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ABSTRACTS



The New Dimensions of Urban Conservation

Francesco Bandarin

Director, UNESCO World Heritage Centre

Abstract

Urban historic conservation, a concept defined at the end of the XIXth century has found an important place in the world of cultural heritage. Indeed, it is hard, today, to find countries without specific urban conservation legislation, as urban heritage conservation has become an important field of policy and management.

Urban heritage reflects not only the values normally embodied in “monuments” (memory, artistic values etc.), but it also represents civic identities and the “living” expression of historic evolution. In recent years, urban heritage has also become an invaluable asset for economic development, mostly, albeit not exclusively, linked to the growth of the global tourism industry.

While it is –perhaps- acceptable to conceive physical conservation per se as the final goal of heritage polices in the case of monuments and archaeological sites, where the values to be preserved are supported exclusively by the physical structures, this is not sufficient for urban heritage. In this case, the values to be preserved are strictly linked to the history of a particular community, and have not only artistic and architectural, but also symbolic and intangible forms: if these values are lost, conservation loses its purpose, and it becomes an instrument for other types of economic and social transformation processes. Today’s predicament is how to redefine urban historic areas, in order to properly address the issue of the conservation of their values while managing changes.

UNESCO is trying to address this issue through the new Recommendation for the Conservation of the Historic Urban Landscape, an initiative promoted by the World Heritage Committee in 2005. The new Recommendation, currently under preparation, will be submitted to the member States in 2011.



Urban Heritage and the Conservation Master Plan Challenges and Contradictions between Theory and Practical Policy in The Arab World

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Abstract

The Arab World is distinguished with its extended historical civilization. Moreover it is the homeland of the three monotheistic religions, and because of its strategic location between the three continents, it was the transformation spine of old Syrian civilization with the Babylonian, Sumero-Akkadian and Assyrian civilization in the East and the Egyptian civilization in the South-West to the people of the universe.

The Urban heritage is the true presentation between the human being and the surrounding environment, the handicrafts and the artistic value, which had been improved with the contributions of the Arab citizens, out breaking the balanced meaning and form of the Heritage, integrated with the loyalty for traditions and habits; that all had given the urban heritage in the Arab World its distinguished identity in the formation of the urban tissue with designs expressing the scientific knowledge and artistic skill, which gave the heritage this unique identity.

There is a great need to have a conservation master plan for the urban heritage in its global comprehensive meaning, that is to say, not only to preserve and conserve the archaeological sites, historical buildings, and public and private spaces, but also to improve the social, economical, ecological dimensions as well as the human relations and in depth: the intangible heritage.

The study will shed light on the challenges facing the urban heritage, the goals and different aspects of the conservation plan and the roll of governmental agencies and communities.

The presentation will highlight the new demands which urban heritage and culture could present in demonstrating their roll in health, education opportunities, promoting economic benefits and sustainable development.

The study will introduce some examples from the Arab World presenting the activities of the governmental agencies and the public sectors, who should be engaged in, with the officials in the responsibilities in this important sector.



Beyond Conservation Towards Viable Urban Rehabilitation Concepts

Stefano Bianca

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Abstract

The aim of this paper is to set current conservation problems of historic cities of the Islamic World in a wider context.

First, the paper will attempt to identify the prime cultural values of historic Islamic cities, and to explore to what extent they remain relevant in a modern age that is conditioned by different structure constraints and parameters.

Second, it will address the impact of “westernization” or “globalization” (and of their dominant development concepts) on the cultural, social and architectural processes that for centuries have sustained the life and the continuous renewal of so-called “historic” Islamic cities. The divergences between the two opposed paradigms have given rise to the fatal dichotomy between isolated “conservation” and “development” pursuits, one being in danger of becoming sterile, and the other being at risk of being destructive and deprived of cultural meaning.

Third, the paper will advocate that restricted classical conservation concepts, while they may be justified for exceptional single buildings or archaeological sites, are not viable for complex, “live” urban structures. Therefore, new approaches need to be thought through (and adapted case by case) that enable the social and architectural “cells” of the urban fabric to be revitalized from within, responding to its specific cultural idiosyncrasies. By necessity, such approaches need to be holistic in outlook and multi-disciplinary in their implementation. They need to build on strong “grass-root” participation from the beginning, and they will imply innovative institutional and financing procedures to become sustainable. To illustrate the characteristics of such an approach, examples from the Darb al-Ahmar rehabilitation project in Cairo will be presented during the lecture.



Luminous Design

The Urban Environment, Society, Nature and Islam

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Abstract

During the past few years a number of international academic and professional conferences have been held dedicated to the subject area of the relationship between nature, the urban environment, society and spirituality.

Today, the urgency of this research subject has been greatly heightened by the apparent conjunction of three, potentially cataclysmic forces: global climate change; the loss of Islamic identity in regional development projects; and the opportunities offered by the world economic slowdown.

This paper proposes a conceptual and general design framework within which these diverse subjects might be holistically placed and common ground criteria established for their wholesome integration. With respect to this conference, the context of geographic reference shall be the Gulf Cooperation Council region and its dynamic phenomenal and cultural situation.

Regrettably, it has been demonstrated by the UN Interplanetary Commission that current planning, design, construction and real estate practices and building models that are being used in the developed and developing countries, including this region, demonstrate serious shortcomings due to high resource and water consumption, urban pollution, traffic congestion, loss of urban quality and human scale plus lacking an indigenous sense of our cultural heritage and identity.

Cutting across all other issues facing the region and the world is climate change. It's practical, economic and elegant mitigation by designing environmentally and culturally sustainable urban environments inspired by a transcendent stewardship is our greatest challenge.

To truly achieve a holistic framework for sustainable growth, we need to begin with a cosmic, systemic awareness of the context of human existence on both a phenomenal and spiritual level. The mandate of good urban planning and design is to elegantly realize this holistic vision within a dynamic use of our Islamic heritage in building our future physical reality.



Historic Architecture Conservation as a Tool for Cultural Continuity A Focus on the Religious Built Environment of Islam

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Abstract

Islam teaches us that we are stewards of the earth, so every act that reinforces this is a positive one. Contemporary architectural conservation is a relatively recent phenomenon in Muslim societies -generally since the 1960s- except perhaps for the preservation of historic archaeological sites and major historic monuments.

Historic buildings contain within them our collective memory – once they disappear we lose an integral part of our identity (examples of this will be given). In order to facilitate the transformation of Islamic heritage as a tool with which to plan for the future and not just as a record of some ‘glorious’ Islamic past, preservation needs to be a forward-looking enterprise.

The paper focuses on the conservation of religious architecture, including the mosque complex, which often includes other social and educational facilities. The importance of the mosque as Islam’s most emblematic building gives clues to our identity and to our aspirations.

Architecture has been used as a tool to engender national, Islamic and even ethnic identity, and often this is linked to tourism or used for political purposes such as nation building. What we conserve and how we do this reveals the relationship of faith and the built environment in different societies. Conservation case studies raise issues of our use of the past, its meaning to us today and how we have approached the conservation of emotionally charged sites. The ramifications in today’s world, be it in Islamic lands or elsewhere are significant, not only revealing what is important to us but also how we project ourselves to the world at large. Conservation is even more than a tool for continuity; it may be a tool for cultural survival.



From History a Code for the Contemporary Islamic City

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Abstract

The subject of this paper is the traditional Islamic city of the Mediterranean, or, those settlements of the southern and eastern Mediterranean world inhabited and politically controlled by peoples of Islamic faith, as they appeared at the height of the colonial movement of the nineteenth century. The fundamental question is whether these prevalently spontaneous urban constructions are the result of anarchic urban planning, or whether they possessed a complex code.

The traditional Islamic city is characterized by homogeneous and compact urban fabrics with building that is for the most part mono-typological, often enclosed in the circuit of their own walls. The chaotic appearance of the traces and building fabrics seen through progressive mechanisms of closure toward the outside and the labyrinthine course of the streets have stirred up the perplexity of Western travelers and the first scholars who confronted the cities of the Ottoman Empire and the Maghreb.

A planning code of the traditional Islamic city of the Mediterranean can be inferred only a posteriori through a capillary work of interpretation of the typical behaviors of the house, the building fabric and the urban plan of the traditional city.



Urban Rehabilitation of Islamic City

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Abstract

The paper focuses on key problems in the field of preservation of urban and architectural heritage in the Islamic cities - discussing through following aspects:

- Research of economic and social history as a tool for better understanding of urban and architectural alterations. Special attention is given to the destruction of the Islamic urban heritage in wars' aggressions (in Bosnia and Herzegovina, Kosovo, Afghanistan or Iraq) and to destruction as a result of the political changes (westernization or modernization) of Islamic countries in different geographic regions.
- Education and training - from professional to different categories of inhabitants introducing packages for all age groups, from kindergarten to university, along with special courses for graduate schools in planning and management.
- Management plan (including Master preservation plan) - as a guarantee for a successful project from scientific and economical points of view.
- Urban planning and architectural design using the high computer technology simultaneously in plans and implementation control at all planning levels from an individual building to a regional plan, and adoption of use data base from the planning documentation center.
- Governing of historic area by a specialized organization established by authorities (often state regulations should be corrected for this) to run the project in a full daily contact with area and people (owners and tenants) who are living there.
- Economically vital historic area – the structure capable for the self-financing rehabilitation of the conservation as the public-private partnership.

Presentation will be supported with a set of realized projects examples - from the individual buildings to the complete historic sites, and with comparative analyses of several cities with rich Islamic architectural heritage. The paper is prepared based on the thirty-three years of experience in the field of preservation of Islamic urban and architectural heritage, including projects developed by the Research Centre for Islamic History, Art and Culture (IRCICA) Istanbul.



The Sustainable Renewal of Historical Neighborhoods An Economic and Organizational Approach

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Abstract

The renewal of ancient neighborhoods is a worldwide problem with different cultural, technological, economic and organizational implications, depending on the country under consideration. Major related factors are: the dimensions of historical neighborhood, real estate market, the average size of private properties and the physical, cultural, social and economic sustainability of renovation projects.

In the Eighties and Nineties an interesting organizational approach to the problem was developed in Italy with the establishment of the “Neighborhood Laboratory”. The Laboratory lets owners to have their properties incrementally renovated by local craftsmen by using the professional services of engineering and construction firms, an infrequent opportunity in small renovation projects. Public administrations or private firms can sponsor the use of the Neighborhood Laboratory. The paper describes the organizational structure of the laboratory and its possible contribution to the sustainability of renewal projects all over the world.



The Presentation of Castello di Reschio Experience

Count Antonio Bolza

Founder and President, Purchase and development of Castello di Reschio

Abstract

Castello di Reschio is a 3,000 acre estate in Umbria bordering Tuscany in central Italy. The estate with its fortified castle and some 50 farmhouses dates back to the early medieval period. The castle held an important strategic position whilst the farms supplied wheat, olive oil, grapes and livestock. Castello di Reschio over the last 15 years has developed into a prime destination and the all important historic heritage is clearly being saved. The time-frame of this conference does not allow us going into details such as our marketing strategy. I will just mention that Reschio today boasts one of the highest real estate price levels in Italy with some 21 residences completed and sold to hand selected international new owners. Our success is largely due to the structure as a family business and in particular to the fact that all our development requirements are offered in-house from legal and technical acquisition procedures, to the architectural planning, the execution of the building and renovation works, the landscaping and the interior decoration and furnishing of each property, and finally right up to our all embracing annual service and maintenance contract.

Reschio is based on authenticity, an all important contrast to the many new developments and resorts that have mushroomed lately all over the world. What are our future aims and prospects? Over the coming ten years or so we will restore the remaining farmhouses, we will further expand our facilities, we will further increase the capacity of our infrastructures such as the completion of our private aqueduct, and we will decide on the future destination of the castle possibly becoming a Boutique Hotel, or a rather unique and important private residence. The estate of Castello di Reschio will by then have completed its transformation in a harmonious metamorphosis from its medieval origin into its new destination.

Whilst we by no means claim to have all answers or solutions in hand, we as a result of our work have been called by private and institutional investors to act as consultants for the renovation and transformation of historic architectural heritage all over Italy. Even in our country there is great need in knowhow and expertise for the correct transformation of our ancient rural architecture into an economically sustainable reality for the benefit of future generations to come.



Heritage Work, Achievements and Future Aims at Castello Di Reschio

Count Benedikt

CEO and Chief Architect of of Castello di Reschio

Abstract

The 3,000 acre Estate of Castello di Reschio is privately owned by the Bolza Family. Count Bolza, following his successful career in publishing, since 1994 has been dedicating his active life to the re-creation of this substantial medieval property to achieve an internationally unique example for the preservation and transformation of our Medieval and Renaissance heritage in central Italy, at the same time achieving the re-population of this important Estate.

During the height of agricultural productivity towards the end of the 19th century and until the First World War the 50 dependant farms on the Estate were inhabited by over 500 people. When Count Bolza purchased the Estate in 1994 only one family consisting of 3 heads still lived here. In 1994 the Estate seemed destined to lose its heritage, purpose and destination. However today and just 15 years later the Estate has become a prime international destination with one of the highest real estate values in Italy and with some 150 people employed directly or indirectly, with well over 100 people living full, or part time on the Estate and with 21 residences out of a total of capacity of 50 transformed to date into luxury homes.

It is essential to understand that this rural area of central Italy is registered as protected land, meaning that only historically existing buildings can be renovated and rebuilt under stringent rules, whilst no building permission is given for new construction with the exception of very restricted farm-utility buildings. The highly specialized and careful restoration of the existing buildings, some of which had become ruins, is the key factor representing the Bolza Family's philosophy and aim of preservation and re-creation giving an entirely new purpose to the Estate whilst basing this "21st century Renaissance" entirely on existing historic substance dating back to the early Middle Ages and with the Castle itself being first mentioned in 1202.

The Estate of Castello di Reschio has in this short period of time become an internationally acknowledged trademark for quality, style and philosophy of life - an outstanding example for the development of high level tourism entirely based on our existing and ancient heritage.



The Architectural Heritage of Jordan and the Tourism Project A 'Commodity' or a 'Living Legacy'

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Abstract

As early as the late eighties and early nineties, new partnerships forged with the architectural heritage were initiated by the private sector, to develop new tourists' products in Jordan. Several initiatives led by both the private sector and the formal institutions were to follow. Donor funds were also channeled to finance the developing partnerships in order to provide a new product for the Jordanian tourist industry. The new tourists' products formed new partnerships with the neglected cultural resources of the rural villages of Jordan.

The project for the reuse of the village of Taibeh into Taibet Zaman was developed by the Jordan Tourists Investment company. It presented a pioneer project in establishing such partnership in Jordan and the Region.

Hence, adopting and developing new tourists' products in relation to the architectural heritage were further promoted by all donors' proposals (JICA, USAID, World Bank...etc)

The legal framework for the protection of the architectural heritage was introduced in 2005. Nevertheless several initiatives have been launched and funded by International donor agencies to reuse the architectural heritage of Towns and villages to promote new tourists products, in partnership with the architectural heritage and living entities.

This paper shall examine the reused architectural heritage projects adapted for different new tourism products (e.g. Taibet Zaman, Ma'an Hejaz Station), that has led this partnership and trace the different following trends and projects, in an attempt to outline the lessons learnt.

In the following stages of the early to mid 2000, the development of master plans for selected old centres of towns (Salt, Amman and Madaba), based on tourism strategies were promoted. In addition, a sustainable and integrated conservation approach needs to be practiced in order to maintain the integrity of historic towns and villages for future generations and 'to all inhabitants and users'.



Materials or Waste?

Tourism and its Impacts on Poverty Alleviation through Materials Management

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Abstract

Waste management has traditionally been perceived by town planners, waste management specialists and engineers as a technology, management and engineering issue. They view it as a challenge to keep towns clean, rather than as an opportunity to employ thousands of rural migrants and unemployed and unskilled workers who flock to urban centers on a daily basis. Few officials perceive it to be a people-centered issue. The reality of cities in the south points to the opposite: waste management is a highly people-centered issue and requires a second look from planners, officials, and decision makers. Waste recycling can be an engine for SME development at the community and individual level. It has been proposed as a Poverty Reduction Action Plan by international (UNDP, 2005). The new vision and approach adopts the following vision:

“Waste is a resource, a livelihood base - not a nuisance to be gotten rid off. Waste management is about livelihood creation, not about waste disposal.”

We urgently need a new system for solid waste management in general, and waste recovery and recycling in specific, before mass tourism destroys many unique and virgin tourism destinations, and before it becomes too late to intervene.

The basic features of the new concept are presented below. They spring from, and are built on actual successful and Egyptian models have been already implemented in various similar destination and have been operating on self-sustained basis for more than ten years. The same concept has been applied in Nuweiba in Nov. 1998 and operates until today. Its success has been transferred on different scales to Marsa Alam, Wadi El Gemal, and Hamata, in the Southern Red Sea in 2007.



The Effect of Tourism on Local Society: Can it be minimized? Basata: A Case Study

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Abstract

Tourism is one of the most popular activities that everyone would very much like to experience, as it is covering a wide range of activities fulfilling the needs of the different interests of mankind. Tourism provides the funds for economic sustenance and development, but there is a very tragic downside: It produces more pollution than many other industries. A number of individuals, businesses, organizations, and even countries exert a great deal of effort to develop the best methods to reduce the effect of pollution caused by tourism on nature, but the effect of tourism on local cultures and societies has been severely overlooked.

Fortunately, a new kind of tourism is emerging – “Ecotourism.” Ecotourism respects the local cultures and environment, and attempts to integrate unobtrusively and responsibly with them. The success of and need for ecotourism is reflected in the fact that within approximately twenty years of its inception, it now holds an 18% share of the international tourism market.

When Basata Eco-lodge was established twenty-four years ago, it was one of the first in the Middle East. Eco-lodge’s original credo is: “maintain support and respect for the indigenous residents, and make preservation of the environment”. Over the years it is maintaining the original purpose of tourism: the exchange of cultures. At the same time, Basata has focused on protecting the environment and blending with the local society. For complete integration with the local Bedouin society, Basata opened its doors to local commerce, social services, and education.

Basata has the unique location on the Gulf of Aqaba, design on eco-friendly Islamic architectural principles, and built with natural building materials and environmentally friendly operation thanks to an efficient management system.

Furthermore, Basata was a springboard for the creation of “Hemaya” NGO in 1997; Hemaya provided the proper tools to develop regional projects protecting the culture and environment of the region by collaborating with various authorities and local communities.



Paradores de Turismo

Miguel Martinez Fernandez

CEO of Paradores de Turismo

Abstract

Paradores is the image of Spanish Tourism inside and outside Spain, and our aim is that this is even enhanced during the coming years. Paradores is financed by the revenues from its guests. In addition, Paradores is a profitable company. All these profits are invested in preserving and remodeling our buildings, which are State properties. When one of our hotels opens in an underdeveloped region from the tourism point of view, it means immediate openings of other businesses which grow thanks to the travelers attracted by the Parador. The chain currently has 93 Paradores all over Spain. A considerable figure that will continue growing during the coming years, because up to 15 Paradores are now being erected or in their planning phase.

The work of the management team is focused onto two ideas: “Modernization” and “Innovation”. This is the slogan of our Strategic Business Plan 2009-2012, which we are currently implementing. Paradores is betting on a model of tourism based on the quality of the service that capitalizes on our history, our art, culture, gastronomy, traditions and our natural enclaves. This model is far away of overcrowding, speculation and destruction of our coastal line and natural enclaves.

Paradores has set sustainability as one of its priority objectives. In fact, our Strategic Business Plan is setting the following targets: Energy saving, reduction in gas emissions, use of clean energies and renewable resources, elimination of fuel-oil for heating and sanitary hot water, implementation of water saving devices, enhancement of waste saving measures and the exclusive use of recycled paper. Every remodeling undergone at any of our Paradores is looking after and achieving these targets. We are currently preparing a ‘Green Protocol’ with sustainability standards. This Protocol will be generated with the aim of being able to be exported to the Spanish tourism sector as a whole. Another important is our efforts we are undergoing to enhance our culture and make it better known. Paradores is much more than just a hotel chain. It is the image the image of Spanish Tourism in and outside Spain. And it is an institution enhancing the culture, the art and the gastronomy of the different Spanish regions. For this reason, Paradores is a company of all and for all.



Protecting and Reviving of the Historic Urban Fabric -The Inventory as a Tool for Urban Conservation: Case Studies in Sana'a and Jerusalem

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Abstract

The awareness is spread that the historic city represents in the Islamic countries a major heritage, to be preserved as an expression of cultural identity and valorized as a possible driver of socio-economic development. But, most of the time is a marginal component of a larger urban agglomeration, threatened by insensitive programs of renewal or infrastructure. The efforts in conservation indeed mainly concentrate on the restoration of isolated monuments and sites, whilst protection measures are enforced only for the “listed” or “classified” buildings, with no or little concern for the surroundings. This approach is generally ineffective in addressing the physical decay and the live ability of the urban context and need to be integrated with measures covering the whole urban fabric. It is evident indeed that the heritage values and the development potential of the historic city are to be found also in the spatial features of the street pattern, the relationship of the building types to the site, the articulation of the public and private realms, the persistence of ways of life and uses related to the historic space – these form a specific “urban landscape”, which brings to evidence the different tangible and intangible layers that have shaped the urban environment. The historic fabric is not only a setting for some monuments or distinguished architectural objects, but is a major cultural asset in itself that can not be disregarded. As a matter of fact, the historic fabric requires being protected and revitalized through appropriate conservation plans and regulations and specific rehabilitation programs. In this sense, conservation becomes an urban planning exercise that can only be based on a comprehensive inventory and assessment of all its components – buildings and open spaces.

The Action Plan for the Old City of Jerusalem and the studies for the Conservation Plan of the historic city of Sana'a carried out by UNESCO – World Heritage Centre are presented to discuss the different issues involved in the design and the implementation of an inventory, as a planning and management tool for urban conservation.



Preservation of Historical Settlements in Azerbaijan

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Abstract

Story of the appearance of the first settlements purposely designed and created by people within the territory of Azerbaijan goes back millennia BC.

Forming of city structures and city culture in Azerbaijan went through three stages: Bronze Age; Antique Period before the Early Middle Ages; Medieval Period.

Only a few cities among the dozens which existed in former times remain today. The cities which preserve their planning structure and originality are – Old City of Baku, Ordubad, Sheki and Shusha.

Alongside the cities, small historical settlements survive and these are also centres of folk applied arts. These do not have developed city structures or systems of defensive installations but they possess urban features. They are divided into quarters, have central squares and systems of water supply etc.

Planned systematic works aimed at preserving historical settlements began mainly in the 1960s. General plans were developed for the preservation of historical planned structures and historic buildings. With the aim of ensuring their preservation, they have all been declared cultural preserves. Old City of Baku is inscribed into World Heritage List.

More perfect, systematic and complex works are carried out in Baku Old City. During last years, integrated management plan and Master Plan were developed. In other still inhabited historic cities and settlements works are carried out on the protection of historic buildings and events are held for the development of tourism.

Matter of preserving existing historical cities and villages is very real. Their maintenance should be realized by means of wide ranging actions, and alongside the historical environment, it is necessary to preserve their spirit as well as to allow them to live and confirm their importance for contemporary life. Conservation of the spirit and originality of the settlement, with possibility of self-affirmation and to move to future with faith is the main matter of preservation.



Heritage Conservation and Urban Rehabilitation in Amman "An Attempt for Local Community Building: The Jordanian Experience"

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Abstract

The paper presents Amman's genealogy and urban heritage as "heritage in between" discursive practices (official, academic, and geopolitical) in an attempt to explain and explicate why the urban heritage of the City was understudied and marginalized. This section of the research also attempts to understand the details of the late re-discovery of that heritage and the City's specificity which only occurred recently through several phenomena of which was urban rehabilitation.

The paper attempts to discursively understand this new phenomenon of coming back to the City's historic urban quarters, the popularity of urban tourism and urban rehabilitation endeavors (e.g. novels on the City, urban regeneration projects in historic neighborhoods, emergence of neighborhood associations, emergence of urban tourist trails and maps, studies and research monograph on the City's urban heritage, activists involvement in their City, other).

Finally, the paper also attempts to identify in more details these actors and agents behind such endeavors and to understand their different discourses and levels of attachment and engagement in the City. These actors and agents include the creative urban class, urban activists, tourism entrepreneurs, the State represented by the Greater Amman Municipality, NGOs, families, foundations, university students, and other actors and agents. One of the main objectives of this research is to understand the nature and dynamics of the various types of publics, actors, and stakeholders involved in the re-invention, production, and consumption of urban heritage and tourism and their links to issues of identity construction, and community development.

Projects presentation will include Rainbow Street Urban Regeneration, Faisal Plaza Urban Regeneration, and the Comprehensive Study for the Urban Heritage of the City of Amman Project and also introduce several adaptive reuse projects such as the Adaptive Reuse of Amman's Electricity Hanger and also some other projects of adaptive reuse from the nearby city of Salt such as the Historic House Museum of Abu Jaber.



Tarak Ben Miled

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Abstract

Referring to the revival of traditional social and technical features in architecture can be questioned considering the current situation of the development of the art of building in Arab cities in general, and in the Kingdom of Saudi Arabia in particular.

The brisk intrusion of “modernity” and the Western model in our societies, combined with the drastic rise in the standard of living caused a real cultural shock. Rapid development and fast increase of population have also often contributed to urban chaos. The irresistible attraction of the generally wrongly endorsed Western model resulted in a situation where large populations rejected their cultural references, often linking them with under-development.

Going back to tradition in urbanism and architecture would mean re-creating a more adequate environment for a harmonious and rational way of life.

Architecture as a profession hides under a cover of artistic creativity, but is in fact totally submitted to the will of “hidden” partners, who are more interested in their own prestige than in producing a harmonious urban environment. On the other hand, the less cultured the architect is, the more disdainful he will be of the traditions and works of past generations.

Traditionally, teaching architecture was initially about imitating classical models. The current notion of teaching architecture is now more based on the endless creative resources of Man, rather than on historical references. How can we promote a new way of planning our cities, building our houses, promoting our traditional savoir-faire and crafts? Therefore, the focus should be on proposing new architectural types, developing information.

In that respect, we should first focus on restoring and rehabilitating old traditional urban districts, while providing all the comfort required by modern life.

Then, we should promote, through public and private sectors, good examples of appropriate urban operations such as: the new Medina of Casablanca in Morocco, the Hafsia district in the Medina of Tunis, the new Medina in south Hammamet, Tunisia. And in the Middle East, the city of Shustar in Iran and Gourn Al jadida in Egypt.



Old Aleppo

An Experiment in the Rehabilitation of an Islamic City

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Abstract

Old Aleppo, possibly the oldest living city, with its intensive and well preserved Islamic fabric, was falling into decay in the middle of the 20th century due to harmful planning and neglect. The execution of sections of a western style Master Plan destroyed considerable parts of the historic fabric in between the 1950's and the 1970's and accelerated the exodus of its residents.

Conservationists under the leadership of Adli Qudsi, an architect and native son, mounted a successful drive to declare the whole of the historic fabric of 10,000 traditional courtyard houses with 110,000 inhabitants, along with hundreds of mosques, madrassas, hammams and other historical buildings, a National Monument and list the Old City as a UNESCO World Heritage Site. Now the Old City is in the midst of a popular rehabilitation project aimed at upgrading the living environment supported by the German government, Arab Fund for Economic and Social Development in Kuwait and the Aga Khan Trust for Culture.

Adli Qudsi, who received a Rolex Award for Enterprise in 1998 for creating the Project, will relate his personal experience of growing up in such a historic environment, of witnessing the changes that occurred over the past decades and of initiating various efforts to preserve the substance and the "spirit" of the Old City of Aleppo. He will also stress the importance of involving the local society in the process of conservation. Accordingly In 2007 he initiated the "Aleppo Citadel Friends" a domestic civil society with the aim of involving the local community in supporting the process of the proper administration, rehabilitation and maintenance of the Citadel and its surroundings.



Urban and Architectural Heritage of Three Anatolian Towns: Safranbolu, Kula and Antalya

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Abstract

Safranbolu, Kula and Antalya are three important historic cities of Anatolia.

Safranbolu situated in Northwest Anatolia is a small town registered as a World Heritage Site in 1994 by UNESCO. From the 13th century until the beginning of the 20th century, Safranbolu was an important settlement for the caravans of the Asian trade route. Its traditional Islamic urban texture and its imposing 18th and 19th century houses are of special importance. Its urban preservation plan was approved by 1991. Today Safranbolu is a well-preserved typical Ottoman town and it attracts a lot of people as a cultural touristic area.

Kula located in West Anatolia, is well-known by the art of weaving carpets throughout centuries. Besides it has the traditional characteristics of Anatolian towns with its monuments like mosques, public baths, market place, fountains, etc. A road pattern that follows the topography is lined by historic houses. The traditional houses enclosed in high stone courtyard walls dominated by introverted design principles exhibit the pre-industrial design concepts. The big traditional families living together necessitated more rooms and more spacious volumes which created large and sumptuous mansions in Kula. The first decision related to the conservation of Kula was taken in 1978, and its conservation plan was prepared in 1991.

Antalya is an important town located on the Mediterranean shore. Ottomans conquered Antalya in the second half of the 14th century. The historic town of Antalya developed in the city walls. Located close to the sea, its organic urban texture is composed of narrow roads and dead ends bordered by characteristic wooden imposing or modest houses with their courtyards or gardens. The first part of the Antalya preservation plan which covers the sea shore buildings dates of 1974-84. The preservation plan of the second part including the traditional texture of the intra-muros followed it. However, since the main purpose for the revitalization of historic Antalya was touristic, the area lost a lot of its authenticity and the original historic atmosphere and also its characteristic inhabitants.



Evaluation of the Present Physical and Social Situation of Zeyrek, Süleymaniye and Yenikapı Districts with Respect to Istanbul Historic Peninsula

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Abstract

Turkey has been facing a population expansion in major urban centers starting from the 1950's. Masses of people migrated from rural areas to Istanbul have caused not only creating squatter settlements –informal housing- on the outskirts of the city, but also have become one of the reasons for deterioration and demolition of the traditional houses of the historic core of the city.

The Historic core of Istanbul, Historic Peninsula, has always been the focal point of the greater city of Istanbul containing the city's principal historical sites. In this paper, the findings related to research carried out in historic districts of Istanbul Historic Peninsula, namely, Zeyrek, Süleymaniye, and Yenikapı are given as a brief evaluation the present physical and social structure.

Zeyrek, Süleymaniye, and Yenikapı are three of the Historic Districts of Istanbul Historic Peninsula, where the original settlement patterns have been preserved. The monumental buildings and civil architecture examples of Zeyrek and Süleymaniye, all bearing importance from historical, aesthetic and architectural perspectives, are such that those have been included in the List of World Heritage Sites. Yenikapı-Yalı Mahallesi is atypical historic urban quarter of old Istanbul with its timber and masonry civil architecture. Various urban conservation projects have been prepared for the protection and preservation of the settlements. However, during the period between the 1970s and 200s, the observations and existing situation in this regard have not been encouraging.

The survey and analyses of the study areas are conducted to define the past and present situation of the districts in order to evaluate former planning and conservation decisions. The comparative evaluation is done to figure the similarities and differences on historical neighborhoods.



Recent Urban Conservation Projects in Turkey

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Abstract

“Conservation of the cultural heritage / historical environment is among the main targets of the Project.” In Turkey, this sentence is used in many places, posters, exhibitions as a slogan. In order for the determined target to come true, the uniqueness of the historical parts of the city, regarding texture and buildings are expected to be preserved. The term preservation does not only cover the preservation of the streets or the facades of the buildings. It requires the transmission of the social texture and spatial features behind or within the physical appearance, to future generations. Increasing the intensity of population in historical boroughs, generally do not comply with the principles of urbanism. Along with their transportation facilities, and the additional functions and population loads, such boroughs found in the city centre will inevitably become unsuitable for accommodation. The urban textures before the industrial revolution shall be protected from heavy traffic load, thus, unnecessary population or functional intensity shall not be permitted on these sites.

Preserving the historical environment does not mean vacating the structures that are parts of cultural heritage, or just preserving their front sides as images and adding storeys under, above them, or constructing new buildings behind them, which would destroy the unique texture. Apart from solitary buildings, there isn't such an implementation anywhere in the World, regarding the preservation/restoration of the historical environment in this scope. And if any, they shall be disapproved. First of all, it shall be realized that; preservation of historical areas is not only a designing branch, but an individual field; and it requires a unique interdisciplinary expertise.

With this point of view, this paper considers urban conservation projects of some Anatolian cities that were conducted at the Graduate Program in Restoration at ITU. Additionally, within the context of the paper, recent urban preservation proposals and projects nationwide would be generally evaluated.



Bioclimatic Architecture
Examples of Autochthonous Symbiosis between Man and Water in Bosnia and Herzegovina

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Abstract

In Bosnia and Herzegovina, man and water live in symbiosis, from the open nature all the way to individual house. In this paper, some levels of this symbiotic relation will be presented. In his relation with water, man is always next to it –his source of life – from its spring until it reaches a lake or sea. This relation has affected the way towns were built, because usually in medieval Bosnia and Herzegovina, similarly to Europe in general, towns and residential complexes of noblemen were along the water side.

Relation of the settlement with water created important architectural elements, such as bridges, faucets, and fountains, as well as industrial buildings that use water for work, like water mills and blacksmith workshops (maidans). Relation of traditional housing complexes with water is often seen in Bosnia and Herzegovina and some examples will be presented in this paper.

When the typical traditional Bosnian house (čardaklija-dimalučara) is thoroughly investigated, it will be observed that its direct relation with nature, the way of energy circulation reveals the basic principles of bioclimatic architecture. These basic principles are applicable to modern day architecture and this application will be exemplified on the design of Adil-bey's Mosque in Sarajevo, which is designed by the author.



Qariat Sadus

Christoph Maria Hanke

Dr. Engineer

Abstract

The survey of a village in central Saudi Arabia is teaching us about Arabian heritage and principles.

Let us pass extensive information about used materials and technics to social structures of the built streets, houses, neighborhoods and districts.

It is obvious that not only the Mosques but also the centre village “Al-Bilad” as well as other investigated districts of Sadus have been built directed to the Qibla.

Dead-end streets were used to protect inhabitants against strange influences. Decisions on streets, neighborhoods and houses were not ordered by rulers or other authorities but by the affected owners.

Neighborhood has been a dominating influence on the social structure of the settlement. Changes according to historical development followed the same principles of Qoran, Hadeeth and Sharia as the original structure of the village.



Contrasting Elements in the Urban Heritage of Iran and Central Asia

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Abstract

The general image of cities in Iran and Central Asia is marked by a dichotomy between conspicuous historical monuments and residential quarters. On the one hand, mosques, madrasas and minarets stand out by their individual features of architecture and decoration. Traditional architecture in the residential quarters makes it often difficult to discern individual houses behind the rather uniform facades, while modern residential architecture is about (or has already managed) to upturn the traditional structures, and the general aspect of residential buildings remains without particular architectural qualities.

Starting from examples in Iran and Uzbekistan, this paper will raise issues of heritage conservation and current use of urban architecture, with particular reference to the contrast between public buildings and residential quarters. While the first, obviously, have attracted attention of the authorities and are frequently frequented by tourists, the latter display a different development.

In many cities of Iran, the preservation of traditional residential architecture appears as the result of slow economic and cultural change until recent times, whereas in Uzbekistan, patterns of housing within the old cities had been subject to thorough change throughout the 20th century. The image has dramatically changed during the past twenty years, with new overall patterns emerging in Iran, while the situation in Uzbekistan shows limited change in particular places (with dramatic changes in certain places: Samarkand, Tashkent).

Both parts of urban heritage, the highly valued historical monuments as well as the residential quarters, present challenges in terms of conservation, restoration and contemporary use. An integrated view of the city-scope as a complex whole will help to develop adequate measures for the future.



**Development of the Art of Building in Arab cities
Delhi's Heritage Routes
Revisiting an Ancient and Contemporary Capital City**

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Abstract

Delhi the capital city of India has a rich and vibrant history, the fortunes of its rulers reflected in its vibrant architectural legacy. Its significance with more than seven historic cities is obvious, but one that is no longer easily legible as the city has grown exponentially. Although the State takes immense care to protect and restore the monuments, there has been no strategic planning which has guided the development of the city so that its past and its present can be interpreted concurrently. As urbanization and development threatens to consume Delhi, it is imperative to safeguard our heritage in a contemporary environment. The pilot heritage route, some ten kilometers long highlights the key settlements which reflect Delhi's eminence as a capital city. The World Heritage Site of the Red Fort lies to the north and Humayun's Tomb forms the southern end with the capital cities of Feroz Shah and Sher Shah lying in between. Once situated along the river's edge today these fortified cities are connected on the landward side by a busy highway, the river now some distance away. The project showcases the diversity of the heritage, and the value and significance which will be the basis for future efforts to present Delhi as a World Heritage City. It proposes urban design and landscape interventions to try and secure the legibility of the monuments and create an interface between the buildings of the past and the city of today.

A multidisciplinary approach ensures that restoration and presentation of the sites fundamental to the culture of the country, is undertaken as an inclusive proposition. Equally it is vital to restore the sense of custodianship to the citizens, and this will be achieved through projects which encourage active use of the monuments and their precincts. This could become a catalyst for economic and cultural regeneration by promoting the tourism and related activities. The overall objective of valorizing Delhi as World Heritage City will only be achieved if the city and its heritage are integrated with the aspirations of the people.



The Urban Heritage of Kashan in the Safavid Period

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Abstract

Lying at the foot of Karkas in central Persia, the city of Kashan shows a polycentric structure we are going to illustrate basing the analysis on the assumption of the principle of permanence of the anthropic structures; we are so admitting to the property limits, to the building foundations, to the influences imposed by both the morphology of sites and the location of water supplies, the power to create a network of solid and permanent elements biasing the processes of the urban diachronic transformations.

The gemmation of the first nuclei is followed by the process of integration of the settlements, where a sequence of transformations through housing replacement, encroachment of urban fabrics and renovation of the urban layout is fallen on the body of the city generating the present structure.

We are investigating the aggregation laws of the urban fabric being aware that a shared heritage of values and consolidated building techniques has to be preserved.

The result is a dynamic image that rue by rue, lot by lot and a typological variation after another shows the growth of an urban aggregate with its relationship with the neighboring areas.

This contribution shows the sequence of transformations occurred in the Safavid period, as a case study to underline the key role that urban fabrics play in the composition of the city's image, believing that the heritage of a civil society is embodied by not only the episodic construction of monuments, but even through the large and shared body of urban residential fabrics.

Those rules and the physic embodiment of those principles detect the starting point for a coherent and sustainable thinking both on further transformations of the urban layout and on the restoration of the urban heritage.



Urban Heritage in Unguided Transition

Augusto Villalón

President of ICOMOS Philippine Committee

Abstract

To escape poverty and political unrest in their homeland, a substantial Muslim population left their native towns and rural villages in Southern Philippines to resettle in predominantly Christian Manila, the capital city where immigrants gravitated to the decaying, congested neighborhood of Quiapo in the City Center.

Historically, 1940's Quiapo was the commercial hub of Manila, also where the city's elite lived. After extensive World War II destruction, the elite abandoned their homes. The neighborhood went into a downward spiral from elite upper class to lower middle class who were ultimately displaced in the mid 1970's by the Muslim immigrant population that took over the neighborhood.

A large and significant collection of mid 19th century to Art Deco pre-World War II architecture was razed, replaced with nondescript structures haphazardly built by the new Muslim residents who had no understanding of the value of the urban heritage being demolished.

Aside from a Mosque constructed by the national government, no other urban heritage gives identity and focus to this Muslim neighborhood. Nor has the Muslim population integrated with the significant examples of urban heritage still surviving in Quiapo.

In due course, a Muslim enclave evolved within Quiapo. Within this enclave there is neither pride of place nor pride of culture.

There is an urgent need to give value to the Muslim neighborhood through an integrated program, linking urban heritage, educational, religious, and social priorities that will lead to the establishment of both pride of place and pride of culture to demonstrate the integration of Filipinos of all cultures and faiths.



**The Many Gates of Urban Legacies of the Middle East -
Aspects of Scientific Documentation and Presentation in the Museum
Context**

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Abstract

Muslim societies comprise a large part of urban societies. As the birthplace of urban culture, cities in the Middle East hold many thousands of years of history embodied in their physical shape. Cities like Istanbul, Jerusalem, Damascus, Aleppo - to name just a few - grew layer by layer through the daily activities of their societies, allowing us today to uncover these spheres of daily life, of culturally advanced societies through time. Other cities, like Fez, Cairo or Bagdad, Raqqa and Samarra, were founded and flourished in specific periods of Islamic history, giving evidence of 'global' networks of trade and interaction. Both, the archaeological and architectural witnesses, as well as the thousands of fine ceramics or other preciously crafted objects, described today as applied arts, bear evidence of a large and financially strong middle-class.

The Museum of Islamic Art at the Pergamon Museum in Berlin has one of the richest architectural documentations of Muslim urban heritage worldwide. Based on ground breaking archaeological research at the beginning of the 20th century - a tradition still alive with projects in Afghanistan, Syria and Lebanon - will be presented briefly in this lecture. Our Museum is the only institution of its kind in Germany. With approximately 60,000 items, it has one of the biggest collections of Islamic art, culture and craftsmanship anywhere in the world. Its broad spectrum of exhibits covers almost every area of cultural production to be found in Middle Eastern urban contexts: architectural ornamentation, arts and crafts, jewellery, and rare illuminated and calligraphic manuscripts. Architectural ornamentation is one of the main attractions, featuring typical environments and diverse concepts of space.

The museum will move inside the Pergamon Museum – the most visited museum in Berlin - and will be re-opened with an exhibition space of about 3.000 sqm. The layout and concept will open new and innovative ways in presenting the cultural legacy of Muslim Societies to an international audience. The Pergamon Museum on the Museum Island is part of the UNESCO World Heritage List.



Adobe Construction Program Curriculum at Northern New Mexico College, USA

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Abstract

The Adobe Construction Program is designed to educate students in the construction of adobe structures from foundation to roof. The complete construction sequence is covered in a one year curriculum that leads to a Certificate in Adobe Construction. A second year of courses in the Mathematics, English, Business and Construction Departments prepares students to operate a construction business and awards the Associate in Applied Science Degree. Most of the courses required for the Certificate are available for Internet delivery.

The Program includes all aspects and forms of earthen construction found worldwide but focuses on sun-cured adobe bricks, a tradition in the cultural heritages of the southwestern states of the USA. Courses cover making bricks, building walls, constructing roofs and floors and the installation of plumbing and electrical systems. Passive solar heating and natural cooling are included and encouraged. Preservation and renovation of existing buildings is emphasized.

This presentation covers the educational resources and textbooks available; materials and tools used; simple laboratory and field tests; techniques taught; the courses that make up the curriculum; and the accomplishments of former students.



Buenos Aires a Dreamed City Urban Geography, Heritage and Architecture

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Abstract

Buenos Aires was founded in 1580 and kept its charming and discrete colonial features till the end of the 19th century. Between 1880 and 1930, due to meat and crops exports, Argentina became the eighth economy of the world. During this time, the country received four million immigrants and by 1895, seventy two percent of its population was foreign. Buenos Aires turned into a great city built by best European architects of the time. The city is a product of the many migratory waves, a mix of cultures that portray an identity expressed in its architectural patrimony that merges different styles adapted to local circumstances. Buenos Aires was conceived as a metropolis designed to be the capital of a great country. A promise still unfulfilled today.

The urgency to make amends with the past and reassess the city's patrimonial heritage lies on the fact that the architectural heritage is endangered, in addition to the identity it reflects it conforms a nonrenewable resource whose destruction and subsequent loss has no way back. Within the last four years the City of Buenos Aires has given huge steps towards this aim by giving birth to a new legal protection system and the approval of a hundred and seven laws regarding these issues has resulted in the exponential growth of the number of protected buildings. But there's still much to do.

Another aspect to emphasize is the increasing peoples involvement in these matters throughout the creation of forty-four nongovernmental organizations dedicated exclusively to the defense and protection of the built heritage. This along with the also increasing participation of the Justice Department and the Press has turned the matter into a key item of the political agenda and overcoming thus, times in which it was only the concern of small groups of specialists.

The strategy to develop from now onwards is to go beyond the taking of urgent protection measures and design an overall and comprehensive restoration plan that might allow the use of the rich potential our historic heritage holds as a source of generating value.



E008

Strategy for the Revival and Sustenance of Artisanship: A Critical Parameter for Conservation

The Case of the Loss of the Traditional Art and Skill of Lime Plaster Ornamentation (Stucco) of Lucknow

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Abstract

The paper addresses the critical situation of “Loss of Artisanship” of lime plaster ornamentation (Stucco) in the late medieval city of Lucknow and the implications on the conservation of the Built Heritage ipso facto. The stucco plaster ornamentation reached its apogee in the city of Lucknow, representing multiplicity of arabesque and geometric in its most sophisticated and vibrant manifestation seen in the entire world. The critical nature of Artisanship in the process of Conservation became more evident in this case.

The paper is based on the research and field work of the author on the “Heritage Management of Traditional Architectural Artisanship in the Medieval India”. The paper conducts a reconnaissance of the issues pertaining to the severe depletion of the artisanship in the present scenario. Subsequently Author studies and conducts a comparative analysis of the traditional patronage *vis a vis* the present management setup. Finally, author formulates policy, strategy and detailed proposals for the revival, sustenance and propagation of the artisanship.

The city of Lucknow has about hundred buildings (belonging to 18th and 19th century) embellished with the finest lime plaster ornamentation. It is required to pay urgent attention for their conservation and restoration.

This process of conserving the lime plaster ornamentation requires engaging competent (if not authentic) artisanship; otherwise the whole notion of Authenticity in Conservation becomes nullified. The genealogy of artisans is on the verge of extinction and it is the need of the moment to revitalize the existing human resources of Art and Skill; also replicating the Artisans by the process of Transmission of Knowledge to the next generation. The paper is an attempt to address the issues and derive detailed strategy and proposals for the revival, sustenance and propagation of the artisanship.



E010

**The State of Religious Heritage in Dhaka
Challenges for Maintaining Authenticity in Urban Mosques**

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Abstract

As living heritage buildings, urban mosques have a particular advantage but also face the challenge of maintaining authenticity. After the establishment of Muslim rule in Bengal around the 12th century, numerous significant mosques were built that demonstrate important achievements in the regional style of mosque architecture and are part of the Islamic cultural heritage of the region.

Most of the urban heritage mosques of Dhaka, the capital city of Bangladesh, face the challenge of unplanned modification and alteration which threatens their authenticity and heritage value.

Authenticity as a concept has been challenged and redefined several times, especially for the Asian context. Maintaining the authenticity of the heritage mosques is critical, as many of these mosques carry and continue the regional style of religious architecture. The focus of the paper is to analyze the special challenges of maintaining the authenticity of the urban mosques having heritage value which continue to be actively used.

Three important urban mosques of Dhaka city is chosen as case studies to demonstrate the existing condition and challenges for maintaining authenticity in the urban heritage mosques. Archival records, observation and interview of the local users is used as research tool to find out the origin, history and changes in the heritage mosques to ultimately decide on their authenticity and heritage value. A comparative study of the mosques using plan, images and data acquired from the interview and observation is done to demonstrate which factors work for and against the continuity and authenticity in urban heritage mosques. From this careful analysis, the existing challenges for maintaining authenticity in the urban mosques, key problems and issues are identified and discussed. Finally, recommendations are made for possible measures that may be taken for sustainable future for the urban heritage mosques of Dhaka city.



E012

**Authenticity Issue in Islamic Countries Restoration Interventions
Critical Analysis of Three Examples from Bosnia, Egypt and Syria**

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Abstract

A mixed procedure of empiric observation and advanced analysis methodology represents the solution to the complex problem of ancient structure consolidation and restoration, which is always an interesting mixture between past and present.

The main issue is always the respect of the authenticity but, in most cases, the more suitable procedure to revalue the ancient heritage isn't easy to find.

In this paper, three restoration interventions in Islamic countries are presented and critically analysed, in order to identify a more general procedure of revitalization of the ancient cultural heritage. In a route from the reconstruction of the ancient Mostar Bridge (Bosnia), to the consolidation and restoration interventions on some damaged structures of the ancient Citadel of Damascus (Syria), passing through the restoration of the Amr Ibn El-Aas Mosque in Cairo (Egypt), a critical comparison of different approaches and results are here presented.

The aim of all these studies was to show that a correct restoration procedure should always include a thorough analysis, in order to identify not only the damages themselves, but also the mechanisms which had produced these damages and, in consequence, their causes, following an "empiric-experimental method". The acknowledgement of past constructive procedures and hidden geometrical rules can often represent the cultural key of interventions on historical buildings and the first guarantee of authenticity conservation.



E020

**Inclusive Approach to Built Heritage
Lessons Learnt**

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Abstract

Built heritage will inspire future generations of the greatness of mankind. Heritage helps to comprehend, appreciate and assimilate the history of the physical world of our being. Therefore, keeping a constant relation with it only kindles intelligence. Most of these heritage monuments have benefited from further exploration and research. Rightly, a tourist industry has grown around monuments. People plan holiday trips to the Taj Mahal, and Forts of Delhi, Agra, Jaipur and Lahore, as; the affinity with heritage is so enormous.

Even then, while we were busy experimenting with new constructions, it was a constant reminder, ringing the bell, how these old buildings have survived. A visit to them is always full of satisfaction, as one marvels at the work of its builders. Unfortunately, many of them are in a dire state.

Other than the most famous monuments, many decay and need attention to be integrated with mainstream development. Conserving old monuments and giving them an adaptive reuse will beautify our urban cores as they are so different and less in numbers compared to new buildings, that it makes a statement. They could become an integrated focus, as carriers of culture, in new planning developments.

These can be works of, a 'composite age' type. Meaning that, just like dance performances or fiction writing, a single building portrays a past and future age, and becomes more acceptable to the present.

This paper will present the lessons learnt through conservation works of built heritage that were undertaken in the last 20 years, starting with the drawing up of vision plans and completing them with various stages of implementation.

This varied experience includes conservation and adaptive reuse of four Forts in Rajasthan, India: Mehrangarh, Amber Fort, Ahichtragarh and Gagraun Fort.



E026

Environmental Impact Design in Cairo Architectural Heritage

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Abstract

In a global, integrated approach in which nature meets culture, the past meets the present, the monumental and movable heritage meets the intangible, the protection of cultural heritage, as an expression of living culture, contributes to the development of societies and the building of peace.

Fragile and threatened by natural disasters, man-made conflicts, theft and plundering, cultural heritage is losing its meaning and its transmission to future generations is uncertain. For this reason, the protection and preservation of heritage for future generations constitute ethical imperatives backed up by a series of normative instruments.

Cairo has been the dominant political, cultural and religious centre of the Islamic World particularly from the 7th to the 14th Centuries. Its archaeological sites: al-Fustat, the necropolis of al-Fustat, the Fatimid nucleus of Cairo, the Citadel area with the surrounding Mosques, the Mamluk Palaces, the houses of the élites, the old bazaars, the Mausoleums and the Nilometer are of great value in many aspects. The Islamic monuments -600 monuments accounted for their value- are situated and scattered among the residential parts of Modern Cairo.

In 1979, the Historic Centre of Cairo was inscribed in the “World Heritage List” of the UNESCO. This entailed a preservation movement of Cairo Historic Monuments. Egyptian and International experts exchanged information and knowledge on the measures to be taken for the preservation of historic districts. The state of decay found in those districts was threatening under a strong demographic pressure and the frequent collapses of buildings left hundreds of residents without shelter. The safeguarding activities were undertaken by the State: the Supreme Council of Antiquities (SCA), in cooperation with Cairo Governorate and the Ministry of “al-Awqaf” (endowments) as local organizations. They were reinforced by obtaining the expertise of international consultants more often in the form of studies and cooperation projects with the Egyptian Authorities. It is within the previously stated framework that the United Nations Development Program (UNDP) conducted the study of “Rehabilitation of Historic Cairo” (final report 1997).



E027

The Future of Historical Architecture and the Art of Pre-modern Building

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Abstract

In the sphere of traditional culture, it is particularly the architectural heritage, with its physical presence, that provides the vital link with the world history and with the individual identities of regions and ethnic groups.

Today, the destruction and distortion of traditional architecture and landscape is streaking ahead: historical cities are being crushed beneath the weight of new constructions. To combat this situation, it is necessary to involve those who own, live in and make use of the architectural heritage and to persuade them of the advantages to be derived from its conservation. And to convince them of the “beauty” of a traditional built environment which both inhabitants and visitors admire and recognize as what identifies a place.

The City of Rome started, in 1983, in co-operation with the University of Rome, a survey programme to outline the pre-modern construction architectural and building features, in order to restore the pre-modern arts of building to new life. Over a number of years, the publications known as the Manuali del recupero have presented an integrated vision of the arts of pre-modern construction.

Today in Italy the application of traditional worksite techniques, which only a few decades ago might have seemed a traditionalist utopia, is an expanding reality.

In order to train technicians and professionals who will be called upon to plan and direct work on the traditional architectural heritage, a leading experience has been enacted in the Faculty of Architecture at the University of Rome Three.



E030

Urban Heritage Trail

A Documentation Case of Alor Setar, Kedah, Malaysia

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Abstract

Historic urban sites and traditional structures are one of the most important evidence of the past civilization. The conservation of these values within the context of conservation of architectural heritage is always regarded as the preservation of heritage culture. The main objective of historic buildings documentation is to preserve cultural properties by understanding their architectural, historical, environmental, visual and aesthetic characteristics. These documentation studies of urban heritage lifestyle, which are essential in the context of conservation plans, will then determine the principles of the urban heritage trail. This study is aimed to propose a method for the architectural evaluation phase, which is essential before conservation decisions. The proposed method is based on a gradation system. Alor Setar, Kedah, Malaysia is determined as the area to test this gradation method. It is proposed that this method explains the systematic way for evaluating architectural features belonging to historic sites whose conservation plans are to be prepared. In the study, traditional buildings are evaluated from the point of their exterior and interior architectural characteristics and classified as different value groups. This grouping will be conservation heritage decisions. The preserved buildings play an important part in cultural and architectural heritage and have their contribution in the preservation of historical memory and in the improving of the modern quality of life, in the aesthetics and the attractiveness of a location. The elaboration of an integrated strategy with efficient administrative, financial and policy motivations for the protection of preserved buildings must be a priority in the frame of our country's modern cultural tourism management.



E041

Traditional Islamic City as a Tool to Create Neo-Traditional Communities

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Abstract

With the spread of the “western way of life” after the end of the World War II, and during the last two decades, large-scale development projects have been exported to many Arab and Muslim countries, where they were implemented as complete “packages” without recognize the fact that the physical forms of these projects have grown out of an alien ideological matrix and imply different codes of behavior and different environmental conditions. The Traditional Islamic City was a good example of a community of place, its entire concept calls into question the conventional view of “the American Dream” because it demonstrates how living “someplace” can be just as appealing as living in open space detached from every other place. The morphological study of Traditional Islamic City can reveal many culturally determined patterns which carry them timeless elements of cultural identity and therefore be revived and re-integrated new circumstances, far from a matter of replicating, cloning or freezing specific stylistic features.

As far this paper is concerned, it is an attempt to make contribution to the discovery of this potential continuity, by analyzing and interpreting basic urban patterns and exemplifying how some of them can be adopted or re-interpreted in a contemporary context.

The study is structured in two parts; the first section is devoted to the morphological analysis of Traditional Islamic City along the Islamic principles, comparing with the conventional western master plans. The second section; is an attempt to explore new alternative approaches which could reconcile traditional principles with contemporary needs. The “Muslim City” can be easily adopted to meet modern functionality and living standards and maintain its high congruence with our natural, religious and socio- cultural environment.



E044

The Strategic Influence of Urban Heritage Projects in Small Town Historic Identity

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Abstract

Discussions about urban heritage projects as a tool for urban regeneration are focusing on architectural and spatial quality. This paper explores the preservation and presentation of small town historic identity. The current discussions and dialogue of scholars, theorists and critics of preservation efforts uncover preservation's presence and effect on today and tomorrow's Islamic urban heritage. Contemporary development patterns have led to an increasing amount of cities and towns across the Islamic countries to adopt preservation policies to maintain their historical identity and character. The preservation movement's acceptance and its increase in scope have also facilitated the integration of its values in planning policies. The history of the preservation movement in Egypt is reviewed, along with its present-day use as a cultural and economic revitalization tool. Government and non-profit agencies at the national and state level have facilitated the widespread use of preservation policies. The paper aims to investigate conservation policies including heritage tourism, community revitalization, preservation and heritage education, economic development, and affordable housing. A diverse set of motivations is tackled in the psychological terms of maintaining history. To attain its goals, the study hypothesizes that conservation of historic buildings and environments as a major contributor to serve a variety of town agendas. Reviewing a number of case studies in Egypt and other Islamic counties; power, representation, consumerism, and authenticity are common criticisms of historic conservation practice that have been found to threaten the historic integrity of small town historic identity. These issues are concluded as the major framework to analyze local preservation practice of small Egyptian towns and provide them with a means to evaluate their preservation policies or programs. Recommendations provide small towns with information to maintain their historic identity without threatening future vitality and authenticity of the built environment.



E061

Study for Conservation of Two Arches Of Tower 9 in Raya Fort- Al Tur –Sinai

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Abstract

Tur is located at the south of Sinai in the scope of many important archeological sites Tel Kilani - Village Valley - Tel banner.

Castle Raya exists in the city of Tur, it is dated back to Byzantine period and reused in the Islamic periods(Mamluk and Ottoman).Two arches were discovered in 2005-2006 in Raya Fort by Japanese Mission in the wall of Tower 9 .

This work deals with the analysis of sun – dried bricks, mortars, ancient protective layer, salts from the tow arches by means of X-ray diffraction analysis(XRD), and Optical microscope. It also aims to find the best way for the protection and consolidation of two arches against collapse.



E063

**Morphology of Mihrab in Traditional Malaysian Mosques
An Analysis of Form**

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Abstract

Mihrab exists in almost all mosques built around the globe, with various forms and designs. It carries important functions in orientating the prostration activity towards the Qiblah direction whilst providing the very own space for Imam when leading congregations. Just like mosque, mihrab varied in its form and design throughout the years and regions, carrying essential cultural and social values. This paper analyses the form and design of mihrab of selected mosques built in Peninsular Malaysia. It also investigates its design evolution from late seventeenth century until late nineteenth century, since the country received influences from the Indians, Arabs and Chinese traders, and then faced British colonization. This qualitative research concludes that the form and design of mihrab in Malaysia mosques can be grouped into four types: Recessed area on qibla wall and without niche, semi-circular concaved with niche, rectangular arched ceiling with niche and polygonal shape with niche.



E064

VOC Heritage Settlements in Southeast Asia

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Abstract

The purpose of this contribution to the First International Conference on Architectural Heritage in the Islamic States is to expand on the historical background and planning of the VOC (Dutch East Indies Company) settlements in the Southeast Asia. The purpose of this paper is to show how the ideas of architects influenced the planning and construction of settlements in Southeast Asia. Specifically the architect and mathematician Simon Stevin (1548- 1620) had an important influence on the planning and construction of settlements.

This paper will expand on how settlements were constructed by explaining treatises of Simon Stevin about fortifications and town planning, followed by a summary of the ideas about the Ideal City of Italian architects and their influence on Dutch architects. Finally the ideas of Simon Stevin and their application will be dealt with and how VOC settlements were constructed. Hopefully this paper will lead to a greater interest in VOC settlements in Southeast Asia.



E066

**Persian Bulbous Domes in the Late Islamic Era
Morphology and Typologies**

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Abstract

Various types of bulbous domes are considered as the most important features of Eastern domes in the late Islamic architecture. As opposed to previous general historic studies, this paper presents and analyzes the origin of bulbous domes, their architectural concepts, and stylistic attributes from the Safavid to Qajar periods in Iran. By analyzing dominant examples, the paper suggests their morphological attributes and typological issues based on an epistemological premise of their structuralism. Study of the formal language of bulbous domes, brings to light undiscovered information about the essences of developing Islamic dome constructions including their morphological features, geometrical concept, and typological characteristics. This analytical approach can be adopted for considering architectural designs of types of Eastern domes.



E070

History and Theory as a Means of Preserving Architectural Heritage

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Abstract

Historical precedence in architecture is a significant ingredient of development to preserve the architectural heritage of societies. This course of action has been tested by many architects in different Islamic states whose intentions were to reveal and preserve the cultural heritage through the attribution of historical and traditional architecture from a global Islamic perspective. Constructing and preserving the roots of architectural heritage by tracking the historical map paves the way for arguments about what happened in the past and comments on the present and future. This paper seeks to demonstrate the effect of historical precedents and traditions on contemporary architecture as a means of preserving architectural heritage and attempts to establish some architectural features. A research library technique was conducted through a survey of sources to support the proposed framework, questions and validation of the paper. The evidence was derived from several architectural design projects, theories and concepts of architects and scholars whose building designs and extensive research convey a concrete message about the preservation of architectural heritage. The paper concludes with an overview of the powerful effects of history and tradition on protecting cultural heritage with a quality of style. A theoretical framework map was developed as a platform for discussion on regional character for those who are interested in developing contemporary architecture based on the attribution and value of historical architectural legacy.



E071

**Fire Risk Preparedness Strategy in George Town World Heritage Site
Problems and Current Practice**

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Abstract

The compact and active living of the Historic City of George Town, Penang was inscribed jointly with Melaka as UNESCO's World Heritage Site at the 32nd World Heritage Committee meeting, in Quebec City in July 2008, is exposed to many potential disaster threats. Series of dense, narrow and long layout of old shop houses built along narrow streets and small alleyway accumulate the risk to the city in any disaster event. Fire risk is the highest risk's factor contributes to the city which is evidenced through recorded statistics from relevant authorities. As newly inscribed World Heritage Site, the Conservation Management Plan of the city is still in refining process, including its Risk Preparedness Plan. Site survey was conducted to identify major threats. Analysis of the data has reveals that fire risk evidently is the main cause of damages and threat to this historic city. The existing fire fighting strategy, shows insufficient plans and sensitivity to the old heritage buildings and this directly has put the city in great danger, that can also caused the city to lose its irreplaceable architectural and cultural significances. Immediate efforts to establish a comprehensive Fire Risk Preparedness Plan in the Historic City of George Town is required for the protection and preservation of its Outstanding Universal Values and for the city to remain in the UNESCO World Heritage List.



E074

Conservation of Islamic Cultural Heritage in Kathmandu and Bidur in the Present Changed Context of Nepal

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Abstract

Muslims constitute the most distinct, heterogeneous and well defined minority group in Nepal. Migrated from different geographical locations since the 15th century, these people have been practicing their cultural and religious activities including building of new mosques freely only after enactment of new Civil Code in 1963. A detail empirical case study of two Muslim communities at 'Indrachowk-Raqi' bazaar of Kathmandu and 'Trishuli' bazaar of Bidur municipality has revealed many common and contrasting facts. Close proximity due to small size of neighborhood, coexistence of Muslim religious structures with Hindu and Buddhist shrines in the same vicinity, business partnership with local traders from many generations have resulted in social harmony between Muslim community and their neighbors as well as better relationship with local municipality at Trishuli bazaar. Such strong social bond is not apparent in the case of Indrachowk-Raqi bazaar, as best illustrated by long delay in rebuilding the Iraqi mosque due to lack of support from neighbors and local government.

In both cases the residential structure and the problems faced from physical infrastructure are similar to their neighbors belonging to Hindu and Buddhist religions. However, numerous social norms, traditional values and spiritual belief associated with Koran together with common lifestyle and community's sentiments on 'mosque' and 'madrasa' have not only unified the Muslim communities living in both neighborhoods but that broad cultural framework is also sustaining their religious amenities. In fact, the philosophy of Islamic culture has a lot of relevancy in modern society in continuing traditional cultural practices, achieving social justice and community building in the neighborhoods. For it, a threefold strategy to build mosque-madrasa as community development centre, promotion of traditional hereditary profession and inclusion of conservation and development works in Muslim associated social organizations should be taken by formulating policies at national level in implementing projects at community level.



E077

The Restoration Project of the Mevlevihane of Tripoli

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Ph.D

Abstract

The Ottoman Mevlevihane of Tripoli was established in 1618. It is one of the largest Mevlevi Takiyyah's outside Turkey. The building has stood the test of nature and time for about 400 years, but it has been mainly influenced by the destructions made during the Lebanese War.

In April 2007, the Heritage and Historical Monuments Sub-committee in the Municipality of Tripoli launched the project of restoring the Ottoman Takiyyah al-Mawlawiyyah in cooperation with the Turkish Department of Cooperation and Development "TICA", as well as evacuating the random residences surrounding the Takiyyah and extended till the foot of the citadel of Tripoli, and ensuring alternative houses for the residents, in cooperation with the CDR and the Displaced Fund, in order to turn these surroundings into green spaces full of harmonized gardens and waterfalls in collaboration with the municipalities of Tripoli and of Ketshioren in Ankara. This project was made at the same time with the international celebrations launched by Turkey in collaboration with the UNESCO on the occasion of the 800th anniversary of the savant Jalal Eddin al-Rumi, the founder of the "Sufi Tarikat al- Mawlawiyyah" (The Mawlawi Sufism Method). The main challenge in the restoration study was to reconstruct the completely destroyed and lost parts of the building; these include: the Semahane (Whirling Dervishes Dance Hall) and the Masjid (Prayer Hall) area. Obviously, the restoration study complies with the rules and the regulations of safety, durability, and historical and architectural values respect, all referring to the large number of old documents collected from international archives and that provide a wealth of information on the architecture of the building and the nowadays missing parts for the restoration study purposes. The restoration project aims to turn the Takiyyah into a cultural complex run by the municipality and including a hall for the traditional Mawlawiyyah Sufi Sema shows, a museum on Sufism, a permanent exhibition about the history of Mawlawiyyah, a public library for Ottoman arts, and a cultural center including halls for exhibitions and for conferences.



E086

**Lessons Learned From Private Sector Involvement in Infrastructure
Technology Projects**

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Abstract

In a time of economic downturn and limited financial resources, it is a challenge to provide necessary infrastructure to ensure regional connectivity while maintaining the natural environment and quality of life. This paper attempts to provide an overview of strategies for involving and integrating the private sector in infrastructure development with a particular focus on Intelligent Transportation Systems (ITS) technology in rural areas. The paper presents case studies of rural regions of Northern California, Northwestern Nevada and Southern Oregon, where new development is accompanied by an increase in traffic demand and the need to provide transportation infrastructure to access to newly developed sites and services and address traffic safety concerns while minimizing impacts to the natural environment. Private sector involvement in infrastructure development has gone through a few evolutions. There is limited discussion on the subject of private sector involvement in transportation projects and related infrastructure technology, although there are a few good examples. However, they differ widely in terms of their physical, political, financial, and technical conditions. Clearly, to date not a single set of rules to be followed exists that would guarantee success. This paper argues that a systematic approach could be adopted by the public sector to engage the private sector in forming Public Private Partnerships (PPP). The paper will address and evaluate the potential for private sector involvement in planning and deployment of rural infrastructure and ITS system integration and related technology. It will identify potential challenges and opportunities, provide guiding principles for partnerships and alliances, identify lessons learned and present a roadmap for the private sector's role and opportunities in rural infrastructure and transportation technology.



E089

**Heritage as a Constituent of the Development Policy
Towards Rectifying Regional Disparity in Islamic World**

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Abstract

In contrast to the high economic indicators of some Islamic states, regional disparity predominantly characterizes the Islamic World's profile. The objective of this article is to inform and improve development policy formulation of which built-up heritage is the driver for economic growth in lagged regions of Islamic states. The article posts and peruses the answer of two key questions respectively: What are the extent and trends of the regional disparity in Islamic world? And what is the appropriate heritage-based policy input which can effectively responses to regional externalities? Methodology includes desktop analysis for cultural-landscape, architectural, and urban heritage resources in selected Islamic countries and a review for literature addressing the issue under investigation. Findings assert the viability of the built-up heritage in Islamic World to perform as a motor for interregional economic cohesion and balanced growth at multi-scale levels.



E097

From the Sustainable Culture to the Culture of Sustainability

Abstract

Most of the Arab Countries and particularly the Gulf Countries have been through an extraordinary and an unexpected urban development. This urban development was done on the detriment of the old cities and towns to such an extent that it was threatening the urban heritage of some cities, even more the identity of the community.

The main objective of this paper is to reconsider the urban development of contemporary cities in UAE, from the ecological and cultural point of views with the preoccupation to achieve a more sustainable environment. This reconsideration opens doors to review the urban and architectural design practices. Findings, outcomes, and recommendations of the present study can be used by urban designers, architects, students and decision makers as a guideline to help sustain culture and genuinely preserve heritage in cities of the Gulf Region.

The theme of researching in this paper is set to handle the following topics:

- Comparative analysis of some old cities (at the macro and micro levels) in the Arab World in terms or urban structure, enclosure, compactness and building material.
 - The metamorphose of some traditional buildings in the U.A.E
 - Analytical samples demonstrating, how to achieve a sustainable environment and how they participate in the structure of the city to insure the cultural continuity in terms of urban fabric.
-



E109

**Sustainability and Rehabilitation of Heritage Buildings
A Case Study of the Ottoman Quseir Fort, Red Sea, Egypt**

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Abstract

Historically, fortress played a distinguished role to protect villages, towns and cities. The size, complexity and architecture of those forts were reflected the time-technology, materials and the weapon tools used in war activities. Nowadays, the function of those forts for protection is completely lost. The buildings themselves ranged between ruins to archaeology remains. For many of those buildings the only option for sustainability besides being kept as archaeological sites after conservation works, could be the adaptive reuse as museums or visitor centres. A restoration project for Quseir Ottoman fort, Red Sea, Egypt aims at transforming the Fort into visitors centre. For sustainability, the fort designed to attract visitors to experience the fort itself, the centre provides historical and cultural information related to the region. This includes the history and architecture of the fort, maritime trade, the pilgrimage trip between Africa and Mecca, overland trade, Bedouin life, the monasteries, and the mining activities in the region. These exhibits were possible only after archaeology, survey, photography, and architectural consolidation had been done. This paper will discuss the experiment and the role of public participation in the project and how forts transferred its role from past protecting into future persevering of values and identity.



E116

Is Transformation in the Domestic Spaces a Way to Preserve Our Old Buildings?

A Case for Old Dhaka

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Abstract

Dhaka has experienced a substantial amount of transformation in its traditional buildings in last several decades due to globalization and an ever increasing demand on housing. The owners of old houses of Dhaka subdivided those into rental units to meet demand and also generate income. The owners of such buildings are also the prime target of the housing developers that make economically attractive offers for such properties to change into modern apartments or shopping centers. This has made it difficult to preserve/conservate these old unique buildings with historical and architectural values. This study attempts to examine the process of transformation of the domestic spaces in two levels: first by the owners/landlords and secondly by the tenants/users. However, an attempt is made in order to protect such dwellings with some policies and supports by domestic transformations that helps to regenerate the old dwellings.



E124

**The Okelle and its Viability in the Modern City
Examination of 5 Okelles in Alexandria, Egypt**

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Abstract

The okelle is a derivative form of the traditional Islamic Wakala or Khan which has been used for centuries for residential and commercial purposes and became an important part of the urban fabric of Alexandria, Egypt. They became a hybrid of Islamic planning and European style and reflected the oriental taste of some European patrons and the attachment to traditional building types for Egyptian clientele. As such they have remained viable in the modern age and form an important part of the living historic city rather than the tourist historic city. This paper highlights the flexibility and adaptability of the traditional building form and how it becomes an integral part of the working city, thus showing that traditional typologies are not incompatible with modern life.

This paper approaches the okelle in three different manners: by presenting its history and importance as a building type, by submitting the results of fieldwork on the condition of each building and by crafting recommendations for preservation and rehabilitation. The architectural fieldwork documents the condition of the exterior facades, interior/courtyard facades, level and preservation of finish materials, condition of interior spaces and status of municipal utilities such as electricity, water and sewer. In addition, the buildings were evaluated for their economic viability in terms of current and recent occupancy rates, type of occupants, and relative cost of repair and maintenance. The paper concludes with recommendations for preservation and improvement which will allow the okelles to remain economically practical as integral parts of the city and improve the image of the downtown area.



E138

Taiping Heritage Town

British Colonial Legacy Landscape Master Plan

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Abstract

British Colonization period in the 19th century made Taiping the first tin mining and capital town of Malaysia, previously known as British Malaya. Taiping's possession of a wealth of historical buildings, structures and sites provide tangible evidence of the unique and intricate history and culture formed over the past centuries. Today, Taiping's British Colonial legacy not only forms the town's urban historic landscape but also relents a 'sense of place' to the town. Taiping Local Authority wanted to ensure that this heritage can be continuously enjoyed, sustained and maintained by commissioning Taiping's Heritage study, encompassing both its natural and cultural heritage. The purpose of the study was to formulate and propose Taiping's Heritage Landscape Master Plan. The Master Plan is to become a multifaceted conservation strategy to address the major conservation issues. It is to be a policy document intended to guide and coordinate conservation activity in Taiping. Conserving the Taiping of the past as a part of the Taiping of the future will be a vital component of the town's development in the years to come. The conservation and enhancement of Taiping's heritage resources can and will continue to significantly contribute to the town's economic revitalization, cultural and tourism opportunities, image, and quality of life. A comprehensive inventory, overlays, assessment and planning of Taiping's heritage resources was carried out as part of the processes in preparing the Master Plan. The potentials, constraints and threats existing in the town's urban landscape were identified and analyzed. This paper discusses the processes of the study and its outcome, a document to guide and coordinate Taiping's heritage landscape activity and establish a framework for decision-making. It outlines procedures for heritage identification and interpretation, guides the stewardship of public-owned heritage resources, and identifies specific improvements to the existing regulatory framework.



E148

**The Palestinian Traditional Domestic Architecture
Values and Challenges**

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Abstract

This paper aims to introduce the Palestinian traditional domestic architecture, by presenting its two main components: the urban house and the village house. In particular it focuses on the architecture, typologies and characteristics of the Palestinian domestic architecture. Considering that the Palestinian traditional dwellings have been studied by several researches who concentrated on its biblical, geographical and folklore aspects. While the architectural aspect of this heritage didn't have the importance its' deserved. As well this paper illustrates the main threats that this architecture facing in an era of changing lifestyles. Finally, the local Palestinian experience in rehabilitating the traditional domestic architecture has been clarified through tracing the continuous efforts started in the early 1990's until now, besides focusing on the strengths and weaknesses in the preceding projects. The paper concludes that the Palestinian traditional domestic architecture is in need for a serious research which focuses on its connections to the geographical and Islamic context. As well as it is obvious that the rehabilitation efforts which targeting this architecture are in need for support and enhancement in order to overcome the different threats affecting the traditional domestic architecture.



E155

Kampong Glam

Public and Private Collaboration in the Conservation of an Islamic Heritage in Singapore

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Abstract

Islamic culture is an important component of Singapore's multi-culture society. Reflected in the built environment, Kampong Glam area is Singapore's most important Muslim enclave and cultural hub, occupying an essential section of Singapore's urban cultural network.

The value of the Kampong Glam area as urban and cultural heritage had been recognized as early as the 1970s and its conservation experienced a long process. Starting from the designation of historic buildings in the middle of 1970s, the official conservation area status was obtained in 1989. The implementation was carried out mainly in the 1990s, through the collaboration of both the public and private sectors. The conservation process of Kampong Glam is a good example of the conservation and rejuvenation of a traditional urban cultural heritage in the modern context.

Since its modern history, Singapore has always being a multicultural society with different ethnic and religious groups living in close proximity with Muslim culture as one of its important constituents.

Although belonging to the Johor Sultanate prior to the colonial period, formal Muslim architecture and built environment on the island only developed after the founding of modern Singapore. The palace of Sultan Hussian Mohamed was erected soon after Mr. Raffles signed the treaty to establish the Singapore as a port in June, 1819. The Sultan gave instructions on building his palace in an area known as Kampong Glam today. After that, it seemed natural and rational for Raffles to designate the Muslim community around the Sultan's palace, under the policy that all ethnic groups were segregated within their own enclaves. In the 1828 master plan, the name "Arab Compound" was officially designated for the Kampong Glam area.



E156

**Rethinking Conservation in Islam
Lessons from the Prophet's Mosque**

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Abstract

The search for ideas and approaches in the conservation of man-made environment is becoming increasingly exciting. Conservation thinking of the middle- and far-eastern culture seems unheard of. As one of the most vibrant civilization, Islam surely has something to offer on conservation. This paper uncovers the spirit of conservation in Islam as practiced in the Prophet's Mosque (Al-Masajid an-Nabawi) in Medina, Saudi Arabia. The intervention throughout the development of this sacred mosque offers valuable ideas of architectural conservation in Islam.

The attitude of the Muslims in their effort to care and protect the Prophet's mosque throughout its architectural development cannot be sidelined, as many lessons can be drawn from it and be put to greater benefits for the Muslim society worldwide. Conservation as we perceive it today mainly deals with monuments and buildings that have already suffered from the consequence of time and change. Necessary actions are usually taken only when consistent wave of neglect threatens to wipe out a cultural property. From the case study, conservation can be understood as a means of ensuring an organic metamorphosis of a place, by continually respecting the past, while accepting the potential of the present and the future, through which meaning is preserved in a significant and purposeful way. Preservation of meanings of a place is certainly more important than anything else. Whilst, the conservation of the fabric should certainly take into consideration the meaning of meanings; in other words, to remain pristine may not be beneficial to the preservation of meaning.



E164

The Challenges of the Historic Public Places in Redevelopment of Historic Urban Area

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Abstract

The modernization movement in Malaysia started in the late 1970s and early 1980s, and by mid-1990s, Malaysia succeeded in developing its economy. However the physical characters of the city especially the old and historical part, are somewhat received less attention which finally mess up the image, form and character of cities in many states. Until the year 2004, 181 buildings and monuments located in urban area were listed by the Malaysian Heritage Department since early 1980, however not a single historical site was listed so far. The list revealed that the conservation effort is still unable to deal with less tangible physical properties including public spaces, natural environment and socio cultural activities especially within the old city centre. Consequently, all features that give a city its unique character and provide the sense of belonging to its community are constantly disappeared for commercial development. This research sets out to explore the roles of public place in historical city contributing to the place identity. The padang, a turfed city square, within the historical city in Malaysia have been identified as the public place appropriate to be examined. The data of the study has based on morphological research from geographical and social perspectives and site observations carried out in two historic towns namely Kota Bharu and Bandar Melaka. Besides becoming recreational and social interaction grounds, the finding reveals strong interaction was involved between the locals and the rulers at the public place during the sultanate period. The 'privatization' of both public spaces has resulted to the declining roles with insignificant sense of place and design of the new public spaces within historical surrounding context often has no or only limited effect. This study implies that the public place is a part of urban heritage that should be preserved and gazetted for people.



E170

Melaka, World Heritage City

Enabling Developments in the Historic Living City of Melaka and Protecting the Outstanding Universal Value (OUV) through Heritage Impact Assessment

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Abstract

The main drawback of urban conservation in Malaysia is hypothesized by the conflicting ways in which various stakeholders perceive the role of urban conservation. They failed to see that conservation is directed among other things to; maintaining places of cultural significance i.e., a whole neighborhood, part or even the entire town, and it focuses on ensuring a harmonious relationship of old and new. The key to a common goal in achieving successful urban conservation is in the understanding of the appropriate approaches towards tackling the complex issues of a “living city” as in the case of the World Heritage City of Melaka. The principles for the development of practical conservation guideline is lacking especially in the aspect of enhancing the “liveliness” in a semi run-down urban areas that was once the hub of a particular town.

Public awareness must be an integral part in the process of conservation. Public must first of all be made to understand what conservation is all about and what role they can play in ensuring that development made are carried to their interests.

The approach towards conserving a “living historic city” like Melaka must take into account this interrelationship because architectural or building conservation alone does not help in giving value to the preservation of “the spirit of the place” and would in fact detach the “living” component of the urban environment with the “physical” component of it, thus making the eventual decline of activities within the city itself. The paper will show that within the realm of the current planning procedures and the Heritage Impact Assessments, the appropriate context of a “living city” of Melaka, which is the appropriate context of the Outstanding Universal Value, can be administered and strategies can be formulated to comprehend the nature of urban conservation practice especially in the light of a “living historic cities”.



E172

**Heritage Landscapes and Challenges of Climate Change in the Islamic World
An Example of Kano City, Nigeria**

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Abstract

Islamic world is a rendezvous of diverse architectural heritage sites. Such monuments are vulnerable to weather and climate events like floods, violent storms, and excessive heat affecting materiality and morphology of the heritage structures. This paper seeks to identify the vulnerable monuments in Kano city; the extent to which climatic elements induce decay of the monuments; and outlines the impacts of such on heritage and hospitality industry. Combined approach of meteorological records and field measurements of some affected sites and expert group talks were carried out for the four purposively sampled heritage sites. The results indicate that climate change is now established through observed changes in temperature and rainfall. The major conclusion drawn by the paper is that research and cooperation frameworks for managing heritage sites should be woven into the debates on the impacts of climate change in Muslim countries. It hinted that, it is imperative to create adaptation and intervention strategies for preserving heritage landscapes. Keywords: climate change, architectural landscapes, heritage, preservation, Kano City.



E174

Istanbul in the 19th Century, Transformation of the Old Trade Center

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Abstract

As a part of the large scale studies on the modernization of the historical Islamic cities, we like to present an example related to the one of the most important city in the Islamic world: Istanbul. After the conquering in 1453 by the Ottoman Empire, following great historical period of Roman Constantinople, and Byzantium, Istanbul was rebuilt and made into the one of the glorious cities of the world.

The trade center of Istanbul, “Eminönü”, settled in the Historical Peninsula, under the Topkapı Palace area and extending to the banks of the Golden Horn, lived many changes during the period between the 15th and 20th centuries related with social and economic changes.

Here, we like to focus on the 19th century, when the industrialization and the trade capacity increased, and Eminönü became one of the fastest changing and growing areas of the city. At the end of the 19th century, the architectural character of the old trade center radically changed due to development of transportation: two bridges crossing the Golden Horn (1836 and 1845). Second important factor for the changing of the city center was the construction of the railways connecting Istanbul to the Europe. As a result of the construction, the area around the main railway station “Sirkeci Garı” became an important center for the international trade. Following the modernization the buildings in the trade center of Istanbul had changed. The typical Ottoman Khans, lost their importance and a new building type, “Office Khan” occurred due to the need of the new users – international traders.

To explain architectural differences between traditional khan and modern one, we will present comparison between Rüstem Paşa Khan and Vlorë Khan. Rüstem Paşa Khan, designed by Architect Sinan, represents an example for the typical Ottoman khans built in the 16th century. Vlorë Khan represents perfect example of the khans built at the turn of the 19th to 20th century around the main railway station.



E177

Badghir an Economical Means of Air Ventilation / Cooling System and Building Materials in Islamic Heritage for Achieving Sustainable Development

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Abstract

Economical means of air ventilation and cooling systems were used in different parts of Muslim dominated areas that showed the realization of importance of energy efficiency and air ventilation by Muslims. Now the modern world is realizing the importance of natural ventilation and in the last several years, a growing body of scientific evidence has indicated that the air within homes and buildings can be more seriously polluted than the outdoor air. Due importance needs to be given to air movement. At night the indoor building temperature is often three degrees higher than the outdoor temperature while in practice the present day modern housing and buildings usually are devoid of the efficient use of air movement. Badghir is a traditional technique or device used in many Muslim countries to create natural ventilation and cooling in buildings. One could find very good results in reverting to traditional Islamic natural air ventilation cooling techniques and construction materials like badghirs and lime respectively which are environmental friendly. Lime was used extensively in mortars and surface finishes until 19th century when cement patent as Portland cement sidelined the use of lime in construction. Lime mortar and plaster was mainly used in pre 1900 Islamic construction, Amiriya Palace, Zanzibar Islamic Era Construction and Mughal Period in Sub-Continent. One can easily find its benefits in present day construction and can still use this traditional material, used in Islamic construction, for achieving sustainable development. The Author had used this traditional material and the same provided very good results. The paper will deliberate on incorporating and reviving natural building materials and techniques for having sustainable built environment.



E202

A Small Ottoman Town in Anatolia from Past to Present: Kula

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Abstract

Kula is one of the most important of the “historical towns” in western Anatolia that have been able to preserve the characteristics of Ottoman urban structure and the traditional housing fabric. Famous for carpet weaving in the past, this town was built in a valley in the foothills of the Kara Divlit Volcano. Churches and mosques served as the nuclei for the quarters in which the Greek and Turkish populations lived together until 1920. Despite the ethnic differences of the town's residents, the houses reflect local building traditions and similar characteristics. They are generally two-story with open halls, have wooden frames and have courtyards. Surrounded with high walls to provide privacy, the courtyards represent the green areas of the town. Beginning in the 1970s the unique features of this historical town began to be spoiled. Heading the list of reasons for the deterioration are economic difficulties, the beginning of migration, low educational levels, the desire for modernization, the changes in conservation decisions and the failure of the government to provide the monetary and the technical assistance essential for restoration. As a result, Kula is undergoing a transformation. The purpose of this paper is to identify the values of the historical town Kula, research the problems and the physical exchange of the traditional fabric from the past to today and suggest the solutions for urban preservation.



E208

Past and Present

The Life of Safavid Buildings in Contemporary Isfahan

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Abstract

In 1598, the most powerful of the Safavid kings, Shah Abbas, moved his capital from Qazvin to Isfahan. He invited scientists, artisans, and architects from other areas to make Isfahan the focal point of the Orient in terms of economy, science, art, and architecture. To reach this goal, Shah Abbas vastly developed the city, re-organized its master plan, and attempted to create a “modern” city that could compete with Istanbul and Delhi, two significant cities of the 16th century. The new Isfahan, also called “Half of the World”, included a new civic center (Naqsh-i Jahan), a series of gardens and buildings, new residential quarters with their local markets, a grand bazaar, and a central street, called Chaharbagh. Some of these Safavid complexes such as the Naqsh-i Jahan Square are categorized as UNESCO Heritage Sites. This categorization has caused concerns regarding the preservation and restoration of these projects.

This paper explores the developments of architecture and urban design during the Safavid period. It also discusses the main challenges in the restoration of the Safavid buildings in Isfahan and their conflict with demands for new residential buildings and transportation facilities and streets. In addition, I clarify the positive and negative impacts of conflicts in governmental sectors, lack of public awareness and academic involvement in decision making, and tourism. These issues will be discussed through the analysis of three controversial projects in the city of Isfahan in the last fifteen years: the destruction of Sheikh Bahai Hammam, construction of Jahan-Nama Building, and the design of the underground metro station along Chaharbagh Street. Despite the complexity of the topic, and especially, the macro political controversies, this paper provides brief practical solutions that could be applied to prevent these problems in future.



E213

**Understanding the Urban Heritage of Baghdad
Issues of Conservation in the Central Area**

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Abstract

The urban heritage of Islamic cities is unique, yet diverse and complex, and Baghdad is no exception. The inter-disciplinary debate over maintaining heritage forms is expanding constantly. The concept of cultural heritage is considered as a key asset for the preservation of the identity of place. However, the general attitude of the conservation strategies is still concerned with the physical appearance, which demands a comprehensive research that achieves a transition of theoretical ideas into practice.

This paper investigates number of issues involved in the conservation process of the urban heritage of central Baghdad, which encompasses unique collection of urban forms that belong to different phases of Baghdad's history. The study of the conservation efforts in this area reveals the appreciation of the built heritage and the will to maintain them. On the other hand, it discloses the uncertainty of the strategies and tools utilised in the conservation process.

The paper explores the references for heritage understanding other than the physical structure, including culture, history, traditions, and metaphysics. The aim is to promote the awareness of all heritage aspects, and develop guidelines for a strategy that considers all active elements of the historical experience and provides a sustainable framework for future conservation plans.



E219

**Conservation Practice in A Multi-Cultural Society
A Literature Review Towards Incorporating Stakeholders' Preferences in
Heritage Management Using Multi-Criteria Analysis**

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Abstract

The characteristics of multicultural society in Malaysia are ingrained in the built heritage of its early townships. Architectural details of traditional shop houses, which are the early urban settlements, are a rich mixture of Chinese, Indian, European and Malay cultures. Rapid development pace and escalating market values progressively replaces these buildings with newer and higher density structures. The current conservation practices, based on the mono-cultural British system, are in need of improvement to meet the needs and requirement of multicultural Malaysia. The first stage towards conservation management is identification of built heritage via an inventory exercise. The criteria and their priorities are defined by the inventory committee. The aim of this paper is to compare the criteria used to evaluate cultural heritage significance in various countries. Identification of heritage significance is an important exercise as it is the first step towards heritage conservation. As part of the efforts to ensure the heritage evaluation are more relevant to local condition, there should be improvement on technical services and resources for determining its significance based on appropriate values that suits multicultural Malaysia contexts. This paper is the first of two parts research paper on objective decision making framework in conservation practice. This first part focuses on conceptual framework for heritage listing criteria and stakeholders' preferences. The comparison analysis is applied to determine difference in practice, leading to establishment of a set of evaluation criteria for heritage listing.



E221

Emergent ‘Double Identity’ of Historic Cities; Problems of Urban-Architectural Heritage in Islamic Domain

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Abstract

The paper draws attention to rapid transformation of urban environment in major cities of Islamic countries with particular reference to Saudi Arabia, and intends to emphasize danger of emerging “double identity” due to misinterpretation of urbanization. This study builds arguments on foundations of paradigm shift from ‘heritage as drawback’ to ‘heritage as opportunity’. Therefore, the study takes ominous stance towards imposition of alien spatial instruments, at the peril of treasures of local identity particularly on a land once has cradled the establishment and continuity of successive civilizations. Therefore, heritage conservation should further include genuine, physical and spatial traces of civic fabric of the Islamic society, avoiding, however, urban-architectural forgery reduced to skin-deep façade mimicry of oriental, Islamic and arabesque features made of contemporary materials that results in distorted eclecticism of Disney Architecture, background, sources, roots and aims of which are different from socio-cultural context of Islamic cities. Emerging urban scene fails in mirroring current transformation of the society. Particularly, solo performances of glossy buildings and abrupt dichotomy of street fronts between main arteries and back streets, seem to portrait wrong impressions of fragmentation and segregation, whereas the Islamic society is characterized by a unified, integrated and synchronized public realm. However, particularly in tourism industry, unique architectural characteristics of locality are certainly preferred to their contemporary counterparts. Here, the emerging sensory urban-scape in the current urban building boom that can be associated with the cultural and economic leap in Islamic regions (Arab Renaissance) today, is critically evaluated by means of examples selected from Saudi Arabia, and cross-analyzed under the light shed by precedents of urban conservation against the well-disguised trickery of rapid urbanization as the (secret) agent of globalism. Thus, the paper proposes judicious planning policy which integrates urban conservation into its own body, and further proffers an alternative strategy for the “hybridization of new and old”, instead of the current tendency of the “polarization between them”.



E222

**Residents Attitudes in Conservation of the Built Heritage
A Case of Old Town of Mombasa, Kenya**

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Abstract

Dynamics of growth and development put enormous strain on land use activities in historic areas. New spatial patterns emerge that lead to both visual and functional contradictions that are manifest in inappropriate scale in historic areas. The variety and complexity inherent in traditional cities is being replaced by insipid high rise accommodation. Old Town of Mombasa, Kenya, is one such historic area that is losing its historic built heritage and individuality at an alarming rate. Mombasa town has been for centuries a leading trading town on the East African littoral, bearing an architectural legacy of historic buildings and spaces having Arabic; Indian; European and Swahili heritages. Its old town has ornately carved doors, covered balconies, narrow streets and alleyways rendering it a truly unique area. The study posits that the current situation is occasioned by lack of local community participation in the formulation of the standards and guidelines that govern conservation hence the social disconnect. The objective of the study is to establish the resident's attitudes towards the built environment. It further seeks to establish the factors underlying the resident's perception of their historic neighborhood. A field survey was conducted whereby a sample of 162 residents was interviewed along a semantic differential scale in order to elicit attitudes toward their built environment. Factor analysis was used to uncover the latent structure of a large set of variables that influence the residents' perception of their conserved neighborhood. The results confirm that any interventions in the old towns should strive to achieve appropriate scale, create serial vision, enhance orientation and continuity, and achieve the necessary complexity without creating information overload or monotony. This forms the basis of a framework for conservation of the local distinctiveness of the historic area.



E223

**The Practice of Home in the Urban Communities
The Case of the Hawari of Old Cairo**

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Abstract

The Cairene harah is one of the most enduring urban units in Egypt, which has survived the passage of time and associated challenges since the medieval ages. The harah provides an outstanding example of the medieval urban structure and built fabric for projects aiming at the conservation of Islamic urban landscape in Egypt. However, despite the fact that the hawari of old Cairo are inclusive of many Islamic monuments and historical structures, their principal value, that allowed them to survive for such a long time, lies in their role as homes to urban communities. The association between built fabric and social practices was successful in responding to the changing needs of its residents through changing times and eras. Conserving this context and such unique urban patterns, therefore, needs to be inclusive of the environment: practices as well as individual buildings, which might or might not be of architectural value. The proper upgrading of buildings in this context needs an in-depth analysis of how the harah works and how it hosts its inhabitants' daily practices and their needs. This paper looks at heritage from the socio-cultural point of view, which stands on the human asset of traditional sites. It analyzes the social practice of everyday life in one of the oldest Cairene hawari, Haret al-Darb al-Asfar. The focus is on architectural and spatial organization of outdoor and indoor spaces that coordinate the spatial practices of local community. A daily monitoring of people's activities and interviews was conducted in an investigation of how local people perceive their built environment between the house's interior and the outdoor shared space. It emerges that people construct their own field of private spheres according to complex patterns of daily activities that are not in line with the classical segregation between private and public in Islamic cities. The paper reports that the harah is basically a construct of social spheres (practices and relationships) that are organized spatially by the flexible development of individual buildings over time and in response to changes in individuals' needs and capabilities. In order to achieve sustainability in old urban quarters, the paper concludes, the focus should be directed towards the local organization of activities and a comprehensive upgrading of deteriorating buildings to match the changing needs of current population.



E230

Definition of the Principles of Sustainable Architecture Based on the Messages of the Traditional Architecture in Bosnia and Herzegovina

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Abstract

In the present time, when a very widely spread, unplanned and insufficiently way of building it is needed to continuously work on the historical and cultural learning of our past whose proper and adequate valorization can help to protect those monuments, their values and experiences. It is clear of course that these long lasting values of architectural building styles have multiple messages which in the form of pathways represent workability and transportation to the modern architectural language, need to interpret multi layered relationships towards tradition, present time and future. In Bosnia and Herzegovina, the present situation with traditional way of building is more than disappointing. Traditional “mahala” and “picturesque” scenery (spontaneous urban assembly of universal values and rights such as scenery, sun, green and cult of water with authentic architectural points such as painting, space and artistic values are vanishing constantly. We are trying to make step and go “back to future” and show in social, cultural, economic, ecological and psychological senses that those long lasting, universal values of the traditional way of building are still alive, and make them again an inspiration for new, more human approach in creation of urban architectonic space in Bosnia and Herzegovina.

Today, in Bosnia, the concept of discontinuity is present; architecture is born as the result of so called “machine revolution”. But, we are working to put Urban planning and architectural design in harmony between building and natural surroundings and have a vision for the future - to return urban planning and architecture in harmony with nature and traditional Islamic architecture based one pragmatic relationship with people, nature, climate, tradition, customs. Also, what is very important: sustainable architecture asks for necessary changes in the Me and my associates in the Architectural School in Sarajevo, after the 1992-95 war in Bosnia developing new educational processes and establishing the eco moral approach in urban view and architecturally conceptions.



E233

The Shait Gambuz Mosque is One of the Most Important Islamic Heritage in the Bangladesh

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Abstract

Architecture is the symbol and image of a society. It emerges as a result of different social forces that include economy, technology, politics, culture and above all, the aspirations of the people. Bangladesh is a Muslim country. The advent of the Muslim was Sultanate Period (1204-1576 AD). This period experienced the introduction of new building types such as mosques and mausoleums. The buildings are assumed tangible expressions through adoption of regional forms, roofs, use of existing features and local materials. The Muslim Sultanate period of 300 years was, therefore, marked as an era of great creative activity primarily based on the existing culture of Bengal under the patronage of the Sultans who had a sympathetic and sensitive understanding of the local context and culture. The purpose of this research is to focus on Islamic heritage conservation in the Bangladesh. We selected the most important Islamic heritage in the Bangladesh- the Shait Gambuz Mosque at Bagerhat as a case study.

The objective of this research is to identify some common basic typology and elements used in this mosque. The research findings summarize the specific design features of this period. These include the form of roof derived from arches, the combination of seventy domes, the minarets, the mihrab, the genuine traditional craftsmanship, the rich surface decoration with terracotta and extensive use of local brick as construction material. It is conclude the architecture of the Khan-e-Jahan style was distinguished by strong regional elements and its synthesis with the external ideas and concepts. The Shait Gambuz Mosque preserved its insularity and distinct regional identity of Khan-e-Jahan style. This research discovers an endeavor on the part of local architects to evolve a style unique to Bengal.



E242

Architecture and Urban Heritage in the Islamic City States of Northern Nigeria

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Abstract

The paper examines architecture and urban heritage in the Hausa Islamic city-states of Northern Nigeria, with Zaria as a case study. The city states, also known as Hausa Cities, were founded in the 9th century, with Islam introduced to the cities in the 14th century. The cities are currently experiencing problems, creating the need to use all available resources to support their development. The paper examined architecture and urban heritage in the city states with the objective of identifying the potential role that heritage could play in development and the challenges militating against the current use of heritage.

The paper also seeks to advance some principles that can facilitate the exploitation and use of heritage. The paper approached the cities from the perspective of lived-in heritage places and advocates that heritage retention must balance need to conserve with development aspirations of resident population. Material for the paper is from a more detailed study of the urban space of Zaria.

A variety of methods and techniques were used in data collection and analysis. The paper in concluding highlights the unique nature of the heritage that Zaria has, and its potential for use in social and economic rejuvenation. The paper advances specific principles and policies that should guide heritage retention activities to facilitate sustainable development of the city-states in general and Zaria in particular.



E270

Electronic Time Line

Interactive Tool for Visualizing Islamic Architecture and Environmental Design

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Abstract

Written history on environmental design is typically presented linearly, with a few illustrations and selective in-depth analysis. This approach, however, inadequately depicts various typologies and mutual influences from the built forms crucial in conceiving many significant architecture, planning, and landscape projects. A final but certainly not significant impediment has been the inaccessibility of many of the original sources on which the survey of the literature is primarily based, resulting in a patchiness of the information. Anyone discussing environmental design immediately wants to know the answer to the questions why, when, where and how: Why the space and shape? When was it first used? Where did it come from, if anywhere? How does it contribute to design history? An innovative and analytical approach is required to describe more fully the multivalent and interdisciplinary relationships among iconic environmental designs, their creators, and their inspirations. The development of an electronic time line helps to overcome many of these historical and imprecise limitations. Conceived as an interactive and multimedia digital instrument, this time line would describe multilayered historical data to afford both wider breadth and greater depth of environmental design survey and analysis. We envision this to be a highly accessible tool that should arouse interest in learning design history and improve comprehension. The objective is to create a new way to impart knowledge of architecture and planning history, therefore, to link the spatial and aesthetic qualities of the built environment. Aside from 'bricks and mortar' and exterior spaces, it is important to understand the forces that propelled the icons into existence, and how it impacts present situations of design and planning. This new tool will allow students of the built environment to see the icons of modern design in a broader context within the scope of historical events.



E281

The Building, the City and the Community - Conservation and Rehabilitation of Muharraq Historical Center – Bahrain: An Evaluation View

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Abstract

Muharraq is the most important historical city in Bahrain and the oldest in the Gulf. Its traditional center reflects the spirit and uniqueness of Gulf Arabian culture. It should be preserved to continually act as a living memory for its community. As a result, Bahrain's authorities are pressured to stop the continuous threat of Muharraq unique architectural heritage extinction. If no comprehensive conservation measures are implemented the consequences are irreversible. Inappropriate modern developments, intentional destruction and lack of maintenance are negative factors which work against any effort for conservation and preservation. During the last three decades of the 20th century, these factors were highly observed and were unpreventable. As stated by John Yarwood (1988), Muharraq is diminishing rapidly and its traditional essence and spirit will probably disappear within the coming 20 years. The beginnings of the 21st century have witnessed a major shift in Muharraq conservation policy. Conceptually, considerable number of researchers has suggested that a transformation from focusing on issues like documentation, construction methods and building materials to a new conservation strategy that will maintain place spirit is highly needed. Locally, a series of rehabilitation and adaptive re-use projects were implemented right in the heart of old Muharraq (Sh. Ibrahim Al Khalifa for culture and research, Al Zayed house for heritage of Bahraini journalism, Moh'd Bin Faris center for musical heritage construct). A wave of criticism was directed towards the value of these projects and has triggered fundamental questions regarding its validity and impact on the locals. We will argue that existing governmental approach is focusing on architectural aspect of conservation leading to a piecemeal treatment of historical buildings. Alternatively, a need to develop a vision followed by a strategy for the city is a priority. A strategy first and foremost will bring the benefit of the city itself and its inhabitants. The paper calls for a sustainable conservation process which would involve more the local community.



E313

Conserving the Urban and Architectural Heritage of Lahore Walled City

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Abstract

Lahore as other old cities in Islamic world is a very fast growing metropolitan city which has recorded exponential growth of population in the last many decades. The growth of vehicle population in Lahore is very alarming. The public transport system is very weak and this is propelling the growth of individual modes of transport. The economic activities are congregating and intensifying in the Lahore Walled City as a result of which a large number of goods transport trips originate and end in the Walled City. The Lahore Walled City, over twenty centuries old, has become a target of neglect from the right forces and too much attention from the wrong ones. The fort, mosque and surrounding monuments, although located at key points in the master plan with enough frontage and appreciable scale, seem to be overlapped by the obtrusive sound and air pollution of vehicular traffic in the foreground. Uncontrolled traffic on roads meant for pedestrians is offset by unrestrained construction that has mushroomed between the heritage structures by misguided notions of progress, resulting in visual noise, ruination of the heritage structures due to pollution, seemingly warranting disrespect to the existing buildings and degeneration of the sanctity of the Lahore Walled City. In short, much work is needed for the Old City to be recognized foremost as a heritage core and then the centre of a rapidly developing metropolis. The aim of this paper is to examine the potential threats to urban and architectural heritage of Lahore Walled City and steps taken to mitigate them.



E320

Deterioration of Islamic Drinking Fountains

A Case Study on the Sabil-Kuttab of Qaytbay, Cairo, Egypt

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Abstract

Many deterioration phenomena were detected in the building of Sabil and Kuttab of Qaytbay although its restoration and conservation works have been finished since short period. White spots of salt efflorescence and sub efflorescence are the most common phenomenon. The standardized methodologies which were used included photographic documentation, ocular examination, chemical analysis and mineralogical analysis. Results of the study indicate four salts attack on the building, ranging from slight to heavy led to serious damage. Conservation mistakes are the main cause of the detected deterioration. A call is made to repeat the restoration and conservation procedures especially the urgent desalination.



E326

Daylighting Architectural Design in Tunisian and Algerian Mosques from the Ottoman Era

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Abstract

During the ottoman era, the reorganized cities and the military quarters built in Tunisia and Algeria constitute an inescapable part of the urban and architectural history of both countries. However, a less massive and monumental, but not unimportant, architectural parameter needs to be explored. The matter is about a sensorial dimension of architecture that is natural light. Investigating such sensorial dimensions provides a new look towards the urban and architectural Islamic heritage that is the environmental related design aspects. These latter allows defining an architectural design knowledge which should serve as a basis for the built heritage conservation, as well as a precedent for a contemporary environmental friendly building design.

A research field work has been undertaken in Tunisia and Algeria in order to survey day lighting devices in Ottoman era mosques. The collected data was examined by means of a conformational analysis dealing with the day lighting devices and strategies used to bring out this sensorial dimension. This research reveals the existence of devices and structural models managing the syntaxes between these devices simultaneously refereeing to the Ottoman prototypes and coming under the local context influence.



E328

**Islamic Urban Heritage and Innovative Interpretation Methods
The Case of the Medina of Constantine in Algeria**

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Abstract

Islamic urban heritage in Algeria still bears lessons and solutions that, if well interpreted, could be reused in contemporary urban situations. However, the current design scene shows that urban designers refer to traditional assets solely in terms of superficial archetypes and ornamental elements, avoiding deeper understanding and bringing to light fundamental characteristics of Islamic urban design.

This dichotomy is mainly due to the lack of interpretation methods and the limitations of those available. It is contended that design principles are built on conceptual frameworks mainly drawn from peripheral knowledge fields like sociology, geography, anthropology and others which tend to elude the urban object and only build a discourse around it. And even it is assumed that most of the underlying knowledge behind the genesis and the shaping of the Islamic city is known (Hakim, 1994), (Akbar, 1998), the reading and interpretation of cultural patterns needs appropriate methods and tools according to recent research findings like those of Hillier, (1996, 2007), Petruccioli (2005), Rapoport (2008). In addition to the bulk of known knowledge, like Shariaa and Urf, the new tools should bring to light new issues like the effect of the urban space shape on people's natural movement.

In order to achieve such objectives, a series of methods like Multi-agent Simulation, Space syntax axial mapping and Visual Graphic Analysis were applied on the old Islamic city of Constantine in Algeria, chosen as a case study. These methods, based on measurable indicators like visual accessibility, integration, control etc., enabled to model the old city's open space, unlikely to be done otherwise, and helped to develop an understanding in the spatial characteristics of the urban setting and their effect on people's behavior namely orientation and movement. Some of the pitfalls due to thoughtless planning decisions carried out in the medina were also identified.



E338

**Challenges and Problems of Maintaining the Authenticity and Quality of Architectural Heritage in Partial or Total Facsimile Reconstruction
Three Case Studies (Mosques) in Bosnia and Herzegovina**

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Abstract

Post-war reconstruction efforts in Bosnia and Herzegovina face numerous issues from technical aspects, use of traditional materials to questions of authenticity of restored objects.

This paper will show through three case studies how the rebuilding process becomes the process of restoring identity, architecture and contextual value.

Although very aware of the architectural devastation, we cannot disregard the resilience of memory and identity -a value in itself that is a significant factor in decision to reconstruct monuments.

Maintaining genuine quality in restoration processes is always the ultimate objective. Inevitably, every time when a historic structure is undergoing any kind of intervention (restoration) part of its originality is lost, sacrificed for the purpose of preservation.

In cases of extreme destruction (by war or natural forces) the issue of authenticity becomes a subject of debate and controversy. This is especially important in post war period countries (such as the situation of Bosnia and Herzegovina) where it touches the essence of identity, memory of place and people.

So it becomes necessary to explore and question the issue of authenticity, through the very process of rebuilding.



E366

Re-use Design

A Battlefield for Memories

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Abstract

Traces in historic buildings relate both to residual matter and to memory. Artistic design interventions in built heritage can influence the context, location, material, inspiration and provocation of a site. This paper will present and study examples of re-used historic buildings in Turkey where artistic interventions have been carried out by the architect. The paper will begin with an analysis of how societies reconstruct the past and how distortion works in collective memory. This will be tied to artistic interventions in historic buildings, focusing on the threshold where this creativity begins to be harmful to the both the original fabric and social memory. The importance and outcome of being consistent in architectural historical terms will be studied. The aim is to emphasize the fine balance between the final result having historical integrity while being comprehensible to those who will use or view it, and providing a problematic 'resurrected' history.

From a cultural heritage viewpoint, urban development is seen as a destructive force where demolition, erasure, oblivion and are all carried out in the name of progress.

The paper will lay out the dangers in an 'exploitation' regime which can be mentioned for design interventions in large historic complexes that have naturally changed their functions in time. This paper will focus on such buildings in Istanbul, their place in architectural heritage and how the abovementioned 'exploitation', both in the physical fabric and in the collective memory has taken place.



E373

**Utilization of Digital Technologies for Enriching Heritage Cities
The Holy City of Madinah as an Example**

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Abstract

The advancement of digital communications and information technology has paved the road for the emergence of digital cities. The deployment of various approaches of digital cities creates a radically new logic governing the mix and distribution of living spaces, work spaces, and service locations within the urban fabric. The development of digital cities provides various opportunities for heritage cities to take obvious pride in preserving its inherent culture, beauty and history with the digital cities initiatives utilizing the concepts and techniques of virtual heritage. There are opportunities that this new logic presents for re-weaving heritage cities. This paper introduces the concepts and technologies of digital cities. Then, the paper presents some of the opportunities that the concept of digital cities offers to heritage cities using the virtual heritage approach and its associated technologies. The paper focuses on the opportunities that virtual heritage offers and articulating some of them. These opportunities include recreating culture and reviving the past (virtual tours to the past), heritage preservation, presenting past and present at the heritage site, and edutainment of cultural heritage. The perceived threats of such opportunities of virtual heritage to tourism and as substitutes to real heritage are discussed. The potential application of the proposed approach to the holy city of Madinah is presented.



E375

Assessing Values of Cultural Heritage in Dubai

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Abstract

The present-day concept of cultural heritage is a result of the process related to the development of the contemporary society, its values and its requirements. In the past, attention was given mainly to particular works of art or to major monuments. The development of this concept by many scholars and institutions was always built on the idea that the conservation of cultural heritage should be based on a clear definition of the heritage resource and its relationship to its setting.

This paper talks about a framework adopted by the Architectural Heritage Department at Dubai Municipality (AHD) in assessing the values in the cultural heritage resources in the Emirates of Dubai. The process of development of this framework depends mainly on identifying, testing and applying a model that is based on integrating already the applied international methods into the UAE context. A historical review based on recent research conducted by many scholars and institution was carried out. English Heritage in UK, Getty Conservation Institute in USA and ICCROM in Italy were among them.

The usefulness of the “value” perspective is not only will help in decisions related to identification of treatment during the conservation process, but will also illuminate conservation and management planning issues and make these activities more effective.



E388

Taxidermy vs. Urban Dynamics

The Paradox of Preservation in Urban and Architectural Heritage

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Abstract

Urban and architectural heritage in the Islamic world is gradually becoming an object of preservation policies due to the ever increasing cultural awareness. Old buildings and cities are believed to be the fortress of culture that helps societies preserve their identities and face the eradicating globalization.

However, preservation policies, mostly based on the intervention of the State, protective measures and the freezing of building against any change and alterations, are often in contradiction with the urban dynamics and incremental process that generated such cities and buildings. Considering the emptiness of these cities and buildings from their original content, such policies become, in a sense, like an action of taxidermy that “reproduces a life-like three-dimensional representation of a dead animal for permanent display”.

Prior to the industrial revolution and the advent of the modern State, people were directly involved in the continuous building process that kept changing the built environment and improving their quality of living. Paradoxically, with the protection of the heritage against loss, preservation policies thus put an end to this process and turn old buildings and cities into untouchable but somehow dead objects.

On focusing on the incremental process, the urban dynamics and the social genius that once stood behind such urban and architectural heritage, scholars and professionals could go beyond this paradox and establish a new paradigm that bridges the gap between the past and the present practices. This work aims at presenting the undesired impact of the preservation policy through case studies on one hand, and the generative process behind old cities and buildings on the other that reflects urban dynamics. The output of such work is believed to: review and assess preservation theory, enrich the present practices, and propose an alternative vision to urban preservation through the reconsidering of the urban dynamics.



E397

The Risks to Cultural Heritage in Islamic Countries

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Abstract

Today the architectural heritage in Islamic countries is endangered not only by natural catastrophes and the exploitation of resources but also by economic and social problems and institutional weaknesses. Islamic countries contain a major part of the cultural heritage on the earth, but due to different problems common in these countries, architectural heritage in such countries suffers from natural and non-natural risks. A lack of public awareness of various types of risks itself worsens the conditions in such countries. It is necessary to clarify the situation within the region regarding different categories of risk, and then considering how to devise measures for heritage sites that are truly endangered at present, as well as how to prepare for risk anticipated in the future.

This paper discusses and categorizes the risks to architectural heritage in Islamic countries. It explains the elements of a risk assessment plan including risk identification, risk analysis, building risk scenarios, evaluating the magnitude of risks, conditions of uncertainty and variability, and prioritizing risk mitigation options. A risk management plan for a world cultural heritage is also suggested.



E398

Urban Form of the Islamic Malay Traditional Towns

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Abstract

The effect of culture and religion on spatial configuration of organic cities is well noticeable in formation of the Islamic Malay Traditional Towns. In the process of formation and evolution of those towns, thoughts, beliefs and emotions of the public were manifested. Accordingly, the aforementioned towns were located in the river mouth or 'Kuala' and the town shape expanded from the town center. In its most basic form, the traditional towns consisted of six components, which are; the river, the palace, the mosque, the open field, the commercial centre and the indigenous settlements. Out of these six, the three basic elements; the Palace, Mosque and Field or 'Padang', formed the planning base of the Malay towns that displayed the relationship between the religion, the ruler and the people. Rapid urbanization and development has brought about irreplaceable changes to the Islamic Malay Traditional Towns. Although some features of the traditional town can still be traced, it is feared that by the end of this era, there will be any evidences of such significant identity. The discussion of Islamic Malay Traditional Towns are hampered by three interconnected factors-inadequacy of research interest and input, rehabilitation and conservation of old city areas and monuments received little attention in urban development policy, lack of understanding of formation of these towns with respect to tradition, religion and beliefs of the people. The principle objective of this paper is to present an empirical overview of the significant attributes and formation of Malay traditional towns. The paper finally presents an urban model of morphology and spatial organization with considerations on the need for area rehabilitation and revitalization approaches which maintain the attributes of Malay traditional town. Their sustainability and revitalization will be most feasible if they are integrated into new concepts of the present day requirements.



E399

Interplay of Islamic Ethics and Architecture in the Kano Built Environment

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Abstract

Admiring and appreciating beauty in most of or all its aspects is an inbuilt inclination in human beings. Building and designing dwellings are dictated by many factors, including aesthetics. Morals also play a substantial role in this respect. Realities on the ground indicate that besides shaping the way we think of and look at things ethics are able to infuse into our social and built environments without denying us the fruits of modernity. This paper examines the Islamic ethics and the extent to which they are integrated into the built environment in Kano city. It looks at the different stages which building architecture passed on its evolutionary process. The pre-Islamic house structure in Kano is looked at and compared with the post-Islamic one with a view to bringing out the degree to which these ethics are made manifest on residential structures. Combining between elicited information, context analysis, interviews and field work an attempt is made to conduct an empirical study on the strong link between Islamic ethics and structure of dwelling in one of the largest and oldest religious and commercial centers in Nigeria and the role this can play in cultural development. The paper finds out that Islam impacted on the lives of the Kano people, including its mud-preponderated architecture. Though there are some differences with regard to size and design which are mainly due to socio-economic and political status of the owners residences share common configurations such as entrance halls, passage rooms, inner open courtyards, etc, which are all representative of Islamic morals. Some of the outstanding ethics integrated into the Kano built environment and reflected on residential structures includes audio-visual privacy, gender separation, safeguarding the honor and integrity of neighbors, respect for strangers, safeguarding social cohesion, etc.

The paper concludes that there is a strong relationship between Islamic ethics and architecture in Kano which is manifest on the residential structure.



E411

Influence of Arabs and Early Islamic Design Tradition on the Architecture in Pakistan (711-1320)

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Abstract

Islam had a strong impact on the architecture in Pakistan. Before the arrival of the Muslims, Hinduism was the dominant religion of the Subcontinent. The architectural design tradition followed the specific life style dictated by Hindu rituals and practices. Islam gradually came in different part of Pakistan and brought significant changes in the life style as well as in the tradition of built environment. The sources and mode of Influences were different in different historical periods. There are three main early historical periods that totally changed the architectural character of the area. The first major impact was brought by the Arab by conquering southern parts of Pakistan (Makran and Sind) in 711 AD. During this time the Arabs based on specific themes founded new towns and enlarged existing ones in which mosques played a pivotal role. The second impact was seen in the late 10th century to early thirteen century with the invasion of Ghaznavids and Ghorids in northern as wells as in the central Indus Valley. The architecture produced shows the introduction of various forms of calligraphy along with borders and floral arabesque in cut and dressed brickwork produced such designs which endured several hundred years and provided strong foundation for future Islamic architecture of India. The final impact was seen in the middle of the thirteen century when large number of Muslim saints, scholars and craftsmen migrated as a result of the Mongol invasion from Central Asia and brought, among the others, tradition of glazed tiles and tile mosaic in the Multan region.

The paper analyses the sources and mode of influences on the basis of evidences found from monuments and sites built between 7th till 13th century.

In addition comparative studies have been undertaken between various sites in Pakistan and neighboring regions on synchronic and diachronic level.



E421

**Cultural Tourism and Islamic Cities
Following the Footsteps of Ibn Battuta**

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Abstract

As a part of the studies on IRCICA Prince Sultan Ibn Salman Islamic Architectural Heritage Database Program, we would like to present the revival of Ibn Battuta's route and how it can be useful for enhancing cultural tourism in Islamic cities.

Ibn Battuta, the famous traveler of 14th century, started his voyage in 1325 from Tangier with the intention of travelling to Mecca for his first hajj. However, his voyage did not end in Mecca, but continued for about 72,000 miles more. He travelled to West and East coasts of Africa, Iberian Peninsula, Middle East, Arabian Peninsula, Asia Minor, Central Asia and to Far East, visiting more than 35 countries, considering today's borders. When he returned to his home country in 1354, Moroccan sultan ordered him to dictate his travel memoirs to a court writer. Thus, his memoirs were collected in "Rihla".

In Rihla, Ibn Battuta has described the settlements and monuments he has seen, as well as the social life. Therefore, it is a valuable source of information on the cultural heritage of Islamic countries in the 14th century. This paper aims to emphasize the prominence of the memoirs of Ibn Battuta for the preservation of cultural heritage values in the Islamic world.

Based on the important monuments and cultural sites determined from the travel route of Ibn Battuta, their preservation states and the importance of these heritage values will be discussed. Then, modern-day cultural tourism will be defined and suggestions will be made on the importance of cultural tourism to be used as a tool for supporting the preservation of Islamic heritage. As a result, the concept of Ibn Battuta's route linked with cultural tourism and its benefits to the promotion and preservation of cultural heritage in Islamic countries will be discussed.



E428

Development and Change of Legal Regulations Concerning Conservation in Turkey

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Abstract

Turkey is a country rich in archaeology and architecture, different items from many civilizations. In order to preserve this wealth the first conscious approach happened in the second half of the 19th century and the law (1868) that was named the Asar-ı Atika Nizamnamesi was to be renewed four times. The fourth Asar-ı Atika Nizamnamesi (1906) in the Republican period remained in force for many years. In 1973 the Ancient Monuments Law No.1710 and in 1983 the Cultural and Natural Heritage Entities Conservation Law No. 2863 was enacted.

Along with the change in Turkey's laws the concept of conservation began to change too and became an understanding of protecting a single-structure monument and the thought of protecting a historical environment-sit area. The concept of old works of art has been broadened today to be cultural and natural entities; greater responsibility has been given to local administrations. Today now conservation is not just repairing cultural wealth; protection and evaluation are controlled by understanding that they contribute to modern life. In place of "repair based on its origin" or the "Le Duc" type of repairs, repairs are being made that preserve the "historical documented value and the characteristics of the period."

In spite of the conservation laws, the destruction of historical and natural environments is increasing. The purpose of this communiqué will be to examine and evaluate what protection means in Turkey and the positive and negative sides of the legal basis.



E437

Use of Traditional Elements in Contemporary Architecture in Kuwait

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Abstract

The use of elements derived from traditional architecture to express a cultural identity is noticeable in many parts of the world. While some view it as an authentic effort to relate contemporary architecture to its locality, others view it as a fake attempt to mask contemporary architecture with covers from the past. This paper examines the use of traditional architecture elements in contemporary architecture in Kuwait. It investigates the current attempts to utilize elements derived from traditional Kuwaiti architecture in the design of contemporary architecture. The aim is to understand these efforts in the context of Kuwait, where architecture passed through dramatic transformations during the second half of the twentieth century as a result of economic, regional and global changes. The views of architects and non architects are considered as well as the different strategies used in expressing cultural identity. Interviews and questionnaires with architects and non architects were conducted and examples of projects were surveyed and analyzed. The analysis of data illustrated the views of architects and their perception by non architects. The study concluded that, on one hand, architecture who use traditional elements employed several strategies as an attempt to express an architectural identity in their work. On the other hand, architects who don't attempt to use traditional elements in their work assert that cultural identity is constantly changing and that it is a product of authentic practices and design. While this study is relevant to other Gulf countries that share similar conditions with Kuwait, it is also relevant to other countries in other parts of the world in their attempt to search for an identity in architecture.



E441

Conservation of Layers of Historic Cities

Problems of Urban-Archaeological Heritage: Beyazit Square in Istanbul

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Abstract

Historical Peninsula of Istanbul is an area in which urban stratification is quite intense. Beyazit Square has gained a significant place in the urban memory by that it has been a stage for various historical events as much as it houses many historical and monumental Islamic buildings. The current layer of urban stratification, in this square, that is to say “ground level of urban space”, which is scrutinised from physical and social point of view, is tackled as a means medium of “cultural coding and transmission”.

The active part that urban stratification takes place in the urban transformation of the square can be clearly observed since the area of study is a district in which historical layering is abundant. If the data obtained from Beyazit Square are generalised, the determining role of voids (i.e. urban voids such as street, square etc.) on the urban sustainability and on the collective memory in addition to the “objects” (i.e. buildings) and the object-based urban preservation approaches. In the scope of the vision of the conservation of public realm, the notion of the “conservation of voids” has the potential of providing new ramifications. The symbols that are the components of urban layers and the social life in the past are both reflected in today’s public realm as much as they are determined by the buildings of the current physical context.

Having considered the traces of vanished buildings, today, as archaeological data, one can claim that such data seem to influence the continuity of social life in the public realm. The urban transformation in Beyazit Square can be defined as a history of demolitions whereby the public imagination, which belongs to former periods, is intended to be ideologically and politically removed from the collective memory and public realm. Nonetheless, Antique remains in the former urban layers are transmitted to the current layer via transformation projects conducted in Beyazit Square. Besides, the study puts forward the impacts of the “urban layers” intertwined through successive interventions to this “urban void”.



E445

Associative Cultural Landscapes

Ideas on Heritage, History and Design in Islamic Urban Landscapes

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Abstract

The philosopher John Dewey wrote in his book *Experience and Nature* that:

Experience denotes the planted field, the sowed seeds, the reaped harvest, the changes of night and day, spring and autumn, wet and dry, heat and cold, that are observed, feared, longed for; it also denotes the one who plants and reaps, who works and rejoices, hopes, fears, plans, invokes magic or chemistry to aid him, who is downcast or triumphant. It recognizes in its primary integrity no division between act and material, subject and object, but contains them both in unanalyzed totality.

Dewey's idea of experience can be read in productive contradistinction to ideas of 'proficiency' in that it implies the conscious embrace of constructs that are sometimes intangible often those things that are anathema to a more empirical notion of expertise.

The question of what constitutes "intangible values" of heritage preservation is a constant pre-occupation in discussions of heritage management. This paper will explore the problematic and provocation of the 'intangible value,' and its impact on notions of 'experience' and 'expertise' as framed by the urban terrains of the Islamic world. Inspired by a conceptual design ethic rooted in the vibrant history of the Islamic religious tradition, this investigation will attempt to pose a speculative design lens through which we may be able to posit a creatively vital set of ideas in how we understand and engage with an Islamic heritage landscape. Drawing on the existing and constructed circumstances from the Islamic world, and from the historical ethos of the Islamic spiritual traditions, this research explores we may be able to draw lessons grounded both in tangible and intangible experiences when contending with the diverse fabric of the Islamic landscape.



E446

Reconstructing the Past in Uzbekistan

The Destruction, Building and Re-building of Urban Space in Early-Medieval Cities

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Abstract

The architecture and visual character of urban public spaces, particularly those with significant social and political connotations, have been of great interest to urban historians. However, within the Islamic cultural sphere, not only has the concept of urban public space been thoroughly contested, but more importantly, has seldom been researched to elaborate on how it deliberately employed bits and pieces of the palimpsest of the past. Through the examination of two early-medieval spaces – the so-called Rigistan – located outside the urban citadels of Samarqand and Bukhara in Uzbekistan, Central Asia, and created soon after the Arab invasions on this region 675 AD, this paper argues that important insights may be gained by specifically looking at the destruction, building and re-building of the urban elements.

Narshakhi's valuable text on Bukhara, uniquely documents this specific process in the tenth century, particularly how the arrival of a new religion motivated dramatic change in the urban fabric. At times, the citadel and its inner structures lay ruined for substantial periods of time, until repaired or finally rebuilt. A close reading of Narshakhi makes it evident that many of the new structures in and around the Rigistan, may have actually been built amidst large areas of ruined buildings. Besides the presence of ruins as a potent 'reminder' of the past, of dynasties vanquished and rulers deposed, older buildings were also used as quarries for new structures, and we have evidence on material from the old citadel being used to construct the walls surrounding the Bukharan rabad (suburbia) in 1165 AD. In essence, the two Rigistan spaces - deliberately continued the past into the present, consciously accepting, rejecting and synthesizing elements of the Sogdian or pre-Arab past with the Arab present. Even more importantly, the two spaces served as exemplars for how urban space would develop in other cities of the Islamic world over the next several centuries. This manner of reading Islamic urban space in successive layers created through a historical palimpsest is most critical towards our prevailing attitudes to conservation, in particular how we impart this patrimony to future generations.



E449

**Heritage and New Community Projects in the M'zab
Case of Tafilalt in Beni Isguen – Algeria**

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Abstract

The purpose of this paper is to show a promising experience of designing a new community project based on the traditional urban and architectural heritage in the M'zab. Interestingly, the initiative comes from the civil society in Beni Isguen city. The Tafilalt project started in 1997 aiming to create a new extension to Beni Isguen in order to ease the shortage of housing in the M'zab Valley. This is an innovative project for the whole Mozabit society because it respects its traditional architecture and values.

The Tafilalt project aims to restore some ancient customs based on faith and "self-reliance" and that led to the oases in general and those of M'zab especially to survive in a hostile Saharan environment, and build what is now known in the world as Millennium architecture worthy of the sustainable development.

The methodology approach is based on a thorough analysis of the process concerning this collective urban and architectural product. There will be an investigation through the different steps from the project definition to its realization.

This relatively successful experience is calling other similar projects claimed by the local community. Although, a set of guidelines will be drawn as a result of this study in order to improve the strategies and design of any future projects.



E463

Dakar: From Heritage to Modern Planning

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Abstract

The subject of this study is the whole urban area of Dakar, capital of Senegal, with its 2.5 million inhabitants, is at a pivotal point between the traditional world and the modern economic, administrative and cultural world with its accompanying problems of environmental and urban decline.

We need to confront the rapid growth of the Dakar suburbs with well-planned, good quality housing. Our aim is to restore the connection between traditional values and the need for innovation; developing public services and infrastructure to a suitable level, whilst maintaining the socio-cultural fabric of society.

The plan sets out proposals for research into sustainable changes which can be made, both environmental and architectural, with the aim of re-aligning the suburbs of Dakar into an historical and cultural context. Accurate computerized mapping systems have allowed us to monitor the current situation with regard to both natural resources and buildings.

Technical and cartographic analysis was followed by investigations carried out on location in Dakar. The work was approached on various levels and covered six key areas, namely the environment, cultural heritage, housing, formal and informal activities, the participation of inhabitants and proposals for new schemes and ideas. Satellite systems and computer programs were used to build up a map of the city and calculations were made from this.

The work focused on a strong connection between urban and architectural heritage and environmental systems and the need to maintain a delicate balance between them. Our work shows that it is possible to redevelop the urban and suburban areas of Dakar through innovative planning and the modernization of traditional systems in the continual expansion of the city.



E464

The Role of Traditional Patterns in the Contemporary Built Environment

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Abstract

Cairo is the subject of this study. The metropolitan area has a population of around 18 million inhabitants, over half living in informal settlements, with an impressive urban and demographic expansion. Our contribution emphasizes how the architectural and urban historic heritage can improve the habitat: complex relationships are investigated between historical-traditional layout of the Arab-Islamic city and nowadays configuration of informal settlements and other areas concerned by informal transformations. By using a conservative approach, the final goal is to delineate innovative and experimental ways in several development sectors (housing, waste management, potable water supply, employment, education) by enhancing and technologically updating the traditional patterns. The objective is to offer theoretical support to every operative intervention that integrates the participation of citizen's community. This can be achieved by transferring and adapting the methodologies widely applied in historical areas to informal areas. This meticulous study stems from a statistical research, cartographic and bibliographical sources, morphological analysis and social-territorial surveys. The results show how the spontaneous housing growth relies on urban and rural traditional social values. The outcome constitutes an innovative contribution for the scientific debate that delineates an upcoming symbiotic existence for Arabic-Islamic heritage and planning of peripheries and slums in Islamic Countries. The results are presented in an interactive multimedia that allows an immediate understanding of the complex local setup and makes easy to share the contents with a non-expert audience. This helps open the way towards the enhancement of self-awareness through the diffusion of heritage knowledge.



E472

“Mosque” in the Land of Buddhism

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Abstract

Muslims have inhabited in Thailand for several centuries. No one has actually known the beginning of Muslim inhabitants. However, we, as Thai people, can easily identify Muslims communities where they are located when we see a mosque. The mosque is not only an important symbol of Muslims' communities, but it represents a fascinating architectural design of Islamic world as well. So far, almost everywhere in the world, the architecture can be changed, adapted or modified itself according to geography, environment, sociality and culture. Then, if so, Thailand, the land of Buddhism, has any impacts on the architecture of mosque. Therefore, I would like to investigate that notion by using some curious questions, as shown below as clues;

1. Has any influences of Buddhism changed the design of the mosque?
2. How Muslims find or select a decent architect and craftsmen to do an honor job?
3. Does the original design of mosque still remain?
4. Will today's restoration process keep every design the same as it was originally built too?

Theologically, as I believe, if the environment can change the people, it can change the architectural design too. There should be an influence of Thai culture or Buddhism on design of Mosque. Nowadays, Muslim communities are normally located adjacent or not far from Thai communities. Cultures, beliefs and new architectural notions should be transformed, absorbed and exchanged more or less from Thai people to Muslims who were born in Thailand. Besides, it should be specific criteria of selecting an architect and craftsmen to design the mosque and to work on its construction; as well as, there may be some sophisticated techniques of mosque restoration. This research is about to answer all above questions and concerns.



E474

Review of Tekye-Amir-Chakhmagh from Perspective of Traditional Structures Technology

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Abstract

Iranian traditional architecture can be identified in many of its old famous buildings in the country. The principles and specifications in these buildings show the intelligence of implemented techniques that makes them to remain stable. Thus, it is important to explore the traditional structures and architectural technologies in order to understand the reasons for this stability toward the new methods in modern architecture. Many of historical buildings in Iran have remained standing after many years and they show the deep wisdom of their architects. In this article, we refer to Tekye-Amir-Chakhmagh in Yazd as our case study, which is one of the most important and noticeable examples of Iranian traditional architecture. In introducing Amir-Chakhmagh Complex, we analyzed the specifications and fundamental elements that played the important role in stability and sustainability of Tekye-Amir-Chakhmagh and thereafter we assessed the technologies that were used intelligently and intricately in this historical building. The profound understanding of traditional technologies provided architects with more suitable instances which can't be replaced with incompatible imitation of blindly-imported technologies introduced into current Iranian structures. In fact, the old technology will be a new suitable way to reach the compatible vernacular structures. In this research, information is collected with field study and library resources. Finally, structure specifications are studied with drawings and structural analysis and as conclusion the suggestions will be presented.



E477

Major Similarities of Planning and Design Criteria at Isfahan and Shahjahanabad with Emphases on the Processional Path

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Abstract

Each culture has its own values, norms, traditions and the like specific characteristics which distinguish it from other cultures. These characteristics at any society transmitted from one generation to the other and people get used to them. Therefore, people do not simply accept to change their own cultural attributes and substitute them with those of others. But when two or more societies are close to one another as neighbors; or if not close geographically, in the case of having close economic, social or political ties for a long time, they gradually tend to accept a number of each others' cultural attributes. Here, in this article Persian and Mughal cultures have been selected and their influences have been studied through the comparison of two cities of Isfahan and Shahjahanabad. First, there will be some discussions about Iranian culture and its significant effect on the culture and art of the Sub-Continent of India in various aspects and periods (especially in Safavids and Indian Mughal Dynasties). Then, other sections which are about Isfahan and Shahjahanabad as the Iranian and Indian cities and their special features in urban design, especially their axis features will be discussed. Finally by getting advantage of the comparison tables, the principles of urban design and the cities' axis features will be classified and there also will be a talk about their similarities and differences. The result of the present study shows that the similarities and influences were due to the historical and cultural relationships between the two countries.



E486

Historical Significance of Strategic Location of Umayyad Desert Palaces

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Abstract

The Umayyad qusour are monumental structures built during the reign of the first caliphate of Islam. Usually dismissed as "pleasure palaces" or "hunting lodges," some scholars are beginning to argue that these prominent structures were strategic interventions in the landscape. Until now, historians have relied mainly on textual, architectural and art-historical analyses of the qusour in order to understand Umayyad state architecture. This research proposes the use of spatial analysis through GIS to lend a new dimension to the discussion. The results of the analysis show that Umayyad qusour are carefully situated at routes of transhumance and water sources. The distribution pattern of the Umayyad qusour is clustered at the outlet of Wadi Sarhan, and there is actually line-of-sight communication between Azraq, Amra, Haranah, Muwaqqar, Umm al Walid, Mushatta, and Qastal. There is also a positive association between Umayyad qusour and their water sources. These results support the argument that the Umayyad qusour were built strategically at perennial water sources in order to monitor routes of transhumance amongst the socio-political centers of the period.



E492

Conservation Approaches in Troglodytic Village, Maymand, Iran

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Ph.D.

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Abstract

Taking into consideration of aboriginal habitats, particularly in 1970 and after the energy crisis arising from 1973-74 oil shock, resulted in a change in the states comprehension of heritage concept; an issue getting deeper meaning and growing in dimensions everyday. Following the mentioned global procedure and movement, formulation of different charters focusing in consideration of rural habitats are on the agenda, as establishment of rural museums and eco-museums which hard a major role in reinforcement, revival, and exhibition of mankind's creativity in their environment.

This paper tries to study the operative principles and policies in conservation and rehabilitation of historical villages so as to help the rural sustainable development procedure and reinforcement of this cultural landscape.

This research focuses on the efficient standards in conservation of rural heritage reviewing the procedures of the implemented approaches and interventions concerning heritage villages and particular, troglodytic village (central Iran), Mercury Award winner, 2005 for efficacious management in conservation and reinforcement of this cultural landscape.

The conclusion of this research emphasizes on habitants' participation in all conservation procedures and consideration of sustainable development principles as well as holding appropriate executive management policies to persuade the habitants to stay in the village and planning for using all existing potentials in the region and improvement this cultural landscape.



E508

**Architecture of Iranian Underground Cistern
Study and Preservation: The Case Study of Naiin**

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Abstract

A large part of central Iran is in hot arid zone and Living in them depends on existence of water. To keep water in a city or a village Iranian people have used an important architectural element which is called ab-anbar. This unknown building has different elements: water- tank, staircase, portal, dome, and wind catcher. Firstly, this paper aims to introduce architecture of Iranian under-ground cistern to analyze their shape, elements and typology in different parts of Iran, concentrating on Naiin city. Secondly some of these buildings are being used now and a number of them should be restored and preserved. A suggestion is to use this building as water tank for a small garden which could be designed around the building. This may results green city spots which can balance the harsh climatic conditions and revitalize different parts of the historical center.



E525

**Urban Heritage and Tourism in the Gulf
The Case of Dubai in the UAE**

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Abstract

Heritage and tourism have become during the last two decades dynamic areas of development in the world. The idea of heritage is crucial to the critical decision-making process as to how irreplaceable resources are to be utilized by people of the present or conserved for future generations in a fast changing world. In view of the importance of 'heritage' to the development of a tourist destination the emphasis on developing appropriate adaptive reuse strategies cannot be overemphasized.

In October 1999, the 12th general assembly of the ICOMOS (International Council for Monuments and Sites) in Mexico stated, that in the context of sustainable development, two interrelated issues need urgent attention, cultural tourism and historic cities. These two issues underscore the fact that historic resources are non-renewable, belonging to all of humanity. Without adequate adaptive reuse actions to ensure a sustainable future for these historic resources, may lead to their complete vanishing.

The Gulf rich urban heritage is now being recognized as a valuable resource for future development. This paper focuses on the role of heritage tourism and its implications for urban conservation in the context of old Dubai. Therefore, to use heritage wisely, it is necessary to position heritage as an essential element of sustainable development.

Conservation for the sake of conservation appears to be an outdated concept. Many irreplaceable heritage sites are being compromised because local authorities are not giving economic consideration to the value of rehabilitating such sites. The question to be raised here is how can urban heritage be used wisely for tourism without compromising its educational and social role in enhancing the local cultural identity?



E556

The Contribution of Female Population in Public Spaces

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Abstract

1997, the date first we met: we and “Loft Port”. (The results of that field work were published in a book entitled: “Architecture of Loft Port”.) At first glance, the unique wind towers of this unique pattern of coastal architecture attracted us, and then we found out about their matchless local and cultural values which came from religious orders and natural advantages of the island. It was a valuable opportunity to study on “Sunni” Islam; its rituals, rules and the way of life affecting the whole context of the island. In this regard, the role of women was the most intensive and effective factor which made them as inactive part of the society. Local women did desire to be a part of public activities, to play actively a role as a social member of the society, not just as a member of the family. But there were some factors that made them afraid of expressing their believes, namely the local values and their men’s point of view about their appearance at the public level. From 1997 to this date, we have been studying on the meaning of public activities and their relation with women as a part of society and especially what exactly women need to find themselves active and effective members of the society. Currently the study is going on, and the theories are going to be nearer to function. As a very preliminary result, definition of some suggested spaces and evaluation of them by female inhabitants can lead a design group to a better answer to urban-cultural problems. We presented five spatial models to female and male sections of local inhabitants, as questionnaires, and presently we are working on the results of 100 filled questionnaires. The study is going to be developed on other Islamic countries all around the world. Moslem women have rights to be effective observers of public spaces and to participate in public decision-making; but what kind of spaces? It is the most significant answer which we are looking for.



E558

Islamic Architectural Heritage

Sonic Quality in the Living Environment: Learning From the Past

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Abstract

During the last 50 years most Islamic countries lost their urban and architectural heritage; they opted for a contemporary urban structure imported from Western countries; and as a result they lost their identity and missed the preservation of their valuable Islamic architectural heritage. Our cities are losing their historic styles and the impact of modernization has led to a rupture of continuity between the inherited morphology and more recent urban structure.

On the other side, western designers are subjugated by Medinas and old cities; they are seeking and looking for techniques and ways of construction used which proved their effectiveness and success.

It seems that we all forgot that traditional architecture proved its effectiveness in reducing heat, cold, noise, humidity, etc. inside buildings; that is a real message for modern techniques and ways of constructing. Our architectural heritage is a force that should link and connect the past, the present and the future communities.

This study investigates the sonic quality, acoustic comfort and design intentions of the traditional house and a comparison between techniques used in reducing noise in traditional local buildings and modern apartments; and identify the role of designers and actors who are able to create architecture that will be the heritage of tomorrow. Our research involves the measurements of objective acoustical factors, decibel levels, in different spaces indoors and outdoors. In conjunction with these objective metrics, we will correlate the use patterns in different zones of the house and the effect of noise on the inhabitants.



E568

Social Awareness and Urban Conservation Policies in Saudi Arabia

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Abstract

Saudi Arabia had suffered during the past few decades from a sharp decline in the stability of social and economic life in the city centers of historical cities which had led to the deterioration of the city centers. As a result of the migration of local people and the increase of social problems the urban heritage of those areas was rapidly lost without a corresponding development of policies which led to further deterioration. The truth is that only recently with the growing voices demanding to conserve these important urban heritage, which are the source of shaping the future and with the establishment of The Supreme Commission Of Tourism And Antiquities the formation of policies were developed that called for conserving the urban heritage, registering it, and bringing life back to it by conserving the economical, and social life back to it, not just preserving them as an open air museums. This study focuses on the importance of social awareness and its role on the urban conservation policies. And to achieve this goal, the study applied a methodology of gathering information by field work, literature reviews, publications, and official documents. In addition a questionnaire was developed and distributed to those interested in conserving the urban heritage in Saudi Arabia, with focusing on all the archived documents of policies for urban conservation Saudi Arabia and comparing them to the international ones. This study concludes the importance of social awareness as a key for the success of any policy trying to conserve the historical city centers.



E571

**Environmental Sustainability of Heritage Cities
Traditional Areas in Manama and Muharraq- Bahrain**

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Abstract

Bahrain has a rich heritage of built environment dating back to antiquity that has left us many important historical buildings and traditional city areas. However, the historical core areas of Bahrain's two oldest towns, Muharraq and Manama, are under threat. The concern of the government to seek innovative solution for Bahrain's cultural heritage resulted in adapting the project of "Capacity Building for Enhancement of Urban Governance: Conservation of Traditional Building and Areas". A period of preliminary research, studies, and design lasted from September 2005 till August 2006.

The consultant's proposals covered the following topics: legal framework, economic aspects as well as income generation, conservation zones, urban design and architectural issues, restoration, information technology, and training programs. The first stage of the (Strategy and Policies) proposed three pilot projects for the traditional areas of Manama and Muharraq. Field surveys were carried out, which intended to identify not only traditional buildings of architectural interest, but also the conditions in their respective areas as a whole, which consist of 12,648 properties for both traditional towns of Manama and Muharraq. Pilot Projects for the revitalization of the Urban Conservation Zones in Manama and Muharraq were completed end of 2006.

These projects are illustrated that the government is making major improvements in the areas: also they will serve as catalysts for nearby property owners to make their own improvements; thirdly they will serve as examples as to how the rehabilitation of traditional buildings should take place; and fourthly they will provide "hands on" training for apprentices in traditional building crafts and trades; these apprentices will eventually make themselves self-employed in well-paying, private sector jobs.

The paper discusses key issues related to revitalizing heritage areas in Arab- Islamic towns and the formulation of viable strategies to achieve the economic regeneration of the historic cores areas of Manama and Muharraq.



E575

**Lighting Design for Heritage Conservation Projects
Case Study Ibrahim Castle, Derayyah**

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Abstract

Heritage conservation projects must be considered from various points of view, one of which includes the means of presenting and representing historical buildings. This issue is essential when attempting to underline their cultural values and render them both comprehensible and attractive for visitors.

The use of artificial lighting now represents one of the most important tools for offering a completely reversible interpretation of historical and/or archaeological structures. In this sense, lighting design is a crucial part of any “correct” restoration project.

The scope of our paper is to explain a theory and a methodology of lighting design for historical heritage, based on our experiences in Italy (Pompei and Rome’s Archaeological Areas) and in Turkey (Hagia Sofia and the Blue Mosque), and through the presentation of a recent case study in Derrayah, Saudi Arabia.

The Ibrahim Castle is an interesting stone and mud brick building located in Derrayah, the main city of the first Saudi Kingdom, composed of four units built over different periods of time. In this study critical aspects for the application of artificial light on mud brick buildings have been analyzed and a methodological approach, using digital models for simulations and calculations, has been proposed.
