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Topic: Mosque and Sacred Architecture (and its relation to Tawhid)

No.	APA Citation	Title	Keyword	Topic of Discussion	Content
1.	al Faruqi, I. (1992). <i>Al Tawhid: Its Implications on Thought and Life</i> (4th ed.). The International Institute Of Islamic Thought.	Al Tawhid: Its Implication on Thought and Life.	Tawhid, Islam, Allah SWT, World, Culture, Knowledge, History, Ethics, Ummah, Social order, Family, Political order, Economic order, World order, Esthetics.	This book explains about the definition of Tawhid and how it revolves around Islam and everything Islamic.	<ul style="list-style-type: none"> • The essence of religious experience. • The quintessence of Islam. • The principle of history. • The principle of knowledge. • The principle of metaphysics. • The principle of ethics. • The principle of social order. • The principle of the ummah. • The principle of family. • The principle of political order. • The principle of economic order. • The principle of world order. • The principle of esthetics.
2.	Richardson, P. (2004). <i>New sacred architecture</i> . London: Laurence King.	New Sacred Architecture.	Sacred Architecture, Mosques, Mecca, Orientation, Qibla, Mihrab, Minbar, Pulpit, Golden Ratio.	This book explains about sacred architecture that are used in worshipping places such as mosques, churches, chapels etc.	<p>Mosques:</p> <ul style="list-style-type: none"> • Often accommodates prayers indoors and outdoors. • Prayer rugs are important and laid out in courtyard spaces. • Muslims pray facing Mecca,

					<p>the orientation of the mosque is denoted by the location of qibla wall which contains the mihrab, a niche of elaborate decoration, pointing to the exact location of the shrine, with the minbar, or pulpit.</p> <ul style="list-style-type: none"> • Architects all over the world spend a great deal of time and effort ensuring the orientation is exactly right. • Most mosques are designed with the golden ratio as “Allah has appointed a measure for all things..” (Surat at-Talaq, 3).
3.	Burckhardt, T. (2009). Art of Islam: language And meaning. World Wisdom, Inc.	Art of Islam: Language and Meaning.	Art, Islam, Language, Meaning, Ka’ba, Sacred, Mosque, Architecture.	This book explains about the birth of Islam, Ka’ba and its role, Islamic art and languages.	<ul style="list-style-type: none"> • The Ka’ba. • The birth of Islamic art. • The questions of images. • The common language of Islamic art. • Art and liturgy. • The art of sedentaries and nomadic art. • Synthesis. • The city.
4.	Kuban, D. (1985). Muslim religious architecture. Leiden: Brill.	Muslim Religious Architecture.	Islamic Architecture, Religious Architecture.	This book explains about the development of religious	<ul style="list-style-type: none"> • Mosque architecture: its development by regions.

				architecture, not only Muslim, but also other religions too all around the world.	<ul style="list-style-type: none"> • Religious architecture other than mosques. • Religious memorials and tombs of Holy Men.
5.	Roose, E. (2009). The architectural representation of Islam. Amsterdam: Amsterdam University Press.	The Architectural Representation of Islam.	Islamic Architecture, Representation of Islam.	This book explains about the architectural elements that are used to represent Islam. It contains information of different mosques around the world that uses the Islamic architectural elements to represent Islam.	<ul style="list-style-type: none"> • The representation of Islamic Architecture in the Netherlands. • Hindustani-Commissioned Mosque Design. • Moluccan-Commissioned Mosque Design. • Turkish-Commissioned Mosque Design. • Moroccan-Commission Mosque Design. • Conclusion.

References:

1. al Faruqi, I. (1992). Al Tawhid: Its Implications on Thought and Life (4th ed.). The International Institute Of Islamic Thought.
2. Richardson, P. (2004). *New sacred architecture*. London: Laurence King.
3. Burckhardt, T. (2009). Art of Islam: language And meaning. World Wisdom, Inc.
4. Kuban, D. (1985). Muslim religious architecture. Leiden: Brill.
5. Roose, E. (2009). The architectural representation of Islam. Amsterdam: Amsterdam University Press.

Interview Questions:

1. What do you feel when you enter the mosque?
2. Do you feel that all mosques are sacred?
3. Do you think if the mosque had more facilities for communal use, is it more sacred?
4. What makes a mosque sacred?
5. In which part of the mosque do you feel mostly sacred?
6. What sense of sacred do you get from this mosque?
7. Do you feel closer to Allah if the mosque is more sacred to you?
8. Do you think that all mosques have to be sacred, and why?
9. Does the design of the mosque contribute to the sacredness of the mosque? If yes, explain which design.
10. Do you think that every mosque has to achieve the level of sacredness of Masjidil Haram, Mecca?

Interviewee Answers:

1. When he enters a mosque, not only this mosque, he feels like he's in another world because he feels closer to Allah when doing things like praying, reciting the Quran. He says that he forgets that he's in dunya.
2. Yes, he does but he thinks that every mosque has different levels of sacredness.
3. Sort of, he thinks that having communal facilities like libraries, ICT labs etc. makes him more comfortable being in the mosque. It makes him go to the mosque more frequently.
4. He feels that the design plays an essential role to make him go to the mosque more frequently. He says that when he likes the design of a mosque, he feels happier.
5. He thinks that the most important thing is the thermal comfort – A/C, more comfortable.
6. In big mosques, he feels little (humble) and afraid of Allah. He likes the silence of the mosque.

7. Yes.
8. Yes. So that you will be closer to Allah and do more things like praying, recite Quran and dikh.
9. (Didn't answer)
10. He thinks that all mosques should achieve the sacredness but it is impossible because he thinks that every mosque have different levels of sacredness.