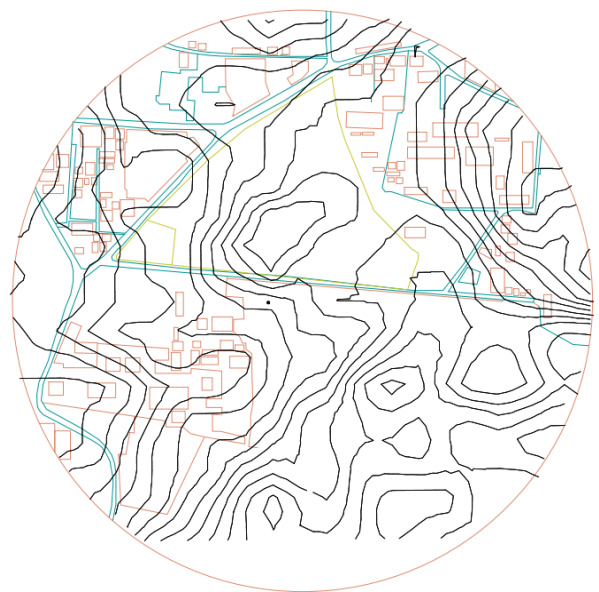
13% of the total population are under the age of 6 Years

The Sufi centre of Hazrat Khwaja Banda Nawaz Gesudaraz is for Islamic studies consisting of a Masjid, The Sufi's Shrine , A small Maderassah, with a sema Khana , and a small Library. Just beyond the Dargah Walls is the Devdi 'The Private quarter's of the Sajjada Nashin' and Khuddam. The commercial spaces emerge from immediate boundaries and further branch into the residential area.

5.2 SITE



5.3 SITE COUNTOURS



5.4 SITE AND SURROUNDING'S:



5.5 HISTORICAL AND CULTURAL SIGNIFICANCE



The surrounding urban area, which is primarily residential, is densely populated. All roads, whether major or minor, come together to lead to the dargah. Only a few trees, like "Neem," are able to survive in Gulbarga's hot and dry climate. The area has a few scattered trees that we can see. The urban development authorities may have made some attempts to make the city green, but all that is visible on the site are a few scattered trees.



Sufism teaches that you should be with God, unattached. Junayd Shaikh Although Sufi practise has many variations and complex expressions, its core is actually quite straightforward. The Sufi repeatedly offers himself in love to God, which includes accepting the contents of one's consciousness (their ideas, feelings, and sense of self) as gifts from God, or, more accurately, as manifestations of God, at every instant.

A **khaniqah**, is a structure created especially for gatherings of a Sufi brotherhood, or tariqa. It serves as a place of spiritual retreat and character development. They frequently served as hospices for Sufi travellers and Islamic students in the past, and to a lesser extent today. Khanqahs are



frequently located next to mosques, madrasa's (Islamic institutions), and dargah's (the shrine of a Sufi saint). They are seen everywhere throughout the Islamic world, particularly South Asia, Central Asia, and Iran. Similar structures are also found in the Arab world, particularly in North Africa.

These structures are called zawiyah. Similar structures are known as takiya in Turkey and other formerly Ottoman regions like Albania and Bosnia. The terms Khanqah and Dargah are interchangeable when referring to Sufi shrines in South Asia.

The beginning of the Sufi movement inside Islam and the construction of the first khanqah are not exactly known dates. Although academic historians argue for later dates, Sufis themselves trace their movement back to Muhammad. Later,

khanqah appeared all over the Islamic world, from Indonesia to Morocco. One of the distinguishing characteristics of later mediaeval Sufism, according to Jonathan Berkey, was the proliferation of institutions, also known as khanqah's, complete with structures and funds to accommodate and support the mystics' activity. Although their beginnings are

largely unknown, it is most likely that they originated in Iran in the ninth and tenth centuries. 157 Architecture A sizable centre hall can be found in every khanqah, regardless of size.

The mandatory daily regular prayers for everyone In this hall, Muslims perform salat, and Sufi-specific types of dhikr, meditation, and celebration of the holy are also practised.

Around the mausoleum of a Sufi saint or the tomb of a tariqa's founder, sizable khanqahs frequently grew. Due to their extreme stance on these subjects, the Wahhabi ideology may view these khanqahs as places where God the Almighty has partners.

Supporters provide arguments for it.that such websites are completely acceptable as long as no unlawful acts prohibited by Islam are present. Homes for the Sufi sheikh or pir and his family are sometimes included in khanqahs, as well as cells for Sufis who want to practise their dhikr in seclusion and solitude.

They could also be locations for charitable institutions like hospitals as well as lodging for pilgrims and Sufis on the road. In several Muslim-majority nations (such as secular Turkey, Islamist Iran, Salafi Saudi Arabia, or the Communist and post-Communist governments of Central Asia), Sufi activities have been outlawed. Khanqahs have been used for other uses, transformed into mosques or museums, or left to deteriorate in these nations.

Sufism continues to exist in various nations, where the traditional khanqahs are still in use.

Architecture: The design of all khanqahs is the same size, with a sizable centre hall. Both the Sufi-specific types of dhikr, meditation and celebration of the divine, as well as the salat, the daily ritual prayers that are required of all Muslims, are performed in this hall. Around the mausoleum of a Sufi saint or the tomb of a tariqa's founder, sizable khanqahs frequently grew. Due to their extreme stance on these subjects, the Wahhabi ideology may view these khanqahs as places where God the Almighty has partners. Supporters contend that such websites are completely acceptable as long as there are no behaviours that violate Islamic law. There are residences for the Sufi sheikh or pir and his family in some khanqahs, as well as cells for Sufis who want to practise their dhikr there. solitude and serenity.

They could also be locations for charitable institutions like hospitals as well as lodging for pilgrims and Sufis on the road. In several Muslim-majority nations (such as secular Turkey, Islamist Iran, Salafi Saudi Arabia, or the Communist and post-Communist governments of Central Asia), Sufi activities have been outlawed. Khanqahs have been used for other uses, transformed into mosques or museums, or left to deteriorate in these nations. Sufism continues to exist in various nations, where the traditional khanqahs are still in use.

COMMON CULTURE:

Movies The 2005 movie Bab'Aziz, directed by Tunisian Nacer Khemir, makes extensive use of the Sufi tradition. It has quotations from Sufi writers like Rumi and shows an ecstatic Sufi dance. Omar Sharif's character in Monsieur Ibrahim (2003) claims to be a Muslim in

the film. Sufi customs. In the 1998 film *Hideous Kinky*, Kate Winslet's character Julia



travels to Morocco to study Sufism and embark on a quest for self-discovery. The titular Jewel is a Sufi holy man in the 1985 film *The Jewel of the Nile*. The message of Sufism is highlighted in the 2007 short film *vishwaas Ki Goonj (The Echo Of Faith)*. Films with a strong Sufi sensibility are being made by newer production companies and directors. Music On her album *Bedtime Stories* from 1994, Madonna has a song titled "Bedtime Story" that talks about attaining a high level of unconsciousness.

The song's music video depicts an exhilarating Sufi ritual with whirling dervishes, Arabic calligraphy, and other Sufi features. She quotes the poem "Bittersweet" by Rumi in her 1998 song of the same name.

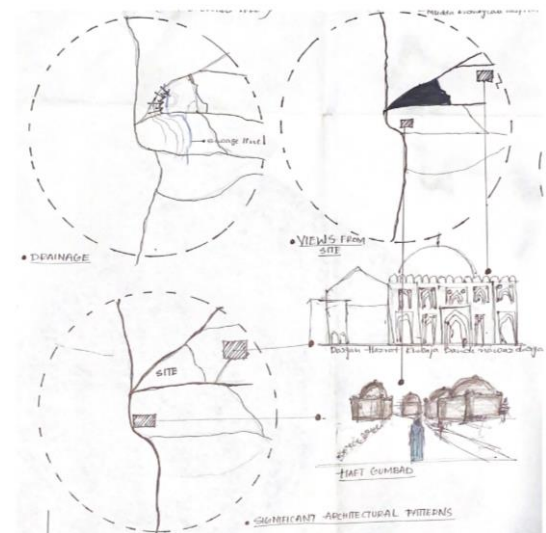
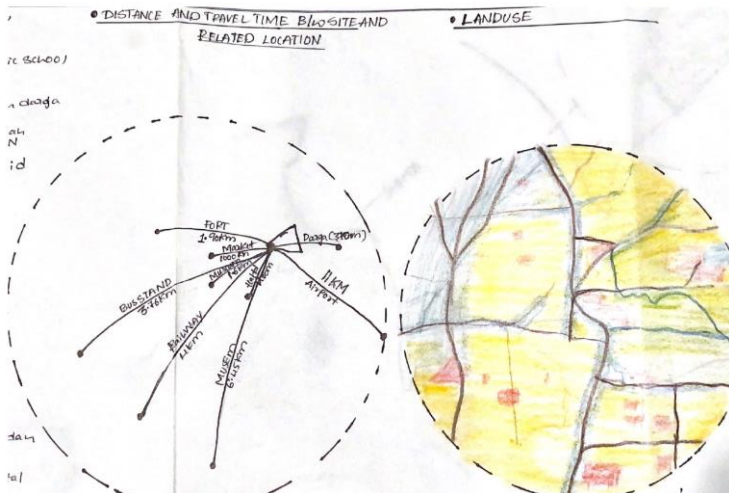
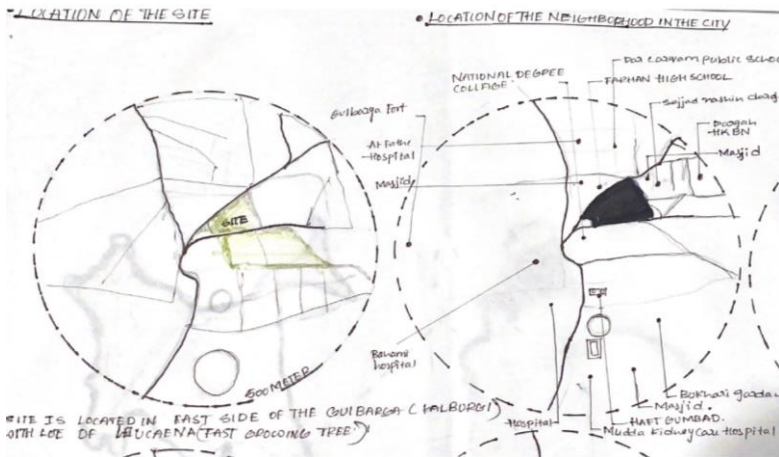
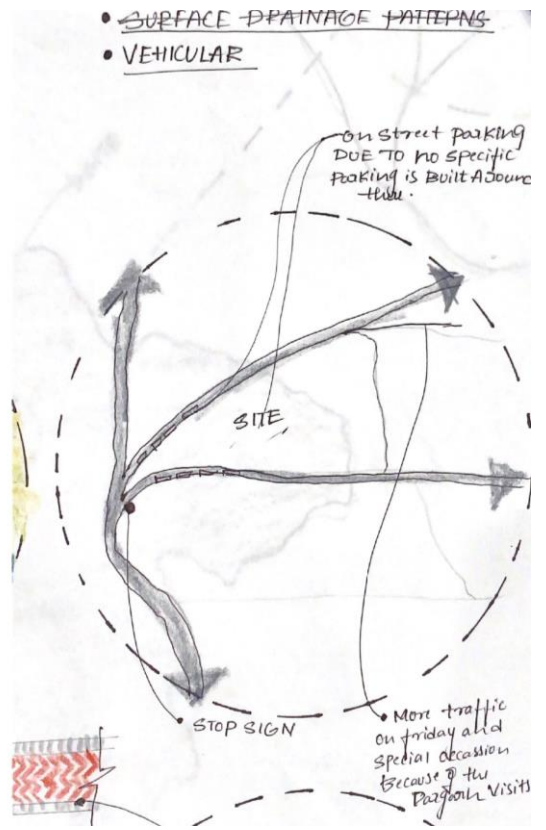
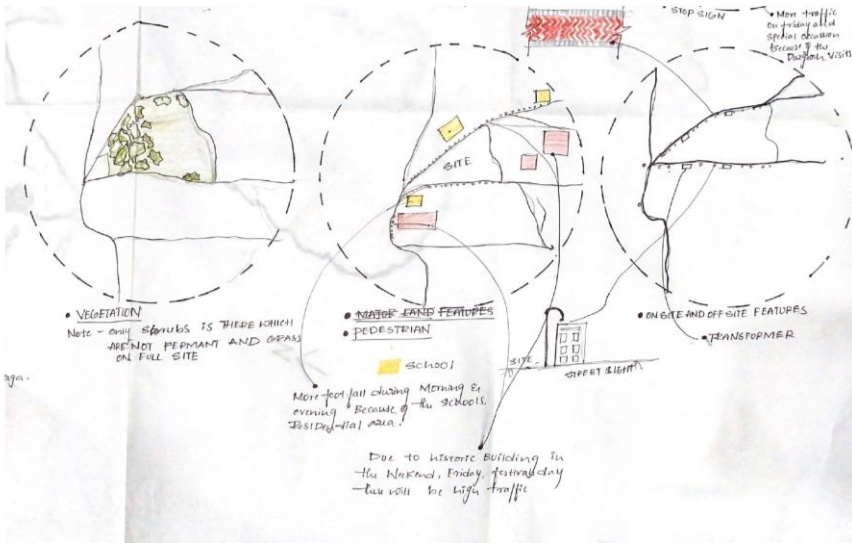
Madonna performed the song "Secret" during her 2001 *Drowned World Tour*, which featured visuals of rites from several religions, including a Sufi dance. *The Mask and Mirror*, the 1994 album by singer-songwriter Loreena McKennitt, has a song called "The Mystic's Dream" that draws inspiration from Sufi poetry and music. Sufi parables have been mentioned by the band *me without You*, even in the title of their album *It's All Crazy! It's all untrue*.

Everything is a dream. In 2009, it was fine. Aaron Weiss, the lead singer, attributes this influence to his parents, who both converted to Sufism. Several Sufi songs were composed

by Kazi Nazrul Islam and Lalan Fakir. Nusrat Fateh Ali Khan, Rabbi Shergill, Kailash Kher, Alam Lohar, and Abida Parveen are a few well-known Sufi singers from India. The musician A. R., The Oscar-winning Indian musician has a number of works that are influenced by the Sufi genre, such as the filmi qawwalis. In the movies Jodha Akbar's Khwaja Mere Khwaja, Delhi 6's Arziyan, and Rockstar's Kun Faya Kun. Sufi poetry was combined with current hard rock and traditional folk music by the Pakistani band Junoon to form the genre of Sufi rock. Bulla Ki Jaana, a sufi rock song performed by Rabbi Shergill in 2005, topped the charts for the entire year.

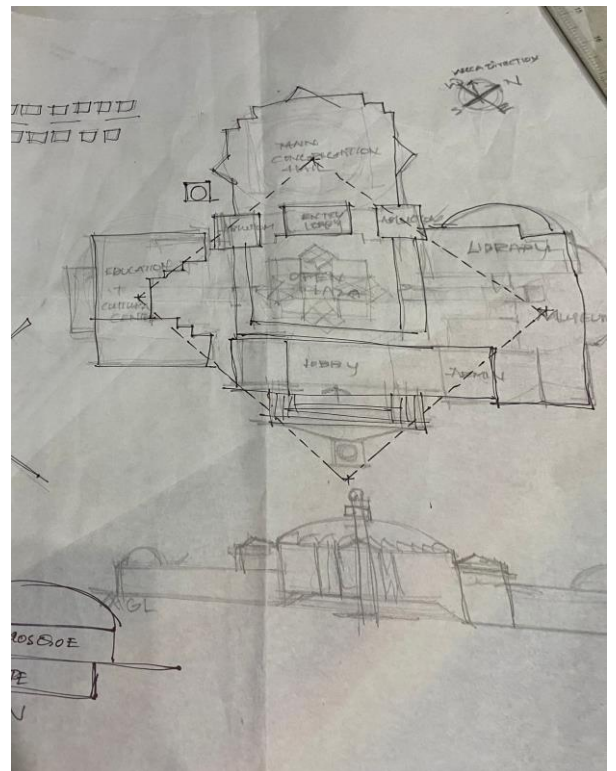
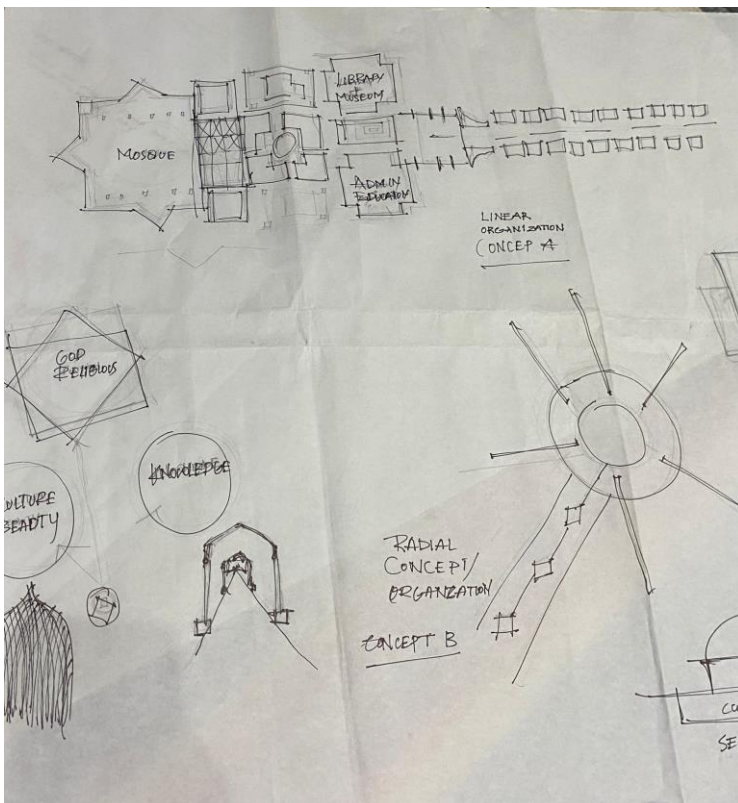
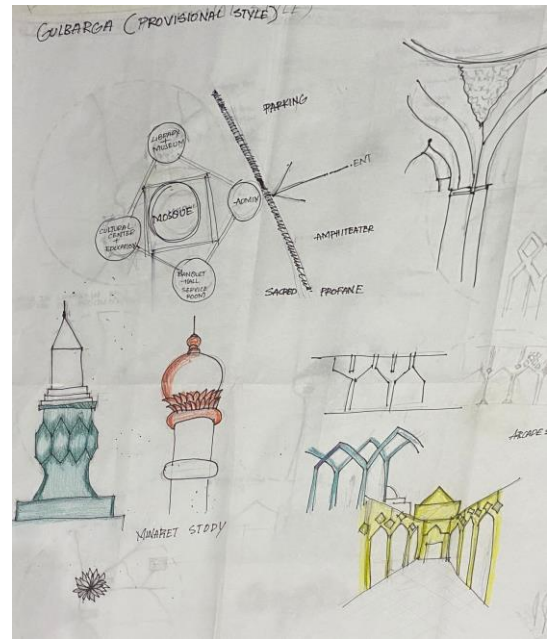
Sufi practitioner Richard Thompson originally resided in an East Anglian Sufi community with his first wife and young children.

5.6 SITE ANALYSIS:

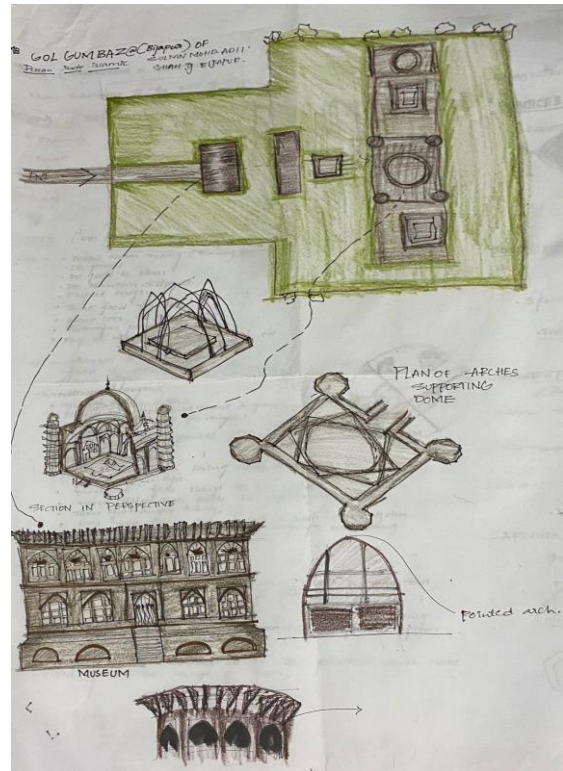
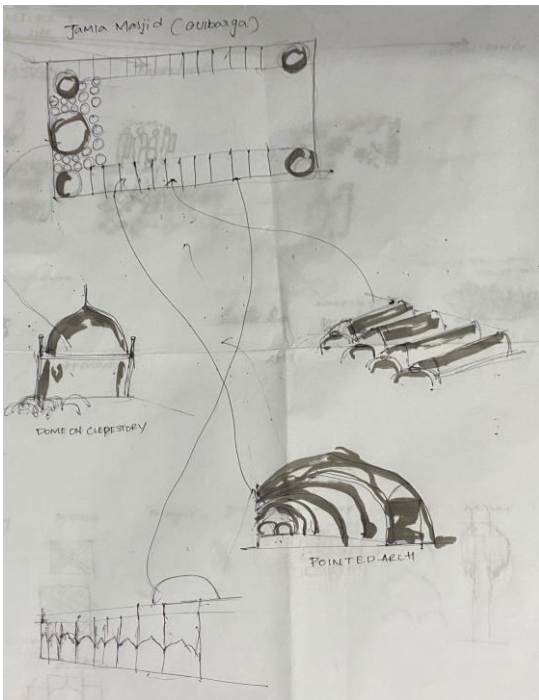


6.CONCEPT:

- 1.Separation of sacred & profane
- 2.Development of the theme of unity of activities through geometry, symmetry,islamic architecture in karnataka and the islamic symbols
3. Development of spatial and spiritual hierarchical order along main axis

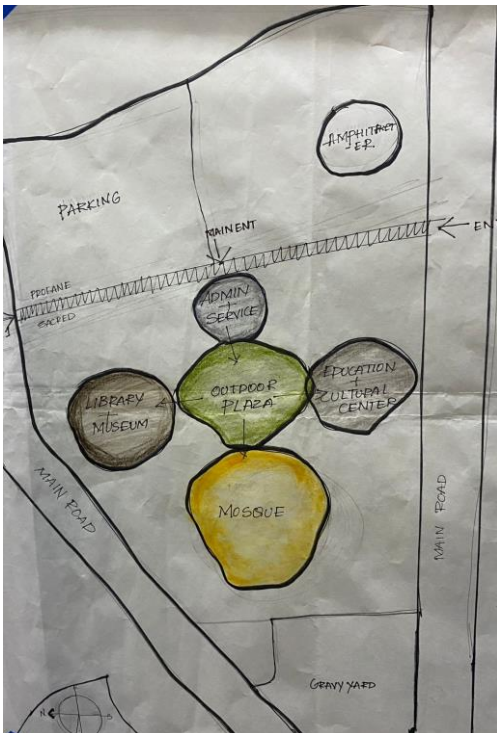


7. BAHAMANI ARCHITECTURE STYLE



ZONING:

8. PROGRAMME



1. Entrance lobby
2. Open plaza
3. Administrative block
4. Masjid
5. Museum
6. Cultural activities
7. Education center

9.AREA ANALYSIS

Sl.no	SPACE		AREA (sqm)	TOTALAREA (sqm)
1	Entrance			

ADMINISTRATION BLOCK TOTAL AREA **40**

1	Reception	1	10	
2	waiting lounge	1	30	
3	Head office	1	50	
4	Director room	1	15	
5	Manager room	1	15	
6	Accountancy	1	100	
7	Storage	2	21	
8	Pantry	2	20	
9	Toilet's	1	25	
10	Auditorium	1	90	

MOSQUE TOTAL AREA **600SQM**

1	Outdoor Plaza	1	300	3000
2	Entrance lobby	1	500	500
3	Mosque	1	100	100
5	conference room	1	50	50
6	Open courtyard	2	150	150
7	Ablution area[men]	1	100	100
8	Ablution area	5	50	50
9	[women]Imam office	1	20	20
10	[men] imam office	0	30	30
11	Restroom [men]	1	20	20
12	Restroom [women]	1	15	15
13	shoe storage	1	20	20
15	Mihrab [niche] space	2	300	40
16	Women's prayingarea	1		300

Total area = 5600 sqm

MUSEUM

1	Reception		10	
2	Entrance lobby		40	
3	Office		30	
4	Gift shop		20	
5	Toilet's		40	
6	Display room		300	
7	Auditorium		500	

CULTURAL CENTER**total area****1600 sqm**

1	Entrance	1		
2	Lobby	1		
3	Office	1		
4	Art Room	1		
5	Workshop Area	2		
6	Classroom	1		
7	Faculty room	1		
8	Courtyard	2		
9	Toilets	2		
10	Storage	2		
	Rest room			

EDUCATION CENTER**total area****4000 sqm**

1	Reception	1		
2	Principal	1		
3	cabin	1		
4	Admin office	1		
5	Accountant	1		
6	Computer lab	2		
7	Class room	1		
8	Faculty room	1		
9	Storage room	2		
10	Toilets			

PARKING**total area****1000 sqm**

	2 Wheeler	50		
	4 Wheeler	150		

10. 3D VIEWS



Figure 30 3d view of design





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