

The Compatibility Appraisal of Form Development of Han-Hui Building in the Hui People's Block in the City

-- Taking Xiaoxihu Block in Lanzhou as an Example

Jie Qiu ^a, Ruohan Huang ^b

College of art and design, Wuhan Textile University, Wuhan 430073, China

^a2452950741@qq.com, ^b707275405@qq.com

Abstract. The architectural form of the Hui people's block in the city is faced with protection fragmentation, imbalanced development, and mixed residents in the block, etc., which easily leads to the characteristic's loss of the Hui people's block and the destruction of renewable resources. This paper analyzes the architectural form of Xiaoxihu Hui settlement in Lanzhou, explains the compatibility and difference of Han-Hui architectural form, analyzes the development demand of block architectural form, the spatial characteristics of Han-Hui building under the "mixed" mode, and embodies the reconstruction value of compatibility landscape.

Keywords: The Hui people's settlement, mosque, Han-Hui architectural culture, architectural form.

1. General Situation and Development Process of Xiaoxihu Hui Settlement in Lanzhou

1.1 Block Overview

The internal architectures of the block are divided into religious building, secular building of the Hui nationality and building of the Han nationality.

In this area, there are ten mosques and one Gongbei, in the space of this plot, there is "living" and "city" cluster circle structure around these five mosques, inside the circle is the most concentrated area for the Hui people to live in, which is divided into two parts, the lower part is the Upper West Garden residential circle, the upper part is the Cypress Lane residential circle and the lower West Garden settlement, which is also a small one part of the Xiaoxihu. In this circle, the Xijin East Road Mosque, the West Lake Mosque and Baishu Lane Mosque as the cores, a dense residential and commercial area of the Hui people is formed around these three mosques. Through survey and investigation, it is found that this circle basically retains "surround the temple" and "situate for business" traditional living habits of the Hui people, the residential buildings are mostly traditional low-rise buildings. In the Shangxiyuan residential circle, there are only two mosques: Shangxiyuan Mosque and Gonglin Road Mosque, and their distribution is relatively dispersed, the size of these two mosques is smaller than that of the mosques on the Xiyuan circle on Cypress Lane.

The secular buildings are mainly the houses, cemeteries and modern public buildings of the Hui nationality.

The living form of the Hui people around Shangxiyuan has also changed from the traditional temple system to more modern residential area mode, moreover, they live together with a large number of the Han people, and do not retain the traditional living form of the Hui people.

Hui people adhere to the concept of comfort, pragmatism and openness in building houses, they don't pay attention to geomancy and Yin and Yang, the orientation and layout of houses are determined according to the local geographical conditions and climate characteristics. The west is the most expensive place for the Hui people, so the west is the home for the elderly, and other family members live in the East, South or back. From this point, we can see that the elders and children of Muslims is the product of the combination of Chinese traditional family ethics and the Hui nationality's belief, and it is the embodiment of the diversity and characteristics of Hui culture.

Xiaoxihu is now a place for wholesale of small commodities, apart from small shops, there are shopping malls, these are all modern style buildings, and there is no religious elements of the Hui

nationality. But if it's a shop run by the Hui people, we can see the Muslim sign, a curved crescent or the Muslim in Arabic. Nearby houses are also traditional residential buildings, some old residential buildings with a long history have been demolished, and the newly built ones are all high-rise residential buildings.

1.2 Development Process

The Han-Hui architectural culture of is compatible. Building is not only cultivated in the soil of culture, but also the concrete expression of culture. Luo Zhewen said in Chinese Architectural Culture: "from the perspective of culture, the cultural connotation of Chinese building is rich and profound; however, first of all, building is a certain cultural complex of technology and art. This gives us reason to believe that the symbolic meaning of building can make us abandon the dimension of time and space to understand human activities in history, even some human customs. In the five thousand years of Chinese civilization course, especially the building is the indispensable part of historical memory, the cultural exchange history with historical evidence also fully shows that foreign culture is integrated into building and enriches the national cultural characteristics represented by architectural techniques and styles in China. Religious belief is often reflected in building, the Hui people believe in Islam, and the representative building is mosque. Mosque has a long history in China; it was introduced into China from Tang Dynasty, and gradually developed a mosque with "Chinese characteristics" from the traditional mosque building with dome. In addition to religious buildings, folk houses and commercial buildings are slowly integrating with the Han culture. The most obvious is the Minaret (the tower beside the main hall) of the mosque, which is no longer the traditional Arabic style, but gradually transformed into the traditional Chinese pavilion building, as shown in the figure. The layout of Minaret in Chinese Hui building has a relatively common feature, namely the axial symmetry distribution, which is an important feature of Chinese traditional aesthetics. In ancient temples, there is usually only one Minaret, some are built in front of the worship hall, some are built on the gate of the mosque, and it is generally located on the central axis of the courtyard. Or even numbers, it is distributed symmetrically on both sides of the main hall. In modern temples, Minaret is mostly double or four, symmetrically distributed on either sides of the main hall or four corners of the roof. There are also some mosques that break the tradition, because today's society is an era of cultural diversity and tolerance.

2. Compatibility and Difference of Block Architecture Form

2.1 Compatibility

2.1.1 Mix and Match Han Residents' Block Style which Take Hui Residents as the Base Style

The local characteristics of Xiaoxihu block have achieved its development opportunities; this feature is its Han-Hui mixed residential block style, A large number of mosques and residential forms with large density, as well as very different form of architectural environment. With the development of economy, the change of community population structure and the large number of Hui rural population move into the city, Xiaoxihu has been transformed from rural-urban continuum to an urban area. The Hui settlement is change into the Han-Hui mixed living space. It likes the historical notes handed down from generation to generation; it has experienced many vicissitudes of life, both valuable and controversial. The whole block forms a "mixed" style, there are many kinds of religious buildings and houses of various Hui beliefs, but they are scattered and irregular. There are also modern and old houses that have not been demolished, and the newly built modern Various buildings with different styles, volumes and new and old buildings are integrated to form the mixed block style of Han-Hui mix in Xiaoxihu.

2.1.2 People's Living Environment with Real Life in the Street

Buildings with different ages, styles, and functions are staggered in Xiaoxihu, seemingly cluttered, but because of the human settlement interactions in these human settlements over the years, compatible and complementary organic content have been maintained. The mosque is hidden

between the commercial buildings and the residential buildings, under the shadow of trees; we can see the Minaret of the mosque, the vault of the worship hall and the crescent moon. Just like Han people and Hui people live together, they respect each other and seek common ground while reserving differences. However, the Hui people's lifestyles are becoming more and more like the Han nationality, many people have moved into residential buildings, and a large number of houses have been demolished. The Hui people have been living and working here, and the mosque has been here. Over the years, people have become accustomed to the Han-Hui mixed state in Xiaoxihu, they do not want to demolish some Hui religious buildings, but repair and protect them. At present, it is not only worshippers who visit the mosque, but also visitors who come to learn about Islamic culture. The mosque represents a cultural symbol and is endowed with the value of material culture.

2.2 Difference

2.2.1 Spatial Distribution based on Islam

The religious atmosphere of the Xiaoxihu is too strong, which has obvious boundary with the modern city. It makes people feel the Hui people living together. There are many mosques, many of which have been built for a long time, there are dilapidated, the Hui people's houses are mostly one-story bungalows, which are like a patch in the modern city with high-rise buildings, resulting in the sense of "dirty, disordered and poor" in the Xiaoxihu. The development and protection of religious buildings is a problem in the development of Xiaoxihu block. The "living around the temple" residential form of Hui people has been gradually changing, and the traditional houses have also changed, later, the houses in the Xiaoxihu may be relocated and built into modern residential buildings. As a result, the former people leave; the mixed composition of people in the block, and people who have the ability move, left behind an aging population, a single social layer and a messy environment. It hinders the development of the settlement of Xiaoxihu.

2.2.2 Space Deduction and Benefit Division which Take Mosque as Symbol

Urban Hui communities are a part of China's urban society and an important part of Hui society. From a micro perspective, the Hui community takes the mosque as the symbol, it is not only a cultural symbol that maintains the "group" of the Hui ethnic group in the city, but also the "boundary" between the Hui and the "other". From a macro perspective, the Hui community is a cultural carrier implicit in urban society. Due to the indicative meaning of its cultural symbols, the Hui nationality is relatively concentrated around the mosque, which highlights the national character of the environment in which the Hui community is located. This is also a distinctive symbol of the structure and operation of the Hui community. Its significance lies in: on the one hand, it attracts the Hui people to a more concentrated space and becomes a symbol of the Hui community; on the other hand, it is also a sign that distinguishes the Hui people from other ethnic communities. During the development of modern urbanization, with the change of community structure, the meaning and function of the "symbols" of mosques have changed greatly. On the one hand, the mosque's "control" and "attractiveness" of the Hui's living space are weakened. The living space choice of the Hui nationality in the city is no longer based on the mosque as the primary consideration, but based on the occupation for earning a living and the educational conditions of the child. On the other hand, Hui communities do not necessarily have mosques; namely communities with mosques may not have the same Hui population. Xiaoxihu is such a "hybrid" model.

3. Controversy of Block Development

The whole development process of Xiaoxihu block can be said to be promoted by the people, the strong religious atmosphere has formed people's stereotype for the Hui people's settlement. According to the current urban block development trends, how Xiaoxihu's current block style and development status quo will continue to be questionable in the future, how the block develops in line with modern cities while retaining the characteristics of the Hui community or becoming a "Hui people street" characteristic block. With the development of modern urbanization, with the change

of community structure, the meaning and function of the "symbols" of mosques have changed greatly. The mosque's "binding force" on the Hui people has become weak, and it has transformed into "large mixed living, small living together" form, form lingers and spirit remains. Xiaoxihu has developed from the Hui community to a mixed community.

In recent years, economic development has injected new strength into the renewal of our cities. The reuse of ethnic minority block shows great economic value, for example, Xi'an and Xining both have the Hui people street, the construction of the Hui people street may be a way to solve the problem, but the long-term development of this business model copy needs further observation. Whether this commercialized block renewal has developed, "skin coat" in the block takes ethnic minorities as gimmicks and cultural heritage as props, it's all for the sake of profit, and it can't escape the essence of commodification, thus losing the culture and characteristics of the block.

4. Inspiration of Reconstructing Compatible Block Landscape

Respect the belief of the Hui people and protect the national architecture and living culture.

The ethnic distribution of the "great dispersion" of the Hui nationality determines that the Hui nationality should adapt to the surrounding environment and integrate with the living space, and also determines that the Hui nationality must have a close relationship with the Han nationality, the Chinese main nationality. Different ethnic groups can coexist in multiple forms in a symbiotic environment, which is the most ideal state of ethnic relations, therefore, when contacting with minority ethnic groups, we should respect their ethnic beliefs and culture, and maintain the harmony and unity of all ethnic groups. The Hui people who live in the block are the carriers of the block, their strength plays an indispensable role in the cultural heritage of the urban minority block. There are all kinds of groups living in the block, which cannot be excluded by their nationalities, strata and living conditions, they should be regarded as an organic whole, so as to make the development of Hui settlement better.

References

- [1]. Li Jia. Analysis of the Architectural Characteristics of Mosque in China[J]. Residence, 2019 (04): 92.
- [2]. Wang Yuxin. Abstract Characteristics and Application of Architectural Decoration Art of Xi'An Mosque[D]. Xi'an Polytechnic University, 2018.
- [3]. Ding Hong. Religion, Society and Development-Proceedings of the Seminar on "Social Development of Muslims". CIP Data Verification (2012) No. 144450.
- [4]. Sun Yi. Contemporary Hui Architectural Culture. CIP Data Verification (2014) No. 243015.