Proceedings of Symposium on Mosque Architecture, Vol. 3B, pp119-132, College of Architecture & Planning, King Saud University (1419H-1999)

Integrating a Mosque to its Particular Context: A Case on Addis Ababa

Imam Mahmoud Hassen

Faculty of Technology (S.C), Addis Ababa University
Addis Ababa, Ethiopia

Abstract: The mosque is an important part of a Muslim community, as it has a central role in the lives of worshippers. But its place in a mixed society seems to be confused. This paper deals with what the role of a mosque should be in a mixed community and how it should relate to its context - physical and social.

Addis Ababa, the capital of Ethiopia, is taken as an example of such a context of mixed communities of different cultures and religions in a country of an under developed economy. By appraising mosques in the city, problems are identified and their causes analyzed from the perspective of the planning, administrative, social and economic backgrounds. These problems could be generalized as being the lack of flexibility and interactivity. Which have caused the Mosque to increasingly drift away from the lives of Muslims, and present a wrong image to non-Muslims.

The solutions to solve such a problem of integration, the author believes, lies first and foremost in a clear definition of the role of the mosque in such mixed societies, here stated as being a center for Muslims and a true representative of their belief and way of life to the rest of the community.

To this end opening up functionally and formally are presented as solutions. Although the degree of opening up is dependent on the particular context, in this paper two proposed designs in the city (Addis Ababa) are used to elaborate the idea of opening up in general.

Introduction

The mosque holds a central place in the life of Muslims. It is the place where Muslims perform prayers five times a day, get basic religious education and guidance, meet their fellow Muslims and discuss their affairs. The mosque is also part of the context it stands in and thus it is also part of the lives of all around it, i.e. believers as well as non-believers, in as much as it affects their lives. The mosque in its historical evolution has adapted to the different cultures of believers. Yet the resulting diverse regional styles of mosques around the world can still be recognized as one group because of the similarity of activities, as reflected on the functional and spatial layout. This similarity in variety is, in fact, a result of the outlook of the religion. " Islam did not seek or impose any type of architectural identification."[1,P.14]. It emphasizes, instead on communality and uniformity of activities. It presents the mosques as the center and main ground to facilitate this, yet leaving it to be flexible in achieving its goal.

In present day, Islam has spread to new and different cultures and societies more than ever. But the earlier adaptivity and flexibility of the mosque have not developed side by side. It seems instead, stereotypes of what a mosque should look like have been formed and are built everywhere. This has worked against the strong bond that should have been formed between the mosque and the life of Muslims. It has forced the mosque to break away from the urban fabrics and become isolated in mixed societies because stereotypes are difficult to fit into particular contexts and cultures. Therefore the mosque losses its active role in the society. This seems to be the case in Addis Ababa.

This paper aim at highlighting problems of integrating a mosque to a particular urban context of mixed cultures, faiths and secular administration. It takes Addis Ababa as an example of such an urban context. The author's choice of Addis Ababa is mainly based on its accessibility (as the author resides in the city). But it is also with the belief that Addis Ababa presents a typical example of a mixed context and an underdeveloped economy.

The scope of this paper, however, is limited as it is based on limited investigations into the problem, taking the case of only one city. This was done by appraising mosques in the city, public opinions and review of literature. In addition, the conclusions arrived at are a result of analysis based on this information and the examples presented are proposals which have not been implemented up to now, i.e. the solutions presented are hypothetical ones based on observed problems. The paper is rather aimed at prompting more research in this vein by raising awareness and identifying problems so that ultimately general principles could be formulated as solutions.

Planning and Administration Background

As an urban center and Capital City of an underdeveloped country, Addis Ababa has an urban planning characterized by lack of in-depth social studies and change of policies with the change of government. Through lack of proper implementation, planning policies and guidelines largely remain in theory

From the administration point of view, Addis Ababa has experienced a long-standing discrimination against mosques and their worshipers. From the open discriminations of a Christian Imperial rule to a discreet suppression all religions by a Marxist regime that succeeded, all have contributed their share in this regard,[1]. Presently, the new government, while still secular, has better policies towards worship centers, as it promotes the motto of expressing one's beliefs and cultures so as to be understood by others, thus forming a good base for mutual co-existence. But applying these policies is proving to be difficult as the administered and administrators at the grass root level have outlooks that suffer from earlier backgrounds.

The effect of these administrative and planning factors can be seen on the Master Plan currently used for Addis Ababa.[2] On the report of this master plan released in 1987, even though a system and guideline to provide public services for the city has been dealt with extensively, there is a noticeable lack of clear guidelines regarding worship places. Also the report does not show any analysis of population ratios for various faiths and how they will be served with worship centers.

Let us see examples:

---

[1] It's common knowledge that requests to build mosques near main streets were refused outright and existing ones were forced to limit their presence in appearance as well as size. Some mosques were even halted in mid-construction.

[2] The master plan released during the Marxist regime is still used by the new government, even though it's been seven years since it came to power. The inconsistency of the concept of the master plan with the new policies justifies a revision, but the lack of resources has not yet allowed this.

Public worship places for different religions, which incidentally were considered as one group, are allowed only starting from the level of a "Kefetegna" - a neighborhood level containing a population of 60,000-120,000. This policy makes mosques too dispersed and very difficult to be accessed five times a day by worshipers.

There are no rules and regulations regarding compatibility level of functions surrounding worship centers. As a result, most mosques are seen surrounded by a haphazard agglomeration of activities; noise levels are also not regulated.

Location aspect of mosques is largely dealt with on "special consent" bases; this would have served well in view of the different needs of various religions. But these "special consents" are not well supported with clear guidelines. Thus, the personal attitudes of the requesting and connecting bodies become determining factors.

These facts leave a large share of the solutions to the problems of integrating a mosque with its context, to the specific design of the mosque.

Socio-Economic Structure

The dominance of Orthodox Christianity in the politics of the country for so many years during the Imperial Rule had forced other religions, including Islam, to be more introvert in expression. The fact that Addis Ababa is home for followers of many religions have been coped with only by avoiding each other in matters of religion. Thus, a lack of mutual understanding and positive tolerance is seen. But presently, even though old outlooks work against it, self-expression is developing in religions, cultures, etc.

The life style of the religious population is also changing. While earlier, during the Marxist military regime, secular ways of life were imposed upon the people, now it is left to the individual. The Muslim Community is thus showing the initiative to adjust its "modern" lifestyle to conform to Islamic percepts of way of life. Strengthening this is the recent improvement in working hours to allow for Friday congregational prayers. But still the remaining working hours are not in accord with the Muslim prayer times, and leave little off work hours for religious activities. This and the dispersion of mosques and believers have forced Muslims to only "stop over" at mosques on their way to work and home. That is to say most Muslims can not become regular attendees to their nearest mosques for purpose of prayer, learning, reading, etc.

The demand for places for conducting prayers and other religious activities closer to homes and work places has thus increased very much in the last few years [3]. In an effort to alleviate such shortage, individuals come together and change small homes into prayer places that give rise to incompatibilities with neighbors.

[3] Although the Commission for Administration of Mosques (CAM) in the Addis Ababa Islamic Affairs Bureau has no documented information on the exact statistical increase, it confirmed that about half of the Mosques now listed in the city were established within the last two or three years.

Existing Conditions

Until very recently, there was no single body in the city to administer mosques in the city. The Region 14 Bureau[4] has now formed a Committee for the Administration of Mosques in the city (CAM). This Committee is still in the process of compiling a list of mosques in the city and other relevant information about them. Thus most information in this section is not documented but rather was gathered from interviews with "CAM" offices and personal observations.

The identifying character of mosques in Addis Ababa is one of high demand of space for prayer compared to the financial ability to build. Thus most mosques have small main halls and wide areas of makeshift shelters (as wide as the plot allows).

In terms of functions, basically all mosques in the city are large open halls or shades (even open spaces). It is in these halls that all teachings, from basic teachings of reciting Qur an to other advanced teachings, take place. In addition to these, zonal offices of the R-14 IAB are mostly located in mosques of respective zones due to unavailability of spaces elsewhere and supporting finance. Nevertheless, the R-14 IAB plans to detach mosques and zonal offices in the future. Immediate administration of mosques is done by a "mosque committee" formed from local residents and may have an office in the mosque itself.

Some mosques have formal schools attached to them. One or two notably, the ones on active streets, have shops on their street sides which are intended for rentals to support the mosque financially. Aside from these, there is a notable lack of civic activities attached to mosques.

In terms of location, most mosques are located off centers and streets because of unavailability of such spaces. As a result, incompatibility such as:

- Mosques with Commercial activities
- Mosques with Residential areas of mixed communities
- Mosques with other worship centers; are very apparent.

As a result of this and earlier traditional introvert expressions, almost all mosques have isolated layouts with usually blind walls running along their boundaries and the actual building being located in the middle of the site.

In conclusion, considering the planning, administrative, socio-economic backgrounds and current situation of mosques in Addis, we can see that a guiding principle to curb the multi-facial problems is in dire need; and now is an opportune time to propose one.

[4] The Region 14 Islamic Affairs Bureau, Referred here on as R-14-IAB, is one of the regional branches of the Ethiopian Islamic Affairs Supreme Council, the highest body formed by Muslims in the country.

Analysis of Mosques and their Contexts

Center

As mentioned in the introduction, the essence of a mosque lies in its complete integration with the hearts and lives of Muslims, i.e. it must be a center for Muslims.

Early in the history of the mosque this was achieved by the multi-facial activities the mosque undertook. Then, a mosque was a place where laws were passed, administrative discussions took place and knowledge was transmitted through traditional teaching techniques. However, this did not continue. As the main education and administrative functions became complex and specialized in time, they were separated from mosques and were established independently.

This takes away a great part of the mosque vitality and its central place in the lives of the worshiping community. It especially affects mixed communities, such as Addis Ababa, because in such communities Muslims must abide by secular working hours and thus have to use the small off-work hours left to come to mosques to pray. But prayer, even when performed in congregations is essentially an individual activity, a communication between a person and his creator. Thus a Muslim that goes to a mosque will not get a full picture of the Islamic way of life, as the experience will not include administrative, social, political and legal. aspects. So by separating the mosque and these other functions we are forcing Muslims to make a choice of where to go, to the mosque, to the Islamic school, or administrative/ legal center etc.

The other aspect is the unavailability of enough sites to locate these specialized functions in such sites of mixed societies. For the emphasis given in land allocation is to secular functions. The economic hurdle of building such separate centers is also considerable.

Thus it is more appropriate and realistic to combine the administrative educational & propagational activities with the spiritual (prayer) & exploit its potentials as in the mosques of early times.

Interactivity

We live, today, in the information age where people are ever closer together and more informed about each other and about the world as a whole. This has an important impact in the role of the mosque in the society, especially that of a mixed society. It gives the mosque the role of representing the Muslim in that society in terms of informing the whole society at large about Islam and being a center of communication between Muslims in different places and societies. This role forces the mosque to be interactive and dynamic as it should reach out and communicate with the society, Muslim as well as non-Muslim, both physically and functionally. This, in the author's opinion, is what the role of the mosque should be in a mixed urban society such as Addis Ababa.

Enhancement of Mosque Performance

To achieve this role of the mosque i.e. to establish the mosque as a center and an interactive function, the author proposes, for the case of Addis Ababa, changing the current trend of reducing function to that of prayer only, and the idea of building isolated introvert mosques, to that of, building interactive/dynamic mosques with multi-facial activities. This can be summarized as functional and formal opening up.

Enhancement of Function

"Architecture is more than a history of form and style. It is a product of cultural and environmental factors and an expression of the way of life of the people for whom it is built."[2,p.7] Function in architecture indeed expresses the way the users of a building live and work at a particular time. The increasing gap in Addis Ababa between the mosque's and the Muslim's life is by itself a proof of the consequences of buildings that do not take into account the current functional need and way of life of people.

To respond to the changed way of life, we need to re-institute functions that enhance the main activity of prayer. This will recreate the mosque as a meeting place. Traditionally included functions are education and administration; but addition of propagation center is crucial, as this is a very important function that has become specialized in time. The level and character of these functions obviously depends on the particular mosque and its context. Another traditional function of a mosque is to serve as a gathering center for " Eid " festivals. In fact, in mixed societies the mosque is the most appropriate place for such an activity, as it is the only common ground for such Islamic cultural expressions. Other functions such as compatible commercial and public services could also be included on a minor level.

The ultimate religious basis for incorporating all these supplementary activities is that Islam is a way of life and thus " Islam does not recognize any kind of separation between soul and body, sprit and matter, religion and life", "...It does not consider religion a personal affair on a separate entity from the current general course of life."[6,p.61] In this sense any function that applies to an Islamic day to day life could be incorporated around the mosque without disturbing it. This has been seen since the early history of the mosque,"...Mosques had many functions that were not religious. Since community administration and community law were part of the Muslim tradition, clerks were permanently attached to the mosque and law was dealt with there."[4,p.141-2]

Let us see these multiple functions in detail elaborated with two examples[5].

Enhancement of Educational Role

Transmitting knowledge through sheiks and the ulama (the learned) to small groups of people at a time within the prayer hall is still used in Addis Ababa. But it is in need of support by other forms of teaching as its effectiveness is a reality lost when applied to the present society. People have different categories of age, educational level, backgrounds etc. It is difficult to equally motivate and impart knowledge with equal understanding to a heterogeneous mixture of listeners. Therefore it is better if such groups of people are categorized into different classes and given lessons directed particularly to their own level of understanding. These kind of formal schools are not frequently found in the mosques of Addis.

Also basic Quranic schools for young children, which are rarely found outside mosques in a secular city like Addis Ababa, must find their own place within the mosque. Formal classrooms are also advantageous because they provide instructional means like boards, audio-visual methods, etc.

The proposal for the *Nur* mosque provides a separate small school with a number of classrooms, audio-visual rooms and staff rooms(Fig. 1). The existing school for 1st-6th grade students in the *Nur* mosque is thus expanded to be more of a general purpose school and is also relocated within the site. The rationale for providing these separate rooms is one of effectiveness and flexibility as the preaching

---

5 The examples presented here to explain the proposed solutions are

- A student graduation project on the design of *Nur* mosque, by the author (1997)
- A proposal for the expansion of the Grand *Anwar* mosque, by Architect Fuad Abdulah 1989.

Of course, both are taken with their respective time frame and the situations prevailing at the time of design.

could continue to be performed in groups in the prayer hall. The separate school will serve for such needs as intensive education in scheduled time, group discussions, etc. The school could also be used for different groups at different times; small children in the morning, for the adolescent, old or women in the afternoon. This provides a solution for the often neglected education of women in Addis Ababa as they can be provided with their own time and place.

A library is also an ideal public function in such a complex of educational function as it presents a solid base for the teaching imparted. It may also accommodate the increasing need of Muslims in Addis Ababa to read and educate themselves about their faith.

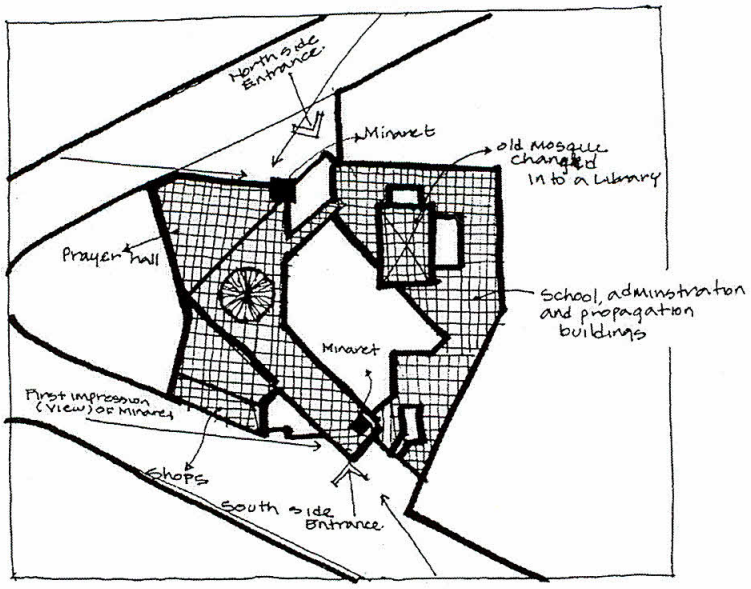


Fig. 1: The "Nur" Mosque's site plan.

The proposal for the Grand Anwar mosque does not have a school, because at the time of the design, the priority was to include as much of the other major public functions which at the time of design (i.e. during the Marxist regime) had no place outside the mosque such as the National Islamic Affairs Supreme Council, mosque administration, Islamic museum and library, and as many prayer halls as possible.

Enhancement of Administrative Aspects

The fact that Islamic administration applies only to the Muslim community in a mixed society makes the mosque its most appropriate seat as it is the only institution in the society that naturally brings together Muslims. The level of the mosque may be used to determine the level of Islamic administration quartered in it. This is in addition to the administrative office of the mosque itself. As these functions vary in intent from the other functions of the mosque-prayer and teaching, they should have their own place and be designed so as not to interfere with the other functions.

Currently more than half of the zonal offices ("woreda" level) of the R14-IAB are found within mosques but not by intent, only because of lack of space and finance for separate ones.

In the "*Nur*" mosque proposal, a zonal Islamic Affairs Bureau at woreda level has been proposed along with the mosque administration.

The proposal for the Anwar mosque has incorporated the National Islamic Affairs Bureau and the mosque administration itself as mentioned earlier.

Enhancement of Da'wa

The mosque as Da'wa center, is most effective in interacting with and inviting the world outside to the mosque, be it Muslims or non-Muslims. This makes it an ideal function to add to a prayer mosque. It is bound to increase the vitality of the mosque, as the physical structure alone is not enough to establish a mosque without a vigorous worshipping community. There is a major aspect of incorporating these activities to a mosque proper. That is, in addition to increasing the vitality of the mosque, they serve as transitions between the totally worldly and secular outside and the Islamic religious side. This helps in solving the problem of functional incompatibility with the context.

Such center in its "modern" general sense (in contrast to the traditional "Da'wa" groups) are beginning to emerge in the city following the present favorable governmental policies, but all are independent & are not incorporated in the mosques.

Enhancement of Commercial Activities

Shops, even offices for rent can also be incorporated on the active street fronts of the mosque (Fig. 2). This in a way gives a mosque administration the chance to determine at least in part the compatibility of activities around it, as it will decide for what and for whom these shops will be rented to. Another advantage in incorporating these activities to a mosque proper is that, in addition to increasing the vitality of the mosque, they serve as transitions between the totally worldly and secular outside and the Islamic and more religious in side i.e. they can serve as "Urban Shields". This helps in solving the problem of functional incompatibility with the context.

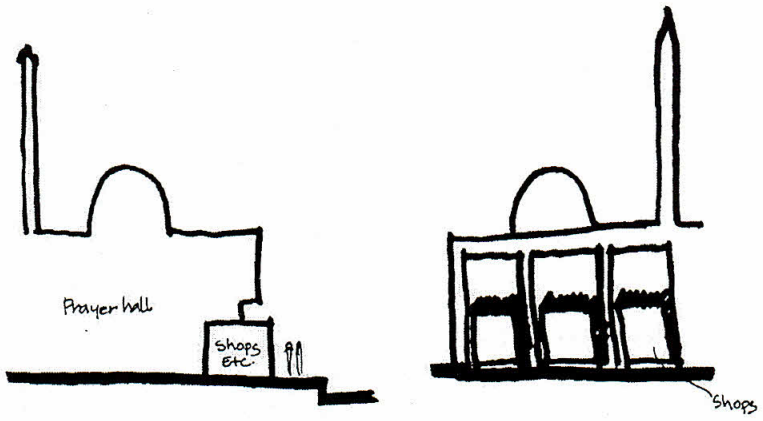


Fig. 2: Incorporating shops into the mosque's structure.

In the example of the *Nur* mosque a propagation center with a sales/distribution shop for publications and recordings of Islamic educational materials, is located along one side and the rest of the street side is filled with rental shops. The example on the *Anwar* mosque also provides a block for shops and rental offices on the street side. This is in addition to the existing shops lining most of the street side of the mosque, which are retained (Fig. 3).

But there arises the problem of compatibility of these functions within the Mosque. The atmosphere generated by the newly added functions is that of informal discussions, other activities that may turn out to be noisy, a mixed constitution of groups of men and women etc. This may seriously disrupt the air of peaceful contemplation, absolute attentiveness (during sermons) and concentration in prayer needed in the spiritual part of the mosque - the prayer hall. The best intermediary to solve this problem of compatibility within the mosque is - space; and the traditional open court, the *Maidan*, lends itself to perfect use. This could be seen in both examples where the different functions are linked by the central court.



Fig. 3: The "Grand Anwar" Mosque. Shops along street's side.

Enhancement of Urban Form

The urban form is the main element that renders a city and its aesthetic identity in the eyes of the casual onlooker. Thus it is of great importance to think of the scale and harmony of the urban form in designing a mosque.

But integrating mosques in form to the urban context poses problems from the viewpoint of the traditional adherence to geometry, specific symbolic elements and its traditional functional needs that leave evidence on the form.

Islam has not laid down formal characters or architectural styles by which to be identified. In fact "the first Muslims took pride in worshipping wherever they happened to be and thus *minarets, mihrabs,* domes, arches, *niches,* the *muqarans* and even arabesque geometry have no single origin in the requirement of the faith. They are generalized forms which acquired an independent architectural significance."[1,p.13/15]

The problems of incorporating these elements and relating them to the urban form is that they limit the possibilities for flexibility in design and therefore make working within a set framework mandatory.

Nevertheless, these traditional forms render identity to Muslims and thus can not be totally discarded. Let us see them in detail;

Enhancement of Geometric Form

Pure geometric forms, axes and symmetry have been taken up, at different times, as basic principles in mosque architecture. But the variation between the site shape and the required geometry sometimes proves difficult to bridge. In an effort to maintain these characters, the sense of place, *genus loci*, is ignored and the street sides are left undefined or not responded to in any other way. Large portions of the site are left un-built and un-designed. These spaces are fenced in with blind walls completing the total isolation of the mosque in the city (Fig. 4). As this is the typical case in Addis Ababa, mosques, which appear as urban islands, are common sights (Fig. 6). Fortunately, owing to financial restraints, the social acceptance for change is favorable. Presently in an effort to fulfill the great demand for prayer places, mosques built in all sorts of shapes and material as could be afforded are accepted

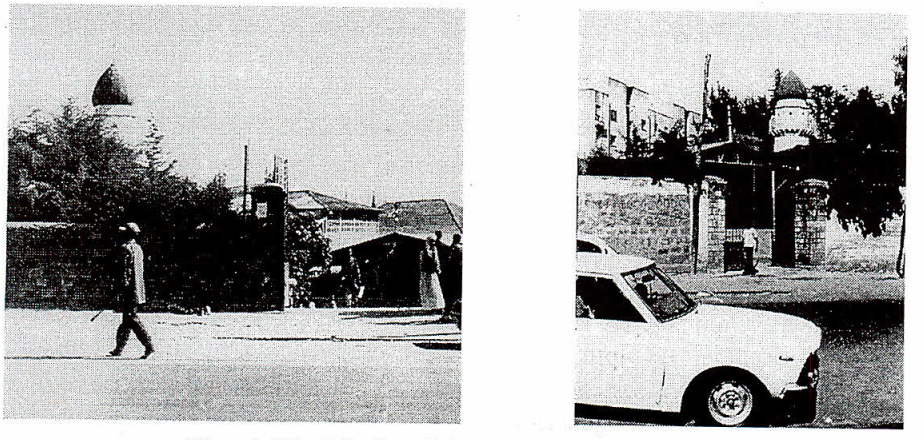
(Fig. 7).

The proposal for the *Nur* mosque approaches this problem from two directions:

a) To shift the rule of geometry from the main - hall building to the planning of the whole compound. This way, the building will be free to take different shapes as its only role in the geometric design will be to fit-in to the overall geometric arrangement inside compound.

b) To use the added functions as means at flexibility. The prayer hall because of its large size, sacredness and the requirements of compatibility of functions is delicate and difficult to manipulate. But the added functions could easily be shaped and placed in a way deemed best without much of a problem to the functions they serve. By reason of their use as buffer zones from the outside, they are also more likely to be placed along street and keep it alive with the activities they serve.

One unique characteristic which makes Islamic architecture different is that it is a "hidden architecture", architecture that truly exists not when seen as a monument or symbol visible to all and from all sides, but only when entered, penetrated and experienced from within. [2,p.11] This holds true for the proposed formal solutions on the *Nur* mosque as well as the *Anwar* mosque in that accepted traditions of geometry, axes and symmetry are found when one enters the compound, not from the outside. This could be seen in both the examples; different forms housing the different functions are arranged around the courtyards.



Figs. 4: The blind wall fence of the "Nur" mosque.

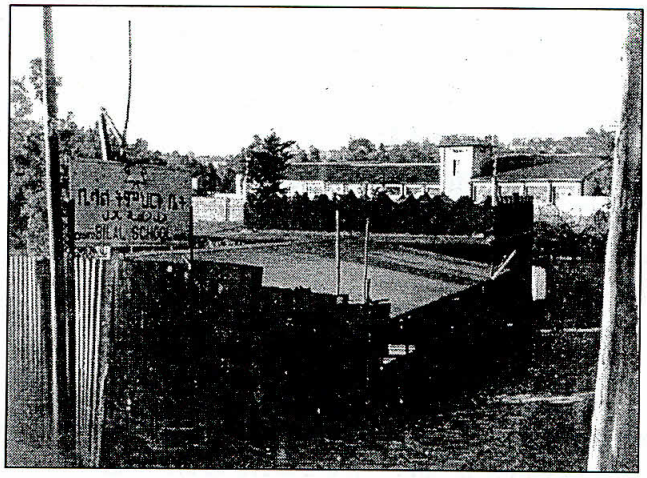


Fig. 5: An example of "Shield" mosque.

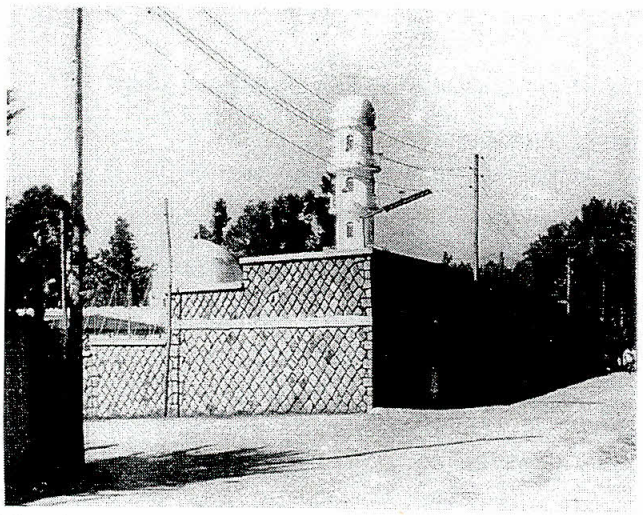


Fig. 6: The "Hamza" Mosque. An example of isolated mosque.

Enhancement of Symbolic Formal Elements

In a building of spiritual function, visual elements tend to quickly attain symbolic value. The mosque is not any different. But in the case of the mosque, these elements of form are not symbolized in a specific shape and size but rather in a more general sense. For instance, the *minaret* has diverse regional varieties. Nevertheless, all equally represent Islam and the mosque to the onlooker. And although they may have become redundant functionally, they still retain a potent symbolic value.

The Minaret

The most striking common character of the *minaret* is its soaring vertically. The tall vertical elements seem as if they collect what is on the ground - the worldly - and elevate it to the skies - the spiritual, the heavens. Formally, the *minaret* gives an elevated break to the uniform horizontality of the built form; breaks the monotony. It also symbolizes Islam to believers and non-believers alike. Considering the urban context, the mosque is bound to be surrounded by high - rise buildings. But the mosque itself

cannot compete in height with these structures as its functions do not warrant such a configuration. Therefore the *minaret* carries the task of balancing this sudden plunge in the skyline.

Consequently, although the traditional function of *minaret* as a post of the "*Muezzin*" to call all subjects to prayer has been invalidated by the use of loudspeakers, the above mentioned formal and symbolic effects present ample reason for retaining it.

In the *Nur* mosque, the *minaret* is placed for the purpose of identification on the protruding two main entrances which have a distant and wide-angled view from the surrounding. A pyramidal top is adopted for the *minaret* to affiliate with the dominant pitched roof character of the local Addis Ababa - style buildings.

The Dome

The dome, originally adopted for spanning large spaces, has become strongly instilled in the minds of the society as a mandatory structure in a mosque. And therefore, although the functional intent may be solved using any of today's advanced structural systems and shapes, the inclusion of this formal element is necessary. It may be adopted use as a source of clerestory lighting. Its use as a balancing and identifying element in the skyline is also essential.

Enhancement of Open Space Concept

Transitional open public space in front of the entrance can also be used to calm down greatly the disturbance of the external as compared to the quietness of the internal.

Enhancement of Human Scale

The Mosque's main function, prayer hall, allows little room to maneuver in. It is mandatory a bulky structure and is not much flexible in height or weight by nature. But once again, the formal resultants of its supplementary activities may be employed to compensate for the lack of flexibility in formal configuration. They may also be utilized to give human scale to the structure by breaking the overall composition into different levels of perception.

The Past with the Present

Flexibility is an essential part of any building. The present never fits cleanly into the future. Islamic architectural concept is more attuned to this idea. It attains its harmony not by being a balanced entity, but by using governing geometric arrangements or three dimensional elements that control to the otherwise clustered forms. Therefore, additions and expansions never seem to be hampered.

In the proposed *Nur* mosque, a part of the existing building is apparently one of the earliest to be built in the city of Addis Ababa. For this reason, the new proposal preserves this historic structure and employs a system of geometric organization to integrate it with the new structure. As the activity of praying is more adequately served in the new structure, this historic building is changed into a library considering its spatial arrangement and as a way of presenting the structure itself as a historic reference.

Conclusion

Islam today covers all the world and most of its followers are found in a mixed society. Yet the mosque's place in the urban social and architectural make - up of mixed societies has not been given adequate attention and therefore, remains in need of definition.

The Islamic faith does not impose strict guidelines and set rules on mosque designs. Rather, it allows for the much needed flexibility to adopt to its various types of contexts. Because this is the way to its goal-to be the center of the lives of its worshipping community.

In societies of mixed cultural and religious make-up, this potential for flexibility is indispensable, but seems to have been forgotten. Addis Ababa is a typical case where the mosques are far behind the changes in the society and its way of life. This is creating a widening gap between the mosque and the Muslim. It is also facilitating the misguided perceptions and lack of positive tolerance found in the non-Muslim community.

Social and architectural solutions are needed urgently. Although the social aspect lies beyond the scope of this paper, much change for the better can be induced through effective architectural solutions for architecture has the power to influence the outlook of the onlooker.

Architecture has two essences, function and form. The solution to the problem described above there fore, has to be seen from point of view of these two parts.

Functionally, inclusion of supplementary function to the mosque will increase its interaction level and re-institute its status as a meeting place. It will also enhance its major function of prayer while making it more open to the society.

Formally, creating internal control to achieve external flexibility will enable the structure to respond to the urban characteristics of form, scale and sense of place, thus integrating the mosque with the context. In addition, symbolic elements in traditional mosques should be employed to express its unique identity in its integrated composition.

The mosque is perceived as a representative symbol of Islam and the Muslim by believers and non-believers alike. Thus it is of great importance that it be designed in a manner truly representative of the faith. The rebirth of this structure as the center of Muslim's life and its expression of the true faith clearly to the whole society, the author believes, will ultimately lead to a peaceful and mutually courteous co-existence based on the understanding with people of varying beliefs and faith.

References

[1] Makiya, Kanan. *"Post-Islamic Classicism."* London: Saqi books, 1990.

[2] Michell, George. *"Architecture of the Islamic World."* London: Thomas and Hudson, 1978.

[3] Hoag, Johan D. *"Islamic Architecture."* New York: Harry N. Abrams Incorporated, 1977.

[4] Nultgens, Patrick. *"The Story of Architecture."* London: Phaidon Press Ltd., 1983.

[5] Ahderom, Techeste; Cecearelli Paolo. *"Addis Ababa Master Plan, final report."* Addis Ababa: National Urban Institute, 1987.

[6] Abdelati, Hamudai. *"Islam in Focus."* Riyadh: I.I.F.S.O. 1986

تكامل المسجد مع بيئته الخاصة حالة مدينة أديس أبابا

إمام محمد حسن

الكلية التقنية ,جامعة أديس أبابا

أديس أبابا , أثيوبيا

ملخص البحث:يقوم المسجد بدور أساسي في حياة مجتمعات المسلمين، غير أن مكانة المسجد في المجتمعات متعددة الأديان غير واضحة ولا تتناسب مع مكانته ودوره في المجتمع. تهتم هذه الورقة بموضوع كيفية إبراز مكانة المسجد والدور الذي يقوم به في مجتمع متعدد الأديان وكيفية ارتباطه مع البيئة المحيطة به من النواحي الفيزيائية والاجتماعية . ثم أخذ مدينة أديس بابا – عاصمة الحبشة – كمثال لحالة المجتمع متعدد الثقافات والديانات في دولة نامية. ومع زيادة أعداد المساجد في المدينة كان لازما تحديد وتعريف المشكلات وتحليل أسبابها من منظور الخلفيات التخطيطية والإدارية والاجتماعية والاقتصادية. وكنتيجة لذلك وجد أن هذه المشكلات بصفة عامة تكمن في نقص المرونة وعدم تعدد وتنوع الوظائف المكملة لوظائف المسجد، مما أدى إلى ابتعاد دور المسجد عن حياة المسلمين في المدينة وإلى تشويه صورة المسلمين لدى غير المسلمين . ويعتقد مؤلف البحث أنه يلزم تحديد دور المسجد وتعريفه في هذه المجتمعات متعددة الأديان والذي يكمن في كونه مركز للمسلمين والممثل الحقيقي لعقيدتهم وأسلوب حياتهم لدى غير المسلمين أيضا، بحيث تعود للمسجد حيويته وتكامله مع البيئة المحيطة به.

كما يمثل الانفتاح الوظيفي والتكوين للمسجد الحل المنشود لعلاج مشكلات هذه المساجد ومرتادیها. وعلى الرغم من أن درجة الانفتاح تعتمد على خصائص البيئة الواقع فيها المسجد، فإن هذه الورقة تقترح تصميمين لمدينة أديس أبابا لتحقيق مبدأ الانفتاح على البيئة المحيطة بصفة عامة.