ISLAMIC URBANISM AND ACCESS REGULATION AS A GUIDE TO THE FUTURE THE CASE OF MEDIEVAL CAIRO

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In the present century, when not only building styles, but techniques and materials though out the Islamic world are increasingly drawn from alien understand what traditional Islamic society itself sees as significant in its architecture, Islamic settlements reveal a consistent underlying order of hierarchical sequences of access and enclosure responding to pattern of social intercourse and allegiance particular to Islamic society. In this paper we will investigate the domestic sphere in an Islamic context of Medieval Cairo, we will examine Cairene domestic architectural types and access regulation to see how the domestic spaces reflect and addressed include multi-house compound. Privacy and access regulation will be analyzed at four hierarchical levels of settlements within an urban setting; the courtyard house, the residential alley, the quarter and the city .The traditional Islamic city was composed of nested hierarchies of space, based on the primary unit of inward-looking courtyard house. Traditionally, the nested hierarchies were created the development of shari'a established tradition as a guide to the present. In this sense, we will turned to medieval documents, not to reconstruct the past, but to appropriate clear prescribed regulations that will rectify the estrangement caused by the careless intrusion of Western forms .

KEYWARDS; *domestic architecture, access regulation, hierarchical levels, Islamic urbanism, Shari'a , Medieval Cairo, tradition.*

INTRODUCTION

Muslim society is informed by and dependent upon the Holy *Quran*. It is a guide to the way Muslims live in its widest meaning and is the single source that can be relied upon for guidance and direction on any issue that presents itself. It is both the basis for religious belief as well as the social code upon which all individuals' actions are based and governed. The code of conduct which governs the manner in which Muslims live is known as *shari'a* and applies individually and collectively. It covers all areas cultural, social, legal, economic and political which must be established and operate in accordance with the guidance delivered by the *Quran* , *sunnah*, and *Fiqh* hence the *shari'a* can be seen to be the driving force behind the use and appearance of the Islamic urban society. In the academic study of Islamic architecture and urbanism, it is usual to find the spaces of a city or building discussed in terms of the structures that define them. In that regard, such study operates similarly to *fiqh al- bunyan*: collapsing space according to the modalities of discourse, that of Islamic and architecture. In Islamic culture it is both the explicit and the implicit Quranic prohibition that are the primary determining factors in the formation of domestic unit. The dominant emphasis,

therefore, is on domestic privacy and seclusion and segregation of women. As with Quran, however, and *hadiths* ultimately serve little more than a supplementary role. The width of the city thoroughfares, for example, is frequently either more or less than the seven cubits recommended by the *hadith; if there was disagree about the width of a street, it is made seven cubits*. A more specific relationship is that the width of a main public thoroughfare is said to have been set by the Prophet as being seven cubits – about 3.20 meters – as this was the width needed by two laden camels to pass comfortably

There is now growing awareness of an historical element of *Sunni* Islamic law that concerns the regulation of the Arab-Muslim city's architectural environment, most especially its neighborhoods.   The rapid rise and influence of Islam saw the legal framework attempt to embrace and rationalize a variety and number of different systems. Essentially, and the key point to remember here, is that the development of *shari'a* established tradition as a guide to the present. In this sense, the social organization of the urban society was based on social groupings sharing the same blood, ethnic origin and cultural perspectives. Development was therefore directed towards meeting these social needs especially in terms of kinship solidarity, defense, social order and religious practices [1] .Factors such as extended –family structures, privacy, sex separation and strong community interaction were clearly translated in the dense built form of the courtyard houses. [2],has written that ' *The reason why we are interested in traditional forms of buildings, dwellings , and settlements is that we believe that such achievements met human needs* in *a more sensitive way than contemporary and/or alien methods do".* Number of studies dealing with the relationship between house form and culture, with the semiotics of domestic space, and with the mythical-ritual meanings of traditional dwellings, recently some Muslim planners and architects have turned to medieval documents of sacred Islamic law, not to reconstruct the past, but to appropriate design principles that will rectify the estrangement caused by the careless intrusion of European and North American forms.

1- ISLAMIC SOCIETY AND URBAN SETTING

In which every member is acknowledged as being equal in the eyes of Allah,is actually divided into two broad social groupings; the *khassa*, the educated wealthy stratum, usually of respected lineage ,occupying positions of temporal and spiritual authority; and the *amma*, the majority of urban and rural humanity. It was the *khassa*, who were responsible for building of the major mosques, mausoleums, palaces, and other civil engineering works. Monuments and public buildings do not, however, exist in isolation but play a particular symbolic role in a total spatial and hierarchic system of building forms. Because of their status and massiveness of construction, such buildings tend to survive while associated domestic and utilitarian complex of a contemporary date are destroyed. [3], however, the traditional building of the *amma*, the access matrix of spaces are the concern of this paper.; to learn what its priorities may be in the function of its built forms and their symbolic and social connections.

Islamic settlements are neither fortuitous nor amorphous in their organization, and reveal a consistent underlying order of hierarchical sequences of access and enclosure responding to pattern of social intercourse and allegiance particular to Islamic society. Islamic urban organization is the physical manifestation of equilibrium

between social homogeneity and heterogeneity, in a social system requiring both segregation of domestic life and participation in the economic and religious life of the community. The city characteristically comprises tripartite system of public, semi-public and private spaces, varying in degree of accessibility and enclosure. The main public areas of the town are the domain of men, with the emphasis on accessibility and unrestricted contact.   Town and city quarters , perhaps occupying just a single street" thoroughfare", are formed by relatively small, homogeneous communities bound by ethnic or occupational ties (jewelers, tanners, weavers, etc.) ,and have a strong feeling of group solidarity with reciprocal duties and obligations. However, closely the individual is associated with the life of his quarter; he also belongs to another unit; the family, the basic and irreducible unit of social life.

2- THE ARCHITECTURE OF CAIRO

Among the cities associated with the Islamic civilization, Cairo is perhaps the most representative culturally and certainly the richest architecturally. The city of Fustat was the first Muslim settlement founded in 634 .In 969 the *Shi'a* Fatimid Caliphate concurred Egypt and developed a first plan for their city Al –Qahira, at the strategic head of the Nile Delta, [4] , the city evolved from a military outpost to the seat of the ambitious and singular Fatimid caliphate between the 10th and 12th century. (Figure 1a,) shows the Fatimid City, Al-Qahira, it was simply a royal and military refuge. In 1087 a new wall had to be built because Al-Qahira had expanded outside its wall. The main thoroughfare "Street" was called Bayn al-Qasrayn, today; (Al-Muiz li-Din Allah) and goes from Bab al Futuh to the north, to Bab Zuweila to the south. Fustat "*Misr"* [5] , remained a commercial metropolis. It's most spectacular age, however, was the Mamluk period (1250-1517) which established it as the uncontested center of a resurgent *Sunni* Islam and produced a wealth of religious, palatial, and commemorative structures that synthesized the achievements of previous periods and symbolized the image of the city for centuries to come. After that, Cairo was reduced to an Ottoman provincial capital until the end of the eighteenth century. [6] . Then it witnessed a short and capricious renascence under the independent-minded Mohammed 'Ali Pasha (1805-1848) followed by a period of vacillation between conservatism and modernization that was exacerbated by the late-twentieth-century problems of population explosion and underdevelopment. Figure 1b, shows the location of Fatimid Cairo within the present districts. While decentralization proceeds, the Islamic part of the city is derogating.
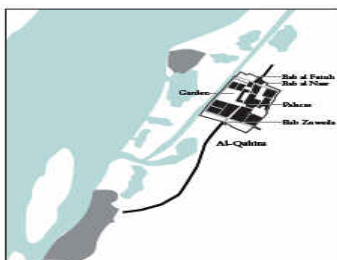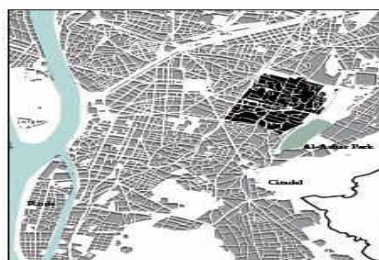

Figure 1a   Figure 1b
Figure 1a, the Fatimid City, Al-Qahira 969- and Figure 1b, the location of Fatimid Cairo within the present districts.

The urban structure of Medieval Cairo epitomizes the almost sacred requirement of Islamic urbanism to ensure a secure and inviolable private space for its citizens. In this paper we will investigate the domestic sphere in an Islamic context of Medieval Cairo, we will examine Cairene domestic architectural types and access regulation to see how the domestic spaces reflect and addressed include multi-house compound. Privacy and access regulation will be analyzed at four hierarchical levels of settlements within an urban setting;

2-1 - The courtyard house.

2-2 - The residential "*Hara*".

2-3 -The quarter, and

2-4 - The city.

Each hierarchical level of settlement will be examined in terms of social, resides group, and the structural manifestation of access regulation

2-1 The Courtyard House

The Arabic name, *sakan*, to denote the house is related to the word *sakina,* "peaceful and holy" , and the word for woman, *harim,* is in turn related to *haram*" sacred area" , which denotes the family living quarters. The courtyard house is the smallest unit within the Islamic urban structure; the Muslim dwelling is thus the ultimate haven for privacy and security. The courtyard functions as the primary source of lighting and ventilation to the domestic unit, being an essentially introverted space. The Islamic house does not reveal its secrets and charms to outsiders, in fact, the exterior of Islamic houses is totally deceiving with its high wall and *mashrabiyya*, or latticework panel of turned wood is an art typical of Cairo. The advantage of *mashrabiyy*a work is that it filters light while increasing ventilation, and allows one to look outside without being seen. City streets that were narrow made such devices necessary for ventilation, and nineteen-century illustrations show these *mashrabiyya* loggias, supported by corbels ,almost touching each other over the narrow street below as shown in figure 4, . The Muslim builds his house in order to live in it with his extended family, with this in mind, the house's structure usually allows for horizontal and vertical expansion to accommodate increasing needs that may arise from the marriage of one of the sons or new births, and as allowed by the topographic nature of the flat or mountainous landscape.

The desire for privacy is one of the main motivations behind the choice of the courtyard as a crucial element in Islamic house planning.,[7].The in-depth analysis of the social aspects of this planning reveals that the courtyard plays a vital role as the focal point of the family's social interactions. It sets the scene for weaving family bonds and is usually used to host the various social activities, all the while preserving total privacy. At the level individual house the main architectural feature used to regulate access to the interior is the *bent-axis* corridor ,this angled entrance ensured that no direct view onto the house was possible .The bent-axis entryway and the central courtyard are the most characteristic features of wealthy Cairene houses. These features are   not purely Islamic innovations, they are found in earlier architectural traditions, such as Greco-Roman domestic architecture in North Africa, however, the bent-axis entryway is not exclusively domestic architecture in North Africa architecture, and it is also found in military architecture.

The earliest examples of the bent-axis entryway in Cairo are documented primarily through Fustat archeological evidence, [8]. Multistoried houses also are described by several visitors to Fustat, and these had precedents in pre- Islamic Egypt. In houses excavated in Fustat, a Mesopotamian plan was identified, a courtyard was surrounded by four unequal *iwans*, the principle one having a tripartite arrangement with the central space wider than the lateral rooms, and a fountain stood in the middle of the courtyard, Figure 2, shows the Fustat the excavated courtyard houses . There are no remains of Fatimid or earlier palaces, and very few Mamluk palaces have survived, none in its entirety. However, masses of *waqf* documents from the Mamluk period give us a wealth of written information about the layout of palaces and houses during the medieval period. The *maq'ad,* or sitting room, common in houses of the late Mamluk and Ottoman periods, it is an arcaded loggia overlooking the residence's courtyard from the first floor and facing the prevailing breezes from the north. It had smaller rooms and a latrine attached. The semi- public function of the courtyard is complementary to the street pattern of medieval cities, where only a few wide thoroughfares existed. The rest were narrow winding *haras*, alleys, which protected the privacy and security of the inhabitants. The entrance courtyard was source of air and light, and a place where visitors could dismount , [9], a merchant offer his goods, and wares be loaded and unloaded, women would not be seen in this semi-public area. The hierarchy of the traditional Arab house together with its surrounds provide for a series of thresholds of security. In physical terms security can be seen to be provided by concentric rings of protection, the concentric rings being provided by passive, design or construction elements of the building clusters and surrounding area .It has always been important that there is a good degree of security, particularly visual security, between any areas where guests or strangers might legally circulate, and areas of the private elements of the house where the women of the household live and circulate.
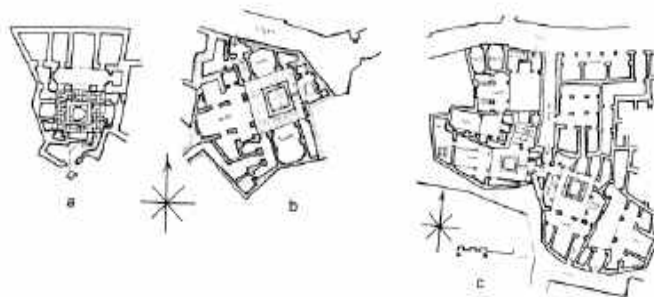

Figure 2, Fustat the excavated courtyard houses, source, *Department of Antiquities, Egypt*

The planning of urban areas proceeds, in Arabic-Islamic tradition, from the privacy of the inside of the household to the more public urban areas. This privacy, together with the Islamic tradition of maintaining a private and neutral face to the outside world, has been compromised by a number of factors. Figure 3 shows tow diagrams illustrate the relationship the family has within and outside its house on its plot of land. It is imperative to understand how important this is in the placing and layout of houses.
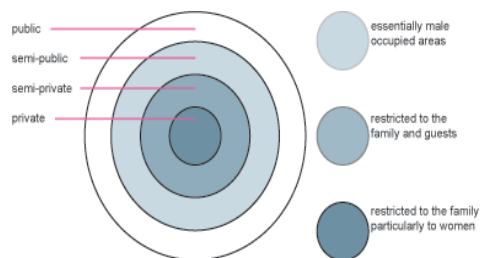
Figure 3, the traditional Arab house together with its surrounds provide for a series of thresholds of security provided by concentric rings of protection

2-1-1 the Rab

A *rab*, is an apartment complex with living units rented by the month. It was composed of a row of apartments reached from a gallery on the first floor. Each apartment was a duplex on two floors, with a private section of roof space. The lower floor had the latrine, a niche for water jugs, and a reception hall; the upper floor included the sleeping area. Usually there was no kitchen. The façade of the courtyard in extant Mamluk and Ottoman houses has a high portal like that of mosques and its rich decoration is in the style applied on exteriors rather than interiors, confirming the character of the courtyard as extroverted and connected to the street, rather than as the center or private life. A *rab* was usually the structure above a row of shops, though shop people did not necessarily inhabit the *rab* above. A *rab*, might also be built above a *wakala*, or a *khan* where there might be up to four such complexes on four sides, corresponding to the rectangular plan of such buildings around a courtyard as shown in Figure 4. In general, the *wakala* and *khan* were commercial centers. These dwellings were extroverted, meaning that whenever possible windows opened onto the street, otherwise onto the courtyard. There are *rab*, above the wakala of Sultan al- Ghuri, as shown in Figure 4 This *caravanserai* , is located in Al-Azhar district off al-Mui'zz el-Din Street, and at the wakalat Qayatbay, near Bab al- Nasr. One of the wakalas still remaining in Cairo is Wakalat Bazar'a which dates back to the 17th century. It provides a good example of a typical wakala plan.

2-1-2 Apartment units

Between a grand residence and the *rab*, apartment unit were other levels of housing, of which very little has survived from the Ottoman period and nearly nothing from the Mamluk. These small, or medium sized, houses are described in the *waqf* documents as following the same principles of the *qa'a*, complex and the living unit in the *rab*. In the Mamluk period, hall and upper rooms had a separate entrance from the street, latter; however, it became common to have one door into a vestibule, from where the other doors led. In Ottoman houses, the open courtyard was more common than in the Mamluk times, [10], probably , because the city had become more densely built and public thoroughfares more limited , so that open courtyard became necessary for light and air, this also explain the extensive use of *mashrabiyyas* in Ottoman Cairo.
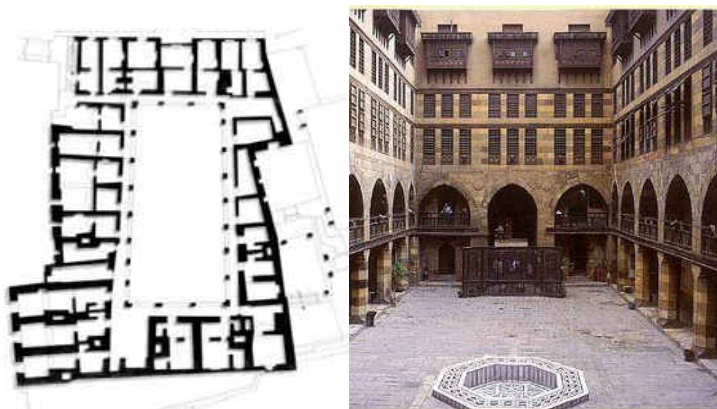
Figure 4. The ground floor plan of wakala Bazar'a and the Courtyard facade of Sultan al- Ghuri wakala

2-2 Residential Alley, "Hara"

"*Al- Hara'*, is the main architectural unit in the hierarchy of settlements within the Islamic city, it is the portion of the city fabric, [11]. In Medieval Cairo, the cul-de-sac or the dead end pedestrian path" *Hara* Sad**'**, is an integral components of the Neighborhood "or *Khitat*," structure, see Figure 5, in just one single Neighborhood, there are no less than 15 *Hara*,[12]. Figure 6 illustrates a small *khita* or Neighborhood in Historic Cairo. The house cluster forms a closed urban unit, composed of several individual domestic units sharing a common entryway; this starts from the street and forms a cul-de-sac". The tradition *Hara,* had doors that were closed at night, two features are imperative for its proper functioning, the need to give it a sense of enclosure by narrowing the entrance visually, and enabling pedestrian movement through the closed end of the *Hara*, One of the chief characteristics of Arabic housing areas is the relatively narrow cross-section of their *Hara*, or pedestrian path. This has been suggested elsewhere as being partly a response to the manner in which the housing agglomerates over time; residual spaces that permit access, rather than a systematic creation of paths with circulation specifically in mind.[11]. It is also a factor of the height of the adjoining walls which, for the most part were relatively tall, discouraging not only overlooking from the street but, specifically, overlooking from adjacent housing.

Figure 5 illustrate tradition *haras* in Medieval Cairo
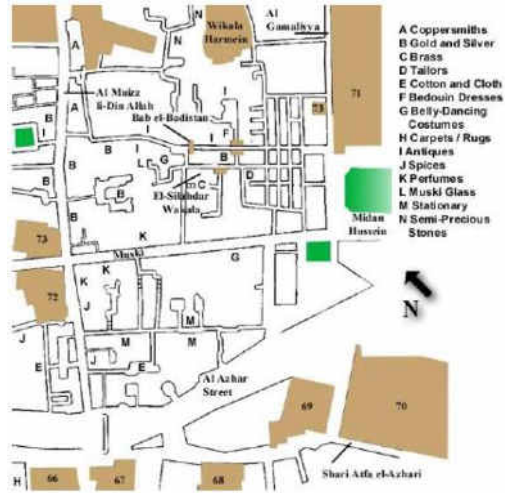http://touregypt.net/featurestories/wikalat.htm

Figure 6 a small *khita* or Neighborhood in Medieval Cairo
http://archnet.org/library/sites/one-site.tcl?site_id=3596

A number of elements played decisive rules in ordering and shaping the plan and form of Muslim streets, they reflected the general socio-cultural, and the political-economic structure, in general the design principles and development stemmed from *sharia, law* and social principles are seen as follows:

2-2-1 The Fin;a and the Sabat;

Elements of the public thoroughfares are that relating to *fin'a*' the rights given to owners adjacent to their properties. *fin'a*' gives owners the use of a small part of the public right of way immediately adjoining their property walls, allowing them to tether their animals and unload goods temporarily in that space, usually understood to be about two or three cubits wide – a meter to a meter-and-a-half. Bearing in mind that the *Hara* was about seven cubits wide, a considerable part of the width of the *Hara* might be temporarily obstructed, the *fin'a* extends vertically alongside the wall of the building, it allows high-level of projection in the form of balconies, enclosed bay windows, and rooms bridging the public-right-of-way which are called the *Sabat*, as shown in Figure 7.

2-2-2 Doors or portals :

The façade of the courtyard in extant Mamluk and Ottoman houses has a high portal like that of mosques and its rich decoration is in the style applied on exteriors rather than interiors, confirming the character of the courtyard as extroverted and connected to the street, rather than as the center or private life.

2-2-3 A Mashrabiyya;

Is a type of window that allows to see out, but not in. They are also called oriel windows that are enclosed with carved wood latticework, usually located on the 2nd

floor or higher of a building, sometimes having stained glass between the wood. The mashrabiyya has been in use for a long time, beginning in the middle Ages up until quite recently in the mid-1900. Mashrabiyyas were very popular with Arabs because of the privacy it afforded the families, as those inside could easily see out, without being seen themselves. Since they were more expensive to build, they were usually found in the homes of wealthier citizens.
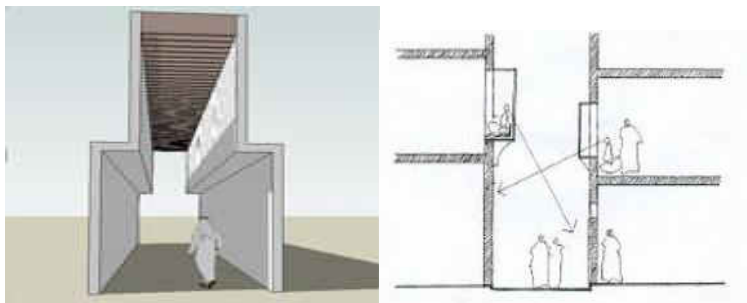

Figure 7, illustration of the *Hara* as a pedestrian path and
"The *Sabat* and the *Fina*" concept

The sketch on the left shows the result of adjacent buildings being projected normally vertically; making a *Sabat,* while the right sketch shows the *mashrabiyya* and the concept of *Fin'a* extends vertically.

2-3 Residential Quarters

Or the House Compound**;** It could be consider as the third architectural unit in the hierarchy of settlements within the Islamic city. They were described by Eikelman, [13]; as "*clusters of householders of particular quality of life based on closeness which is manifested in personal ties. They were usually dense and each quarter had its own mosque using only for daily prayers, Quranic School, bakery, shops and other first necessity objects*". As with the courtyard house, the layout of the house compound is meant to regulate access and ensure maximum privacy to its occupants at times, this was achieved at the expense of public space, which was consciously encroached on. Furthermore, spatial analysis of this quarter shows that access to two- thirds of its domestic units is regulated via *Al- Hara'*; when an alternative point of access is available, the occupants invariably use the one that opens onto *Al- Hara'*.
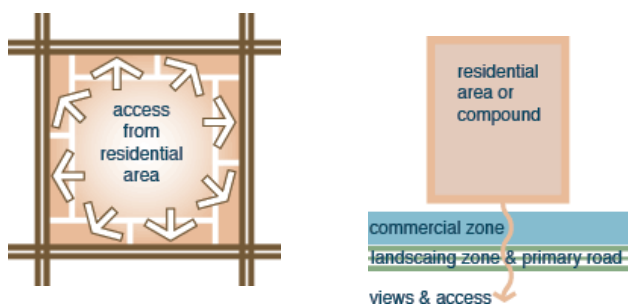

Figure 8, combined ease of access with privacy and security,

The Islamic city lacks an orthogonal plan which consequently makes it difficult to delimit quarter boundaries. This is the case of Medieval Cairo where the rigid prescriptions of access regulation actually define the very essence of residential quarter. As opposed to western cities where it is usually the street that marks the boundary between two quarters, in Medieval Cairo such a boundary is very elusive, quarter boundaries are made of a dividing line that cuts through the house compounds instead of running around them. What was needed was a system which combined ease of access with privacy and security, figure 8, illustrates two sketches for the access from residential compound regarding to the streets.

2- 4 The city

In establishing themselves and developing their civilizations Islamic towns developed a more informal response to the lives of their citizens, balancing their public and private lives in an unplanned morphology which continually changed with time in response to the needs of its citizens, whilst maintaining its original vocabulary. In Islamic planning there are certainly thoroughfares, and there are areas where business is carried out, but the primary unit of the town is the introverted, undistinguished residential area where it is wrong to distinguish your house from your neighbor, [11]. In well-developed Islamic towns not only did the hierarchy of spaces develop with time, but a legal attitude to them was established. This gave individuals rights to their enjoyment of the spaces and established an inspectorate who was responsible, among other things, for ensuring that consideration was given by the inhabitants of the town to others in the development and use of the town. Careful examination of the medieval city reveals that there is no one clear way to apply a set of formal guiding rules to the medieval complexity as typically dictated by modern practices in urban planning and zoning, all growth during this period happened by way of few absolute Certainties supplemented symbiotically with a significant number of Tendencies which occur as a resultant of forces and prototypical vernacular behaviors.

3- THE AGGLOMERATION PROCESS

Contacuzino, [14] (Dauton [15], and Bianca [16], offer a structural approach to the form and evolution of the traditional Islamic city. Conceptually, it was composed of nested hierarchies of space, based on the primary unit of inward-looking courtyard house. Traditionally, the nested hierarchies were created through a process of agglomeration rather than subdivision. *Thoroughfares* or Streets were not "laid out "as in American and European cities after the mid -19th century, but were composed of leftover space after houses were built,[17] .Consequently, wide streets were considered a west of space, houses formed clusters around these narrow, leftover, semi-public alleys. The city was described by Bianca2000, as;

> *"A traditional Muslim city, were built on a pedestrian scale and provided an extremely dense townscape, showing a high degree of complexity. Available open spaces were allocated to and often integrated with specific architectural units, such as mosques, khans or private houses and therefore detached from the public circulation network. The street became subsidiary to the cellular urban structure and were often transformed into narrow internal corridors.*

The city was conceived as a closed universe, and man was enveloped by multiple architectural shells embodying and reflecting his cultural values."

Eventually, clusters of clusters formed "*Khetat*" or neighborhoods, clusters of neighborhoods formed Quarters, and clusters of quarters formed cities. This agglomeration process made ethnic quarters and neighborhoods a matter of "voluntary concentration"[18] , rather than economic segregation as in the West. Quarters were analogous to tribal villages in an urban setting under the patronage of local elite [15]. The neighborhood was an extension of the home,[16] and the quarter an extension of the neighborhood., even makes the analogy that the traditional Islamic City is like one large mansion , with the *Friday mosque* as the living room, the *caravanserais* as utility and gust room, the market as connecting internal corridors, and the residential quarters as private rooms. Thus every space had its place in the urban hierarchy and was part of a whole. The spaces created were vested with social meaning based on privacy and gender, and formed a continuum from the *harem* to the world beyond the city wall. The meaning roughly corresponded, but were not limited, to the Muslim , categories of private, semi-private, semi-public, and public, see Figure 9.
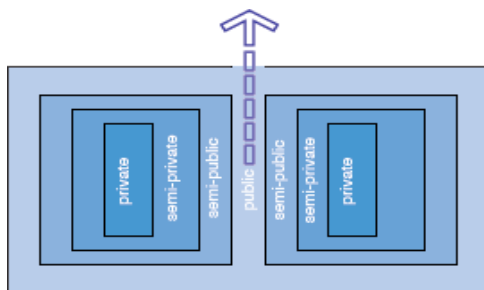

Figure 9, the street categories of private, semi-private, semi-public, and public.

To a foreigner, the streets and alleys would look like maze of featureless cul-de-sacs, but are in reality coded with a subtle, complex visual reference system of thresholds, transition zones,[1] and buffer spaces which act collectively as filters to keep strangers out. Thresholds were usually things such as arches, low stone posts, piles of bricks, or simply the sudden narrowing of an alley. The ultimate function of streets within the quarter, therefore, was to restrict mobility rather than facilitate it. Although the Islamic town can be described visually as a cohesive texture of housing with the occasional mosque giving vertical emphasis to the overall layout, it should be seen that towns developed in response to the specific requirements for Islamic life. Here we can see an illustration of the way housing developed naturally with access paths adjacent to them. Thumbnails #1 and #2 of the diagram illustrate in figure 10-show how the boundary of a neighborhood is marked by a street space, physically isolating the boundaries of one development from its neighbor. Thumbnail #1 illustrates an apparent street structure while Thumbnail #2 illustrates the notional space between the enclosing buildings. [19]. In a sense, this might be understood to be left-over space with no ownership, created as small communities coalesced and moved towards each other. It should be added here that the ownership of the external space has rights and duties associated with it. What is important to understand is that this space is used as a route for access from one area of the town to another, and is read by

westerners as a street, Thumbnails #3-6 illustrate this notional growth of development, each element having its own, internal movement system associated with and particular to the owners who have developed this part of the system, usually as an extended family. City officials generally followed the principle that any construction is allowed, but if it was established that such construction caused harm to neighbors and to the public, it would be removed. [20], emphasizes the importance of the enclosure of space in Islamic civilization as symbolic of the relationship between body and soul. As with private homes, public space was also enclosed if possible-covered markets, caravansaries, *madrasas,* and mosque courtyards. Streets are considered as the public space of the city and encroachment is not encouraged in streets [21] this distinction of public and private life derived from the *sharia*. Supports participation in the public life. In this process, *Sharia* has influenced almost of the aspects of the physical environment of the Islamic city. In most traditional Arab cities, streets were narrow this was partly because they followed the topography on which they were located, partly to allow adjacent buildings to easily provide shade from the hot sun, and partly because the wheeled carriage, which requires relatively wide streets, was not used in Arab cities until the second half of the 19th century
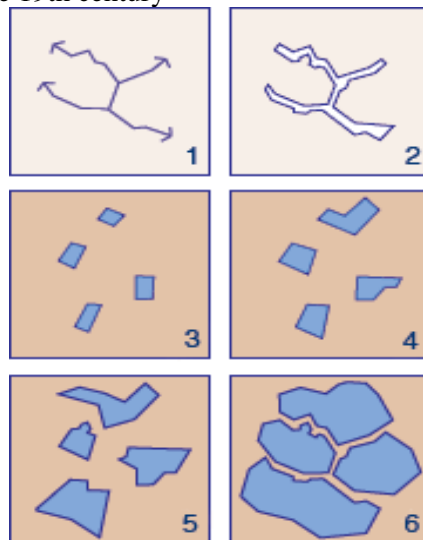

Figure 10, the agglomeration process that made ethnic quarters and neighborhoods in Islamic city - http://www.catnaps.org/index.html-John Lockerbie-Islamic Design

4- DISCUTION

This study demonstrates clearly that access regulation and the separation between public sphere and the family sanctum is the ' structuring principles 'of Islamic urbanism. Its manifestations are found in every single hierarchal unit of settlement with varying degrees of structural and jurisdictional complexity. The modern city is based on top-down planning regulations, planners and other city officials put forward regulations governing issues such as setbacks, street widths, and building heights. They conceive a predetermined physical form for the city, and the regulations aim at ensuring that all construction conforms to it. With the traditional city, in contrast, no such prescriptive conventions were put forward. More importantly, it was customs (i.e.

traditions) [22] , which determined what people, could build and how the built form changed with time. Still, the flexibility of the legislation defining the traditional Arab city deserves serious consideration. It allowed building practices to gradually evolve before they became codified. This meant that rules and regulations only crystallized as an acknowledgement of prevalent traditions and accepted practices. Today, what we often have are ready-made regulations that are imported from faraway places, and that have not gone through processes of testing, adaptation, and development traditions and accepted practices.

Revisiting urban regulations to make them more responsive to local conditions may provide one suitable starting point for improving the condition of cities in the Arab world today. The need to understand how religion governs all aspects of life, for it should be evident that, at the outset of Islam, there were a variety of legal and social codes operating, and these had to be organized and amended to conform to the principles set out in the Quran. The issue of tradition has a central role in the manner in which we all live, or might like to live. Essentially, and the key point to remember here, is that the development of *shari'a* established tradition as a guide to the present and for the future. In this sense, the development of urban solutions continued based on accepted traditions, albeit ones that developed as resolutions were made on the basis of resolved difficulties.

5- CONCLUSION

Established traditions gave city residents a clear idea regarding what was allowed and what was not allowed. Municipal officials and the judiciary only needed to interfere when building activity resulted in harm to the public good or when disputes arose between neighbors. This would not be possible today, cities are expanding at breakneck speeds, construction activity is continuously ongoing, and new building types and uses are regularly being introduced. Under such circumstances, established traditions cannot effectively accommodate changes affecting the built environment, clear prescribed regulations therefore are needed.

In order for the vibrant medieval fabric to accommodate Cairo's modern expansion, it must utilize new building strategies and adapt to the stresses of use without compromising its unique morphological responsiveness to Cairene and Islamic social patterns, as Bianca describes, *it is around these prototypical patterns of behavior that the urban form takes in shape in traditional Islamic cities.*

Arab housing has traditionally dealt with many of the security problems now faced in the west through this reflection of social values, and it is regrettable that copying aspects of Western housing should now render the houses more vulnerable to crime and, by the same token, make the inhabitants feel less safe than they would in their traditional neighborhoods. It is very instructive to examine as many existing models for urban management as possible, and to see which of them may be of value for addressing the contemporary challenges affecting the Arab world's urban cities. Some of these models will come from other lands; some will come from other times. Invasion of domestic privacy in Islam is discouraged by a formidable system of religious.

6- NOTES

The Qur'an: is the foremost source of Islamic jurisprudence; the second is the Sunnah (the practices of the Prophet, as narrated in reports of his life). The Sunnah is not itself a text like the Qur'an, but is extracted by analysis of the Hadith (Arabic for "report") texts, which contain narrations of the Prophet's sayings, deeds, and actions of his companions he approved.

shari'a ; Islamic legal tradition based on regulations, traditions and principles

Sunnah ; source of law second only to the Quran, essentially deeds and recorded sayings of the Prophet

Fiqh ; Islamic jurisprudence which has a number of schools distinguished by geographical area: *hanafi* – the Indian sub-continent, West Africa and Egypt; *maliki* – north and west Africa; *shafi* – Malaysia and Indonesia; *hanbali* – the Arabian peninsula

fiqh al- bunyan,: a part of Islamic Law; t he jurisdiction and elimination of harm regarding houses, streets, walls ,buildings , , see for example; Malik b . Anas, al-Mudawwana al-Kubra- Beirut: Dar al-Fikr 1998, vol 2.

Fatimid; relating to a *Shi'a* dynasty founded in 909 by 'Abdullah al-Mahdi Billah who claimed legitimacy tracing his relationship with Muhammad through his daughter, Fatima al-Zahra and her husband, 'Ali ibn Abi-Taalib, the first Shi'a Imaam. The dynasty lasted until 1171 and was based in Cairo, Egypt. It was the fourth and last Islamic caliphate

Harim; the most private space in the house, where male guests are not allowed. In upper-class homes this is typically the upper floor.

Iwan; *a* portico, often vaulted, open on one side to a hall or, more often, an open forecourt

Waqf; a charitable endowment usually established for the advantage of a religious, educational or hospital establishment – in Egypt under the auspices of the Ministry of Endowments and Islamic Affairs

Caravanserai; is a Turkish name , also known - *Wakala* in Arabic *and Khan*, in Persian,   a hostel for caravan travelers , oriented around a central courtyard and usually consisting of a ground floor for storage and animal shelter and upper floor dormitory rooms.

Qa'a; a house type in some parts of the Arab world having a qa'a, or small covered central courtyard, and surrounding rooms

The Fin'a: is an Arabic term that refers to two types of spaces. The internal Fin;a in some parts of the Arab world. It is also synonymous with the term Harim which refers to an invisible space about 1:00to1:50m wide alongside all exterior walls of building that is not attached to other walls, and primarily alongside streets and access paths

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العمران الاسلامى ونظم الحركة –دليل نحو المستقبل

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الملخص

فى القرن الحالى,حيث سيادة– ليس فقط طرز العمران الوافد والدخيل – ولكن ايضا مواد واساليب البناء الغربى على المدينة الاسلامية , تلك المدينة التى طالما عكس عمرانها ذلك النظام الخفى والفريد الذى تميز بالتدرج الفراغى للتجمعات السكنية وتدرج محاور وطرق الوصول الى كل اجزاء ها. فقد جسد عمران المدينة الاسلامية شبكة من التواصل المجتمعى الذى هو نتاج لتطبيق خفى للشريعة الاسلامية . لقد اعتمد تشكيل المحتوى العمرانى للمدينة الاسلامية على شبكة متداخلة من الفراغات المرتكزة على فكرة الانغلاق نحو الداخل وتوفير الخصوصية بدءا من المسكن ذو الفناء الداخلى الذى يعد الوحدة الاساسية ا لمتكررة و التى هى بمثابة تعبير صادق ونتاج لتطبيق الشريعة الاسلامية . وسوف نركز فى هذة الورقة البحثية على المحتوى العمرانى لقاهرة العصور الوسطى من خلال دراسة نمط المساكن وطرق الحركة والوصول على اربعة مستويات متتابعة هى: المسكن ذو الفناء , الحارة, الحى السكنى, واخيرا المدينة.

ومن هذا المنطلق فاننا سوف نلجأ الى تحليل ودراسة منهجية عمران المدينة الاسلامية عامة و قاهرة العصور الوسطى خاصة ,ليس لاسترجاع الماضى ولكن لايجاد القواعد والاسس الملائمة لبناء مدن المستقبل استنادا الى احكام الشريعةالاسلامية.