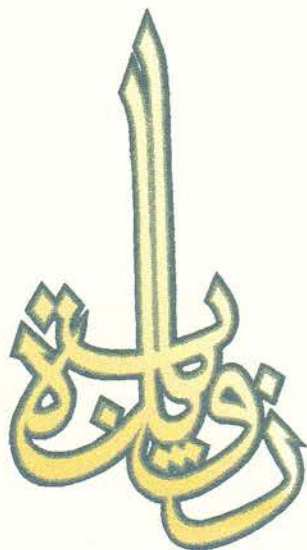




KATHOLIEKE UNIVERSITEIT TE LEUVEN
FACULTEIT DER TOEGEPASTE WETENSCHAPPEN
CENTRE FOR THE CONSERVATION OF HISTORIC TOWNS AND BUILDINGS. R. LEMAIRE



BĀB ZUWAYLA,
A STUDY OF URBAN CONSERVATION.

Tāriq AL-MURRĪ.
ENG.ARCH. EGYPT, 1995

PROMOTERS:

Prof. Jan TANGHE
Prof. Raymond LEMAIRE
Prof. Saleh LAMEI

SYSTEM OF TRANSLITERATION

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ب b	د d	ص ṣ	ف f	و w
ت t	ذ z	ض ḍ	ق q	ه h
ث th	ر r	ط ṭ	ل l	ا a
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ح ḥ	س s	ع ʿ	م m	ي y

VOWELS

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0. INTRODUCTION.

BĀB ZUWAYLA is situated in the historic city of Cairo in one of the richest places with Islamic architectural heritage, full of meanings, many memories of great actions, and a lot of social relationships inherited through thousands of years. This study will try to illustrate that area by describing the architecture, the urban vocabulary, and the social life around Bāb Zuwayla, defining the properties and the quality of life, showing the problems and proposing solutions.

0.1. CAIRO, THE HISTORIC CITY.

Cairo, a city was built to be a capitol. Since its foundation 358 A.H./969 A.D. until now it had become a major city on the world map. No other city in the Islamic world processes the wealth of architectural monuments found in Cairo, more than 500 listed monuments and almost the same amount are not. The architecture of the city is very special for the mixture of different foreign civilizations and cultures that inherited into the Egyptian way of life. It has been reflected on both of the architecture and the urban tissue. It became unique in character. Unfortunately a chain of civilization process and continuity of thousands of years was broken in the middle of the last century by the idea of Occidentalism in the architectural style and planning which is not corresponding with the nature of the city and its environment.

0.2. WHY BĀB ZUWAYLA?

Bāb Zuwayla is a good application to the word "Form Follows Process". It is a wonderful place full of historical buildings. Each one of them has a story and reflect between its stones meanings and events. It is an open book or a time-machine when you look to it you read a lot of messages hearing the cries of the past mixed with the noise of the builders, artisans, peddlers, women, and soldiers. Bāb Zuwayla is representing the architecture of the medieval city and its problems with the contemporary life around it. It is an example for what is happening in different other area in Cairo. It has a rare character that shown in the traditional artisans activities, and its wonderful morphology of the old city with its original urban tissue. Functionally, Bāb Zuwayla is a city gate became after short time inside that city losing the original function turning into a landmark in the urban tissue of the city center. Morphologically it changed during its life time into different phases. You can not stop changes but you can only control it.

0.3. THE METHODOLOGY.

In this study I used the methodology of Jan Tanghe which we used in the study of "The Grand Beguinage of Leuven"¹, with some adaptation due to the nature of the study area, which we could illustrate it in two main axis, one of them is the time and the other is the scale. I examined three different scales, the scale of the old city, the scale of the quarter, and the scale of the neighborhood through three different times, the past, the present, and future. It means that we learn from the past the way to solve the problems of the present and to how to avoid it in the future. (fig. 0/2)

The methodology has five main phases: (fig. 0/3)

0.3.1. PHASE I: THE SURVEY.

The survey has four main aspects:

1. Social life.
2. Functions.
3. Morphology.
4. Mobility and Use of urban space.

and that through three different periods in the history when main important historic events happened and had a great influences on the study area. In parallel with studying the same aspects on the existent situation.

0.3.2. PHASE II: THE ANALYSIS.

Illustration of the problems of the existent situation on the levels of social life, function, morphology, mobility and use of the urban space.

¹T.al Murri, U.Hoogzaad & S.Tilman, *Le Quartier du Grand Beguinage*, CCHTB. Katholieke Universiteit te Leuven, 1994.

AL QAFIRA

BAB ZUWAYLA QUARTER

BAB ZUWAYLA

HISTORY

FOUNDATION
EVOLUTION
MAIN
HISTORICAL
CHANGES
QUARTERS &
ACTIVITIES

MAIN PUBLIC
BUILDINGS
FUNCTIONS
MORPHOLOGY
MOBILITY

DESCRIPTION
EVOLUTION
FUNCTIONS
MORPHOLOGY
SOCIAL LIFE

PRESENT

QUARTERS
FITNESS
URBAN SPACES
TRAFFIC
POLICIES OF
CONSERVATION

POPULATION
FUNCTIONS
MORPHOLOGY
MOBILITY
USE OF THE
URBAN SPACE

SOCIAL LIFE
FUNCTIONS
MORPHOLOGY
MOBILITY
USE OF THE
URBAN SPACE

ANALYSIS OF THE PROBLEMS

FUTURE

RECOMMENDA-
TIONS
POLICIES OF
UPGRADING &
REDEVELOPMENT
TRAFFIC IN THE
OLD CITY

OBJECTIVES
CONTROL OF
THE ACTIVITIES,
MOBILITY & USE
OF THE URBAN
SPACE
MODELS

MODELS
STRUCTURE PLAN
PROJECT FOR
REHABILITATION &
REORGANIZA-
TION OF THE
URBAN SPACE

1/10000

1/1000

1/500, 1/200

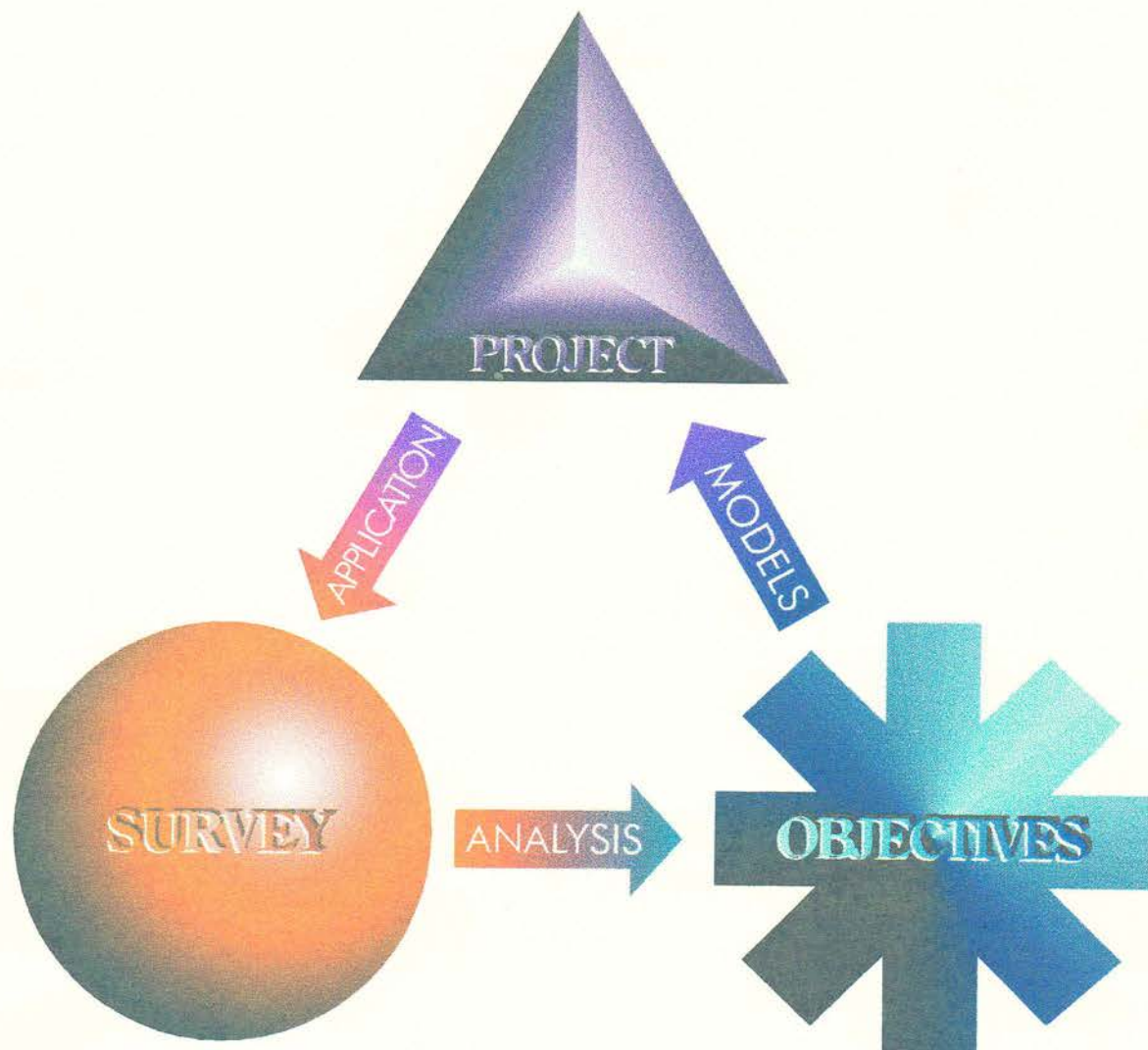


Fig. 0/3: METHODOLOGY OF STRUCTURE PLAN & THE RELATION BETWEEN ITS MAIN STEPS



Fig. 0/4: METHODOLOGY OF STRUCTURE PLAN IN RELATION WITH TIME & DEVELOPMENT

0.3.3. PHASE III: THE OBJECTIVES.

Putting the objectives and the main guide lines for the solution of problems on the levels of functions, morphology, mobility, and the use of the urban space.

0.3.4. PHASE IV: CHOOSING THE MODELS.

In this Phase I evaluate the objectives in relation with the actual state and its economical applicability. Putting scenarios of different options to try to imagine what could happened.

0.3.5. PHASE V: PROJECT

It is an "Avant-Projet" as a transposition of one model.

Finally, this study is not the end of the problems, it could be a way to solve it but problems are always exist, and things are always changes, and to improve the quality of life and space we must keep on, using again the structure plan to see, analyze and solve the problems that come after. (fig.0/4).

1. AL-QAHIRA.

This part of the study presents the evolution of the city, the main historical urban features, the contemporary situation and the strategies for solving its problems.

1.1. AL-QAHIRA, THE EVOLUTION AND ITS GROWTH.

1.1.1. AL-FUṢṬĀṬ, THE FIRST CAPITAL (20 A.H./641 A.D.).

When the Muslim conquered Egypt (20 A.H./641 A.D.), leader 'Amr ibn al-'Ās established al-Fuṣṭāṭ north of the Babiluon wall, and so al-Fuṣṭāṭ became the new Egyptian capital instead of Alexandria which remained as a capital since the Greek, through Romans and until the Byzantines.

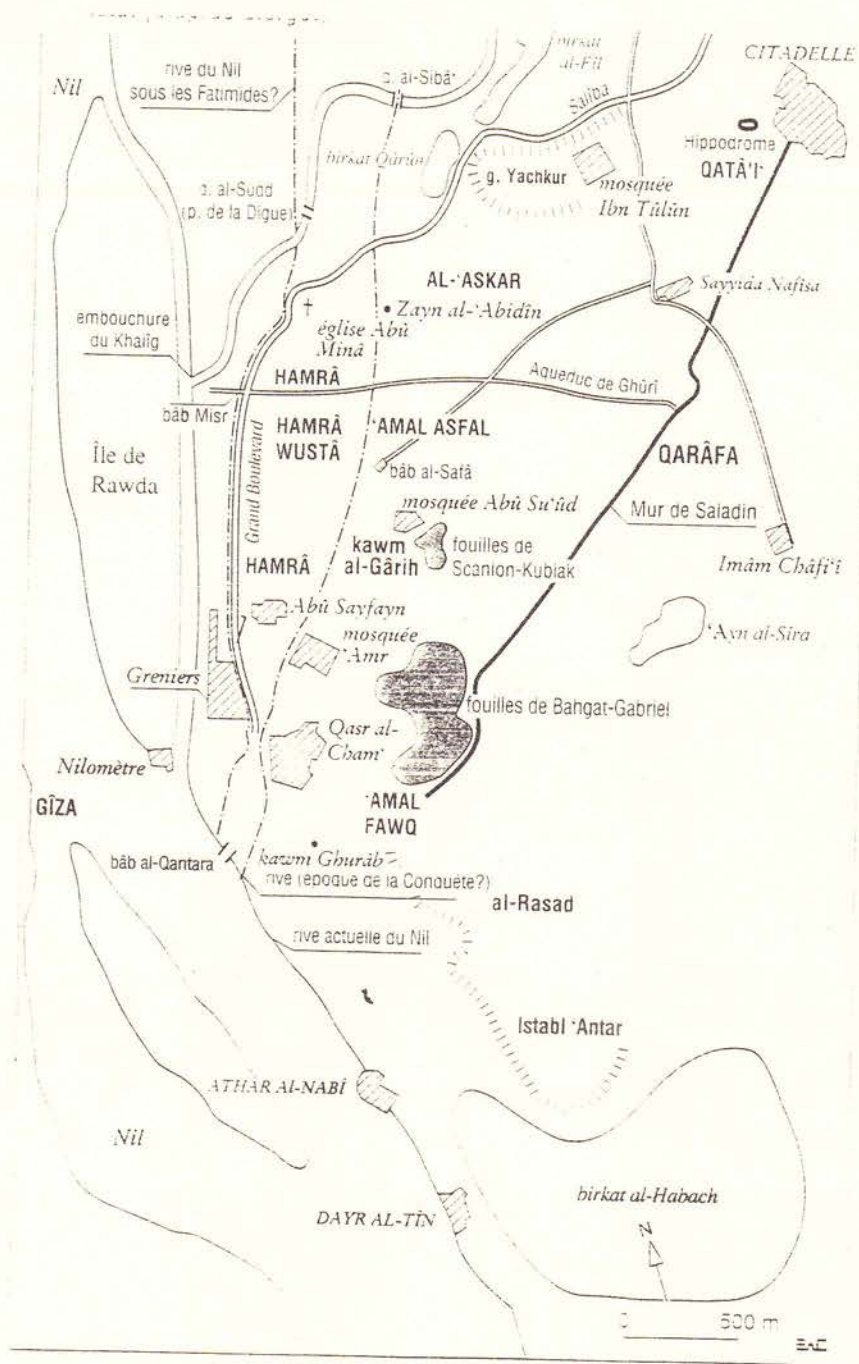
The first structure ibn al-'Ās founded was his congregational mosque situated in the same location of the existing 'Amr mosque in Miṣr al-Qadīma district south of Cairo. Al-Fuṣṭāṭ continued to be the capital of rule in Egypt during both Caliphate and Umayyad period.

1.1.2. THE ṬULŪNID PERIOD (254-247 A.H./ 868-904 A.D.).

When the 'Abbāsīd dynasty took over the rule, "al-'Askar" suburb was founded north of al-Fustat (135A.H./752A.D.) until Ahmed ibn Ṭulūn declared the Abbāsīd period and established the Ṭulūnid period which included Egypt, and part of Syria; He then started constructing a new settlement al-Qatā'i' to the north of al-'Askar (256 A.H./870A.D.) of which the most distinguished building was his big mosque founded (263-265A.H./876-879A.D.) and still exists until today. The Tulunid dynasty came to an end by the Abbasid leader Muhammad ibn Sulaymān al-Kātib (292 A.H./904 A.D.) who completely demolished al-Qatā'i', and what only remained was Ahmad ibn Ṭulūn's mosque, and so Egypt returned under the rule of 'Abbāsīd dynasty and the capital was relocated in al-Fustat once more.

1.1.3. THE AKHSHIDĪD PERIOD (324-358 A.H./ 935-969 A.D.).

Later Muḥammed ibn Ṭughuj al-Ikhshīd took over and Egypt became a Ikhshīdian kingdom from 324-358 A.H. / 935-969 A.D. and left few tombs.



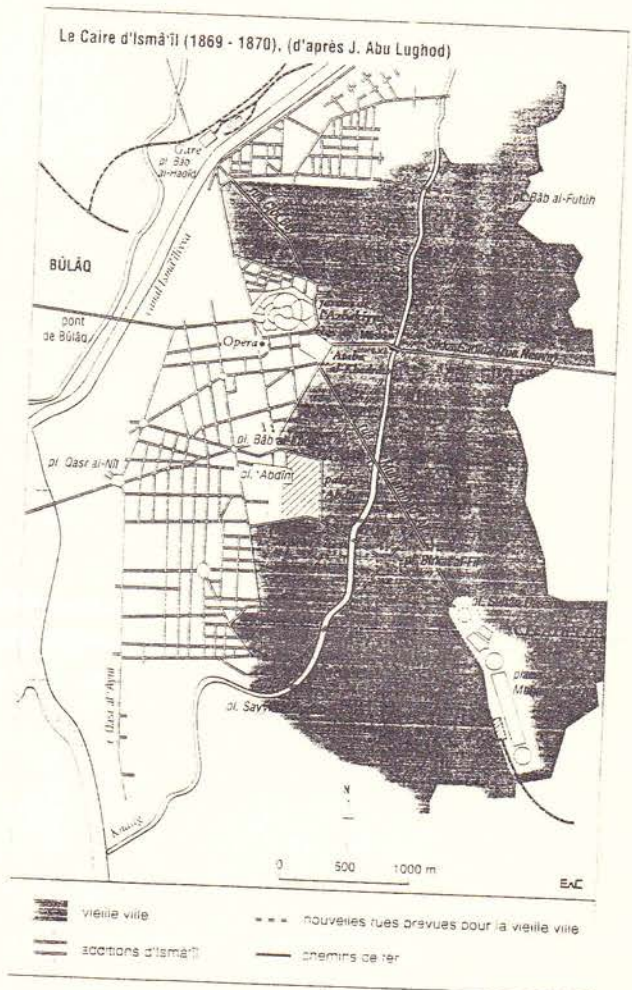
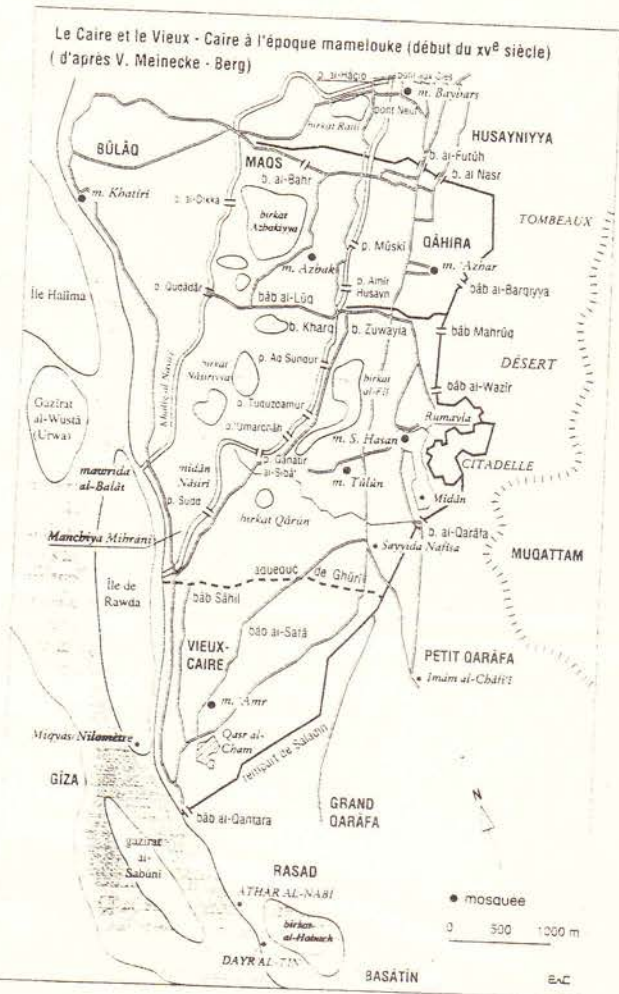
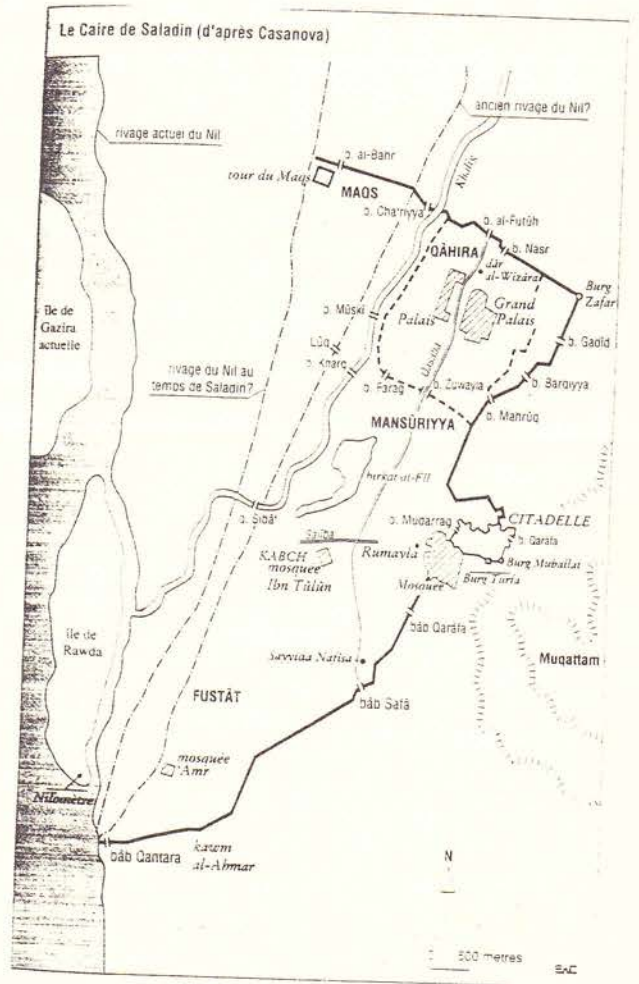
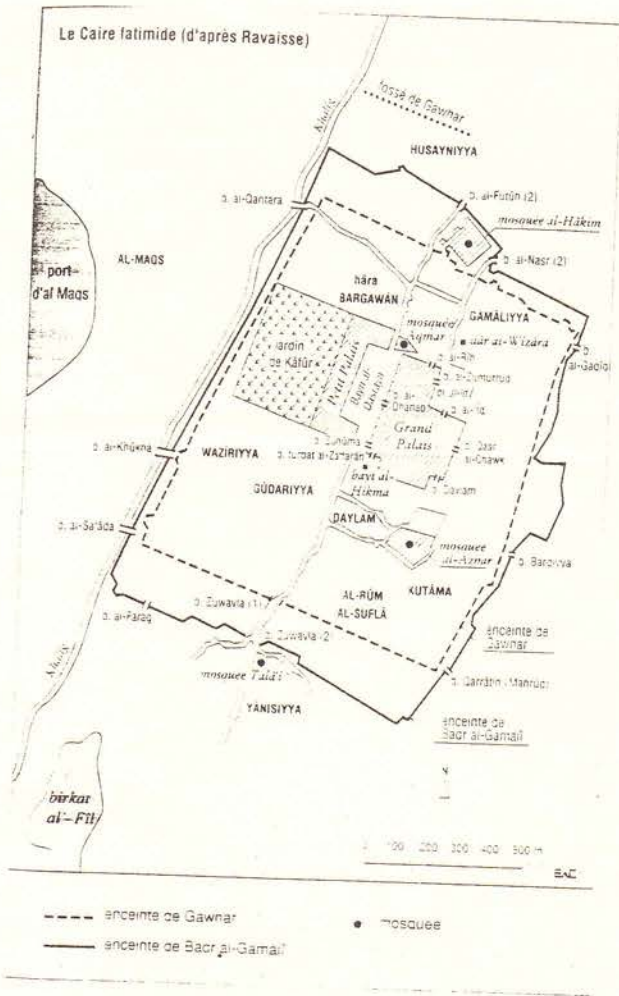
SOURCE: RAYMOND.

1.1.4. THE FATIMID PERIOD (358-567 A.H./969-1171 A.D.)

When the Fatimid took possession of Egypt during the rule of al-Mu'izz Lidin Allah al-Fāṭimī and under the leadership of Jawhar aṣ-Ṣaqillī the rule of the Fatimid dynasty started from 358 A.H./969A.D. until 567 A.H./1171 A.D. Jawhar aṣ-Ṣaqillī founded al-Qāhira (Cairo) to the north east of al-Fuṣṭāṭ and surrounded it by walls. It was limited to the Fatamids and forbidden for the public to live in and so the foundation of Cairo did not affect by any means, the urbanization of al-Fuṣṭāṭ; On the contrary, al-Fuṣṭāṭ was filled up with various manufacturing workshops, houses and markets. By that time, Cairo cannot be considered as a part of the city but to be more specific it was more like a ruling castle and seat of the throne. It appears that the major reason which lead to this situation was the ideological difference the Egyptian Sunna and the new Fauatim (Fatimid) Ismailian Shī'a. In this ruling center, al-Qāhira, al-Azhar was established as its congregational mosque (359-361 A.H./970-972A.D.) which still exists and functions until these days. The main spine in Cairo was named Bayn al-Qaṣrayn on both sides of which the most extravagant Fatimid palaces were situated. Its also important to mention that parts of al-Fuṣṭāṭ, al-'Askar and al-Qaṭā'i were ruined during the Mustansiriyya crisis (457-464 A.H. / 1065-1072 A.D.) when civil strife. Famine and plague spread and security was disturbed. Also al-Fustat was demolished and abandoned after the fire which lasted for 54 days, being set under the orders of vizier Shawir (564 A.H. / 1169 A.D.) to prevent it from falling into the hands of 'Amurī king of Jerusalem, as it ended to be nothing more than wreck and debris. The city witnessed successive walls through its periods like those being built by Jawhar aṣ-Ṣaqilly of those of Badr aḡ-Jamālī.

1.1.5. AYYUBIAN PERIOD (567-648 A.H. / 1171-1250 A.D.).

The situation remained static and no more changes occurred until the Ayyubian period took over (567-648 A.H. / 1171-1250 A.D.) and amalgamated Cairo which became for the first time a part of the city. Not only al-Qahira but also al-Fuṣṭāṭ, al-'Askar and al-Qaṭā'i were all enclosed in Salāḡ ad-Dīn's walls. Salāḡ ad-Dīn constructed the palace in his Citadel to the south-east of the city which remained the rule place many century after.



1.1.6. MAMLŪK PERIODS; BĀHARĪ MAMLŪK PERIOD. (648-784 A.H. / 1250-1382 A.D.) & BURJĪ MAMLŪK (784-923 A.H. / 1382-1517 A.D.)

The Mamlūk dynasty followed the past period in two parts, Baḥarī Mamlūk (648-784 A.H. / 1250-1382 A.D.) and Burjī Mamlūk (784-923 A.H. / 1382-1517 A.D.). The Mamlūk capital was situated in almost the same location of its preceding Islamic settlements. As a result most of the urban growth during the Mamluk period to place in Cairo and extended to the south long the side of the river Nile. The Mamluk state witnessed a great architectural flourishing where several distinguished mosques, schools, hospitals and Sabils were erected.

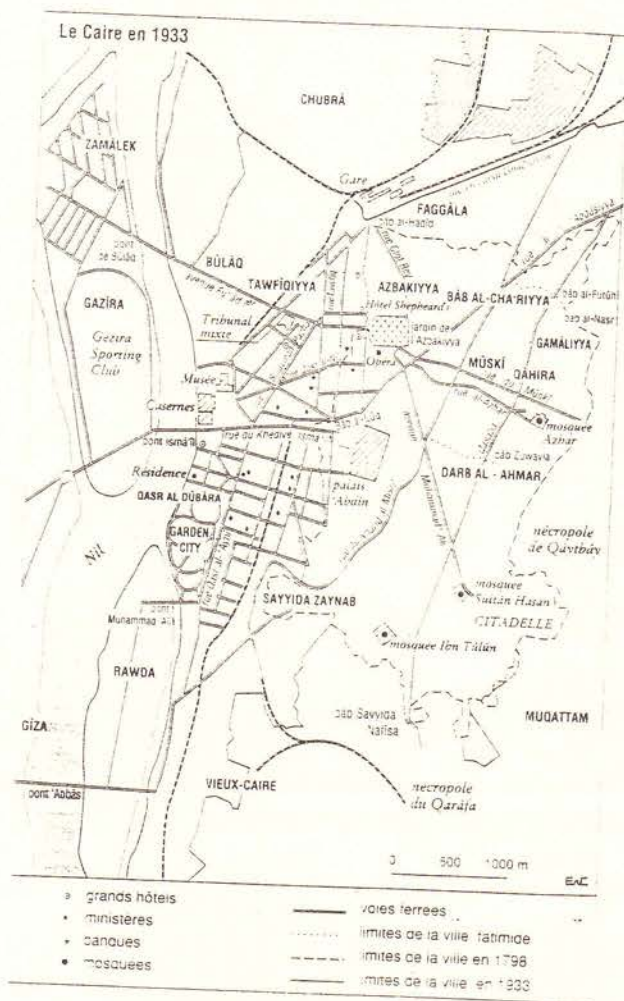
1.1.7. OTTOMAN PERIOD. (923-1220 A.H. / 1517- 1805 A.D.)

By the Ottoman conquest of Egypt by Sultan Salīm al-Fātiḥ (923 A.H. / 1517 A.D.), the flourishing urban settlement - Cairo - went down, and after it has been the seat of the royal throne, it became an Ottoman province (923-1220 A.H. / 1517- 1805 A.D.). In spite of this, the city witnessed the construction of mosques, Sabīls, Kuttābs and houses.

1.1.8. MUḤAMMAD 'ALĪ'S FAMILY PERIOD. (1220-1376 A.H. / 1805-1956 A.D.)

The arrival of Muhammad 'Alī to the throne is considered practically the beginning of his family rule of Egypt and its independence from the Ottoman impair, and Cairo became once again the capital of an independent nation. This period had many changes on the city, which became bigger and expanded by Isma'il Pasha who continued his grand father policy to put Egypt in a higher position again. The rule of Muhammad 'Ali's family lasted from During which the country witnessed the British occupation which lasted until the 23rd of July's revolution 1371 A.H. /1952 A.D. and thus ended Muḥammad 'Alī's family period."²

²*Organization of Islamic Capitals and Cities p.517*



SOURCE: RAYMOND.

1.2. THE CONTEMPORARY CAIRO AND ITS PROBLEMS.

There are many studies done for Cairo and its problems and put strategies and solutions for it. One of these study is "*Implementation of the Homogenous Sector Concept; part A, Rehabilitation Strategy Plan.*" which was done for the Ministry of Development, New Communities, Housing and Utilities, by General Organization for Physical Planning G.O.P.P, and Institut d'Amenagement de la Region d'Ile de France I.A.U.R.I.F., in 1988.

This study is a part of long range urban development scheme for Greater Cairo Region, and concerning the city center which Bāb Zuwayla quarter is located. The next conclusions are taken directly from the study:

1.2.1. THE ANALYSIS OF FUNCTION:

The residential function of Cairo Center has rapidly decreased. About 70,000 people leave it every year (including natural growth). In spite of this population de concentration, some quarters remain very dense (more than 800 inha./ha) and housing conditions are often very substandard.

This de concentration was essentially made possible by the construction of informal housing in agricultural areas. Further de concentration must be encouraged and oriented towards New Communities on the desert.

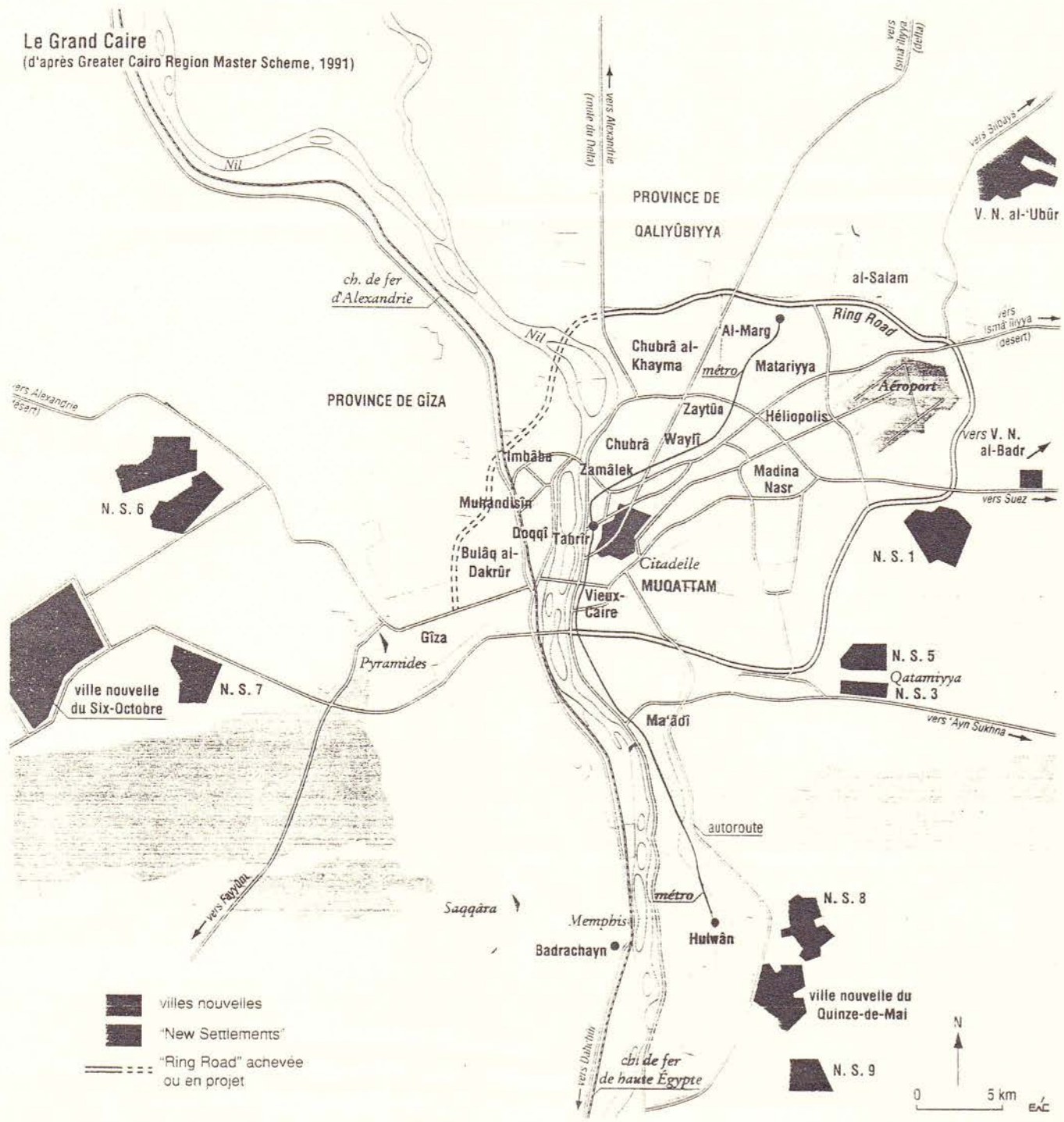
Employment does not seem to have followed the same de concentration movement. There are still 1.75 jobs for each resident in the labor force, which brings about 500,000 commuters daily to the center.

This employment is mainly in the service sector; this corresponds to the natural vocation of an important capital City. But there are also 240,000 production jobs which for many of them are creating nuisances: occupation of public space for storage of goods and parking, delivery truck traffic, noise, air and water pollution, risks of accidents.

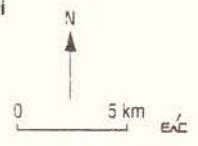
These activities are scattered throughout the urban fabric and are small in size. A relocation policy towards more suitable areas and particularly towards New Settlements must be implemented.

This policy must also include tertiary activities, public in particular, the presence of which in the Center is not necessary.

Le Grand Caire
(d'après Greater Cairo Region Master Scheme, 1991)



-  villes nouvelles
-  "New Settlements"
-  "Ring Road" achevée ou en projet



SOURCE: RAYMOND.

These actions are essential in order to reduce transport demand which is very costly to meet, and to improve living and working conditions in the Center.

1.2.2. THE ANALYSIS OF MORPHOLOGY:

Housing quality improvement and the upgrading of the urban fabric require solutions adapted to the specificities of each district: in this regard four types of situations can be considered:

1.2.2.1. THE MODERN CENTER:

The urban fabric is more or less frozen by lack of vacant land also owing to the rent control law which slows down the movement of people. Transformations take place within the constructions themselves and are thus difficult to control. The improvement of living conditions relies on three types of measures:

- General planning at the level of Greater Cairo which encourage the deconcentration of employment, and reduce transportation demand;
- Definition of strict construction regulations, easy to control under present conditions of little real estate activity but which could be very necessary in case of a change in economic conditions; the business real estate pressure takes place mainly along the Nile banks and in Giza (Mohandessin, Dokki), but it could very well come back to the CBD following major banks etc.
- Regulations for existing buildings in order to compel the owners and the occupants to maintain facades and the immediate surroundings of buildings.

1.2.2.2. THE OLD CITY:

Anarchic densification has dramatic consequences:

- Impossibility of upgrading the unique historical inheritance.
- Progressive destruction of the urban grid makes the originality of these districts.
- Loss of the last land opportunities for the introduction of indispensable community facilities.
- Overloading of the networks, and particularly of waste water networks which constitute permanent hazards for the stability of the subsoil and consequently of old buildings.

Fig.1 LOCATION OF THE STUDY AREA INSIDE THE EASTERN PLAT OF GREATER CAIRO 2

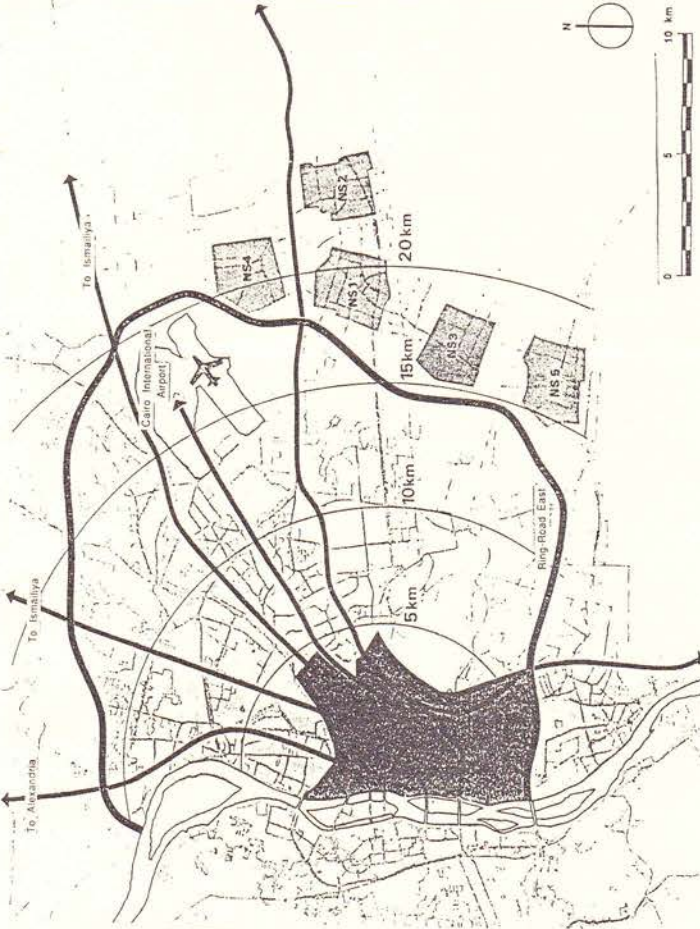


Fig.2 LIMITS OF THE STUDY AREA 3

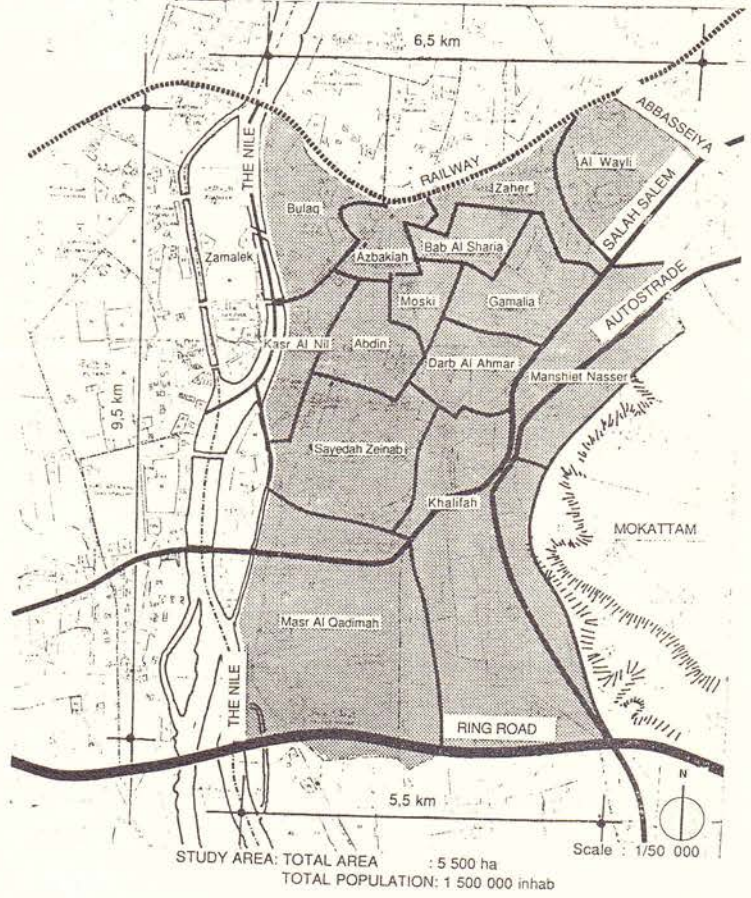


Fig.6 HISTORICAL MAP 17

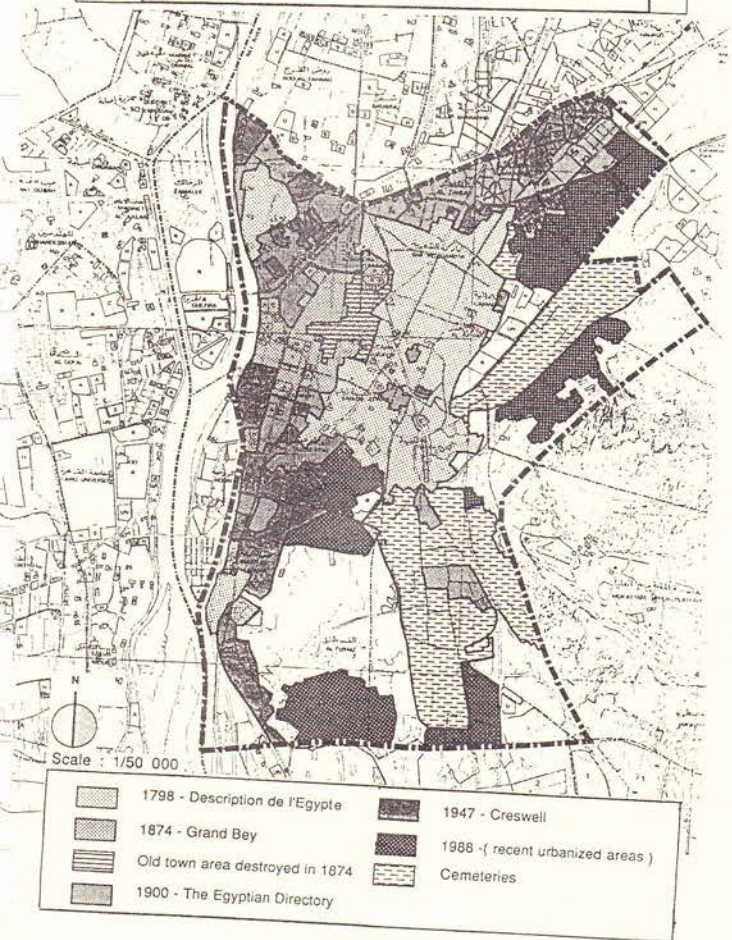
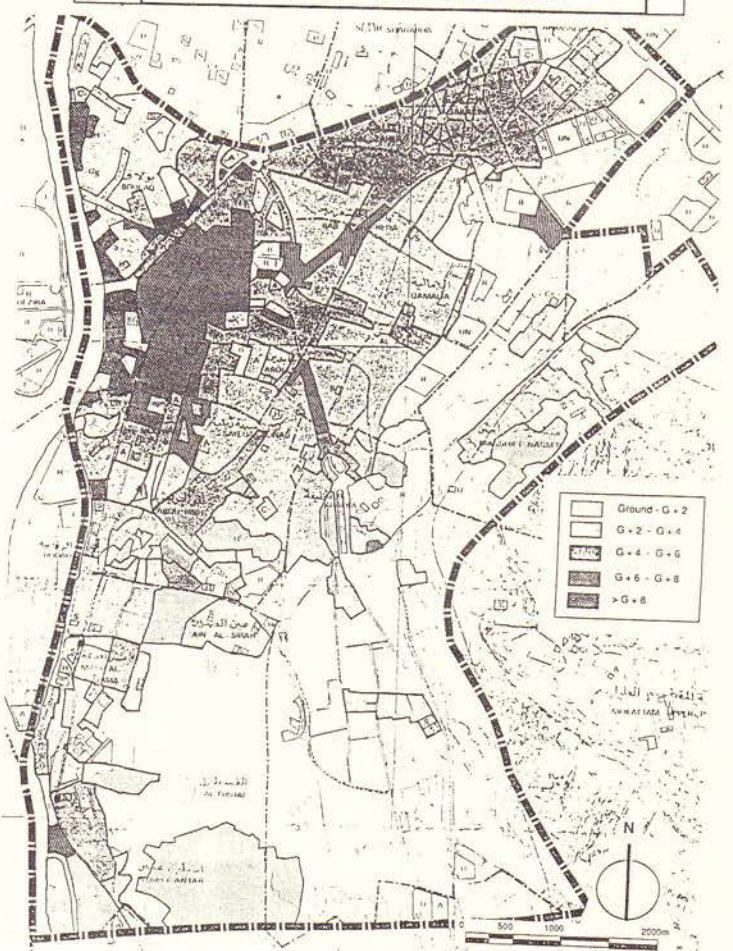


Fig.7 AVERAGE BUILDING HEIGHTS 18



The situation can still be controlled since there has been a noticeable decrease of population densities. Meanwhile, the built-up area densities: this is a sign of the continued attraction of these districts for some type of investments.

The development strategy therefore consists in providing guidelines to channel new investment in order to contribute to the rehabilitation of the area rather than to its destruction.

It is therefore necessary:

- To immediately take measures to control building heights, and densification: building heights is an essential feature of this sector.
- To initiate actions which changes the image of the area to make the investors interested in the urban and building quality improvement.
- To establish construction regulations respecting the existing community structure and allowing satisfactory but adapted urban standards.

Such regulations cannot be prepared according to the direction of planning law no 3 of 1982. As in all countries faced with the conservation of their ancient heritage made of urban fabrics and not only of monuments, a specific legal framework must be established.

1.2.2.3. THE TRANSITION ZONE:

(between the old and the modern centers)

It is made of imbricated urban fabrics. It constitutes a major stake for the future. The area is undergoing rapid changes and could, if present trends persist, make a bottleneck between the old city and the modern C.B.D, obstructing movements from the C.B.D. to the east and bringing about the progressive suffocation of the Western quarters of the old city.

On the contrary, this zone should be aerated in order to facilitate exchanges, and to locate needed public facilities for the two centers: green spaces, public facilities.

This could be done by the rehabilitation of old clusters which do not present any special interest at the urban level.

The attractive character of such lands for private investors should permit to establish integrated projects where public facilities would be financed, in part or totally, by the recovery of the land value added. The vicinity of Ramses station and of Sayeda Zeinab metro station could also be subjected to such procedures.

Fig. 14 EXISTING NETWORK, ROAD HIERARCHY 13

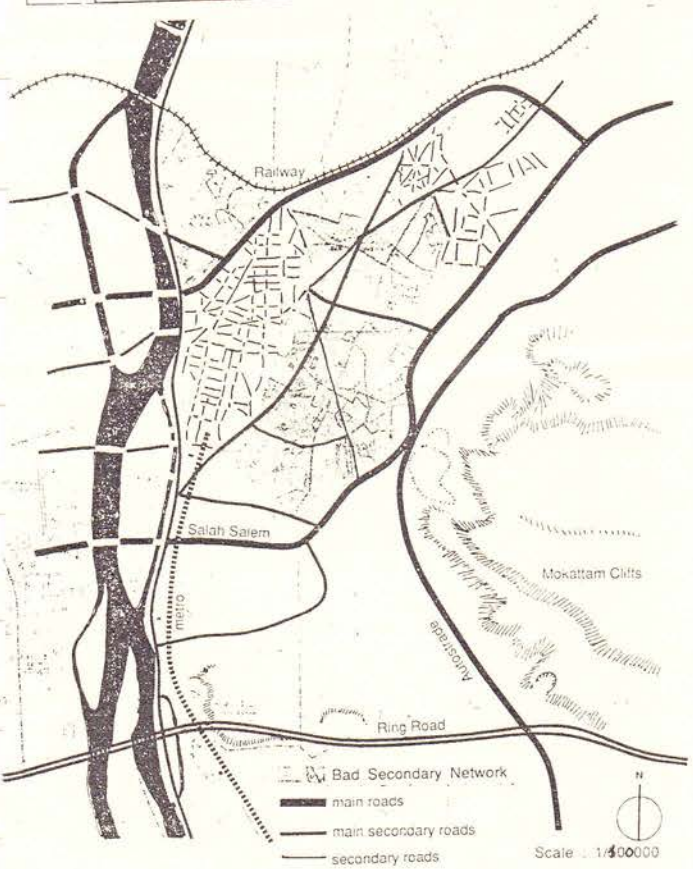


Fig. 14 EXISTING PUBLIC TRANSPORTATION NETWORK 40

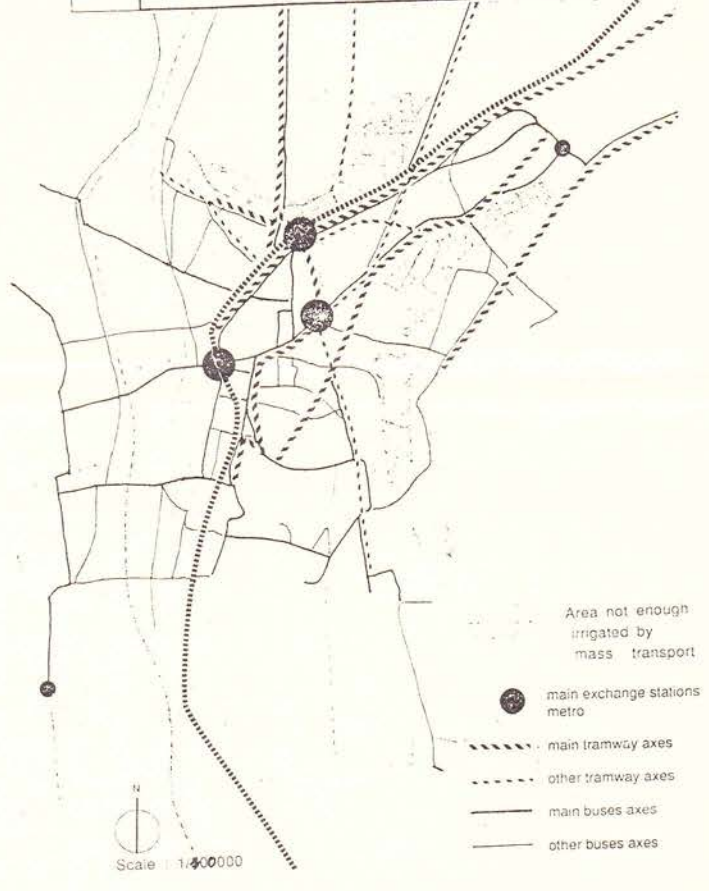


Fig. 15 TRAFFIC PROBLEMS: 19TH CENTURY ANSWER 45

new urban road through traditional urban fabric and urban design: (Square, gardens etc.) Linkage of main facilities.

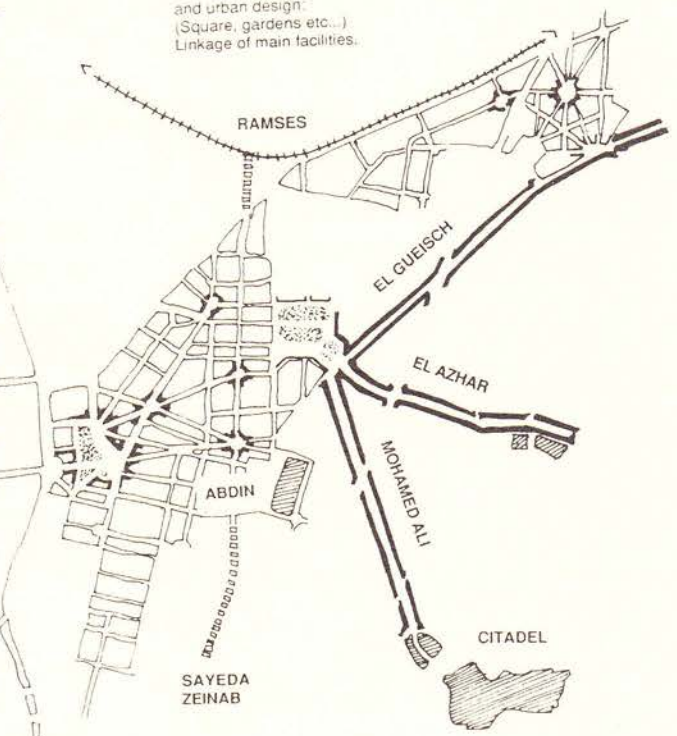


Fig. 16 TRAFFIC PROBLEMS: 20TH CENTURY ANSWER 46



1.2.2.4. DECAYED AREAS:

Such as parts of Bulaq, Sayeda Zeinab, Manshiet Nasser. This is the realm of classical upgrading projects at the level of complete neighbourhoods: they should integrate the neighbourhood restructuring, the introduction of public facilities and housing upgrading according to adapted procedures (improvement, total or partial destruction).

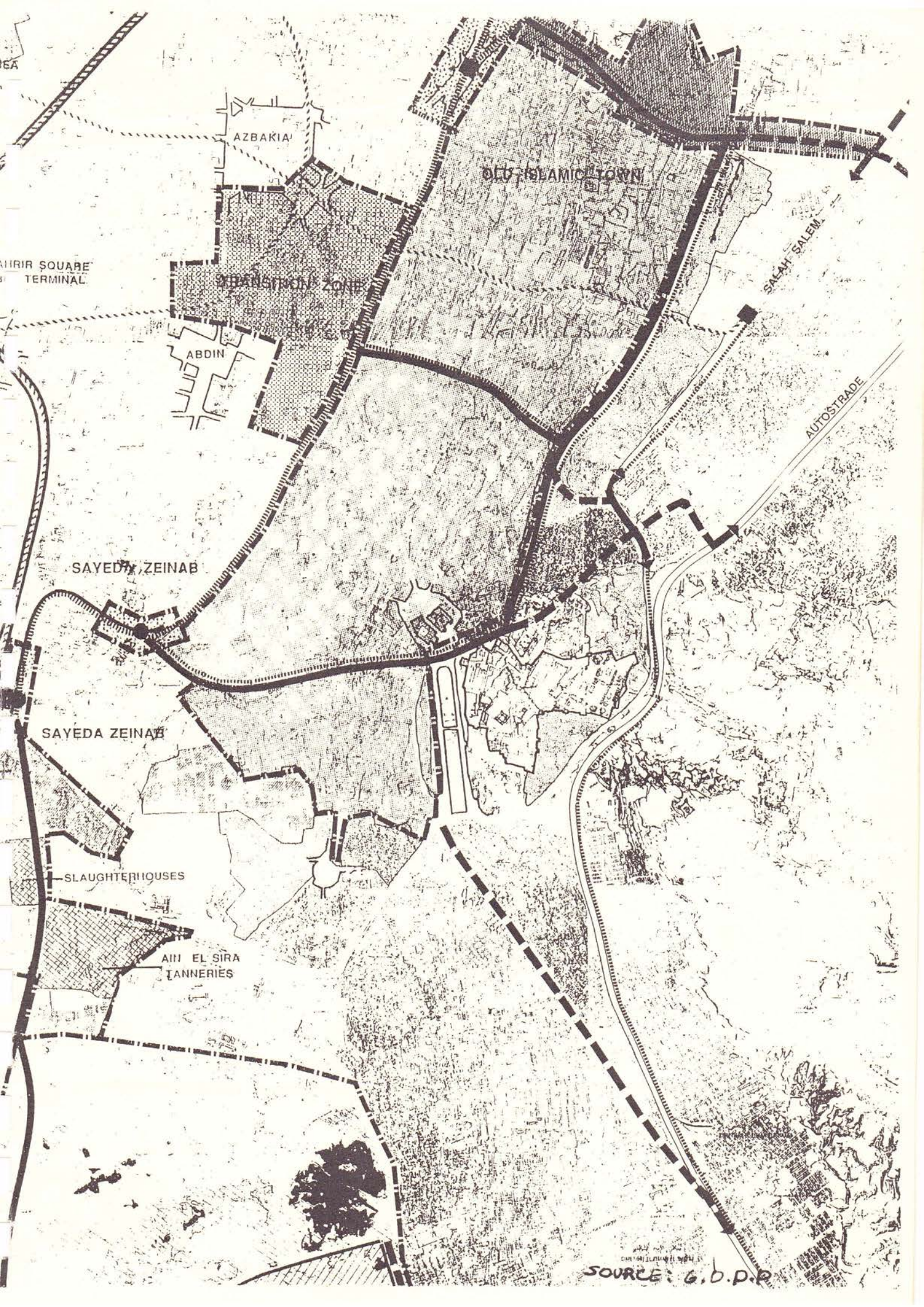
1.2.3. TRAFFIC

- The street network of the modern Center is saturated by traffic and parking in spite of a regular street grid with a good density. The density and the rigidity of the built-up area have precluded any changes in the area allocated to the streets. It is therefore necessary to limit the flow of cars aiming at the C.B.D.
- The urban fabric of the Old Town constitutes an obstacle to motorised traffic. Transport can only be effected by small size vehicles entering through a very limited number of accesses. The danger in such case is the progressive suffocation of activities, commercial or manufacturing, by lack of communications with the external environment.
- Peripheric area of Bulaq to the North and Sayeda Zeinab to the South have no internal road network and are poorly linked to the external primary road network which could catch some of internal trips.
- The linkage of Cairo Center with other Homogeneous Sectors are saturated both because of the excessive polarisation on the Center and of the insufficient number of linkages.

1.2.4. OBJECTIVES:

1.2.4.1. TO IMPROVE LIVING CONDITIONS FOR PEOPLE LIVING IN CAIRO CENTER:

- . To deconcentrate the most dense quarters
 - . To create open spaces and community facilities
 - . To serve all house with utilities (water, waste water system,...)
 - . To improve housing conditions.
-



AZBAKIA

OLD ISLAMIC TOWN

SALAH SALEM

RAHIR SQUARE
TERMINAL

TRANSITION ZONE

ABDIN

AUTOSTRAD

SAYEDA ZEINAB

SAYEDA ZEINAB

SLAUGHTERHOUSES

AIN EL SIRA
TANNERIES

SOURCE: G.O.P.P.

1.2.4.2. TO ENCOURAGE THE DEVELOPMENT OF CENTRAL ACTIVITIES:

which are of great interest for the region or the country and for which this location presents specific advantages (public and private decision making, business, trade, bank, tourism,...):

- . To adapt the urban operation to the requirements of the modern economy: traffic, communications
- . To improve linkages with the other high level service areas
- . To create attractive conditions for investments in desirable fields
- . To enhance the historical heritage.

1.2.4.3. TO ENSURE AN INTEGRATED AND EQUAL DEVELOPMENT OF THE WHOLE SECTOR WHILE RESPECTING THE SPECIFICITIES OF EACH PART:

- . Physically, by a planning approach which considers the specificities of each parts but which stresses the continuities, and the solidarity between them;
- . Socially, by reducing differences of living conditions in the whole sector.

Given the importance of the stakes, and the size of the sector and its population, its planning requires long term and coordinated actions.

Sectoral urban policies proposed hereafter are directes along these lines

They concern:

- Urban fabric and Housing.
- Activities.
- Real Estate Opportunities.

1.2.5. DEVELOPMENT STRATEGIES

1.2.5.1. SECTORAL URBAN POLICIES:

The policy in this field must have two objectives:

- To deconcentrate the population of the most dense quarters by using the opportunity of the Settlements implementation;
- To improve urban operation and housing conditions, especially in the most decayed zones while protecting the original medieval urban fabric in the old parts of the town.

1.2.5.2. THE OLD ISLAMIC TOWN:

The objectives are:

- to improve the urban operation conditions (housing, activities)
- to protect and enhance the historical heritage
- to protect the original medieval urban fabric.

The present important real estate activity can be a favorable factor if one is able to channel this activity so that it contributes to the improvement of the area and not to its destruction.

It is however necessary not to minimize the difficulties of direct intervention on the Old Town fabric. Consequently, a strategy based on actions at the periphery is proposed: while facilitating access and changing the Old Town image, the strategy would first prevent suffocation and then create favorable conditions for desirable internal transformations.

Four types of measures are thus proposed:

- The improvement of access through the multiplication and improvement of linkages with close primary infrastructure.
- The enhancing of surroundings (northern and eastern city walls) by the creation of garden and public spaces.
- Minimum town planning and construction regulations, adapted to the specificities of each neighbourhood.
- Renewal projects in the most decayed areas.

In addition, the Old Town should be the application place of the activity relocation policy.

1.2.6. URBAN PLANNING STRATEGY

1.2.6.1. STRUCTURE PLAN AND DEVELOPMENT GUIDELINES FOR THE OLD ISLAMIC TOWN:

The objective is to propose immediate and conservative actions for this urban entity (500 ha, 300,000 inhabitants and a major activity pole), the redevelopment of which will be a long run challenge.

1.2.6.2. THE STRUCTURE PLAN AND COMPLEMENTARY SECTORAL RECOMMENDATIONS MUST AIM AT:

- Improving the urban operation conditions (housing, activities);
- Protecting and enhancing the historical heritage;
- Protecting the original medieval urban fabric.

1.2.6.3. PLAN FOR GREEN AND SQUARE DEVELOPMENTS

The objectives are:

- To create or to improve major open spaces which strengthen and back the general urban design of the whole sector;
- To increase the public open space, presently one of the smallest per inhabitant in the world;
- To give an urban frame for the Transformation improvement projects such as: main road crossings, mass transportation terminals and stations,...

Most of the proposed redevelopment play an important role in the above mentioned actions and projects.

1.2.6.4. TRANSPORTATION POLICIES:

Mass Transportation Improvement

- Modernisation of the Port Said tramway line and connection with Sayeda Zeinab metro station to the south, and Medinet Nasr line to the east.

- Breaking up of Tahrir and Ramses square bus terminals to other regional metro stations, as it was studied by the Transport Planning Authority (Ministry of Transportation). As far as Homogeneous Sector no 1 is concerned, this means the redevelopment of Sayeda Zeinab station and of its surroundings.

- Creation of minibus lines in the internal streets of the C.B.D.

- Creation of bus lines on new roads created around the Old Town.

The implementation of the urban metro line no. 1 and 2 will strongly help to the solution of the transportation problems in the middle range.

2. BĀB ZUWAYLA, THE INVENTORY. (PLANS A)

This part of the study describes the actual situation around Bāb Zuwayla by examining the social life, functions, morphology, mobility and use of space and its evolution through history until now.

2.1. DIACHRONIC RESEARCH AND HISTORIC DOCUMENTS.

This part of the study deals with the historical analysis of the study area, using a short description for the main historical buildings and the main historical events.

2.1.1. BĀB¹ ZUWAYLA² LIST NO. 199

FOUNDER: Abu an-Najm, Badr aj-Jamālī, Amīr³ aj-Jiyūsh⁴, He was an arminian mamlūk belong to Jamāl ad-Dawla ibn 'Ammār, In 455 A.H. he was the governor of Damascus, and later he became the governor of 'Akkā⁵, he came to al-Qāhira by the request of the Caliph al-Mustaṣṣir to help him against the unmangeable Turks Troops after the great famine 1050-58 A.D. Finally he arrived in 465 A.H./1075 A.D. and restored order and put to death the Turkish Princes in one single night. After this he became the Wazīr (advisor). He reconstructed al-Qāhira and made the second Fatimid fortification which made al-Qāhira larger than before. He constructed Bāb Zuwayla, Bāb al-Futūḥ and Bāb an-Naṣr.⁶ The builders of these gates were three Christian brothers, who were architects, from ar-Rahā' (Urfa)⁷.

DATE: 484 A.H./1091 A.D.⁸

LOCATION: (see map sq. D6.) It is the southern Gate of al-Qāhira. The first Bāb Zuwayla was built by Jawhar aṣ-Ṣiqilī was 150 m. to the north of this gate⁹. It is also called al-Mitwallī Gate¹⁰.

¹ *bāb* pl. *abwāb*; gate.

² *Zuwayla* an Arabian tribe. came with *al-Mu'iz* lidīn *Allāh* and installed in *al-Qāhira*.

³ *amīr* pl. *'umarā'*; prince.

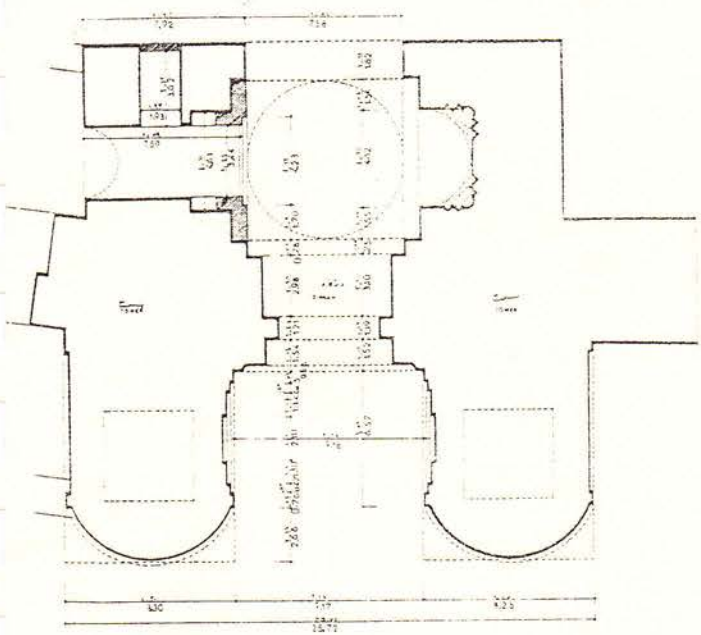
⁴ *jaysh* pl. *Jiyūsh*; *armi*, *troops*

⁵ *Akkā*, Acre a seaport in Palestine.

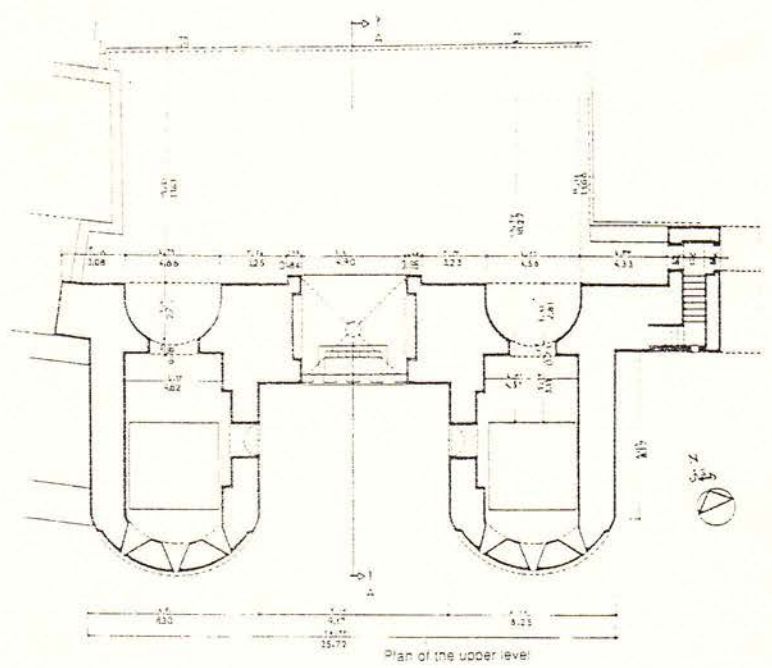
⁶ *Alī Mubārak*, Vol. II, p. 195-7

⁷ *al-Maqrīzī*, Vol. II, p. 78

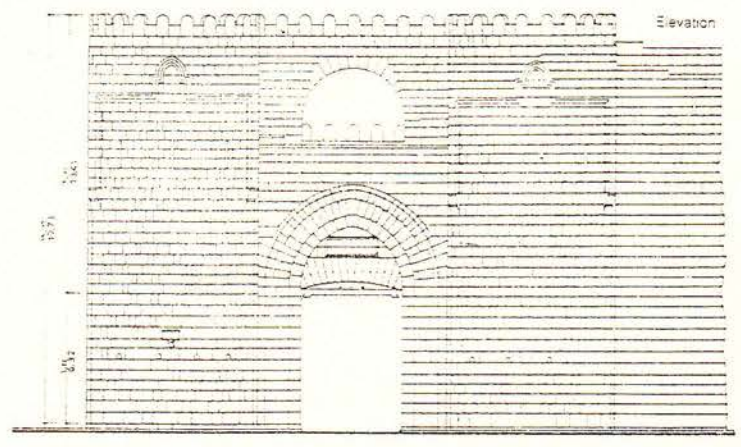
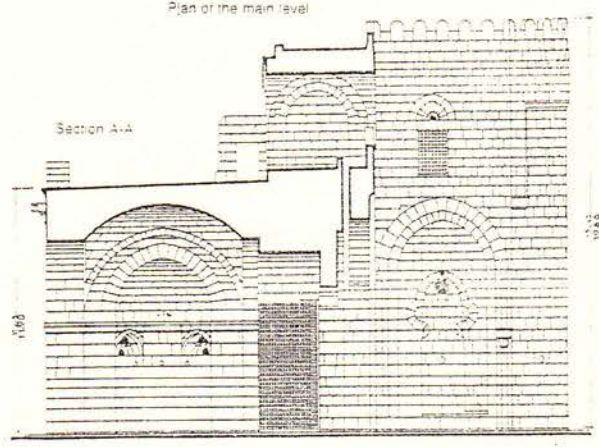
⁸ *al-Maqrīzī*, Vol. II, p. 78



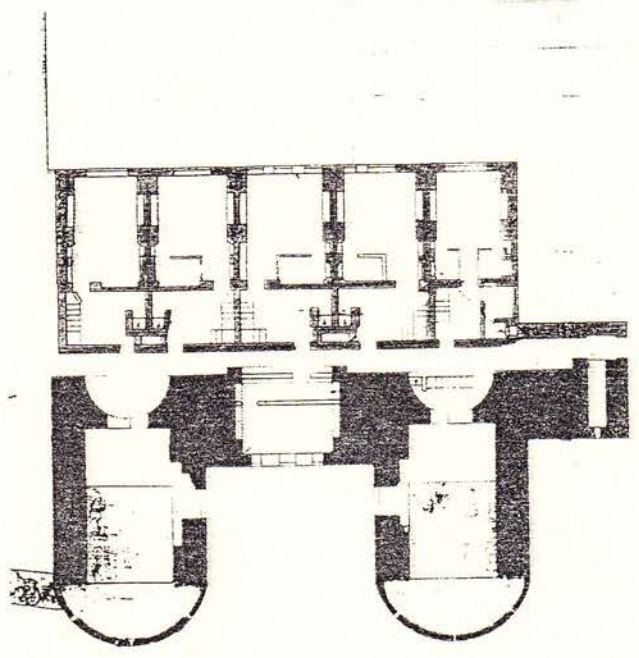
Plan of the main level



Plan of the upper level



Elevation



BAB ZUWAYLA,
 ABOVE: PLANS, FAÇADES, & CROSS SEC.
 SOURCE: O.I.C.C.
 RIGHT: PLAN OF THE UPPER FLOOR IN 1890, THE
 FLOOR IS OCCUPIED BY HOUSES. SOURCE: COMITÉ.

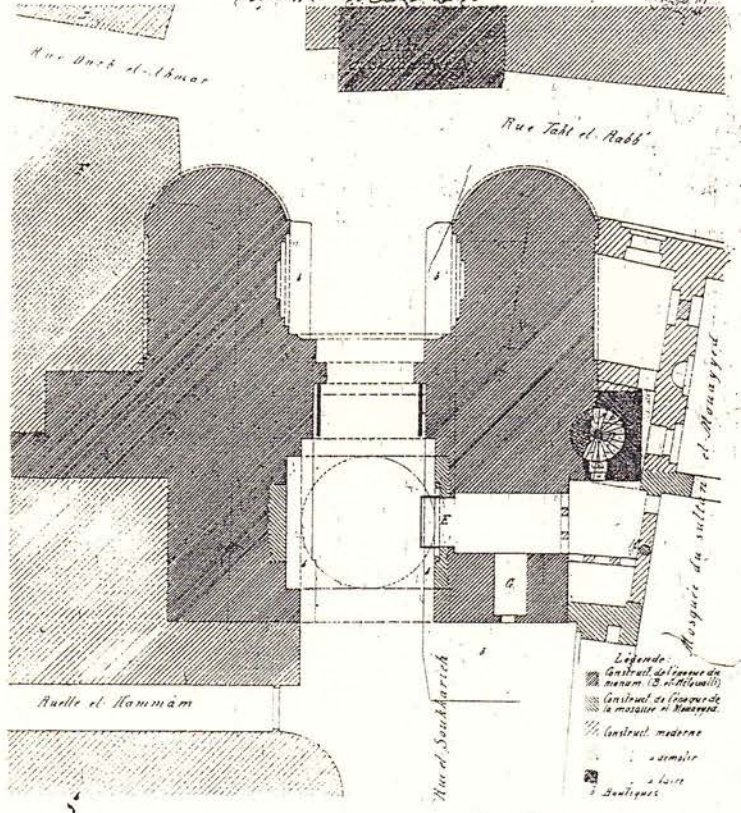
تعمیرات و ترمیمات
 در باب زویلا
 در سال ۱۳۰۰
 ۱۳۰۱

باب الزوايلا

Bab el Meloualli,

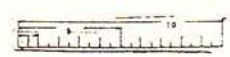
Pl. I.

Plan annexé au rapport du 27 juillet 1890.
relatif à la réparation du monument.



BAB ZUWAYLA,
PLANS 1890, SOURCE: COMITÉ.

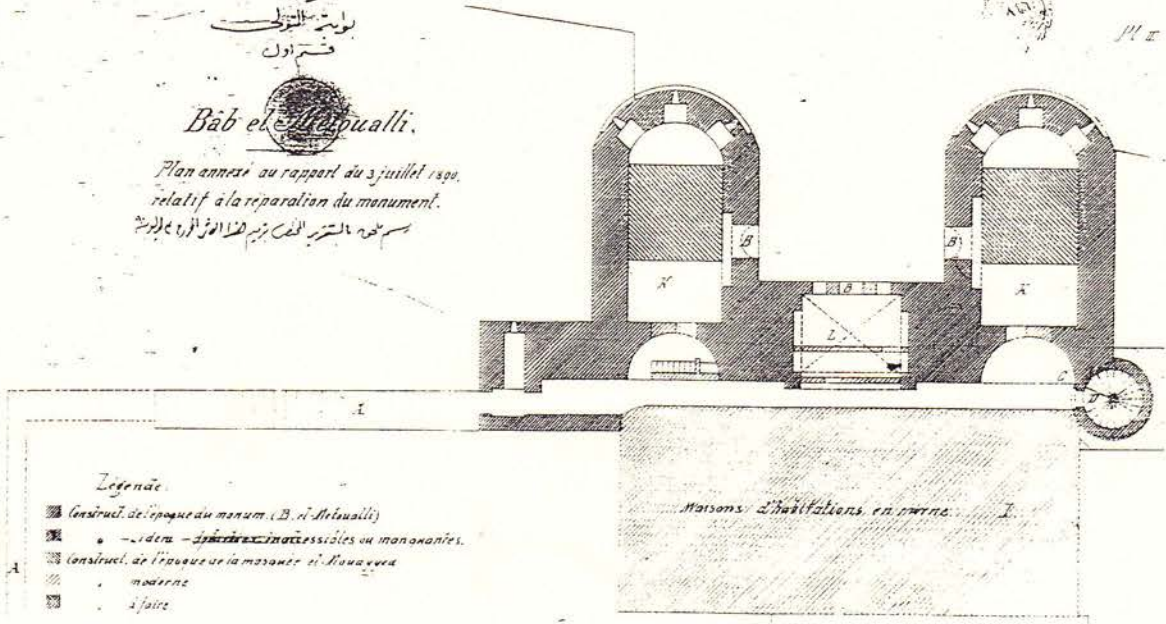
Echelle: 1/50 par mètre
 Date: 27 juillet 1890



باب الزوايلا
 قسم اول

Bab el Meloualli,

Plan annexé au rapport du 27 juillet 1890.
relatif à la réparation du monument.



Echelle: 1/50 par mètre
 Date: 27 juillet 1890

FUNCTION: Bāb Zuwayla started as one of the main gates of the city, But later after the extensions of Ṣalāḥ ad-Dīn it became inside the urban fabric of al-Qāhira. In 735 A.H./1335 A.D. in the rule of as-Sulṭān an-Nāṣir Muḥammad ibn Qalāwūn the governor of al-Qāhira 'Āydakīn use it as a drum tower to be used each night¹¹. Bāb Zuwayla had an interesting spectacular function as an execution place. I found some sources from the XIX Cent. that show few houses installed on the top of it was cleared by the Comité¹² in 1901 A.D.¹³, and the building has only tourists visiting it as a main feature of the historic city.

DESCRIPTION: Bāb Zuwayla consists of a great arched gateway, 4.84 m. wide defended by two oblong round-front towers, solid for two-thirds of their height and placed 9.17 m. apart. Behind the archway is a passage-way covered by a shallow dome on spherical-triangle pendentives, supporting the great platform which extends right across behind the upper rear face of both towers. This platform, open on all sides except the south, is there flanked by three arches; the two outer give access to the chambers in the upper thirds of the towers, and the central one to the vaulted loggia over the gateway. Above the two chambers and vaulted loggia is a second platform crowned with crenellation and served by a staircase at its northern corner. The whole structure measures 25.72 m. in width 25.36 m. from back to front, and 20.10 m. in height, from the present road-level to the top of the crenellations, or 23.70 m.¹⁴ from the original road-level.¹⁵ Bāb Zuwayla had a great slippery granite stone ramp to prevent the attackers entering the gate with their horses, until as-Sulṭān al-Malik al-Kāmil Muḥammad ibn al-Malik al-'Ādil ibn Ayyūb had it demolished because his horse had slipped on it, later Jammāl ad-Dīn al-Ustadār found pieces of it during making excavation to build the water tank of the mosque of Faraj ibn Barqūq in 811 A.H./1409 A.D. and he

⁹The original one had two archways, it beside the Zāwyya of Sām ibn Nūḥ (see map sq. E8) and when al-Mu'iz passed from the wright one the people never used the left one again; *al-Maqrīzī*, Vol. II, p.77

¹⁰al-Mitwallī means governor, Creswell relates this name to the last Mamlūk Sulṭān Ṭumān Bāy who was hanged by the ottoman Sulṭān Slim the First on Bāb Zuwayla and left his body many days after the execution. al-Mitwallī Ṭumān Bāy's last Job before being Sulṭān was Mitwallī of al-Qāhira. As he was very beloved by the people they called the Bāb Zuwayla after him.

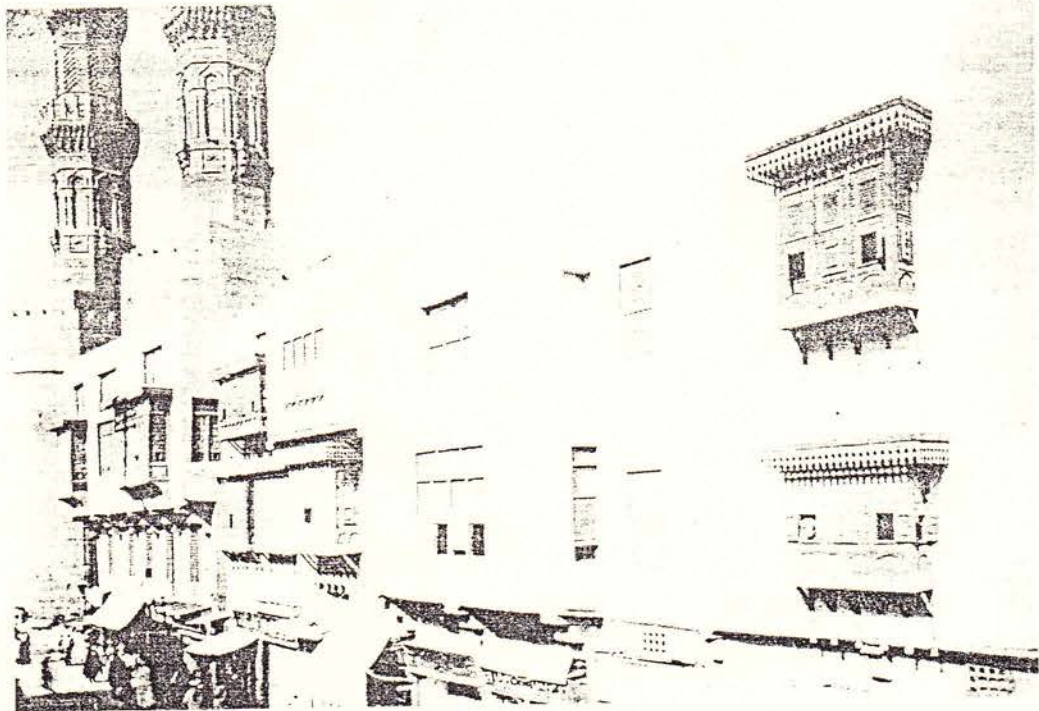
¹¹*al-Maqrīzī*, Vol. II, p.78

¹²Comité de la Coservation des Monuments Arab.

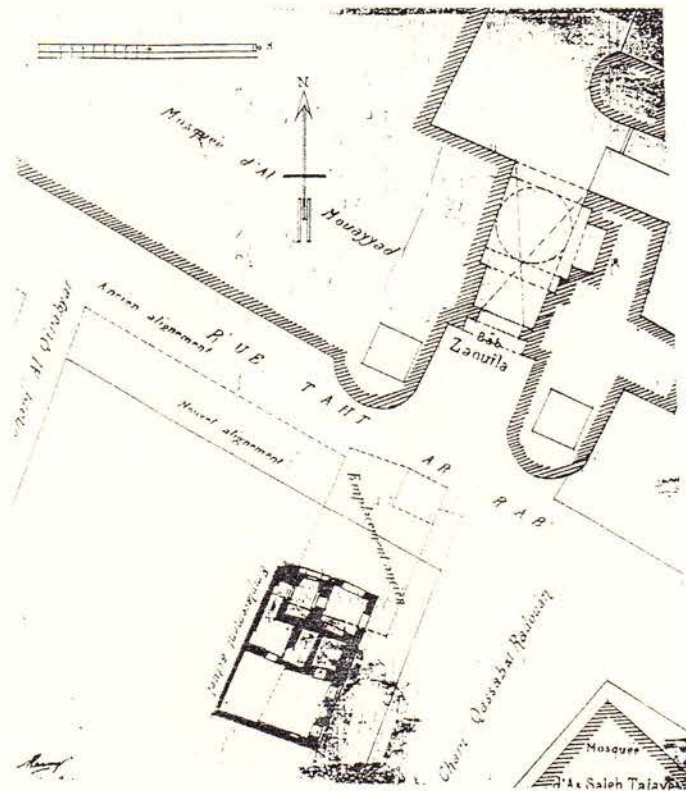
¹³Creswell, K.A.L. Vol.I, p.202

¹⁴This dimension was a result of excavation done by Creswell in 1938 A.D. in the west side of the west tower.

¹⁵Creswell, K.A.L.Vol.I , p.197



BAB ZUWAILA LATE 1940's



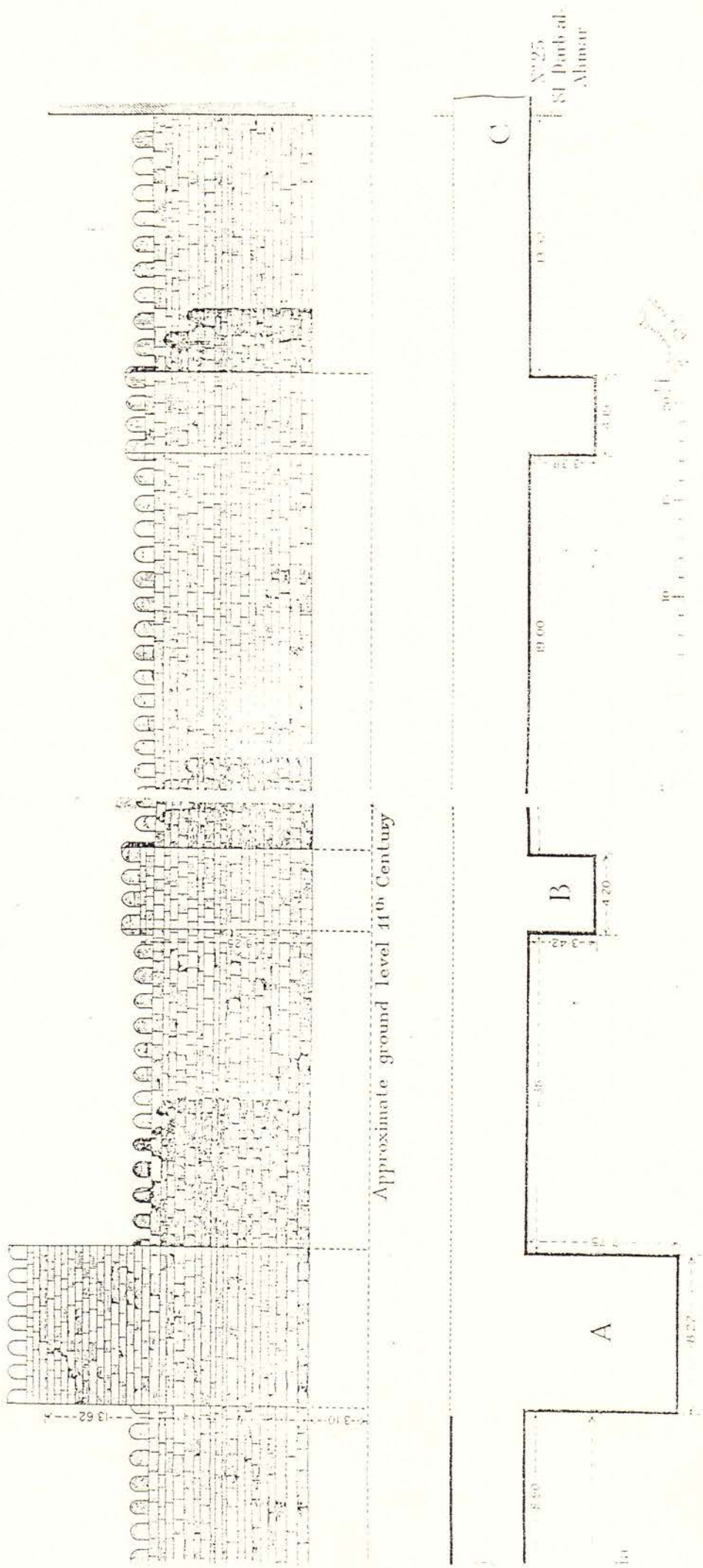
ZĀWIYAT FARAJ IBN BARQŪQ &
THE SITUATION BEFORE 1920'S

SOURCE: COMITÉ.

used some of it¹⁶. We could conclude from this story that the outside of Bāb Zuwayla was lower than the inside. Bāb Zuwayla is very related in form to Bāb al-Futūḥ which is placed on the other end of the Qaṣaba of al-Qāhira. In 822 A.H./1419 A.D. al-Mu'ayyad Skhaykh used the towers as the bases for the minarets of his mosque. There are two access to Bāb Zuwayla one from the mosque of al-Mu'ayyad Shaykh by a staircase. The other from 'Aḥfat al-Ḥammām with a staircase which is ruined and no longer in use.

RESTORATION: In 1901 the Comité demolished the two stories' houses from the top of the platform and restored the original image of the gate.

¹⁶*al-Maqrīzī, Vol. II, p.78*



THE CITY WALL EAST OF BAB ZUWAYLA,
SOURCE: CRESWELL.

FIG. 105. The Wall; part still existing to east of the Bab Zuwayla.

2.1.2. LIST OF THE MONUMENTS EXISTING AROUND BĀB ZUWAYLA: (IN A CHRONOLOGICAL ORDER)

2.1.2.1. MOSQUE OF AŞ-ŞALĪH TALĀ'I', LIST NO.: 116.

FOUNDER Ṭalā'i' ibn Ruzzīk, al-Malik¹⁷, aṣ-Ṣāliḥ¹⁸, He was the Wazīr (advisor) in the time of the Caliph al-Fā'iz in 549 A.H. / 1154 A.D. He remained in his position under the rule of the Caliph al-'Aḍid who took Ṭalā'i' daughter as a wife. He was killed in the Palace in 556 A.H./1161 A.D.¹⁹.

DATE 555 A.H./1160 A.D.²⁰ it is the last mosque built in the Fatimid period

LOCATION (see map sq.: D5, E5) Outside Bāb Zuwayla, located in the corner of ad-Darb al-Aḥmar street and Qaṣabat Raḍwān.

ORIGINAL FUNCTION: "*Ibn 'Abd aḏ-Ḍāhir says: When there was fear that the shrine of al-Ḥusayn²¹, seeing that it was in 'Asqlān²², might suffer from an attack by the Franks, and it was decided to move it, aṣ-Ṣāliḥ Ṭalā'i' ibn Ruzzīk built this mosque in order to inter it there. But when he had finished it the Caliph would not authorize his plan, saying that it could only be done in the interior of the Place, and he built the present Mashhad and it (the head) was buried there.*"²³ The Friday Prayer was established in the mosque in 651 A.H./1252 A.D. al-Qalqashandī who gave the date as 652 A.H./1254 A.D.²⁴. Then the prayer stopped until the time of al-Mu'izz Aybak at-Turkumānī who returned it back around 650's A.H.²⁵ The mosque is considered as the first elevated mosque where the ground floor is occupied by shops. In the second half of

¹⁷ *malik*; pl. *mulūk*: king.

¹⁸ *ṣāliḥ*; pl. *ṣāliḥūn*: good, useful.

¹⁹ *al-Maqrīzī*, Vol. III p.192,193.

²⁰ *al-Maqrīzī*, Vol. III p.192,193

²¹ *al-Ḥusayn*, the grand son of Muḥammad the profit killed in Karbalā' in Iraq 680 A.D.

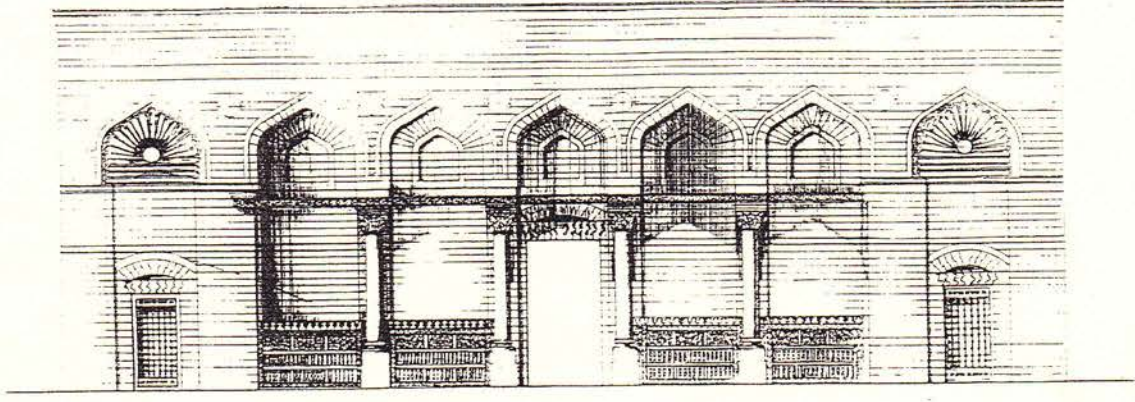
²² *'Asqlān*, Ashkelon; seaport in SW. Palestine.

²³ *al-Maqrīzī*, V. III p.192,193.

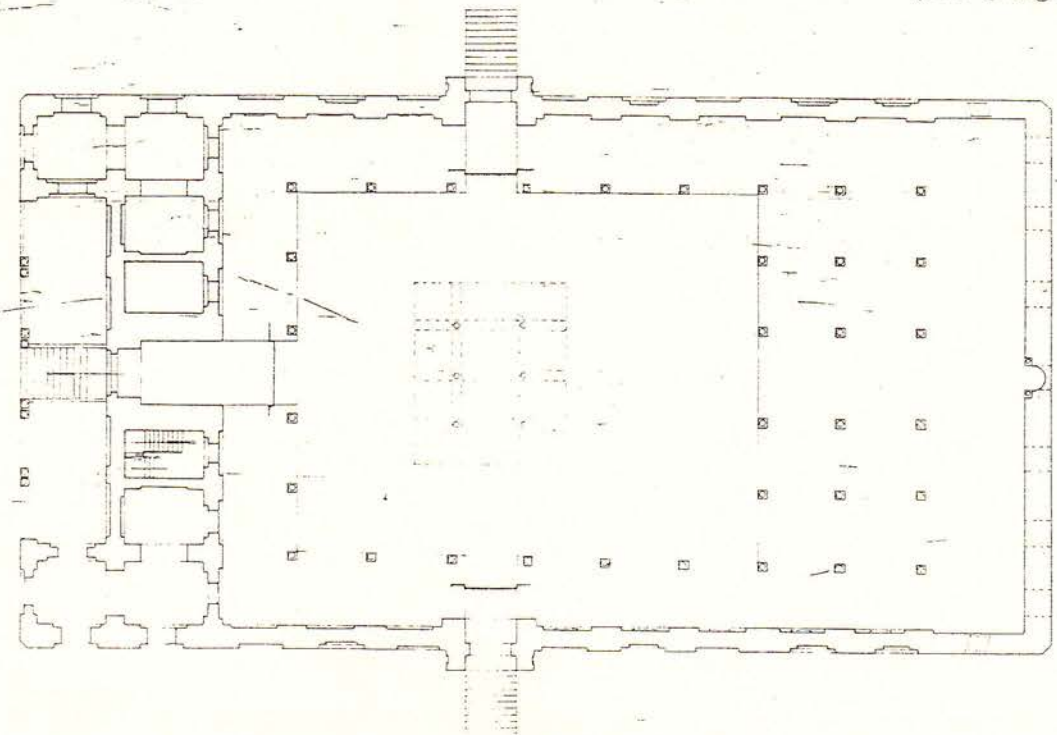
²⁴ *Creswell*, K.A.L., Vol. I, p.275.

²⁵ *Alī Mubārak*, Vol. V, p.91

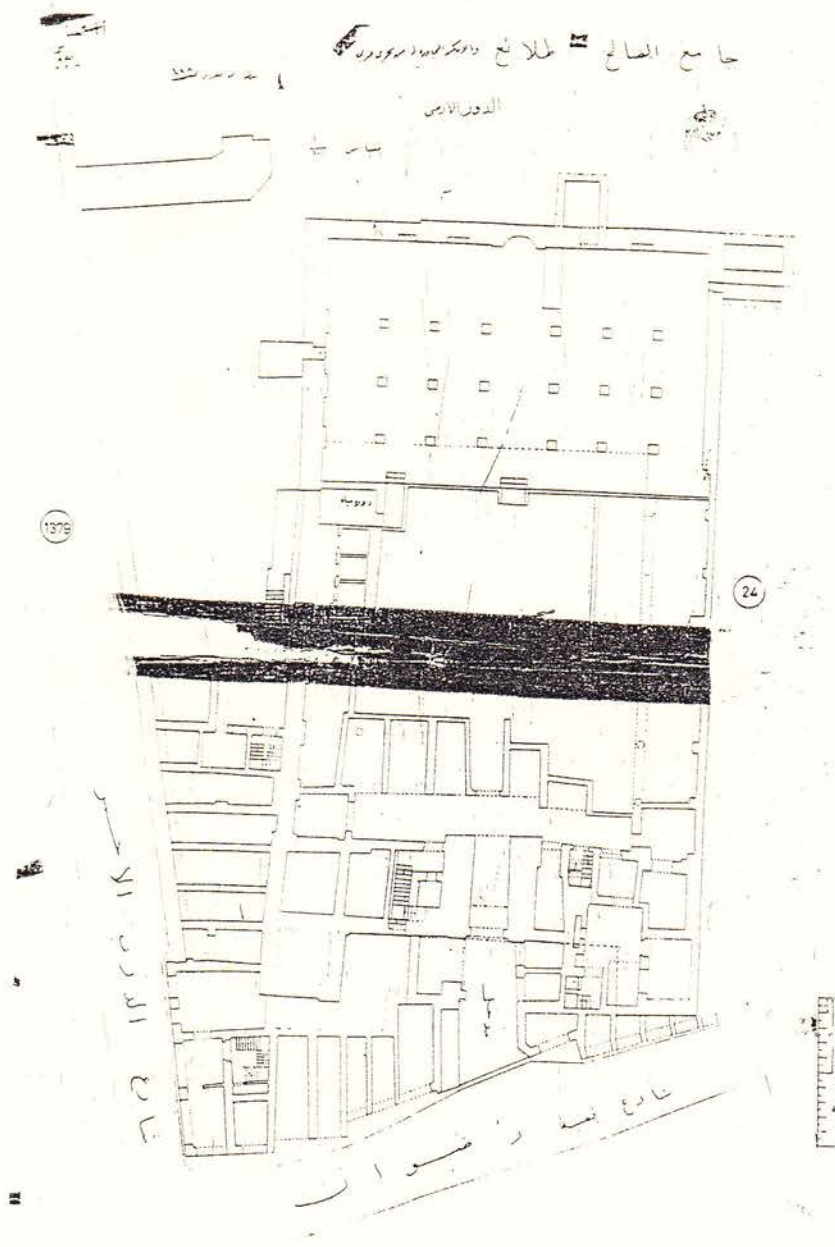
وزارة المعمار والاسكان
 ادارة هندسة المعمار
 ساحة الصالح
 مشروع المعمار المحدث من المعمار القديم
 سنة 1907



وزارة المعمار
 مركز بحوث المعمار القديم
 مسجد الصالح من المعمار القديم



AŞ-SALIH ṬALĀ'Ī MOSQUE,
 PLAN, & FAÇADE
 SOURCE: COMITÉ.



AŞ-ŞALIH ṬALĀ'Ī MOSQUE,
SITUATION 1911, SOURCE: COMITÉ.

the XIX Cen.²⁶ the mosque was occupied by houses which were removed in the reconstruction done by the Comité in 1915-1940's²⁷.

EXISTENT FUNCTION: The mosque is still in function, but only few shops are used.

RESTORATION: In 702 A.H./1302 A.D. an earthquake attacked several buildings in Cairo. Prince Baktimur al-Jūkandār restored the mosque. But the inscription written on the Minbar which is four years earlier than the earthquake shows his interest in this mosque.²⁸

In 844 A.H./1440 A.D. some restoration was done by one of the merchant called *abdul Wahāb al-'Aynī*.²⁹

In 882 A.H./1477 A.D. after the street level had become higher than before Prince Yashbak min Mahdī made some excavations to find the threshold of *Bāb Zuwayla* and the stair of the entrance of the mosque which were 10 steps, and he removed the buildings installed around the mosque.³⁰

In 1911 A.D. a complete study was made by the Comité to reconstruct the mosque which been occupied by houses and the shops completely disappeared under the street level, In 1915 A.D. they started to demolish all the houses around and inside the mosque and they dug a ditch around it until the original street level and all the shops were uncovered and this work continued until the late 1940's A.D.

2.1.2.2. ZĀWIYA AND SABĪL OF FARAJ IBN BARQŪQ, (AD-DUHĪSHA), LIST NO. 203.

FOUNDER: Faraj ibn Barqūq. He was the second Mamlūk Burjī Sultān from 801 A.H./1399 A.D. until 815 A.H./ 1412 A.D. when he was killed in Damascus³¹.

DATE: 811 A.H./1408 A.D.³²

²⁶*Organization of Islamic Capitals and Cities, p.46*

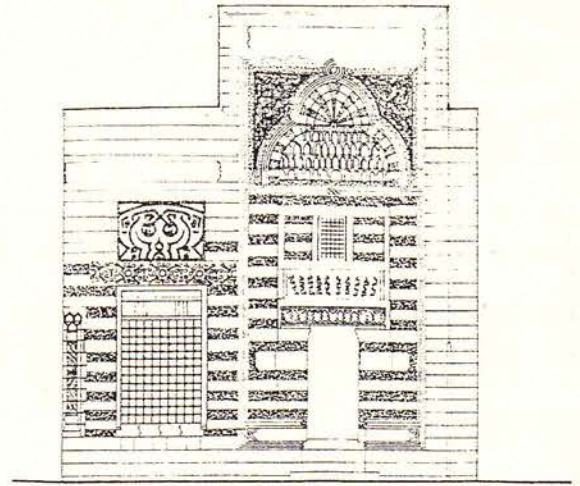
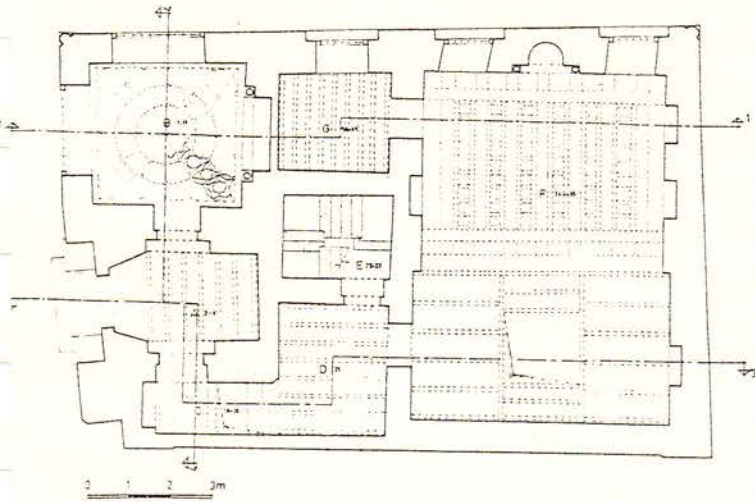
²⁷*Hassan 'abdul-Wahhāb, P.103*

²⁸*Alī Mubārak, Vol.V, p.91*

²⁹*Hassan 'abdul-Wahhāb, p103*

³⁰*Hassan 'abdul-Wahhāb, p.103*

³¹*al-Maqrīzī, Vol. III p. 99*



0 1 2 3m

Stein, rot
Marmor, schwarz

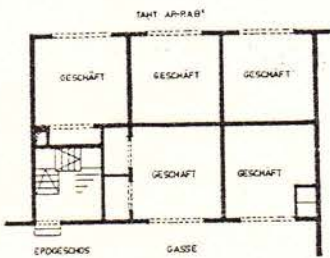
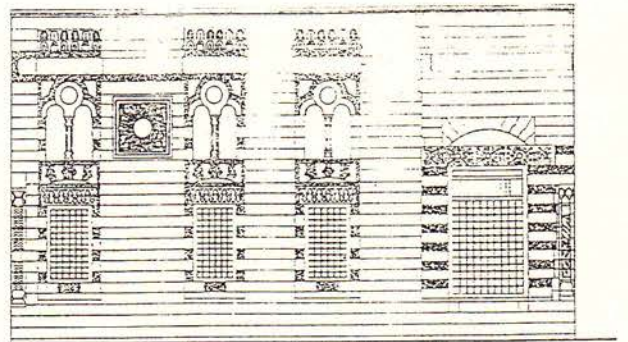


Abb. 68 Itab' al-Duhaisa.
Erdgeschoss.
Rekonstruktion



0 1 2 3m

Stein, rot
Marmor, schwarz

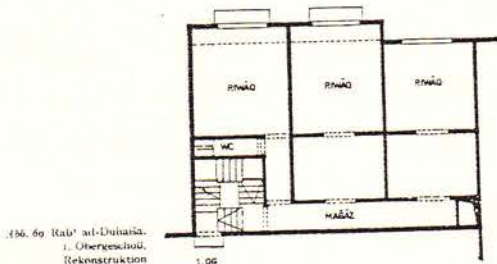


Abb. 69 Itab' al-Duhaisa.
1. Obergeschoss.
Rekonstruktion

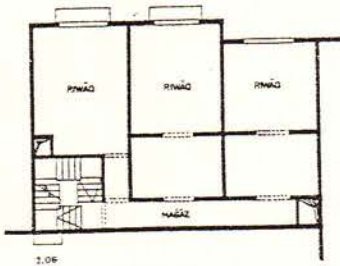
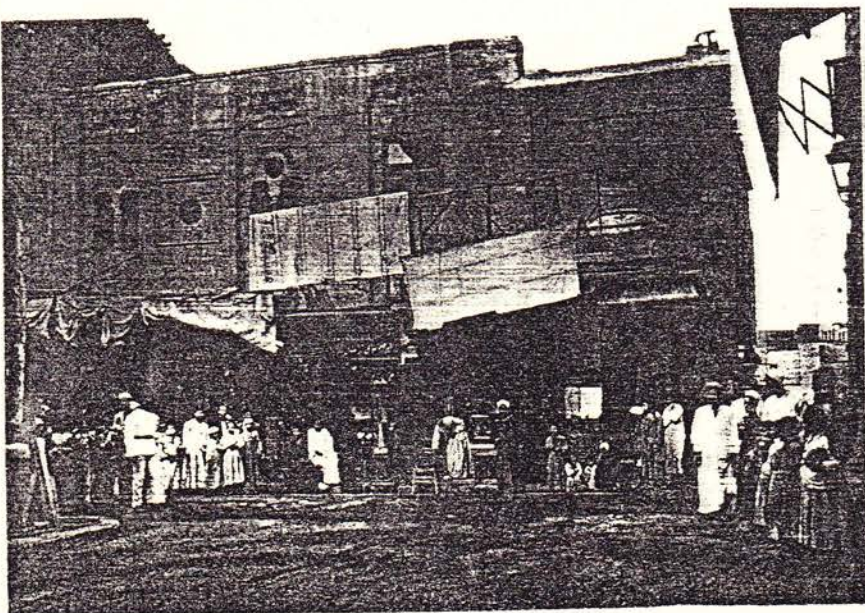


Abb. 70 Itab' al-Duhaisa.
2. Obergeschoss.
Rekonstruktion

ZAWIYAT FARAJ IBN BARQUQ,
PLAN, FAÇADES, PERCEPTION OF THE RAB',
& THE SITUATION 1922
SOURCE: LAMEI MOSTAFA.



LOCATION: (see map sq.: D5) Just to Bāb Zuwayla, the original location was the intersection of the two main thoroughfare of Cairo, and it had been moved 12 m. to the west south by the Comité in order to widen Aḥmad Mahir street.

ORIGINAL FUNCTION: A group of buildings which consists of a small mosque, a Sabīl, a Kuttāb in the first floor of the Sabīl, and Rab' for small rented units annexed to it³³ which was demolished in 821 A.H. / 1418 A.D. due to its bad structural state after the fire of Dār at-Tufāḥ.

EXISTENT FUNCTION: The Sabīl and the mosque still exist, but the rest are lost. the Sabīl is no longer in function and due to the restoration operation the mosque is temporary not used.

RESTORATION: 1923 by the Comité, now it is under the restoration of the American Research Center in Cairo, A.R.C. in cooperation with S.C.A. and the Center of Conservation of Islamic Architectural Heritage, C.I.A.H.

2.1.2.3. MOSQUE OF AL-MU'AYYAD SHAYKH, LIST No.:190

FOUNDER: As-Sultān al-Mu'ayyad Shaykh, a Burjī Mamlūk Sultān, who came after the death of Faraj ibn Barqūq. He was jailed in the prison of Khzā'in Shamā'il by Faraj. In the jail he swore that if he reached the throne he will demolish that jail house and replace it with a mosque to the face of God³⁴.

DATE: 818-23 A.H./1415-20 A.D.³⁵

LOCATION: (see map sq.: C6,7 & D6,7) Inside the walls of Cairo adjacent to Bāb Zuwayla. With the main façade on Qaṣabat al-Qahira and the other on Taḥt ar-Rab' (Aḥmad Mahir street).

ORIGINAL FUNCTION: The mosque was founded to serve as a mosque, a Madrasa, and a Khānqāh annexed to it. The mosque contains two mausoleums and a sitting loggia for the sultān next to Bāb Zuwayla.³⁶

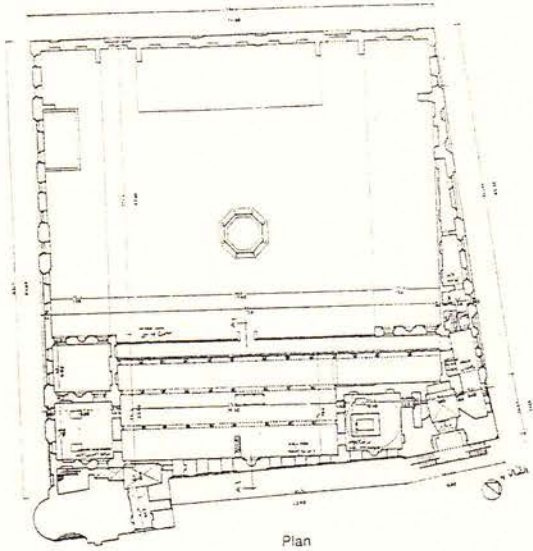
³²*al-Maqrīzī, Vol. III p. 99*

³³*Lamei Mostafa, Salih,*

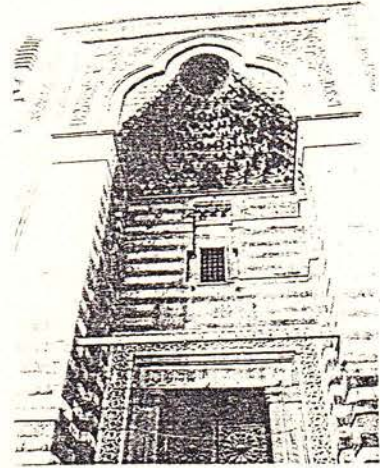
³⁴*al-Maqrīzī, Vol. III p. 252*

³⁵*al-Maqrīzī, Vol. III p. 252*

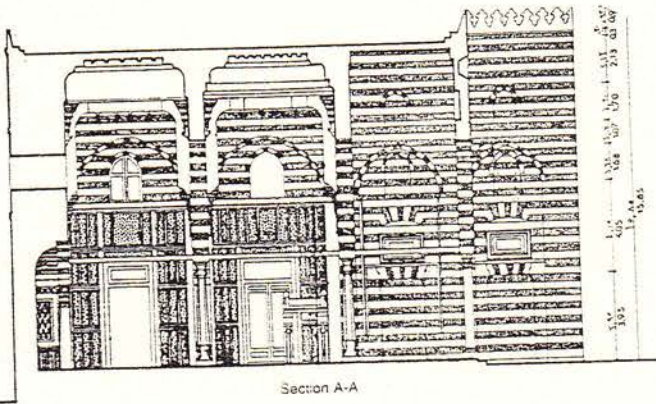
³⁶*Fahmi Abdūl 'Alim, p.*



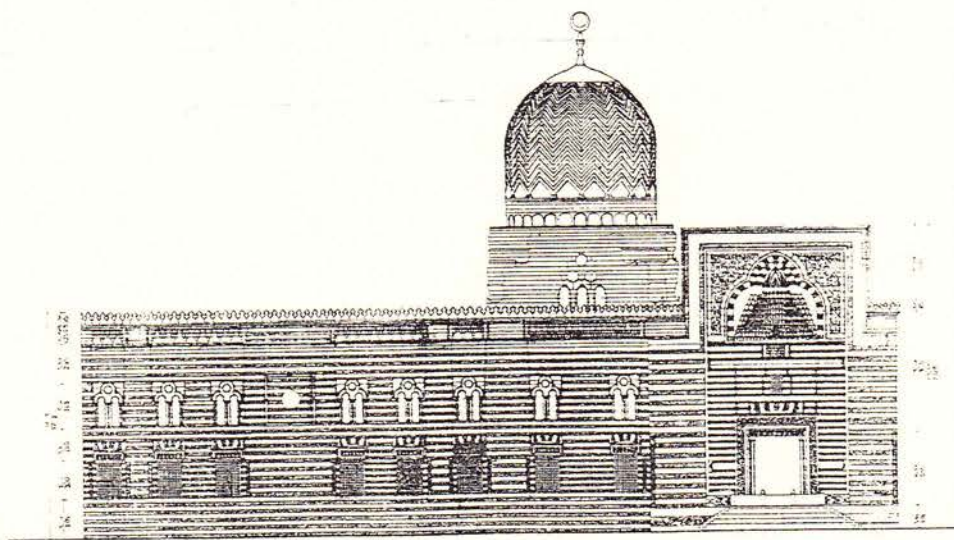
Plan



The entrance recess of sultan al-Mu'ayyad mosque.



Section A-A



South-East Elevation

THE MOSQUE OF AL-MU'AYYAD SHAYKH,
 PLAN, SECTION, & FAÇADE,
 SOURCE: O.I.C.C.

EXISTENT FUNCTION: The mosque is still in use but the Khānqāh is no longer exists. The two main façades are occupied with kiosks.

RESTORATION: ³⁷Due to its bad condition during the XIX Cen., this mosque had many restoration operation:

1870-84 A.D.: Ministry of Waqfs reconstructed three façades of the mosque; the northfaçade, the southfaçade, and the west façade.

1881-91 A.D.: The Comité restored the mosque which lost all its Iwāns except two rows of the east south Iwān that was about to collapse and the main entrance stairs, preserved the Qibla Iwān, the marble and the wooden roof, the main gate, the Minbar and the mausoleums doors, reconstructed the lost top of the two minarets, and a new ablution in the inner court.

1911-6 A.D.: The Comité removed away the shops (kiosks) that were located on the façades and restored its place.

1936-40 A.D.: A reorganizing of the kiosks by the technical office of the Comité and the Ministry of Waqfs.

1988- present: A restoration operation is going on by S.C.A. in cooperation with C.I.A.H. with a reconstruction project for the three lost Iwans.

2.1.2.4. THE GROUP OF WAQF RADWĀN BEY (MAQ'AD; LIST No.: 208, ZĀWIYA; LIST No.: 365, AND RAB' ; LIST No.: 406, 408.)

FOUNDER: Raḍwān ibn 'Abdullah al-Ghafārī, Amīr al-Ḥajj (prince of pilgrimage), who was a wealthy prince and died in 1066 A.H.³⁸ / 1655 AD

DATE: 1060 A.H./1650 A.D. for both of the Maq'ad and the Zāwiya, but there is no exact date for the Rab' which was approximately built in the XI Cen. A.H./ XVII Cen. A.D.³⁹

LOCATION: (see map sq.: C-3,4,5 D-3,4,5) The group is overlooking three streets.

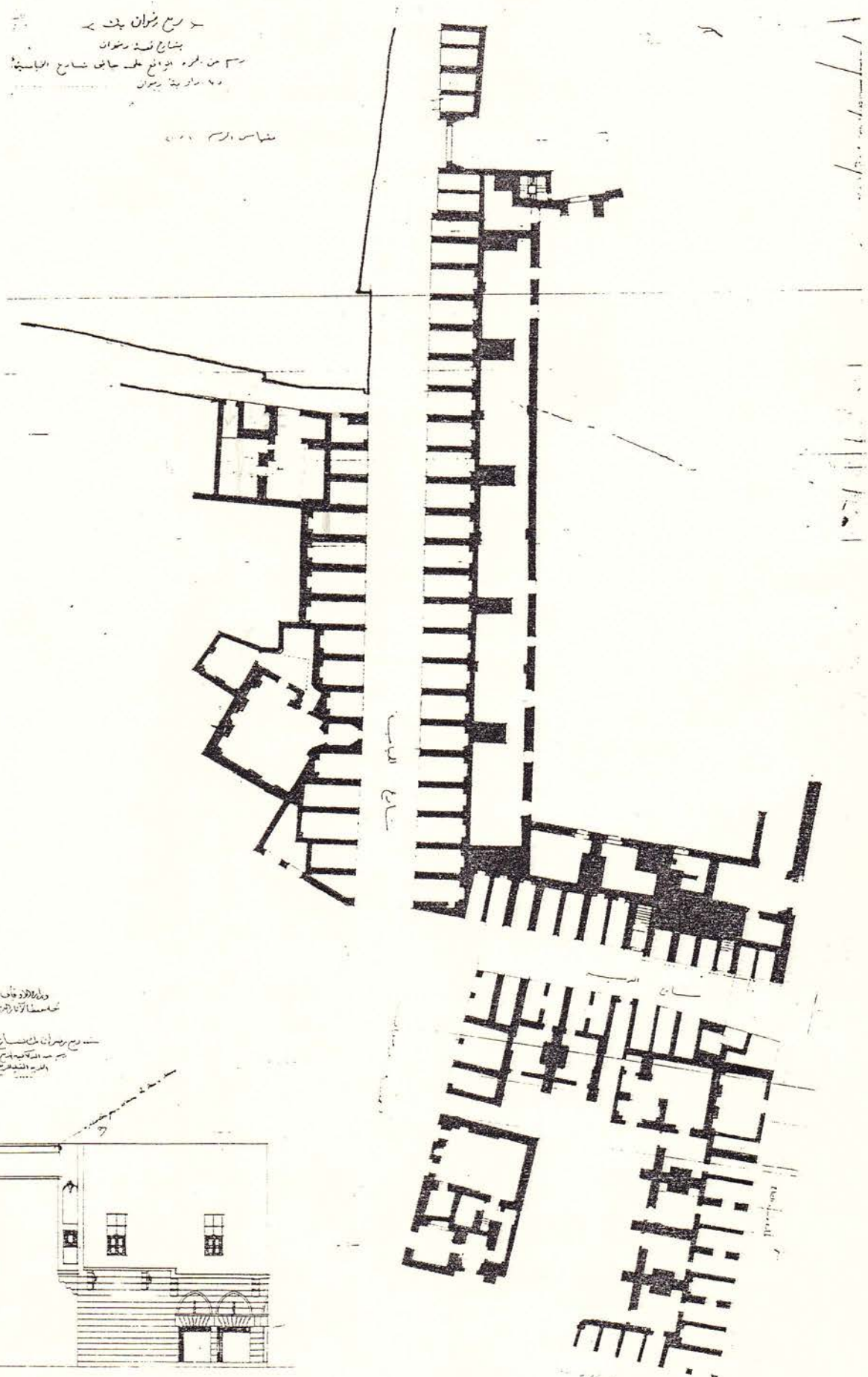
³⁷C.I.A.H., *Jami' wa Madrasat al-Mu'ayyad, unpublished report for restoration, Cairo, 1988, p 31-8*

³⁸*Alī Mubārak, Vol. VI p.78*

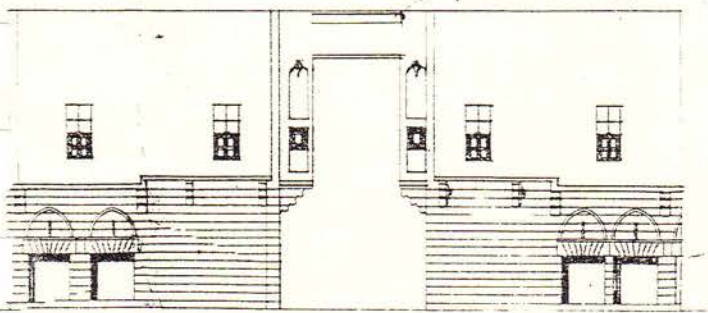
³⁹*Index to Mohammedan Monuments, A.U.C. Cairo, 1980*

طرح میدان بخت
 بناهای فقهی رضوان
 رسم من المرحوم المیرزا محمد علی صاحب شایسته
 ۱۲۰۶ هجری قمری

مشاسس الرسم ۱۲۰۶



دروازه های
 محاسن آن در
 طرح رضوان که بناهای فقهی رضوان
 رسم من المرحوم المیرزا محمد علی صاحب شایسته
 ۱۲۰۶ هجری قمری



WAQF RADWĀN BAY,
 GROUND FLOOR PLAN, & THE NORTH FAÇADE,
 SOURCE: COMITÉ.

Qaṣabat Raḍwān street and Shari' al-Qirabiyya (where the entrance of the Rab' is located) are passing through the Rab', and Ḥarāt al-Qirabiyya where the entrance of the Wakāla is located and the Zāwiya.

ORIGINAL FUNCTION: Beside the religious use of the two Zawiya, the ground floor is used by small shops from the outside, the inner court is used as a Wakāla, the upper floors are used as a Rab' (rented residences), and the Maq'ad was Raḍwān Bey's palace.

EXISTENT FUNCTION: The shops are still used, and the inner court is totally occupied by carpenters' workshops and small wood factory. The Zawiya in Qasabat Radwan is still in use, but the other one in Ḥarāt al-Qirabiyya is no longer in use. The Maq'ad is not in use due to its bad structural condition. The upper floors of the west side of the Rab' are evacuated from inhabitants due to their bad condition.

2.1.2.5. ḤAMMĀM AS-SUKARIYYA, LIST No.:596.

FOUNDER: There is no enough information about the founder of this building, but 'Alī Mubārak says it could be the same Ḥammām al-Fāḍil which was mentioned by al-Maqrīzī in his plans of this street.⁴⁰

DATE: The documented date is XII Cen.A.H./XIIX Cen.A.D.⁴¹

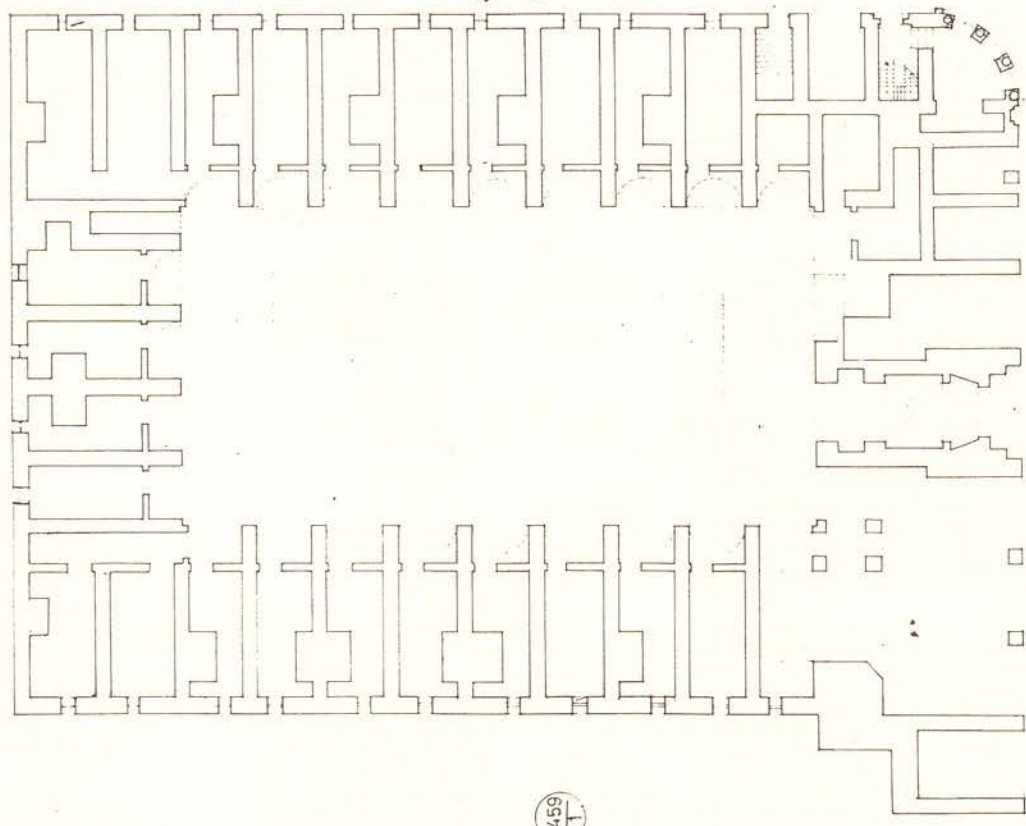
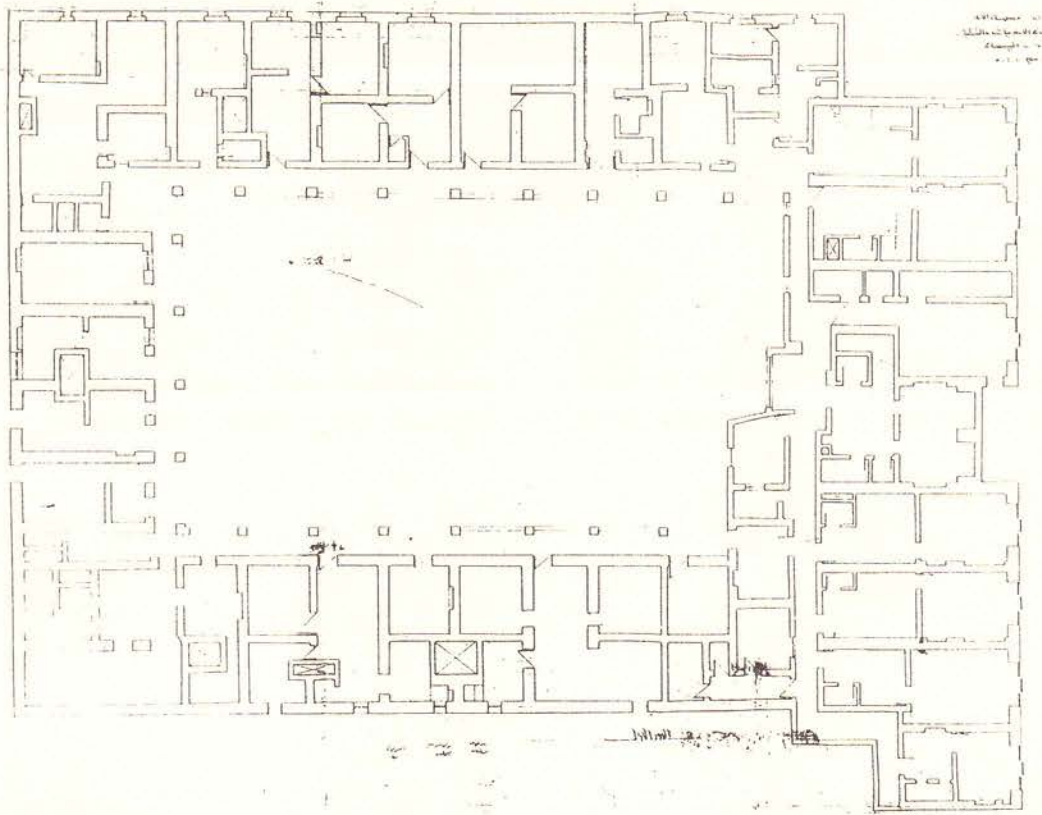
LOCATION: (see map sq.: D7, E7) In front of the main entrance of al-Mu'ayyad Shaykh mosque, beside Wakālat Nafisa al-Bīydā. The other entrance to the female section, Ḥammām al-'Atfa, is located in the end of 'Atfī al-Ḥammām ('Atfī al-'Alailī). Baidā'
slang

ORIGINAL FUNCTION: A Turkish bath which contains two main sections one for men (Ḥammām as-Sukariyya) and the other for women (Ḥammām al-'Atfa)

EXISTENT FUNCTION: The function remains the same as originally.

⁴⁰Alī Mubārak, Vol. VI p.198

⁴¹Index to Mohammedan Monuments, A.U.C. Cairo, 1980, The date mentioned is late than the story of 'Alī Mubārak, which I think that it is dated due to late architectural elements in the existent building.



WAKALAT NAFISA AL-BAYDA',
PLANS, SOURCE: S.C.A.

2.1.2.6. WAKĀLA, SABĪL, AND KUTTĀB OF NAFISA AL-BĪYDĀ,
(WAKĀLAT AS-SUKKARIYYA) LIST NO.: 395, 358.

FOUNDER: Nafisa al-Biydā, the wife of Morād Bey al-Kabīr who was the governor of Egypt in parting with Ibrahim Bey just before the French expedition on Egypt⁴². She was a wealthy woman that she payed 125,000 Ff. as a ransom⁴³ to Napoleon.

DATE: 1211A.H./1796 A.D.

LOCATION: (see map sq.: D7, E7) On the corner of Qaṣabat al-Qāhira and 'Atfit al-Ḥammām in front of the Mosque of al-Mu'ayyad Shaykh.

ORIGINAL FUNCTION: The Wakāla contained shops for selling sweets, and jams from that trade came the name Sukkariyya which means sugar bowl. The upper floors contains duplex residence units (Rab'). The group contains also a Sabīl and a Kuttāb.

EXISTENT FUNCTION: The inner court is totally occupied with shops, most of them are dealing with the manufacture and the trade of candles. The second floor had lost 80% of its structure, and alot of modifications were added to the building. Except the main façade and few of the vaults in the ground floor remained from the original structure.

2.1.3. EXAMINING THREE HISTORICAL PERIODS.

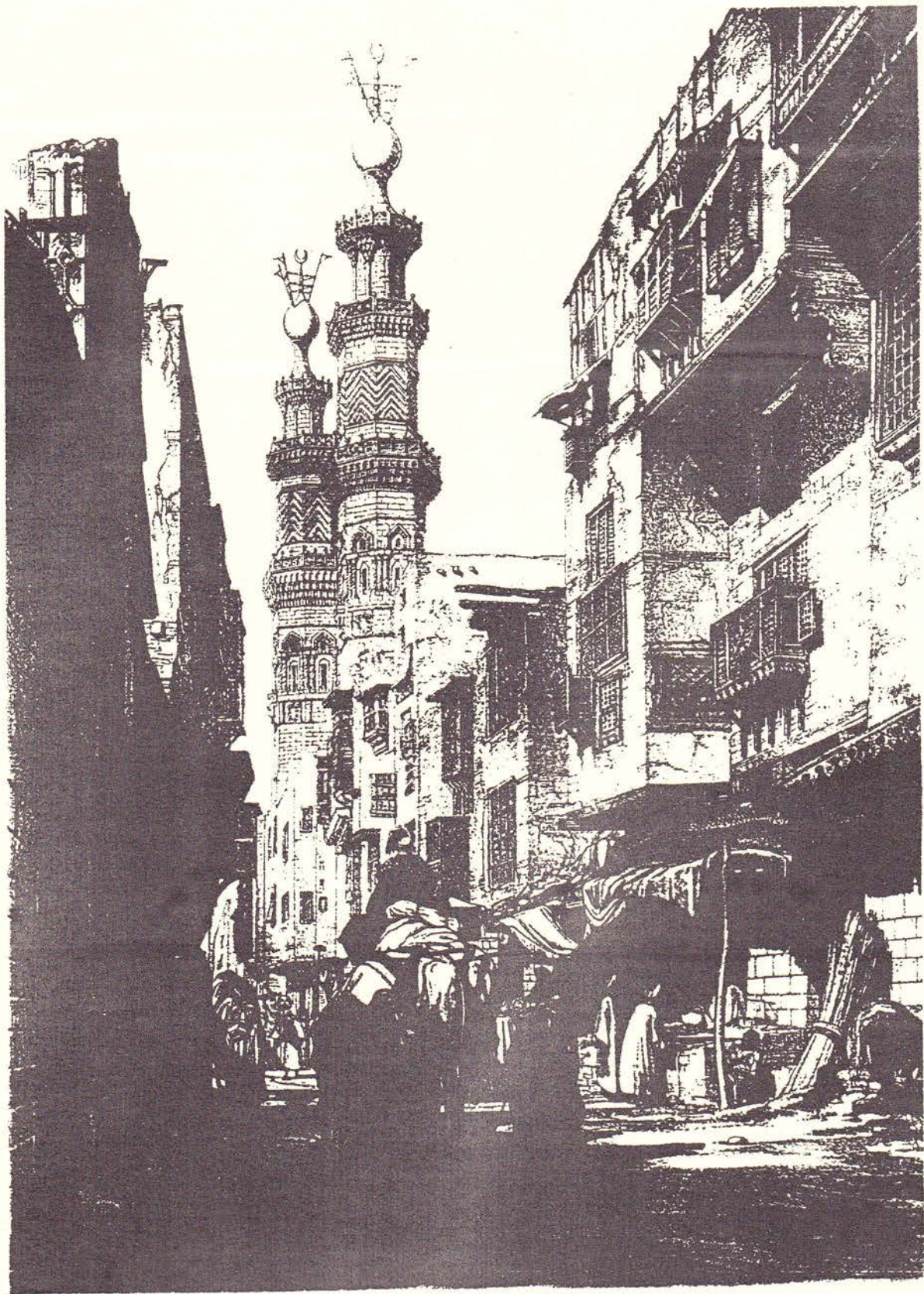
Due to the many changes that happened in the quarter structure through history, it is very difficult to decide which periods are the most important . I had two options. The first one is defining the periods due to the changes happened in the structure of the City or the quarter. The other was to choose the periods due to the documents available which mainly describing the urban structure of the quarter.

By compromising between both of them the three periods are:

1. 555 A.H./1160A.D. The inauguration of as-Salih Tala'i' mosque and 12 years before the begining of the Aiyūbid period which had a big change in the image of the city

⁴²Ali Mubārak, Vol. VI p.184

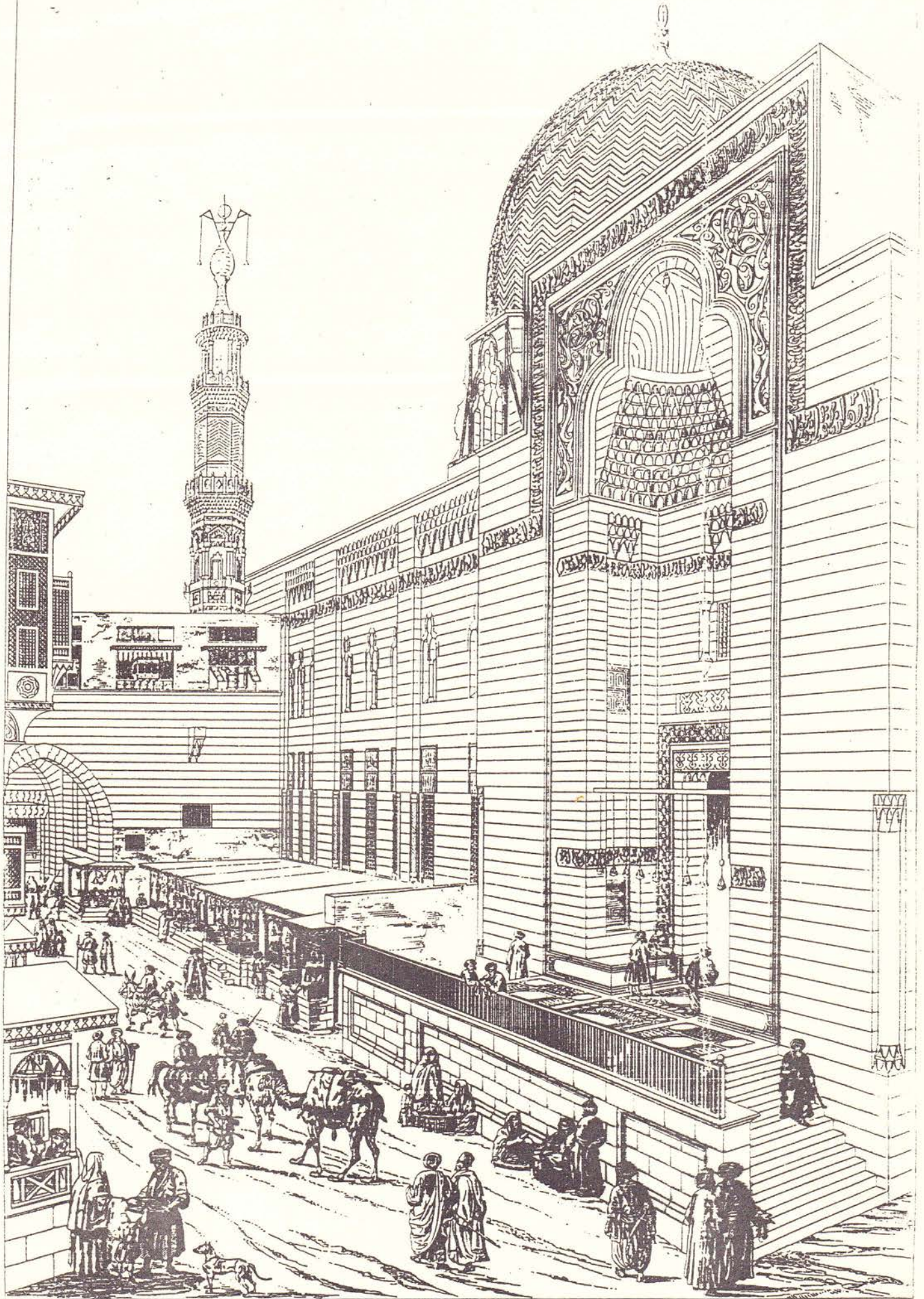
⁴³Ali Mubārak, Vol. I p.159



Bab Zuweleh - Twin Minarets of EL-Muayyad Mosque

Original Drawing by Owen B. Carter, Architect - Cairo





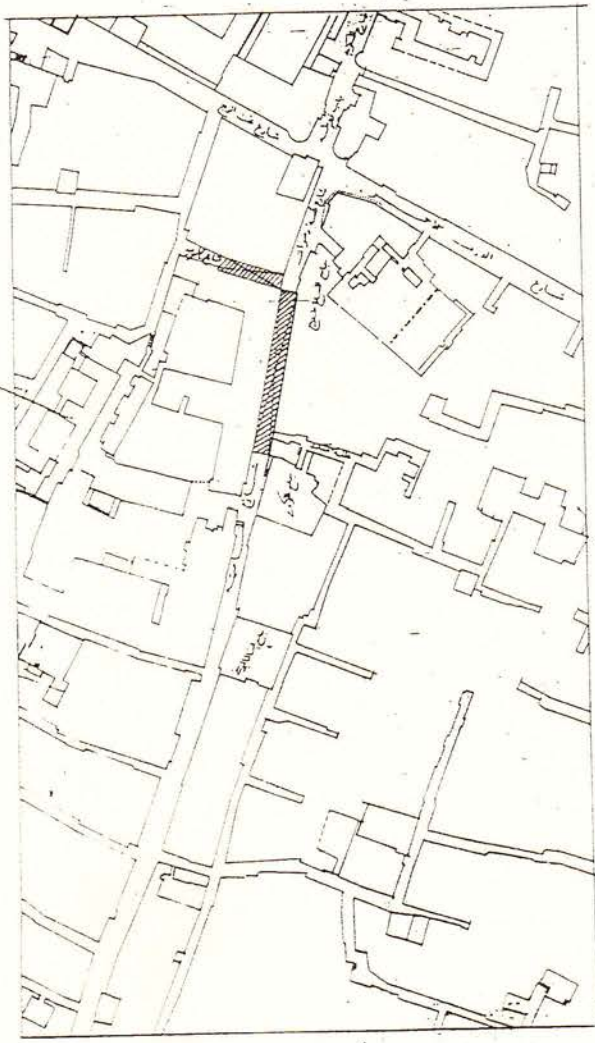
THE MOSQUE OF AL-MU'AYYAD SHAYKH & BĀB
ZUWAYLA 1820'S SOURCE: COSTE.



11/

وزارة المواصلات
مكتب الدراسات والبحوث

رسم من شارع بنيسية، دمشق، سورية، مبنى المرحوم رشاد المرحوم
سليم بن المرحوم رشاد المرحوم



2402

1

م. م. م.

THE STUDY AREA, 1900'S
SOURCE: COMITÉ.

of Cairo after the extends of Salāḥ ad-Din al-Ayyūbī and Bāb Zuwayla became inside the urban fabric of the city. This period is well documented in the great book of al-Maqrīzī which called "Khūṭaṭ al-Maqrīzī" (the plans of al-Maqrīzī). This is the major book in the XV Cen. that describing the city with its streets, structures, evolution, and events from its foundation of it until the time of the author.

2. 845 A.H./1442 A.D. The date of the death of al-Maqrīzī who was a witness on the periods of Faraj ibn Barquq and al-Mu'ayyad Shaykh and described it in detail in his valuable book "al-Khūṭaṭ"
3. 1888 A.D., This date is corresponding to two main events, the construction of the new expansions of Cairo and its roads by Isma'īl Pasha; and the publishing of the book of "*al-Khūṭaṭ at-Tawfīqiyya*" by 'Alī Mubārak who was guided by al-Maqrīzī's work in describing the city with its main features, streets, structures, and urban fabric.

2.2. THE SOCIAL LIFE.

This part deals with the historical social structure in the neighborhood unit (al-Ḥāra), and its contemporary situation.

2.2.1. HISTORICAL BACKGROUND:

The Ḥāra in the past used to contain either a market or a group of people have the same identity (Jewish, Christians, Greeks, Turkish, etc.).

The social hierarchy of the Ḥāra was very solid and respectable:

2.2.1.1. SHAYKH AL-ḤĀRA (CHIEF OF THE ḤĀRA):

The legislative power as he represents the governor. He got official power to set the discipline among the inhabitants, solve the problems between families and judge between them in their conflicts.

2.2.1.2. AL-FĪTIWA (BODYGUARD):

The execution power, a powerful young man protects the Ḥāra from criminal events like thieves and attacks from the other Ḥāra, he got a tribute from the rich men and merchants as he defends their properties. He has his own gang who help him in his work.

2.2.1.3. SHĀH BANDAR AT- TUJĀR (CHIEF OF MERCHANTS):

For each market there is a chief who controls the trade, caravans, and the relation between the merchants or between the market it self and the other markets.

2.2.1.4. CHIEF OF THE FAMILY:

Each big family puts the oldest wise man as a leader to support and control the relations between the members of the family, as a reference, they return to him in any trouble or conflict between them. His word is accepted and no one in the family dares to be against him, as respecting his age and experience.

2.2.1.5. BIG FAMILIES:

The Hāra usually contains few big families, each one of them consist of many small families where we could find three generations of the same family are living in the same house, which is called al-Bayt al-Kabīr (the grand home). Poor families are living in small rented houses such as Rab'. All the people are living in the same quarter where they work.

2.2.1.6. NEIGHBORS:

If we could say in the modern city the possibility to see your neighbor is 30% in the day, here in this case it is 95%.

2.2.2. THE CONTEMPORARY SOCIAL LIFE:

In the 20's the tradition social structure had been replaced by modernization of the City. And the hierarchy is no longer exist, e.g. in the tent maker market there are no longer a chief of the merchants, and when I introduced the idea of union to control the market and the product quality, they rejected that idea as it seems to them that it forces them to do something they don't like. The market is loosing ties, individuality replacing cooperation.

- The absence of a social control of the common activities and services creates a crack in the Al-Hara image. This is reflected in the common spaces and the relations between neighbors.

- It is normal for a young man to propose to a family just because he saw their young daughter in the window.

- The relations between neighbors are essential, very tied besides the family net has ties which are very strong.

WOMEN:

One main part of the study is the position of women in the old section. 3 quarters of the women living in the quarter are housewives, taking care of children and their husbands needs, most of them spending the day in cooking and nursing the children, and spending the nights watching T.V. series and visiting relatives, no other activities except sewing their clothes, shopping from the near markets, or visiting some friends or neighbors. The educational level is very low, 20% of them can hardly read or write. The man still has every thing in his hand.

Young women have the opportunity to learn in schools and in universities. Most in the poor families (which are a majority in the case) prefer that there young girls stop educating and get married quickly to save some money for their brothers.

2.2.3. THE QUESTIONNAIRE.

The Questionnaire was made for understanding the social life around Bāb Zuwayla, the users needs, and how they see the near future.

This survey examined a sample of 56 persons from the inhabitants and the shops' owners as well.

The results of the questionnaire are:

2.2.3.1. PART ONE: GENERAL INFORMATION:

Questions are about: name, age, civil state, home address, work address, monthly rent for house and shop, total income per month, persons you are supporting, and when you moved to the quarter.

The results were:

67% of the sample are working and living in the quarter.

15% are living in the quarter and working outside.

18% are working in the quarter and living outside.

78% are workers or shop's owners.

100% were living in the quarter since their birth, even the people who live outside are originally from the quarter.

The monthly rent of the residential unit is very low, 6-20 L.E. (about 2-6 U.S.\$); and for a shop it is 5-65 L.E. (about 2-20 U.S.\$).

The income varies:

34% are less than 170 L.E. per month (about 50 U.S.\$);

50% are less than 350 L.E. per month (about 100U.S.\$);

16% did not define the exact income that I expect that it is more than 500 L.E. (about 150U.S.\$).

The average size of the family is 6 person.

2.2.3.2. PART TWO: RESIDENTIAL UNIT CONFIGURATION :

The area, number of rooms, services, and its quality.

The results are:

10% are more than 100 sq. m.

25% are 75-100 sq. m.

30% are 30-75 sq. m.

35% are less than 30 sq m.

60% have a common service.

Only 37% are healthy units.

2.2.3.3. PART THREE: CONFIGURATION OF THE FAMILY:

Numbers, ages, and educational level of each member.

The result are:

The families are very dense (6 persons/family), where three generations could be found in one family.

It had been found that the lower the income and the educational levels the bigger the families are and vice versa.

60% of the older generation had a fair educational level.

The younger generation has a better education almost all of them are in schools:

53% are in an ordinary education (elementary & secondary schools).

47% are in a technical education.

2.2.3.4. PART FOUR: TRANSPORTATION:

How do people go to work, shopping, school, visits, etc.

It had been found that:

20% are using cars.

15% are using motorcycles and bikes.

65% are using the bus for transportations.

5% are using taxi for transportations.

2.2.3.5. PART FIVE: SHOPPING:

where do people go for shopping, bakery, butcher, etc.

The quarter covers the inhabitants needs except few shopping activities outside the quarter like clothes which are located very near to the quarter in al-Ghūriyya.

2.2.3.6. PART SIX: RELIGIOUS ACTIVITIES:

The quarter covers the inhabitants religious needs from mosques and churches (7mosques & 3 churches).

2.2.3.7. PART SEVEN: HEALTH CARE:

30% are using social clinics inside the quarter.

70% are usually visiting State hospitals outside the quarter.

2.2.3.8. PART EIGHT: RECREATION:

90% are watching the T.V. each night.

20% are visiting cafés.

Celebration Feasts:

20% celebrate feasts outside the quarter.

60% visit their relatives.

20% rest in their houses.

2.2.3.9. PART NINE: GENERAL QUESTIONS:

The conclusion of this part are:

- Children are playing in the hara, inside their houses, or on buildings roof.
- Bāb Zuwayla and the surrounded monuments are the best places in the quarter.
- Tourism is essential for improvment of the commercial activities which suffered a lot after the Gulf War in 1990 due to the return of the Egyptian labor from Iraq and the decrease in the numbers of tourists visiting Egypt.
- The quarter needs a lot of maintenance and conservation of the monuments and the decayed buildings.
- Garbage, peddlers, workshops, crowdedness, cars, lack of services and local transportation are the problems facing the inhabitants in the quarter.
- Garbage collecting is each day for the main streets, once a week for the ḥāra, and every other day for the houses.
- Traffic should be controlled by the state, there is a need for small cars to supply the workshops.
- Peddlers need legal place to install their merchandise.
- Workshops are a source of noise in the living area as they work late each night.

2.3. DIACHRONIC STUDY OF FUNCTIONS. (PLAN A1.0)

The following tables describes the main building and its functions in each of the three periods:

	555 A.H./1162A.D.	845 A.H./1442 A.D. (AL-MAQRIZI)	1888 A.D. (‘ALI MUBĀRAK)
Name		BĀB ZUWAYLA	
Function	City Gate.	Integrated with the mosque of al-Mu'ayyad with its minarets. An Execution Place.	Worked in the urban fabric of the city and occupied by houses
Name		MOSQUE OF AŞ-ŞALĪH TALĀT'	
Function	Elevated mosque with shops.		The mosque was occupied by houses.
Name		MOSQUE OF MAHMŪD AL-KURDĪ (AL-UNTAĀR)	
Function		Mosque & Mausoleum.	
Name		ZAWIYA, SABĪL AND KUTTĀB FARAJ IBN BARQŪQ	
Function		A mosque, Sabīl, and Kuttāb and a Rab' which was demolished in 821 A.H./ 1418 A.D.	Few houses were installed on top of the building which was still used.

555 A.H./1162A.D.

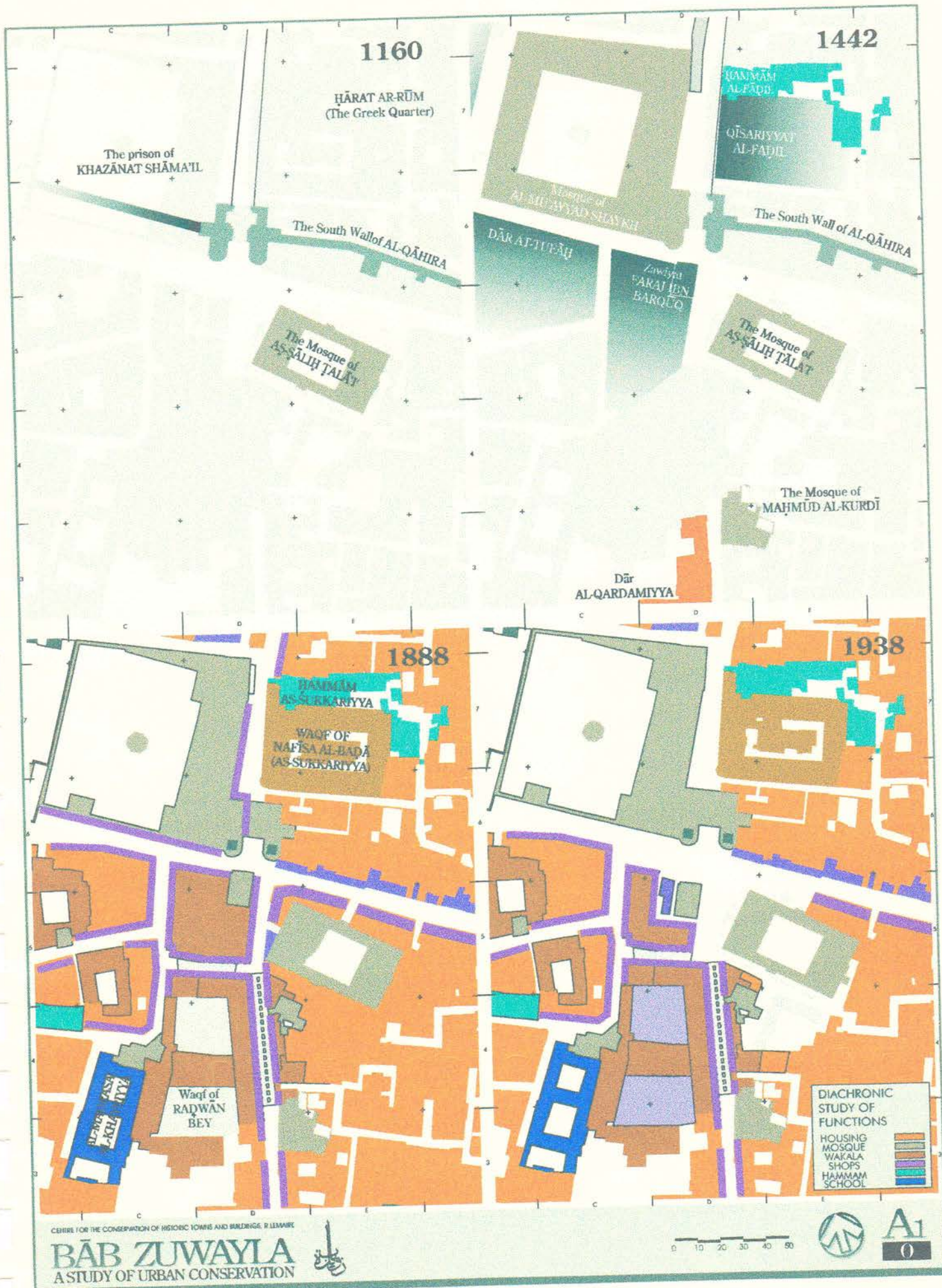
845-6 A.H./1442 A.D.

1888 A.D.

(AL-MAQRĪZĪ)

('ALĪ MUBĀRAK)

Name	KHAZĀNIT SHAMĀ'IL	MOSQUE OF AL-MU'AYYAD SHAYKH	
Function	Jail House built appr. the V Cent .A.H./XI Cen A.D. and demolished by al-Mu'ayyad Shaykh to build his mosque..	Mosque, Mausoleums, and the Khānkā' had not been completed	The mosque had lost a lot of its structures and had a restoration project 1881.
Name	Al-Ahira' as-Sultaniyya		
Function	The main seals storage of the city in the Fatimid period		
Name		Qīsāriyyat Raslān.	
Function		Qīsāriyya demolished by al-Mu'ayyad Shaykh to build his mosque.	
Name		Qīsāriyyat Sunqur al-Ashqar	
Function		Qīsāriyya demolished by al-Mu'ayyad Shaykh to build his mosque.	



1160

HĀRAT AR-RŪM
(The Greek Quarter)

1442

ḤAMMAM
AL-FADĪ
QŪSARIYYAT
AL-FADĪ

The prison of
KHAZĀNAT SHĀMA'IL

The South Wall of AL-QĀHIRA

The South Wall of AL-QĀHIRA

Mosque of
AL-MU'AYYAD SHAYKH

DĀR AT-TUĀḤ

Zawāya
FARAJ IBN
BARQŪQ

The Mosque of
AS-SĀLIḤ ṬĀLAT

The Mosque of
AS-SĀLIḤ ṬĀLAT

The Mosque of
MAHMŪD AL-KURDĪ

Dār
AL-QARDAMIYYA

1888

ḤAMMAM
AS-SUKKARIYYA
WAQF OF
NAḤISA AL-BADĀ
(AS-SUKKARIYYA)

1938

ḤAMMAM
AS-SUKKARIYYA

Waqf of
RADWAN
BEY

DIACHRONIC
STUDY OF
FUNCTIONS

	HOUSING
	MOSQUE
	WAKALA
	SHOPS
	HAMMAM
	SCHOOL



555 A.H./1162A.D.

845 A.H./1442 A.D.

1888 A.D.

(AL-MAQRĪZĪ)

('ALĪ MUBĀRAK)

Name			WAQF RAḌWĀN BEY
Function			Wakala, Zawiya, Rab', & Shops
		AD-DĀR AL-QARDAMIYYA	MAQ'AD (PALACE) OF RAḌWĀN BAY
		Residence of Maḥmūd al-Kurdī	Residence of RaḌwān Bay

Name	ḤAMMĀM AL-FĀḌIL		Ḥammām as-Sukkariyya
Function	Two Ḥammāms one for man the other for women.		Two Ḥammāms one for man the other for women (Ḥammām al-'Aṭfa).

Name	QĪSĀRIYYAT AL-FĀḌIL		WAKĀLAT, AND SABĪL OF NAFISA AL-BIYDĀ
Function	AQīsāriyya on the location before Wakālat, and Sabīl of Nafisa al-Biydā		Wakāla, Two Sabīls & Shops.

2.4. THE EXISTENT FUNCTIONS. (PLANS A1)

This part deals with three main aspects; The first is examining the population of the study area, The second is examining the habitat and its characteristics, The third is examining the main activity in the study area which is the commercial activity.

2.4.1. THE POPULATION STRUCTURE. (PLANS A1.1)

Referring to the population census in 1986, The study deals with the following neighborhoods (Shiyākha), which the study area is a part of:

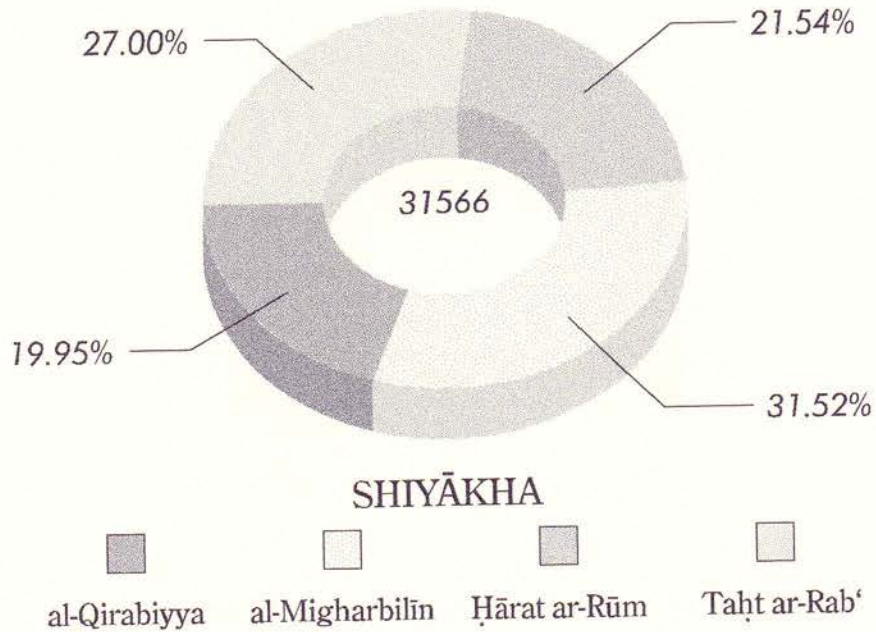
TABLE 2.4.1.1: Distribution of inhabitants in the study area due to the neighborhoods:

AL-QIRABIYYA.	AL-MIGHARBLIN.	HARAT AR-RUM.	TAHT AR-RAB'.
6296 inh.	9949 inh.	6798 inh.	8523 inh.

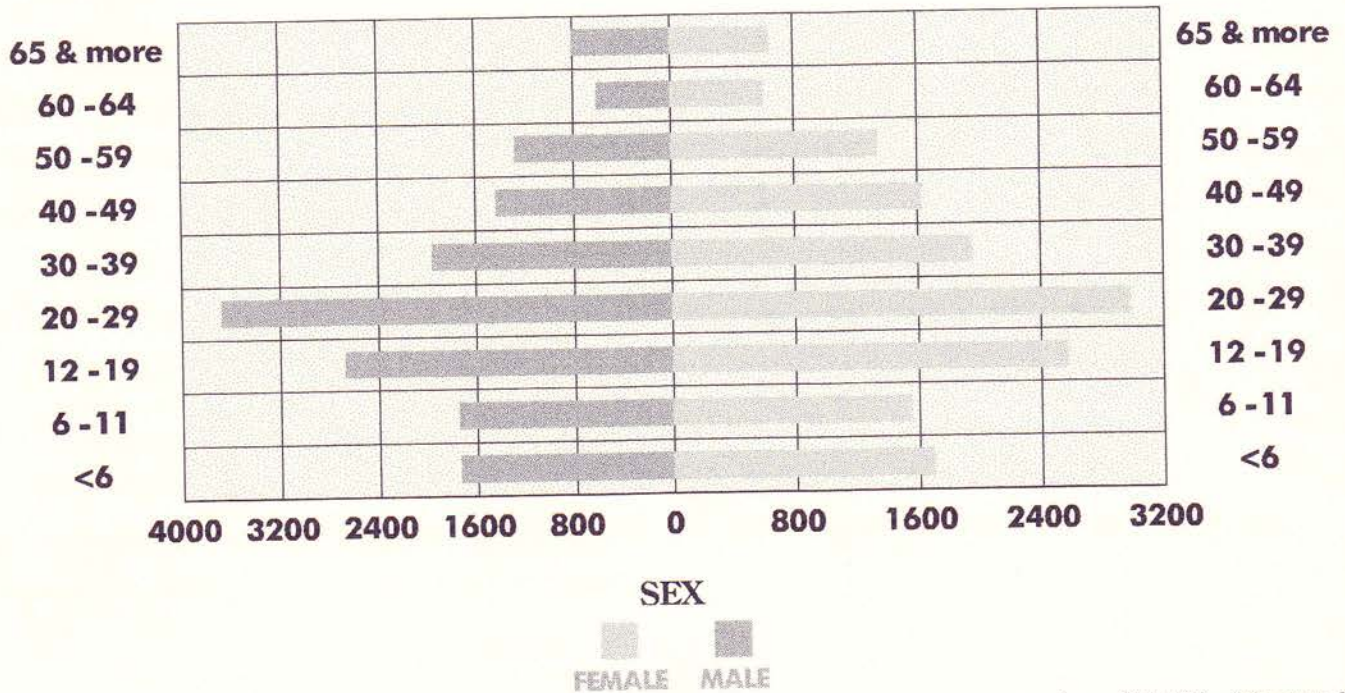
TABLE 2.4.1.2: Distribution of inhabitants due to sex and ages:

AGES	<6	6-12	12-20	20-30	30-40	40-50	50-60	60-65	+ 65	UNDEFINED	TOTAL
MALE	1741	1749	2674	3678	1957	1428	1271	603	814	519	16434
FEMALE	1700	1561	2579	2991	1961	1637	1353	608	649	84	15123
TOTAL	3441	3310	5253	6669	3918	3065	2624	1211	1463	603	31557

Population



The Population Pyramid



Source: CAPMAS Population census, 1986

TABLE 2.4.1.3: Distribution of inhabitants due to the educational level:

ILLITERACY	8803
READ & WRITE	5267
ELEMENTARY EDUCATION	2346
PROPERTY EDUCATION	7345
HIGH SCHOOL EDUCATION	421
UNIVERSITY DEGREE	1227
POST GRADUATE DEGREE	12

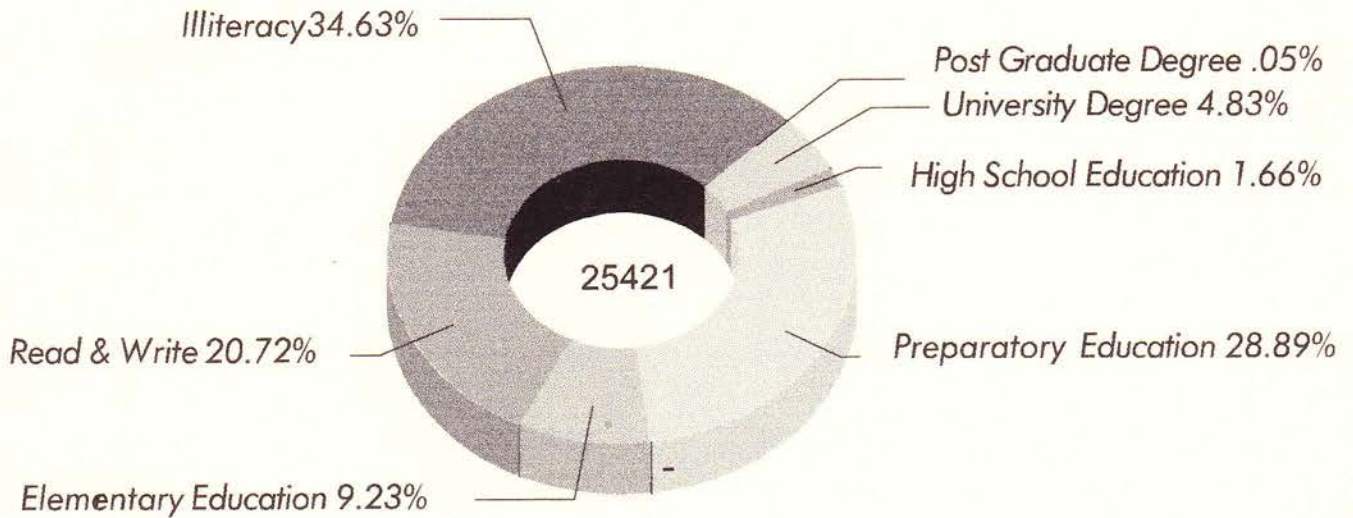
TABLE 2.4.1.4: Distribution of inhabitants due to Employment:

SCIENTIFIC / TECHNICAL	1210
ADMINISTRATIVE	59
CLERICAL	1349
COMMERCIAL	1387
SERVICES	648
FARMER	153
LABOR / CRAFTSMAN	3593

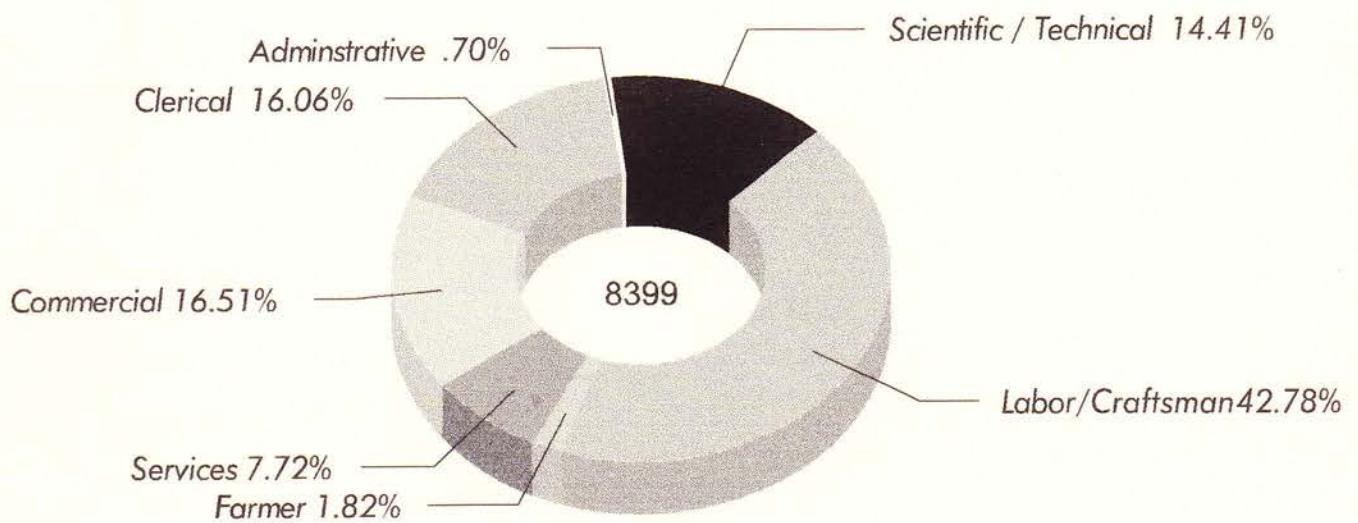
TABLE 2.4.1.5: Distribution of inhabitants due to Employment situation:

	MALE	FEMALE	TOTAL
EMPLOYED	8585	3018	11603
UNEMPLOYED	3456	7963	11419

The Educational Level



Employment Structure



Source: CAPMAS Population census, 1986



2.4.2. THE HABITAT STRUCTURE. (PLANS A1.2)

This part presents the properties of the land, work activities, buildings in use, ruins, private spaces structure, parking, and equipment of the quarter.

2.4.2.1. PROPERTIES. (A1.2.1)

By examining the properties around Bāb Zuwayla, It had been found that:

1. Most of the private houses were owned by normal people, who are sometimes from the same family.⁴⁴
2. Most of the buildings are before the 1950's. There are no changes in the ownership because the rents are negligible⁴⁵.
3. Monuments have another situation, as in the Egyptian Law for Antiquities Protection⁴⁶, article six: "*All the antiquities are considered to be a State property, except all that is a Waqfs.*" We have two kinds of monument; The first is a monument that was owned by normal people, and become a monument; the property will move to the Supreme Council of Antiquities(S.C.A.)⁴⁷. If the building was a Waqf⁴⁸, i.e., the property belongs to the Ministry of Waqfs, and become a monument, then it will stay as a property of Ministry of Waqfs, under physical supervision of the S.C.A. All the monuments in the study area, except Bāb Zuwayla, are awqāf and the functions of these building are controlled by the Waqfs. That creates conflicts between both sides in the term of

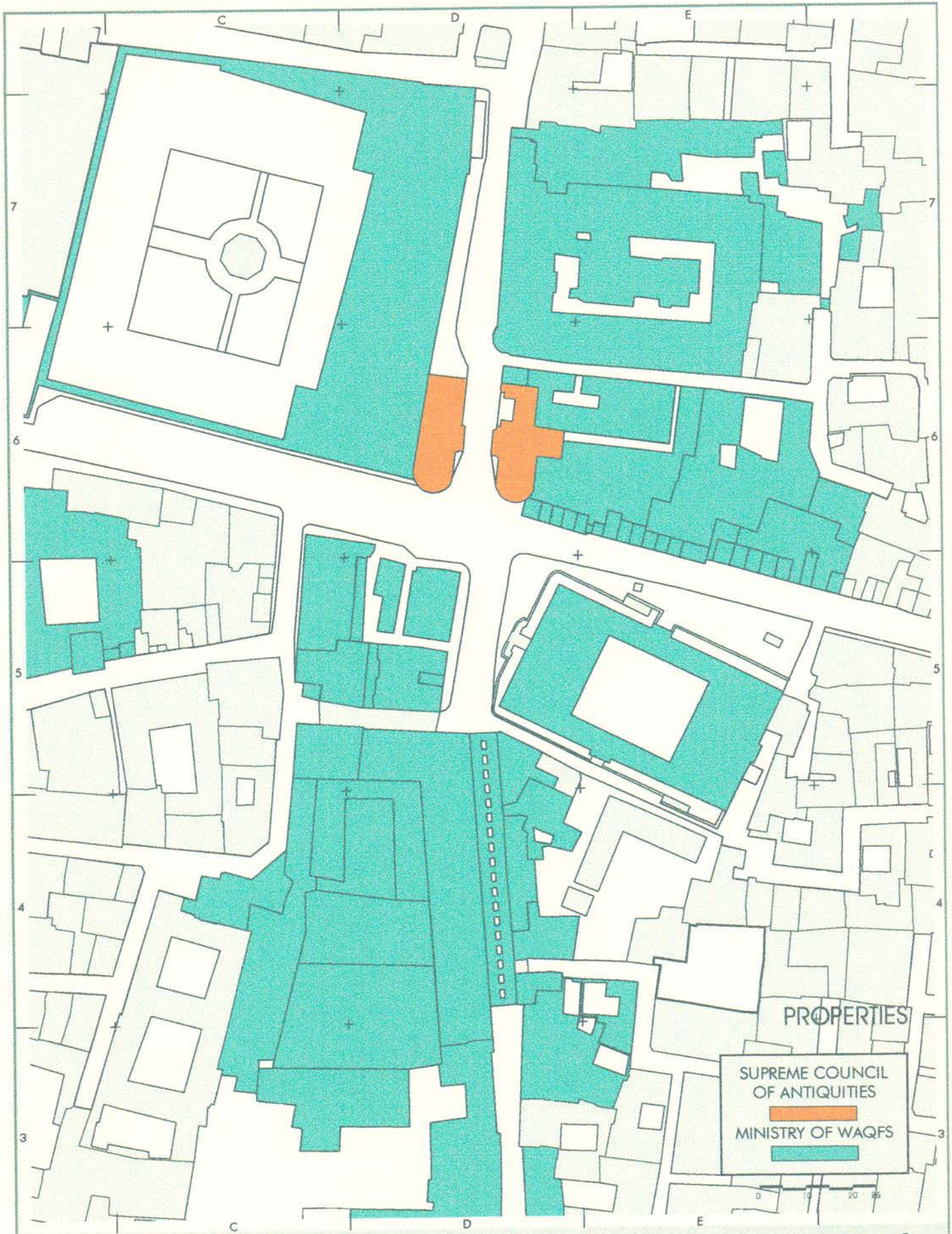
⁴⁴For an example in *Hārat ar-Rūm*, one family owns more than 2 plots, 4 old buildings partially ruined and one new building under construction.

⁴⁵The rent for a flat of 70 sq. m. is in around 20 LE./month (about 6 U.S.\$ a month), where the land price is around 200-300 LE./sq. m. (about 90 U.S.\$) and the inhabitant mostly leave the quarter for the lack of services. The owners prefer to demolish the old buildings to replace it with multistoried workshops and shops. The rent for a one room workshop more than 100 LE./month (about 30 U.S.\$), and that is a good investment for the owners. Some of them build a modern building to live in themselves, and the rest of the building to be used as workshops.

⁴⁶Law No.117/1983 from the official newspaper issue no. 32, in 11/8/1983 Cairo.

⁴⁷article 5, of the previous Law, gives the supervision of the Egyptian Monuments to the S.C.A., which follows the Minister of Culture.

⁴⁸Waqf. pl. awqāf :endowment, there are different types of endowments in the Waqfs system, the private endowment estate in mertmain entailed in such a manner that it proceeds will accrue to the members of the donor's family and, after the death of its last descendant, go to a charitable purpose. The public Waqf, is an endowment set apart for a charitable or religious purpose.



conservation, a missing link between them makes a conflict between the S.C.A., and the users of the building who sometime do some modification which are not related to the architectural value of the monument, and be paid fine by the S.C.A. for that event⁴⁹.

4. The shops against the east façade of the mosque of al-Mu'ayyad Shaykh are a property of the Waqfs, the shops under Bāb Zuwayla are a property of the S.C.A., and the shops against the south façade of the mosque of al-al-Mu'ayyad Shaykh were a property of the Socialistic Union (a political party), which no longer exists.

2.4.2.2. WORK ACTIVITIES. (A1.2.2)

Work activities are concentrated in these main sectors:

1. The north sector of the study area, where are many shoemaker workshops. (D8,9,10), (E8,9,10).
2. The central sector of the study area, where most of the activities are concentrated in Qaşabat Raḍwān and al-Qirabiyya where is many markets, (tents, leather, etc.). (C3,4,5), (D2,3,4,5).

Most of the people working in the study area are living nearby or inside the same quarter.

2.4.2.3. BUILDING IN USE. (A1.2.3)

The results of this examination are:

- 64.3 % of the buildings are in use.
- 19.93 % of the buildings are partially in use, where 20-70% of the building are not used.
- 13.76 % of the buildings are not in use, including buildings under construction.

One third of the whole examined area is not totally used which gives a facility for illegal actions, such as drugs, to grow in the unhealthy parts of the city.

1. The neighborhood of al-Qirabiyya is the most unused quarter.
2. The neighborhood of Darb al-Anssiyya is the most used quarter.

⁴⁹a conflict happened in qaşabat Raḍwān one of the shops cleaned the façade of the shop and was punished by the supreme, the need for cleaning and the careless of supervision to coordinate between the user and the supervisor led for this conflict.

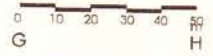


WORK ACTIVITIES

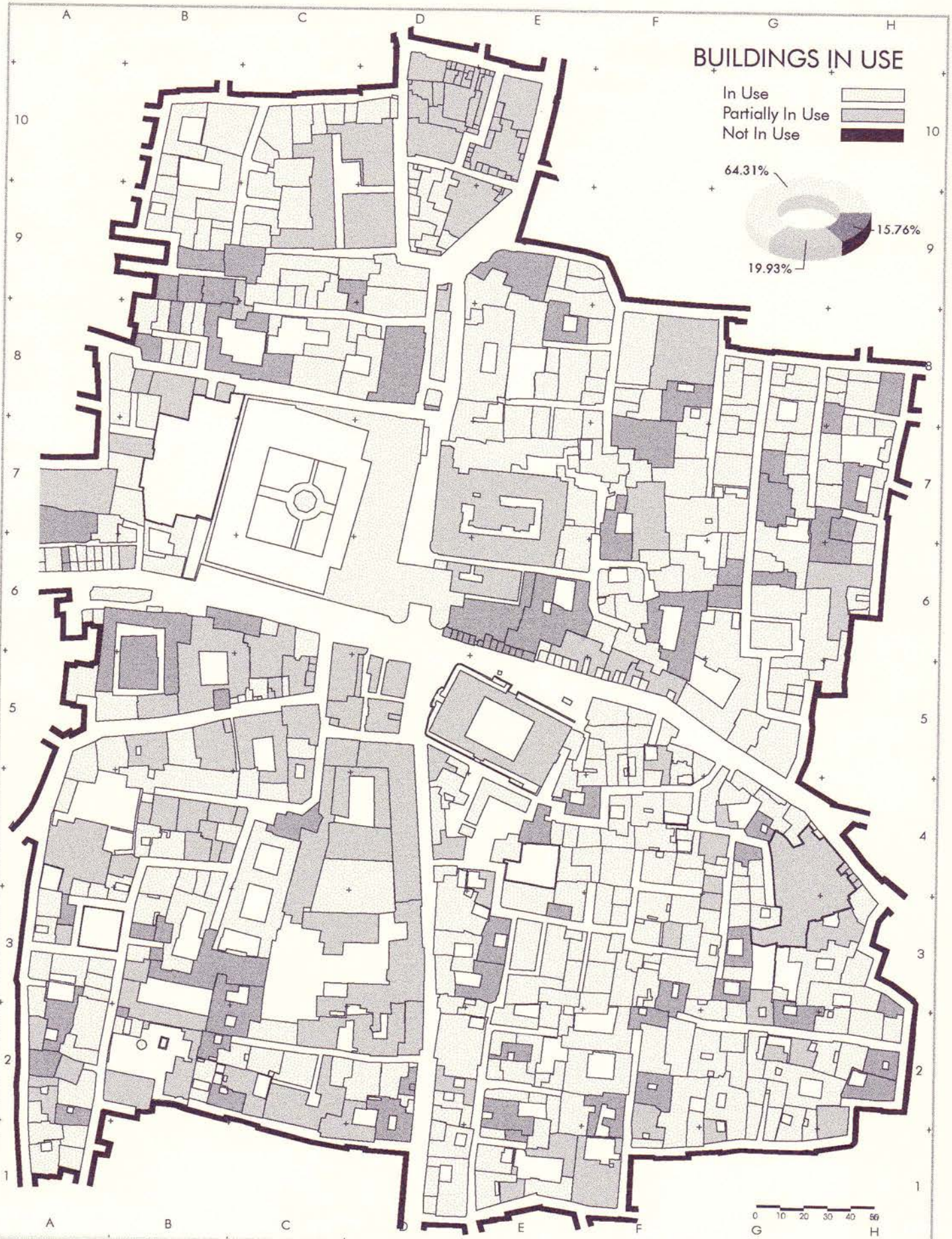


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BĀB ZUWAYLA
A STUDY OF URBAN CONSERVATION



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3. The neighborhoods of Ḥārat ar-Rūm, and Taḥt ar-Rab' are more in use.

2.4.2.4. RUINS. (A1.2.4)

This survey is very related to the previous one in which it defines the physical state of the building, and it came out with:

1. 70.83 % of the buildings are in good situation.
2. 14.86 % are partially ruined, taking in account the buildings with one deteriorated floor or more.
3. 14.31 % are totally ruined, with a major decay in the structure.

2.4.2.5. PRIVATE SPACES STRUCTURE.

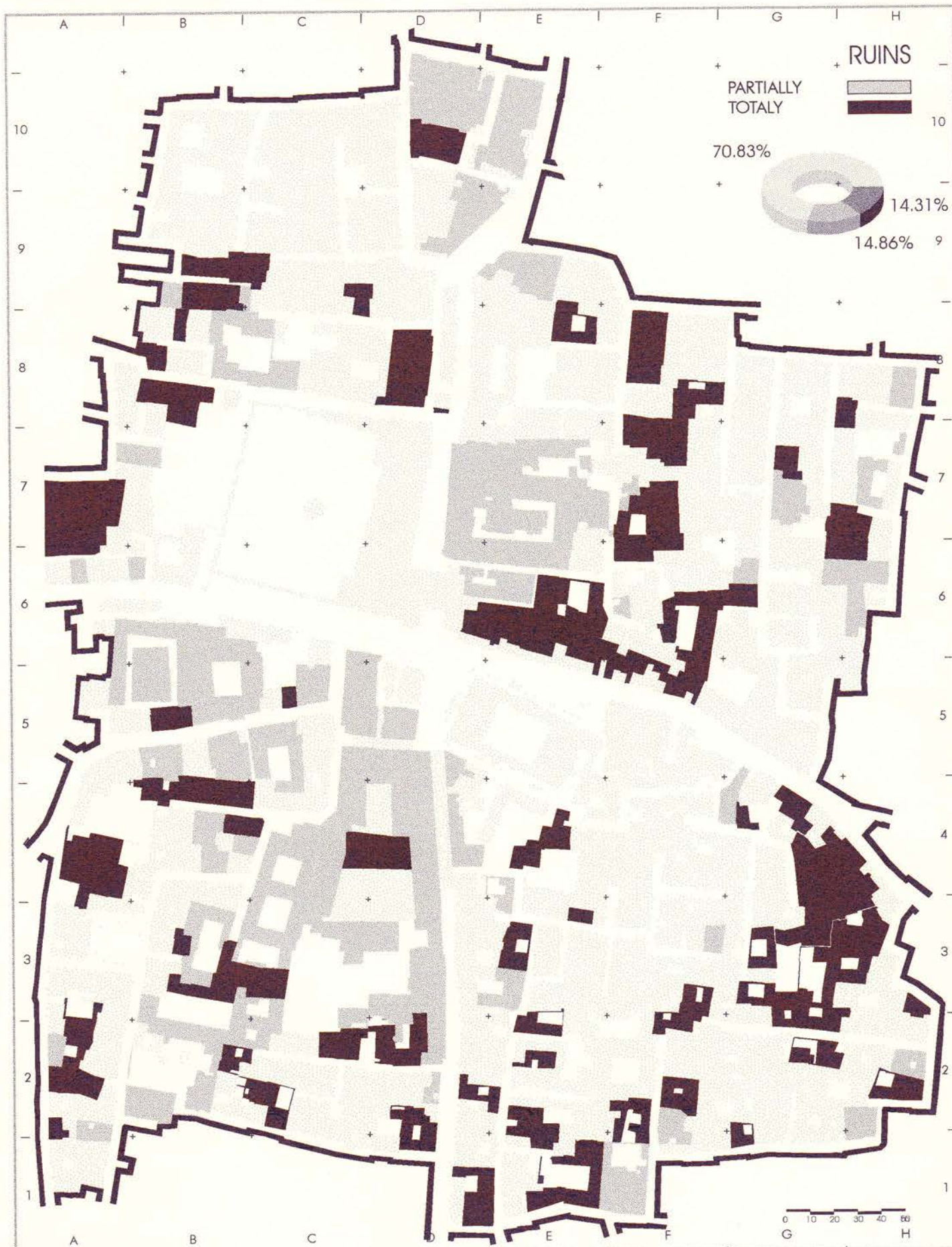
Almost all the inner spaces of the main buildings around Bāb Zuwayla, except the religious one, are occupied with workshops and small factories:

1. The inner court of the mosque of al-Mu'ayyad Shaykh is still used as a small park where the people living around used to stay for some time in the garden, as it is the major one around, specially in the afternoon when the sun goes down and the air becomes cool. Some students come when final exams start to study in a quiet place away from the very crowded home.
2. The inner court of the mosque of aṣ-Ṣalīḥ Ṭala'i is not used like the previous one for it is paved with flagstone, but students also come to study in it.
3. The inner court of as-Sukkariyya is occupied with small workshops.
4. The inner court of Wikalat Raḍwan is occupied with a wood factory and carpenters' workshops, and some small tents' workshops.

2.4.2.6. PARKING. (A1.2.5)

The locations of parking are:

1. In al-Qirabiyya (sq. A3) a parking with a capacity of 20 cars;
2. A side parking in the axis of ad-Darb al-Aḥmar, Taḥt ar-Rab' (Aḥmad Māhir) for 8 cars.

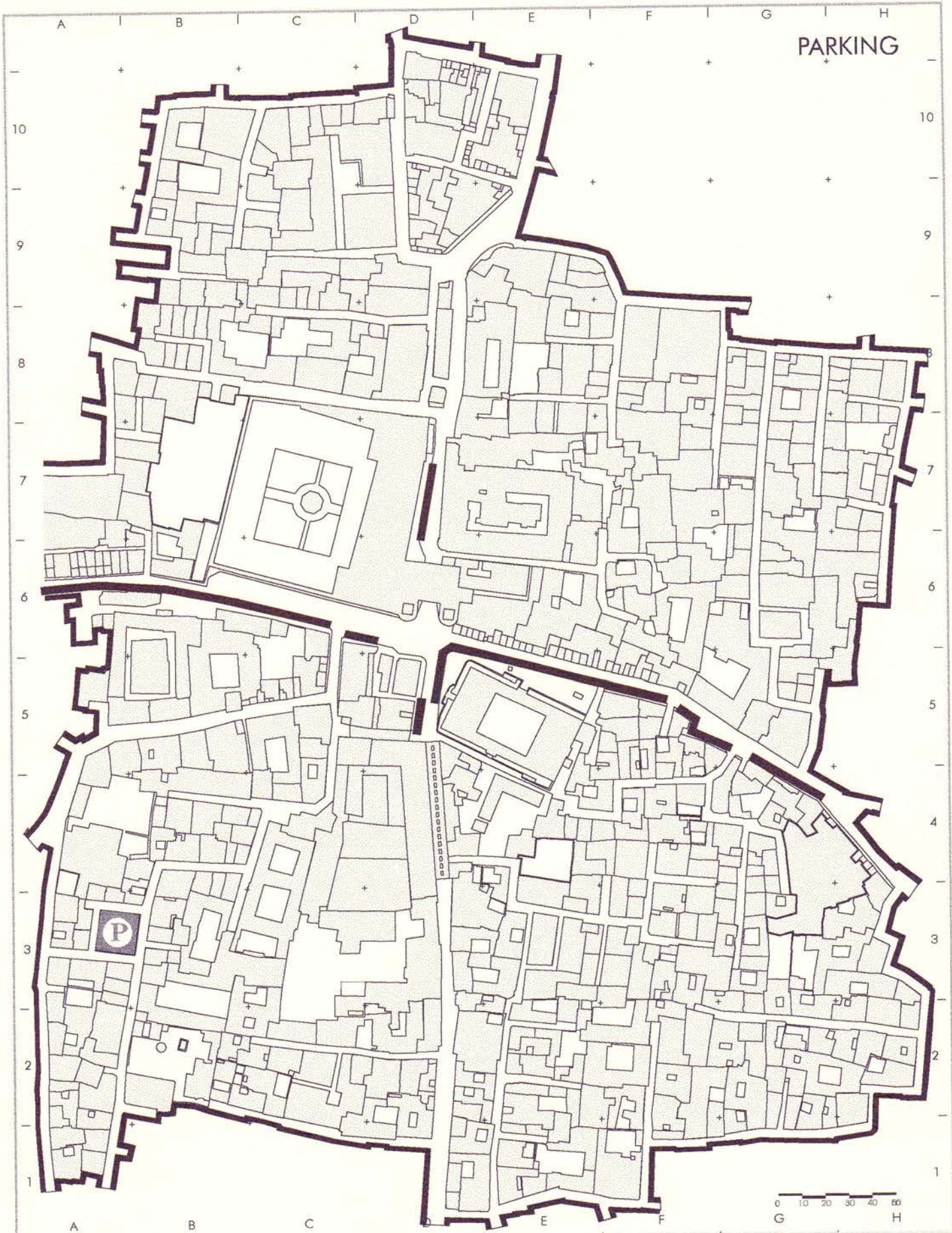


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3. A side parking in front of the eastern façade of the mosque of al-Mu'ayyad Shaykh for 5 cars.
4. A side parking facing the entrance of the mosque of aṣ-Ṣāliḥ Ṭala'i' occupied by small trucks to serve the quarter by delivering goods and the production of the shops to and from the markets.
5. No building with garages exists in the study area.

2.4.2.7. EQUIPMENT. (A1.2.6)

2.4.2.7.1. BAKERY:

In the street of ad-Darb al-Aḥmar, there are two bakeries and there is also one state kiosk selling bread against the northern façade of aṣ-Ṣāliḥ Ṭala'i'.

2.4.2.7.2. BUTCHERS:

More than six butchers are located in Ḥārat ar-Rūm, and two in ad-Darb al-Aḥmar street.

2.4.2.7.3. CAFÉS:

They are concentrated near the main commercial zone, mostly visited by workers and shops' owners to enjoy smoking water-pipes. Few tourists visit these cafés as they are not equipped for them. During Ramaḍān (fasting month for Muslims) nights' cafés are very crowded with people playing cards or backgammon spending the night until dawn; in the morning until the sunset they are closed.

2.4.2.7.4. FIRE PROTECTION:

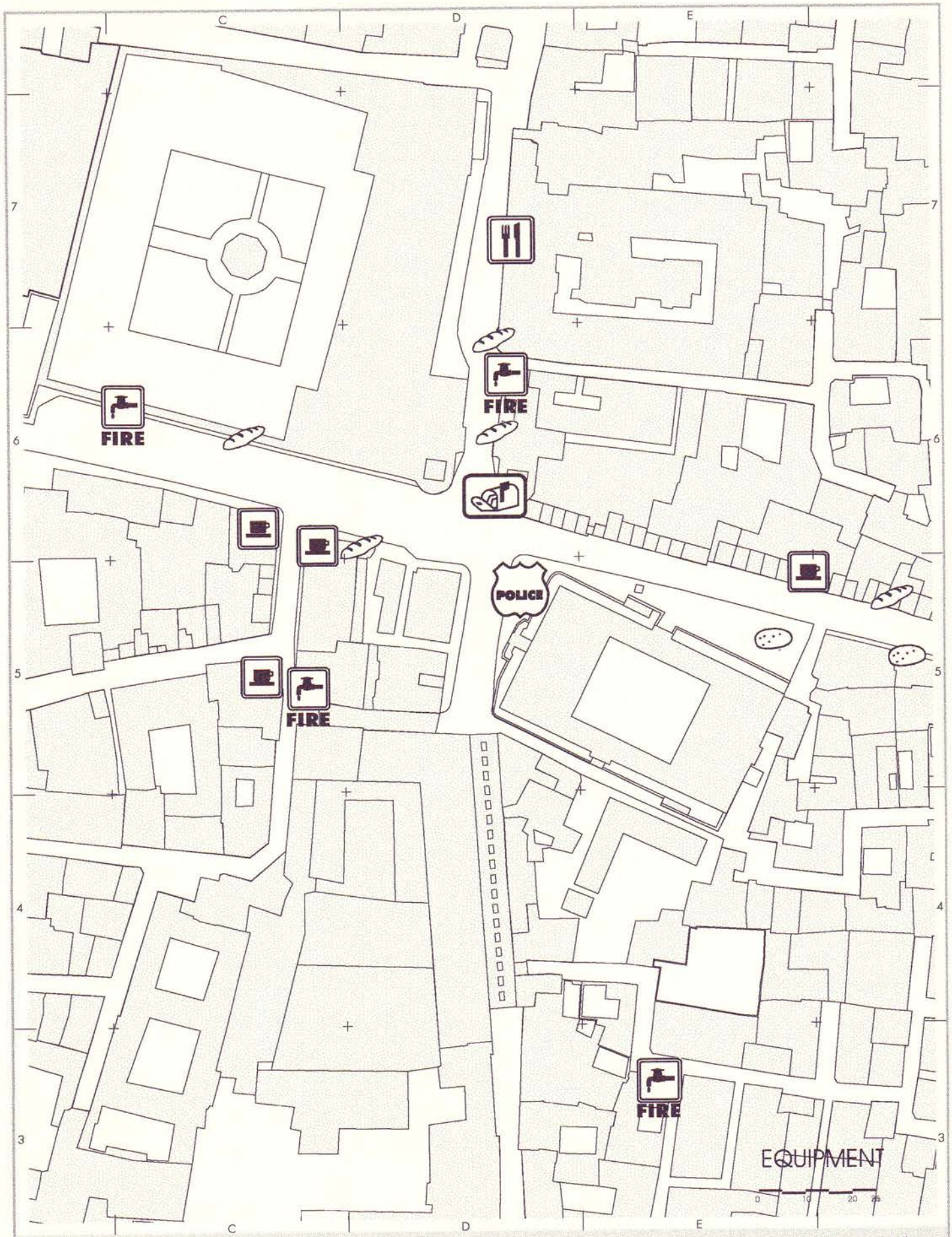
Only four fire taps are located in the examined area, . It is impossible for fire-cars to enter some narrow ḥārāt, which make the situation very risky when a fire blows up, at least one fire tap each 40 m. should be installed.

2.4.2.7.5. POLICE:

In front of the main entrance of aṣ-Ṣāliḥ Ṭala'i', a small police unit is located.

2.4.2.7.6. RESTAURANTS:

There is only one restaurant serving complete meals in as-Sukkariyya, but it is rarely visited. People prefer to buy a sandwich or a pan for a light meal with cheap prices. Some



small restaurants are mainly serving light meals like Falafel or Kushari which are the most popular meals in Egypt.

2.4.3. COMMERCIAL ACTIVITIES. (PLANS A1.3)

This survey had been done on the whole study area in general and detailed on the two thoroughfares only;

the following table will describe along the two thoroughfare:

TENTS	30	GOLD	33	LEATHER	24	SHOES	9
CARPETS	6	WOOD FACTORY	1	CARPENTERS	15	FURNITURE	2
CLOTHES	10	SPICES	4	LANTERN	15	CANDLES	15
WATER PIPES	7	TISSUE	5	CAFES	3	RESTAURANT	4
ACCESSORIES	11	PHARMACY	2	NEWSPAPER KIOSK	5	BAKERY	3
BUTCHER	1	FRUITS	6	FISH	7	POULTERER	6
FUL & FALAFEL	3	PEDDLERS	20	UNDEFINED	21	TOTAL	248

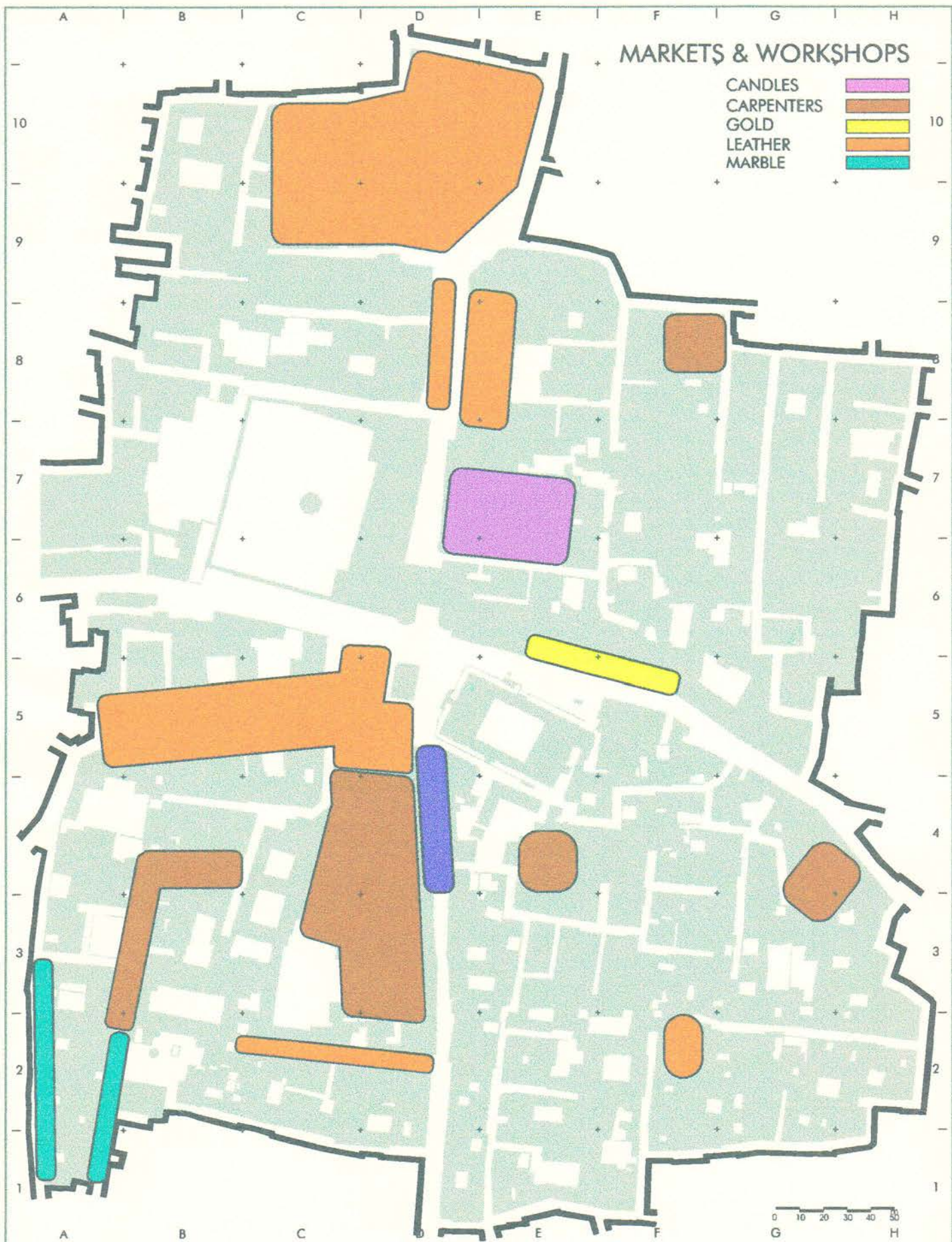
2.4.3.1. MARKETS AND WORKSHOPS. (A1.3.1)

2.4.3.1.1. TENTMAKERS:

Tentmakers are located in Qaşabat Raḍwān. Tourists are the main customers for these shops, some Arabs come to buy huge tents.

2.4.3.1.2. LEATHER MARKET & SHOEMAKERS:

In the north part of the study area, most of them are shoemakers and retailer shoe market. The other main location is Ḥārat al-Qirabiyya, where we could find leather shops. Main customers are merchant from the country-side, and merchants from the other side of the city, like Heliopolis or Nasr City.



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2.4.3.1.3. GOLD MARKET:

Gold shops are located beside Bāb Zuwayla in ad-Darb al-Aḥmar street and in as-Sukkariyya. Main customers are normal people from the historical city and surrounding. It could be considered as the second gold market in Cairo.

2.4.3.1.4. CARPENTERS WORKSHOPS:

15 carpenters workshops and one small wood factory are located inside the court yard of Wakālat Raḍwān. Few workshops are located in Ḥārat al-Qirabiyya. Others are located in Ḥārat ar-Rūm. These workshops are making furniture.

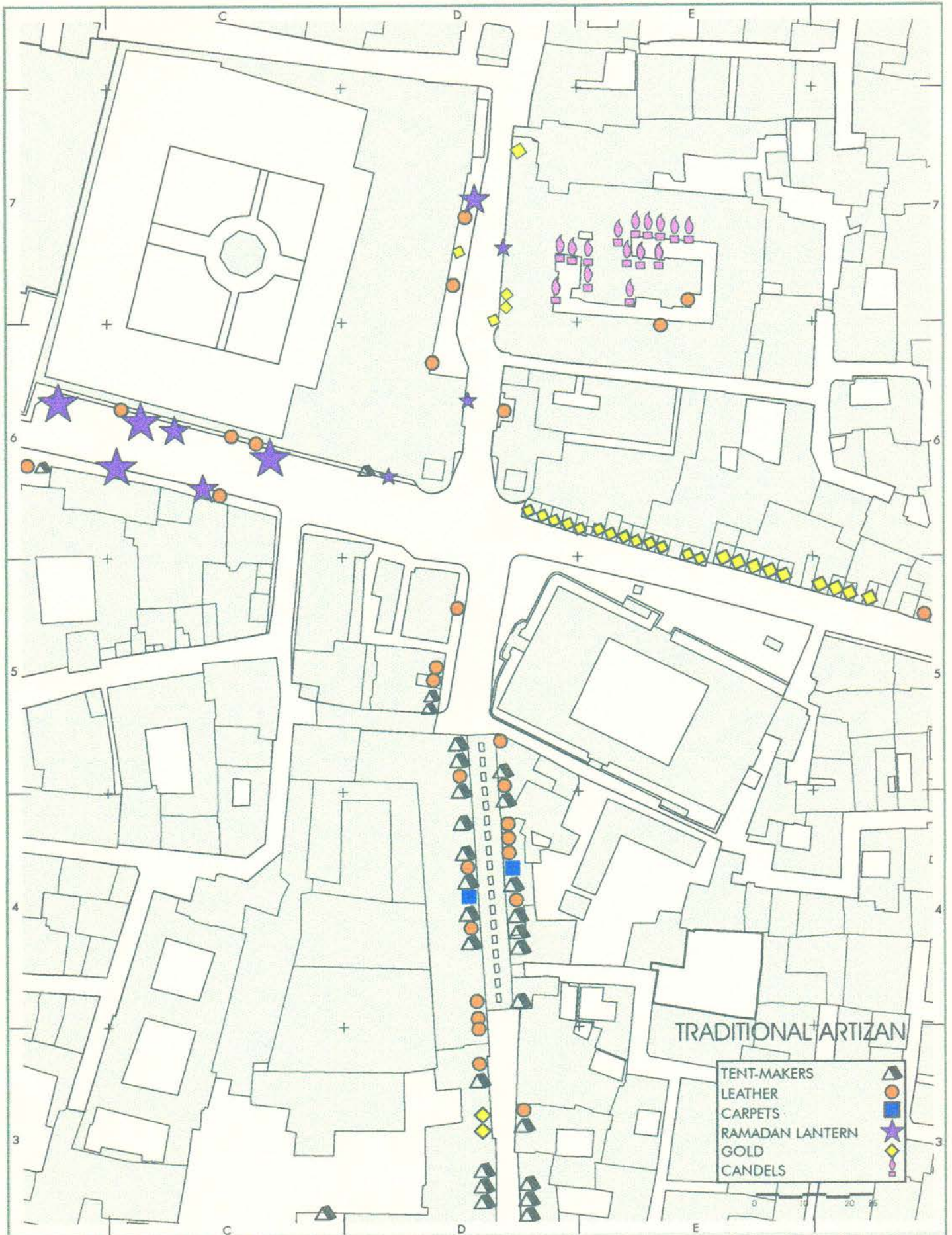
2.4.3.1.5. CANDLES:

Candles' workshops are occupying the ground floor of the court of as-Sukkariyya.

2.4.3.2. TRADITIONAL ARTISANS. (A1.3.2)

2.4.3.2.1. TENTMAKERS:

One of the rare markets in the middle-east, the only in Cairo, that is specialized in the traditional Egyptian tents. There are 26 shops in Qaṣabat Raḍwān, and few in Taḥt ar-Rab' (Aḥmad Māhir). Many tourists come specially to visit the market and buy souvenirs. Since the beginning of the 70's the main product changed from complete tents, which are not used much now, to decoration elements as tableaus or bed's cover decorated with the same ornaments that were used in tents. Prices vary from 15 L.E. to 1000 L.E. depending on the size and the fineness of the product. The main material is local cotton tissue, which they bring from al-Ghūriyya 500 m. to the north. Shops have a rectangular plan covered with parallel vaults and overlooking the Qaṣaba. The shop is divided to 3 main parts, which are integrated. First, a presentation place which is mostly near the outside, where the best product are shown. The two side-walls of the shop are used to present the whole collection. The rare wall, the "Master Peace" of the shop is presented. The second compartment is the workshop, which is simply a wooden sitting bank, where the tailor sits sewing. This is a very spectacular view, for which many tourists take photos. The third compartment is used as a storage mezzanine between the vault and the shops' middle floor.



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2.4.3.2.2. LEATHER MARKET & SHOEMAKERS:

Most of the shops are located in Ḥārat al-Qirabiyya, and at the north-western side of Qaṣabat Raḍwān, beside the mosque of Faraj ibn Barqūq. The main activity is leather trade, as an elementary material for making shoes, bags, art work, and clothes. Some shops are dealing with accessories of bags and shoes. Some others are manufacturing shoes in small shops; Each workshop is dealing with one part of the shoe and a group of workshops give their product to one main workshop collecting the different pieces and sending it to the merchants who sell it out. It is a network of several elements serving each other, and each one is helping and depending on the other one, which gives a nice atmosphere of cooperation.

2.4.3.2.3. CANDLES:

More than 16 candles' workshops are occupying the ground floor of the inner court of as-Sukkariyya. These workshops are manufacturing candles which are used in the traditional Wedding and Birth-parties. In different sizes and shapes the candles are done manually in a very traditional authentic way. This way depends on melting the wax in tanks and reforming it manually into candles, then the decoration part comes by drawing some colored lines in red, green, blue, etc. and packing it in cartoon boxes covered with plastic.

2.4.3.2.4. CARPETS:

There few shops working in carpet trade, and located in Qaṣabat Raḍwān. Ten years before two carpet shops changed their function into tents. There is a carpet market in al-Ghūriyya where many shops and workshops could be found.

2.4.3.2.5. RAMAḌĀN LANTERN:

Fānūs⁵⁰ Ramaḍān one of the most popular toy that almost each child in Egypt enjoys playing with during the time of Ramaḍān, therefore it is a seasonal activity for 45 days only each year. This activity is only located in this quarter all over the country. Both workshops or suppliers exist in the quarter. As a temporary commercial activity, the workshops spend the rest of the year in a different kind of activity. Some of them making light metal work like bird cages or mouse traps. Other work in candles' trade. They are located against the southern façade of al-Mu'ayyad Shaykh in the street of Taḥt ar-

⁵⁰ *Fānūs pl. Fawānīs; lantern*

Rab' (Aḥmad Māhir), and few others against the eastern façade of al-Mu'ayyad Shaykh near the entrance gate. They have over 100 different design and shape, from 5 cm. in height up to 150 cm. It is really a distinguished kind of activity.

2.4.3.2.6. GOLD:

Gold market consists of 20 shops 8 of them are closed because the structure of the building is very decayed. In as-Sukkariyya there is one of the famous shops in Cairo. Its workshop cover an area of 200 m. and the owner wishes to move to the modern part of the city because the area is not equipped enough for major activities.

2.4.3.3. MOVING ACTIVITIES & PEDDLERS. (A1.3.3)

Moving activities and peddlers are one of the main commercial elements in the examined area, that for its population density, and the concentration of different activities in that area. The main moving activities are:

2.4.3.3.1. FISH MARKET:

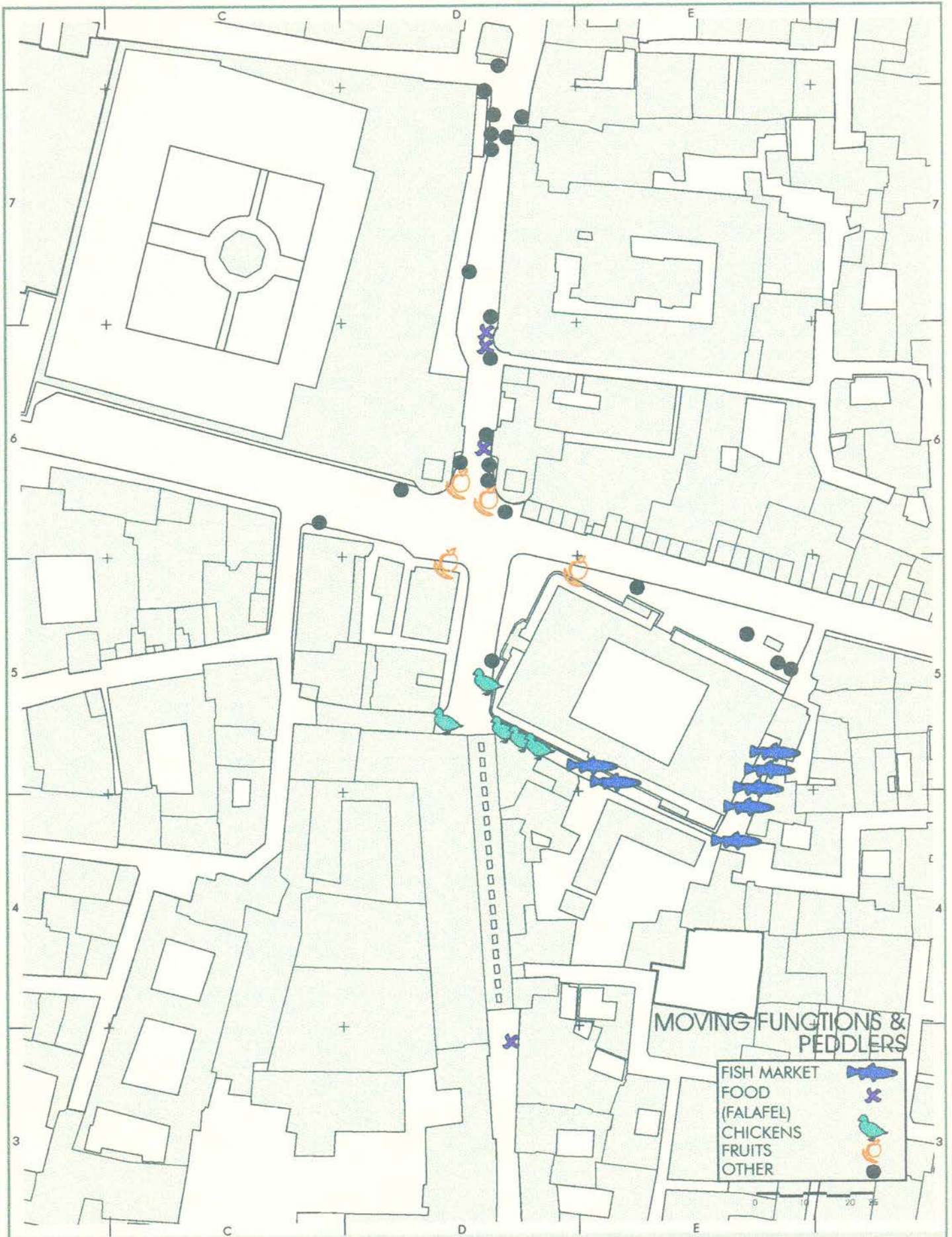
The fish market is located behind the mosque of aṣ-Ṣāliḥ Ṭala'i', it consist of 7 merchants, who are occupying the place from 8 a.m. until 2-3 p.m. depending on the amount of the fish and the market situation.

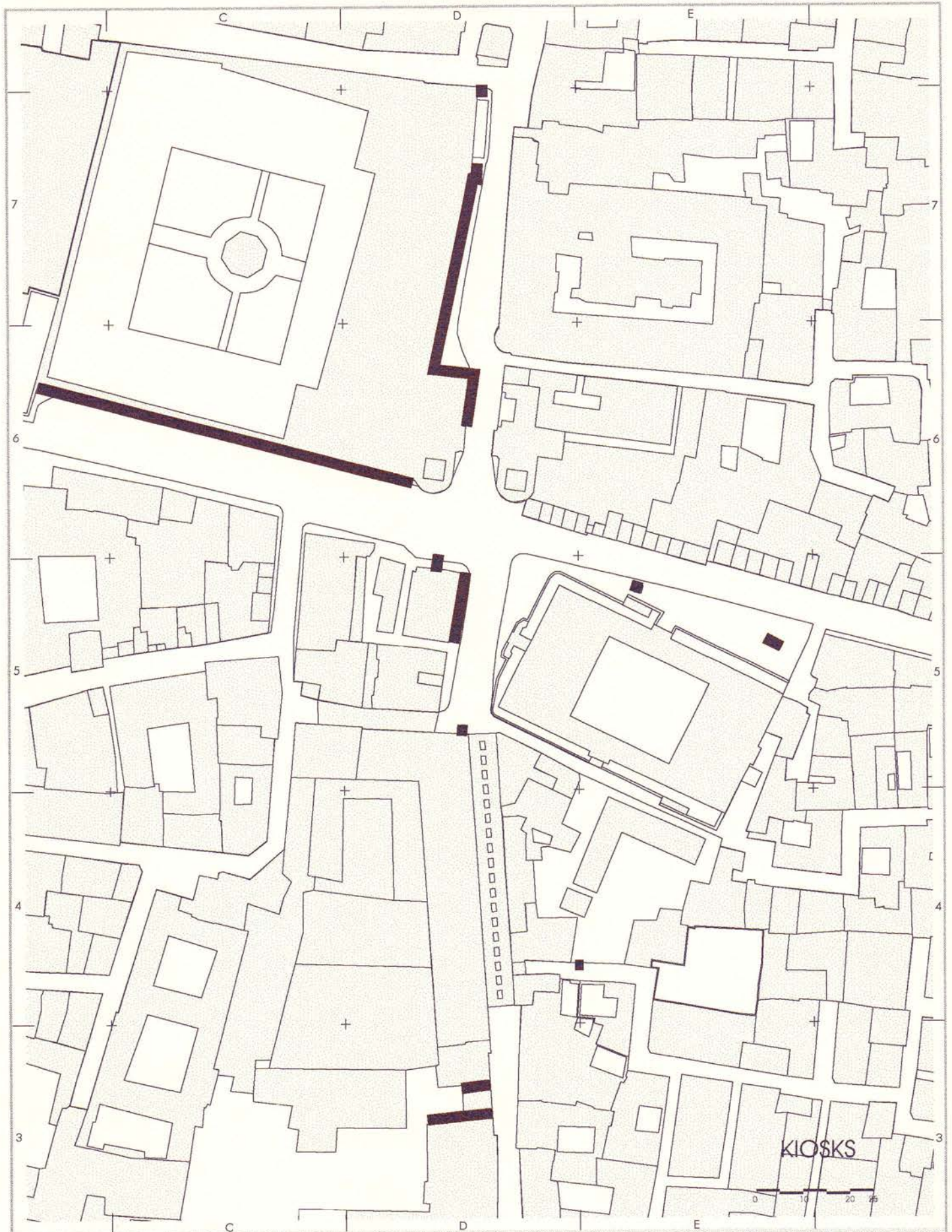
2.4.3.3.2. FALĀFIL AND FŪL PUSHCARTS:

Fūl is considered as the popular dish in Egypt. It is cooked broad beans with oil and spices. Three pushcarts are in the study area, one is located in the front of the Sabīl of Nafisa al-Bīda (from 8:00 a.m. to 12:30 p.m.), second one in front of the mosque al-Kurdi (from 8:00 a.m. to 12:30 p.m.), and third one under Bāb Zuwayla (from 2:30 p.m. to 7:00 p.m.).

2.4.3.3.3. FRUITS:

Four fruits' vendors exist in the study area, two are located in the front of Bāb Zuwayla, one on each side. One is located in the front of the mosque of Faraj ibn Barqūq, and the last one, who has a pushcart, stands against the corner of aṣ-Ṣāliḥ Talā'i'. All are working from 8:00 a.m. to around 6:00 p.m.





2.4.3.3.4. POULTERERS

There are 5 poulterers in the study area; One is standing in front of mosque; Other one is in front of al-Qirabiyya street at the corner of Qaşabat Raḍwān; And the rest are facing the corner of aş-Şālih Ṭalā'i' mosque, in the beginning of 'Aṭfat Ṭalā'i' . There are few poulterers shops in Qaşabat Raḍwān. Their main customers are mostly the inhabitants of the quarter.

They get chicken from suppliers outside the quarter by trucks, in plastic cages. Trucks stay outside the quarter and deliver it by men to the shops. Each poulterer sells from 5 to 10 pairs each day. This kind of trade makes a lot of waste as they massacre the chicken and they clean it for the client in site. They are in these places 40 years ago.

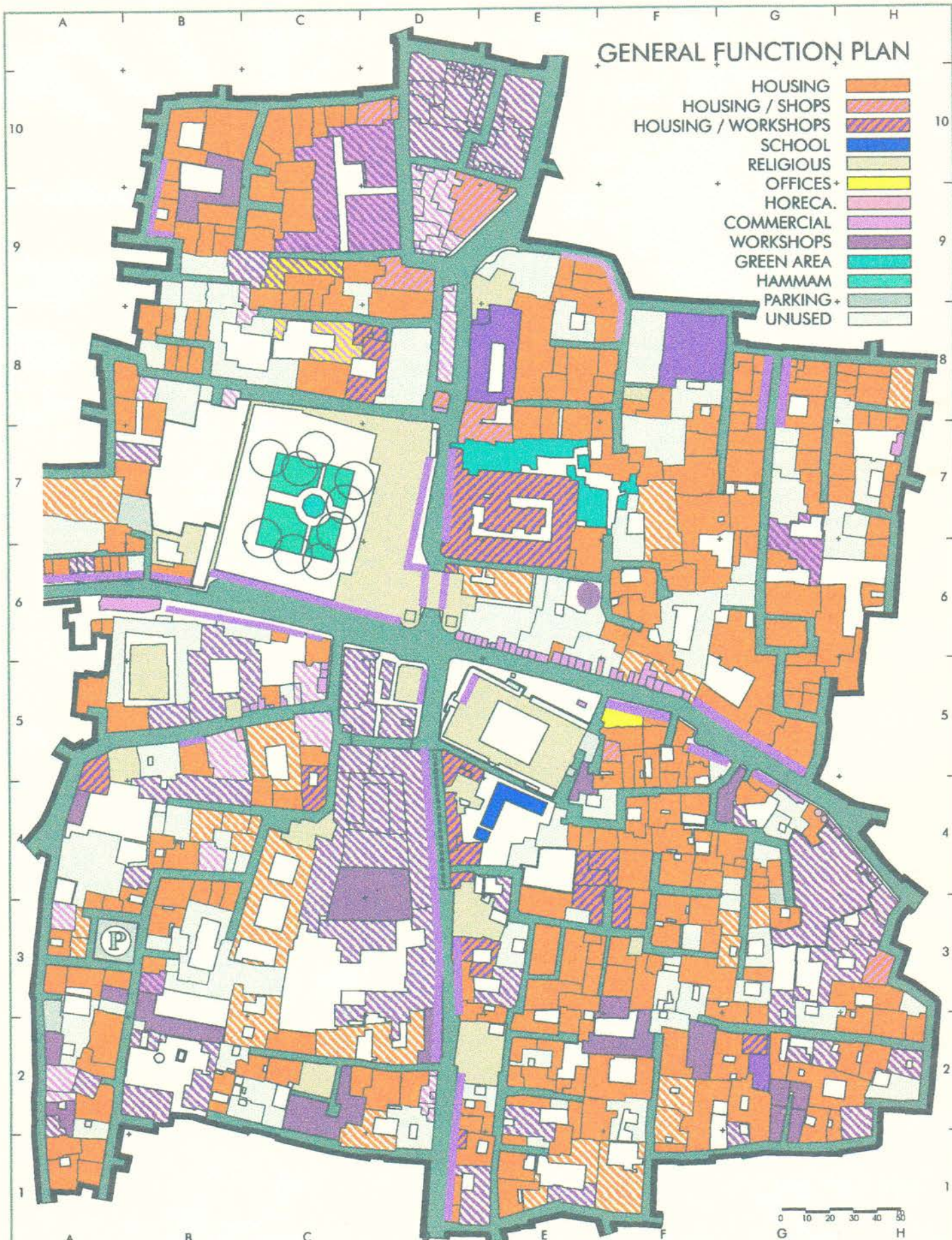
Note: There are 5 other peddlers moving around all of the day time selling varieties of things (e.g. olive, luf, dishcloth gourd, etc.).

2.4.4. CONCLUSIONS:

From these surveys we could conclude that:

- The study area is considered as a major market place where many small markets exist, these markets mostly are traditional and authentic, inherited from deep history.
- Some of the activities have a bad influence on the historic buildings like (carpenters, marble, etc.).
- A big sector of the study area is in a very bad physical state in terms of function and the use of it, a great part of it is totally ruined and people live in a lot of decayed buildings.
- Socially, the inhabitants have a very low level of education which reflects on the way of their life, and their relation, and mainly on the way they treat the monument with.
- For the lack of services and the decay of the quality of life in the study area, people are moving from it either by force, or by themselves.
- The study area is suffering from the decay of services like transporting, fire protection, sewage system, and clean streets.
- The study area is not equipped for tourism.

2.4.5. GENERAL FUNCTIONS PLAN. (A1.4)



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2.5. DIACHRONIC STUDY OF MORPHOLOGY. (PLAN A2.0)

The morphology context is the dominating element in the study area, which determined the space and added many values to the life in the quarter.

1160: The main element in the geometric space was the first Bāb Zuwayla which was built by Jawhar al-Qā'id. Morphologically, it was composed of two archeways in the location of Zāwiyat Sām Ibn Ḥām, 150 m. to the north of the existent one, and when al-Mu'izz entered from the right gateway, the people followed him and left the other gateway which became a symbol for pessimism to the person who passes from it.

In 485 a.h when Badr Aj-Jamālī built the existent Bāb Zuwayla, the finess of its architecture made it as the most beautiful building in the region as Al-Maqrīzī said: "I had been told by the travelers that they had never seen as great as Bāb Zuwayla in any other City".

Then aṣ-Ṣālih Ṭalā'i built his mosque, from its form we could conclude that the mosque was in a wide space around it is similar to the mosque of al-Ḥākīm which was built outside the city before the extension made by Badr aj-Jamālī, both mosques are following the direction of Mecca inside and outside. It is not the same case for the mosque of al-Aqmar which inside follows the direction of Mecca and outside follows the street alignment. The minaret location and the entrance facade indicate the importance of the extends of Al-Mu'izz street (Qaṣabat al-Qāhira). The morphology of the entrance façade of aṣ-Ṣālih Ṭalā'i mosque is very unique it is the only façade with this architectural treatment of the main entrance with five arches and a ressed Riwāq behind, this is the only entrance in the horizontal sense of forming, entrances are mostly taking the vertical direction.

For all the other buildings mentioned by al-Maqrīzī, there is no documentation to give us perception of the morphology.

The road level was 3.90 m less than the actual state which gives different proportions outside Bāb Zuwayla to the space dimensions than the existent situation.

1442: It could be said the Mamlūk periods (Baḥarī & Burjī) are the most flourishing eras in architecture, in these period the Egyptian architecture reaches the highest point in all aspect, as a reflection of the richness of the economical situation.

Here around Bāb Zuwayla, the architect of Faraj ibn Barqūq was very intelligent to use the location of Bāb Zuwayla, which became a part of the urban fabric location inside the

city, as a morphological form for the small mosque. The original location was on the same axis of Bāb Zuwayla very close to it that give the impression of an interruption of the continuity of the axis. Actually this seems very logical, that bāb Zuwayla was the end of the main axis and after Salāḥ ad-Dīn built the Citadel, the axis going from Bāb Zuwayla to the Citadel became the most important axis in the City where the Sulṭān usually use it in his way to the City. Therefore that building had its entrance facing Bāb Zuwayla which is different than the regular plan of the mosque where the entrance of the mosque is located on the same axis of al-Mihrāb. There is no minaret as respecting the minaret of Ṭalā'i' Mosque. Few years later the image of the place had been changed completely by the Mosque of Al-Mu'ayyad Shaykh. He demolished many buildings and part from the wall of Cairo taking Bāb Zuwayla as a part of his mosque's form by constructing two minarets of the three on it.

The original design of the mosque of al-Mu'ayyad Shaykh was similar to the Khanqā' Farj Ibn Barquq in the cemetery (al-Qarāfa) with two decorated domes, (see photo, almost the same proportions and decoration) in fact the second dome never existed because construction operation stopped.

Here we find that the minarets which normally leads to the entrance had been moved to the top of Bāb Zuwayla as it is the major element in the urban context of the quarter, forcing the other buildings down and imposing its power across the space. This reflect the antagonism between Al-Mu'ayyad and Faraj ibn Barqūq, the mosque is a symbol of the victory of Al-Mu'ayyad and his revenge from Faraj ibn Barqūq, and expresses his power by using a super structure as a mosque inside the city and how Bāb Zuwayla which was a major urban element in the place turned into a part serving the context of al-Mu'ayyad Shaykh mosque.

The entrance was placed on the Qaṣba away from Bāb Zuwayla to have a different importance and to create a new individual element in the urban structure, composing with the dome and the minarets a melody of architecture. I think that the architect created a masterpiece in architecture with a wonderful dimension's composition. It is not so easy to insert such a building in the city center in integration with the whole context of the urban situation.

Other buildings which disappeared during the previous eras were a major part of the study area, like Dar Al-Tufāḥ. The Rab' of Baybars, Rab' ad-Duhaysha, Qiysāriyyat al-Fāḍil.

Road level was higher than the original one, this we could conclude from the story of Jamāl ad-Dīn al-Ustadār who found parts of the granite ramp during the foundation of the mosque of Faraj Ibn Barqūq.

1888:



THE MOSQUE OF FARAJ IBN BARQUQ IN AL-QARAFÄ

THE DOMES,

SOURCE: O.I.C.C.



1160

HĀRAT AR-RŪM
(The Greek Quarter)

1442

QISARIYYAT
AL-FĀDI

The prison of
KHAZĀNAT SHĀMA'IL

The South Wall of AL-QĀHIRA

The South Wall of AL-QĀHIRA

DĀR AL-ṬUFAH

ZAWIYAT
FARĀ'ĪN
BARQŪQ

The Mosque of
MAḤMŪD AL-KURDĪ

Dār
AL-QARDAMIYYA

1888

1938

DIACHRONIC
STUDY OF
MORPHOLOGY

- MINARET *
- MAUSOLEUM ●
- ENTRANCE →

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In this period we found that the new structure appeared was mostly related to the urban design of the surrounded area.

The Waqf of Raḍwān Bey, has a unique concept the Qaṣabat Raḍwān was design as the streets are penetrated the complex under shades to provide a suitable environment for shopping activities.

But the main idea of this building is to provide shopping area with the environmental needs which is reflected on the street section which is carefully designed. The location of the building is very well chosen, to fit with the surrounding buildings.

The building of Wakalat Nafīsa Al-Baydā' and its Sabīl have a highly rich façade over looking the Qaṣaba with its wooden screens, (Mashrabiyya) and its main entrance, in a good proportion and the relation between solids and voids is well defined.

Many additional buildings were transcending many building like Bāb Zuwayla and aṣ-Ṣālih Ṭalā'ī' mosque and the east wing of the wall which is totally covered by houses, changing the image of Bāb Zuwayla and its wall.

In this period the shops started to occupy the façade of al-Mu'ayyad and the mosque of Faraj ibn Barqūq and the commercial image of the quarter became saturated with the activities happening there.

2.6. THE EXISTENT MORPHOLOGY. (PLANS A.2)

This part deals with the existent morphology, granulation, condition, architectural value and character of the quarter.

2.6.1. SOLID AND VOID (A2.1)

- This study reflects the urban texture of the historical city where spaces are mostly oriented introvertally.
- Most of the buildings contain an inner court that covers more than one third of its area.
- All streets are very narrow and surrounded by houses from both sides.
- Few buildings are totally filled without any voids inside.

SOLID & VOID



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A2
1

- The urban spaces are dynamic with no parallel lines.
- The major space is the inner court of the mosque of al-Mu'ayyad Shaykh.

2.6.2. BUILDINGS HEIGHTS. (A2.2)

- This survey came out with:

33.89% of the buildings are one story in height;

18.89% of the buildings are two stories in height;

20.37% of the buildings are three stories in height;

15.93% of the buildings are four stories in height;

10.93% of the buildings are more than four stories in height.

- In average the building density is twice times the area of the study area.
- The two minarets of the mosque of al-Mu'ayyad Shaykh and its dome are the main landmarks in the study area.
- Most of the new structures, were built after 1950's, are 4 stories high.

2.6.3. BUILDINGS CONDITIONS. (A2.3)

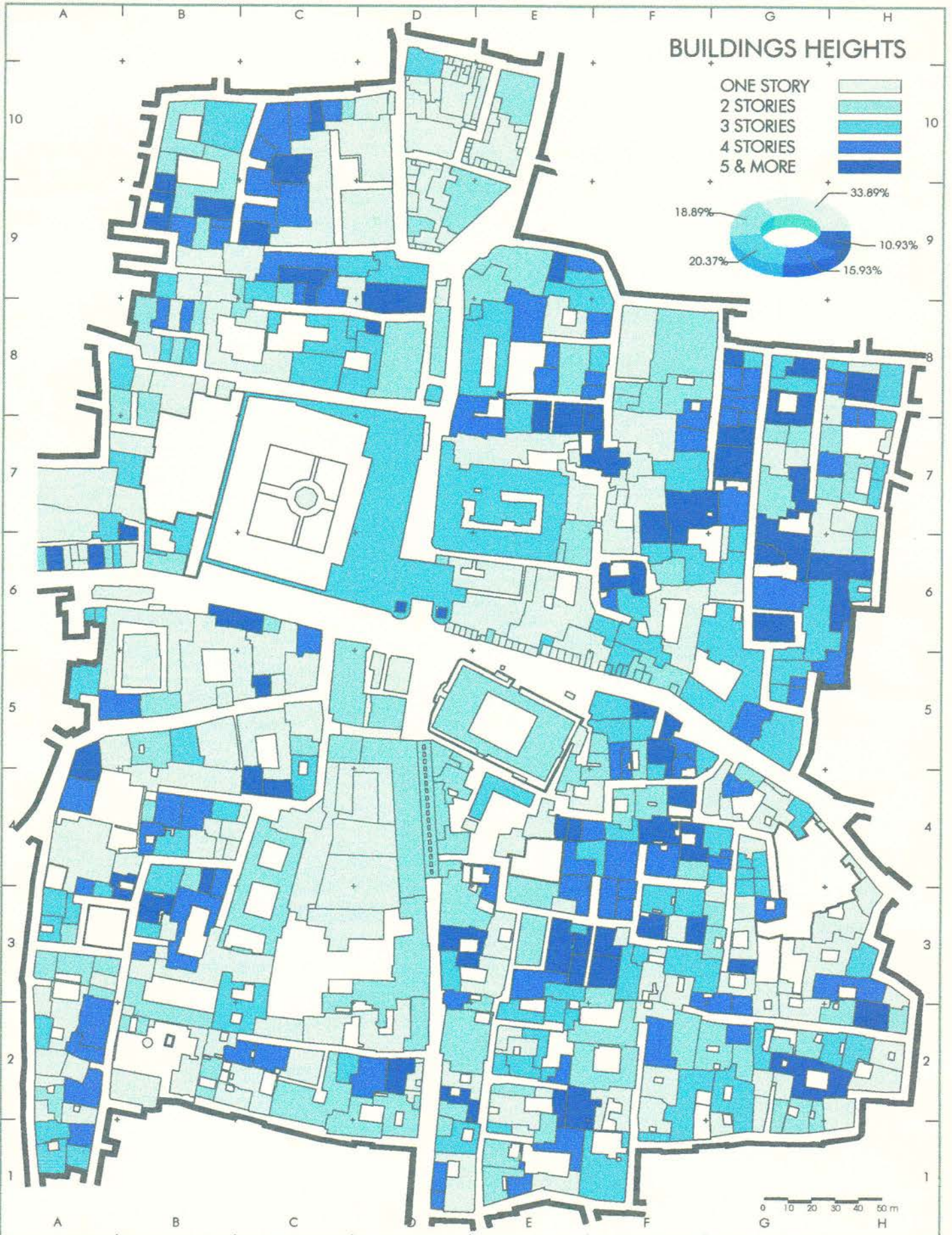
- The results of this survey are:

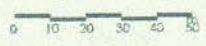
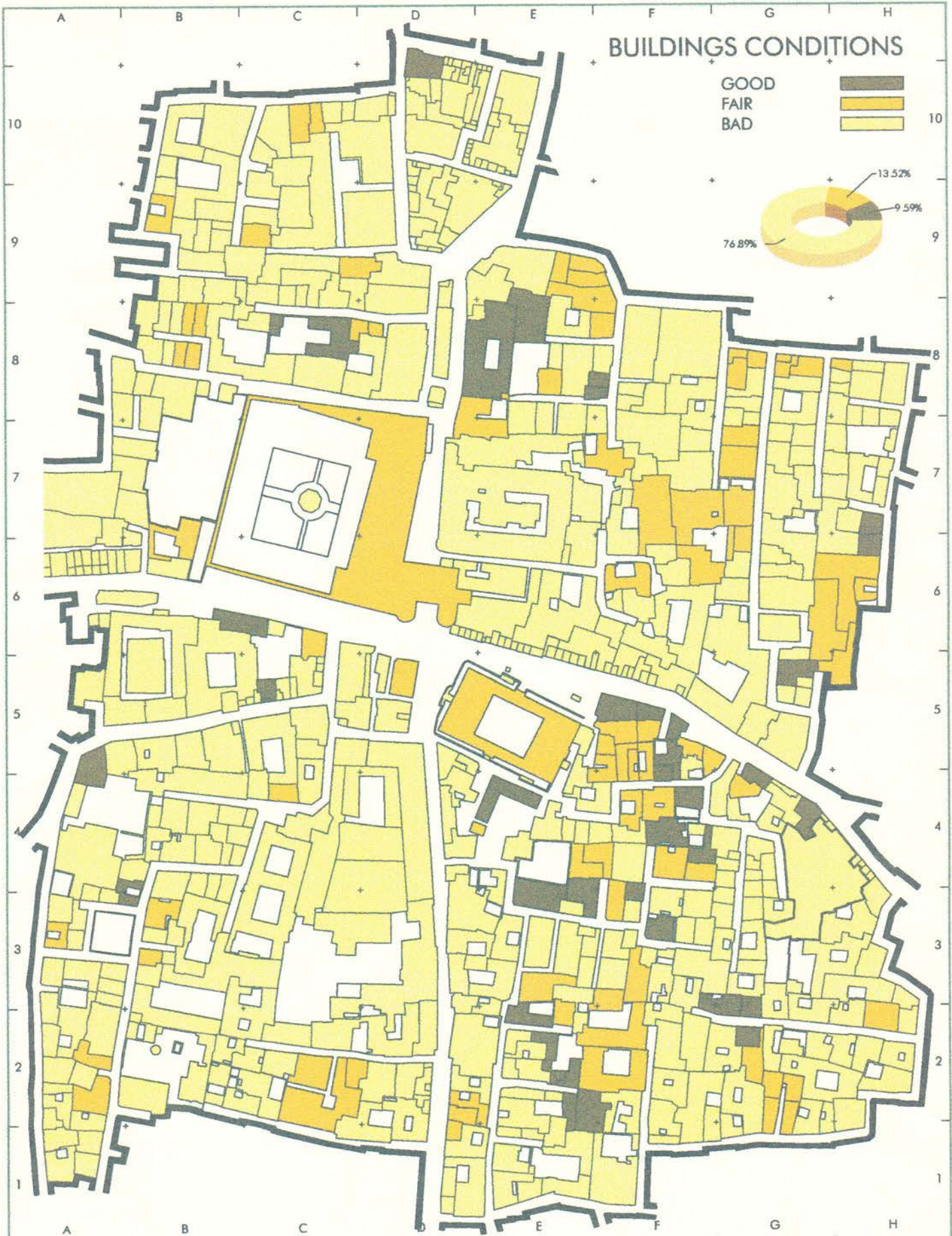
76.89% of the buildings are in a bad condition;

13.52% of the buildings are in a fair condition;

9.59% of the buildings are in a good condition.

- Three quarters of the study area are in a bad situation, and mostly are ruined in the upper floors. Deterioration is attacking the quarter supported by the carelessness of the inhabitants, lack of control, and the bad economic situation.





2.6.4. AGES OF BUILDINGS AND ARCHEOLOGICAL VALUE.

The listed monuments exist in the quarter are: (in chronological order)

LIST No.	NAME OF MONUMENT	DATE A.H.	DATE A.D.
199	BĀB ZUWAYLA (MITWALLĪ)	485	1092
116	MOSQUE OF AṢ-ṢĀLIH TALĀ'Ī	555	1160
118	MOSQUE OF ĪNĀL AL-ATĀBKĪ	7794-95	1392-93
117	MOSQUE OF MAḤMŪD AL-KURDĪ	797	1395
203	ZĀWIYA & SABĪL OF FARAJ IBN BARQŪQ	811	1408
190	AS-SULTĀN AL-MU'AYYAD MOSQUE	818-23	1415-20
332	TAKIYYAT AL-KULSHANĪ	926-31	1519-24
208	MAQ'AD RADWĀN BEY	1060	1650
365	ZĀWIYAT RADWĀN BEY	1060	1650
609	HOUSE WAQF MAḤMŪD ASH-SHABSHĪRĪ	XI CEN.	XVII CEN.
408	THE EAST SIDE OF QAṢABAT RADWĀN BEY INCLUDING THE ON MĪDĀN BĀB ZUWAYLA	XI CEN.	XVII CEN.
406	THE WEST SIDE OF QAṢABAT RADWĀN BEY INCLUDING THE FAÇADE ON MĪDĀN BĀB ZUWAYLA	XI CEN.	XVII CEN.
359	TOMP OF 'ALĪ NUJM	XI CEN.	XVII CEN.
596	ḤAMMĀM AS-SUKKARIYYA	XII CEN.	XIIX CEN.
368	FAÇADE OF HOUSE OF MUNĪB AL-'ALĀYLĪ AND SHAYKH AL-QĀYĀTĪ	XII CEN.	XIIX CEN.

395	FAÇADE WAKĀLAT NAFĪSA AL-BAYDĀ	1211	1796
358	SABĪL AND KUTTĀB OF NAFĪSA AL-BAYDĀ	1211	1796
401	SABĪL AND KUTTĀB OF MUḤAMMAD 'ALĪ	1236	1820

- The South wall of the city is covered with ruined houses.
- Few houses are valuable that the study recommends to be recorded and listed.

2.6.5. THE CHARACTER OF THE QUARTER.

- Materials: The historical buildings are built either in fine cut lime stone and wooden floors or in lime stone in the ground floor with plastered bricks for the upper floors with wooden floors;
- Gates of the main historical buildings are very remarkable. They are arched in a double or triple floors height, and highly decorated;
- Windows are mostly vertical rectangular, and sometimes covered with wooden screen. Openings- in general- are dynamic and reflecting the functions behind.
- Rhythm is composed by the repetition of the elements in the main historical façades that turns the urban space into a melody of uniform proportions.
- Details are very rich in ornaments forming a darker tone. It is like the frame of a wonderful painting hangs in a museum side by side with other masterpieces of art.
- The sky line is horizontal except for the minarets and the dome of al-Mu'ayyad mosque.
- Stone courses define the urban scale, and soften the solid walls effects into more human.
- Dimensions are related to the human body proportions.
- Streets sections are narrow, and shaded sometimes.

2.6.6. ARCHITECTURAL VALUE. (A2.4)

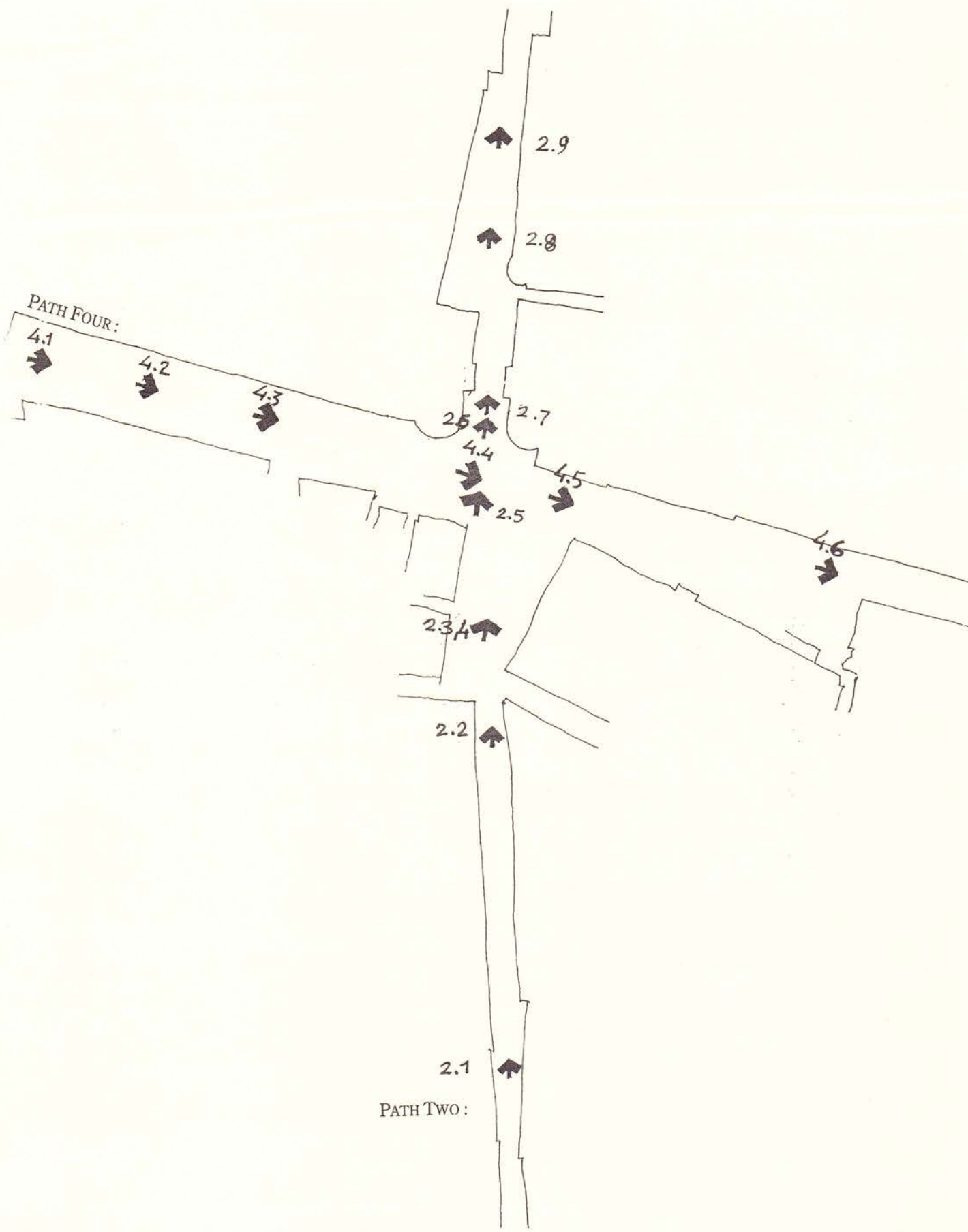
- By evaluating the buildings due to the character of the historic buildings in the quarter, it had been found that:

8.63% of buildings have a rich architectural value;

24.60% of buildings have a fair architectural value;

66.77% of buildings have a poor architectural value.

- Few valuable buildings need restoration, but are not yet listed as monuments. A documentation study is recommended and should be put on the monuments' list.
- The most valuable structures are located in the two main thoroughfares which reflects their importance.



PATH FOUR:

4.1

4.2

4.3

2.5

4.4

2.5

2.7

4.5

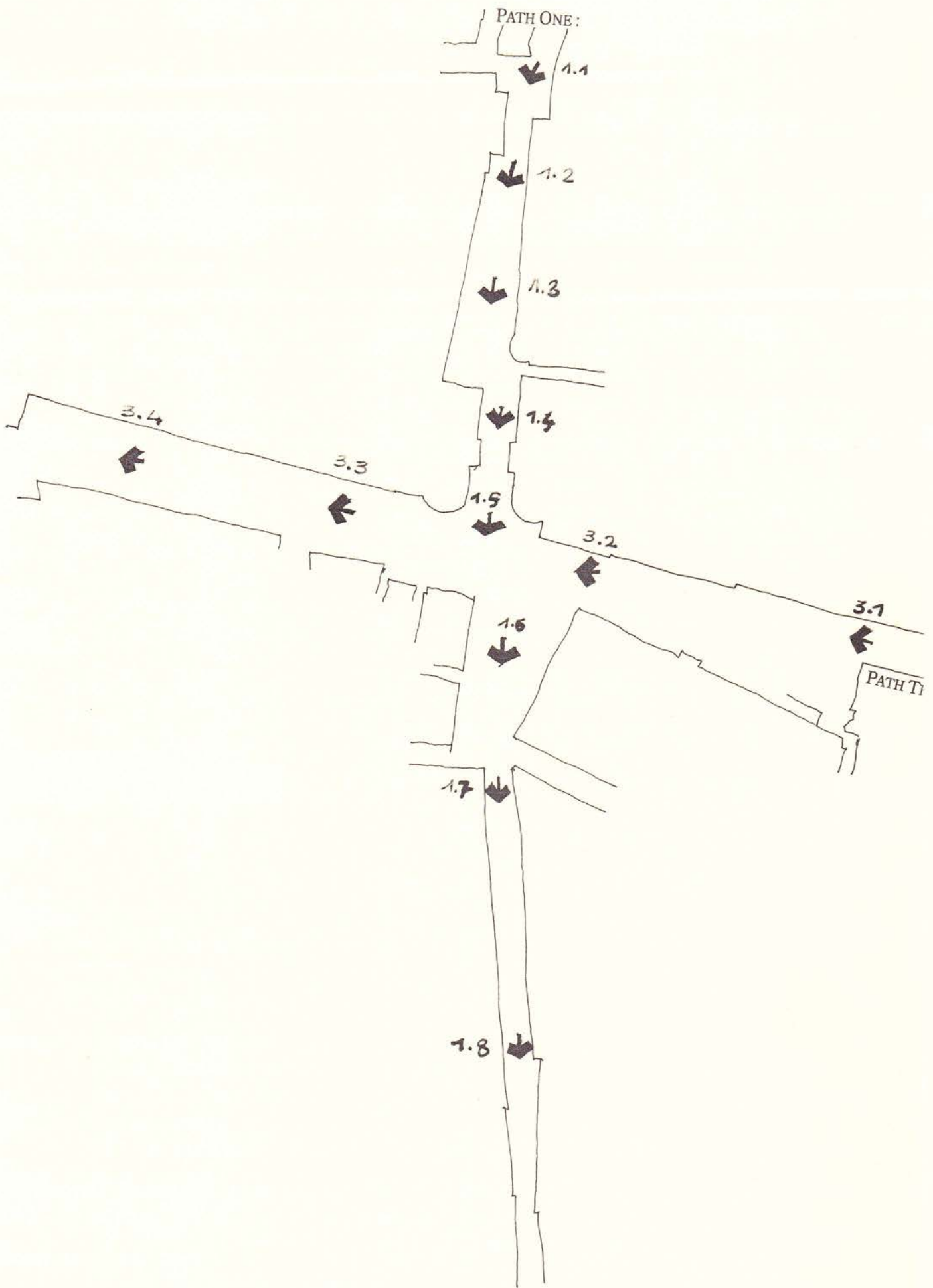
4.6

2.3A

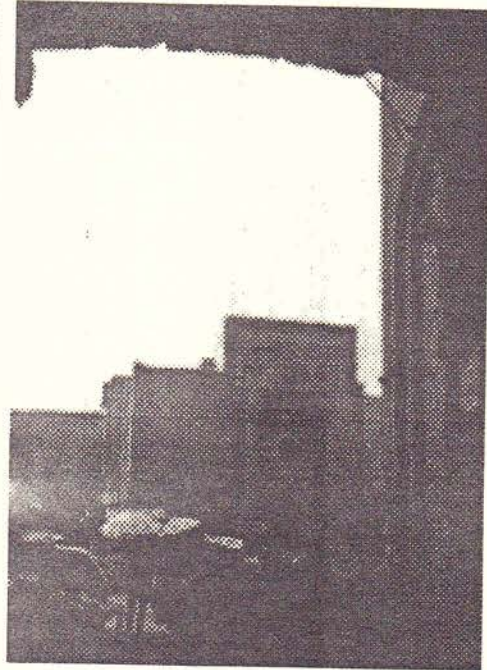
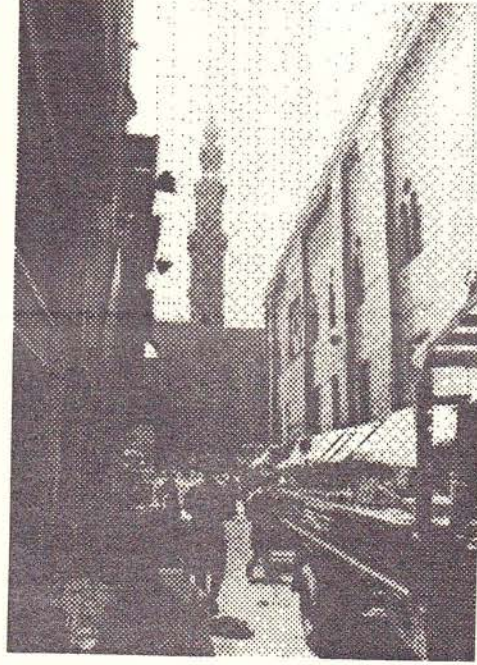
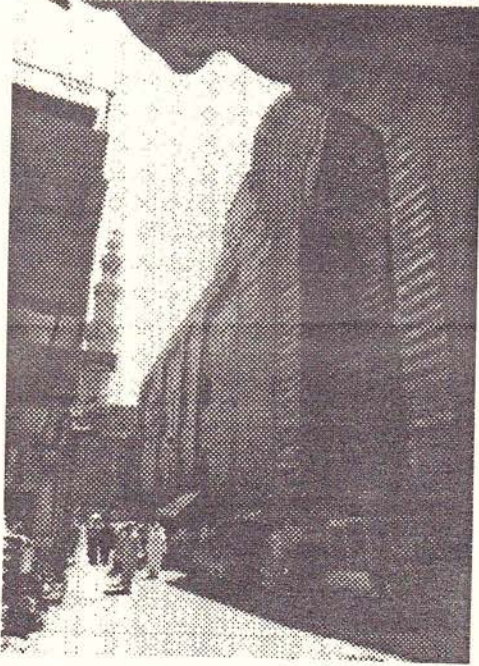
2.2

2.1

PATH TWO:



1.1 1.2



13

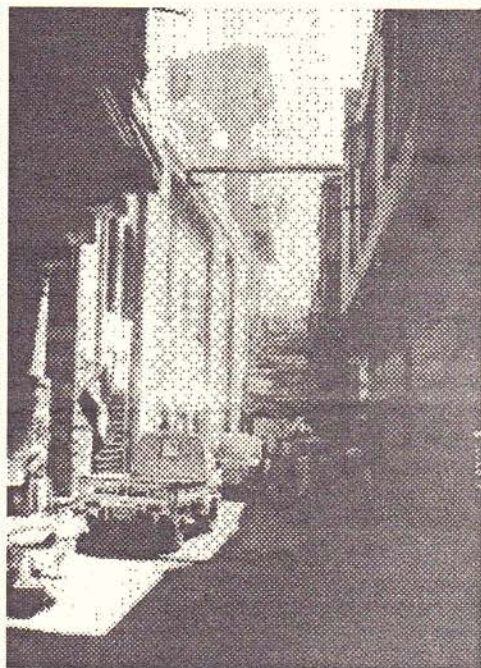
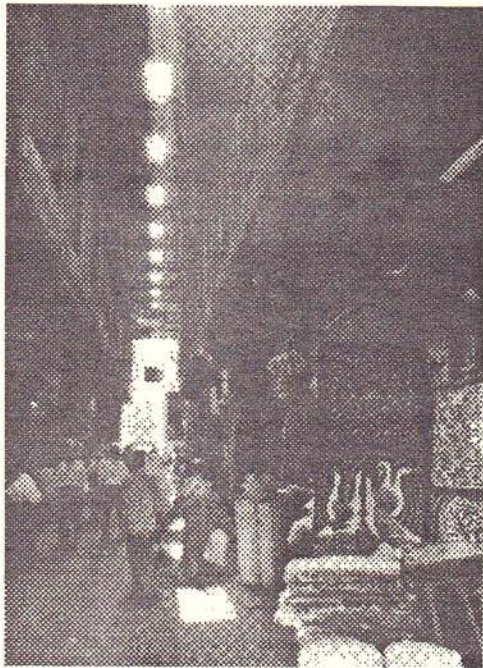
14



PATH ONE:

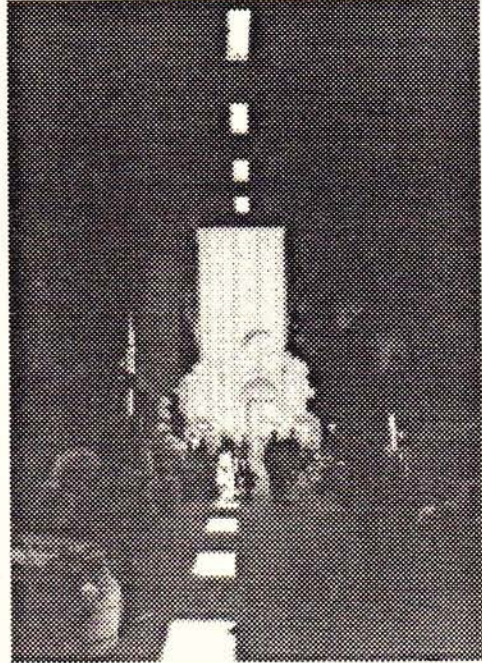
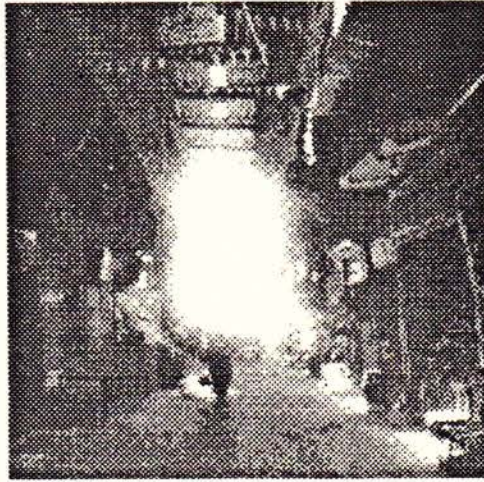
1.5

1.6



1.7 1.8

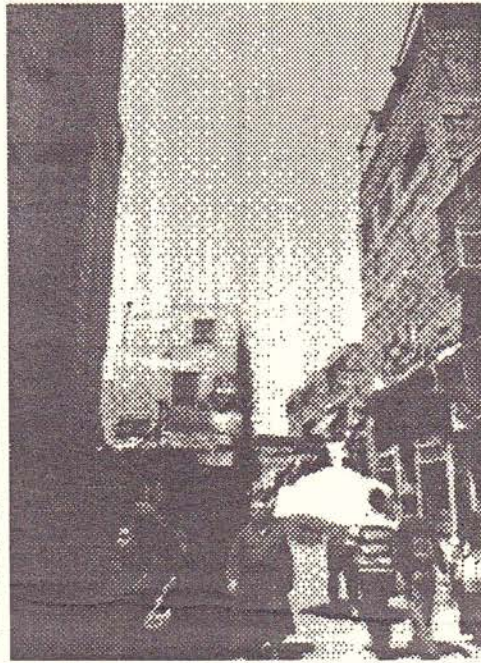
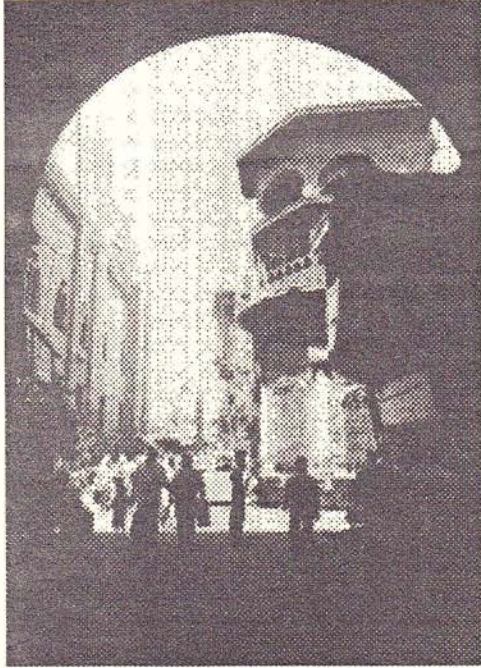
PATH TWO :



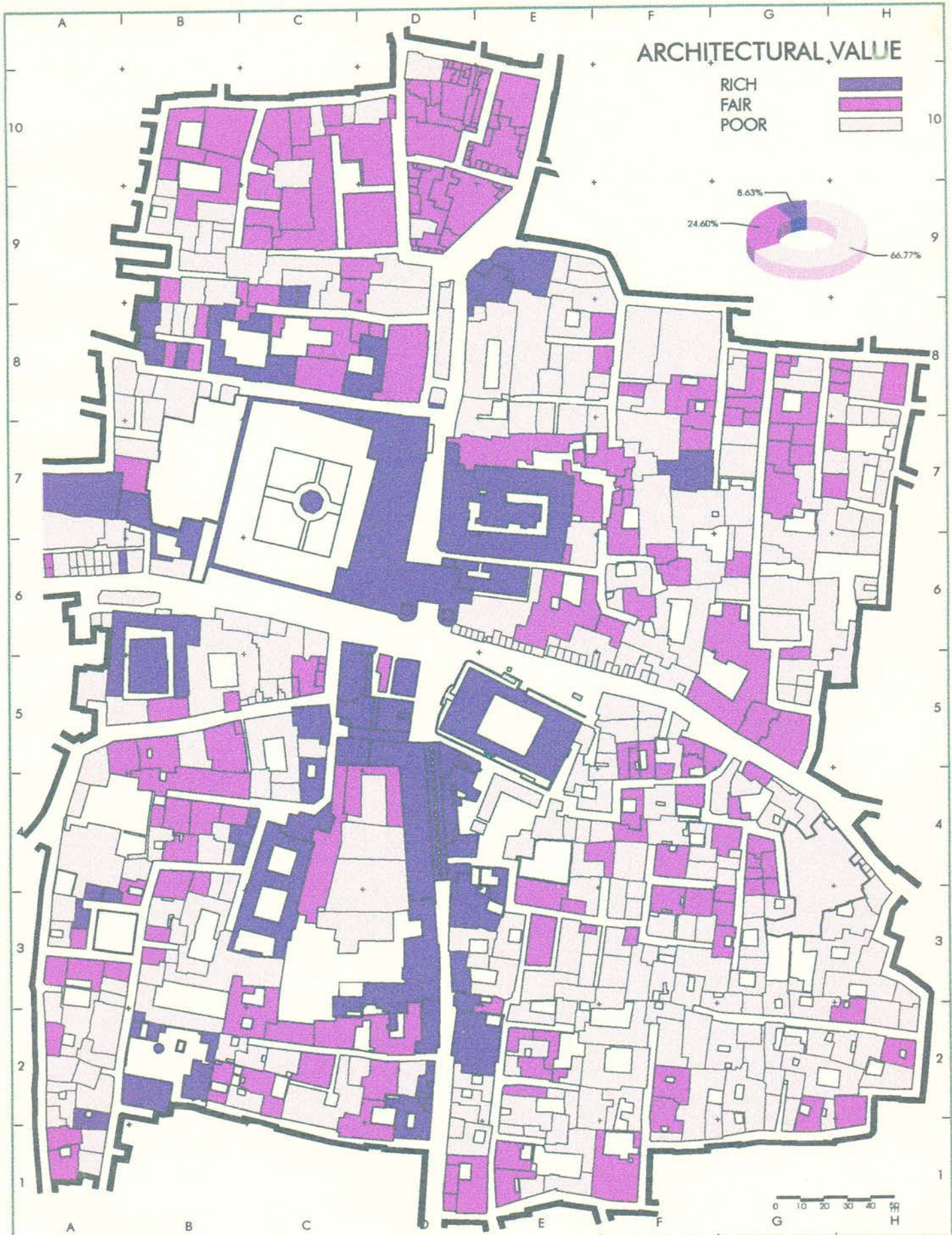
2 1
3
4 5



6 7



8 9



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BAB ZUWAYLA
A STUDY OF URBAN CONSERVATION



A2
1

2.7. DIACHRONIC STUDY OF MOBILITY AND THE USE OF URBAN SPACE. (PLAN A3.0)

1160: Bāb Zuwayla was the southern gate of Al-Qahira, before the extents of Cairo that was made by Salāḥ ad-Dīn, there was an axis going to al-Fuṣṭāṭ (Miṣr al-Qadīma) and an axis going west to al-Khalīj al-Miṣrī and the Nile which was mainly used by carvans and transporting goods.

1442: After the expansions made by Salāḥ ad-Dīn Qaṣabat al-Qahira remained the same.

A new axis, Bāb Zuwayla - the Citadel, became more important for its use by the Sultān going to the city.

The axis going south to al-Fuṣṭāṭ was more in use and accessible for the new settlements outside Bāb Zuwayla.

1888 With the expansions made by Isma'īl Pasha and the moving of the main cultural elements west to the new city, the axis Taḥt ar-Rab' - ad-Darb al-Aḥmar became the main link between the Citadel and the modern city. This importance force the state to move the Mosque of Faraj ibn Barqūq in a way to broad the axis later in 1923.

2.8. THE EXISTENT MOBILITY AND THE USE OF URBAN SPACE. (PLANS A3)

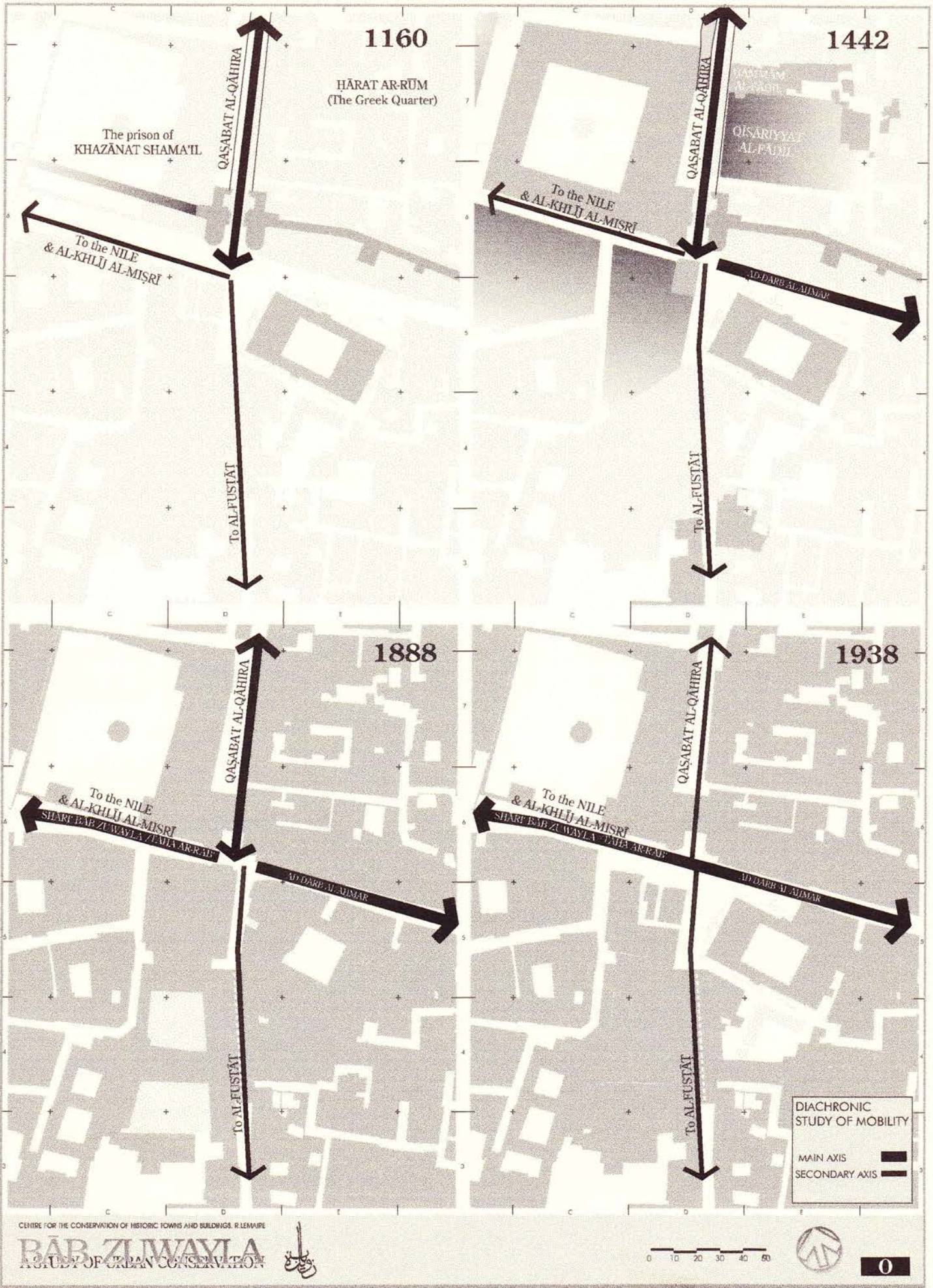
This part presents the actual state of mobility, street structure, traffic, use of urban space, structure of private and public spaces, and the urban furniture in the study area

2.8.1. STREETS STRUCTURE. (A3.1.1)

There are different kinds of streets in the study area:

2.8.1.1. THOROUGHFARE (QASABA OR SHĀRI'):

Main street passing through the city, wide, and straight forming the main axes in the study area.



1160

1442

HĀRĀT AR-RŪM
(The Greek Quarter)

The prison of
KHAZĀNAT SHAMĀ'IL

QISĀRIYYĀT
AL-FĀHĪL

To the NILE
& AL-KHLĪJ AL-MISRĪ

To the NILE
& AL-KHLĪJ AL-MISRĪ

AL-DARB AL-ĀDĪMAR

QASĀBAT AL-QĀHIRA

QASĀBAT AL-QĀHIRA

To AL-FUSTĀT

To AL-FUSTĀT

1888

1938

To the NILE
& AL-KHLĪJ AL-MISRĪ
SHARĪT BĀB ZUWAYLA ZĪYĀLA AR-RĪD

To the NILE
& AL-KHLĪJ AL-MISRĪ
SHARĪT BĀB ZUWAYLA ZĪYĀLA AR-RĪD

QASĀBAT AL-QĀHIRA

QASĀBAT AL-QĀHIRA


To AL-FUSTĀT


To AL-FUSTĀT

AL-DARB AL-ĀDĪMAR

AL-DARB AL-ĀDĪMAR

DIACHRONIC
STUDY OF MOBILITY

MAIN AXIS 

SECONDARY AXIS 

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0 10 20 30 40 50



0

2.8.1.2. ALLEY (HĀRA OR DARB):

Secondary street with turns, narrow, linking between thoroughfares, and sometimes having a dead end.

2.8.1.3. LANE ('AṬFA):

A short turn from an alley or a thoroughfare, narrow, not straight, and sometimes with a dead end.

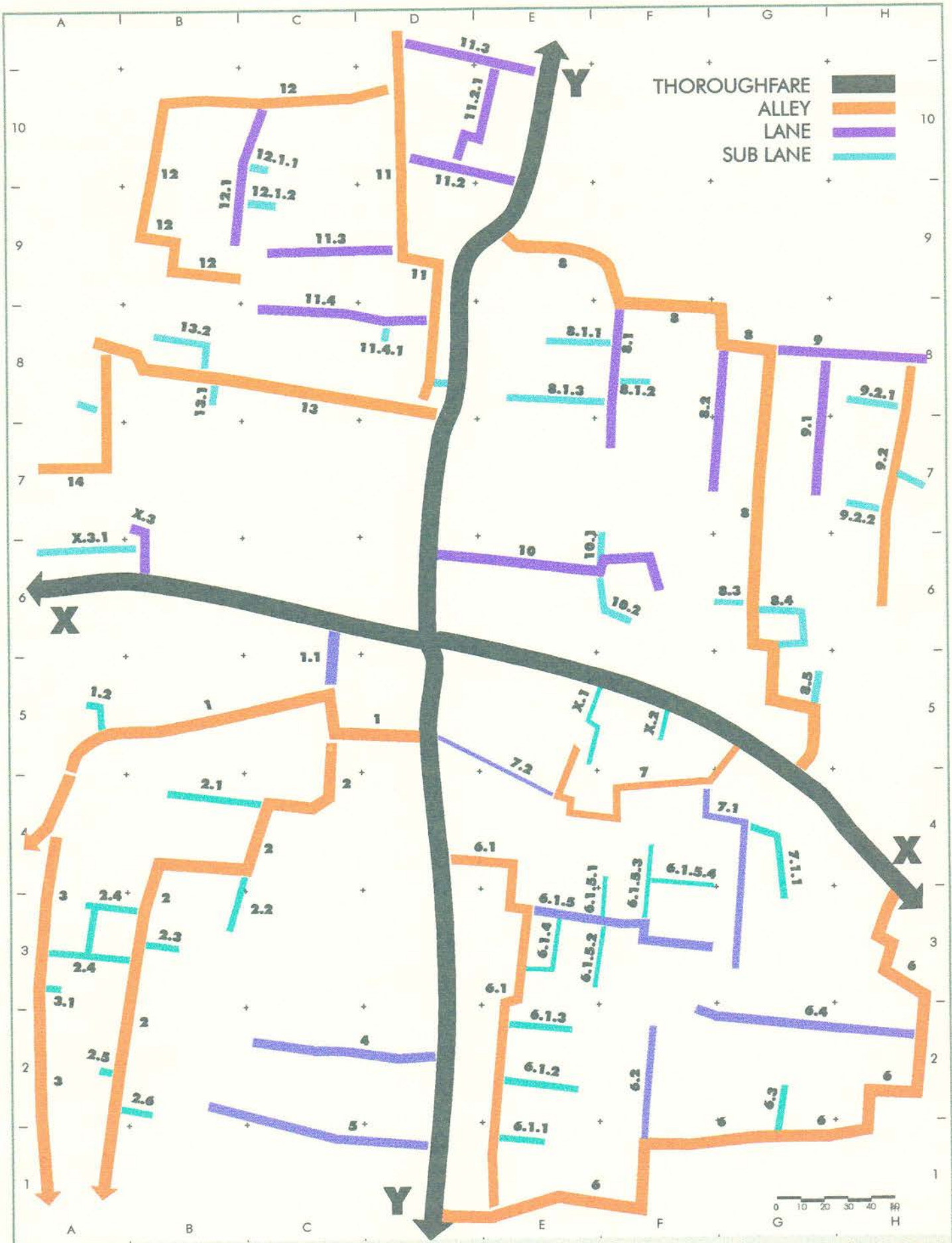
2.8.1.4. SUB-LANE (ZUQĀQ):

A short turn, very narrow, serves few houses with a dead end.

The following table describe the actual state of street structure in the study area:

(Q.= *Qaṣabat* ; Sh.= *Shari'* ; H.= *Hāra* ; D.= *Darb* ; A.= *'Aṭfa* , Z.= *Zuqāq*)

#	NAME	CATEGORY	WIDE IN M.	LON G IN M.	BUILDINGS SERVED	LINKS	CAR	DEA D- END
X.X	Sh. Aḥmad Mahir (Taḥt ar- Rab')-Sh. ad- Darb al-Aḥmar	Thorough- fare		>500	>80	—	Yes	no
X.1	A. al-Qulal	Sub-Lane	2-4	30	5	—	no	yes
X.2	Z. al-Mawṣilī	Sub-Lane	3.5	14	4	—	no	yes
X.3	A. Salīm	Sub-Lane	2.5-3	28	3	—	no	yes
X.3.1	D. Salīm	Sub-Lane	1.5-2	70	19	—	no	yes
Y.Y	Sh. al-Mu'izz Lidīn Allah - Q. Raḍwān - Sh. al-Khayyamiyya	Thorough- fare	6-15	>500	>80	—	Yes	no



1.	Sh. al-Qirabiyya	Alley	5	145	21	Q. Rādwan & Sikkat Hūsh ash-Sharqāwī	yes	no
1.1.	H. Dar at-Tufāḥ	Lane	6	32.5	6	Sh. Aḥmad Mahir & Sh. al-Qirabiyya	yes	no
1.2.	Z. al-Mawla Ahmad	Sub-Lane	4	15	3	—	no	yes
2.	H. al-Qirabiyya	Alley	3.75	>260	>50	—	yes	no
2.1.	Z. Raḍwan Bay	Lane	3	40	8	—	yes	yes
2.2.	Z. al-Madrasa al-Khayriyya	Sub-Lane	3.75	25	4	—	yes	yes
2.3.	Z. al-Qaramānī	Sub-Lane	3	15	5	—	no	yes
2.4.	A. al-Fakahānī	Lane	3	32	11	H. al-Qirabiyya & H. al-Ḥamziyya	yes	no
2.5.	Z. ash-Shaykh Yūsuf	Sub-Lane	2.5	5	1	—	no	yes
2.6.	Z. Ramzī	Sub-Lane	4	15	2	—	no	yes
3.	H. al-Ḥamziyya	Alley	4	>140	59	—	yes	no
3.1.	Z. al-Ḥamziyyīn	Sub-Lane	3	7.5	1	—	no	yes
4.	A. al-Jūkhḍār	Lane	3	80	12	—	yes	yes
5.	A. Ismā'īl al-Kashif	Lane	2-4	95	12	—	no	yes

6.	D. al-Ansiyya	Alley	2-4	220	50	Sh. al-Khayyāmiyya & Sh. ad-Darb al-Aḥmar	yes	no
6.1.	A. al-Misk	Allay	1.5-4.5	190	28	Sh. al-Khayyāmiyya & D. al-Ansiyya	yes	no
6.1.1.	Z. al-Yaraqānī	Sub-Lane	3	20	5	—	yes	yes
6.1.2.	Z. Murtaḍa	Sub-Lane	3.5	24	5	—	yes	yes
6.1.3.	Z. al-Atābkī	Sub-Lane	2.5-4	30	5	—	yes	yes
6.1.4	Unnamed	Sub-Lane	2.5	50	8	A. al-Misk & A. al-Arbaʿīn	no	no
6.1.5	A. al-Arbaʿīn	Lane	3	80	15	—	yes	yes
6.1.5.1	Z. al-Arbaʿīn	Sub-Lane	4	16	5	—	no	yes
6.1.5.3	Z. al-ʿAzīzī	Sub-Lane	2.5-3.5	60	12	—	no	yes
6.2.	A. al-Mibaligh	Lane	2.5-4	50	9	—	yes	yes
6.3.	Z. al-Qaramānī	Sub-Lane	2-2.5	22.5	4	—	no	yes
6.4.	H. al-Ynsiyya	Lane	3-4	95	16	—	yes	yes
7.	A. ash-Shaykh Khatāb as-Subkī	Alley	2.5-4	120	20	—	yes	yes
7.1.	H. al-Miqashāt	Lane	2.5-3.5	60	18	—	no	yes
7.1.1	Z. ar-Rabʿ	Sub-Lane	4	35	7	—	yes	yes

7.2.	A. Ṭalā'ī	Sub-Lane	1-2	50	1	Q. Raḍwān & A. ash-Shaykh Khatāb as- Subkī	no	no
8.	H. ar-Rūm	Alley	4	340	45	Sh. al-Mu'izz Lidīn Allah	yes	no
8.1.	Z. az-Zahabī	Lane	4	60	16	—	yes	yes
8.1.1.	D. ar-Rūmī	Sub-Lane	2.5	27	6	—	no	yes
8.1.2.	Unnamed	Sub-Lane	1.5	15	1	—	no	yes
8.1.3.	Z. Abi an-Naṣr	Sub-Lane	2-3	40	6	—	no	yes
8.2.	A. at-Tatarī	Lane	2.5-4	60	9	—	yes	yes
8.3.	Unnamed	Sub-Lane	1.5	18	1	—	no	yes
8.4.	Unnamed	Sub-Lane	2.5	40	2	—	no	no
9.	A. ar-Rūm	Lane	4	>60	>15	—	yes	—
9.1.	A. Shams	Lane	3-4	60	12	—	yes	yes
9.2.	H. as-Sūq	Alley	2.5-4	110	22	—	yes	yes
9.2.1.	Z. Kūz az-Zīr	Sub-Lane	2.5	2.5	5	—	no	yes
9.2.2.	Z. Taj al-'Arab	Sub-Lane	4	15	2	—	no	yes
10.	A. al-Alāyī (al-Ḥammām)	Lane	2-5	110	20	—	no	yes
10.1.	Z. al-Khal'iyyīn	Sub-Lane	4	10	1	—	no	yes
10.2.	Z. Zuwayla	Sub-Lane	3.5	26	5	—	no	yes

11.	Sh. al-Minajidīn	Alley	3-6	175	35	Sh. al-Judariyya & Sh. al-Mu'izz Lidīn Allah	yes	no
11.1.	H. al-Faḥāmīn	Lane	3.5-6.5	55	10	Sh. al-Mu'izz Lidīn Allah & Sh. al-Minajidīn	yes	no
11.2.	H. al-'Aqādīn	Lane	3	45	10	Sh. al-Mu'izz Lidīn Allah & Sh. al-Minajidīn	yes	no
11.2.1	H. al-'Ilabniyya	Lane	3.5	50	8	H. al-'Aqādīn & H. al-Faḥāmīn	yes	no
11.3.	A. Amīn Bay	Lane	3-4	50	7	—	yes	yes
11.4.	A. Aḥmad al-Maḥrūqī	Lane	4	70	13	—	yes	yes
11.4.1.	Unnamed	Sub-Lane	2.5	5	1	—	no	yes
12.	H. al-Judariyya aṣ-Ṣaghīra	Alley	1.5-4.5	230	40	—	yes	yes
12.1.	Z. an-Nakhla	Lane	4	64	10	—	yes	yes
12.1.1.	Z. Abi 'Ali	Sub-Lane	4	7	1	—	no	yes
12.1.2.	Z. al-'Askar	Sub-Lane	3.5	14	1	—	no	yes
13.	Sh. al-Ashraqiyya	Alley	4-7	>150	>20	—	yes	—
13.1.	Z. Māristān al-Maḥmūdī	Sub-Lane	3.5	7	1	—	no	yes
13.2.	A. Hamza al-Kashif	Sub-Lane	3	32	9	—	no	yes

14.	H. al-Jidāwī	Alley	4	>80	>50	—	yes	—
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2.8.2. TRAFFIC (A3.1.2)

8.2.0.1. PEDESTRIAN:

It is the main traffic in the study area, as most of the people do not own cars.

Going from market to another, people spend most of the day time in shopping, where crowded streets are the daily image of the quarter.

In the two thoroughfares, it is very dense. More than 100 pedestrian passing per minute in day time, and after 7 p.m. streets become empty because shops are closed.

The Hārāt are less in density than the thoroughfare, especially the narrow one.

8.2.0.2. CARS:

In the two main thoroughfare where a lot of commercial activities are concentrated, cars trucks, buses and motorcycles are the main mobilities in the quarter.

The axis of Aḥmad Mahir - ad-Darb al-Aḥmar is considered as the main traffic axis with two directions which cause a lot of traffic jams.

8.2.0.3. CARTS (PUSHED BY MAN OR ANIMALS):

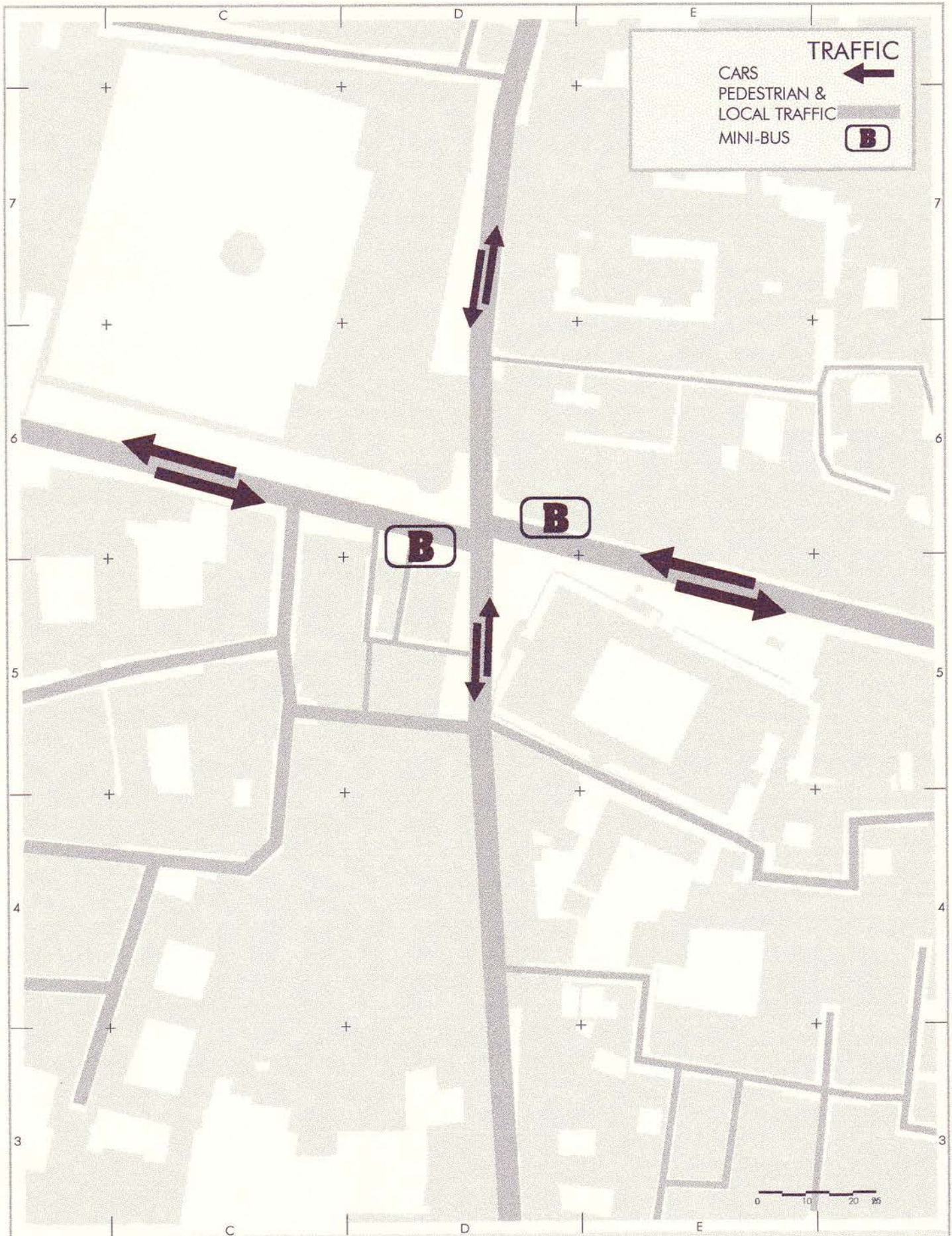
One of the main soft traffic in the study area. Many workshops depend on it in transporting goods and supplies especially in the narrow ḥāras.

No carts are used in transporting passengers.

Animals used are donkeys, mules, and horses.

8.2.0.4. BICYCLES:

Bicycles are not very common in Cairo, but it is the main way of transportation in poor sectors. It is used in the quarter but not mainly due to the pedestrian density.



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A3
1.2

2.8.3. THE USE OF THE URBAN SPACE. (A3.2.1)

8.3.0.1. COMMERCIAL:

Commercial use is mostly occupying the spaces around Bāb Zuwayla. Using sunshades and kiosks to avoid the sun heat, vendors are installing where is no other activities behind. No one can be installed in a front of other vendors. They are using the solid walls and the empty buildings as it is the case of Sabīl Nafisa al-Bayḍā and the mosque of Faraj ibn Barqūq where a lot of street vendors are occupying the place.

Spaces are crowded for the concentration of the different markets which are using the foot-paths and forcing pedestrian to walk in the street with cars creating conflicts.

8.3.0.2. TOURISM:

A tourist comes to the quarter for its historical background and for its traditional markets. Meanwhile there are no places for tourists to rest in or to have a break. Even a deep look to the monuments in the space could be impossible without a push or a car horn.

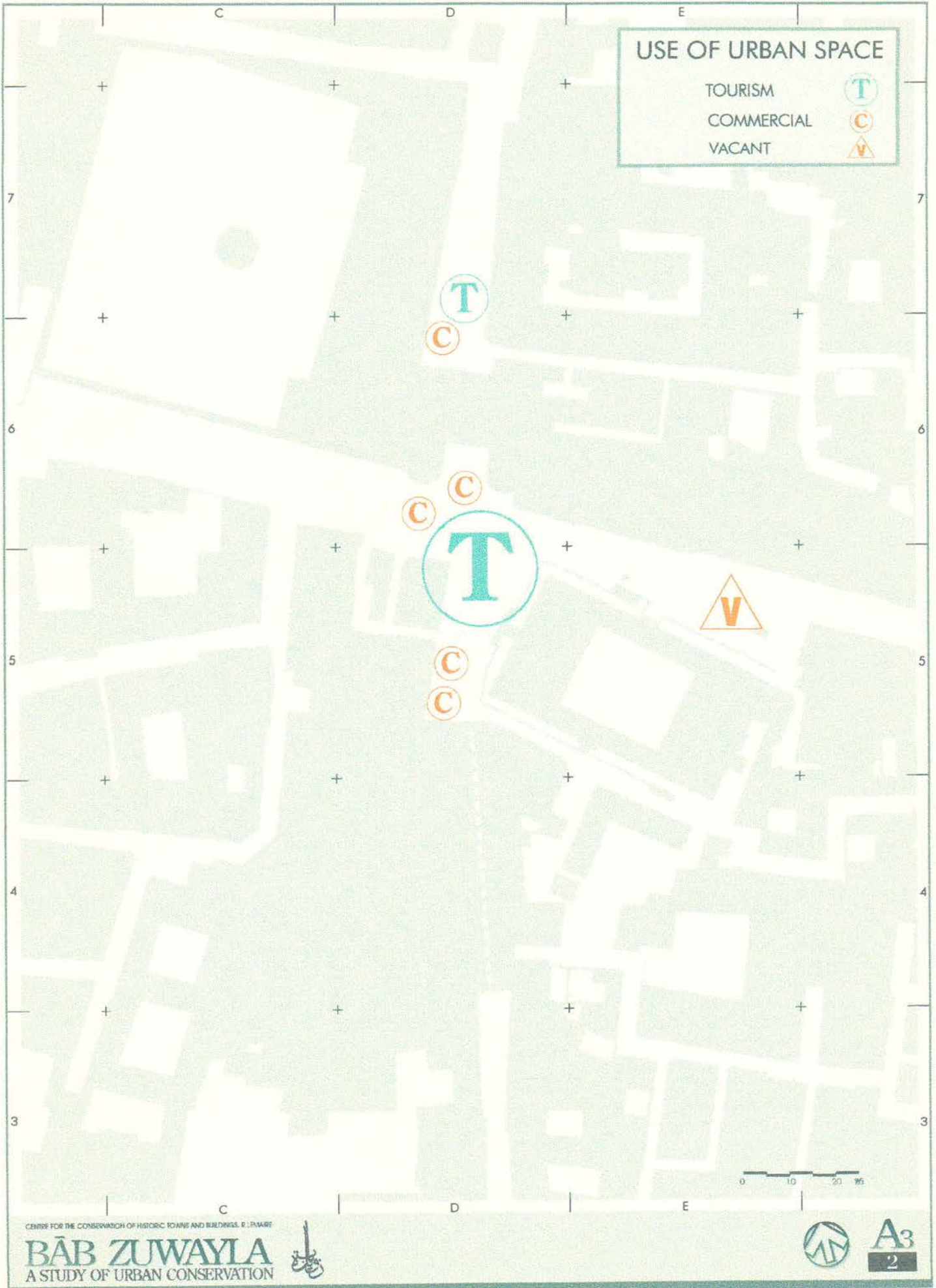
The reflection of the deterioration of buildings is lying on the image of the urban spaces with dust, smoke, and garbage.

2.8.4. PUBLIC & PRIVATE SPACES STRUCTURE.


There are no public or private places used in the study area.


2.8.5. URBAN FURNITURE. (A3.3)


- No banks, places to sit on, or shaded area exist in the quarter.
- The Sabīls (water fountain) that exist in the quarters are no longer in function.
- Each mosque in the quarter has its own ablution, which used for religious propose as well as the tenants.



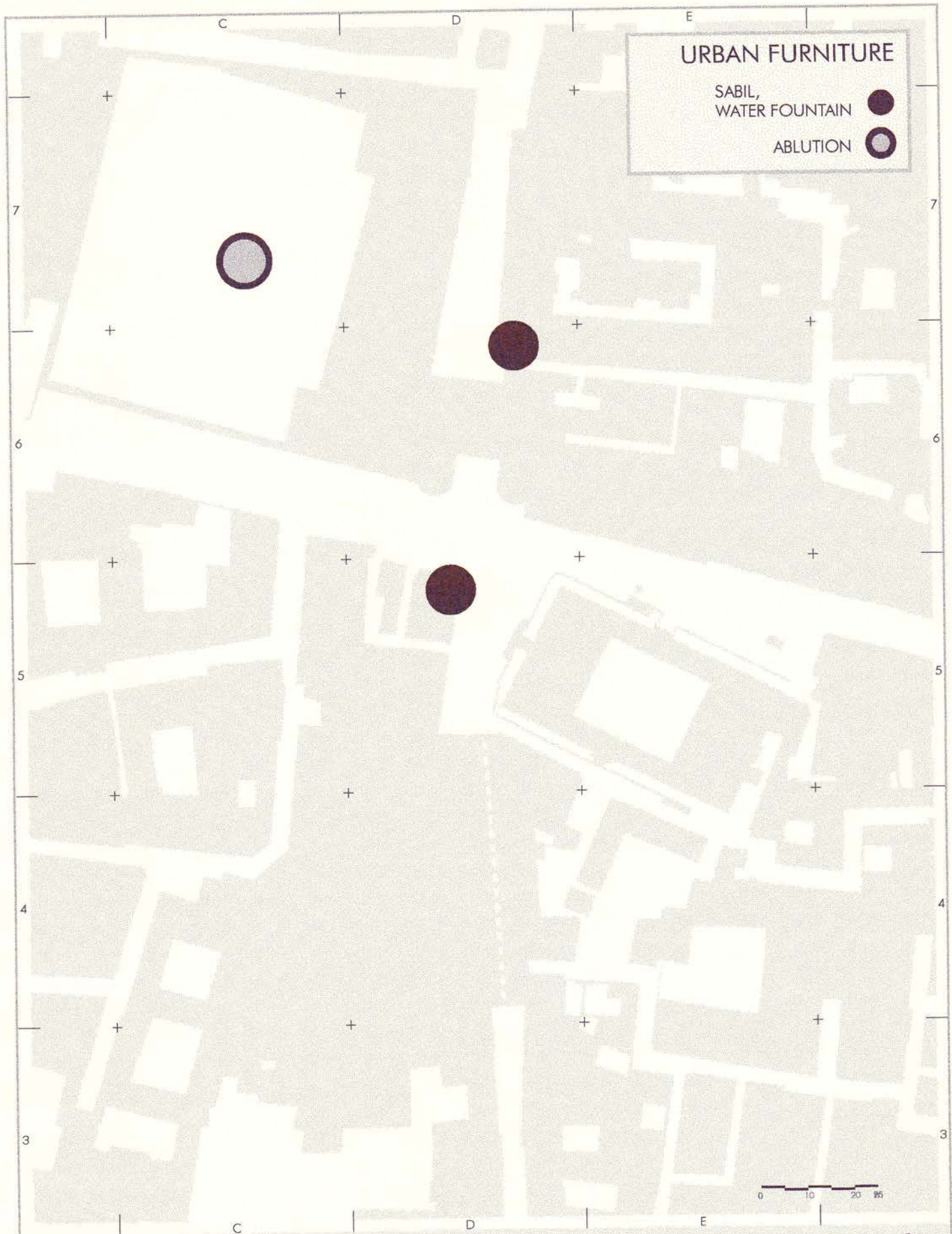
USE OF URBAN SPACE

TOURISM 

COMMERCIAL 

VACANT 





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A3
3

3. BĀB ZUWAYLA, THE ANALYSIS. (PLANS B.)

This part the study describes the main problems exists around Bāb Zuwayla concerning functions, morphology, mobility and use of space.

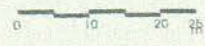
3.1. ANALYSIS OF FUNCTIONS. (B.1)

1. Commercial activities are concentrated around Bāb Zuwayla. It exists in different scales; Small factories, workshops, shops, kiosks, and peddlers, that create unhealthy environment to live in.
2. The activities mentioned above replace the habitat in the quarter, supported with the lack of services and inhabitants needs, and the decay in the physical structure of the quarter.
3. Garbage, pollution, noise, and over-crowdedness are the main production from a lot of workshops.
4. Monuments, except the religious one, are reused by function different from its original one, which caused a mechanical erosion.
5. The ground floor is mostly occupied, meanwhile the upper floors are hardly used due to the bad structural and physical state.
6. There is a lack of urban equipment. The quarter needs hotels, cafés, restaurants, clinics, fire protection, and touristic accommodations.
7. The educational level is very low, especially by the older inhabitants.
8. There is a lack in educational facilities, only one school, and no kindergartens.
9. Private houses are very deteriorated and need a lot of restoration and reconstruction operations.
10. A lot of ruined structures are vacant and full of rubbish and dangerous in case of fire.
11. Green areas and open spaces are very rare in the quarter.
12. Culturally, the quarter had lost a lot of its characteristics, in its fight with illiteracy, and poverty.
13. A structure plan, as usual in developed countries, does not exist. The inhabitants are not involved in decisions. There is no committee deals with the common problems and the users need. The traditional image of the Hara not exists any more.
14. Charity functions, which had a great part in the quarter, had been terminated and its buildings remain ruined.



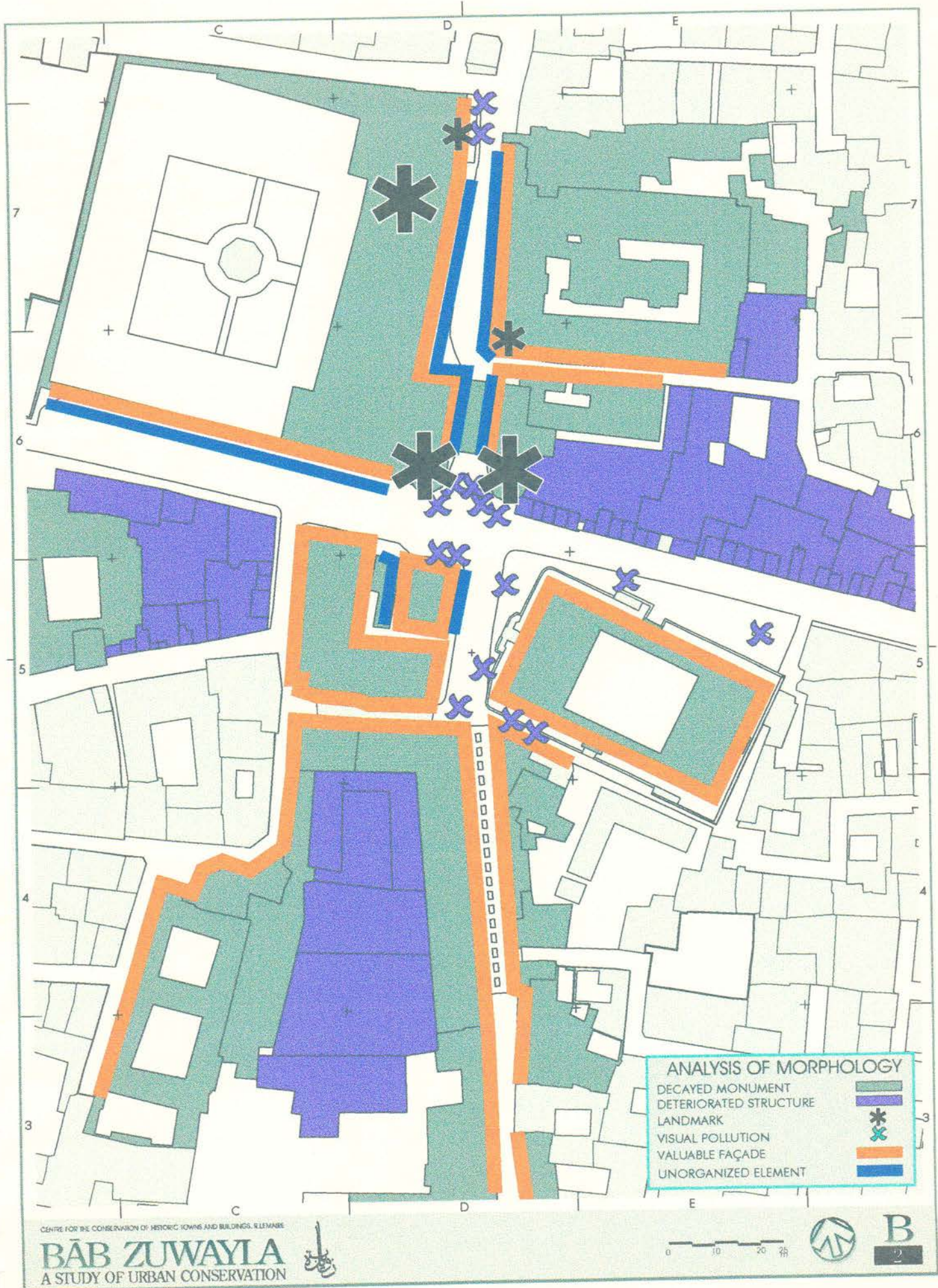
ANALYSIS OF FUNCTION

- COMMERCIAL AXIS
- WORKSHOPS REPLACING HOUSING
- DECAYED HOUSING ZONE
- PUBLIC USE
- RELIGIOUS USE
- RUINS



3.2. ANALYSIS OF MORPHOLOGY. (B.2)

1. Monuments' façades are carefully designed; Meanwhile they need restoration to prevent decay and collapse.
2. Kiosks and shops are hiding many valuable architectural elements, like the sabil of Nafisa al-Bidā, and the mosque of Faraj ibn Barqūq.
3. The majority of the new R. C. structures around Bāb Zuwayla are architecturally poor.
4. The main landmarks are:
 - Bāb Zuwayla with the two minarets of al-Mu'ayyad Shaykh mosque.
 - The gate and the dome of the mosque of al-Mu'ayyad Shaykh mosque.
 - The mosque of Faraj ibn Barqūq mosque.
 - The façade of Wakālat Nafisa al-Bīda and its Sabīl.
 - The main façade of aṣ-Ṣālih Ṭala'i' mosque.
5. Qaṣabat Raḍwān is a remarkable space with its shade and the proportion of the cross section.
6. The urban scale is very sensitive, which reflects the perfection of the designer.
7. The inner voids of the buildings are filled, which changes the original proportion of the solid and void.
8. The new structures are mostly higher than 4 floors which contradicts the character of the quarter.
9. The structures consist of natural traditional materials like stone, wood, and bricks.
10. Many valuable buildings are not yet listed, and facing problems with their deterioration.
11. The southern city wall is mostly ruined, lying under other buildings, which are partially collapsed.
12. Shops' signboards cause a visual distortion for the historical façades.
13. Kiosks and its shades are not carefully designed, especially those against the southern façade of al-Mu'ayyad Shaykh.



3.3. ANALYSIS OF MOBILITY AND USE OF URBAN SPACES. (B.3)

Two kinds of traffic exist in the quarter:

1. Light traffic: local traffic and pedestrian.
2. Heavy traffic, located in the two main thoroughfares.

Delivering goods is the major transportation activities.

Traffic jams in the street of Ahmad Mahir-ad-Darb al Ahmar due to:

1. The circulation is in two ways with 8-14 m. total width.
2. The occupation of the foot paths by shops is forcing the pedestrians to share cars inside the street.
3. The crossing of Bāb Zuwayla causes a lot of traffic jams. It is situated between two main axes in the city with a narrow entrance of the gateway.
4. Carriages pushed by animals and man are slowing the traffic.

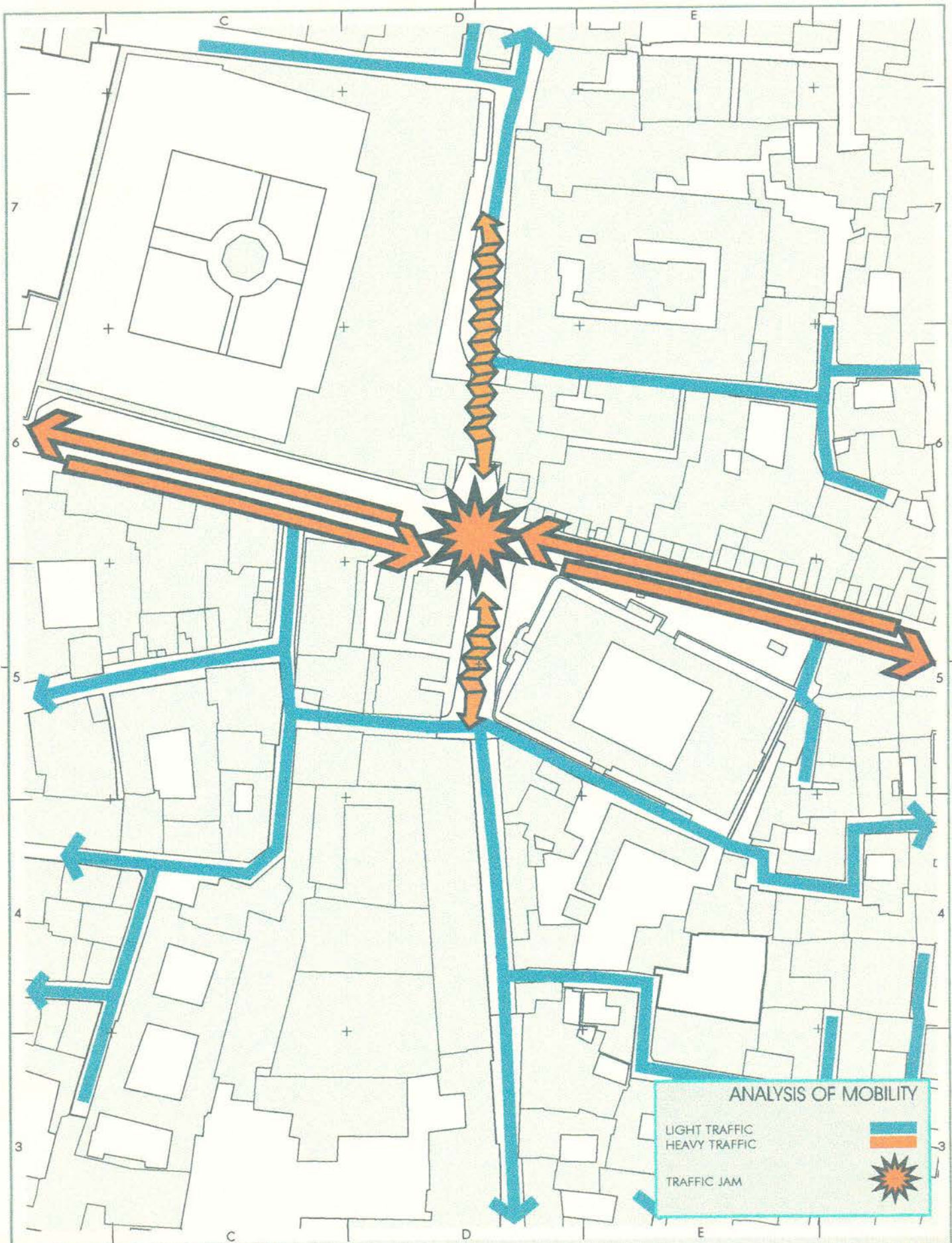
The quarter is not well equipped for tourism.

The slow heavy traffic causes air pollution and a lot of noise.


There are no urban furnitures like terraced cafés, siting banks, restaurants, and water fountains.


3.4. RECAPITULATION OF THE ANALYSIS OF THE PROBLEMS. (B.4)


1. The quarter is very wealthy in historical value. It is an open museum containing many masterpieces of architecture. In the same time this museum is in a crossroads, one side the high architectural values that are evolved through one thousand years into a wonderful group of buildings that reflects the life and the cultural values of each era of the city history; From the other side illiteracy, crowdedness, poverty, and absence of control are pulling it down.
2. Occupation of Wakālat Raḍwān and Wakālat as-Sukariyya by workshops, and the decay of their upper floors, are part of the main problems on the levels of functions and morphology.
3. The unorganized commercial activities have a bad influence on the function, morphology, mobility, and the use of space.
4. The structural decay of the quarter destroyed the habitat structure.
5. Peddlers and kiosks hide many valuable architectural elements, and disfigure the environment by pollution and garbage.
6. Some monuments are not in use like the Sabīl and the Kutāb of Nafisa al-Bīda, the Sabīl of Faraj ibn Barqūq, and the loggia of Bāb Zuwayla.
7. The use of the urban spaces needs a lot of control and redevelopment.
8. Mobility is missing the control and not organized.



ANALYSIS OF MOBILITY

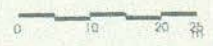
LIGHT TRAFFIC 

HEAVY TRAFFIC 

TRAFFIC JAM 

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4. BĀB ZUWAYLA, THE OBJECTIVES.

(PLANS. C)

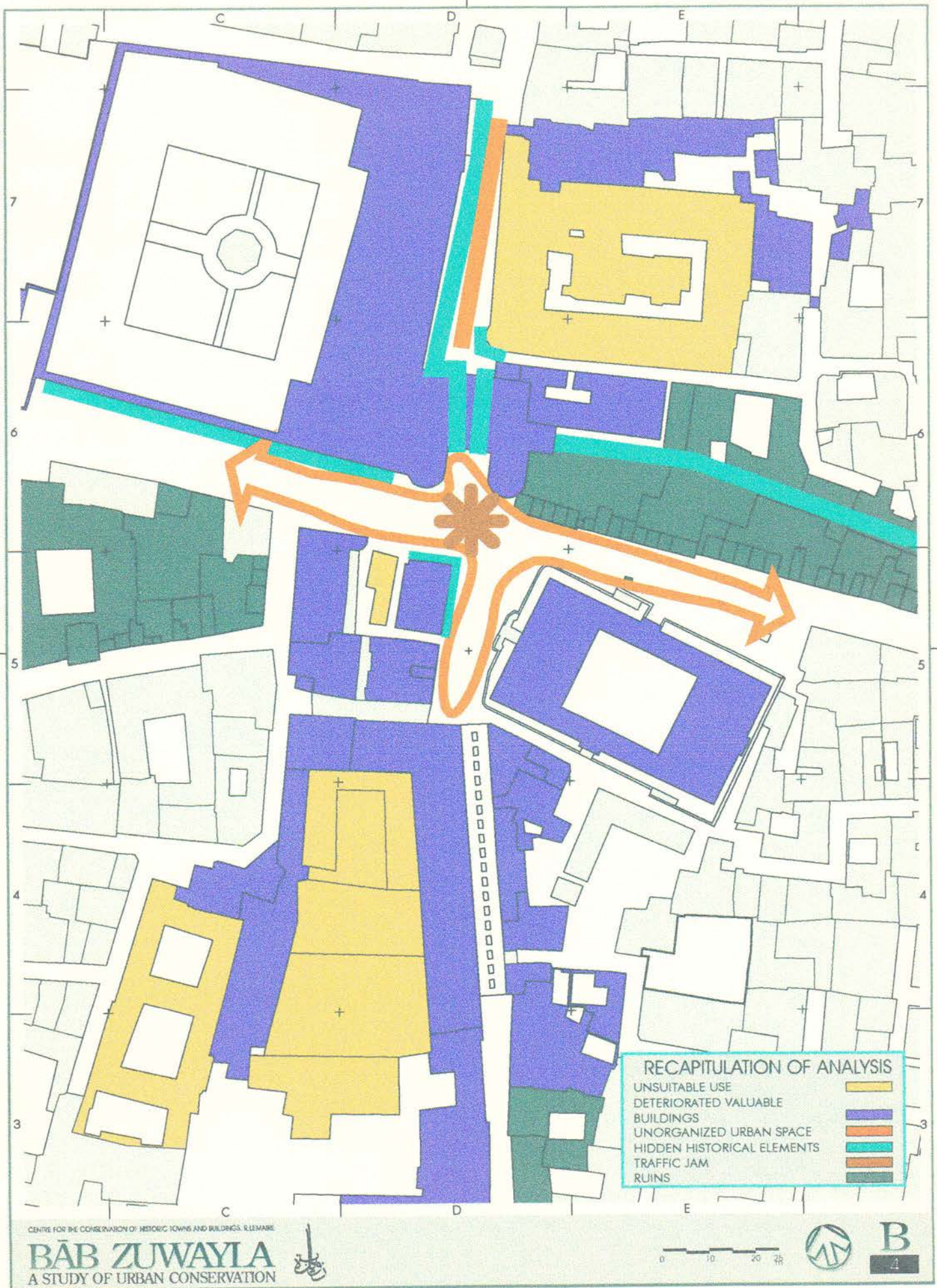
This part presents the objectives of the study and its targets.

" *One man can not built one house, but ten men could built 10 houses.*" Hassan Fathy¹

4.1. OBJECTIVES OF FUNCTIONS. (C1)

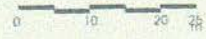
1. The commercial activities should be limited on the traditional artisans which already are enough for the quarter. Other activities like carpenters and wood factories should be removed outside the quarter.
2. Replacement of housing by workshops and shops must not be permitted by the state to determinate changing the quarter image.
3. A total control for the land use must be invented before any other deterioration appears.
4. A policy of rehabilitation for the important buildings should be achieved by forming an Agency for Conservation of the Historic City of Cairo representing the S.C.A., Ministry of Waqfs, Ministry of Tourism, and the inhabitants.
5. A policy of reconstruction and refilling of the deteriorated plots must be achieved taking in consideration the inhabitants' needs.
6. Equipment and services should be improved.
7. Reproduce the quarter as a magnet to attract tourism to refresh the activities and create festivals and carnivals which attract Egyptians as well as tourists. The target tourist could be Egyptian by using the Egyptian traditional occasions like Ramaḍān's nights and Feasts to make the place more popular and more visited. This will change the image of the quarter when shops' owners find that the fine image will attract more visitors which will reflects on their income, they will be more active in the conservation of the quarter and in making it cleaner and proper.
8. Well equipped cafés and restaurants must be established to serve not only tourists but also inhabitants as well.
9. Replace the decayed housings with new, healthy, and economical ones by a strategy of rebuilding the ruined plot that owned by Ministry of Waqfs.

¹*A personal discussion in 1985*

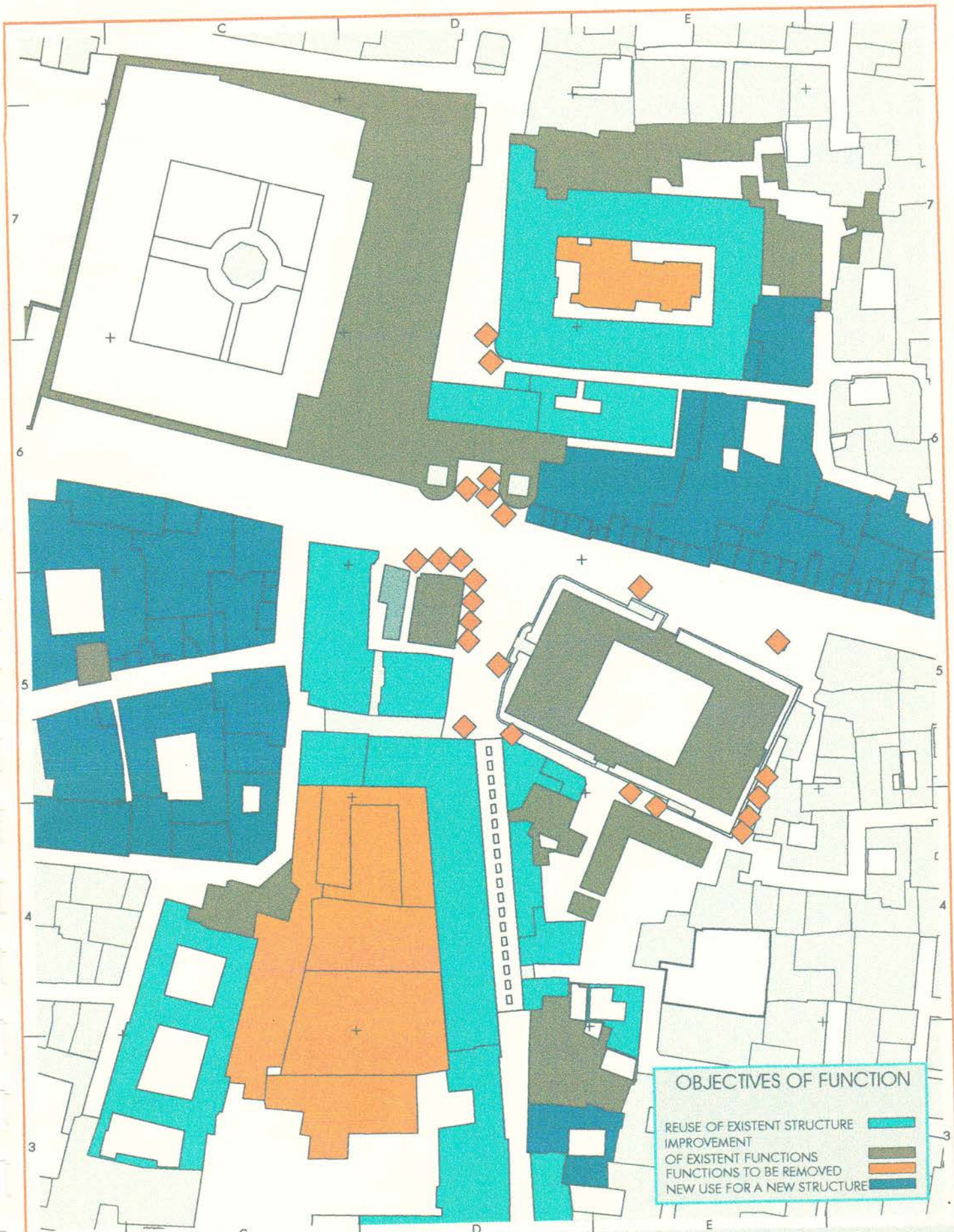


RECAPITULATION OF ANALYSIS

- UNSUITABLE USE
- DETERIORATED VALUABLE BUILDINGS
- UNORGANIZED URBAN SPACE
- HIDDEN HISTORICAL ELEMENTS
- TRAFFIC JAM
- RUINS

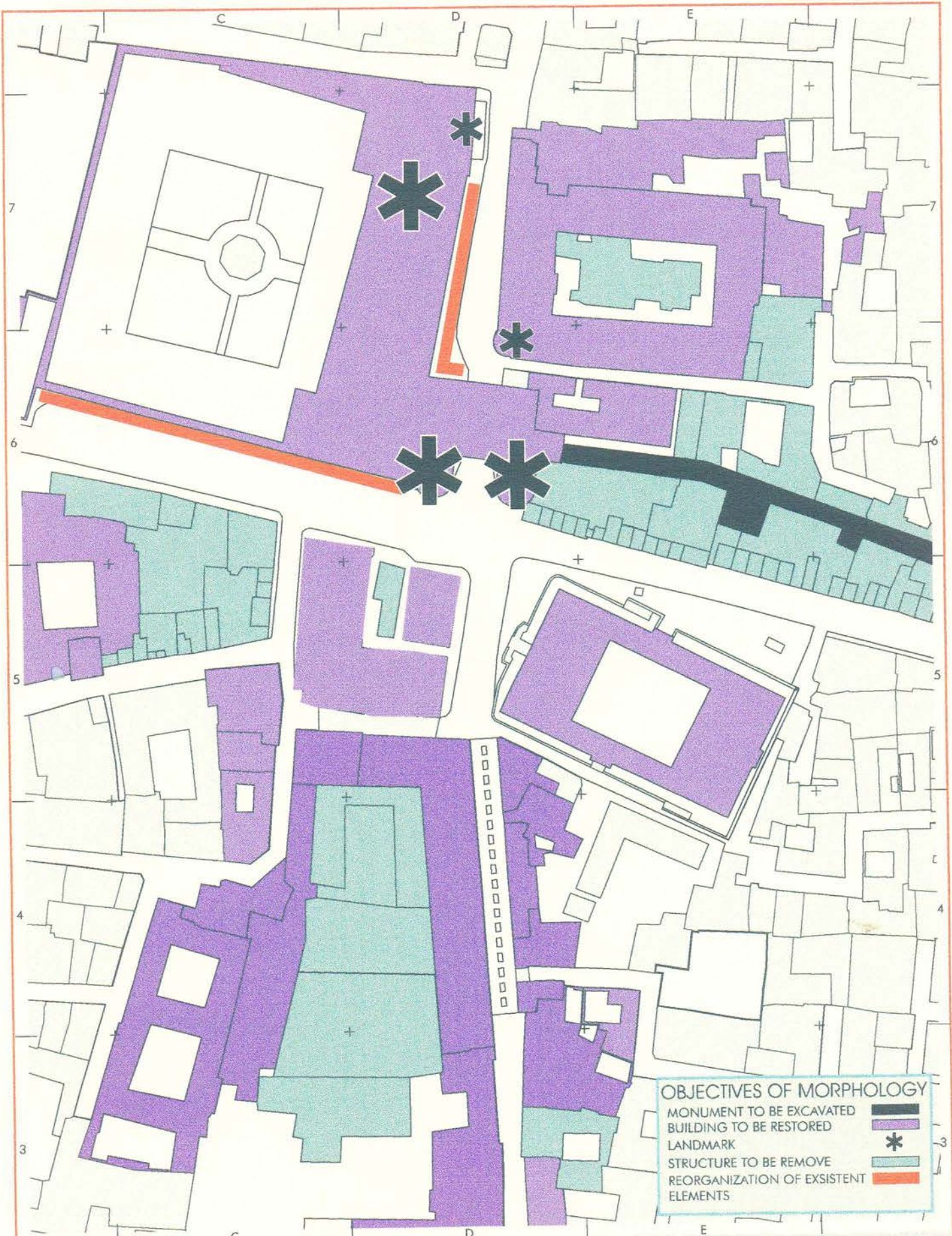


10. Educational and cultural functions should take the first priority in the development strategy of the quarter, like children's classes, kindergartens, and local libraries. These functions could be a great help in solving the social problems, getting over illiteracy and creating healthy generations.
11. Reuse some of the ruined plots to create green areas and parking places, taking in consideration the dimensions of the historic spaces.
12. Traditional artisans' markets should have a board to control the quality and the relations between them.
13. A social committee of the inhabitant must be formed to look after the problems of the quarter and to control the social relationship like it was before in the H̄āra.
14. Women should have a better position in the quarter by giving them the chance in education and take part in decision making.
15. Peddlers should have a legal place to move in instead of standing in the streets. therefore arranged place like an open market within the quarter with a reasonable rent.



4.2. OBJECTIVES OF MORPHOLOGY. (C2)

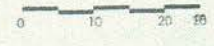
1. Monuments should have a restoration operation to ensure safety of the buildings saving the wonderful historical image of the quarter.
2. Reconstruction policy should be taking place for monuments which had lost a lot of its structures, taking in consideration Charter of Venice 1964.
3. Strict rules should be established to control the style of the new buildings to match the character of the quarter.
4. Dimension of the space and the human scale should be preserved in the new structure. Buildings heights should be limited within three floors.
5. New structures must replace the ruins taking in account the high morphological value around.
6. Demolishing the ruins east of Bāb Zuwayla to excavate the remains of the southern wall of al-Qāhira.
7. All the kiosks and peddlers who are hiding high morphological elements should be moved away.
8. Kiosks should respect the street alignment as well as the architecture vocabulary and the character of the quarter.
9. Streets lighting features must be corresponding with the historical values of the quarter.
10. Buildings under construction should have a reformation in its dimension and morphology within limited changes to have similar characteristics of the quarter.



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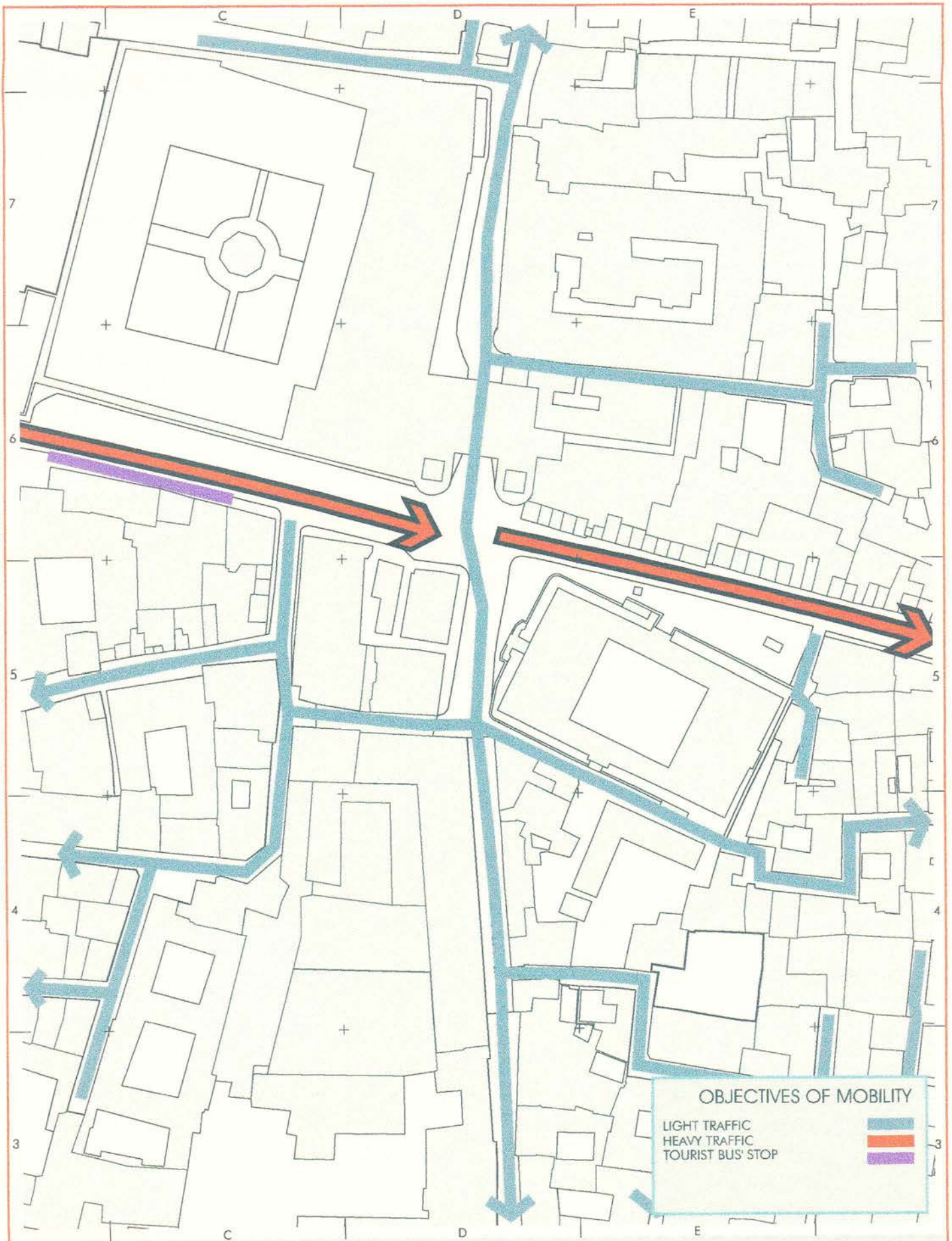
BAB ZUWAYLA

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4.3. OBJECTIVES OF MOBILITY AND USE OF URBAN SPACES. (C3)

1. Eliminate the circulation in the axis Ahmad Mahir - ad-Darb al-Ahmar into one direction only, west east going to the direction of the Citadel with 4.5 m. wide that gives a space for one car and leave the rest as a foot path.
2. Eliminate traffic in the axis of al-Mu'izz lidin Allah - Qasabat Radwan on soft traffic only, pedestrian and bikes.
3. Eliminate trucks in the quarter by stopping its circulation, and permitting it from 7 p.m. to 9 p.m. for shops deliveries.
4. Reorganize the urban spaces with paved foot paths and hard and soft landscape by creating open spaces.
5. Tourists bus stopping places should be created in the quarter in a way that not hiding historical elements.



CENTRE FOR THE CONSERVATION OF HISTORIC TOWNS AND BUILDINGS - RILEMARE

BAB ZUWAYLA
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5. BĀB ZUWAYLA, THE MODELS.

5.1. THE FIRST MODEL:

1. To remove all the untraditional activities, like the carpenters and the peddlers.
2. To create a new open market place for peddlers in one of the ruined plots near the square. It is only an open space with shade to provide a place for them to stay in and with a daily or monthly rent this market will not cost much as it is a simple construction.
3. The Wakāla of Nafīsa al-Baydā' (as-Sukkariyya) has become a symbol for the old sector after the Egyptian writer Naguīb Mahfouz¹'s famous novel "as-Sukkariyya" which have the same name of the hotel. It's now used as residential units and the people who live there are very poor, the rent is negligible compared to the cultural background of the building, the physical state of the building is very bad because of the carelessness of the people living there. The owner is the "Ministry of Waqfs" (endowments), and the façade and some arcades inside are listed as monuments. I think that if we could reuse that building as a hotel taking in consideration the lack of hotels in the historical city, and to make an annex to it in the house of Munīb al-'Alāilī as an archive for the work of "Mahfouz", It could be nice to have a seminar room to hold some meetings and lectures concerning the Egyptian Literature Arts. So by these new functions we add some meanings to the cultural value of the contemporary social life of the study area. As for the people living now in that building, they could be moved into healthy houses built by the income of the hotel. These houses could be placed in the empty ruined plots.
4. Restoring the Rab' of Raḍwān Bay and reusing it as a Regional Center for Conservation Studies. The Ministry of Culture has the intentions to construct a Regional Center for Conservation Studies. They already got the approval to start the courses within two years. So I found it could be a good idea if I presented it as a reuse of it. It has enough spaces to make it, a nice wide court, about 8 big halls could be suitable for library, classrooms, etc. And in the upper floors there are many residential duplex units that could be suitable for students, and visiting professors' accommodation. This could be a suitable reuse of the building since they already have the budget for the re-construction, and the restoration of it. By this we could save the budget of the new Center's buildings. An other aspect that the building is located in the center of the old city, near the "Field" of the studies. Socially by this reuse of the building we insert a new class, an elite one, in this area that makes an indirect improvement to the quality of life around Bāb Zuwayla.

¹ a Nobel prize winner in Literature

5. New terraced Cafés will be installed in the quarter, one on the platform of Bāb Zuwayla as a semi-shaded terrace overlooking the Qaṣaba of al-Qāhira and the wonderful sky line of the historic city; This needs restoration for the staircase that come from Ḥārat al'Alailī as the main access to Bāb Zuwayla. The other is located beside Zāwiyat Faraj ibn Barqūq on the upper floor of the shops, and overlooking Bāb Zuwayla and the minarets of al-Mu'ayyad Shaykh.
6. The school in the back of Waqf Raḍwān Bay (al-Madrasa al-Khayriyya) which lost its function and changed into housing should be restored and to have its original function back to cover the lack of educational facilities.
7. Both of the Sabīl of as-Sukkariyya and the Sabīl of Faraj ibn Barqūq must be restored and reused in serving cold drinks for the pedestrian in a way to have a similar function to the original one.
8. To restore the Kuttāb of as-Sukkariyya and reused as an Art gallery to expose small sculptures and paintings.
9. The south wall of the XI cen. to the East of Bāb Zuwayla which is totally covered with ruined structure, should be excavated, to demolish the ruined structures, and reintroduce it into the urban fabric with soft and hard landscape.
10. The kiosks against the façades of al-Mu'ayyad Shaykh mosque will be reorganized in new structures carrying traditional vocabulary to restore the image of the XIX cen. in a way that creates an open museum in the street of Qaṣabat al-Qāhira.
11. To create public spaces and green areas in front of aṣ-Ṣālih Ṭalā'i', and in front of the south wall. These spaces will be equipped for sitting places.
12. Concerning parking, there is one suitable place for parking in the ruined plot of Qism ad-Darb al-Aḥmar which is owned by the municipality of Cairo.
13. A kindergarten will be constructed beside the staircase of Bāb Zuwayla.
14. Concerning traffic, the whole quarter will be a local traffic area only pedestrians and light traffic. The street of ad-Darb al-Aḥmar - Ahmad Mahir will be one direction West-East with a narrow path in the quarter to be suitable for one car only to give the pedestrians a priority to cross the street easily.
15. Streets will be paved in natural stone and the evolution of the square through history will be marked in a different color.

5.2. THE SECOND MODEL

There is a possibility that the Ministry of Waqfs will not agree to cooperate with the first model or the proposal does not fit with the economical situation, therefore the next model could be more economical:

1. A restoration project for all the historical deteriorated buildings, is needed under total control of the S.C.A. and the Waqfs, and to move away the unhealthy function.
2. To improve the quality of the inhabitants' life and the main public services and transportation.
3. To move the peddlers to a place nearby in a way to clean the square.
4. To clean all the ruined plots trying to have a new fine image.
5. To introduce terraced cafés on the top of Bāb Zuwayla and the shops beside Zawiyat Faraj ibn Barqūq.
6. All the rest of the first model will remain the same.

6. BĀB ZUWAYLA, THE PROJECT.

Solving the problems of the quarter and returning the cultural values to it, is impossible to do in one step. We should have it in different phases in parallel with a feedback procedure to insure its success. The phases are:

6.1. PHASE ONE, CLEANING. (18 MONTHS)

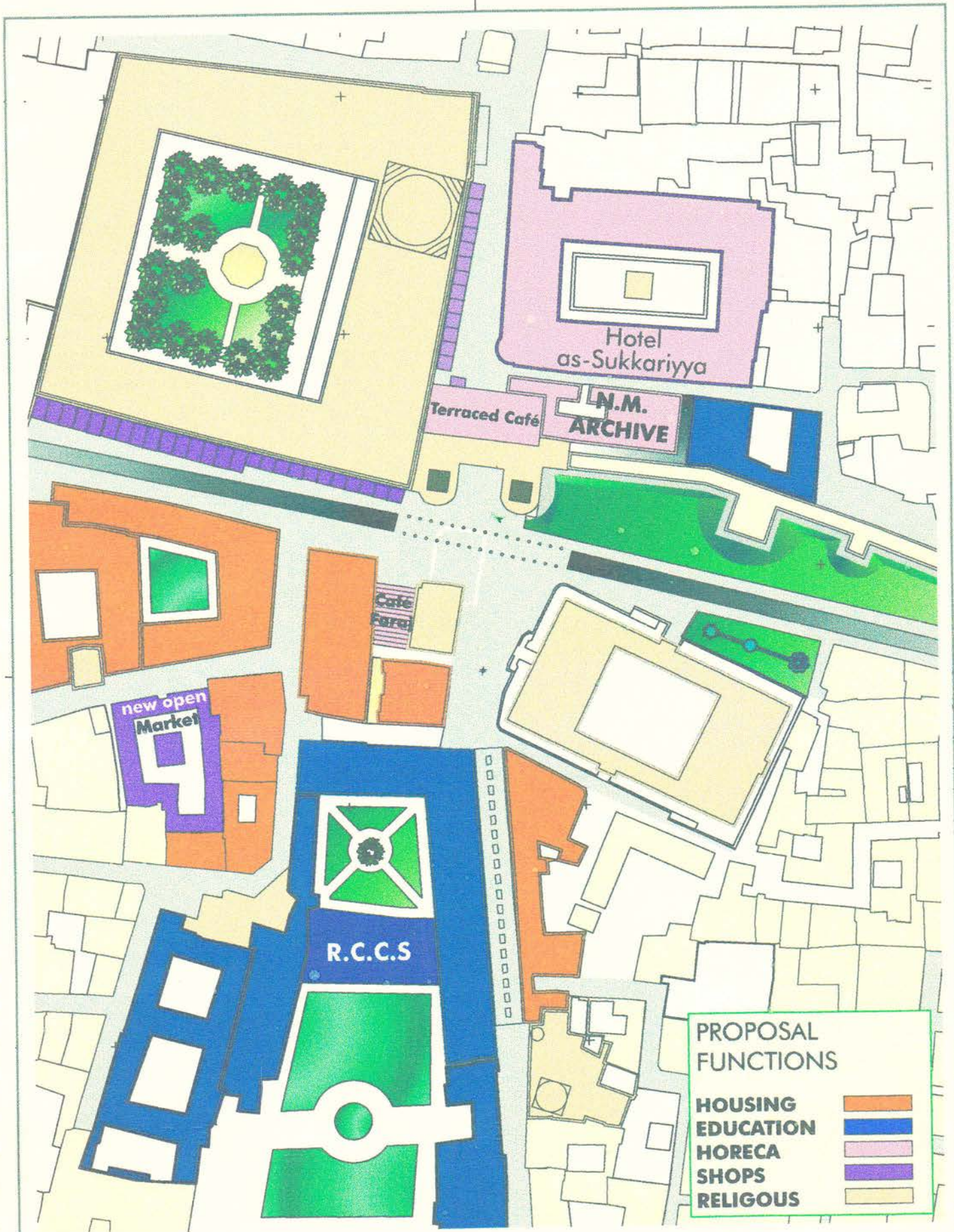
1. Evacuation of the ruined plots from people living there, and moving them to new healthy houses.
2. Evacuation of the square from peddlers and moving them in the new market place.
3. Demolishing the ruins covering the south wall.
4. Moving away all the untraditional activities which occupy the historical elements in the quarter.
5. Demolishing all the invaluable ruins in the quarter.
6. Improving of the services and the equipment in the quarter.
7. Documentation of the unlisted architectural and historical valuable building in the quarter.

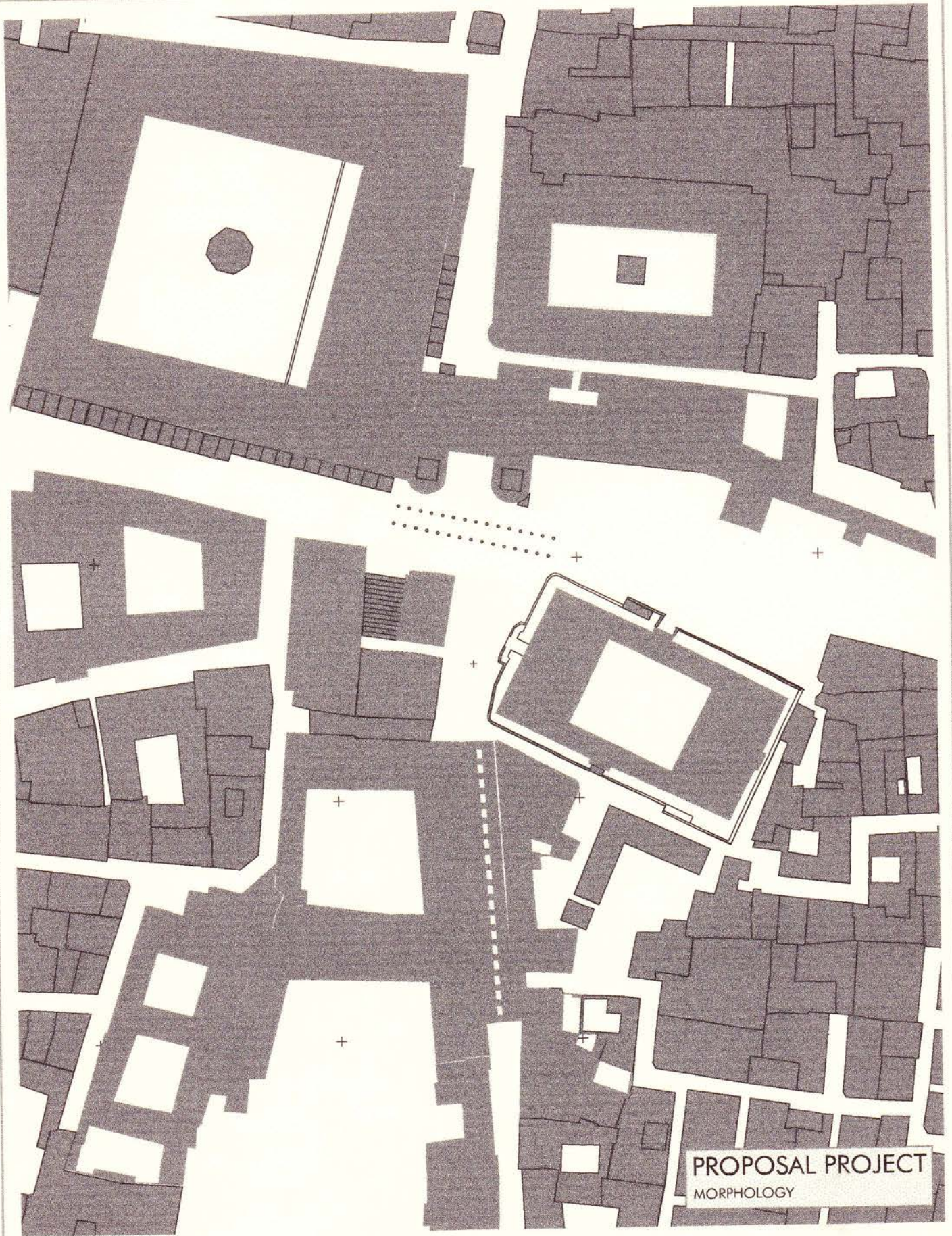
6.2. PHASE TWO, ENHANCEMENT AND REORGANIZATION. (30 MONTHS)

1. Restoring the decayed monuments in the study area.
2. New economical structures will be built replacing the demolished ones; These buildings will be under a total control on the levels of function and morphology according to the historical character of the quarter.
3. Limitation of traffic in the quarter.
4. Starting some new small activities like the terraced cafés and the reuse of the Sabils.
5. Excavations to uncover the south wall of the city.
6. Constructing new open spaces and gardens with hard and soft landscape.
7. Designing elements of street illumination in a way that matches the architectural study of the square.

6.3. PHASE THREE, REHABILITATION. (12 MONTHS)

1. New functions take place in the restored buildings.
2. Festivals and carnivals take place in the quarter at the Egyptian traditional occasions as a magnet to attract the tourists visiting the quarter.

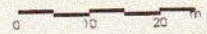




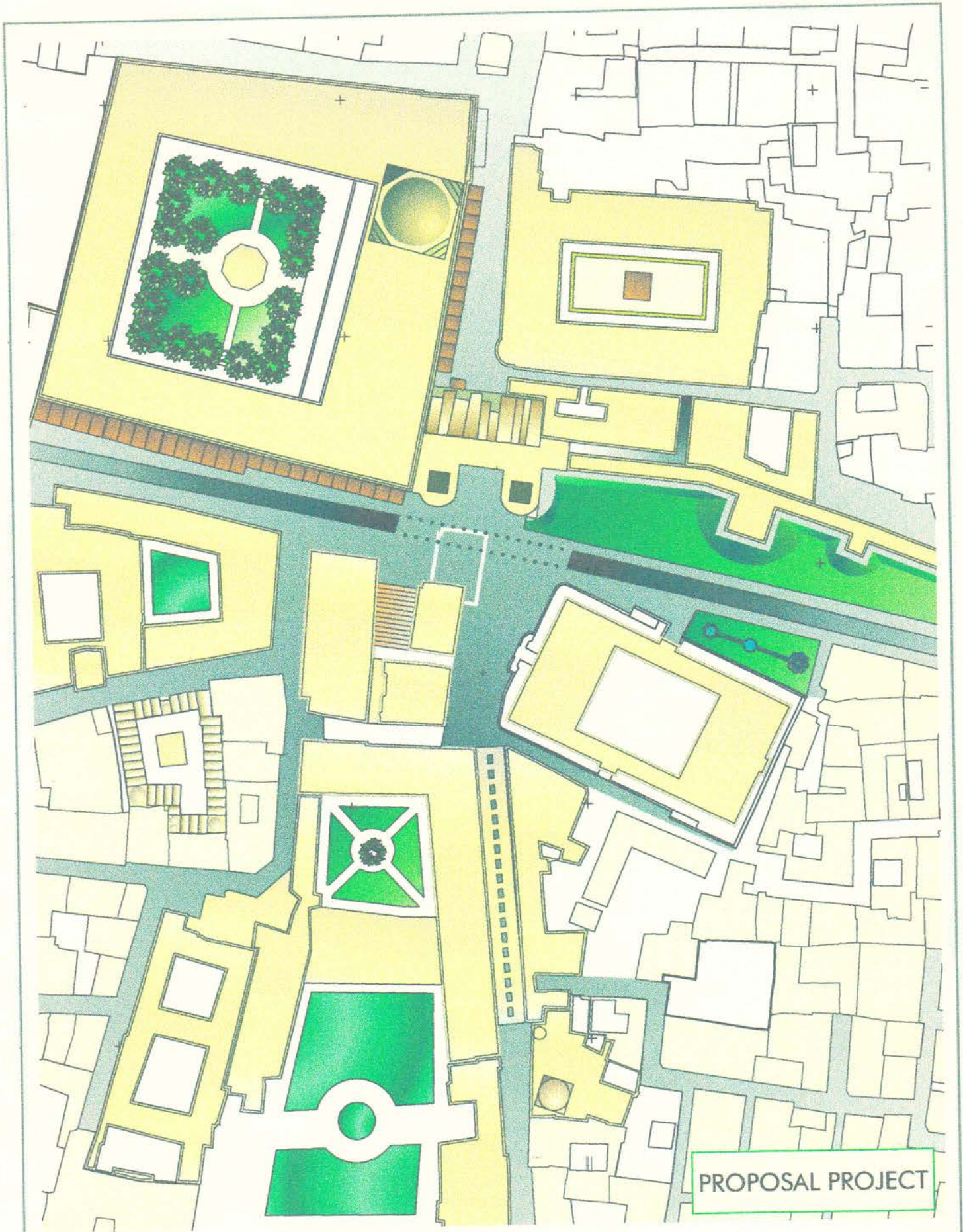
PROPOSAL PROJECT
MORPHOLOGY

CENTRE FOR THE CONSERVATION OF HISTORIC TOWNS AND BUILDINGS, R. LEARNE

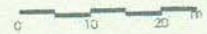
BĀB ZUWAYLA
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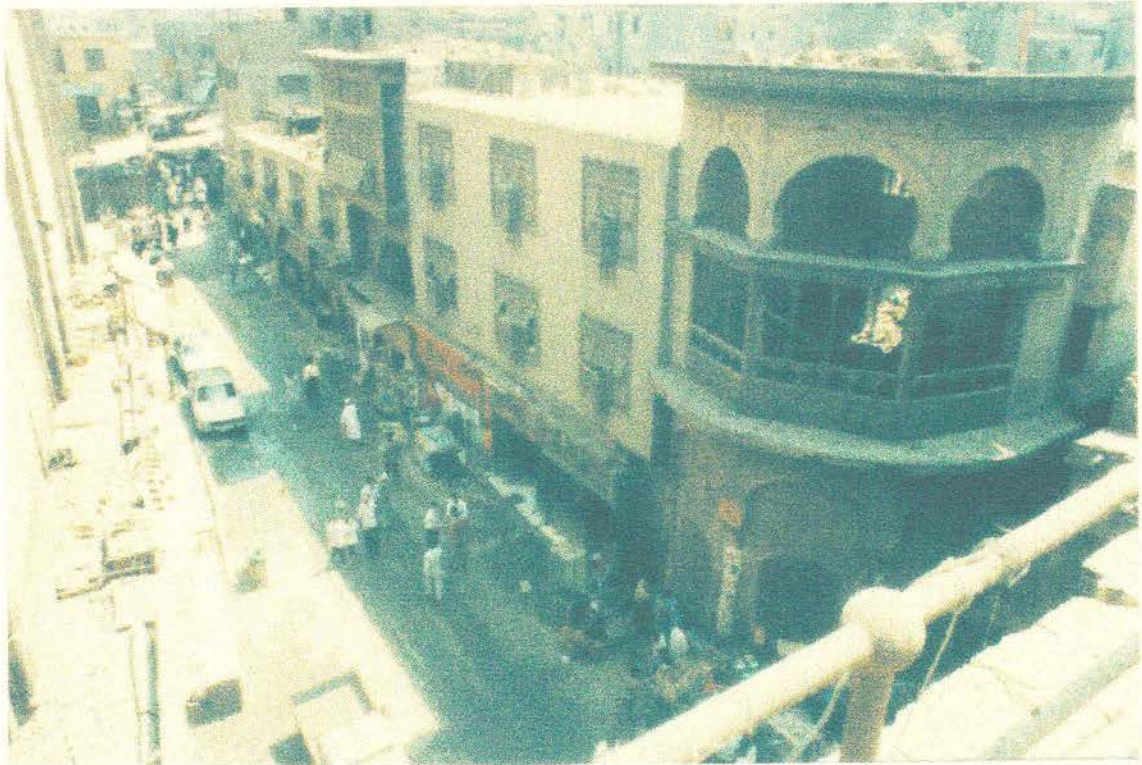


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PROPOSAL PROJECT





Wakālat as-SUKKARIYA the Actual State



Wakālat as-SUKKARIYA, a Perception after the Rehabilitation



The City Wall, The Actual State.



The City Wall, a Perception after Excavations.

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