URBAN ELEMENTS OF TRADITIONAL ISLAMIC CITIES

by

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ABSTRACT

This study presents a discussion on the physical characteristics of traditional Islamic cities. It identifies some common elements of such cities, and correlates them with the cultural needs of the Muslim societies. It is an attempt to place the physical environment of traditional Islamic cities in its cultural settings.

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PREFACE

This study is a primary attempt to identify and correlate some common urban elements of traditional Islamic cities, with the cultural needs that created them. It is an attempt to place the physical environment of traditional Islamic cities in its cultural settings and its relation to Islamic societies. The attempt is urged to overcome the problems of rapidly growing urbanization within the Islamic cities, without imposing values of the industrialized countries.

The Muslim physical environments is not just a spectacle of domes, vaults, and minarets. It expresses the religious beliefs, social, economical and political structure and visual sensibility of a pervasive and unified tradition, through a long span of history and a broad region of the world.

We are all aware of lack of information in all aspects of urban studies/planning of Islamic settlements in relation of cultural demands on them, however, the aim is to sketch out the similarity of these settlements and discuss some common elements that because of cultural effects could be found almost in every Islamic settlement. Information presented in this document is based on the author's judgement and experience in Islamic environments, plus some available material in the form of books, periodicals, theses and papers. Materials are presented in a manner which, at first, discusses the overall characteristics of traditional Islamic cities. Major elements of such cities, like: residential quarters, houses, mosques, schools/madrasas, bazaars/souqs, caravanserais, baths, citadels, walls, gates and towers, in respect to their importance, are discussed subsequently. Summary is drawn at the end.

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INTRODUCTION

The impact of massive and rapid urbanization with fast growth of technological achievement of the industrialized countries, has caused many traditional settlement patterns to lose part or all of their cultural heritage. The fact is more obvious among those countries in which there is a unique characteristic in the settlement patterns.

The intent of this study is a primary attempt to identify and correlate the physical environment of traditional Islamic cities to that of cultural demands on them in order to bring an awareness of and to provide a guideline for the future settlements in the Islamic region.

Certainly, other influences like historical geographical and climatical, with variable degrees of importance existed in the region. Cities of prior cultures, Hellenistic, Roman, Syraic and Byzantine already existed all over the Muslims' land. But to us, the main consideration is the spirit of people and its influences on their physical environment, the spirit or ideals that were inextricably tied to the religion. From the start, we must be clear as to what demands and limitations reli-
tion has imposed and how they were understood and felt during the long history of Islamic settlements.

When we say Islamic settlements, the first question to ask ourselves is whether there is such a thing as Islamic settlement, or are there such unique settlement patterns that can be recognized as different from other settlements created by people belonging to other cultures? If the answer is affirmative — and there seems no question that it must be — then we will be faced with the need to define those characters and qualities that kept Islamic settlements apart from others. The need is clear and urgent considering that Islamic countries cover a great portion of the third world nations, whose traditional cities and towns are subjected to destruction and disappearance because of the great influence of industrialized countries through their technology and different style of life. Also the role of Muslim countries in dominating the politics and economy of the world has brought an awareness among other nations, an awareness which in turn has brought a desire for better understanding of the values of those people, their philosophy, religion and out of all their cities and buildings.

An attempt will be carried on to discuss those elements within the traditional settlements that appear to be unique and typical and that have to be explained as expressions of culture, created or highly used by Muslims, differing in fundamental attitudes from other non-Islamic settlements.

Out of so many striking features of Islamic settlements is their great emphasis on private spaces, on the interior as opposed to the exterior. This articulation of exterior, within every neighborhood takes its emphasis from the strong notion of privacy. It goes beyond the house and residential quarters to public, institutional and even monumental buildings. The feeling is so strong that it gives settlements a peculiar, unmistakable appearance, examples of which could still be found in old cities of the Islamic world.

The rigidity of the general skeleton of the city and the freedom to build within the residential areas is another good example that distinguishes these settlements from others.

The limited forms that are used for a variety of functions could be another distinguishing feature that brings a unity among these cities. In every Islamic city there are a few forms that could not be used for other purposes. In other words, most of the elements of Islamic cities do not automatically reveal the
function that they serve. By examining most of these elements we can see that, in one way or another, their functions are forced to adopt the general form of it. The more we go into details of Muslim physical environments, we find more and more about the extraordinary attention that had been paid to the interior aspects of it, and their elaborately decorated interiors is an evidence to prove our point.

Through what we see and what we understand from the Islamic physical environments, we find out that these are different from non-Islamic settlements, and it must be interpreted as one of the many outcomes of the religion that dominates political, economical and spiritual activities of believers.

It is an obvious fact that it is far beyond the capacity of a single person, especially in the scope of this study, to correlate the physical appearance of traditional Islamic cities with the spirit and cultural values of the religion. Such an attempt could be achieved if, and only if, a true collaboration can be established among the different scholars of the religion, from politicians, economists, historians and spiritual leaders to artistic scholars and builders. Still it will take years and years of specific research and studies to draw a final conclusion.

It is hoped that this study will open up a dialogue towards a better understanding of traditional Islamic cities and the cultural effects on them.
THE MUSLIM WORLD
PERCENTAGE OF MUSLIMS IN TOTAL POPULATION

Source: Rotch Library Slides Collection, M.I.T., Cambridge, Massachusetts.
BRIEF HISTORY

The word Islam and its history is illustrated in other books so there is no need to discuss it here in our study of "Urban Elements of Traditional Islamic Cities", however, a brief reminder of fundamental dates through the course of Islam would be of help.

Mohammed was forty years old when he became the prophet of the new religion in the city of Mecca, in the western region of the Arabian Peninsula. During 622 AD the prophet and a tiny group of his believers, because of being persecuted in Mecca, emigrated to the city of Yathrib, north of Madina. The date in which this emigration occurred marked the beginning of the Islamic calendar. Yathrib, after the arrival of the prophet, was renamed Madinat-Al-Nabi, the city of the prophet, or Madina, the city. Mohammed died in 632 AD after a brief illness but the spirit of his religion very soon expanded through other cultures of the region. In 633, Iraq and parts of Persia; between 635-638 Byzantine Syria; and in 642 after the battle of Nahawand, the Sassanid Empire fell in the hands of Muslim armies. And in the same period, Egypt came under the Muslims' domination. During the years 670 and 713, the entire Maghrib, Algeria, Morocco and Spain were overrun. Meanwhile, parts of central Asia up to Samarkand and provinces of India fell to the Muslim hands. "Thus, in a little more than a century, the empire of the Arab caliphs came to extend from Spain to Turkistan and had even burst into India. The Sassanid kingdom, with a history of more than three centuries and itself the heir to the millenial tradition of Persia, was wiped out; the powerful Byzantine empire still stood but was plundered of many of its richest and most civilized provinces: Syria, Palestine with the holy places of Christendom, Egypt with Alexandria, and the entire Mediterranean coast of Africa," were overrun.

The first dynasty in Islam that changed the election system of caliphs, came in power during 674 and lasted up to the first half of the 7th century. Abassaiids, the second dynasty emerged in Iraq and parts of Iran during the second half of the 7th century. The period of 750-1250, was the time of evolution of Islamic political institutions and administrations, theology, law and science.

As time passed on, as a result of internal factions, the central authorities started weakening. During the 15th century, there were as many as fifteen dynasties plus a
number of local rulers over the Islamic land. The internal factions and conflicts among the rulers caused a decline in the Muslim civilization.

The migration of people of central Asia into the middle east, which began during the 10th century, reached its climax in the 13th century. The Mongols ruled over central Asia, Iraq, Iran and Turkistan. Later, they were converted to Islam, as a result of which several new Islamic states, with a strong Turko-Mongol character, appeared in the Middle East.

In the period following the Mongol invasion, there were five main political centers in the Islamic world. The first was the Ottomans, the greatest of all Islamic empires based in Constantinople. The second was the Mamluk based in Egypt. The third Islamic state was Safavids, a dynasty originating in the North West of Iran, emerged during the 17th century. The fourth center was India. Mongols dynasty founded by Babur lasted up to its final overthrow by the British. The fifth center of political power was based in the Eurasian steppe, now Southern Russia. Here the Khanate of the Golden Horde were in power.

From the 15th century onwards, the Islamic civilization started to decline, and there was indeed, no Islamic revival contemporary to the Italian Renaissance. During this time, Islam was caught in a pincer movement between Russia from the north and western European peoples from the south.

Western domination of Islamic land continued until the end of World War II, when the colonial empires of Britain, France, Holland, and Italy were dismantled and their former territories became independent. However, parts of the Islamic land under the Russian domination have become Soviet republics.
TRADITIONAL ISLAMIC CITIES

By taking a quick glance at the broad region of the Islamic world, we find the fact that all of the traditional Islamic cities are very similar in their general composition and planning so it is difficult to differentiate them or to identify their locations, from their pictures or plans. In spite of the climatical differences among the wide world of the Islamic culture and the variety of people and their customs and languages, all believers of this religion have settled in a similar manner.

The explanation of this similarity and conformity is very simple, and comes from the unity of the word Islam, the religion that covers all aspects of believers' lives (political, economical, social, religious); in other words, the religion of state, Sharia, tradition and customs.

It should be pointed out that Islam came in a period and in a place where there were no feelings of community or urban life. Nomads who used to have long lasting tribal conflicts were living in small, often not permanent settlements. The security of their settlements were usually subjected to destruction by other stronger tribes.

The dramatic incursion of nomads into the Middle East that occurred between the 7th and 14th century AD, (Bedouins, Berbers, Turks and Mongols) made it important to stress the fact that Islam encourages urban life and asks its followers to understand and take advantage of living together.

"There were Arab settlements in Egypt as early as 641 AD; the Touareig Almoravids who first appeared as North African nomads in 1,045 were ensonced in Spain as the partisans of settled Andalucia by 1,086; the Suljuks after defeating the Ghaznavids at the battle of Dandanagan in 1,040, were in Baghdad by 1,055 and anxious to stay there...the Suljuks if they were still nomads by 1,040, have been outnumbered in tens of thousands, and the Mongols were probably 160,000 in all. They needed the local Moslem bureaucracy, which was controlled in towns to carry on government and whichever their origins, they all had some notions of power centralized in a ruler, Sultan or Caliph..."²

As we mentioned earlier, Islam controls all aspects of believers' lives, and since to any Moslem a town is a settlement in which his religious duties could be completely fulfilled. Therefore, the Islamic urban social organiza-
tion had some architectural consequences on the overall arrangement of the settlement. In any traditional Islamic city, the most striking physical feature is the Friday Mosque Masjid-i-Jami, that shines as the strongest focal point, almost at the center of the city. Close by is the other strong element, the central Bazaar or Souq where each trader had its own quarter located along the only two major thoroughfares of the city. The citadel or palace with other main administrative offices of the state were often isolated by a massive wall from the rest of the city. Around the city was a massive wall that had several gates and watch towers and protected the inhabitants from invasion of outsiders. A large percentage of land inside the city wall was covered by densely populated neighborhoods, where each tribe or ethnic group had its own parter/neighborhood (apart from small daily mosques and baths).

A striking feature of traditional Islamic cities, is that all of these cities had been formed by the desire and need of the inhabitants and were not forced or imposed upon them. Narrow and winding streets where one's sense of direction is lost very soon, very few open spaces, no public gardens, enclosed passages in which the entrances to private houses are

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Fig. (1) : DIAGRAM OF THE ISLAMIC CITY, based on plan of Kandahar (1880).
hidden, prove that none of these settlements were previously planned.

In general, the planning aspects of any traditional Islamic city could be divided into two parts. First, the general skeleton of the city or the planned part of the city, in which there was a great rigidity. It was usually arranged by the Sultans or Amirs of the cities, and its formation was strongly influenced by the communal needs of society (Friday Mosque in the center) in which religion plays a major role. Second, the residential part of the city or unplanned part in which there was a great freedom to build. It is important to note that religion, in one way or the other, still had its great influence in this process. For instance, the enormous number of daily mosques with their fixed orientation toward the Holy City of Mecca was a predominant force in the arrangement of residential neighborhoods. Dwellers in every neighborhood wanted to have direct and short access to their daily Mosques.

The only representative of government who was in charge of the city's affair was the Muhtasib. "the Muhtasib, predominantly the regulator of public morals and markets, had discretionary power to order the widening of streets or destruction of buildings which

Fig. (2) : THE TRANSFORMATION OF A MAIN STREET IN HELLENISTIC BERRHOEA INTO THE SOUQ/BAZAAR OF ALEPPO: (1) Hellenistic paved way with colonnades and large shops behind them, (2) the shops occupy colonnades, (3) the paved way is occupied by shops and dwellings.

were a public danger, though he neither planned the city as a whole, nor had the means to keep public utilities in order.\(^3\)

This lack of residential planning in traditional Islamic cities, often posed some historical problems. Such problems are noticable, whenever we see organized plans of cities that were built prior to Islam (The fast expansion of Islam during its early years brought a number of such cities under the government of Islam). "When an Islamic capital occupies the site of a Hellenistic/Roman city, how does the typical rectangular grid with its island blocks (insulae) and colonnaded main streets with a monumental intersection (the tetraphylon) degenerate into the formlessness of the medieval city? Savaget proposed a brilliant explanation, by reference to the Hellenistic/Roman plan of Berrhoea which became the souq of medieval Aleppo; the walls of Hellenistic shops along the colonnades gradually extended forward to block it... so
that the original insules on either side of it sometimes met, thus causing a diversion".

Traditional Islamic cities are good examples of pre-industrial cities, however, there are certain characteristics that distinguish the two from each other. Van Pek-Went writes "passing through the old districts with their narrow streets and alleyways, their winding passageways and cul-de-sacs, their little squares and courtyards, all densely inhabited from cellar to the attic, without water, without garbage disposal, one is involuntarily reminded of medieval conditions..."

Some characteristics of traditional Islamic cities could be mentioned as follows: "1. The Islamic city is small, seldom larger than 100,000 inhabitants. Estimates by travellers and the like are almost always much too high. 2. The urban population forms at most 5 to 10% of the population of the whole country.

Fig. (4) : PLAN OF THE OLD CITY OF CAIRO.
3. The Islamic city is walled and is divided into separately walled districts.
4. The Islamic city contains a minority group, the Jews, who are housed in a separate district.
5. The Islamic city has particularly high building densities (figures of 1300 inhabitants per hectare are mentioned).
6. On the outskirts of the Islamic city arable farmers, who practice their occupation within the walls, live here and there.
7. Because the Islamic city is a place of refuge for many outcasts, a magnet for fortune-hunters, etc., the ethnic diversity is greater than in the surrounding countryside.
8. In the Islamic city life is oriented towards the centre. The centre, which is the easiest to defend and the easiest to reach, is the most important part of the city.
9. Energy in the Islamic city is supplied by man and beast and in some cases by water.
10. The Islamic city is a pedestrians' city. For the transport of goods and of important persons, beasts of burden are used.
11. Since there is no effective lighting, the life of an Islamic city is concentrated solely in the daytime. At night, literally nothing happens in the city (except during Ramadan).
12. The Islamic city originally had no mass communication media and no advertising.
13. The social structure in the Islamic city is, from old, based on the extended family, which, in the absence of activities by authorities in this field, was able to provide a certain social security.
14. The Islamic city is the bearer of the principal culture.
15. The Islamic city is a man's world; the women have a subordinate position.
16. In the Islamic city trade and crafts are based on the organization of skilled workers practicing the same trade in corporations.
17. Standardized weights and measures are unknown in the Islamic city. Every transaction at the market is accompanied by an extensive ceremony of bargaining.
18. In the Islamic city one marries at a very early age.
19. The Islamic city has a strict hierarchy, among which a small elite may be distinguished that wields the power and a large mass of workers, servants, small merchants, and so on, who are subordinate to this elite.
20. The Islamic city is often afflicted
by epidemics."

Some characteristics that differentiate the Islamic city from the pre-industrial city are:

1. The preindustrial city has few buildings of more than one story, whereas the Islamic city does have them, and on a very large scale. This is connected with the use of building materials like loam and brick, which make fairly great heights possible even with simple building methods. When one has to fall back on lighter building materials, such as wood, a technically complicated building method is required to build several stories.

2. The preindustrial city was often afflicted by fires, the Islamic city hardly ever. This too is connected with the relatively infrequent occurrence of wood, not forgetting the scanty furnishings of the town house in the Islamic city.

3. The fate of the preindustrial city was largely determined by wars and disasters, this does not universally apply to the Islamic city. A city like Rabat does in fact display a highly vibrating line in history. Cities like Fes, Marrakech and Sale display a fairly constant line, little influenced by special events.

Fig. (5) : PLAN OF THE OLD CITY OF HERAT, Afghanistan.
Source : Middle Eastern cities, Marvin Ira Lapidus, University of California, press, 1969.
4. In the preindustrial city the elite lives in the centre, and the paupers live on the outskirts; in the Islamic city this situation is more complicated. The poorest inhabitants live in the vicinity of the gates and in the industrial areas along the river and on the edge of town. In other Islamic cities the picture is different again. There is no question of a consistent division between the centre for the elite and the outskirts for the poor. But we do see that the elite occupy those pieces of land that are the most favourable all in all, either in the centre near a sanctuary or on the outskirts by a splendid garden. However, we also encounter this phenomenon in the industrial city.

5. The corporations in the preindustrial city each had their own district or own street. In the Islamic city there is to a certain extent a concentration of members of the same concentration...

6. In the preindustrial city time hardly played a significant part. This equally applies to nearly all sectors of life in the Islamic city. Only the calls to prayer provided five fixed points per day which clearly set the rhythm of life there. It may be said that the Muezzin not only performed a religious task but also functioned as a clock.

7. Sjoberg stresses the multifunctionality of many stretches of land and buildings in the preindustrial city. This does apply to the Islamic city in a few cases, but it is not a very clear characteristic. The shops are shops only and the shopkeepers often live far from their place of business; bathrooms, fondouqs, Koran schools and workshops have clear specialized functions. Only the mosque has a somewhat broader function than the Christian church now has, but partly as a result of this the mosque forms a special element in the Islamic city."

In attempting our portrait of traditional Islamic city we shall pick up the following themes: the residential quarters, the house, mosque, madrasa, the souq, public baths, caravanserai, the palace, walls, gates and towers. In conclusion, we shall try to tie them up into consideration about the characteristics of traditional Islamic cities.
Residential Quarters

The residential part of traditional Islamic cities was divided into Mahallats or Hurats. These were small quarters or neighborhoods, having their own bazaars, daily mosques and baths. Each quarter was inhabited by a homogenous population with the same occupation, income, origin and religion (different sects of Islam and other non Moslem minorities). The size of quarters was mentioned to be as big as a small village, while the number of quarters within a settlement reached fifty and higher. "Late fifteenth century reports some fifty odd quarters in Aleppo"?

Although the number of quarters went that high, but the feeling of unity and solidarity was highly developed in any traditional Moslem settlement. Some reasons for this solidarity could be religion, homogeneity of social classes, wealth and occupation. In general, quarters close to the citadel were wealthier than quarters adjacent to the city walls.

The inner organization of quarters was strongly influenced by the feeling and responsibility of household or family members to each other; especially because the Moslem families were not the nuclear unit of parents and children, but a kind of extended family that went through generations under the leadership of their eldest members. These members had the responsibility of leading the children towards religion and occupation.

Physically speaking, the residential quarters had a rather quiet and sleepy atmosphere. During the day, the narrow streets were the only places for children to play. Since there was no thoroughfare traffic within the quarters, almost everybody knew each other, and whenever a
stranger set foot in a quarter, he would be recognized very soon. Alleys of residential quarters were winding and as narrow as two meters. In some places as a result of upper floor expansions, streets were covered. In the cities, where the climate was rainy, these streets got muddy and were difficult to walk on, on the other hand, the shaded streets were delightful places in the summer for walking, playing, or chatting with neighbors. Sometimes people took pride in being associated with certain streets and Mahallats and were often referred to by the names of those streets or Mahallats.

"Thus many urban quarters were small integrated communities. By Quasi-physical isolation, close family ties, ethnic or religious homogeneity, strong group solidarity, economic and administrative unity, and spokesmen elites, they were analogous of village communities inside the urban agglomeration."^8

Professor Grabar writes, "Relations between owners of individual houses were not always idyllic. Legal texts and the Geniza fragments are replete with disputes about property rights and about repairs. The main bones of contention were the ownership of walls between houses and about the use of streets and lanes. The latter is particularly important for an understanding of the city, for there seems to have been a constant tension between the need for a public policy which demanded free movement in thoroughfares and privately owned buildings which crept into the street. Islamic law provided that the open space around or along a building was part of the property to an extent about which medieval legal specialists
argued endlessly.\textsuperscript{9}

The lack of consistent administration and municipality within Islamic cities had caused some problems, particularly in residential quarters. Sewer repair, garbage disposal and projections over the streets were among the serious ones. However, a natural or hereditary selection of notables served to defend the interests of the quarter and to communicate to it the demand or decisions of the state.

To divide further the quarters, groups of families with close family ties were living around a common open space called \textit{serai} in Persian, and \textit{Attfa} or \textit{Wakkela} in Arabic. The development of residential \textit{serai} and its functional and physical relation to the rest of the city could be explained by a conceptual progression of a passageway to \textit{serai}: the main purpose of the passage was circulation. If for reasons of defense a gate was built at each end of the passage, the street could be blocked off at certain times and places, and thus, became more private and easily defended; if one of the ends was permanently closed off the street was only used for access to surrounding houses; widening the street/access created a more useful open space, \textit{serai},

\fig{A RESIDENTIAL ALLEY IN THE MADINA (city) OF SALE, Morocco.}
for a group of related families. Inside the residential serai, families had their desirable privacy from outsiders, while the number of families around it would have reached an average of forty or more. The idea of related families around a common open space went beyond the city, groups of lots around an open space could still be seen in the villages and on farm lands. A good example of this type is the traditional qala in Afghanistan. It is important to notice that, here again, all social customs with all of its requirements had been preserved.

Islamic Houses

The house as a shelter, the place where families spend most of their time, received much more attention from the culture than any other element in the city. The major concern in every Islamic house was privacy and security. "The Muslim house is away from the street, it received its light from the inner courtyard, and the complex of its constituent buildings is so arranged to secure a maximum privacy to its inhabitants". The feeling of privacy within the Islamic household was important, as one could hardly see openings or windows open to the streets or alleys.

Inside the house there was a strong feeling of solidarity among family members. This solidarity that came from Islamic law and culture, caused the creation of extended families, which meant the family was not only husband and wife and their children, but also married sons and grandsons. Members of the extended families who were led by their elders, often lived in one house or several houses next to each other forming clusters. "Furthermore, the extended family, upon the principale house can be clearly seen in the evolution of land configuration as family size increased (either by marriage or by birth) requiring more rooms to be built upon the unused land of the houselot. Once the land around the courtyard had been covered, any further expansion had to take place in the vertical direction.".

To go a step further, Islamic laws gave favorable values to the relation of neighbors, which in turn provided a favorable awareness of neighbors' status. "This factor appears in social behavior on occasions of celebration (such as weddings, births, etc., as well as occasions of crisis".
such as death, sickness, etc.). These relationships are collectively shared by neighboring houses. In such intimate relationships among neighbors, solidarity among the members of the community is established, and it is consequently reflected in their buildings.\(^\text{12}\)

The courtyard house, the most commonly used type of house all over Islamic cities was considered the typical house of Islamic culture. Although the creation of the courtyard house had been dated to civilization prior to Islam, but still, it was the most responsive type of house to every aspect of Muslims' life. Generally, the Muslims' house was divided into two parts, the front section of the house was reserved for male guests and friends (people who are marriable to the females of the family). And the inner section which provided the required privacy for the women of the house.

Based on the social organization, wealth, and occupation of the families, two kinds of houses could be differentiated from each other: first, the single courtyard house - house of the average person who was either a craftsman, shop keeper, or unskilled. These houses were often small, three to four rooms arranged around a small central court-

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**Fig. (1)**: USE OF MUSHRABIA (wooden screen) IN FRONT OF WINDOWS FOR PRIVACY REASON, in Cairo.

yard, and basically built according to the needs of the family. The second type was the two courtyard house - the house of merchants, land owners, religious leaders, and other wealthy elites. In these houses the inner courtyard provided maximum privacy and freedom to the household members, while the outer courtyard provided freedom of hospitality and entertainment to the male members of the family. In most cases, based on the climatic conditions, the family section of the house was divided into two parts, - the sunny section was utilized for winter use, while other parts for summer use.

Normally, houses were composed of a series of rectangular volumes, each defining the functional as well as structural zones of the house. The rooms were usually stacked to a height of two to four floors. The basic structural materials, especially in the Middle East, were mud and brick bearing walls. Looking from the courtyard, the facade was of wooden module panels which were used as a dimensional unit all over the house. Mostly the facade of the lower floors reflected this sense of modularity.

Room shapes were independent of function. Their usage was generalized to living-sleeping rooms and service rooms like kitchen,
Fig. (3): PLAN, SECTION AND ELEVATION OF A SINGLE COURTYARD HOUSE IN FEZ, Morocco.

storage, and baths. Rooms furnishings were simple, floors were often covered with rugs or klims, while walls were lined with matresses and cushions. The center of the room was open and was used as a dinning place. This simplicity of furnishings gave a flexibility of use to the rooms and made them more multipurpose. Basements were often used for storage, however, in some places where the winter was very cold, basements were used as part of a heating system in which warm air circulated.

The use of sunny roofs was another characteristic of an Islamic house. Neighboring women, whose activities were restricted by tradition, got together on the roofs where privacy was provided by high prapet walls and partitions. Roofs were also good places for neighboring children during winter when alleys and streets were muddy and hard to walk on.

Fig. (4) : PLAN, SECTION, AND ELEVATION OF A SINGLE COURTYARD HOUSE IN THE OLD CITY OF KABUL, Afghanistan.


Fig. (5) : VIEWS OF A COURTYARD HOUSE IN THE OLD CITY OF KABUL, Afghanistan.

Mosques

The major focal point of any traditional Islamic city was the Mosque. The Mosque as a spiritual center, was generally located at the crossection of the two major thoroughfares of the city. The mosque being the only open space at the center of the city, was the center of community congregation, where gathering and meetings were held. In reality here was the place where inhabitants gathered to hear the proclamations of their amirs and rulers.

Religiously speaking, every Muslim adult is required to pray five times a day, plus the Friday prayers and some other special occasions. The five daily prayers can be said anywhere on a clean ground, facing Mecca. But for Friday's prayers, attendance at the Friday Mosque or Masjid-i-Jami is compulsory for every adult free Muslim. Thus Friday Mosques in traditional Islamic cities were spacious enough to accommodate greater number of inhabitants. This gathering of Muslims on every Friday had some social significance as inhabitants were able to visit their friends and become aware of events that were occurring.

Mosques naturally vary in plan with climatic and geographical variations of every region. However, in general composition of its elements, there was a great similarity and unity between all mosques. Almost every mosque had a courtyard or Saharan, in the middle of which one could find a fountain or well for worshipers to purify themselves before praying. Also there was the prayer hall where the floor was covered with carpet and/or mats.

It is important to know that all mosques are oriented toward Mecca, the holiest city of Islam. This fixed orientation had a great effect on the overall arrangement of
residential quarters. All Muslim dwellers wanted to have easy and short access to the neighboring mosque. In the old section of existing Muslim cities, in nearly every neighborhood mosque, the wall which has the orientation to Mecca is separated from the dwellings around, by an alley, meaning there are no houses or dwellings adjacent to the Qibla wall.

The most important elements of any mosque
Fig. (3): PLAN OF THE FRIDAY MOSQUE AT ISFAHAN, Iran.
are the mihrab, munber, minaret, facade and fountain.

The mihrab is a niche at the center of the Qibla wall, directed toward Mecca. The Imam, the leader of prayers, is the closest person to it in communal prayers.

The munber is to the right of the mihrab, "munber is a pulpit from which a Friday sermon in the ruler's name, the Khutba, is preached. The munber was originally the ruler's throne, but now it is generally in the form of an eathedra with a few steps."\textsuperscript{13}

The minaret is a tower in which the Muezzen before every prayer, calls the faithful followers to prayer. "There were towers to call faithful to prayers, possibly as early as 665 or 673 AD, when mosques at Kufa and Fustat were built."\textsuperscript{14}

The facade or iwan was the point of attraction over the entrance of the prayer hall.

In the traditional Islamic cities, the founders of mosques were rulers, amirs, wealthy merchants and other well-to-do personages, while persons in charge of running the mosques were another group with their own hierarchy. The most important figure of this hierarchy was the officiating priest. Next to him was the priest who has in charge...
Bazaars/Souqs

In the neighborhood of the Friday Mosque was found another striking feature of traditional Islamic cities, the focus of commercial activities, the Bazaar or Souq. The typical organization of Souqs was almost the same in every Islamic city. Craftsmen of the same occupation and traders of the same kind of goods were always clustered in the same area. In fact each occupation or trade was likely to have its own lane completely. More important, the order in which each occupation took its place in the souq was substantially similar in every Moslem town. "Near the mosque, as a religious center, we will find the supplies of Sanctuary, the souq of candle merchants, the dealer of gold and perfumes. Near the mosque, as an intellectual center, we will find also the souq of book sellers, the souq of bookbinders, and its neighbor, the souq of the leather merchants, and the maker of suppliers.... Adjoining this group of markets we enter the halls of dealers of textiles... next to the textile trade, the carpenters, locksmiths, and the producers of copper utensils will be located; and somewhat farther from the center, approaching to the gates of the town, one will find a part from caravanserais for the people from rural districts, the makers of saddles and those of pack-saddles whose clients are recruited from amongst those very country people." Often the name of each section or street was referred to by the occupational name of the craftsmen or traders who worked or lived there. Thus Ketab-Feroushi, derived from book sellers, referred to the section where book sellers stayed.

The division of the Bazaar/Souq by trades and crafts had several advantages. First of all, bringing potential buyers and sellers together in the same place created real
markets, and in most cases lower and competitive prices could be developed. Also, this division was an administrative convenience in which imposed taxes were collected, in group or individual form, through the head of trade associations.

The only inspection of the bazaar was by the Muhtasib or market inspector. "Their supervisory functions were conceived as part of a general communal obligation to promote good and restrain evil". Also Muhtasibs were responsible for upholding proper and honest business practices by inspecting weights and measures, providing good relationships between craftsmen and their clients, and by controlling prices. To assist Muhtasibs each craft selected their own Arif, representative, who in turn, was appointed by the Muhtasib as his own and the state’s authority agent.

The most active part of the Bazaar could be seen close to the Friday Mosque, the place where craftsmen, farmers, herdsmen and other out of town traders brought their goods. Often their merchandise was spread

Fig. (1) : View of a local market in the Madina of Safi, Morocco.
Fig. (2): PLAN OF BAZAAR OF ISFAHAN FROM THE FRIDAY MOSQUE TO THE MAIDAN, Iran.
over the side-walk or displayed over tables and sometimes over hands. Unlike the residential quarter, this place was very noisy and crowded, especially during the market days in which commercial activities of the bazaar were immensely increased by the appearance of sidewalk peddlers and vendors. Mostly, two days of the week, Mondays and Wednesdays, were designated as market days. Char-Souq, the intersection of the two major thoroughfares of the city was derived from the persian word Char (four) and arabic word of souq (bazaar). "Char-Souq was the major center of public life where gatherings and events such as the display of bodies of criminals took place. Char-Souq was covered by a masonry dome for weather protection; the dome of Kandahar had a diameter of 22 meters."

Along the bazaar, behind the rows of shops, one could find a series of other activities. Caravanserais, baths, khans and other buildings could be found in every section. Special market buildings, khans or serais consisted of a row of shops on the exterior, a ground entrance, and a central courtyard. Around the courtyard, at the ground floor were shops, while the upper floors served either as warehouses or resid-

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Fig. (4) : PLAN OF A NEIGHBORHOOD MARKET AT RHABET EL-TBEN, Morocco.
ential rooms for traders from outside. The courtyards of Khans has residential rooms, a fountain or pool at the center, a small mosque, a bath, and latrines. Khans were owned by amirs, merchants and in some cases by religious institutions.

Besides the central market, each residential quarter had its own local market, which served the daily needs of neighborhoods. Obviously, there is a basic architectural distinction between the two. The local markets consisted of one or more narrow, winding, neighborhood streets, sometimes with small open spaces and squares. Like the central bazaar, they were a noisy, busy and picturesque mass of little shops, businesses and market vendors. Based on the climatical conditions, sometimes these alleys were covered with bushes, canvas or a wattle work of branches.

Fig. (3): SMALL SHOPS AND VENDORS ARE CHARACTERISTICS OF BAZAARS IN ISLAMIC CITIES, photographs show small shops in a residential area at Kot Lak-Pat, Pakistan.
The shop was a little cell, open to the alley, usually 2 to 3 meters wide, 3 meters high and 3 to 4 meters deep. In places where the alley was not covered, each shop had its own simple awning, a series of which created a lightly shaded zone on the alley. "Because the shop is open to the street, visually the street and shop becomes one. Yet the small step up into the shop clearly defines the zone of the shop. The shopkeeper can thus sit in his shop, view all the activity of the street, and remain slightly apart. Inside the shop it becomes a private zone which one enters only with the implied consent of the shopkeeper. But in fact, most of the bazaar's business is transacted without the customer entering the shop. The area of the street directly in front of the shop becomes a transition space between the public activities of the street and more personal business activities."}

Fig. (5) : VIEW OF COVERED BAZAAR OF ISFAHAN, Iran. Source : Isfahan, Architectural Review, May 1976.
**Schools/Madrasas**

The values that Islam had always placed upon education had affected the urban pattern of the Muslim settlements. Study and commentary of the Koran, the tradition of the prophet, hadith or canon law, and the necessary knowledge of literature and grammar for better understanding of them, caused the erection of specific schools or *Madrasas*

Primary education, that was a family responsibility, was mostly completed in the mosques. Even up to the late middle ages the mosque was the principal center for education.

Classes were open to all, and elites or distinguished scholars were appointed to teach the Islamic law.

The earliest educational institutions, aside from the mosque, were in the form of libraries called *Dar-al-Ilm* or house of knowledge. But later on, the fast growth of *madrasas* during Saljuk empire was a response to the propaganda and expansion of Fatimids' the *Ismaili* sect of Islam. Probably the first madrasas were simply the house of elites or teachers, whereafter during Saljuk's rule the idea was reproduced in the form of monumental buildings appropriate to the Saljuk's empire. While the prophet's house an its courtyard was a good model for the Mosque, and now it was another type of domestic courtyard appropriate for the function of *madrasa*. "The typical khurasani house was cruciform in plan with four arched openings, known as *Iwan*, off a central courtyard. Quite fortuitously, this layout coincided with the ideal framework within which to teach the four legal schools of orthodox Islam that enjoyed canonical status: the *Hanbali, Hanafi, Shafie,* and *Maliki* rites." The main emphasis of madrasas was religious laws and theology, but over the years madrasa developed in importance and students followed courses in math-
emtacis, astronomy, medicine, literature and history. Highly skilled teachers, scribes, librarians and translators were appointed, and quarters in the madrasas were provided free for them as well as for students, whom, when had qualified, could themselves become teachers, leaders of prayer, judges or doctors.
Fig. (3) : MADRASA OF SULTAN HUSAYN AT ISFAHAN
Little is known about the internal organization of madrasas. "The school of law in each major city or perhaps in each region of the empire were headed by a man called the *raìs, sheikh*, or *imam* of the school. It is not clear whether these titles signified an administrative rank rather than an honorific distinction, but in any case, the chief *qadis* of whom there was one for each school in the major cities, were responsible for administration and sometimes bore these titles. The chief *qadis* were responsible for appointments to positions within each school, for the maintenance of discipline and religious standards, and for management of properties and endowments." 20

People living in different quarters of the city were related to one of the schools. Islamic laws interpreted in schools were practices by people. Usually, *madrasas* and their scholars were reference for the daily activities of society. School members were usually chosen as witnesses of contracts and marriages, buying and selling or properties and mediation of disputes.

There were no influences of neither central nor local authorities on schools. However, some schools were established and supported by *Sultans* and *amirs*. Most of the expenses of schools were paid through endowments, *waqif*, and commercial properties that were built by *waqif*. 
Caravanserais

Caravanserais, the places where travellers and merchants stayed, were located along the major thoroughfares of the city. The fact that mobility was one of the characteristics of the Muslim culture was a major factor for the establishment of caravanserais. This characteristic, mobility, which had already existed in the region by commercial tradition of people was accentuated by Islam. The annual performance of Hajj, the pilgrimage to Mecca, and other holy places in the Islamic world, needed places for pilgrims to stay, both in the city and along the journey.

Mainly, there were two kinds of caravanserais to be found. First, caravanserais that were built along the routes, often one story high with massive walls for security and protection. Second, caravanserais within cities often two to three stories high.

Almost all Islamic caravanserais presented to travellers a square or rectangular massive walled exterior, with the only opening as a huge door, wide enough to permit large-loaded beasts to enter. Inside, like many other public buildings, there was a large courtyard open to the sky, and along the inside walls of the enclosure, were installed a number of stalls, bays, and niches to accommodate travellers, merchants, merchandise, and animals. Somehow water was provided for washing and purification, and in some cases, caravanserais even had their own baths.

Since the only means of transportation was beasts, in almost every caravanserai the animal section was separated from the rest of the complex. In some places special suites were provided for important guests.

From the fourteenth century onwards, shops were provided for travellers to replenish their supplies and for merchants to expose their goods. Also tea houses,
Fig. (1): THE 19th CENTURY CARAVANSEYAI OF ALI-ABAD, between Teheran and Qum, represents a high point in elaborate planning, with so many ancillary buildings it became a self-contained village.

bakeries, and eating places could be found. In larger establishments an inner gateway led from the courtyard into the covered section of the complex that was provided for winter use. A small prayer hall, mosque, often at the center of the courtyard, was necessary.

In terms of management and taxation, three kinds of caravanserais could be differentiated: a) Sultan Khan/Sultan caravanserai built by amirs and rulers, in which there were no charges on the people using them; b) waqif caravanserai were built by wealthy people as waqif for the upkeep and other expenses of mosques and other religious institutions; c) private caravanserais, benefit of which went to individuals.

Fig. (3) : INTERIOR VIEW OF A CARAVANSEKAI, this scene, painted in 1851, shows merchants resting and smoking after the day's journey.


Fig. (4) : (right) MERCHANTS AT THE BAZAAR OF SILK, at Cairo, 1849 A.D.

Source : Same as above
Public Baths/Hammams

In any traditional Islamic city, public baths, hammams, were institutions for promotion of public health and purity. Hammams were located in the vicinity of mosques and also along the major thoroughfares of the city. However, both the word and the place, hammam, were unconceivable to nomadic Arabs, to whom war was the way of life and water too scarce to be used; but Islam with its great emphasis on purity, cleanliness, and five obligatory ablutions before prayers, brought the attention of its believers towards the use of water and later on the erection and development of public baths.

However, creation of the hammam goes to cultures prior to Islam, and it was of great importance to Hellenistic, Roman, and Byzantine civilizations. But "it's not hard to understand the discovery of the pleasure of exposure to cold, tepid, and hot water, and to steam and forced sweating along with rubdown and massage must have come to the new masters of the world an extraordinary revelation. Besides the hygienic and curative virtues the Muslims could attribute to them a religious significance of their own in which the baths were deemed the most convenient method of washing away all the defilement of the flesh so as to be in a state of purity when the time came to pray. G. Memcais explains that public bath proved to be the suitable place for proceeding with the major absolution, the over all washing that dose away with the defilement felt by the sexual act. And for that reason it gradually became a kind of annex to the mosque. It was under cover of this ritual utilization that it overcome resistance and once for all became naturalized into the great world of Islam, and even came to earn a worthy place among the essential organs of the Muslim city."  

Almost in every city, from the outside, the
Hammams like many other structures of the city was massive and windowless, the only opening was a small door so as to not lose the inside heat and steam of the bath. Inside the hammam a variety of spaces were provided, cold water rooms, warm water rooms, hot water rooms, and changing rooms. The rooms which made up the hot part of the public bath, had floors heated by hypocausts and walls with vertical flues. In large baths separate accommodation were provided for men and women. In cases where the size of the bath was small, some days of the week were assigned for men, while other days were left for women. Utility sections such as reservoirs and heating sections were completely separated from public use. Fuel to warm up the

Fig. (1): HASEKI HURREM HAMMAM, Istanbul 1556 A.D. men and women sections are provided side by side.

Fig. (2) : CAGALOGLE HAMMAM, in Istanbul, an 18th century engraving showing the hot stone in the center and the stone benches where bathers stretched out and steamed.


Fig. (3) : INTERIOR VIEW OF HAMMAM SHKUR, in the city of Sana.

bath was often flammable garbages that were collected from the streets, the refuse of skins, and bones from slaughter yards and rearly wood. Usually there were yards behind the baths, which housed the well and the water reservoirs. There were systems of pipes that were carrying both hot and cold water to hot, tempered and cold rooms of the bath.

Baths were usually owned by wealthy people as well as some institutions like mosques and schools for their upkeeping and other expenses.

Fig. (4) : PLAN AND SECTION OF THE HAMMAM OF AL-BZOURIA AT DAMASCUS; a) entrance with shops on each side; b) disrobing room with fountain in the center; c) cold room; d) warm room; e) hot room; f) steam room; g) fuel rooms h) water tank.

Citadels

Located on the same side of the city as the Friday Mosque, almost away from the urban center, was a defensive fortified unit called the citadel or palace. It was occupied by kings or other rulers of the city. The origin of its development goes back to ancient Assyrians and it can be said that Arabs, at the beginning of their conquests, took over the existing palaces of Byzantine. At the very beginning of Islam the purpose of the citadels was nothing but to house Muslim armies, in order to protect them from possible invasion of other groups, as well as serving to accommodate alien soldiers away from the city's population. But later, when the foundation of the empire had been established, and in particular when the Umayyad dynasty came into power, whose rulers and princes enjoyed a luxurious life, the number of citadels started growing in the Muslim communities. And very soon it took the form of a city landmark in itself.

If the citadel is studied in parallel to other elements of Muslim cities, it can be seen that to civilians the degree of importance of citadels and palaces is much less than of other institutions. Today little is known and left to us of the large number of citadels and palaces of rulers, princes, and feudal landowners of Islamic cities. "The reason for this paucity is clear. Unlike the religious buildings that were under the protection of the entire Muslim community and generally maintained by waqifs (what we might call perpetual trust funds but enjoying religious sanction) instituted at the time of their construction, the palaces were in no way respected by conquerors and formenters of bloody revolt and were often burned or simply used as stone quarries for new palaces, which themselves would often meet the same fate..."22

The very earliest forms of citadels were very simple, an audience hall for the ruler,
around which his followers lived in semi-permanent structures. But as the nomadic behavior of people associated with the city life, citadels changed their forms to more defensive and protective fortifications.

The variation in form, size, importance, and interior subdivision of citadels were so unorganized that we can not generalize any specific definition for their architecture. However, in most of them one could find elements like reception halls, mosques, baths, guest houses, libraries, guard and slave quarters, and even administrative sections. The residential part of citadels were arranged around courtyards and were divided into smaller apartments, bayts, which in turn were flanked to many other rooms. The number of bayts goes from two to four which is not a clear configuration. However, we know

Fig. (1) : PALACE OF TOP KAPU, Istanbul, 1091 A.D.
that Islam officially permitted four wives, and as the prophet had decreed all wives should receive equal treatment, this might be why there are so many bayts in the citadel similar to each other.

Professor O. Grabar writes "formerly the constituent elements of citadel architecture were drawn from the wide repertoire of forms and functions created elsewhere: baths from the city reception halls from palaces, walls and towers from defensive architecture."
Fig. (3): PALACE OF HASHT BEHESHT (eight paradis), Isfahan, Iran, 1670.

Walls, Gates, Towers

Approaching to any traditional Islamic city, almost from any direction, one could see the massive characteristics of military installation of Islamic towns. It is a fact that at the beginning of Islam, Arabs did not have many ideas about fortifications. But, during the eight century, while the borders of the empire were being established, the necessity of formalizing defensive systems became evident.

The first defensive system which helped Muslims was nothing but a ditch around the Medina, in the famous battle of Ditch, the idea of which was brought by a Persian named Salman at the time while the prophet himself was alive. But later while Muslim armies captured fortified Byzantine cities, the idea of fortification was imitated and developed. And as a result, elements like gates, walls, and towers became military characteristics of Islamic cities. "Initially, it seems, these features were almost exclusively characteristic of frontier areas, and only appeared in the center of the empire in rare instances such as Baghdad, where their importance was symbolic rather than practical. But from the late ninth and early tenth centuries onwards, as central authority weakened and political power was taken over by a large number of local dynasties whom frequently fighting with each other, military architecture spread to almost every urban center and in many ways established itself as a consistent component of Islamic cities..."²⁴

The entire city complex was surrounded by massive, thick, and protective walls. Based on the availability of material, walls were constructed of packed mud and unbaked brick in western Iran and Afghanistan, stone in Syria and Palestine, and a mixture of stone and mud all over the other cities.

Walls that divided the city from country
housed both poor as well as wealthy, who had vast amounts of agricultural land in the country. The walls' basic functions were to protect dwellers against intervention and antagonism of other tribes, as well as to provide secure grain and food storages for the possible bad days of war and captivity.

Town walls contained a limited number of town gates, usually, between four to eight. At their special positions in the urban planning and urban structure

At their special positions in the structure of cities, gates, besides being entries, were also important and spectacular centers where variety of activities took place. Markets, tea houses, small restaurants, and many other different kinds of crafts were characteristic of gates.

Generally two types of town gates could be differentiated; the bend gate, an indirect passageway that became more and more important in military architecture; the straight gate, which was a simple passageway often with a strong and heavy door. In any case the functional aspects of gates were highly developed to maximize security of inhabitants. In some places the security of the gates were reinforced by a moat outside the gate. And mech-

Fig. (1) : BAB-ED-DEBBAGH, a bend gate at Marrenbech. Source : Living on The Edge of The Sahara, H. L. Swetts, Government Publishing Office, the Hague, 1973.
anically operated drawbridges were used to connect the two sides of moat. Through a hole provided at the roof of the gate, cannonballs boiling water, and burning oil could be launched at attackers.

The location of gates were also related to the directions in which the most important local and interurban routes ran, a fact that often gave names to gates. For instance, Darwaza-i-Kandahar in Herat means gate of Kandahar, and points towards Kandahar. Also it was common for gates to be named after an important event, such as Bab-el-Fatuh in Cairo means gate of conquest.

Furthermore, walls were reinforced by heavy towers. Their existence at the corners of the city and on the two sides of the gates were necessary. Arrow slits were a visible characteristic of towers, and their function during wars were of great significance.

Fig. (3) : BAB EL-FATUH (gate of conquest), Cairo, Egypt, 1800 A.D.

SUMMARY

The great emphasis of Islamic laws and its extension to virtually all communal concerns, especially in controlling economical, political, social and religious aspects of believers life had some consequences on the physical environment of Muslim towns.

In spite of climatical and geographical differences, and in spite of the variety of existed tradition and cultural backgrounds, most Islamic settlements were unique in their physical characteristics. They were so unique as they could easily be distinguished from non-Muslim settlements.

Any traditional Islamic city could be divided into two parts: the general skeleton of the city - the planned part - planned by the rulers, and the the residential quarters - the unplanned part erected by the will of the inhabitants (from this perspective, the shapeless structure of the residential parts could be understood).

The residential quarters of Muslim towns, based on the variety of ethnic groups, crafts, trades, and religious affiliations were divided into numerous small communities called mahallat. And what held people of these small communities together were their elites and ulama. "ulama and their ties cross divisive family and community lines. Their competence, their judicial, managerial, legal, educational, secretarial, financial, commercial, and familial authority, grounded in the multipal dimensions of Muslim law, brought them into contact with every concern of the city." Besides ulama, there were no organizations or agencies, no municipality and no regular bureaucracy existed to deal with the over all affairs of the city. Only ulama who, through their knowledge, through their respected position in the community, and through their social interaction kept Islamic cities together. However, the only representative of ruling authority in the city affairs was muhtasib, whose power in terms of controlling the physical environment did not go beyond the removal of public hazards (width of streets and location of doors and windows towards neighboring house), defined by Islamic law and the tradition of the prophet.

Furthermore, each small community was composed of a number of related families living on the same alley, and often forming clusters, serai. Houses around the serai, large or small had a central courtyard which provided the necessary privacy, strongly emphasised by the
religion, for the household.

Outside the house, the main focus of inhabitants was the Masjid-e-Jami, the communal mosque, which in the course of history had preserved its importance as the most obvious element of urban structure. Of course, next to it the numerous number of daily mosques fulfilled the need for religious duties.

A similar element in importance is the madrasa. It is important to realize, that it was simply the technical need of the society to provide spiritual leaders and ulama, that brought the existence of schools into the urban complex of Muslim towns.

The commercial activities of traditional Islamic cities were concentrated along the major throughfares. The great number of caravanserais, for pilgrims and merchants, public baths for purity and cleanliness, and crafts in clusters give a peculiar character to Muslims' bazaars, or souqs. Proximity to the bazaar, while not necessarily desirable for living, was obviously a source of prestige, and could be afforded only by wealthy persons.

The presence of rulers were made visible by citadels and palaces, however, they were not protected and preserved by civilian as much as other elements of the city like religious institutions. Other elements closely related to
**Bodies in Charge of Urban Elements of Traditional Islamic Cities**

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**Comments**

**Location:** All elements of cities were within walking distance. Therefore the city center, inner circle, and periphery have a meaning here quite different than cities that depend on mechanical transportation.

**Ownership:** Most of the elements had private or institutional ownership. A few were public.

**Degree of Privacy:** Privacy was one of the priorities in the configuration of the different elements of the city.

**Users:** The social organization of cities provided different groupings; individuals, small groups, and community.
### Control, Maintenance, Builder

- Mostly, they were private or institutional responsibility.

### Planned

- Both public and private shared the responsibility of planning.

### Function

- The cities provided an environment for a balanced mixture of governmental, commercial, military, and residential functions.

### Services

- The provision of water supply and sewage disposal was mainly individuals concern, there is little information about other services.
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SERAI LAHORI: traditional housing in the old city of Kabul, William B. Bechhoefer, Afghanistan Journal, 21, 22

ABBASIDS. The dynasty of caliphs who ruled at Baghdad from 750 to 1250. The rule of Baghdad Abbasids, and their development of administration, town and court life, law, literature and the sciences, have been regarded as a classical period in the history of Islam.

AL-MAQRIZI (1364-1442). Distinguished Egyptian scholar, public official (muhtasib) and author. Chiefly important as a historian of Egypt (Fatimids to Mamluks) and as the topographer of Fustat and Cairo, which he describes in their actual state and in reconstruction of their pristine splendor.

AMIR. The title given to the great military commanders. Also the spiritual leader of the Muslim community.

BEDOUIN. Pastoral nomads tribally organized, of Arabian stock, mostly now inside Arabia. The most famous of their tribes, from whom Muhammad claimed descent, was Quraush at Mecca.

BERBERS. The native population of the north African coast. They were speedily converted to Islam.

CALIPH (Arabic Khalifa, "vicar", "successor"). The supreme head of the Muslim community.

CARAVANsERAI. Abode for travelers, usually with provision for trade. See KHAN.

CRESWELL, SIR K. A.C. (1879-1974). Traveler, archaeologist and architectural historian, one of the founders of modern Islamic archeology.

FATIMIDS. Missionary Ismaili anti-caliphate in North Africa, Egypt and Suriya 909-1170, tracing their descent from Ali and Fatima. They controlled Mecca, Medina and most of Syria and Palestine which they held for nearly 200 years. In Egypt particularly they were magnificent patrons of art and architecture.

GHAZNAVIDS. Turkish dynasty founded by a Samanid governor, Sebuktegin (977-997), with Ghazna as its capital, ruling east Persia, Afghanistan, and parts of Punjab till 1187.

HAJJ. The pilgrimage to Mecca which every adult Muslim of sound mind and body must perform once during his life time during the final month of the Muslim year. The principal rite is the circumambulation of the Kaba, but the Hajj came to include the visitation of many sites in and around Mecca associated with Ishmael/Ismail and the Prophet.

HAMMAM. "Turkish" bath. Roman-Byzantine baths were adopted by the early caliphs to accord with the requirements of ritual purity in Islam.

HAREM. The private part of a house or palace inhabited by the women of the family.

HEGIRA/HIJRA. The immigration of Muhammad from Mecca to Medina in September 622.

IMAM. The spiritual leader of the Islamic community. In Shi'i Islam the Imam was more important because of the requirement that he be heroic or of saintly virtue. In recent terminologies, the Imam is the officially appointed leader of the prayers in a mosque.

IWAN. Open porch, normally with a pointed barrel vault and fronting a domed chamber, either a throne room or the "mihrab" of a great mosque.

JAMI (in Persian "Masjid-i juma"). The great mosque in which "khutba" might be said on Fridays.

KABA. Originally a cubic construction covered with a black veil, housing a black stone, associated in Islam with a sanctuary built by Abraham at Mecca, though it was evidently the center of a pre-Islamic cult of idols in the form of stones. Almost from the first it was the focus of Islam. Point to which all Muslims turn when praying.

KHAN. Caravanserai, both urban and rural (the term "Ri-bat" or "Mubat" is also used), providing loading and some protection for merchants and pilgrims.

KHUTBA. The Friday sermon delivered in the great mosque of a town by the ruler or his representative, which
was the duty of all adult Muslims to attend.

MADRASA. College for the teaching of theology and canon law. Later on Madrasa became state institution with salaried staff and students endowed upon the foundation.

MAHALA. Small communities within residential quarters of the same origin and ethnic backgrounds.

MAHALAT. Plural form of "Mahala".

MAMLUKS. Two dynasties of freed slaves in Egypt and Syria reigning from 1250-1383. They were probably the greatest builders of any dynasty in Islam.

MASJID. Place of prayer, prostration; hence mosque.

MINARET. In theory the tower from which the call to prayer was given five times a day, hence an essential element of mosque architecture.

MINBER. Pulpit from which the "Khutba" is given in a mosque.

MIHRAB. Niche or slab in a place of prayer indicating the "Qibla" wall or direction of Mecca.

MAIDAN. In open space in a town, hence now a square

MANGOLS. Tribes inhabiting a vast plateau in Eastern Central Asia. In the early 13th century the tribes were temporarily united by Genghis Khan.

MUEZZIN. The official on the staff of a pious foundation (mosque, Madrassa) charged with giving the call to the prayer five times a day.

MUHTASIB. Legal official appointed to oversee the market as inspector of weights and measures and controller of prices. He was also a censor of public morals and was empowered to demolish unsafe houses, repair or clean out foul water supplies and keep streets of "SOUQS" clear.

OTTOMANS. Turkish dynasty originating as a minor principality in western Turkey in the late 13th century.

QIBLA. The direction in which the prayer should be said, i.e. Mecca. Applied to the walls of buildings or to "mihrabs.

RAMADAN. The ninth month of Muslim lunar year during which abstinence from food and liquid is enjoined from sunrise till nightfall.

SAHN. A flat courtyard, normally inside early Islamic mosques.

SASANIANS. Persian dynasty, 224-637 AD. Zoroastrianism was the state religion.

SAUVAGET, JEAN (1901-1950). French Arabist, Islamic archaeologist. Most of his work is based on Damascus and Aleppo.

SELJUKS. A Turkish dynasty controlling most of Central Asia and Iraq in the 11th to 13th centuries. Have left the most striking monuments, in what is now modern Turkey.

SHARI'A. The law which, in spite of the development of administrative law "QANUN" and the acceptance of custom "URF", was always regarded as supreme. Although its basis is religion - the Koran and tradition of the Prophet - the translation "canon law" is too restrictive, since it covered every aspects of Muslim life and was the yard-stick by which "QANUN" or "URF" was judge judged.

SOUQ. A market, in Islam mostly divided up by trades, lined by open booths with "khans", baths and "masjids" opening off them. It thus formed the center of the Islamic town.

ULAMA (plural of Arabic "alim"). Essentialy scholars who had the traditional "madrassa" education in the Koran and its exegesis, tradition and the canon law. Such scholars were appointed to the judiciary or other posts in administration and came to form a class of urban notables.

WAQIF. Land or property perpetually endowed upon a pious institution, the income of which is managed by a legally appointed administrator. The principle is basic to all Islamic pious foundations.
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