

The background features a series of thin, grey, wavy lines that resemble topographical contours or liquid ripples, primarily concentrated on the left side. A solid, light grey rectangular block is positioned in the center-left, serving as a backdrop for the main title.

PORT FOLIO

TOUFIQUE REZWAN

CONTENT

ACADEMIC PROJECT -

ADISHOR - PERFORMING MUSEUM OF ETHNIC COMMUNITY

MUSICAL SCHOOL OF USTAAD ALAUDDIN KHA

REDEVELOPMENT OF A DENSE NEIGHBORHOOD IN OLD DHAKA

ALTERNATIVE BLOCK ANALYSIS

GULSHAN COMMUNITY MOSQUE

COMMUNITY LIBRARY

TEACHER - STUDENT CENTER

PERSONAL PROJECT -

HOQUE RESIDENCE

NIRJASH RESIDENCE

BRIDGE - CHEMIE STALL

DAOA KHANA

"আদি-স্বর"

PERFORMING MUSEUM OF ETHNIC COMMUNITY

AT RANGAMATI

The 'performing' aspect of the museum refers to live cultural performances and demonstrations of the traditional music, dance, and folk art forms. These performances are a way of keeping the cultural heritage alive and showcasing it to visitors.

The museum also plays an educational role by promoting awareness about the indigenous communities' history, challenges, and contributions to Bangladesh's rich cultural tapestry. Visitors can learn about the distinct lifestyles, the importance of nature, and the spiritual beliefs of the indigenous people.

LOCATION :



Rangamati located in the Chittagong Hill Tracts region of Bangladesh, is predominantly a hilly region and is home to a diverse array of ethnic groups. Each ethnic group possesses its own unique identity, culture, traditions, and way of life. The presence of these distinct ethnic communities contributes to the cultural richness and diversity of the region.

Existing site has regular practice of cultural activities and the local government has a plan to extend its activity and flourish the ethnic community culture and allocate celebrations with in its yard.

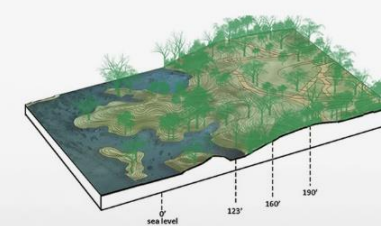
VIEW FROM SITE :



CONTOUR AXONO :



CONTOUR HEIGHT :



SITE :



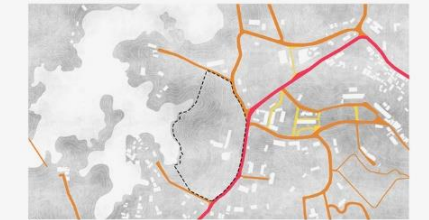
CONTEXT PLAN

SUNPATH, WIND DIRECTION:



CONTEXT PLAN

ROAD NETWORK:



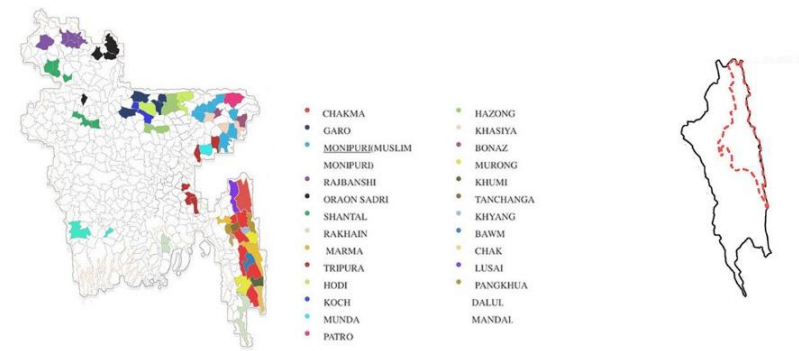
CONTEXT PLAN

BUILD FORM :



CONTEXT PLAN





LIFESTYLE,CULTURAL ACTIVITY & SATTLEMENT ANALYSIS -

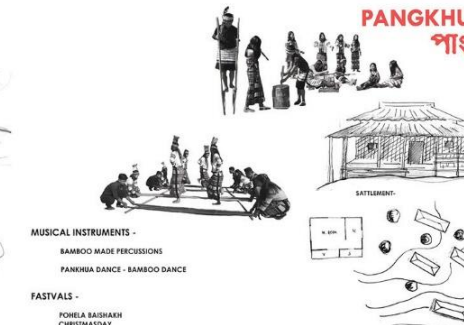
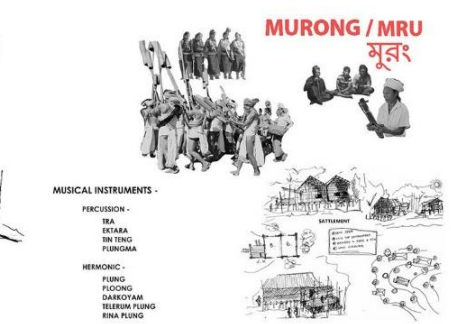
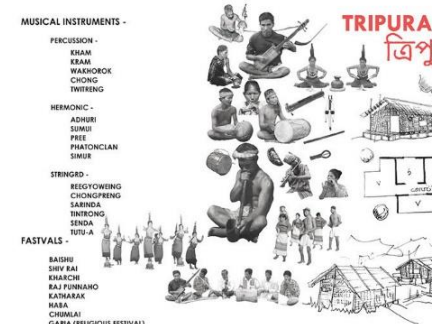
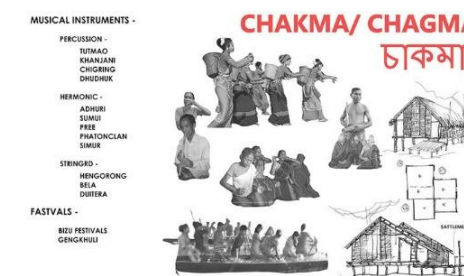
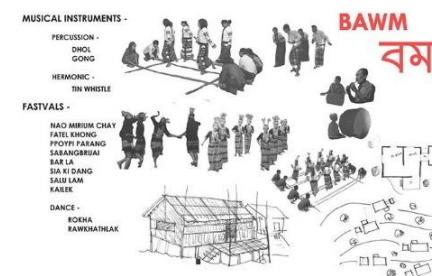
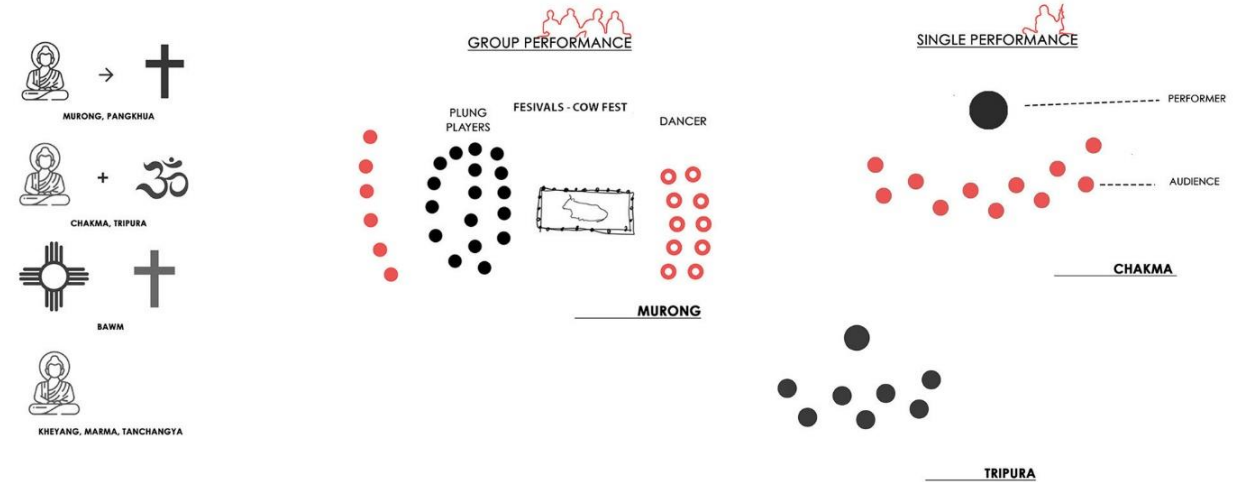
CHITTAGONG

CHAKMA
RAKHAIN
MARMA
TRIPURA
MURONG
KHUMI
TANCHANGA
KHYANG
BAWM
LUSAI
PANGKHUA

RANGAMATI

CHAKMA
MARMA
TRIPURA
MURONG
TANCHANGA
KHYANG
BAWM
PANGKHUA

PERFORM PATTERN



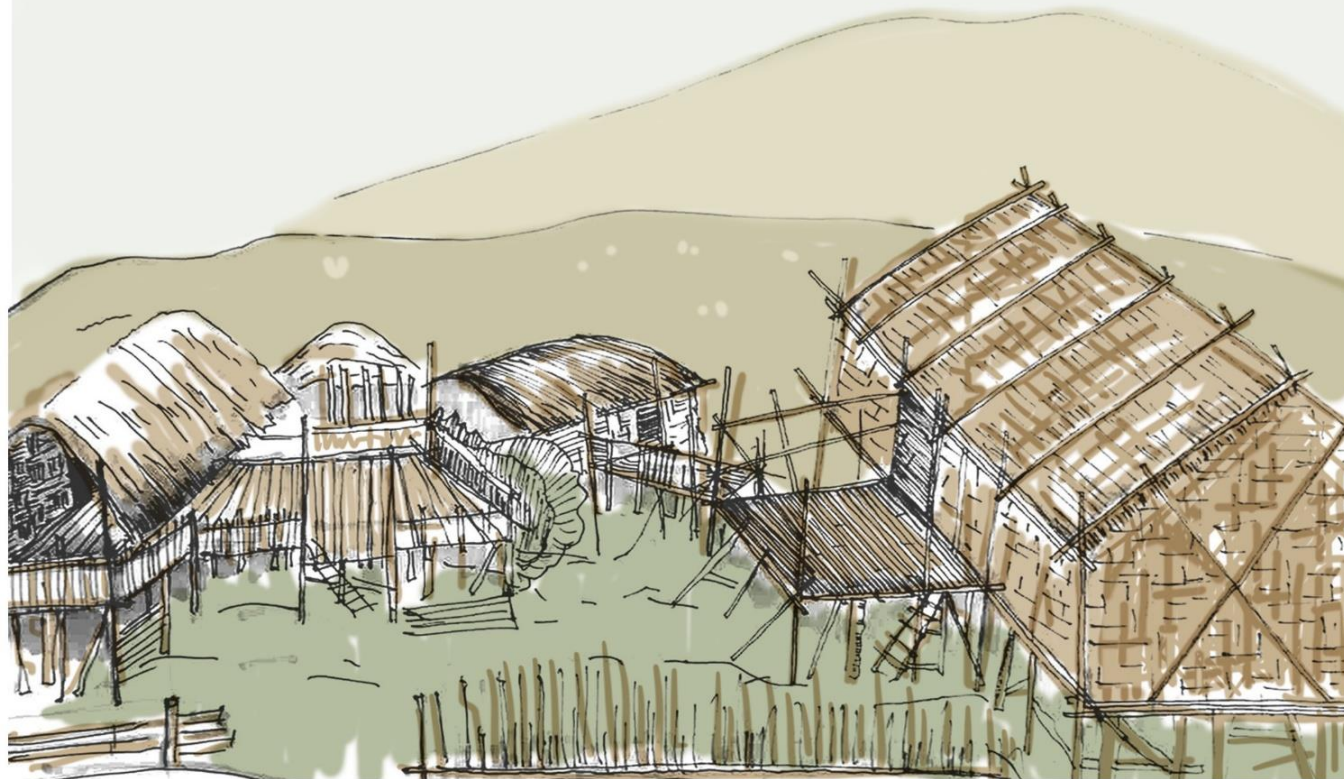
The ethnic communities residing in the hilly region of Rangamati have their own distinct cultures with unique characteristics that set them apart from the local Bengali community. These differences can be observed in their festivals, harmonious celebrations, and various cultural practices.

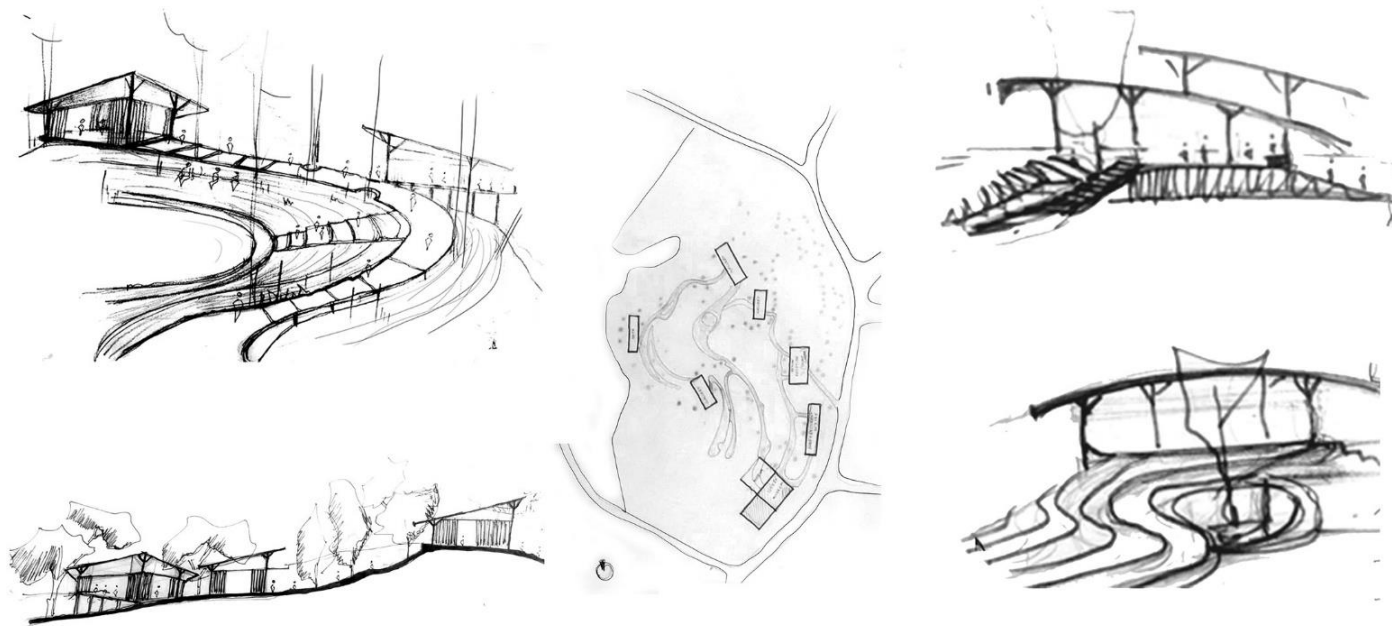
The Chakma community celebrates "Bisu" or "Bijhu" festival, which marks the beginning of the new year and is associated with agricultural activities. It involves vibrant dance performances, music, and traditional games. The ethnic communities in Rangamati have harmonious celebrations that emphasize their cultural unity and harmony. These celebrations often bring together different communities and reflect their shared values and aspirations.

Rangamati, located in the Chittagong Hill Tracts of Bangladesh, is known for its stunning landscapes and diverse ethnic communities. A museum focusing on the ethnic communities of the region could be a fascinating way to showcase the cultural richness of the area.

Such a museum would likely feature the indigenous groups of Rangamati, such as the Chakma, Marma, Tripura, and others. The museum could display a variety of cultural artifacts, traditional clothing, tools, musical instruments, and artwork from these communities. Visitors would have the chance to learn about the distinct languages, rituals, and histories of each group. Additionally, the museum might include exhibitions on the social structures, religious practices, and festivals that are unique to these ethnic communities.

In terms of activities, the museum could host performances, traditional dance, music, and even cooking demonstrations, offering a deeper understanding of the daily life and traditions of the people in Rangamati. Workshops on weaving, pottery, and other local crafts could also be incorporated, allowing visitors to engage hands-on with the culture.





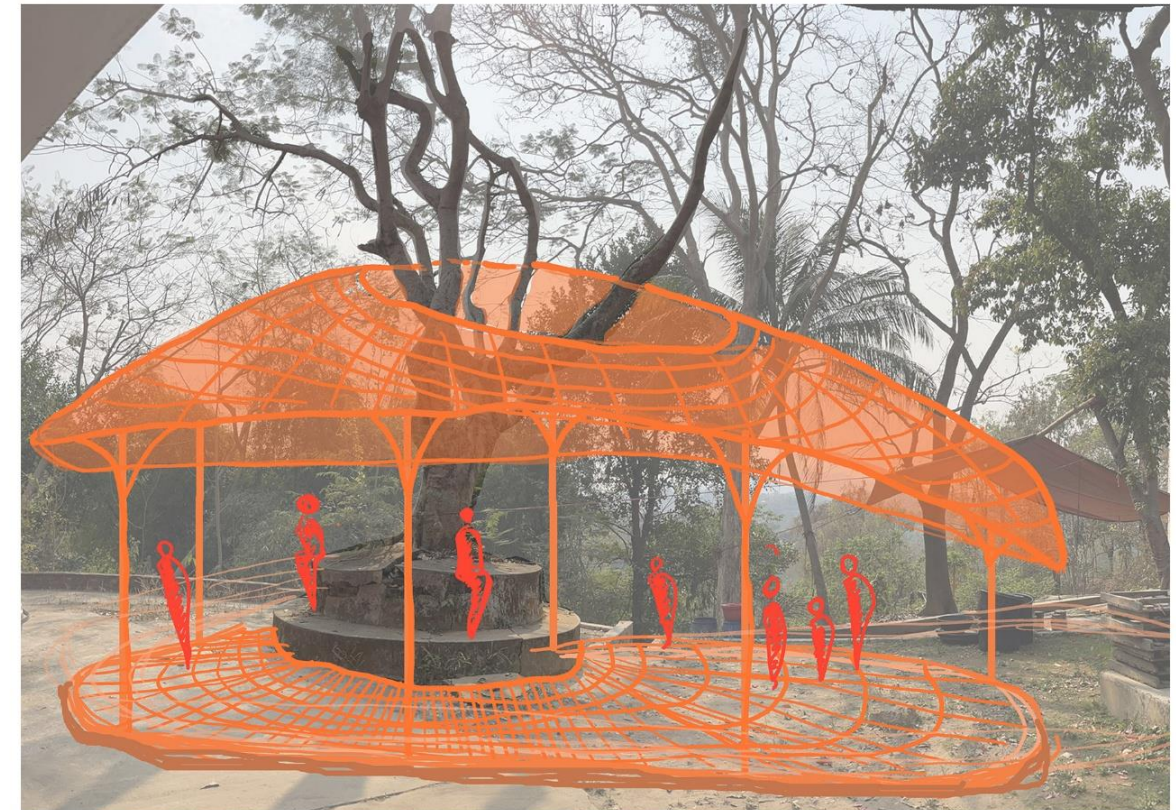
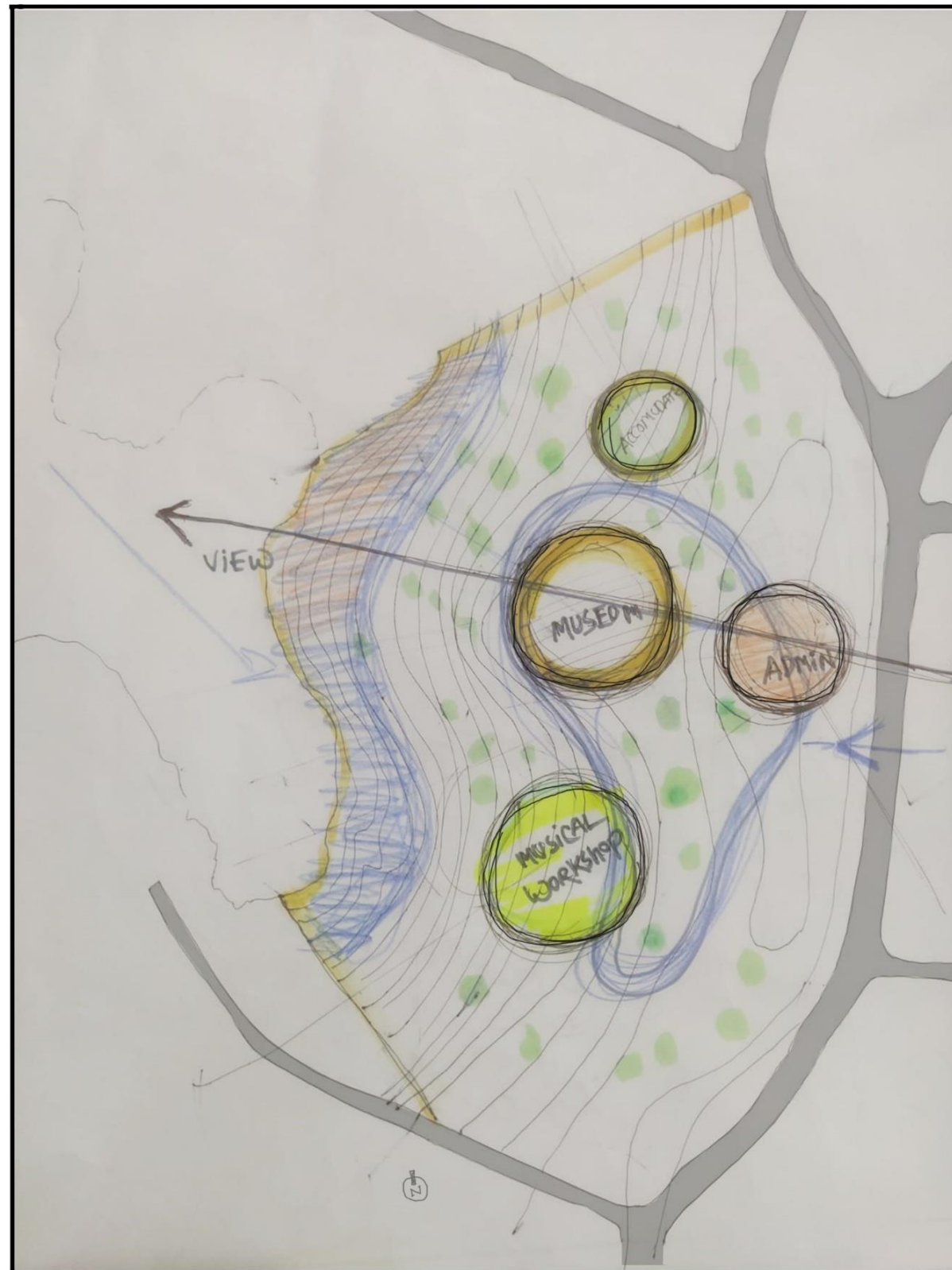
INITIAL IDEAS -

Here, some ideas come to mind from the surrounding environment, so I think of some spaces like this, from the very initial level, I think of some hubs where people from the community will come and participate in their social and religious festivals.



CONTEXT -





CONCEPT -

"Discovering different sound-wave through pathway"

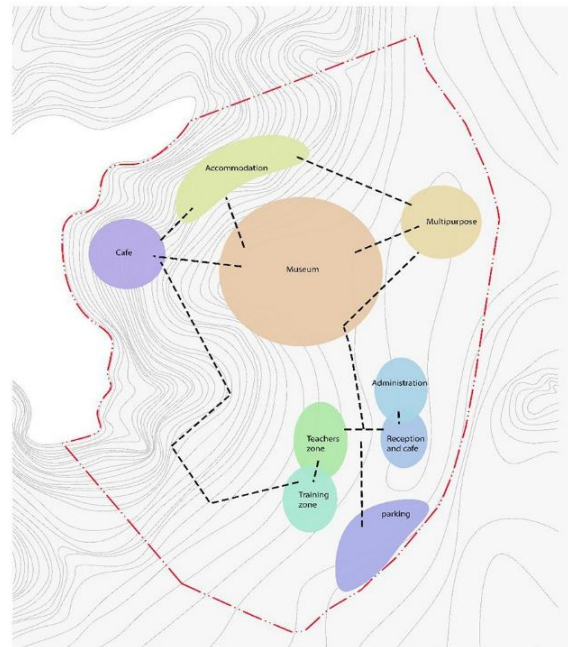
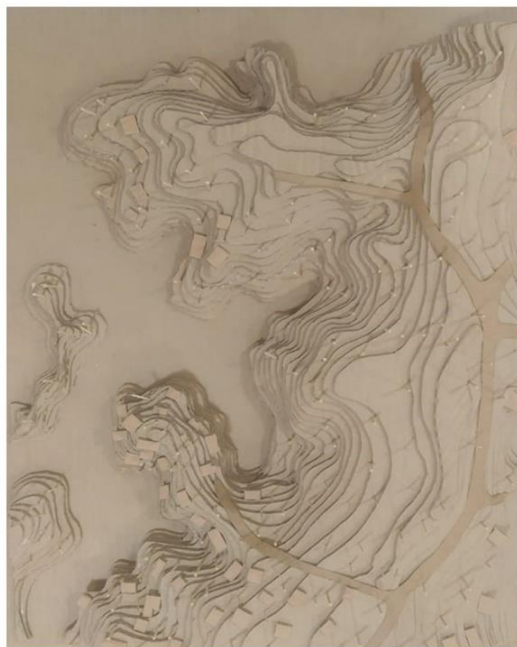
The idea was to create a path through the curved ditch that runs down the contour of the site, a road that connects different places with the outside world. The project was started with the idea that a person would experience different sounds from different points after coming to this site.





Major decisions have been taken, Major decisions have been taken from the feedback I got from my guide teacher and my seniors on this sheet.

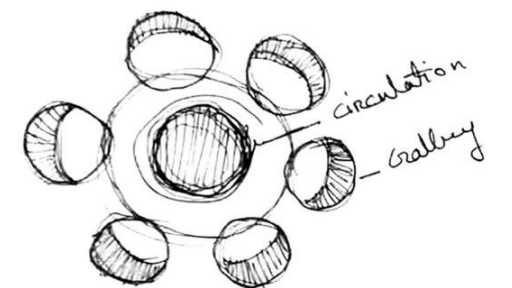
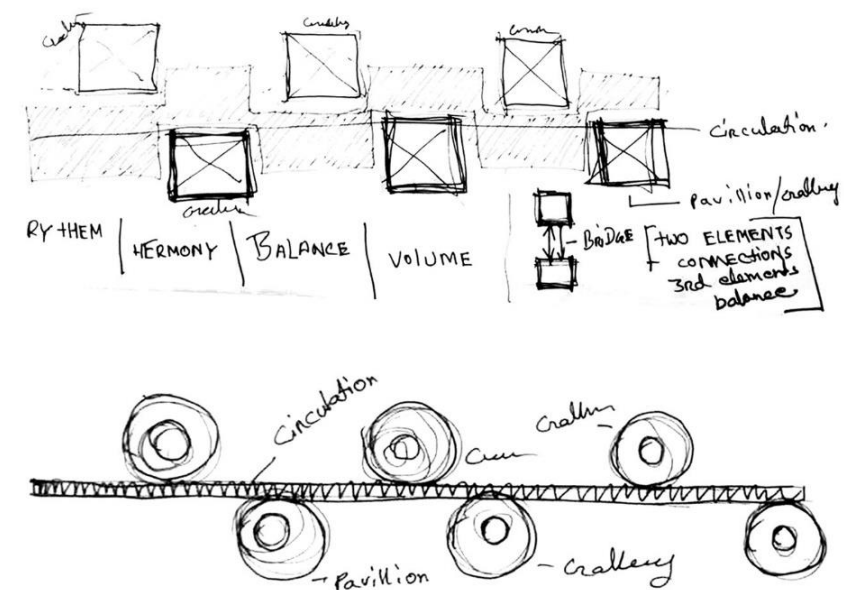
Dedicate this sheet to my friend late (Seam Afroze Ahmed) of mine who is no longer alive in this world.



PHASE -



IDEA SKETCH -



CONTEXT MODEL -



STUDY MODEL -



PROGRAM -

DISPLAY AREA -

MULTIPURPOSE HALL-

ADMIN OFFICE-

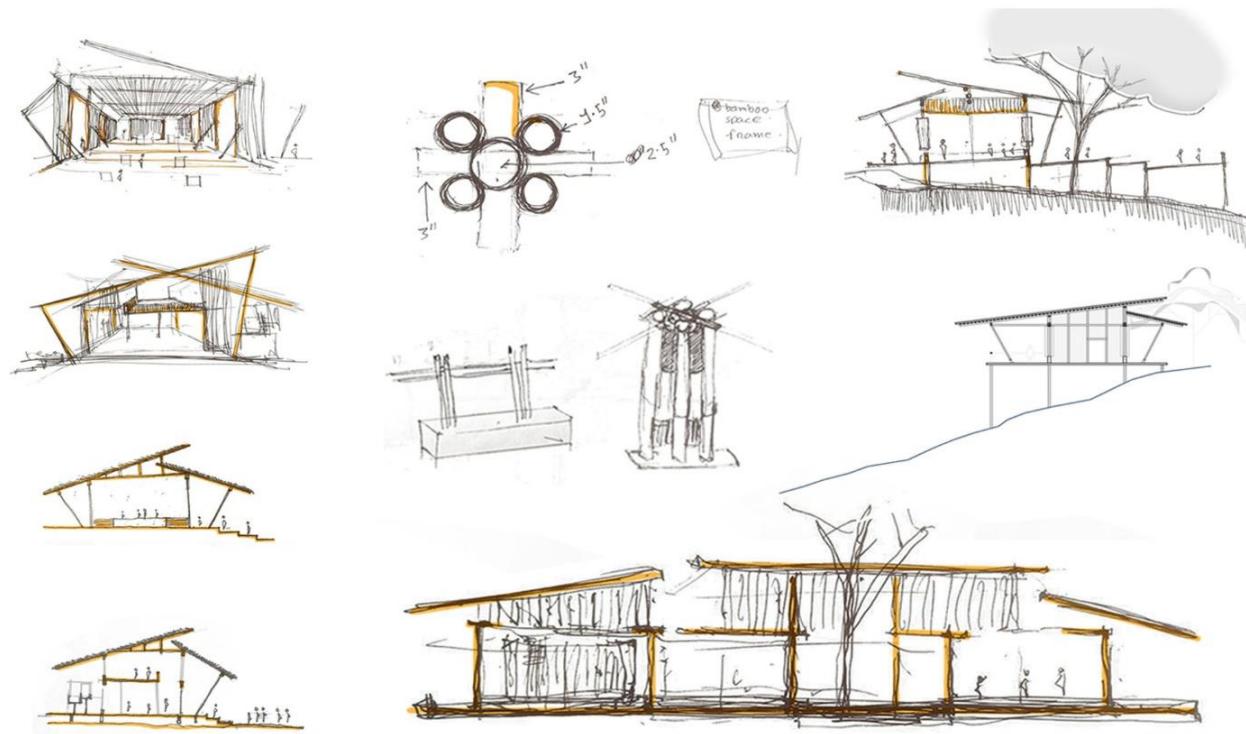
CAFE + SOUVENIR SHOP-

DORMITORY-

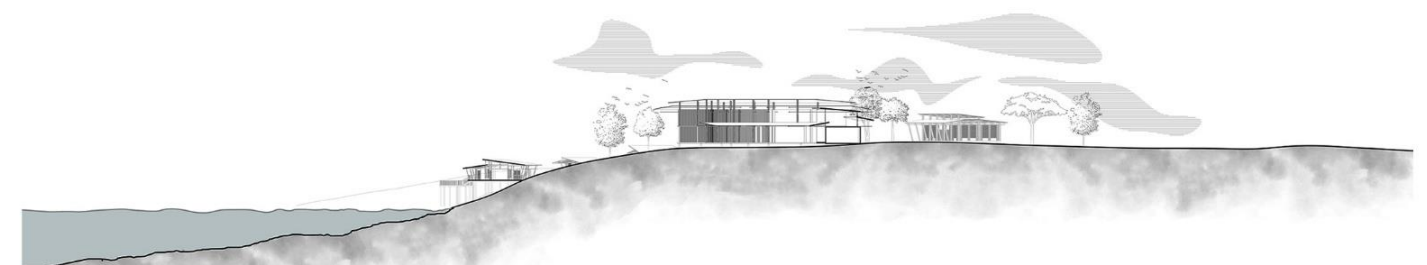
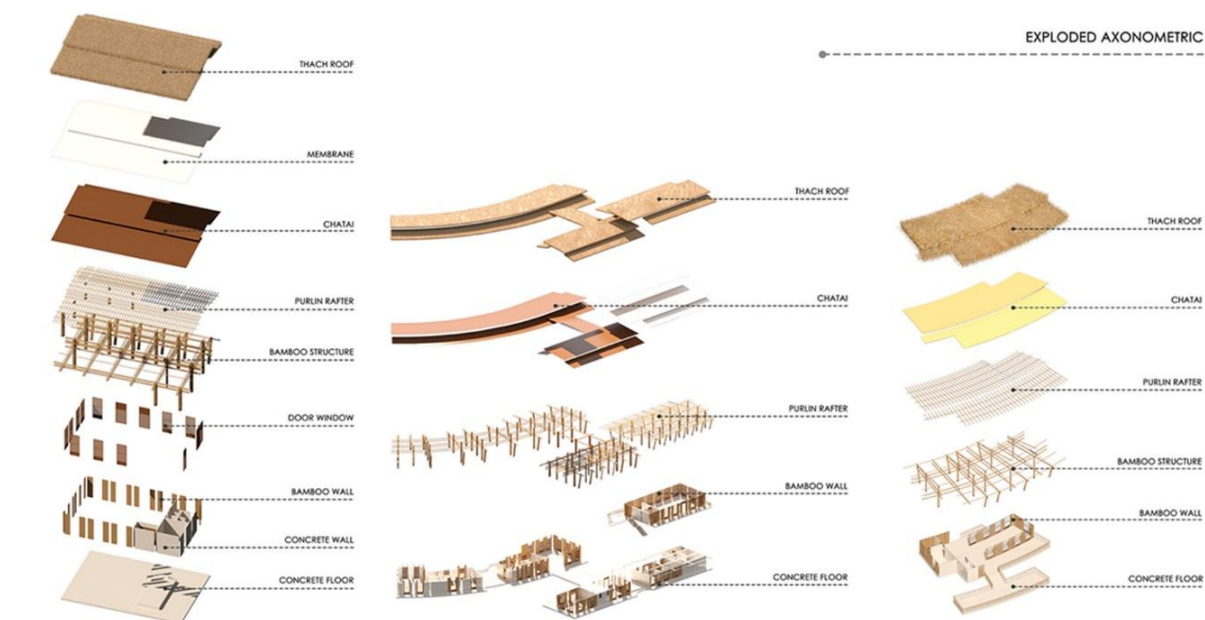
INFORMAL MUSIC PRACTICE GALLERY -



MASTER PLAN



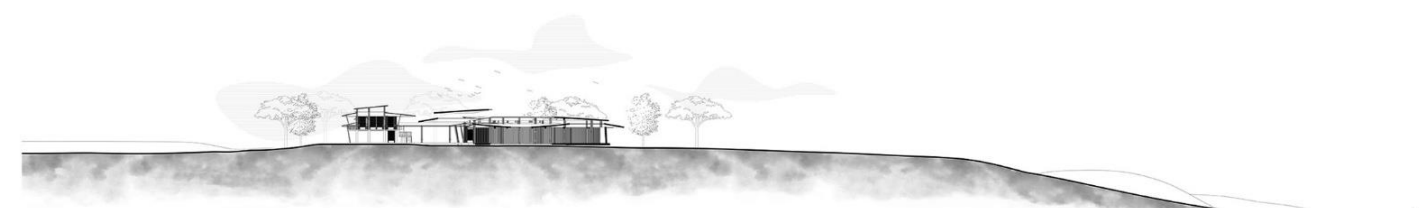
This is where the center space is set aside for outdoor social events, such as bottle dancing, biju, and sangria celebrations.



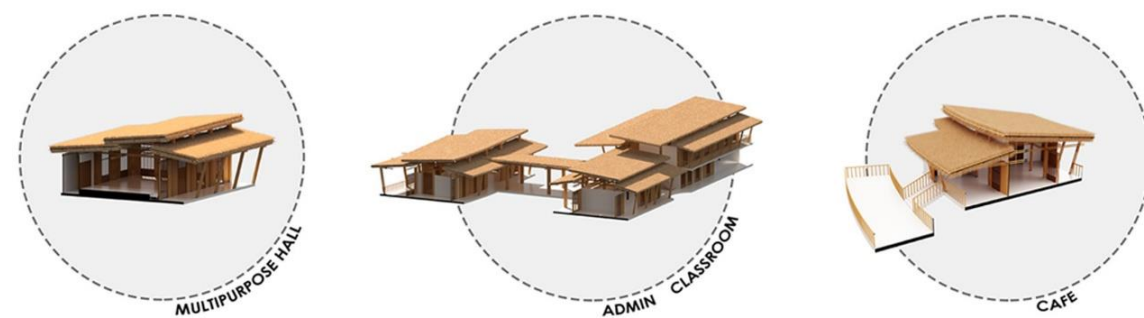
SECTION AA
SCALE : 1/32" = 1'-0"



SECTION BB
SCALE : 1/32" = 1'-0"



SECTION CC
SCALE : 1/32" = 1'-0"



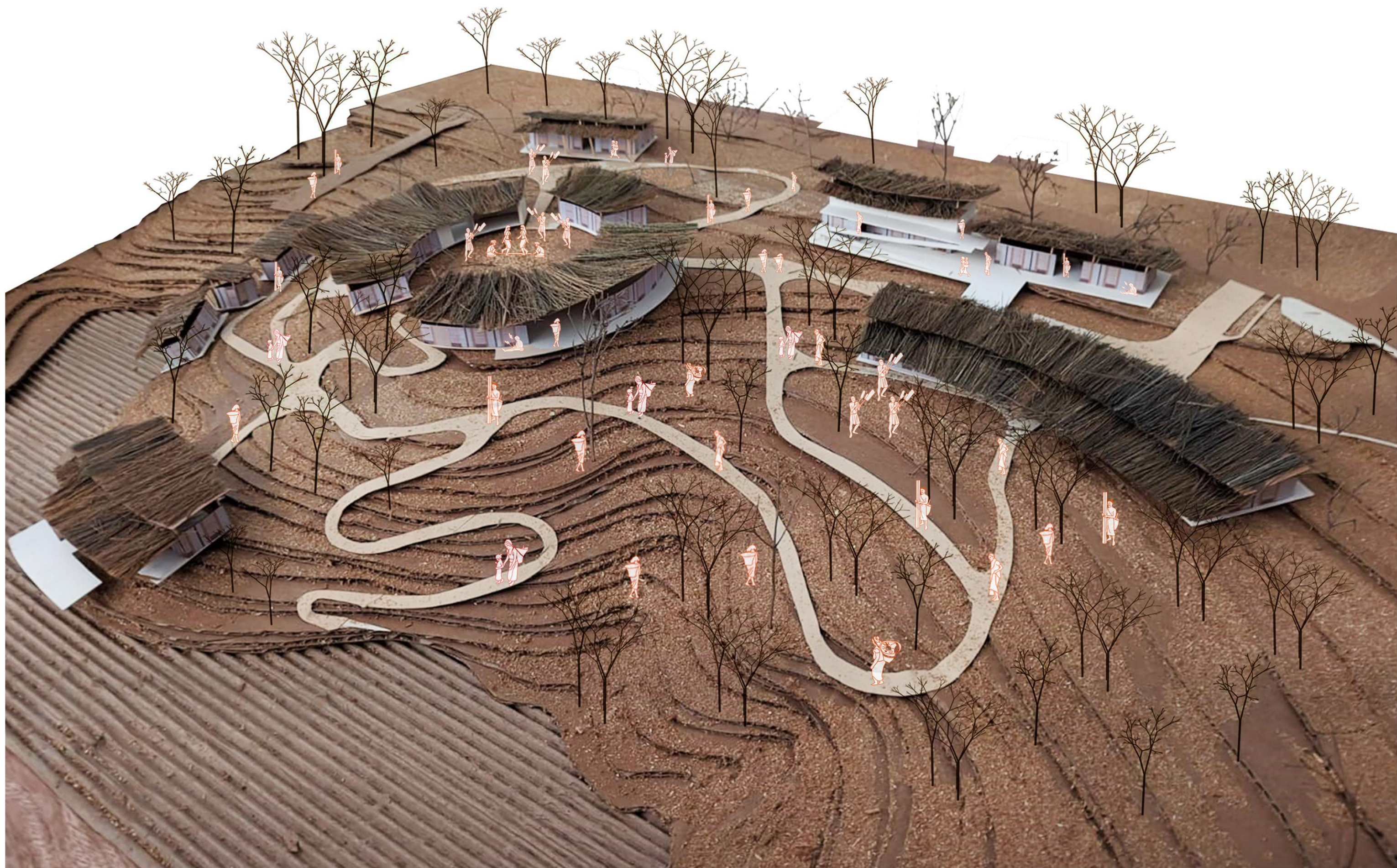


The background history of Rangamati shows that some settlements have been built by destroying the water lowland. Basically, most of the houses have been built by isolated groups of people.

Although there are sufficient roads, the main way for the residents of remote areas to travel from one place to another is by water. This project has provided a ghat on the west side through which visitors can come here at different times, as an alternative route

The building materials of this project are inspired by the building structures of the neighboring settlements, which gives more importance to the locality. From the beginning, I wanted this place to be considered and owned by the community here.





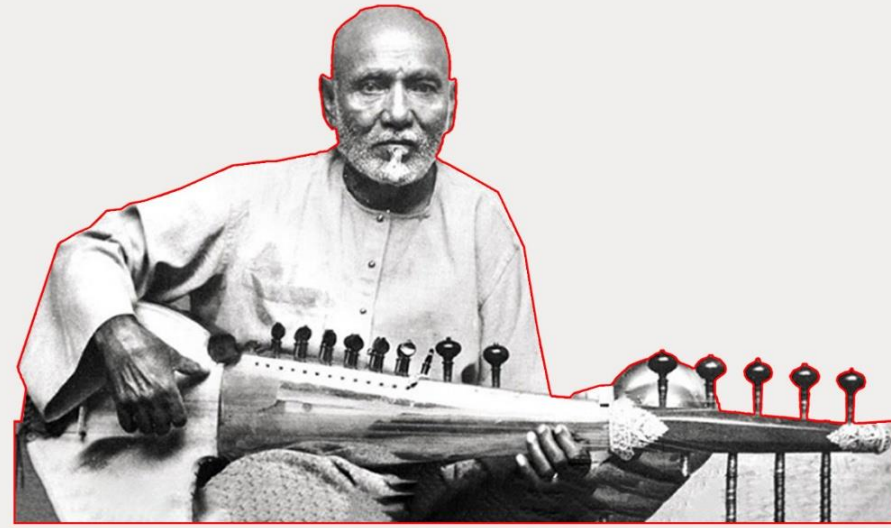
MUSICAL SCHOOL OF USTAD ALLAUDDIN KHA



সুর সম্রাট ওস্তাদ আলাউদ্দীন খাঁ সঙ্গীতালয়

(৮ অক্টোবর ১৮৬২ - ৬ সেপ্টেম্বর ১৯৭২)

পাইকপাড়া, ব্রাহ্মনবাড়ীয়া



● সম্মাননা

- ১৯১৮, তিনি ভারতে চলে যান।
- ১৯৩৫, নৃত্যশিল্পী উদয় শঙ্করের সাথে তিনি বিশ্ব ভ্রমণে বের হন।
- ১৯৫২, "সঙ্গীত একাডেমী" পুরস্কার।
- ১৯৫৮, "পদ্মভূষণ" পুরস্কার।
- ১৯৬১, "দেশিকোত্তম" ডাক্তার অফ ল "পুরস্কার।
- ১৯৫৬, বাংলাদেশে ফেরত আসেন।

● ব্রিটিশরা তাকে "খাঁ" উপাধি দেয়।

- ইংল্যান্ডের রাণি তাকে সুর "সম্রাট" উপাধি দেয়।

● পাশ্চাত্য মাস্টার লবো সাহেবের কাছে তিনি বেহালা বাজানো শিখেন।

- শাস্ত্রীয় সঙ্গীতে তিনি কিছু পরিবর্তন আনেন, যাকে "মাইহার ঘরানা / আলাউদ্দীন ঘরানা" বলা হয়ে থাকে।

● তিনি প্রথম তারের যন্ত্র দিয়ে "রামপুর স্ট্রিং" ব্যান্ড দল গঠন করেন।

● রাগ-রাগিনী

হেমন্ত চন্ডিকা মেঘবাহার কেদার চন্দ্র সারং
ধনকোষ ভুবনেশ্বর
খাম্বাজ দীপিকা দুরদেশবী মলয়া সুর সারেঙ্গার

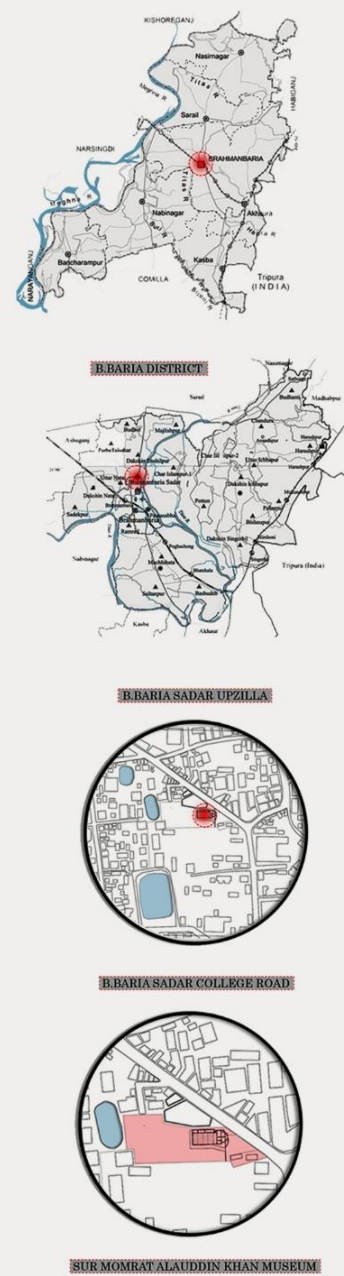
যন্ত্র উদ্ভাবন



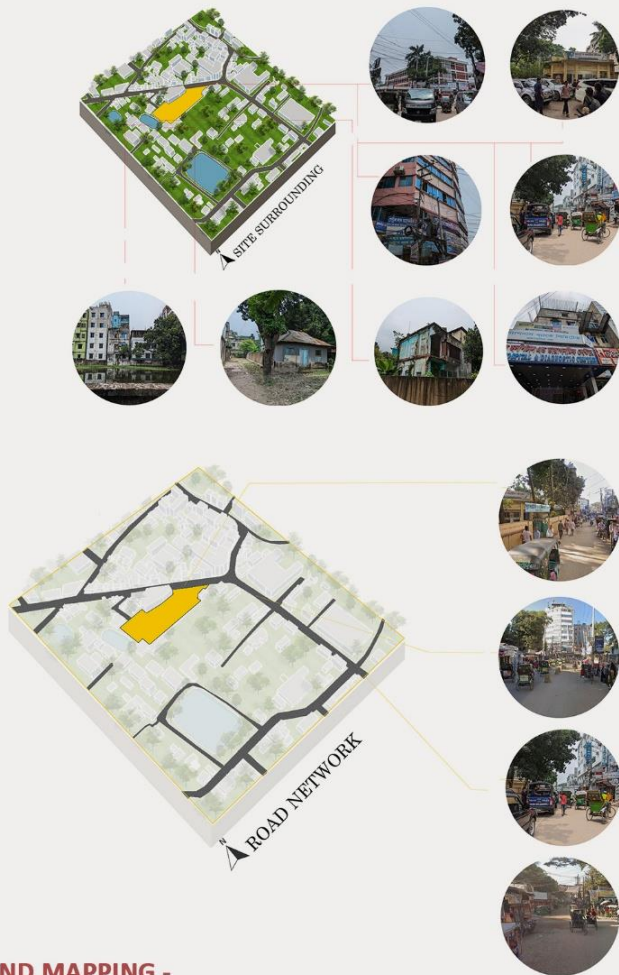
আলাউদ্দিন খাঁ ব্রাহ্মনবাড়ীয়া (বর্তমান বাংলাদেশ) শীবপুর গ্রামের এক বাঙ্গালী মুসলীম পরিবারে জন্মগ্রহণ করেন। তার বাবা সরদার হাসান খাঁ ছিলেন একজন সঙ্গীতজ্ঞ। তার বর ভাই ফকির আলাউদ্দিন খাঁ এর কাছ থেকে সঙ্গীতের হাতেখড়ী হয়। ১০ বছর বয়সে তিনি বাড়ী থেকে পালিয়ে একটি যাত্রা পার্টিতে যোগদান করেন, যেখানে তিনি বিভিন্ন সঙ্গীত ঘরানার সাথে পরিচিত হনঃ জারি, সারি বাউল, ভাটিয়ালী, কীর্তন এবং পাঁচালী।



SITE LOCATION -



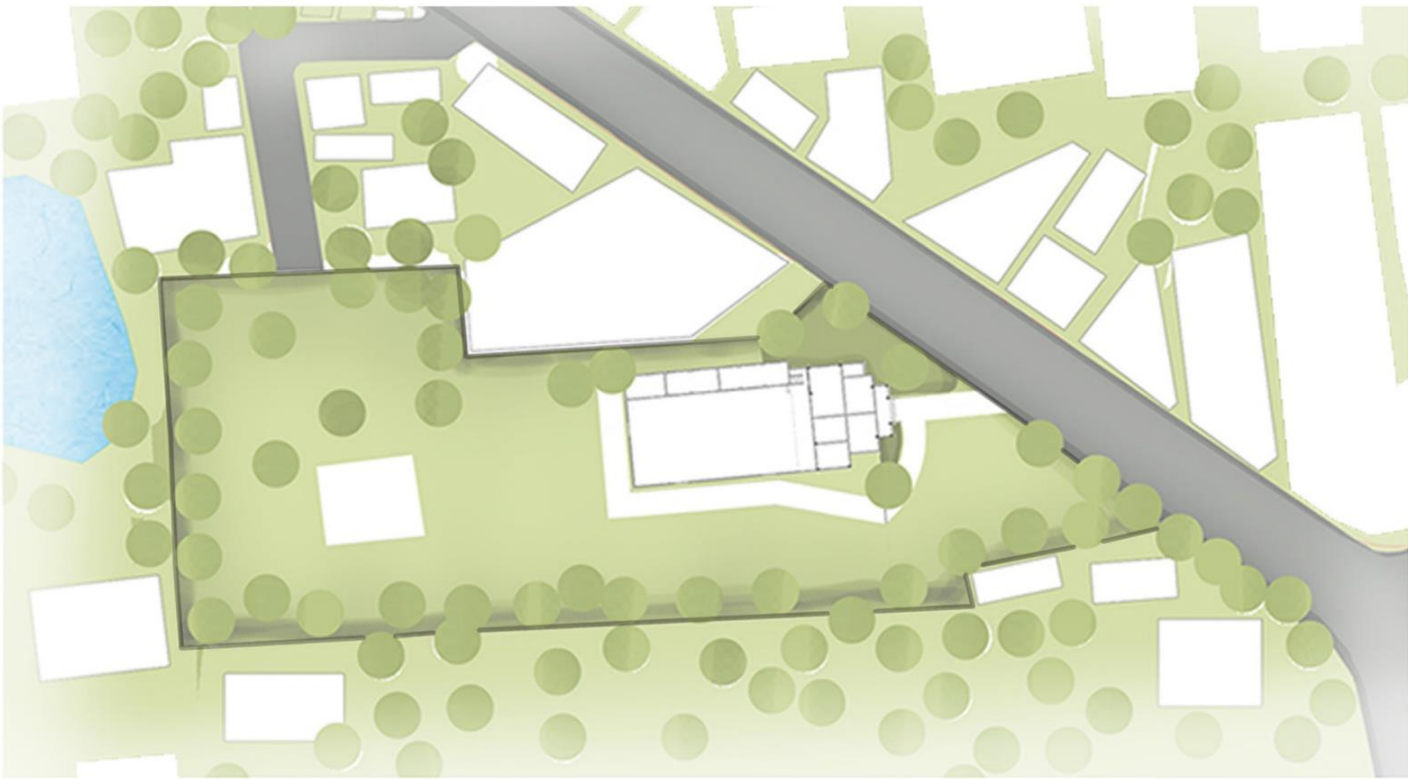
CONTEXT -



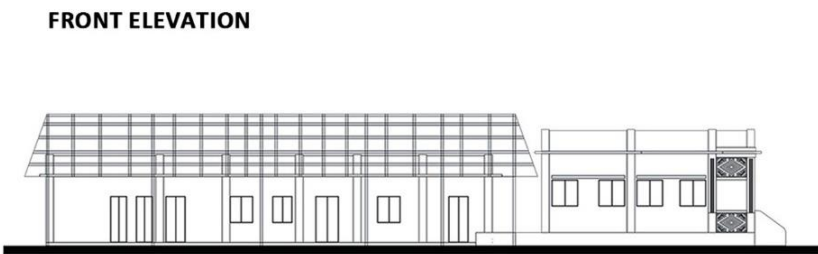
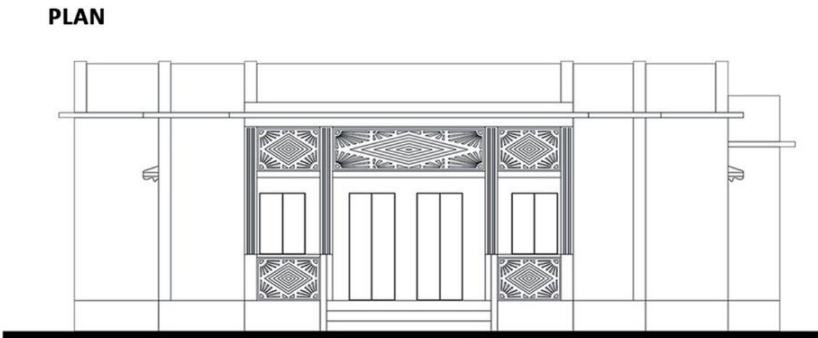
SOUND MAPPING -



Tried to show a mapping of the amount of noise generated around the site and the next design decision was made by mapping the rest of the context of the site.



EXISTING BUILDING -



HISTORICAL ANALYSIS -

Ustaad Allauddin Khan's students include his sons Ustaad Ali Akbar Khan and Ustaad Amjad Ali Khan, who are both highly respected musicians in their own right. He also mentored many other well-known musicians, including Ustaad Vilayat Khan, a legendary sitar player.

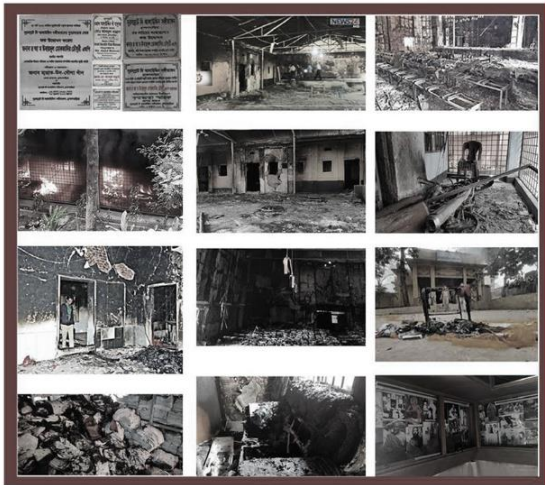
Ustaad Allauddin Khan passed away on September 6, 1972, but his influence on Indian classical music continues to be profound. His music transcends generations, and his contribution to the world of classical music is still widely celebrated.

This country is truly proud to have a respected instrumentalist like him, but it is a pity that we have not been able to give him the respect he deserves. In his own ancestral home, he dreamed of setting up a music academy with a few young men and a half, but it did not materialize in the end.

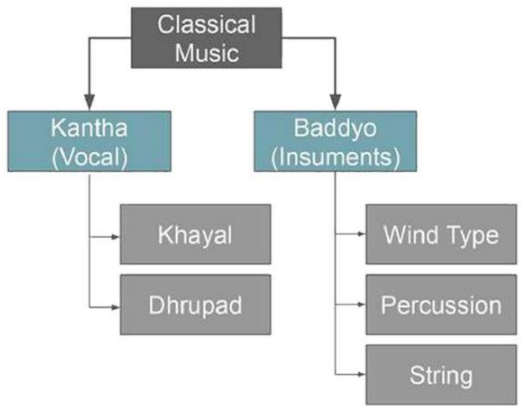
His music academy was burnt down twice by some fundamentalists, first in 2016, then restored by the local administration and then burnt down in 2021. Also, there were some memories inside his museum which were completely lost. From that point on, this project is to make sure that his musical academy remains a memory for the next generation.



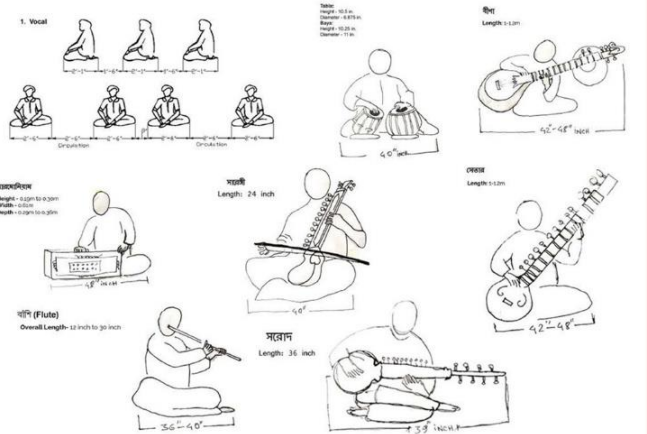
২০১৬ পুড়িয়ে দেওয়া হয়
২০২১ পুড়িয়ে দেওয়া হয়



BACKGROUND STUDIES -



ERGONOMICS STUDIES -



INDIAN CLASSICAL MUSICAL INSTRUMENTS -



All levels of music can be divided by three parameters, Indian classical instruments include some stringed instruments, some harmonic instruments, some percussion instruments.

studied the classification of Indian classical instruments and their tonal qualities and playing methods. The playing methods of different instruments are different and the environment has a lot of influence on the instrumentalist, later I worked on some ideas of space from that.

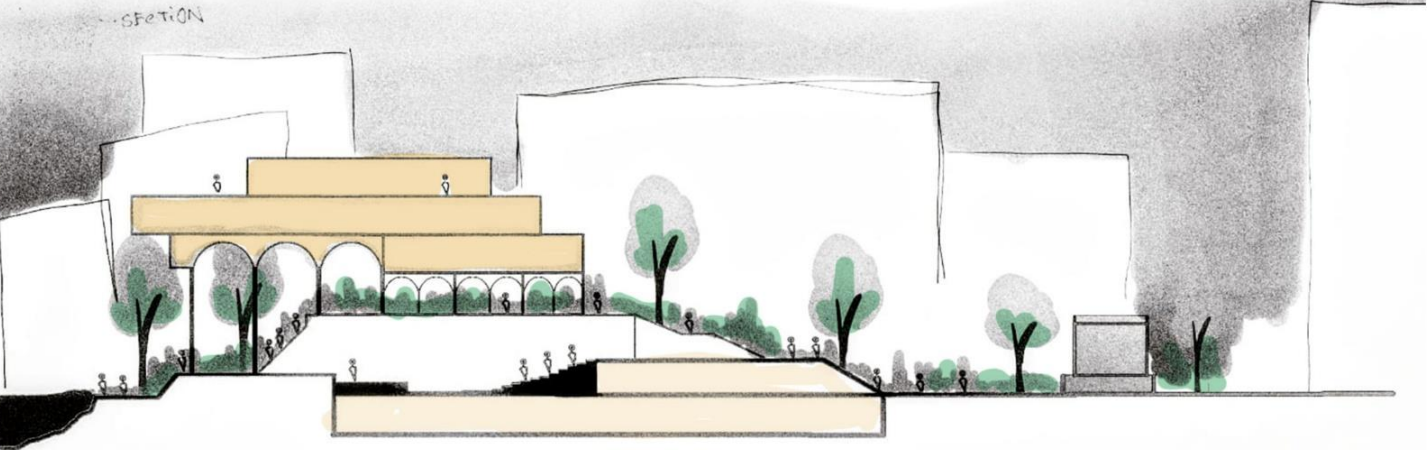
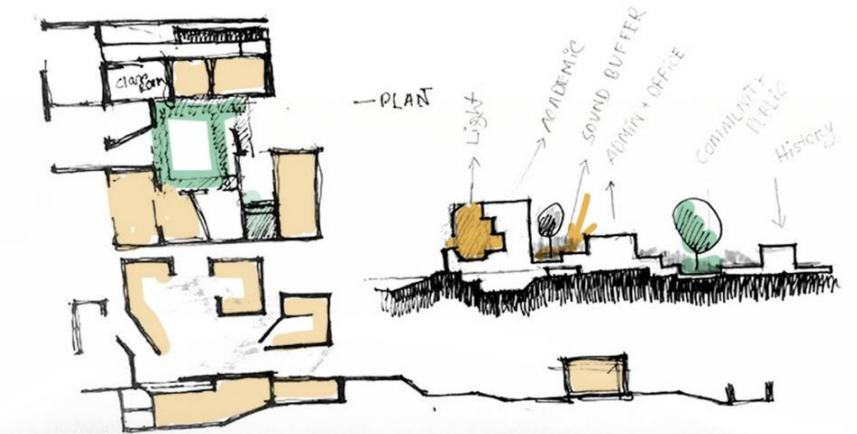
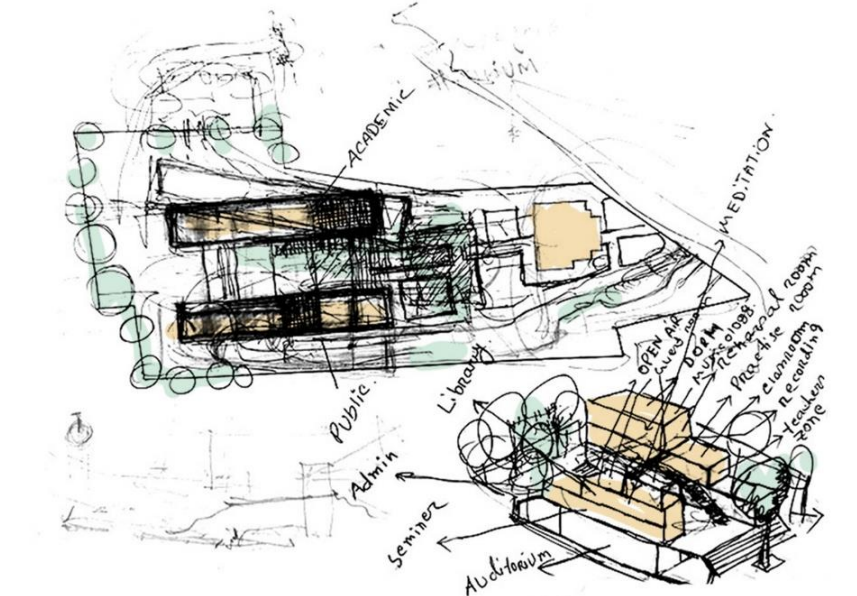
CONCEPTUAL DECISION -

Since this is planned as a music academy building and there are hospitals and schools very close to the site, care has been taken to ensure that the sound produced by this building can escape and at the same time, the sound from outside cannot enter.

It has been a victim of fire twice, which I have called cultural genocide and how the effects of this cultural genocide have been dealt with.

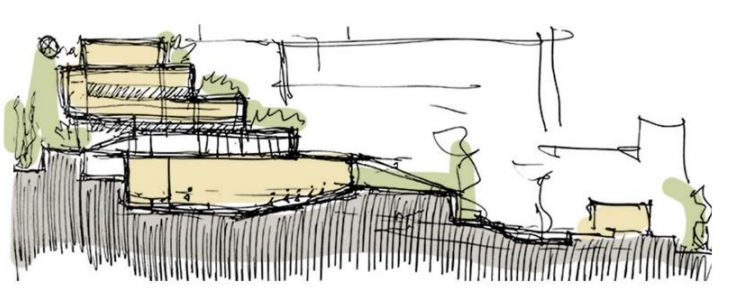
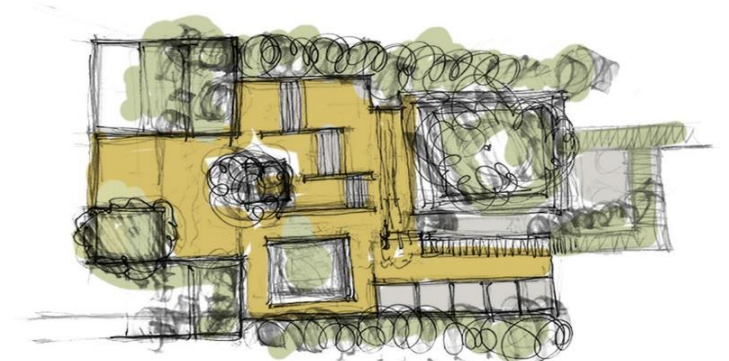
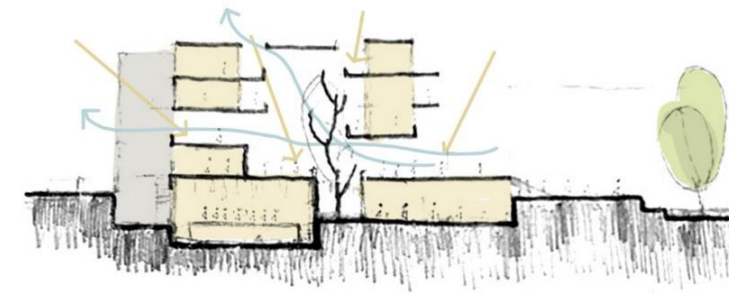
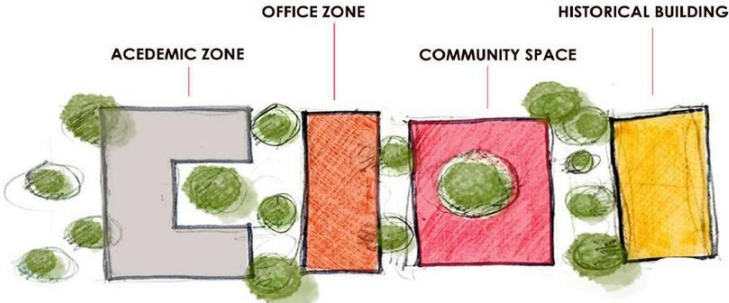
We have planned to work while keeping the museum building intact, and the space has been made sufficiently accessible to the public, while at the same time a separate courtyard has been planned for users, so the building is surrounded by a courtyard.

CONCEPTUAL SKETCH -



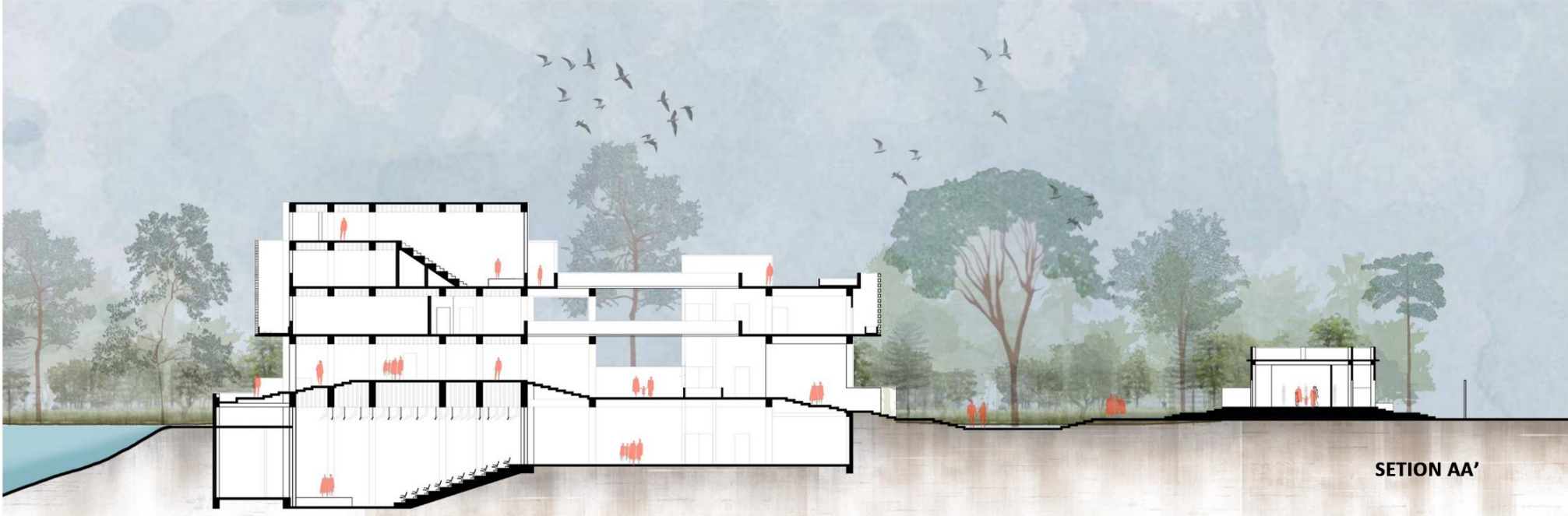
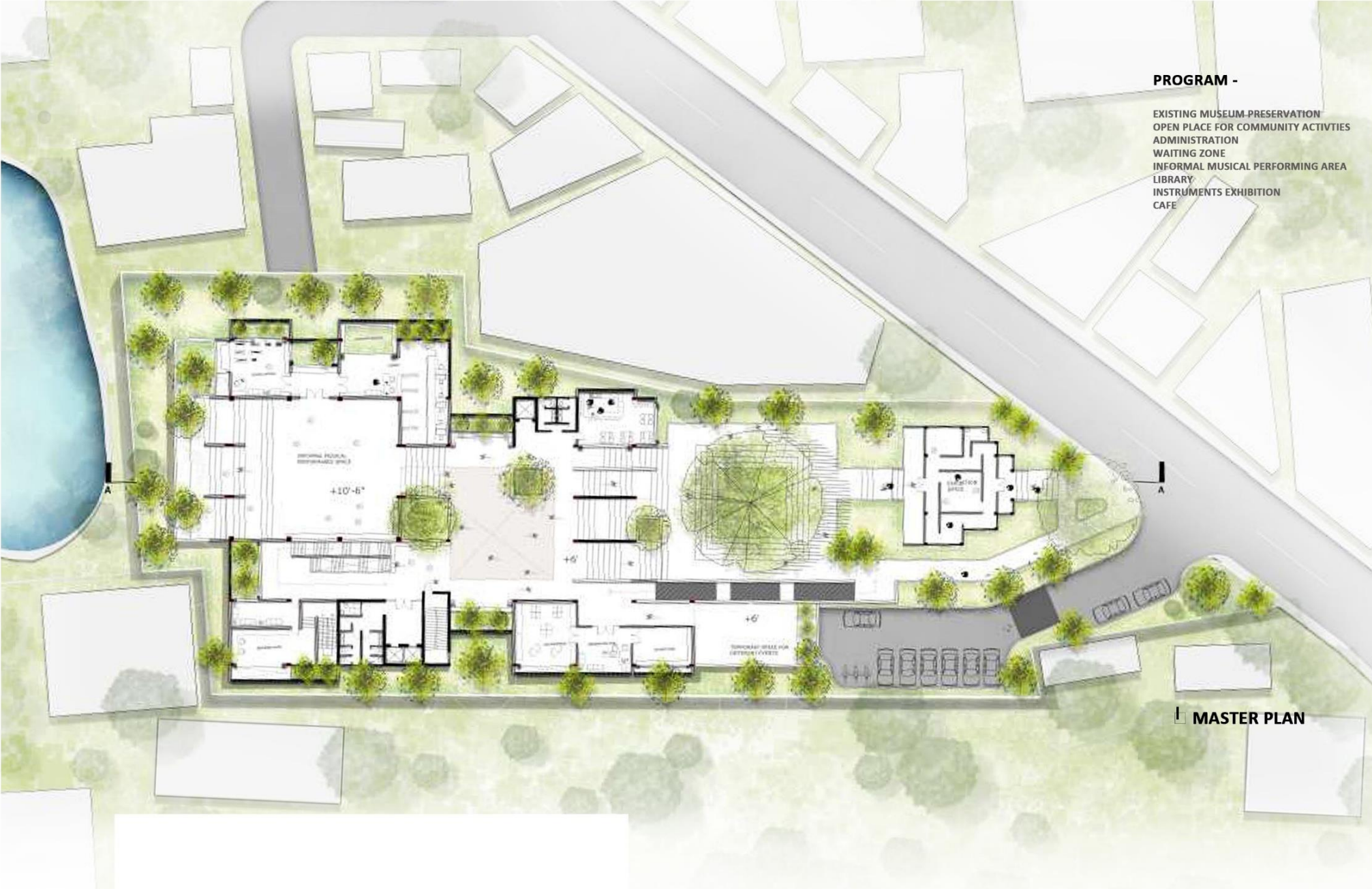


ZONNING DIAGRAM -



PROGRAM -

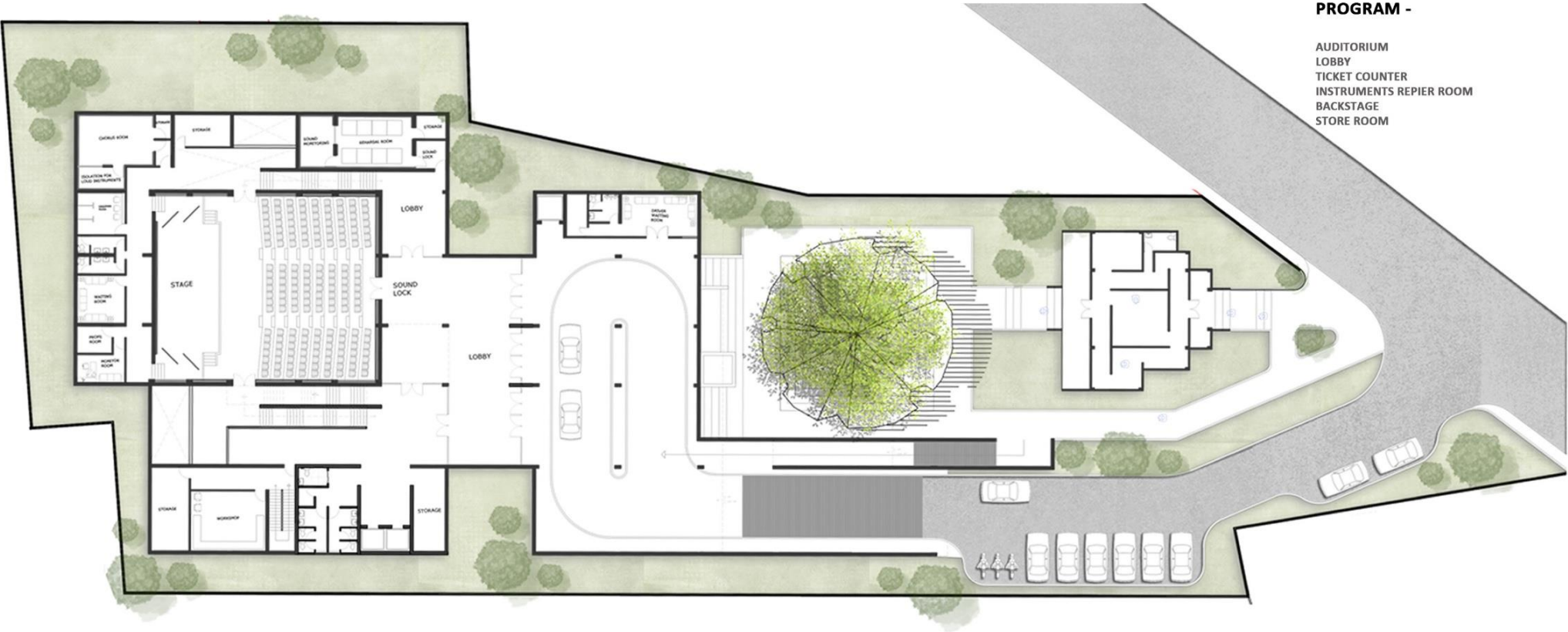
- EXISTING MUSEUM-PRESERVATION
- OPEN PLACE FOR COMMUNITY ACTIVITIES
- ADMINISTRATION
- WAITING ZONE
- INFORMAL MUSICAL PERFORMING AREA
- LIBRARY
- INSTRUMENTS EXHIBITION
- CAFE



The auditorium has been proposed in a basement-like space in relation to the surrounding buildings on the site, which will be largely isolated from outside noise. Surface parking has also been considered for cars.

Since the building is surrounded by screening, noise can be controlled by trees and the music hall has been proposed to be a little further away, keeping the existing museum intact, and a courtyard has been created between the two buildings, which is kept for the use of community people.

From the beginning, the planning has been done keeping in mind the people of the community of this place, so that the people of the neighborhood and the children can come here and enjoy the music performance and also develop an interest in music within them. Along with that, the history of Ustad Alauddin Kha will be known.



BASEMENT PLAN

PROGRAM -

THEORY CLASS ROOM
COCAL CLASSROOM
MUSICOLOGY - RESEARCH & ARCHIVE
ADMINISTRATION
TEACHERS ROOM
MEETING ROOM

PROGRAM -

INSTRUMENTS CLASSROOM
INDIVIDUAL PRACTISE ROOM
OPEN AIR PERFORMING AREA

PROGRAM -

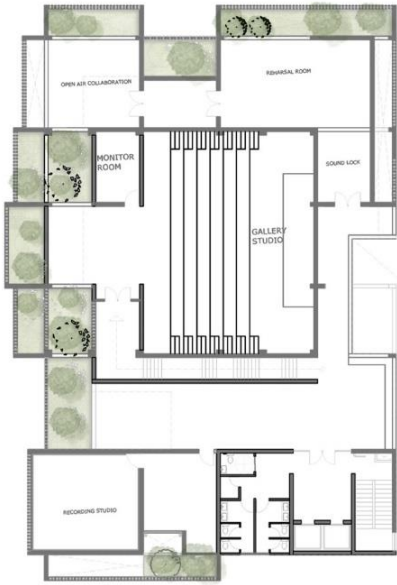
REHARSAL ROOM
MUSICAL COLLABORATION ZONE
STUDIO GALLERY
SOUND LOCK
MONITOR ROOM
RECORDING STUDIO



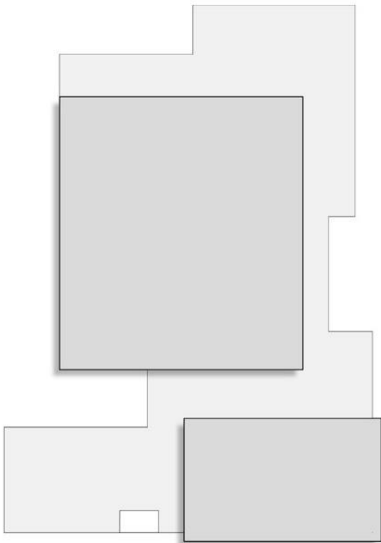
FIRST FLOOR PLAN



SECOND FLOOR PLAN



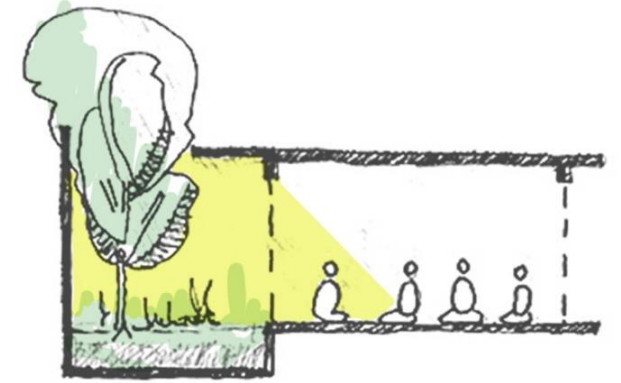
THIRD FLOOR PLAN



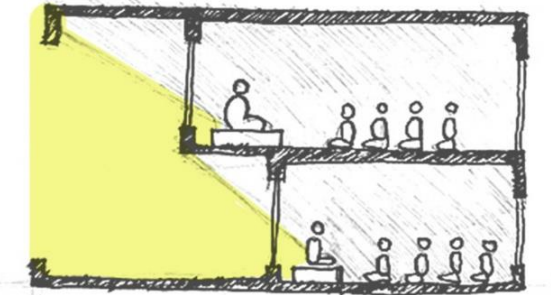
ROOF PLAN



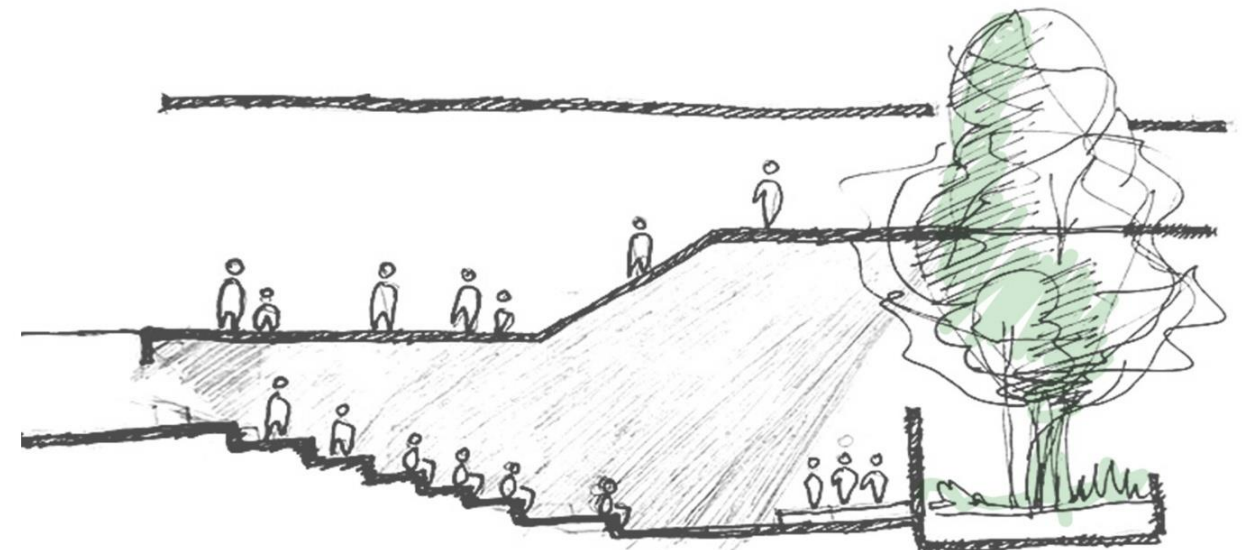
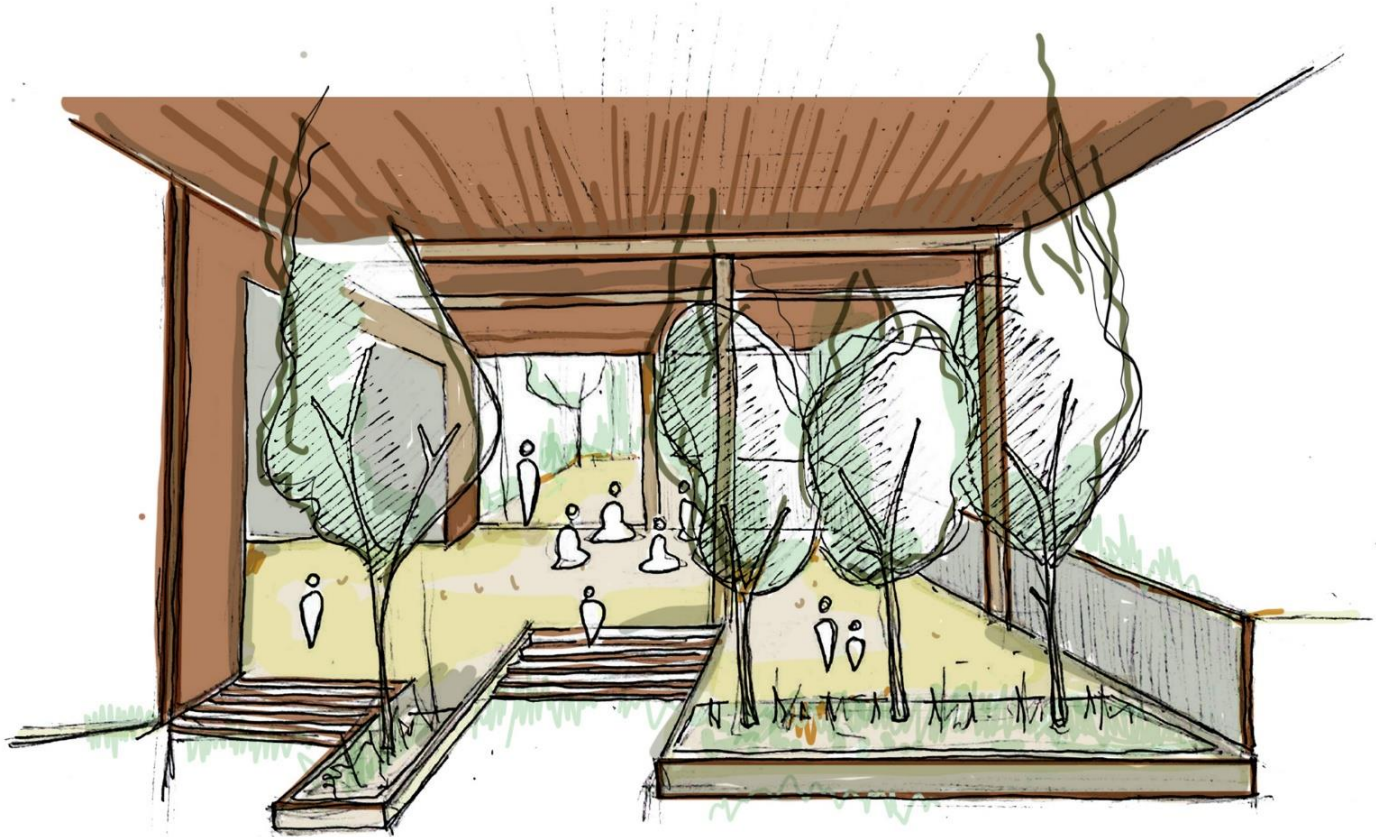
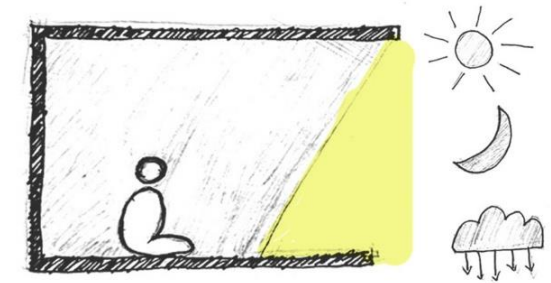
Some of the spaces in Inspire have been designed based on the scene where a Baul singer was singing under a tree canopy, with his friends sitting around him.



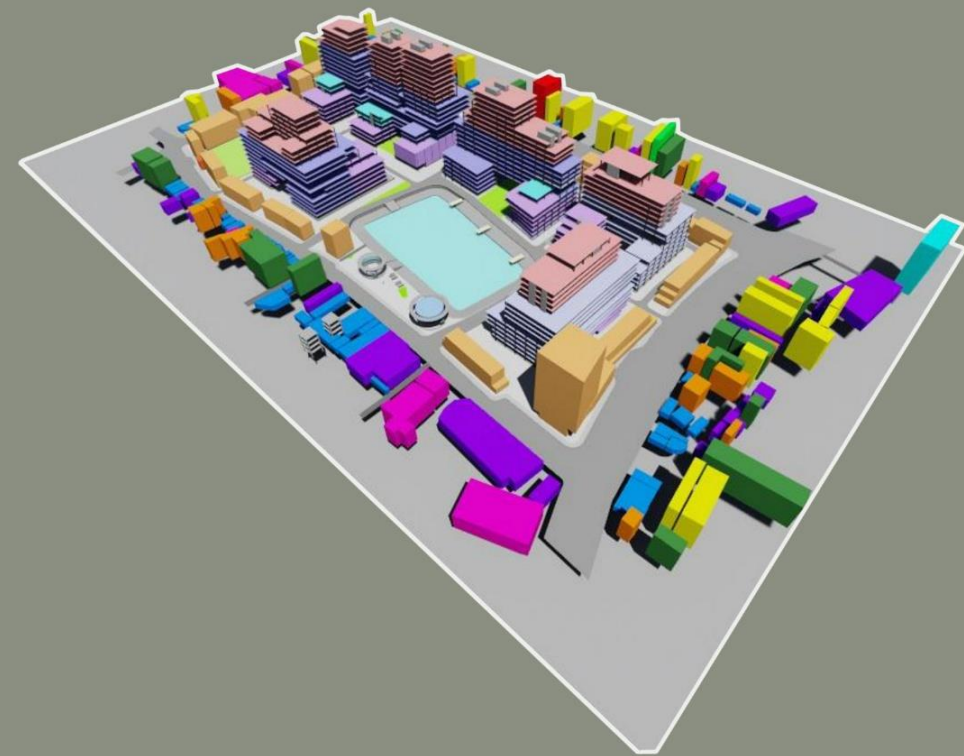
Since it is a multi-storey building, I have created a common balcony from the previous idea, which will give a spiritual feeling and isolate it from the outside.



Indian classical music is related to time, such as different ragas being played according to the day or night environment. So I think I have designed some spaces keeping in mind that day, night and different seasons have an impact on the mind.







REDEVELOPMENT OF A DENSE NEIGHBORHOOD IN OLD DHAKA ,BANGSHAL

HISTORY OF BANGSHAL POND



A VIBRANT COMMUNITY ATMOSPHERE

Amidst urban hustle and bustle a pond,might seem like an unusual sight,a little out of step with modern life..This pond has been serving as a communal facility for the entire locality. express belive that this pond make an appearance in that 1908 version of the cadastral survey map.

Probably sometimes in the 1940s,this 6-acre pond was founded by haji badruddin bhutto, a rich businessman of bangshal who thought the pond could be a solution to the water crisis bangshal was going through during that time.

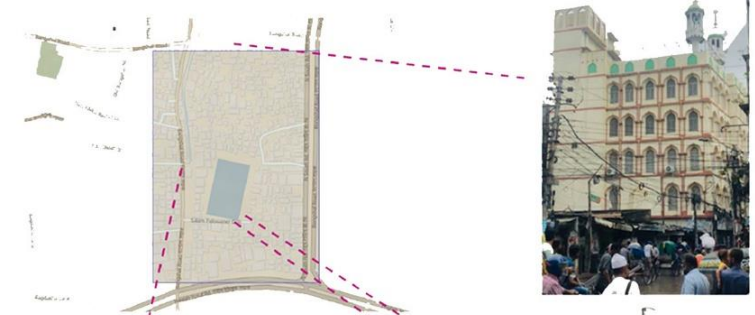
Besides its obviuos charms as a natural haven,and a center to relax awhile,Bangshal pond is widely used to cater for households of these communities,this pond is also making positive difference in many peoples lives.

The money that is collected from the pond bathing goes to the fund of the loacl mosque first,and then gets disturbesd according to peoples need.

Banglash pond also provides local residents with a place to meet and recreate,people both from this locality and outside,come here for fishing-sometimes for sompetetion,sometimes just for ecreation.also have a deep tube well maintained by the same panchayet (local committe).People living in this locality can come and collect drinking water for free from here.While many communities in dhaka find it immensely difficult or construct a safe water supply infrustructure,bangshal pond,surely works as a blessing for the local communities



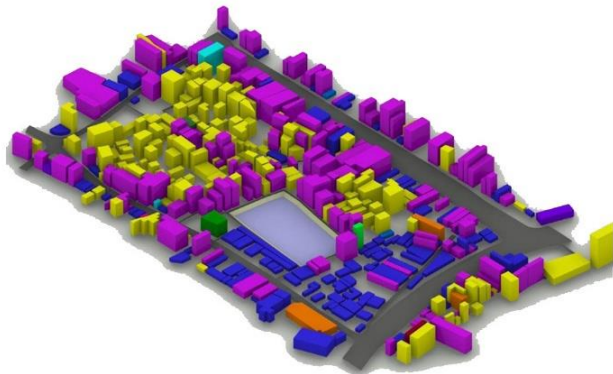
HISTORICAL ROAD AND BUILDING



SEASONAL ACTIVITY

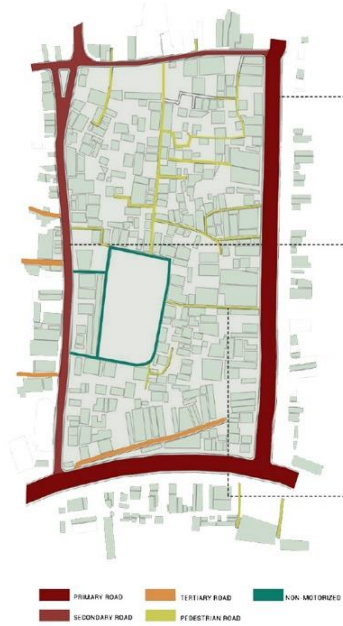


Landuse Map



Collected from previous semester batch

ACTIVE ROAD AND PATHWAY CONNECTION



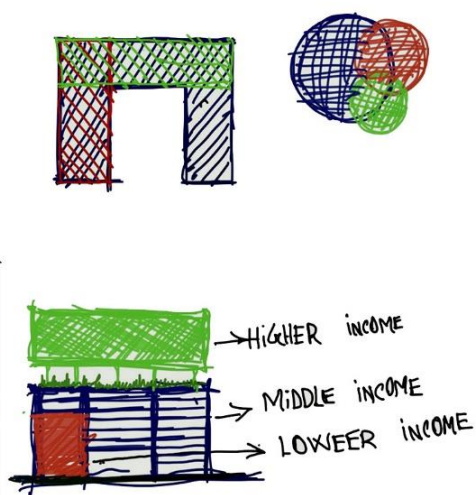
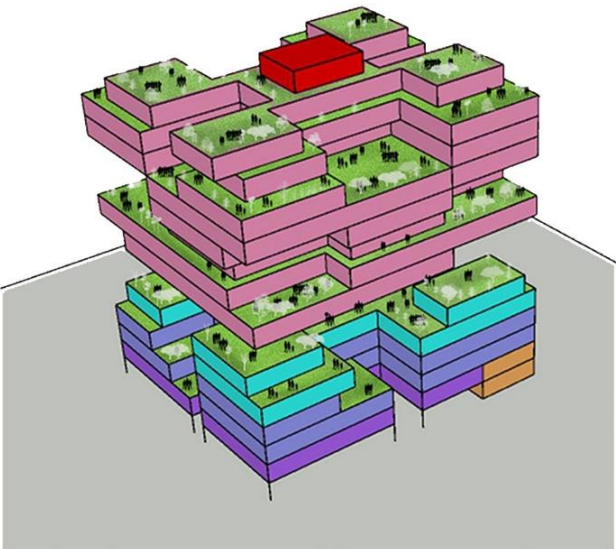
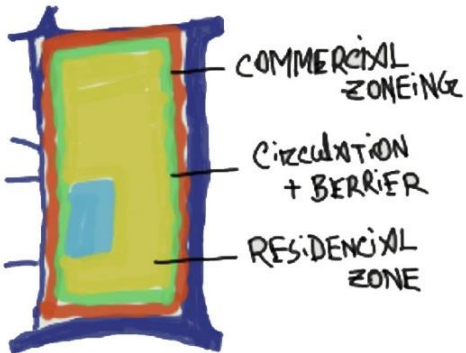
GROUND ACTIVITIES

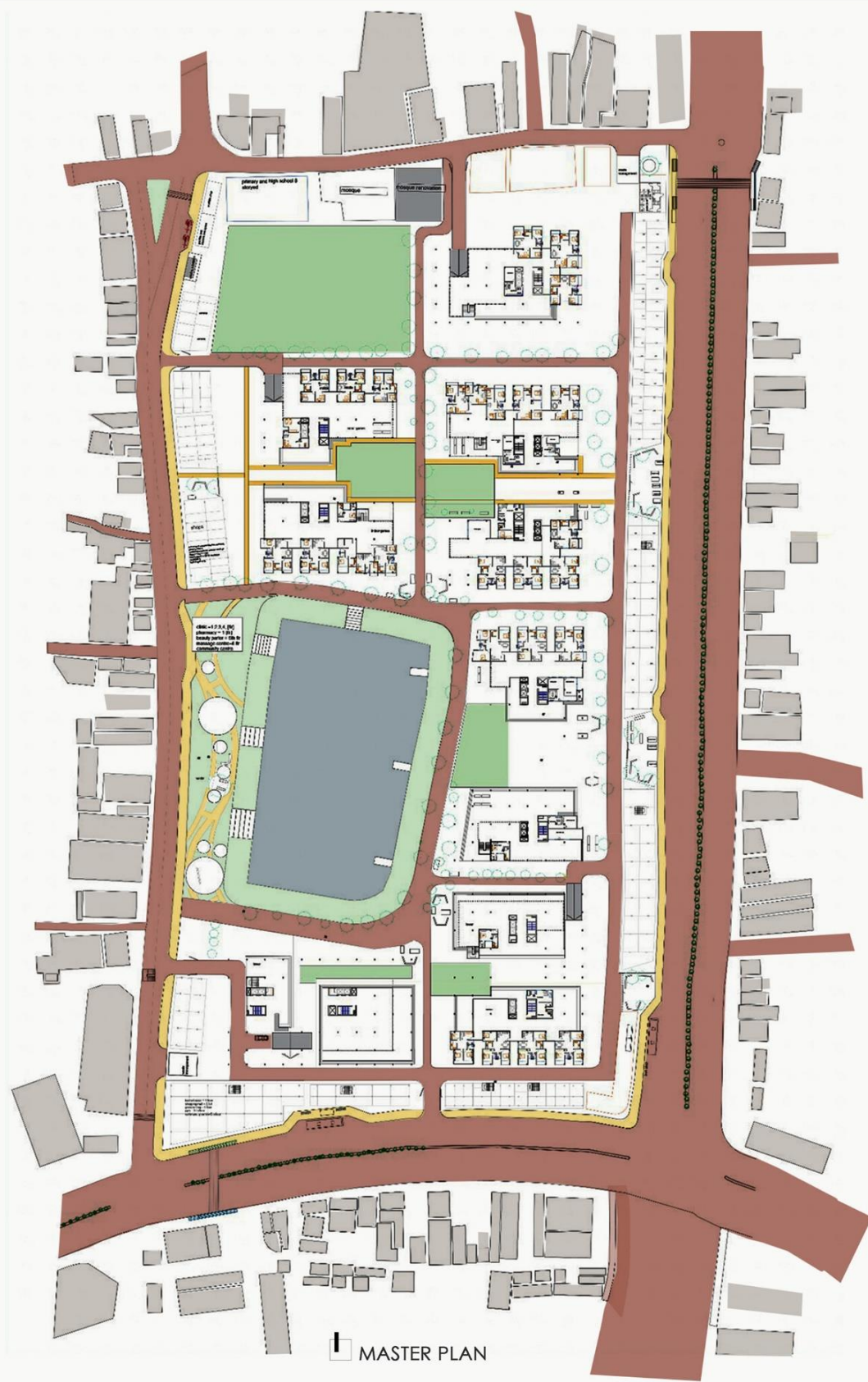


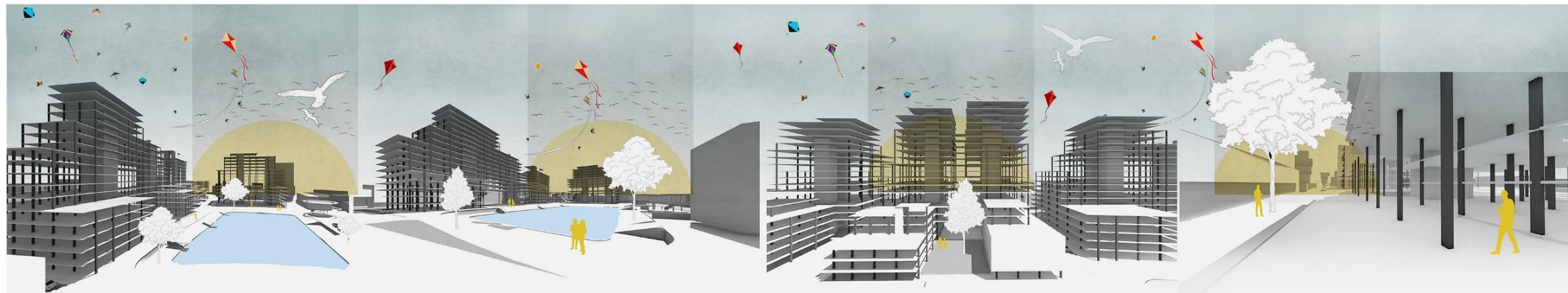
INSIDE CONDITION OF LOWER INCOME GROUP



CONCEPT AND PHASES







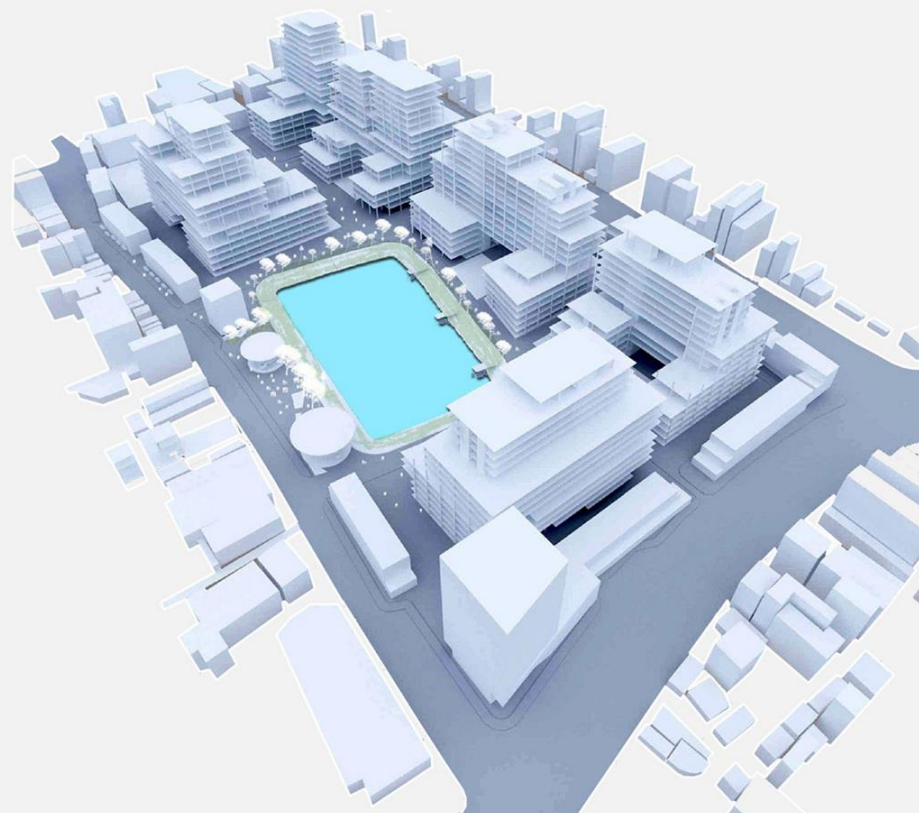
LOWER INCOME UNIT SIZE (450 - 600 SFT)



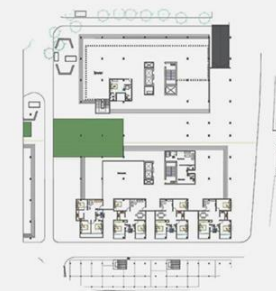
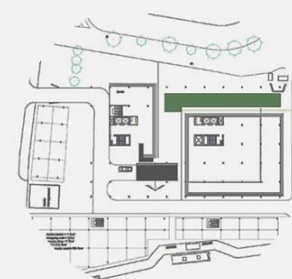
MIDDLE INCOME UNIT SIZE (800 - 900 SFT)



HIGHER INCOME UNIT SIZE (1200 - 1350 SFT)



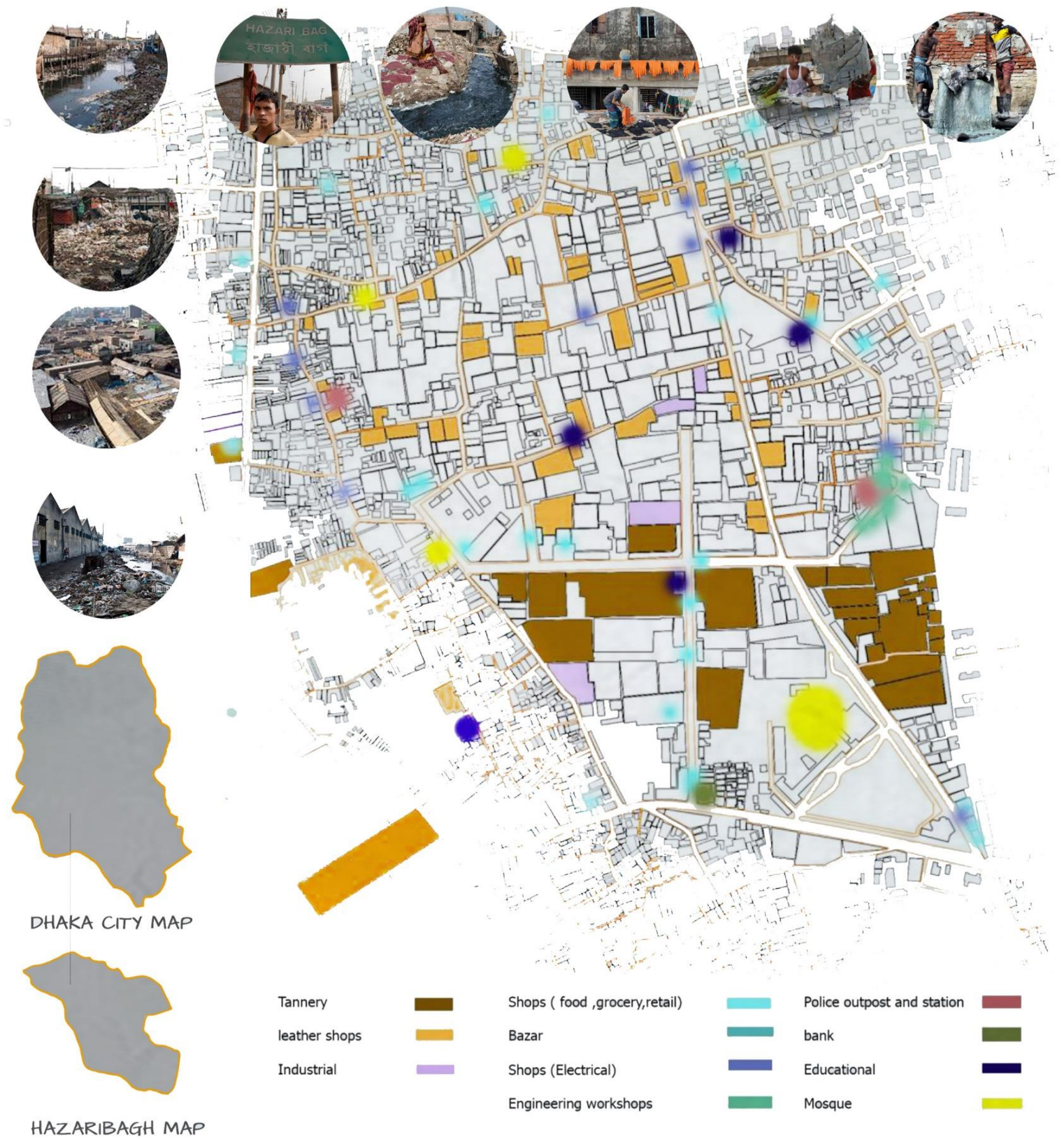
BLOCK BLOW UP





ALTERNATIVE BLOCK ANALYSIS

HAZARIBAGH, DHAKA



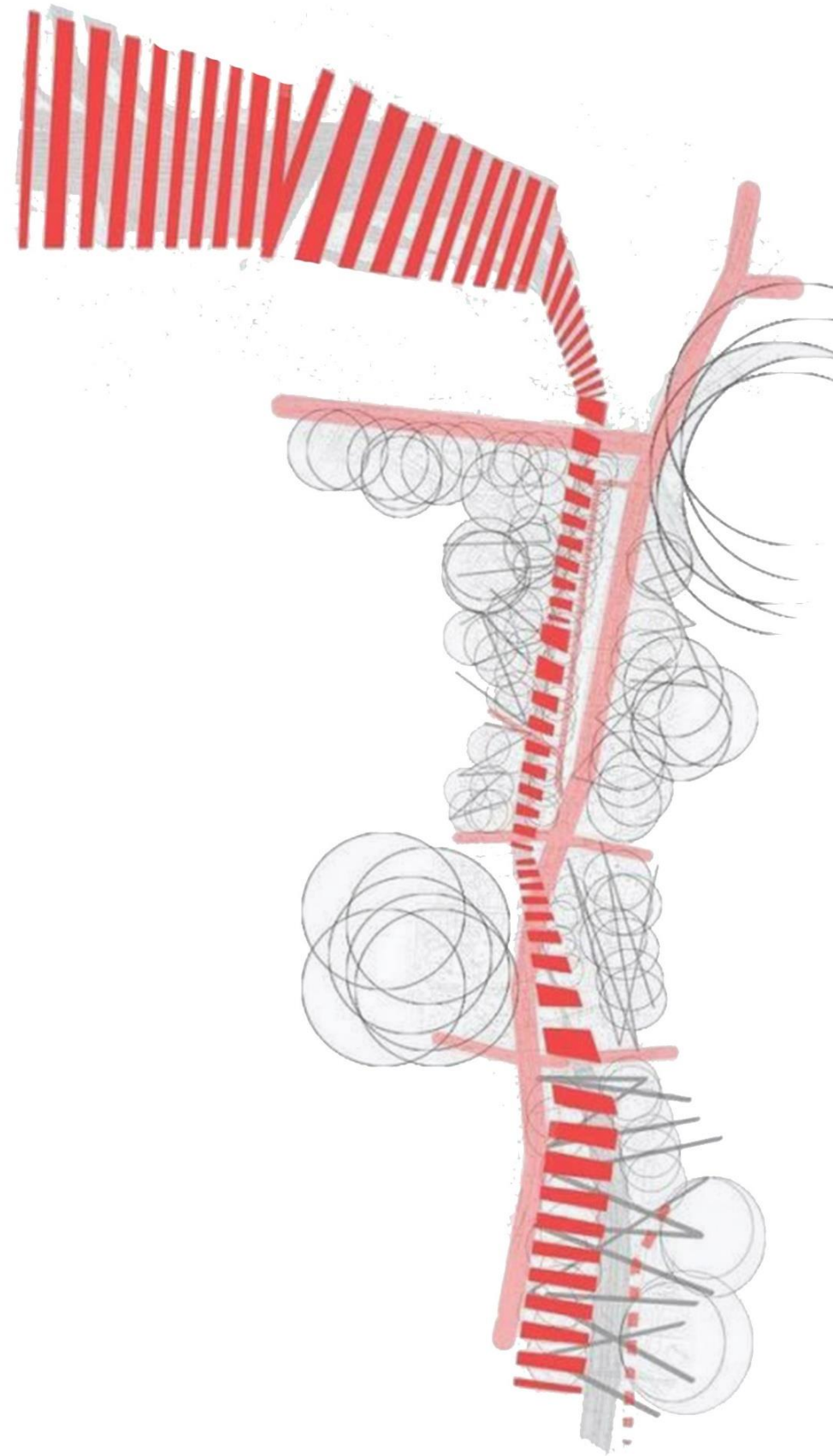
URBAN ARMATURE

In urban design, an armature is a term that refers to the connection of a community or entity through similar materials and forms. It can also refer to the structural support that reinforces a building, such as a framework.

In urban design, an armature can:

It can also refer to the structural support that reinforces a building, such as a framework.

Urban armature defines an urban configuration of civic buildings, urban and green spaces, access network, monuments, etc. of a special locality. Thus, urban armature is a tool for analysis of spatial organization.

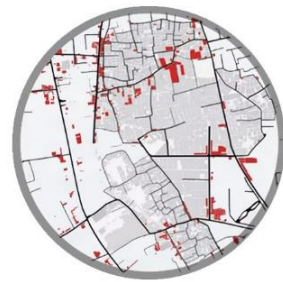




BUILDING TYPE KACHA



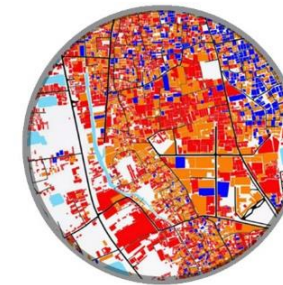
BUILDING TYPE PACCA



COMMERCIAL



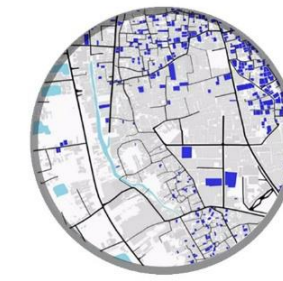
BUILDING HEIGHT (2-5) STORY



BUILDING HEIGHT



BUILDING TYPE SEMI PACCA



BUILDING HEIGHT (6-11) STORY



COMMUNITY , HEALTH & RELIGIOUS



MIXED USE



EDUCATIONAL

SITE ANALYSIS -

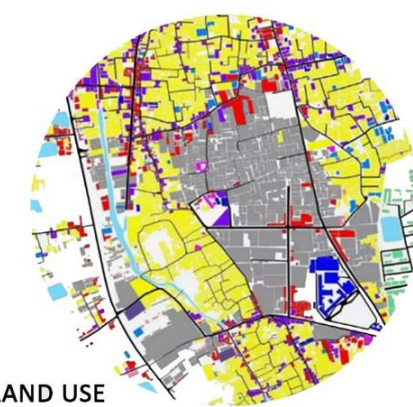
Here I have tried to show some analysis of the site through maps, showing the mapping of different layers of the site separately.

An armature map has been prepared based on the analysis of the existing situation of the site. This has been planned for further development at the intersection areas.

MAPPING FOR - ARMATURE

Mapping has shown how the existing infrastructure on the site, such as buildings, roads, kacha, pacca, semi- pacca houses, and especially the tannery areas, can be later converted into public spaces.

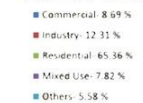
Also shown here are maps of educational buildings, commercial buildings, and mixed-use buildings



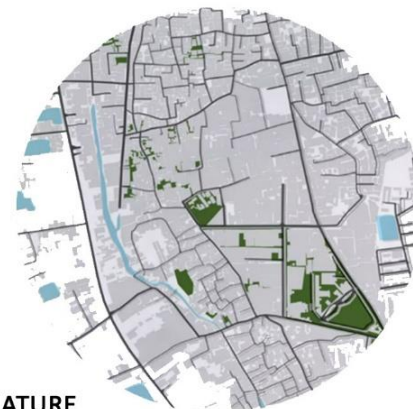
LAND USE



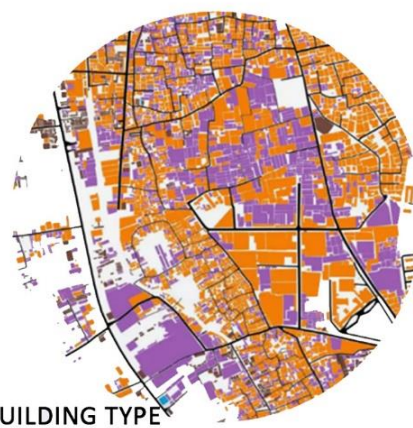
Build Area



INDUSTRY

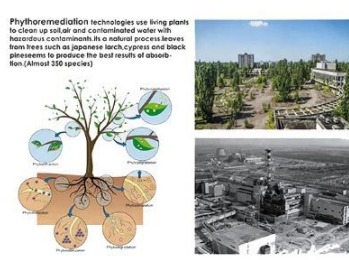
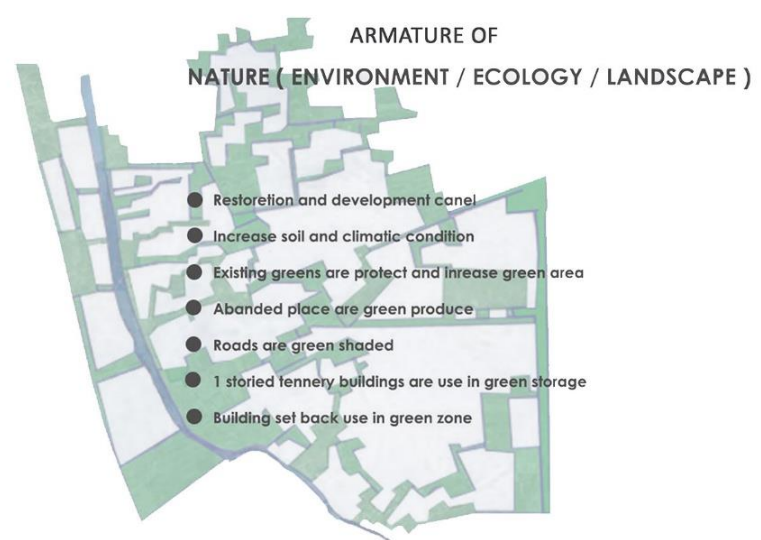
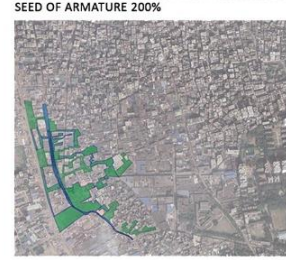
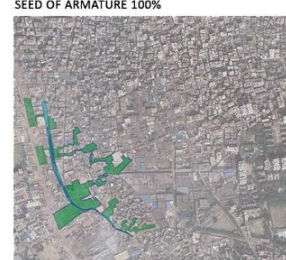
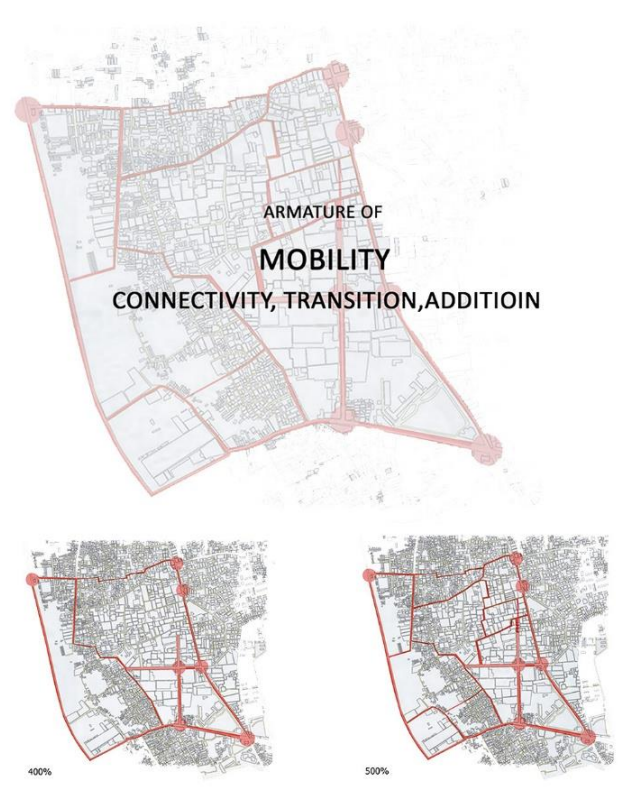
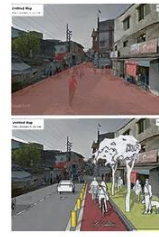
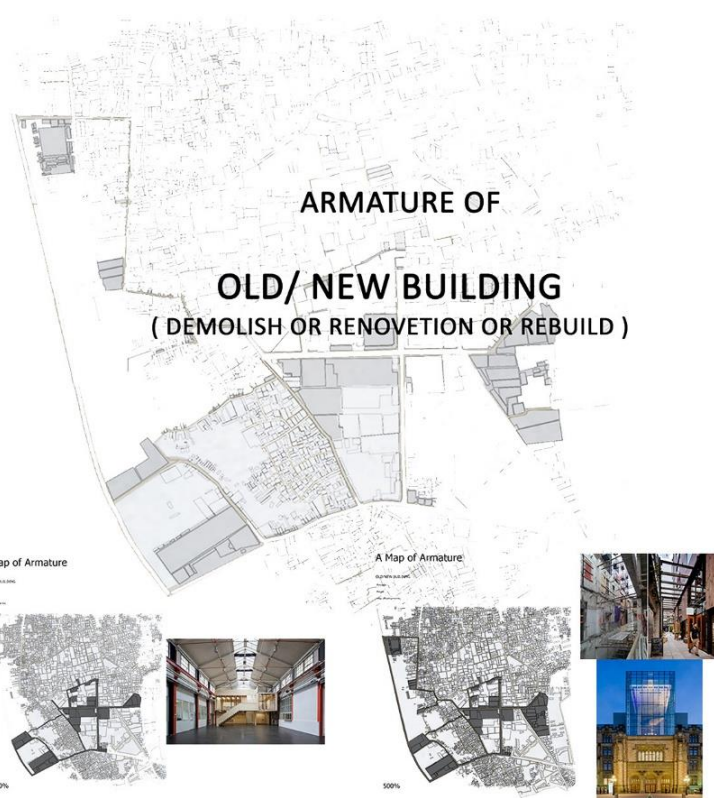
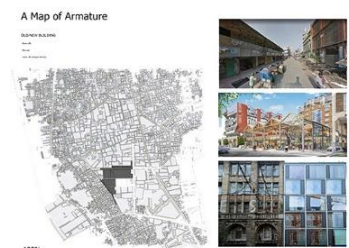


NATURE



BUILDING TYPE







NATURE



PUBLICNESS



OLD/NEW BUILDING



MOBILITY

The mapping above shows the proposed areas for nature, road connectivity, new buildings and mobility.

After merging all together, a separate masterplan was created with the specific points that were connected, which are shown as separate blocks.



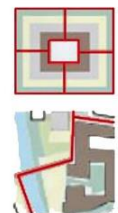
- NATURE FINAL ARMATURE
- MOBILITY FINAL ARMATURE
- PUBLICNESS FINAL ARMATURE
- OLD/NEW BUILDING FINAL ARMATURE



Block expand



- NATURE
- PUBLICNESS
- OLD/NEW BUILDING
- MOBILITY
- BUILDING BLOCK



Block pattern

Block pattern with armature

From the block pattern map I found, some common areas have been selected that dominate the upper armature. The merged areas have been shown to show the block development.

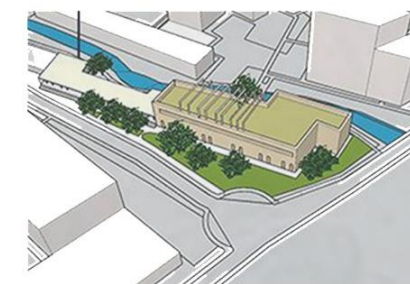
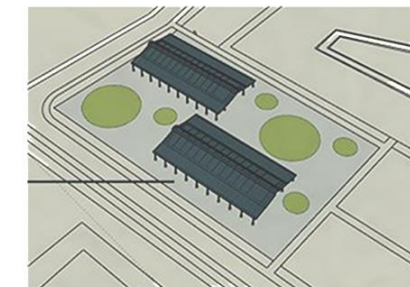
New roads have been connected in some places. Public access has been provided in some places through old roads and new roads which are accessible to the public and connect the areas.

Some cafes and parking spaces have been proposed at the nodal points. And the cafes have been oriented towards the lake side view which will attract more public.

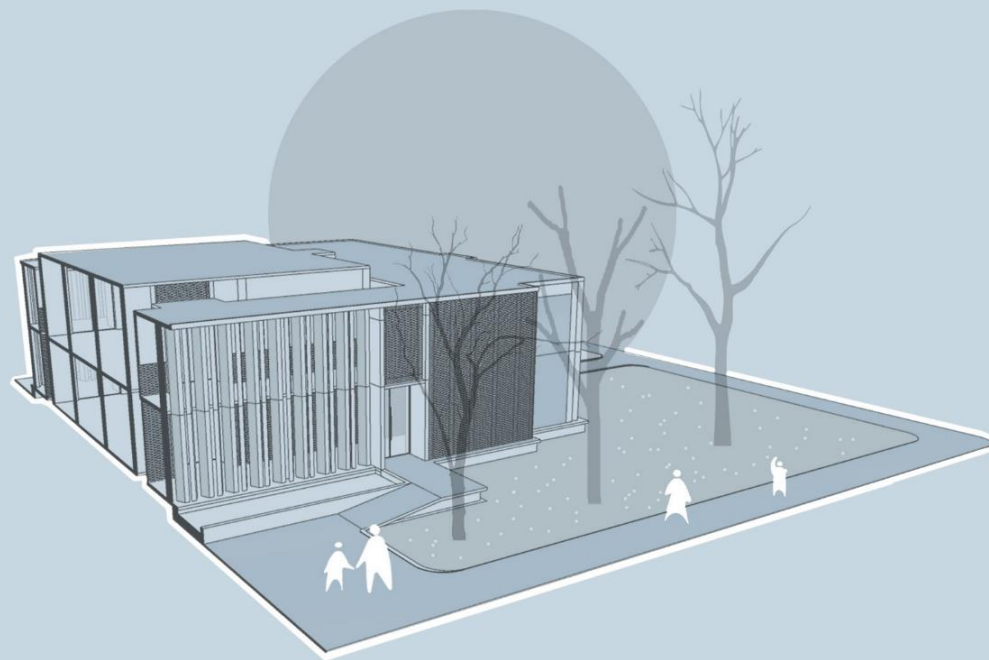
Some facilities have been provided in a field-like area in the middle of the site and next to the lake, which further engages the public with the place.



MASTER PLAN

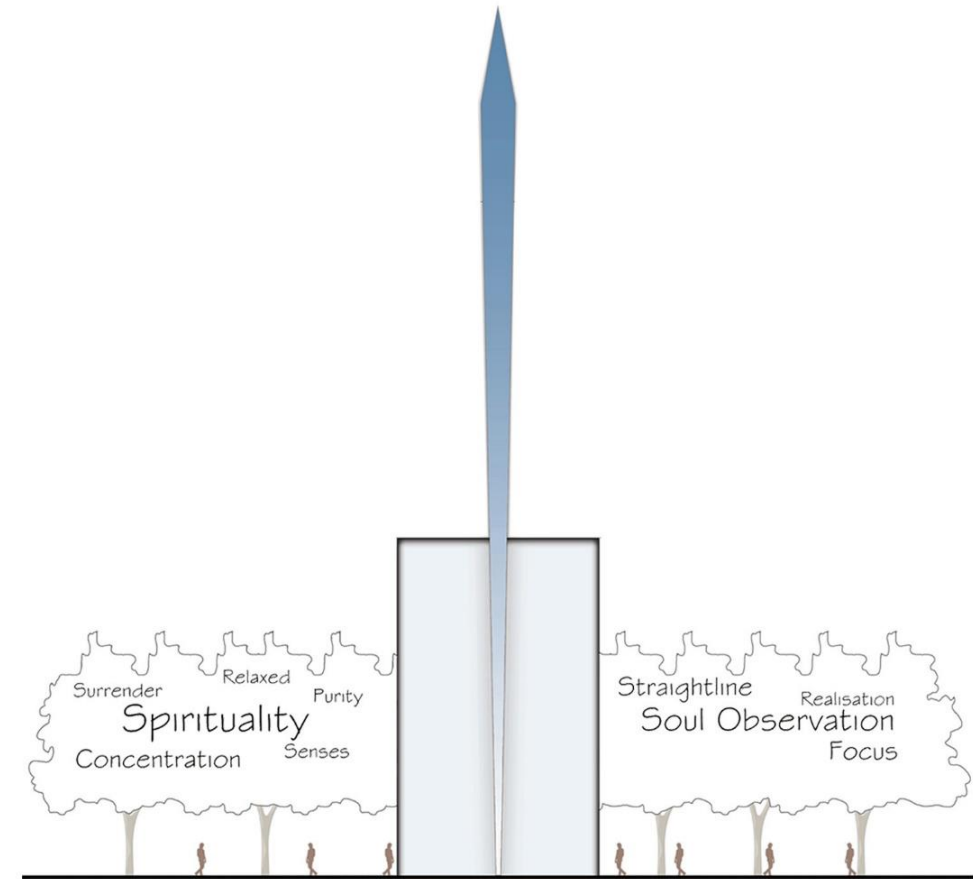


GULSHAN COMMUNITY MOSQUE

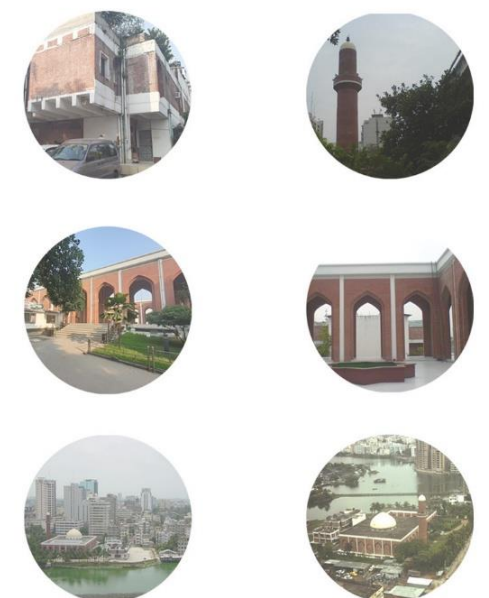
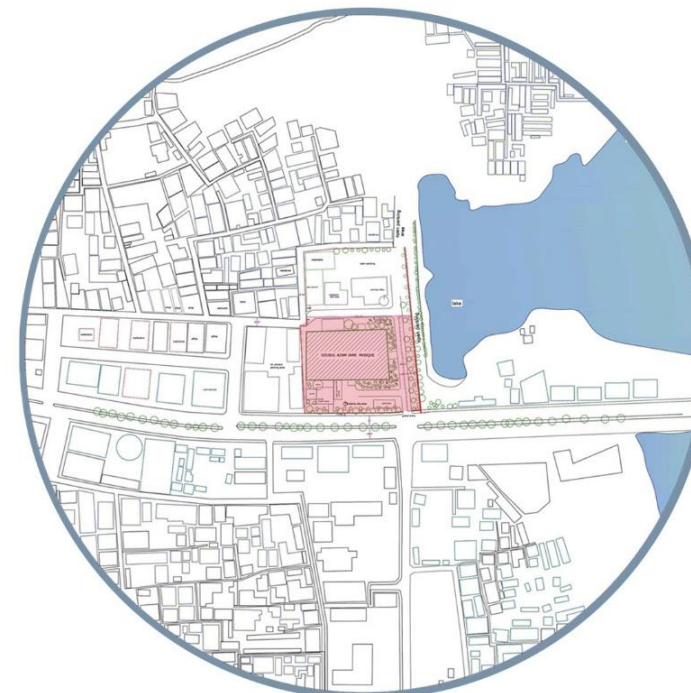


The mosque has continuously played an active in the guidance of the muslim community ,teaching both the young and older generations as well as producing a venue for muslims to meet one another on religious occasions.

“ BACK TO THE START ”



EXISTING SITUATION -



أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

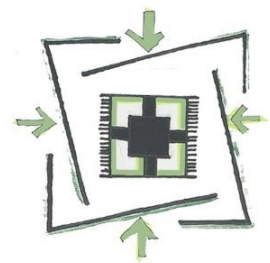
" GIVE US THE STRAIGHT WAY "

(SURAH FATIHA - 06)

In ancient times,not only prayers were offered inside mosques,but also discussed various topics was practiced there. I have tried to bring concept inside the mosque. After coming from outside,I have thought minds of people and worship them in devotion to the creator.

I took the concept of my project from a translation of a verse number six of surah fatiha (GIVE US STRAIGHT WAY).

INITIAL FORM FORMULATION



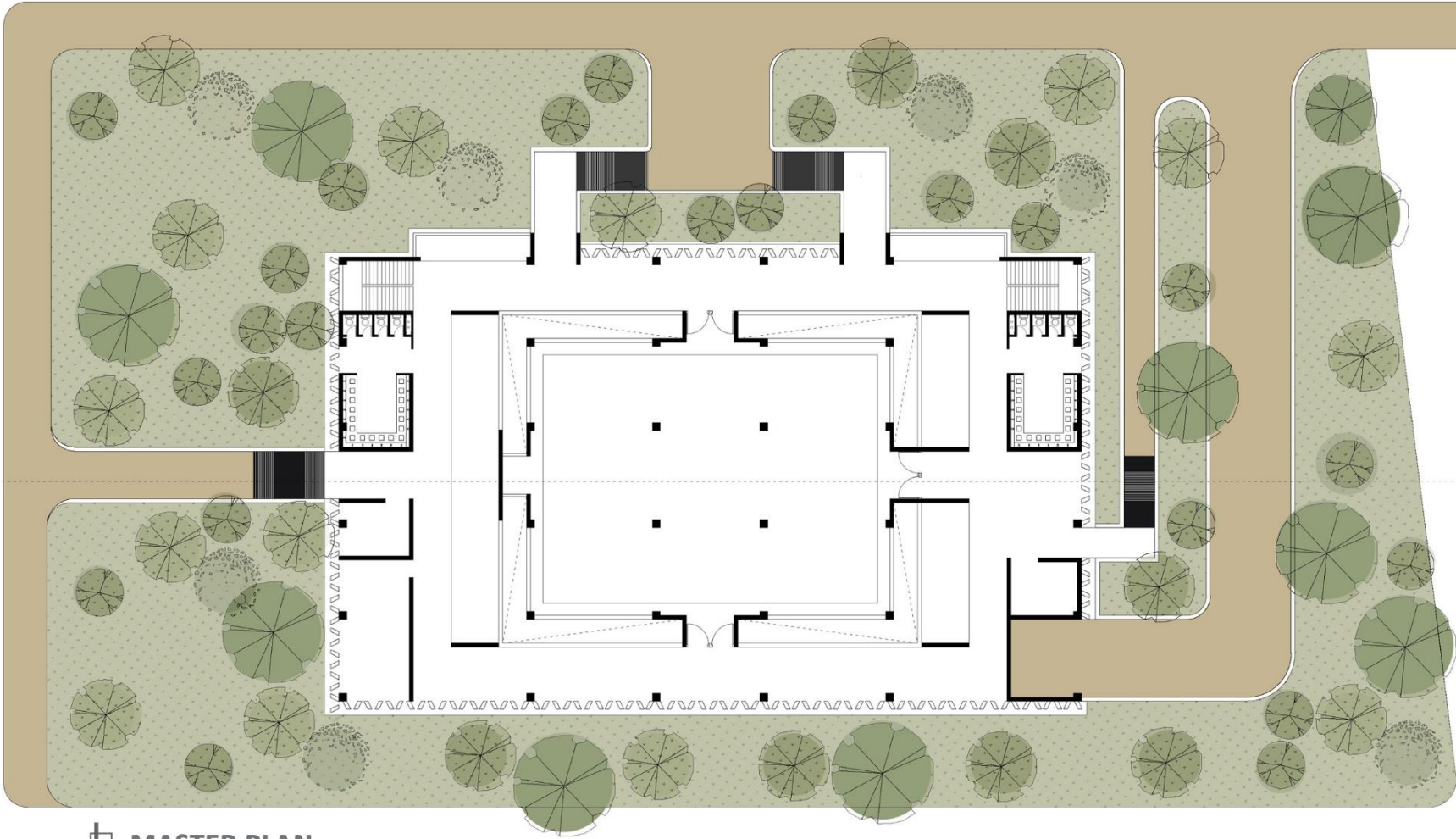
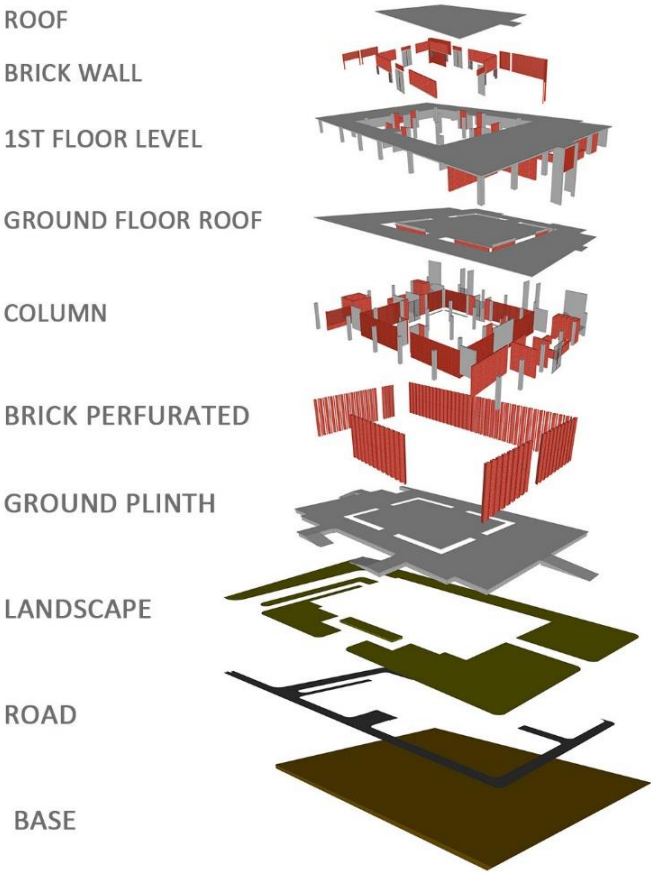
CHAOTIC MIND

TRANSITION

PRAYER SPACE



EXHONOMETRIC -

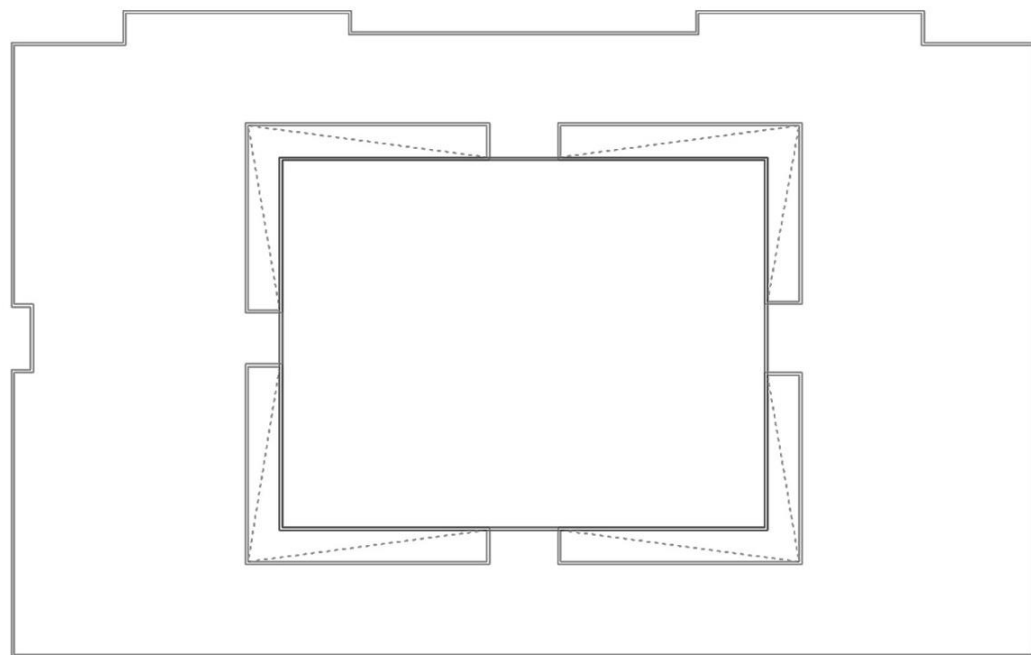


MASTER PLAN

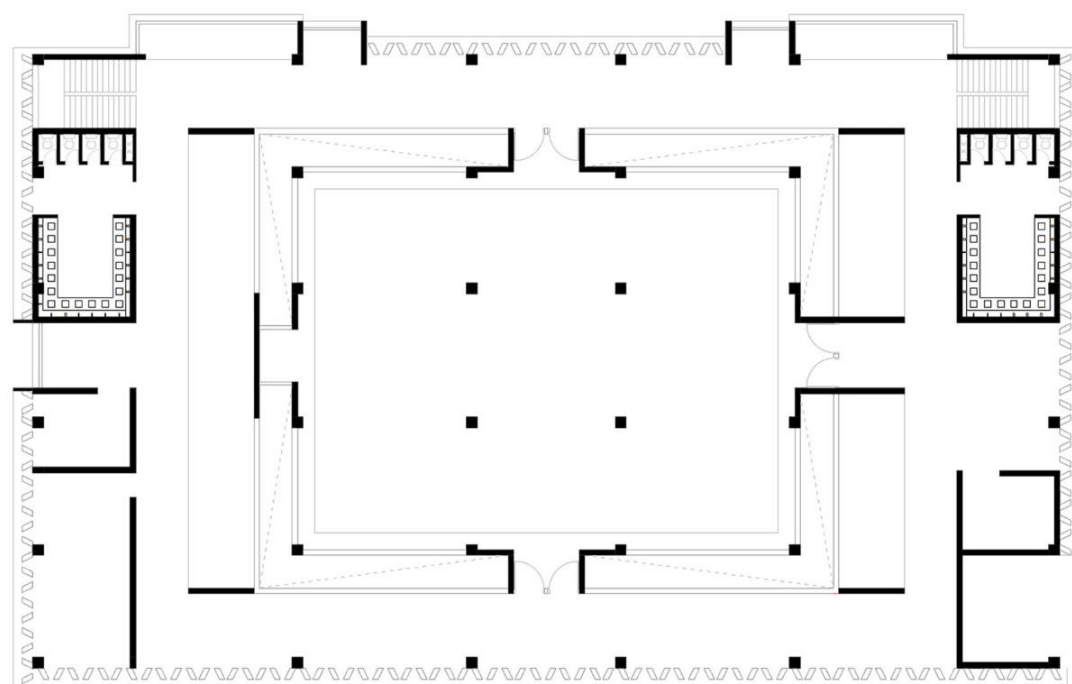
- PROGRAMS -**
- ABOLITION
 - PRAYER SPACE
 - READING AREA
 - WOMEN PRAYER SPACE
 - SHOE RACK
 - LOCKER



SECTION

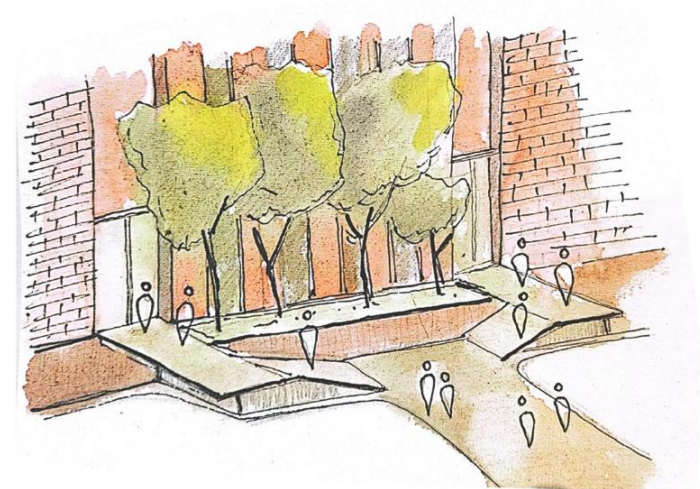
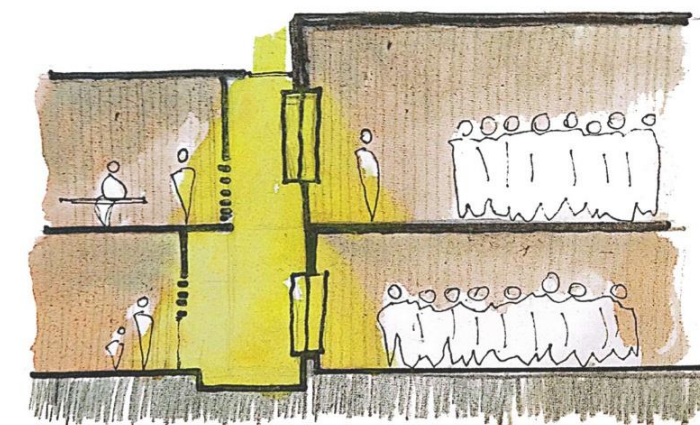
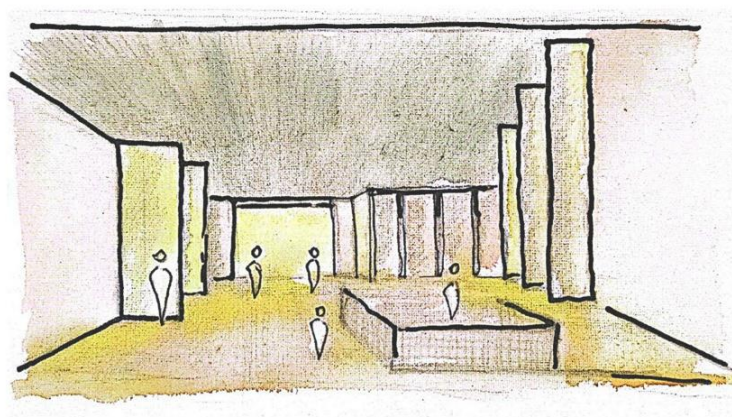


ROOF

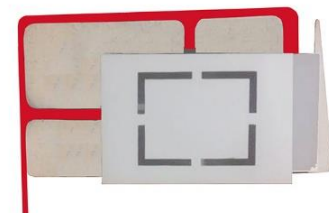


FIRST FLOOR PLAN





STUDY MODEL -

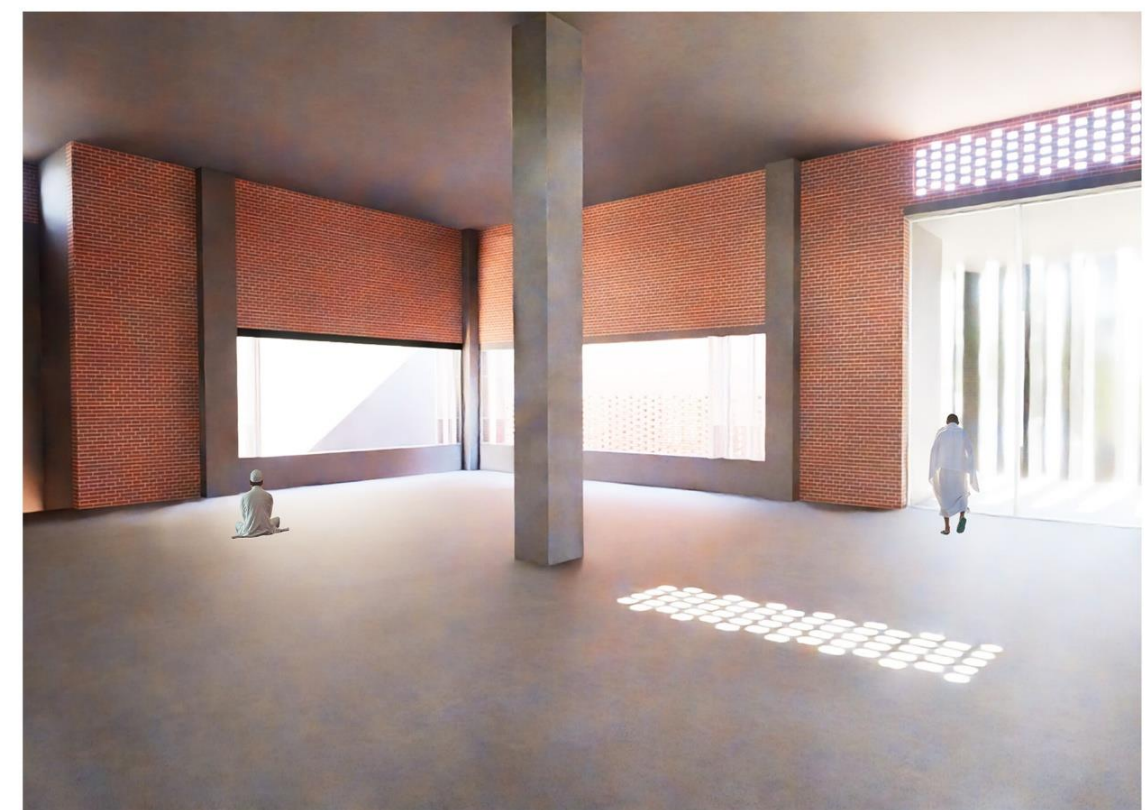
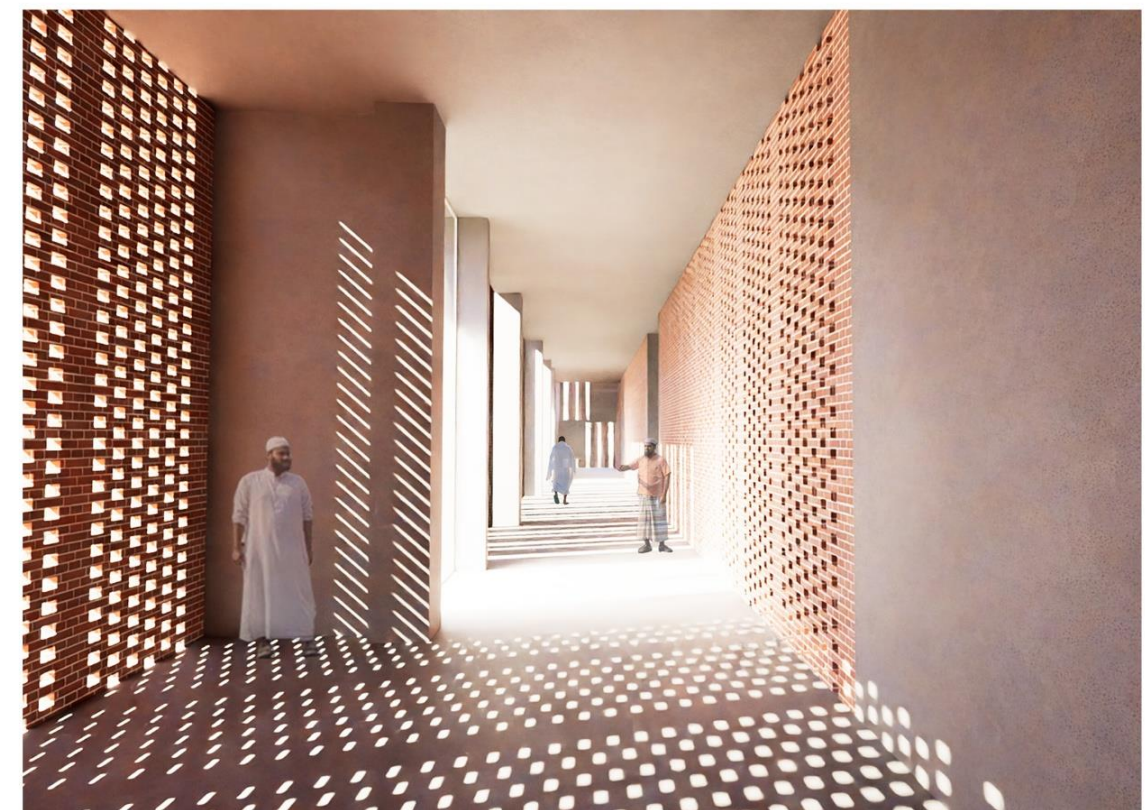


The ablution area is placed in such a position that it is easily visible to people coming from outside.

The entrance area was divided into two paths so that the crowd of people would not create any obstacles when existing the building.

Natural light has been brought into the building from above. Further illuminating the spirit of the buildings prayer space.

Here are some rendered images showing the internal environment of the building, such as lighting, ventilation and circulation.







COMMUNITY LIBRARY

AT FARMGATE

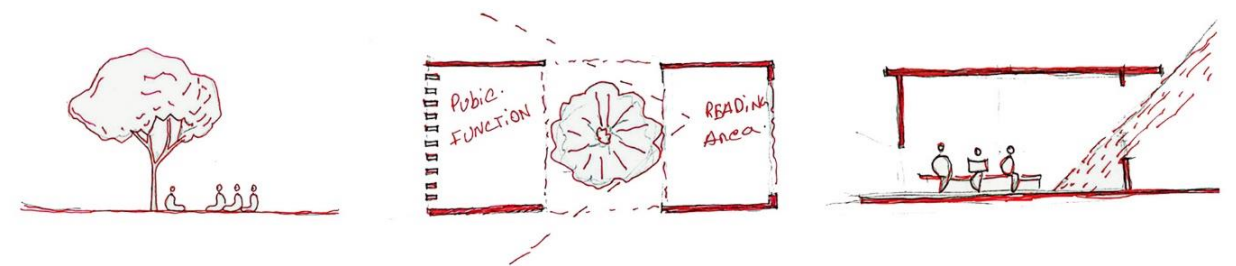


This will be a place where people from the community will come and which create a habit of reading books

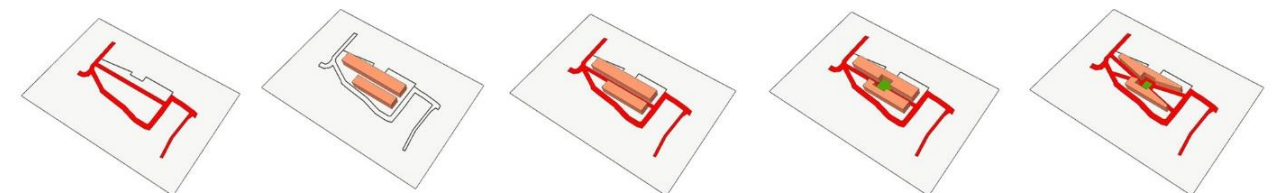


CONCEPT -

One Thing i have observed about human nature is that people alawys feelcomfortable in a peaceful environment.They also prefer to take the easiest way to their destination.

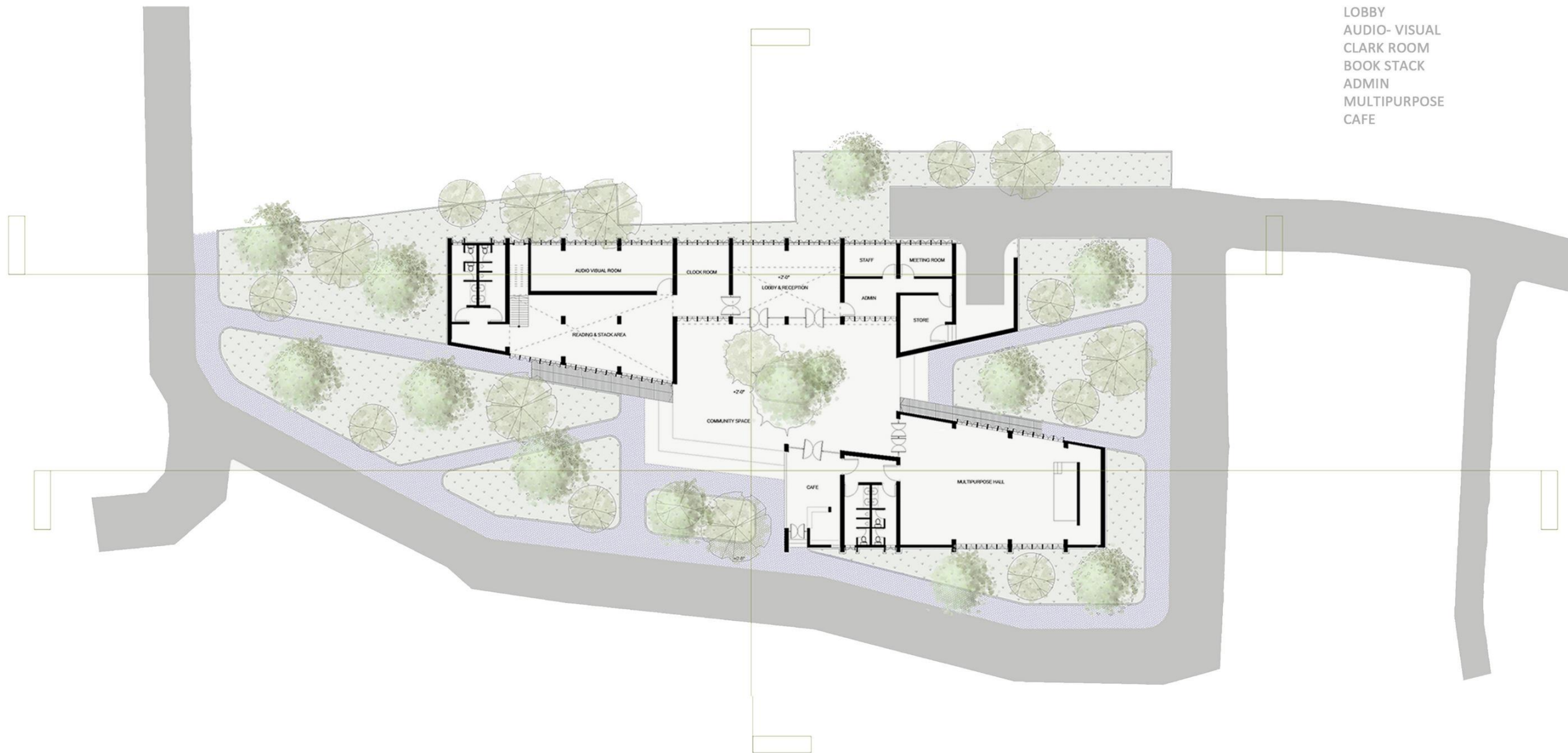


FROM DERIVATION -

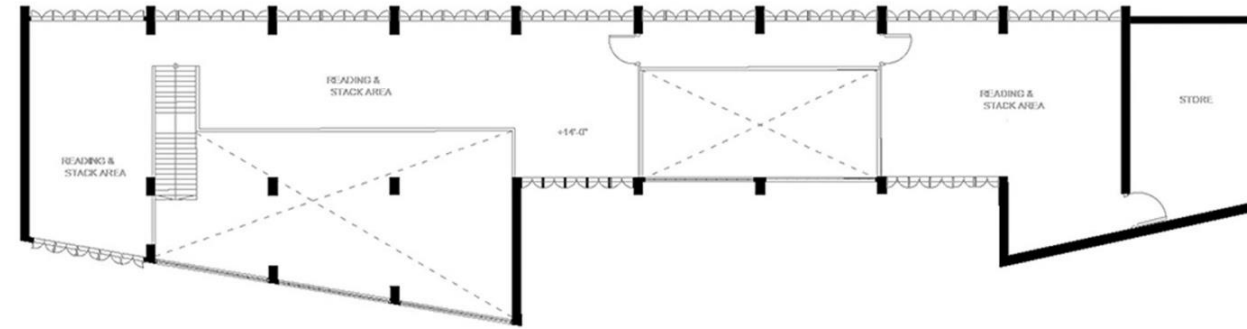


PROGRAMS -

LOBBY
AUDIO- VISUAL
CLARK ROOM
BOOK STACK
ADMIN
MULTIPURPOSE
CAFE

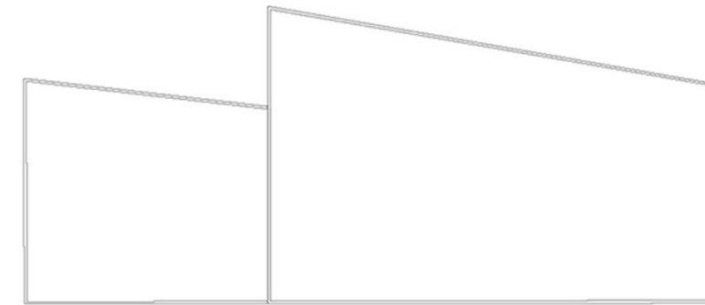


 MASTER PLAN

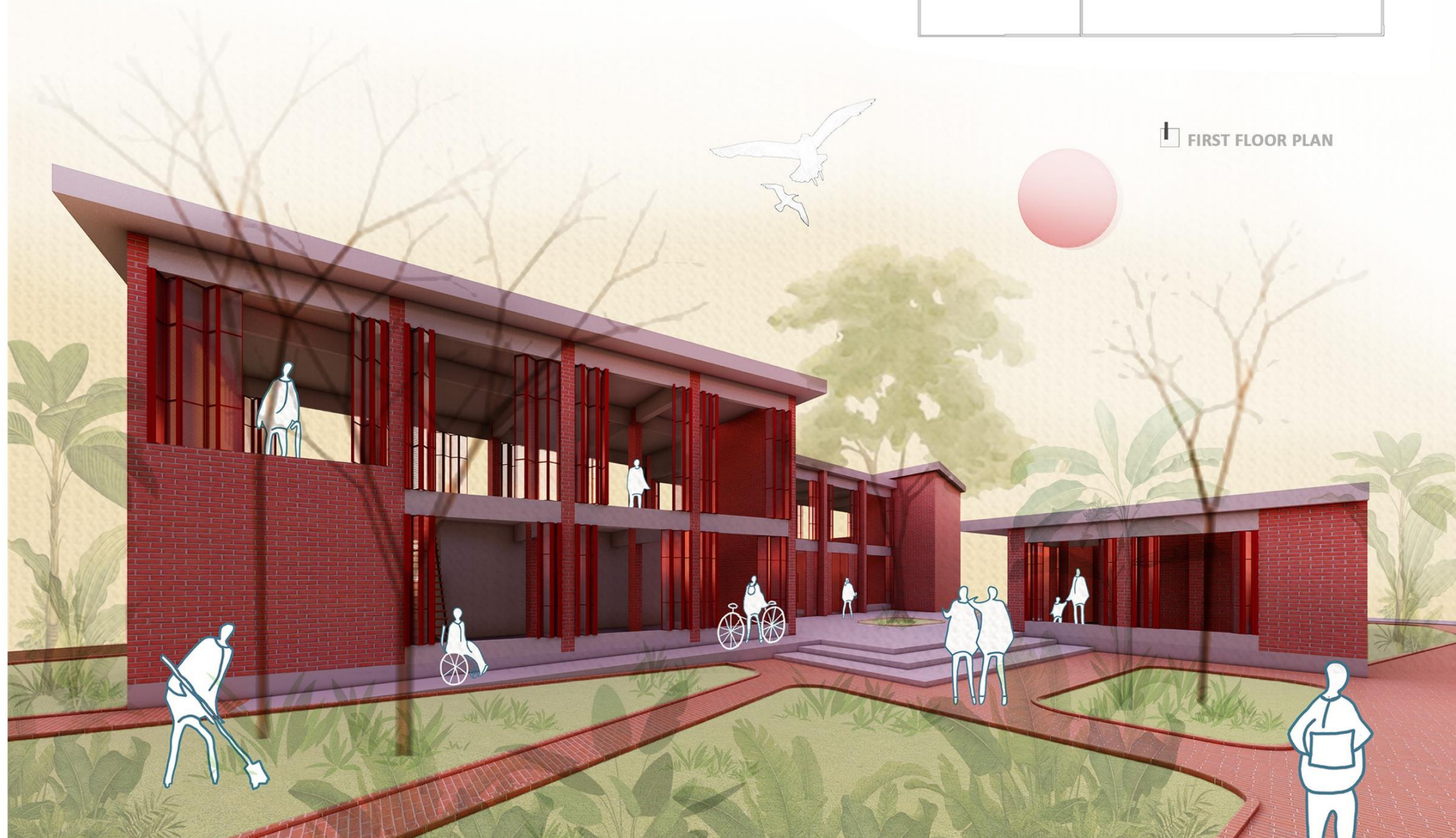


PROGRAMS-

READING AREA
BOOK STACK AREA
STORE

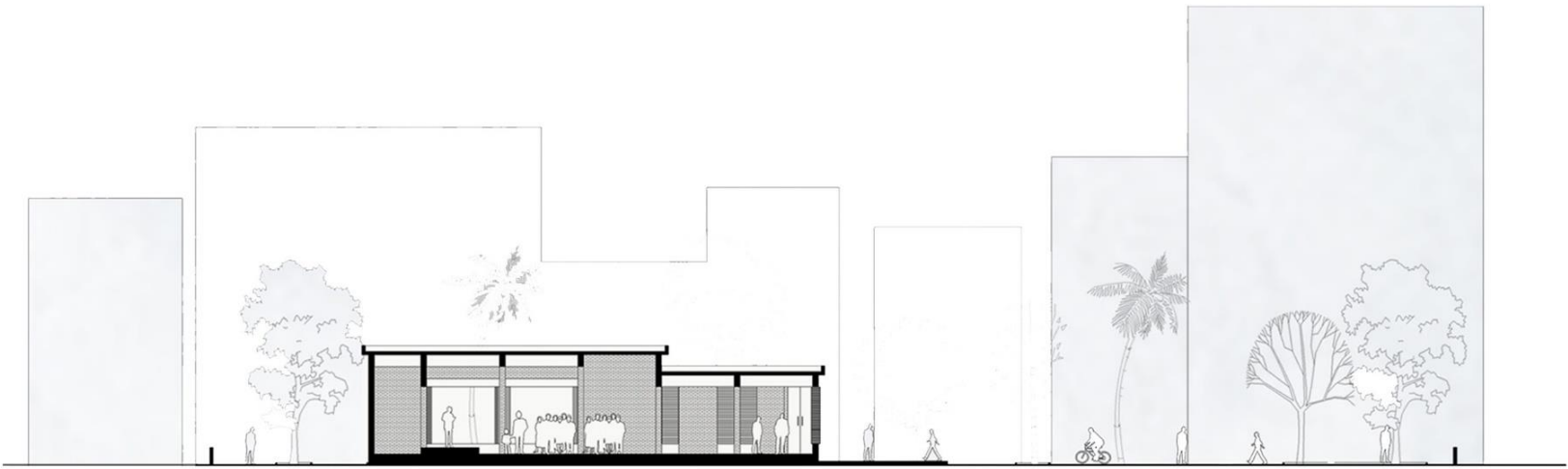


 FIRST FLOOR PLAN





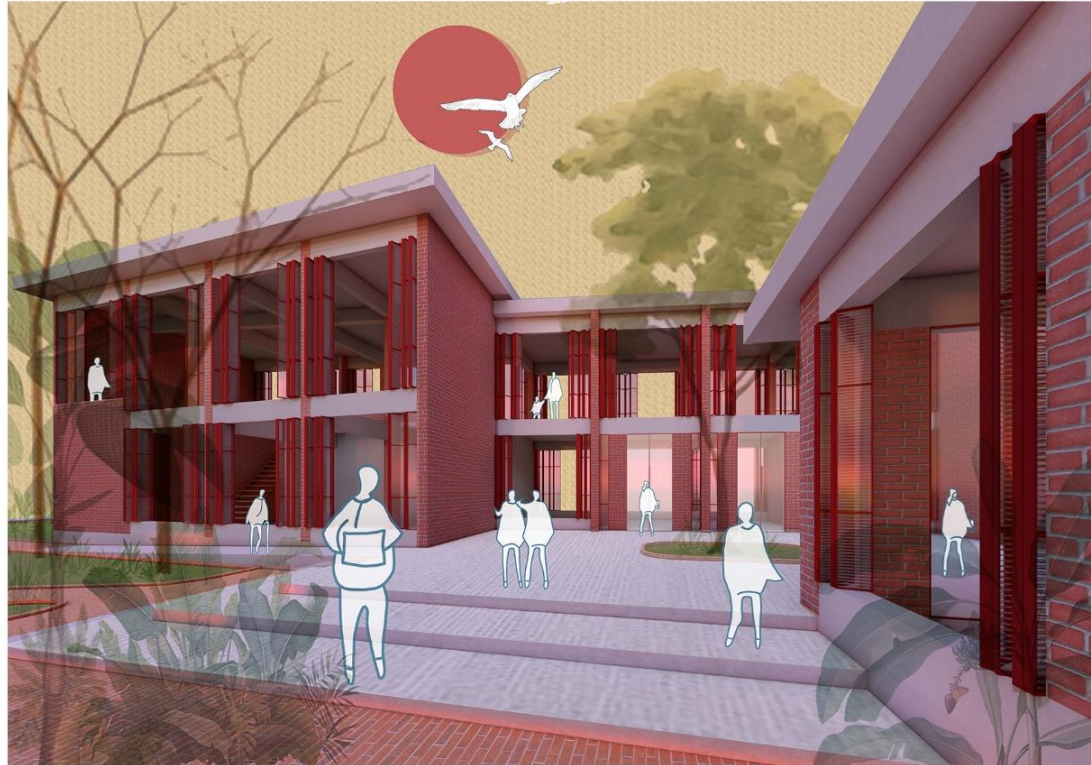
SECTION AA'



SECTION BB'



SECTION CC'

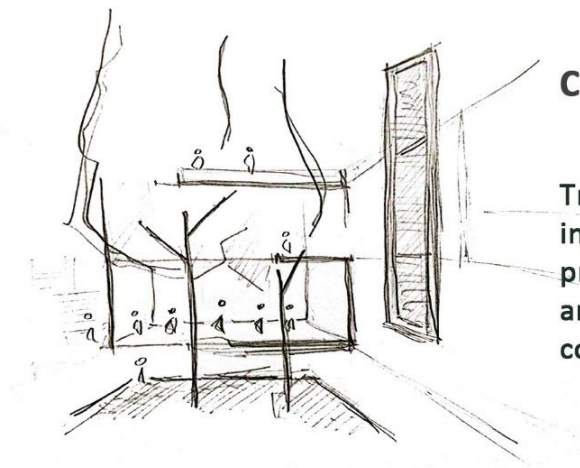


TEACHER - STUDENT CENTER

AT FARMGATE

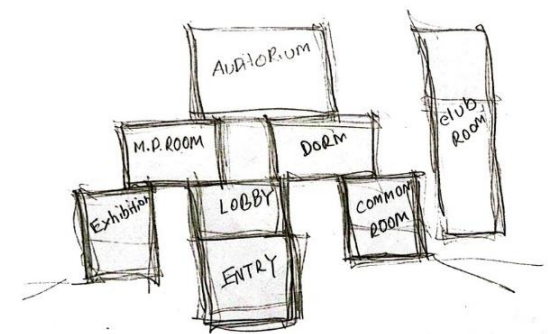
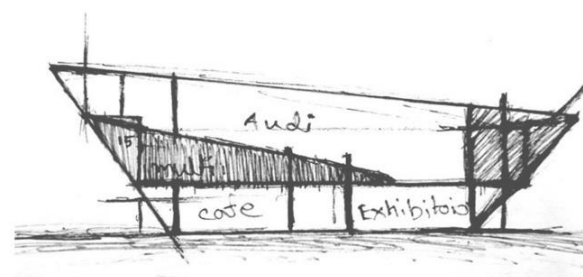


A student - centered mindset sees the student as the primary and unique agent of learning, engagement, and connection as opposed to a teacher-centered mindset that sees students as passive and uniform containers.



CONCEPT -

Try to create a place where people from the surrounding community could come and participate in various programs a common ground where teachers, students and community members could work together constructively.





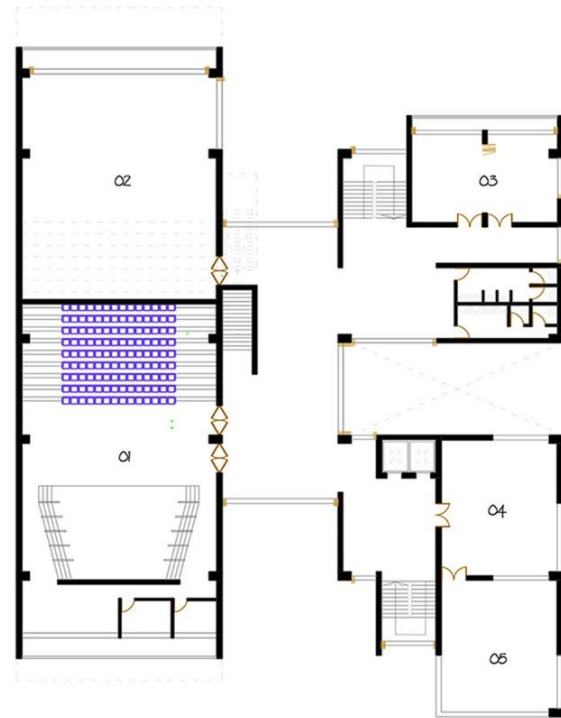
SOUTH ELEVATION



NORTH ELEVATION

PROGRAMS -

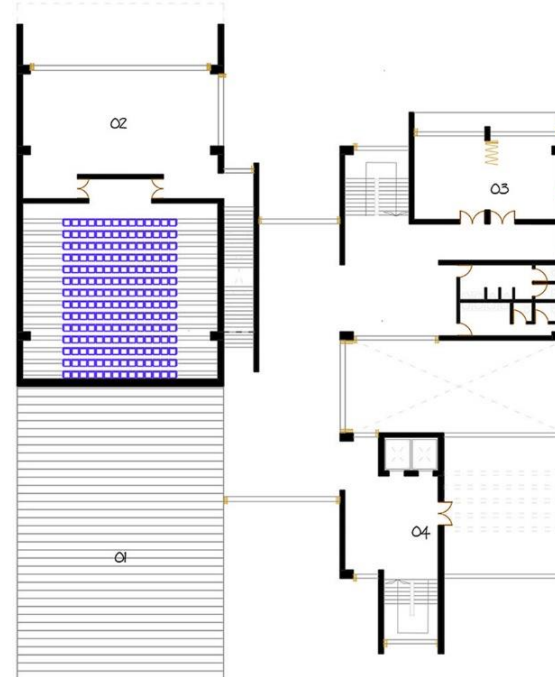
AUDITORIUM - 01
REHARSAL ROOM - 02
MULTIPURPOSE ROOM - 03
OFFICE - 04
OUTDOOR TERRACE - 05



FIRST FLOOR PLAN

PROGRAMS -

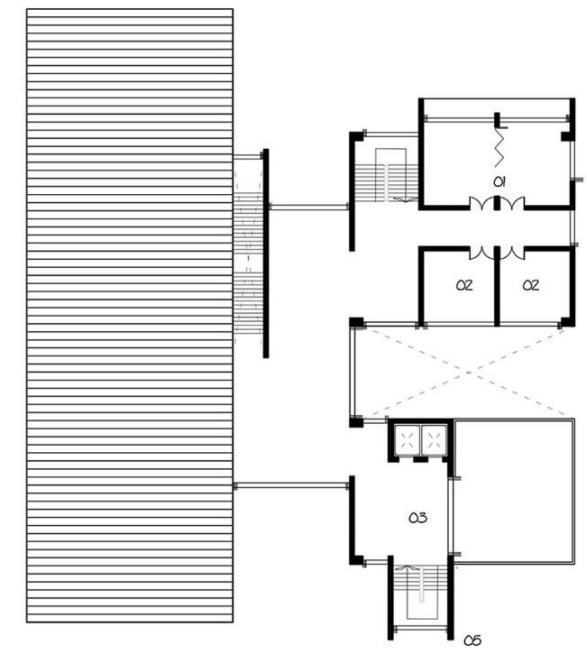
AUDITORIUM - 01
WAITING LUNGE - 02
MULTIPURPOSE ROOM - 03
CORE - 04



SECOND FLOOR PLAN

PROGRAMS -

MULTIPURPOSE ROOM - 01
DORMITORY - 02
CORE - 03

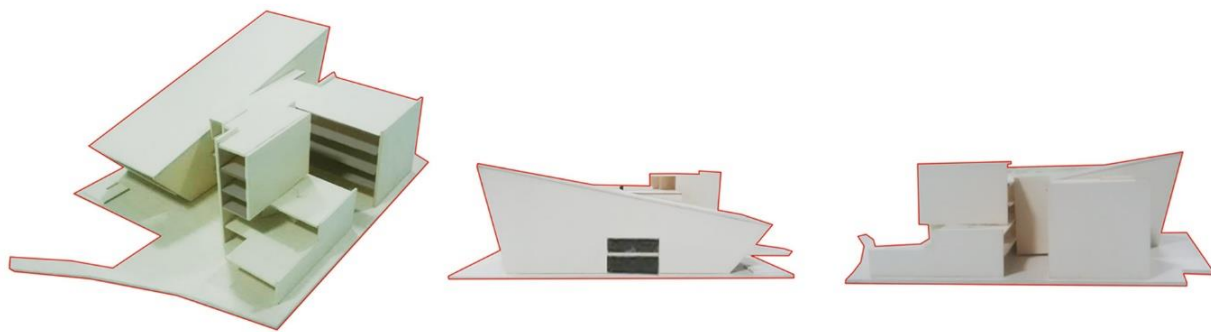


THIRD FLOOR PLAN



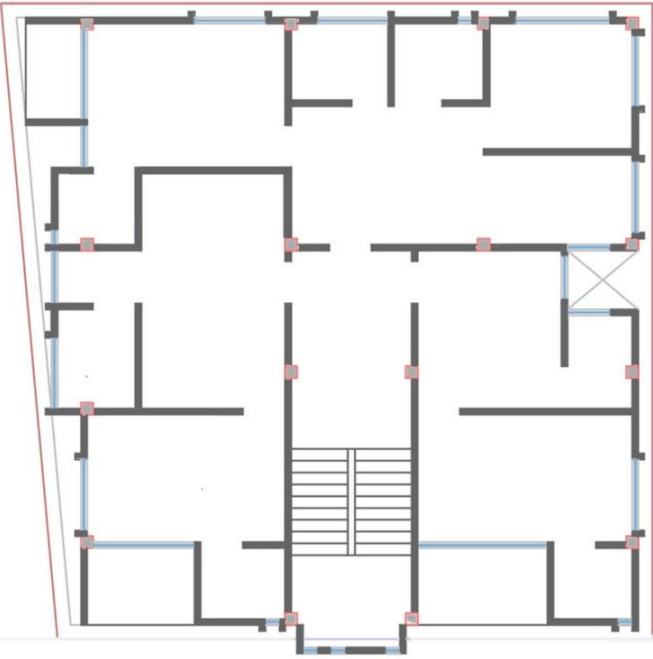


STUDY MODEL -

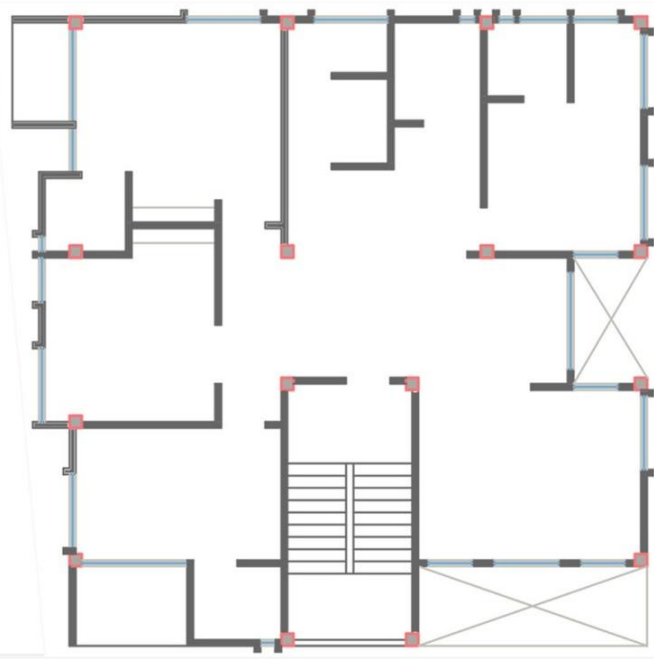


HOQUE RESIDENCE

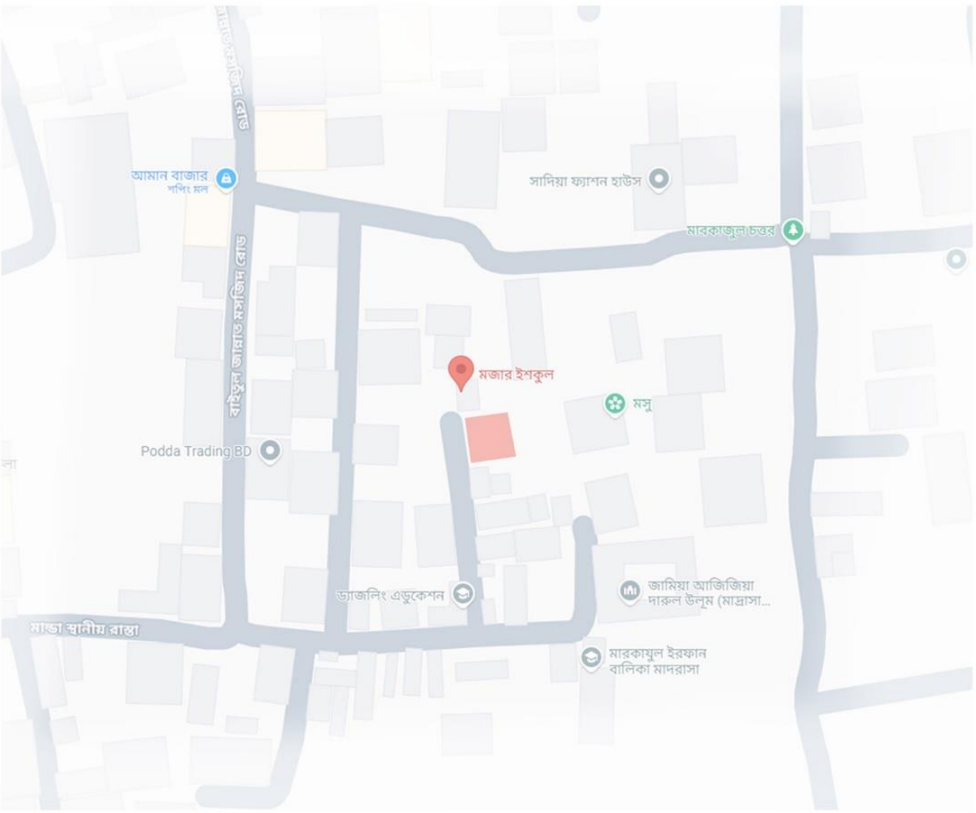
LOCATION - MANIKNAGAR
TOTAL AREA - 1972 SFT



GROUND FLOOR PLAN



FIRST FLOOR PLAN

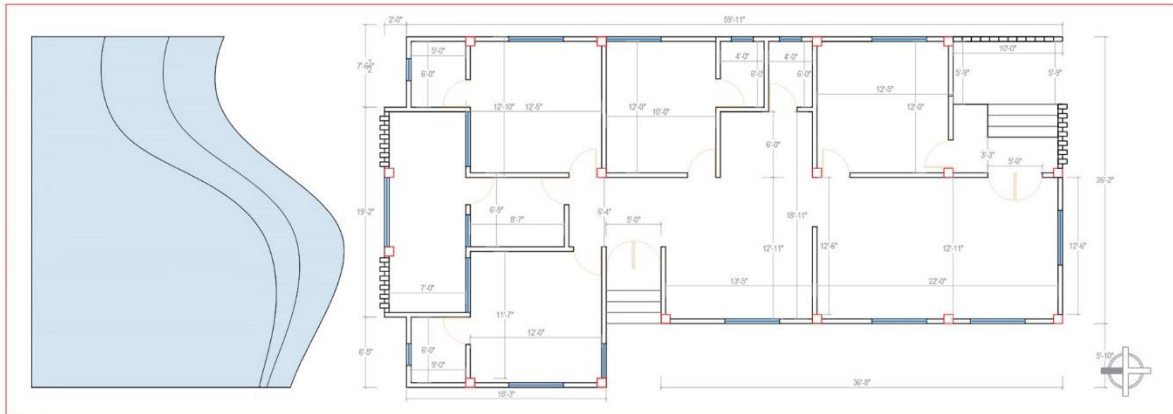


NIRJASH RESIDENCE

LOCATION - CHADPUR
AREA - 1800 SFT



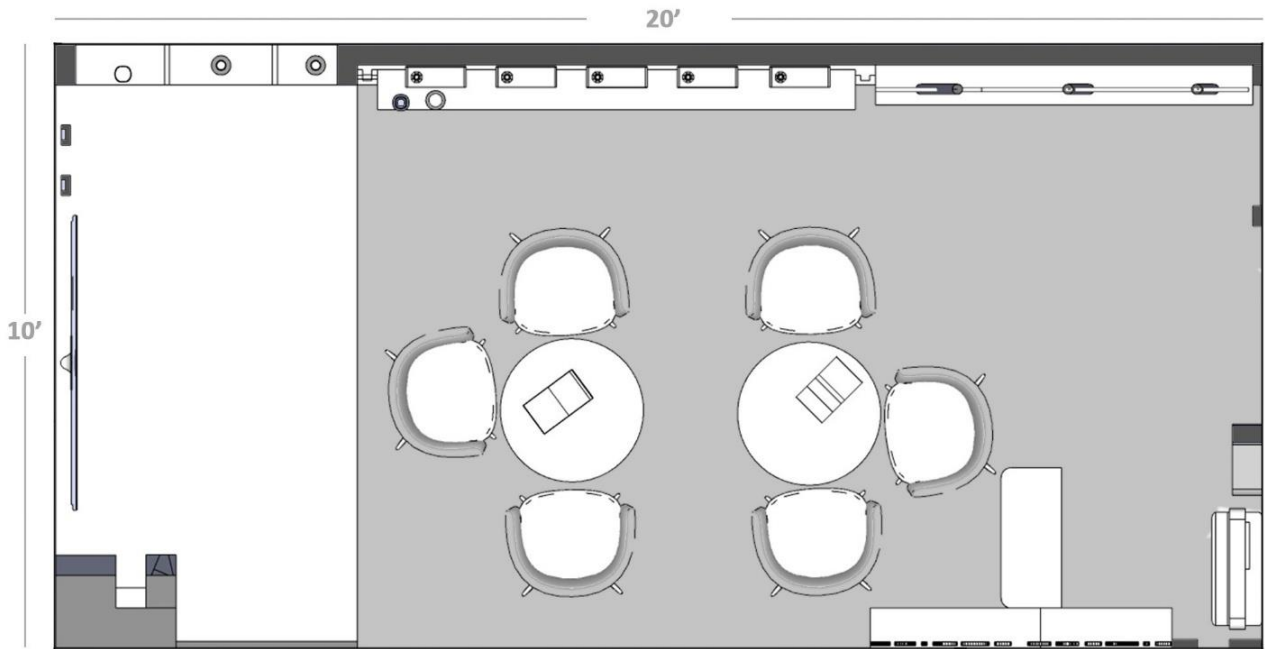
GROUND FLOOR PLAN



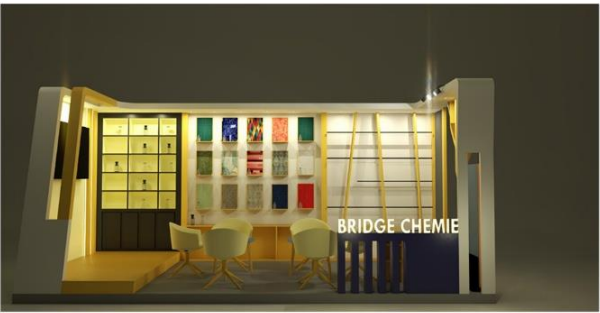
BRIDGE CHEMIE

CHEMICAL EXPO DISPLAY

TOTAL AREA - 200 SFT

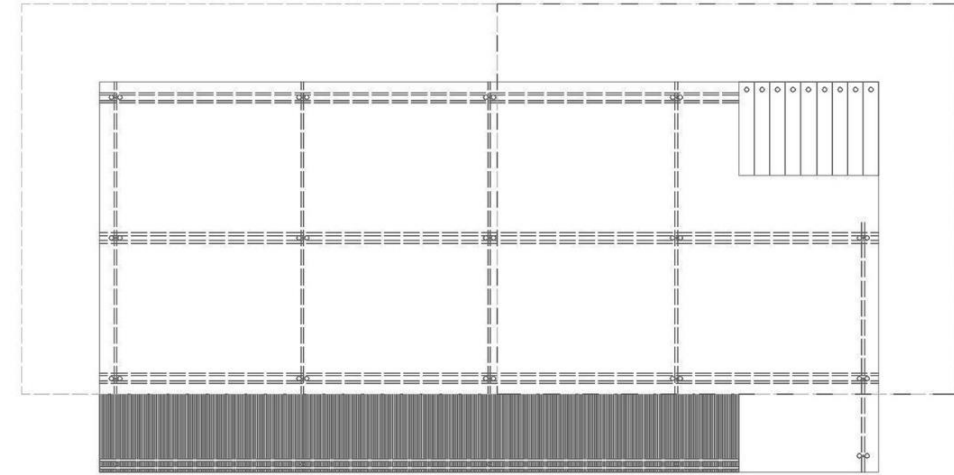


TOP VIEW

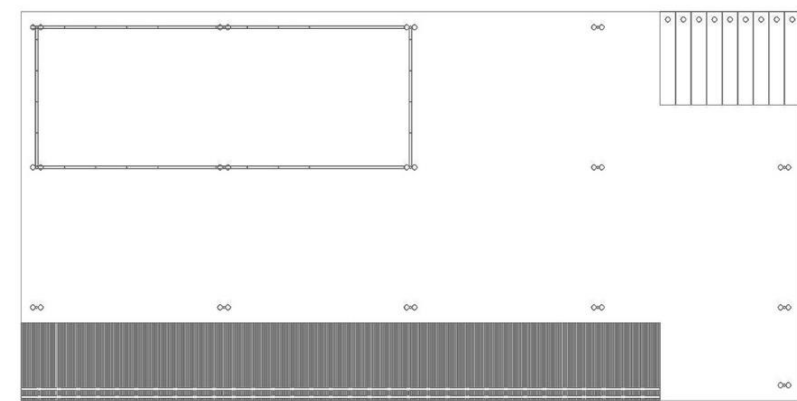


দাওয়াখানা

ফরিদপুর



ROOF PLAN



FLOOR PLAN

