

Architecture in the modern arab and islamic world

[Design](#), [Architecture](#)



The paper "Architecture in the Modern Arab and Islamic World" is an outstanding example of an annotated bibliography on architecture. Mary McLeod in her work "Le Corbusier and Algiers" enhance the knowledge about the building of a financial center in Algiers. The writing depicts that in Algiers, the Arab architecture weakened and lost its proper worth, as it is unable to engage the practicality and architecture but how it is possible that the architecture that is derived from practicality remains impractical. Moreover, why, European standards are rated best in Algiers.

Le Corbusier. "Algiers project." In *Radiant City*. 226-261. New York. The Orion Press [1967].

The above-mentioned sources depict that it is improper to carry the artistic and aesthetic architectural immunity with the practicality and modernism. However, the writer missed the point, one should pass the architectural heritage to the next generations and it is the duty of the next generation to study the old architecture and involve some modern practical feature to enhance the architecture's aesthetics and practicality.

Mitchell, Timothy. "Making the Nation: the politics of heritage in Egypt." In *Consuming Tradition, Manufacturing Heritage: Global norms and Urban Forms in the Age of Tourism*, edited by Nezar. AlSayyad, 121-239. New York: Routledge, 2001.

In the above-mentioned source, the writer reveals that politics is not going along with the heritage. Architecture is of poor importance and politics defines heritage as unnecessary for the progress. The Ministry of Culture and American development experts are determined to apart the city of Gurna in

old and New Gurna. Why is it not possible for the development experts to keep urban development along with the heritage?

Pyla, Panayiota. " Hassan Fathy Revisited: Postwar discourses on Science, Development and Vernacular Architecture." *Journal of Architectural Education* 60, 3 (2007): 28-39.

The article depicts the importance of the Hassan Fathy work in Gurna village. According to the writer, the thoughts the Hassan Fathy are neglected besides being good for the architecture and the heritage. Why Hassan's designed project is vernacular architecture, it is an architectural milestone and should be given importance and preserved. The architecture must have gained importance if the idea is further utilized for other architectures.

" Contemporary Arab Architecture: The Architects of Iraq." *Mimar*, 5 (July-September 1982): 54-61.

Iraq's architecture and culture can be distinguished as the well known Arab architecture. Among other Arab countries, Iraq followed the Arab Architecture idealistically for many years but the culture changed drastically due to European invasion. Architects of Iraq were unable to develop plans with a blend of modern concepts and historical architecture. However, maintaining heritage is becoming crucial since the influence of European architecture from 1920 to onwards. What practices should architects of Iraq followed to maintain the contemporary Arab architecture, and how the modern architecture is influencing the Contemporary Arab Architecture?

Fethi, Ihsan. " Contemporary Architecture in Baghdad: Its roots and Transition." *Process: Architecture*. 58 (1985): 112-132

Iraq's Architecture changed due to the influence of British Architecture. The

houses have no courtyards that have a significant role in Iraq's architecture. Is there any connection between the transition in architecture and Oil reserves? Is there any connection between foreign education and foreign architecture?

Giedion, Sigfried, Jose Luis Sert, and Fernand Leger. "1943" and Nine Points on Monumentality." In *Architecture Culture, 1943-1968: A Documentary Anthology*, edited by Joan Ockman and Edward Eigen, 27-30. New York: Rizzoli, 1993.

In the "Nine Points on Monumentality," the writer gives nine points to preserve the national monuments. However, the writer is unable to point out what is the importance of historical monuments with respect to architecture and culture. Moreover, the writer did not define how the monuments could be secured. He gave the idea to open wide spaces for the monuments but the point should be that we should preserve the monuments by signifying the symbolic value of the monuments.

Vale, Lawrence. "Precast Arabism for Kuwait." In *Jorn Utzon: Obras y Proyectos Works and projects*, 276-283. Barcelona: Editorial Gustavo Gili, 2006.

In the "Precast Arabism for Kuwait", the writer points out the new National assembly building that has the restoration of the old assembly building. However, the new building is made in the manner that it became a changed building. The foreign involvement in the designing of a new building disregarded the old architecture and foreign builders were unable to avoid their influence on the structure. The architecture is influenced more with the politics of the regions than with the culture of the regions. A similar case can

be seen in Bangladesh that transformed after separation from Pakistan.

Jencks, Charles. “ What then is Post-Modernism” and “ The Language of Post-Modern Architecture and the Complexity Paradigm”. In *The Post-Modern Reader*, edited by Charles Jencks, Eva Branscome and Lea-Catherine Szacka, 14-37, and 162-177. Chichester: John Wiley, 2011.

In the article, “ What Then is Post-Modernism,” the writer distinguishes the truthfulness of the old architecture. Why old architecture is unable to represent its worth to modern architects? Why it is demanded to enhance the building’s profitability by signifying the features that enhance its economic value. Is old architecture is unable to enhance profitability? Why should be considered more important “ profitability or culture”. Culture must be promoted irrespective of gaining something back.

Koolhaas, Rem, “ Islam after Einstein: Palm Bay Seafront Hotel and Convention Center: Agadir, Morocco: Competition, 1990. “ In *Small, Medium, Large, Extra-large: Office for Metropolitan Architecture*, Rem Koolhaas and Bruce Mau, edited by Jennifer Sigler, 376-399. New York: Monacelli Press, 1995.

“ Rem Koolhaas” described the alterations in the Arab architecture after the modern inventions, global communication and education. However, all the alterations are depicted in the manner that favors modern architecture. The article is more like a dictionary of various terms used in architecture. It is unable to define why the architecture changed with the passage of time and what influences are positive and what foreign influence is negative. In some areas, the old architecture is still preferred then what are the positive aspects of the old architecture. Is old architecture is more sustainable and

renewable as compared to modern architecture that is unable to survive without light, fans and other electrical appliances?