

FUSTAT?

ETH Studio Basel Contemporary City Institute
Gian-Carlo Tibolla, Sandro Lussmann

Prof. Jacques Herzog
Prof. Pierre de Meuron
Manuel Herz
Shadi Rahbaran
Ying Zhou

THE MIDDLE EAST STUDIO
Wintersemester 2009

DRAFT
© ETH Studio Basel

—
GIAN-CARLO TIBOLLA, SANDRO LUSSMANN
ETH Studio Basel Contemporary City Institute

THE MIDDLE EAST STUDIO
Wintersemester 2009

Prof. Jacques Herzog
Prof. Pierre de Meuron
Manuel Herz
Shadi Rahbaran
Ying Zhou

WITH SPECIAL THANKS TO:

Mona Zakaria, Architect, Cairo
Prof. George Scanlon, Islamic Art and Architecture AUC, Cairo
Moataz Nasr, Artist, Cairo
Abdel Hakim, Head of Fustat Traditional Craft Center, Cairo
Prof. Dina Shehayeb, Institute of Architecture and Housing MSA, Cairo

WHERE IS FUSTAT?

CONTENTS



INTRODUCTION

1_HISTORY

EARLIER SETTLEMENTS
SHIFT OF POWER
DEVELOPMENT OF FUSTAT



2_CONSERVATION

PROGRAMM OF SURVEY AND CONSERVATION
CASESTUDIES OF RESTORATION IN OLD CAIRO



3_POST-INDEPENDENCE



4_PRESENT SITUATION

OVERVIEW
INFORMAL
PLANNED
LEISURE
MELTING POT



5_FUTURE VISIONS

NATIONAL MUSEUM OF EGYPTIAN CIVILIZATION
GOVERNEMENTAL PLANINGS

CONCLUSION

SOURCES



DRAFT

© ETH Studio Basel



INTRODUCTION

,Where is Fustat?‘

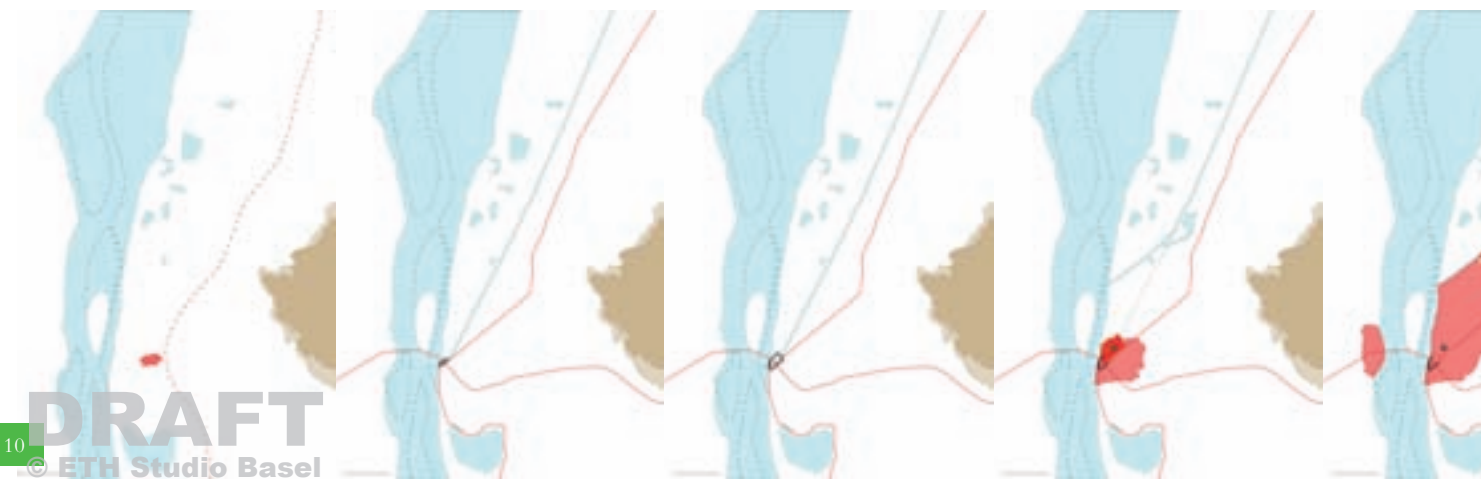
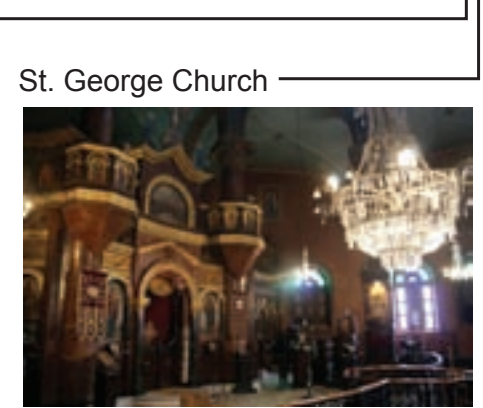
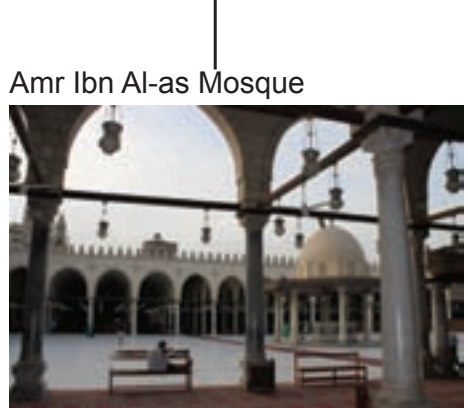
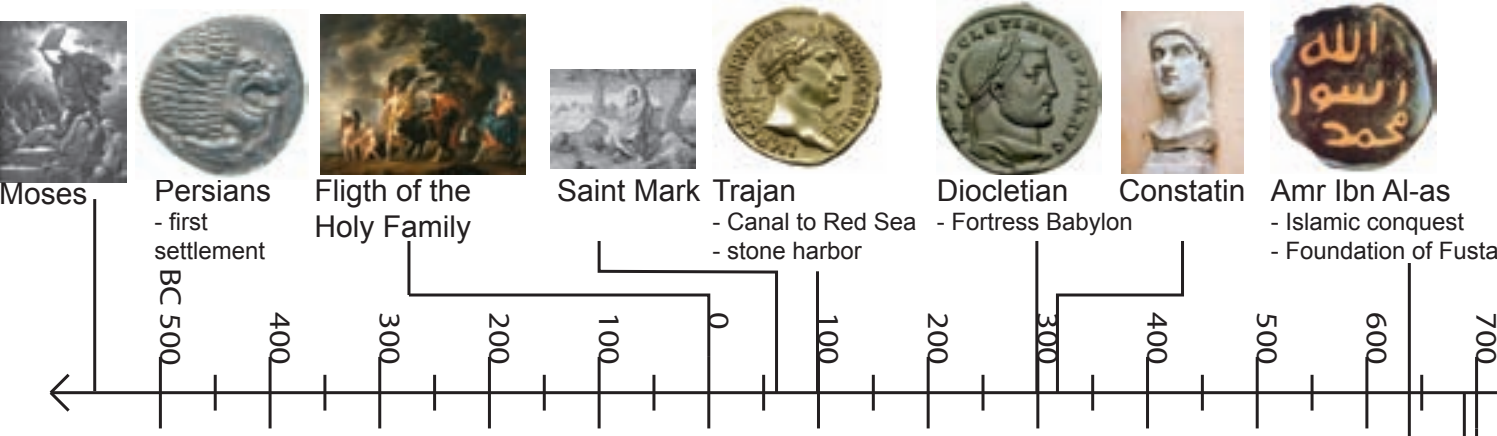
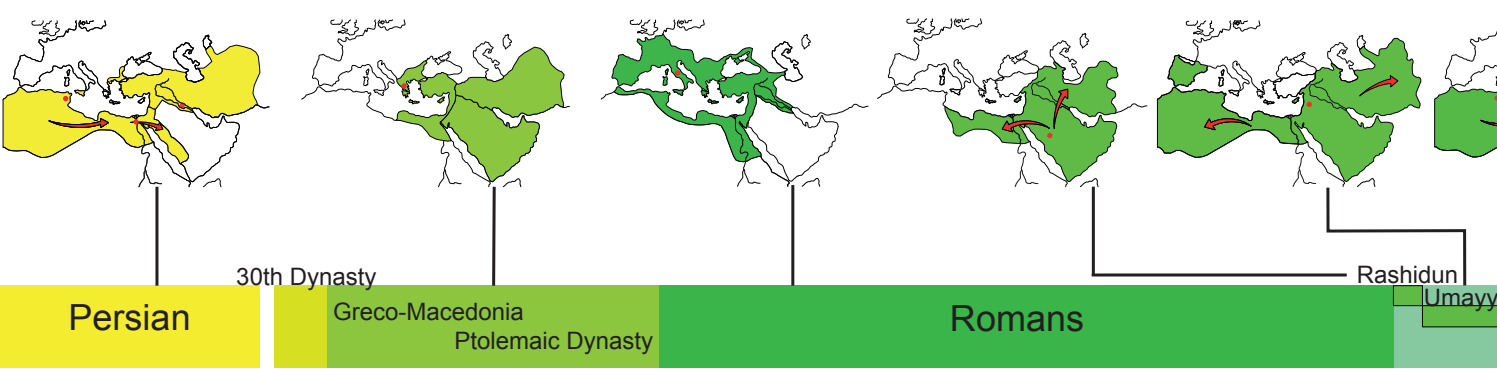
As trivial as this question sounds, it is worth answering. Fustat was the first capital in Egypt after the arab conquest in 641 AD. Unfortunately today little reminds of its former grandeur. What happend to the city after the conquest? To answer this question you have to go almost 1000 years backwards from its foundation on. Also you should consider the recent happenings in this area and another crutial change of Fustat is going to happen with the completion of the National Museum of Egyptian Civilisation.

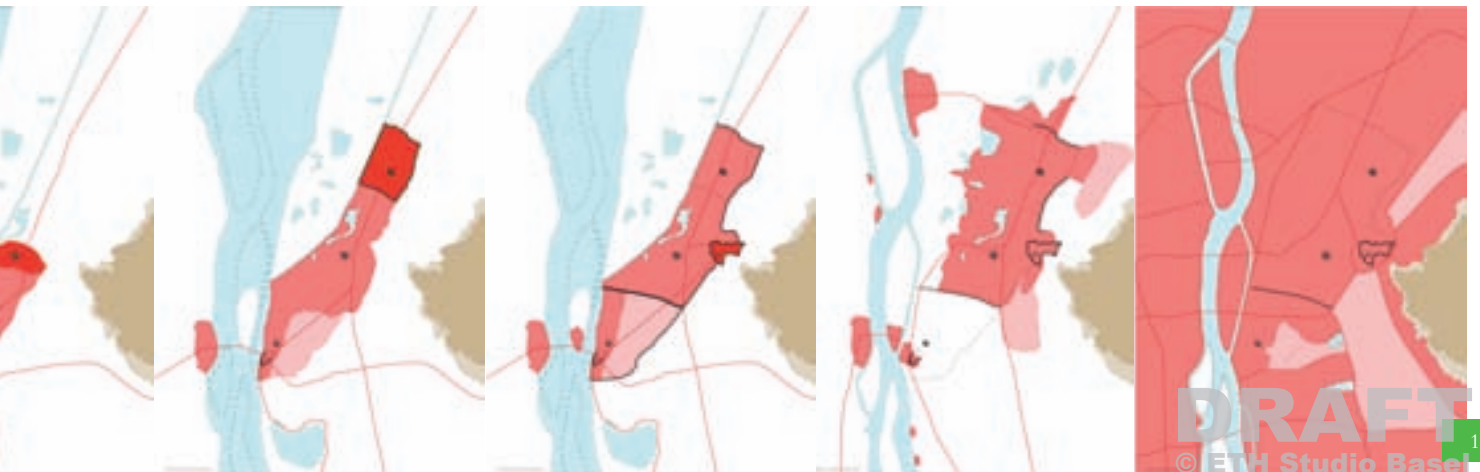
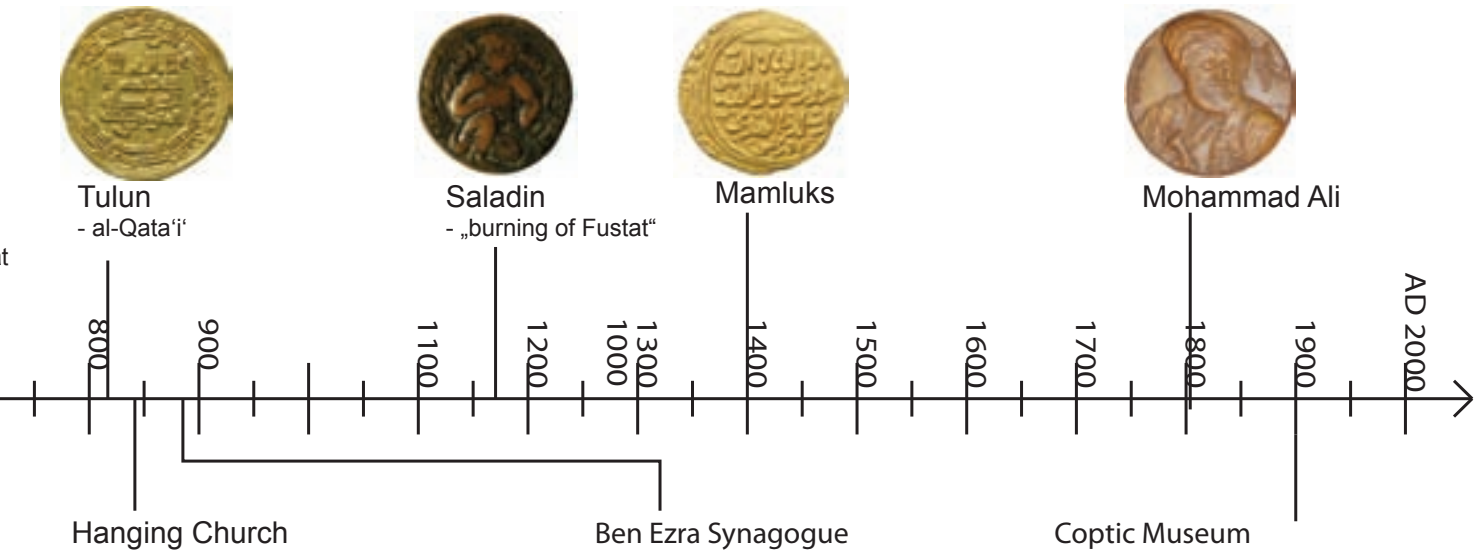
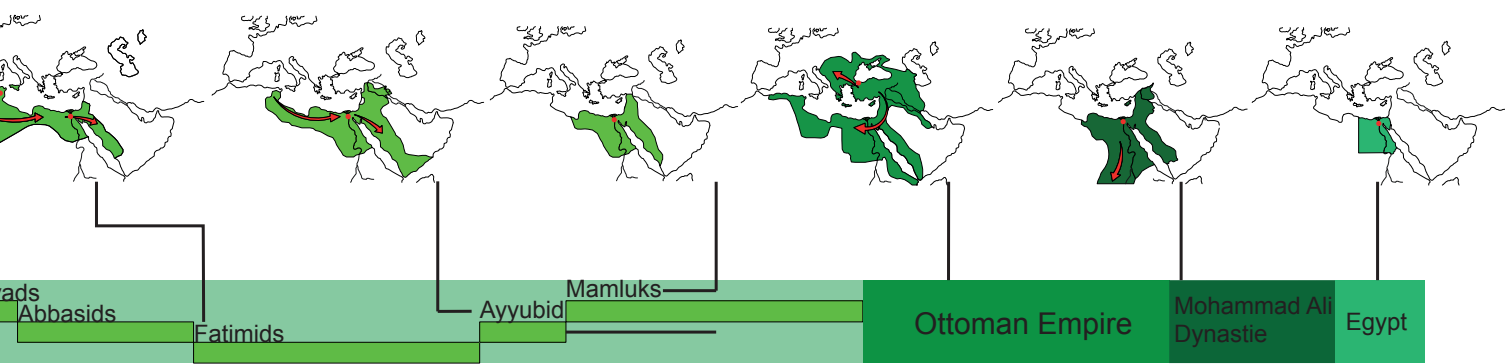
All parts put together may will show ous the greater context of Fustat, if it still is existing.?



HISTORY

EARLIER SETTLEMENTS
SHIFT OF POWER
DEVELOPMENT OF FUSTAT



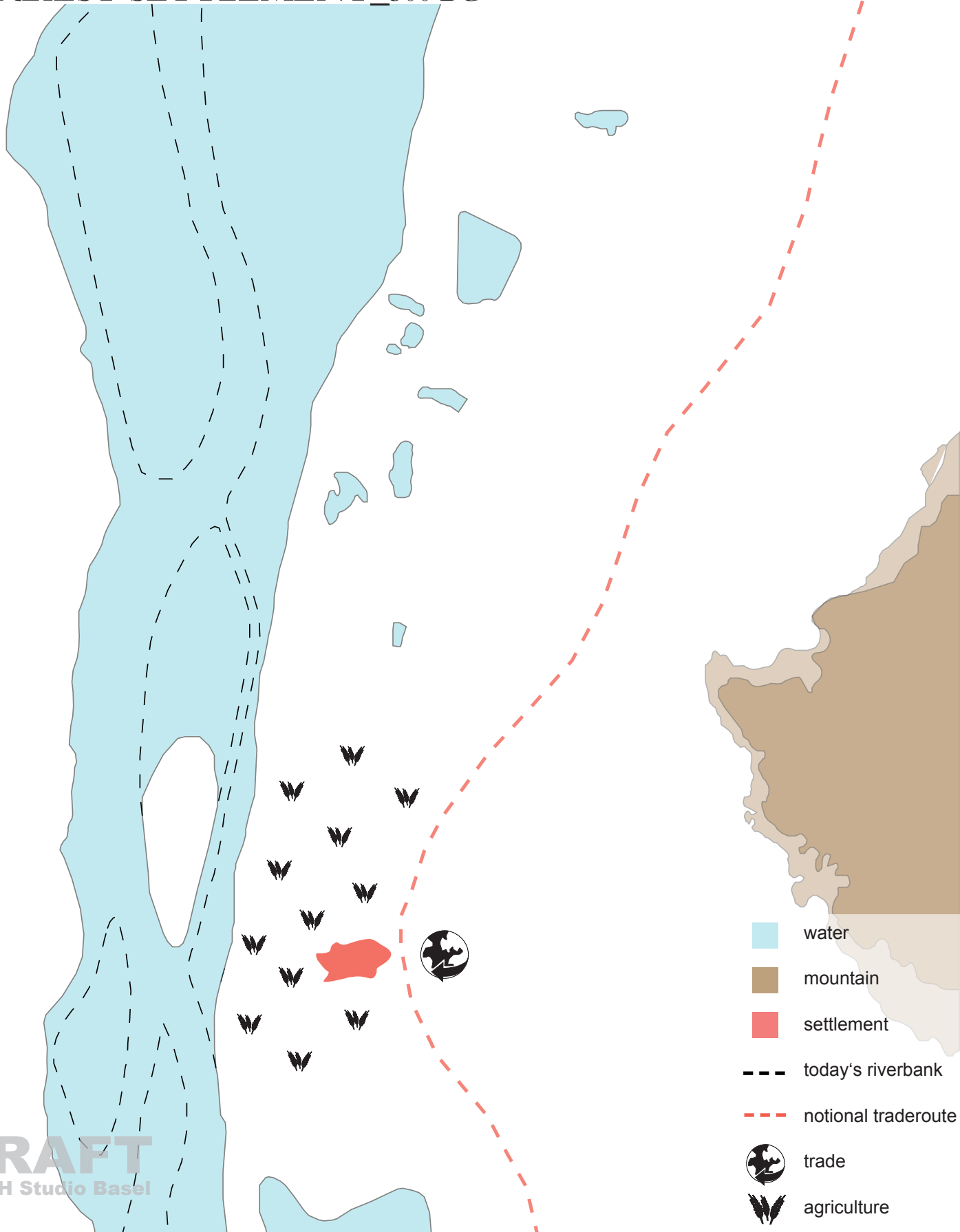




EARLIER SETTLEMENTS

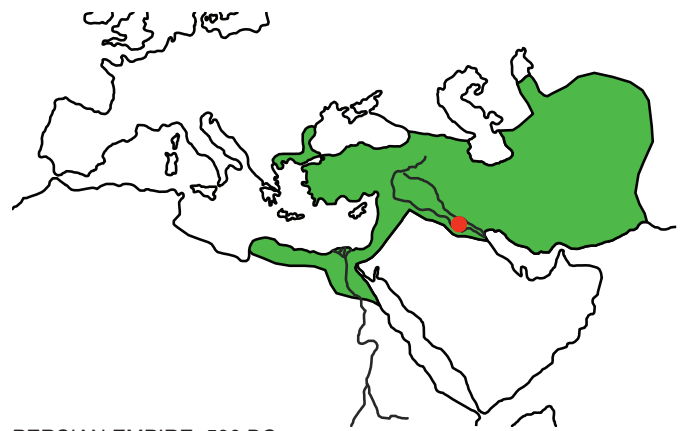
500 BC-641 AD

EARLIEST SETTLEMENT_500 BC





PERSIAN COIN_500 BC



PERSIAN EMPIRE_500 BC

BABYLON

Due to archaeological evidence there was a **settlement predating the Roman** period. Probably dating back to the **Saite or Persian** periods in the seventh or sixth century BC. The finds of vessels indicates a context of **settlement and trade** rather than industrial, religious, or funeral activities.

50 BC a view existed of the foundation which could very plausibly represent the establishment of a trading colony or military base by the **Persian kings**.

The first settlement at Babylon was broadly contemporary with the first cutting of a Red Sea canal in the sixth century BC, connecting Bubastis to the Red Sea. The Persian Period settlement was located on the east bank of the Nile at a **strategic confluence of routes and at a crossing-point over the river**.

Diodorus Siculus describes in Book I, ch. 56.3 the origin of the name **Babylon**. It is said that the **captives** brought from Babylonia revolted from the king...and they, seizing a strong position on the banks of the river, maintained a warfare against the Egyptians and ravaged the neighboring territory. But finally, on **being granted an amnesty**, they established a colony on the spot which they also named Babylon, from their native land.

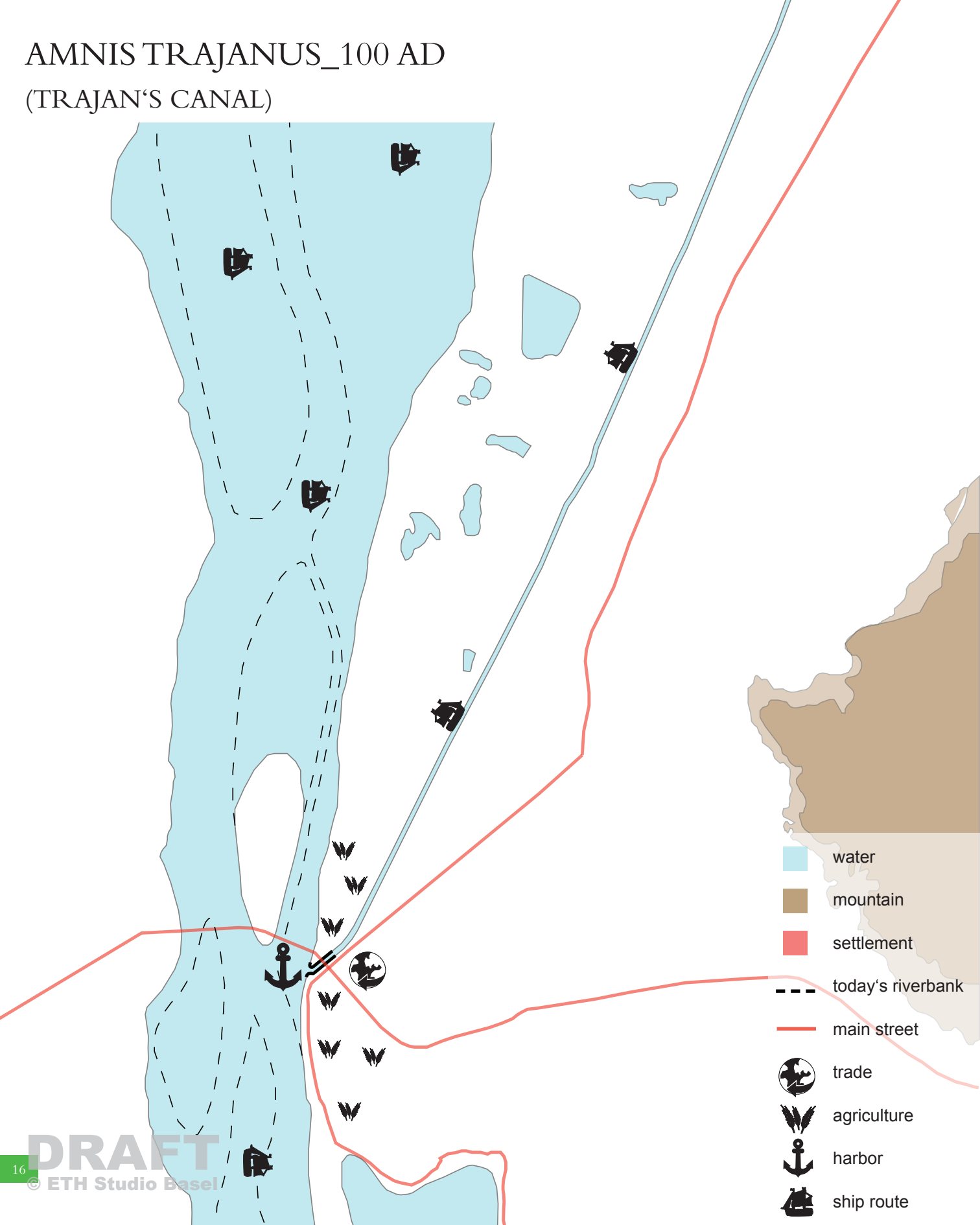
Strabo describes Babylon in Geography, Book XVII, ch. 1,30: In sailing up the river, we meet with **Babylon**, a strong fortress, built by some Babylonians who had taken refuge there, and had obtained **permission from the kings** to establish a settlement in that place.



BABYLON (ISHTAR GATE)

AMNIS TRAJANUS_100 AD

(TRAJAN'S CANAL)



-  water
-  mountain
-  settlement
-  today's riverbank
-  main street
-  trade
-  agriculture
-  harbor
-  ship route



EMPEROR TRAJAN_98-117 AD



ROMAN EMPIRE_100 AD

CANAL TO THE RED SEA

During Trajan's reign (Roman Emperor AD 98–115) there were series of **poor harvests in Italy**. The construction of harbors to facilitate the **grain supply for Rome** and trade in general seems to have been an integral part of Trajan's vision. The **reopening of the Red Sea canal** by him was connected to strategic and commercial interests and also formed part of a unified approach to create a **network of new trading and military**

routes for the eastern provinces.

The **trajanic harbor** at Babylon has played an important role in the transport down the canal and south into the Red Sea. Also one of the key functions of the port of Cairo down to the medieval period was as a **staging post** for the different kinds of boats serving Upper Egypt and the Delta. The **bridge across the river** may have served as a logical division between the two areas.

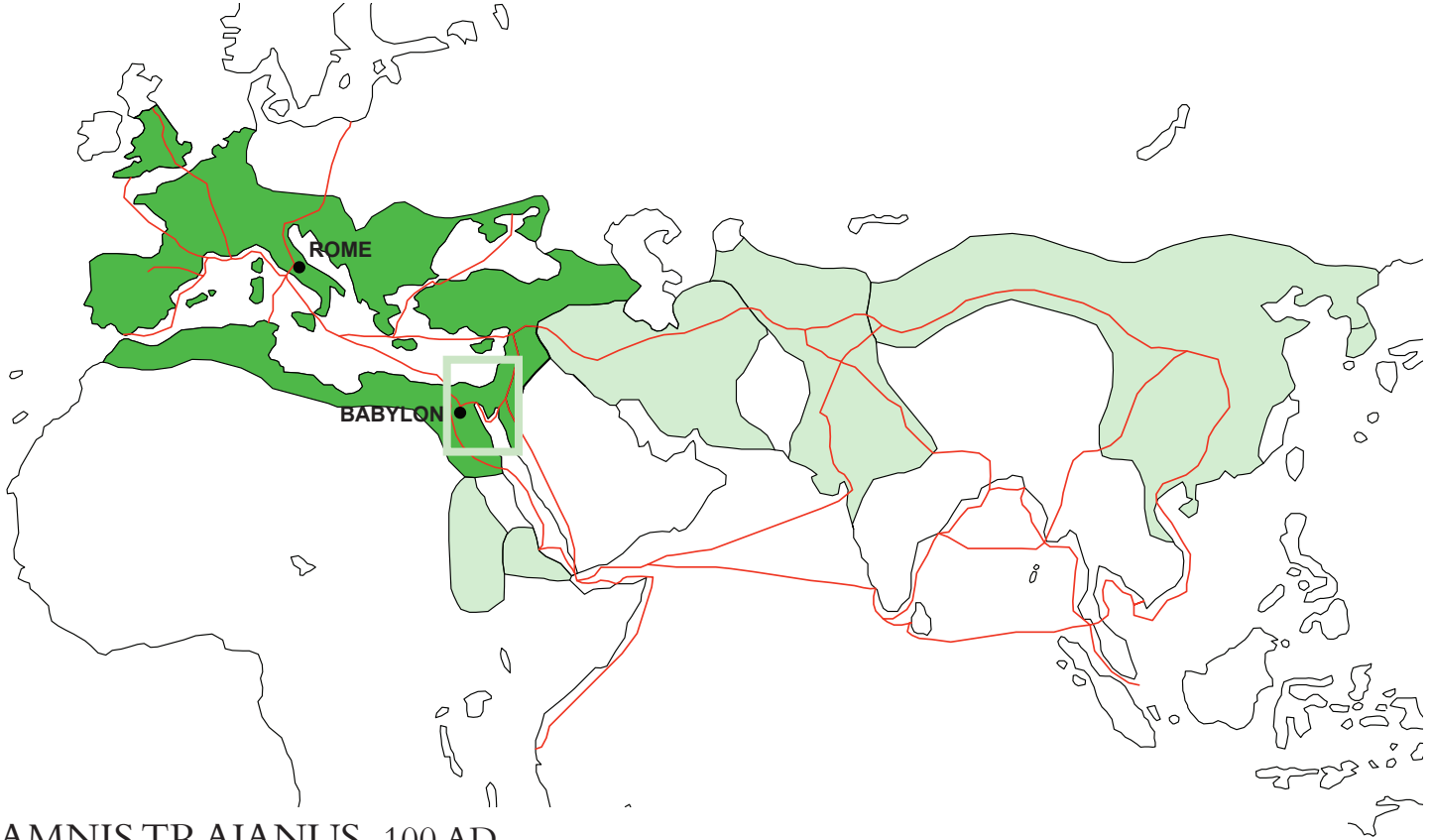


AGRICULTURE IN EGYPT

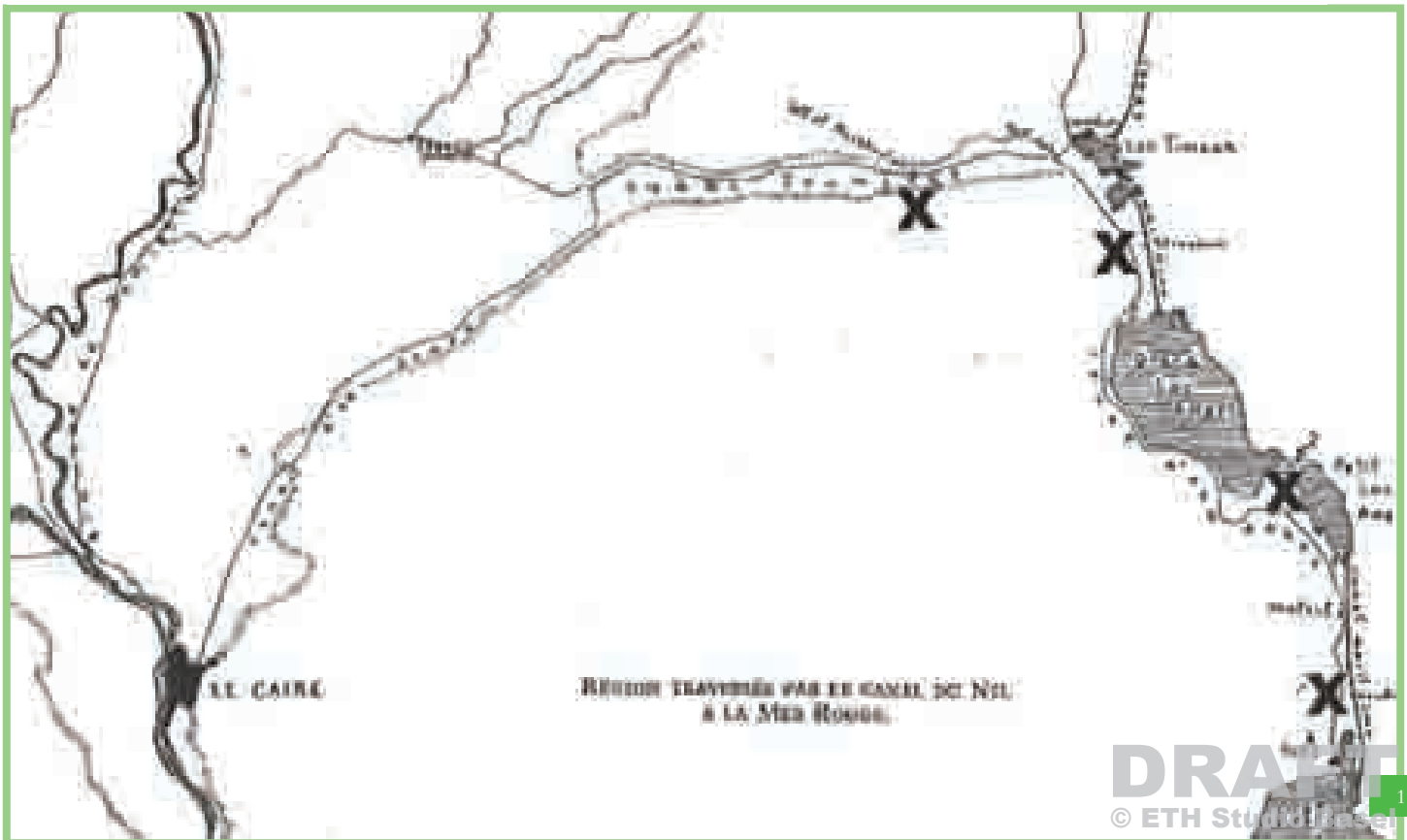
AMNIS TRAJANUS_100 AD



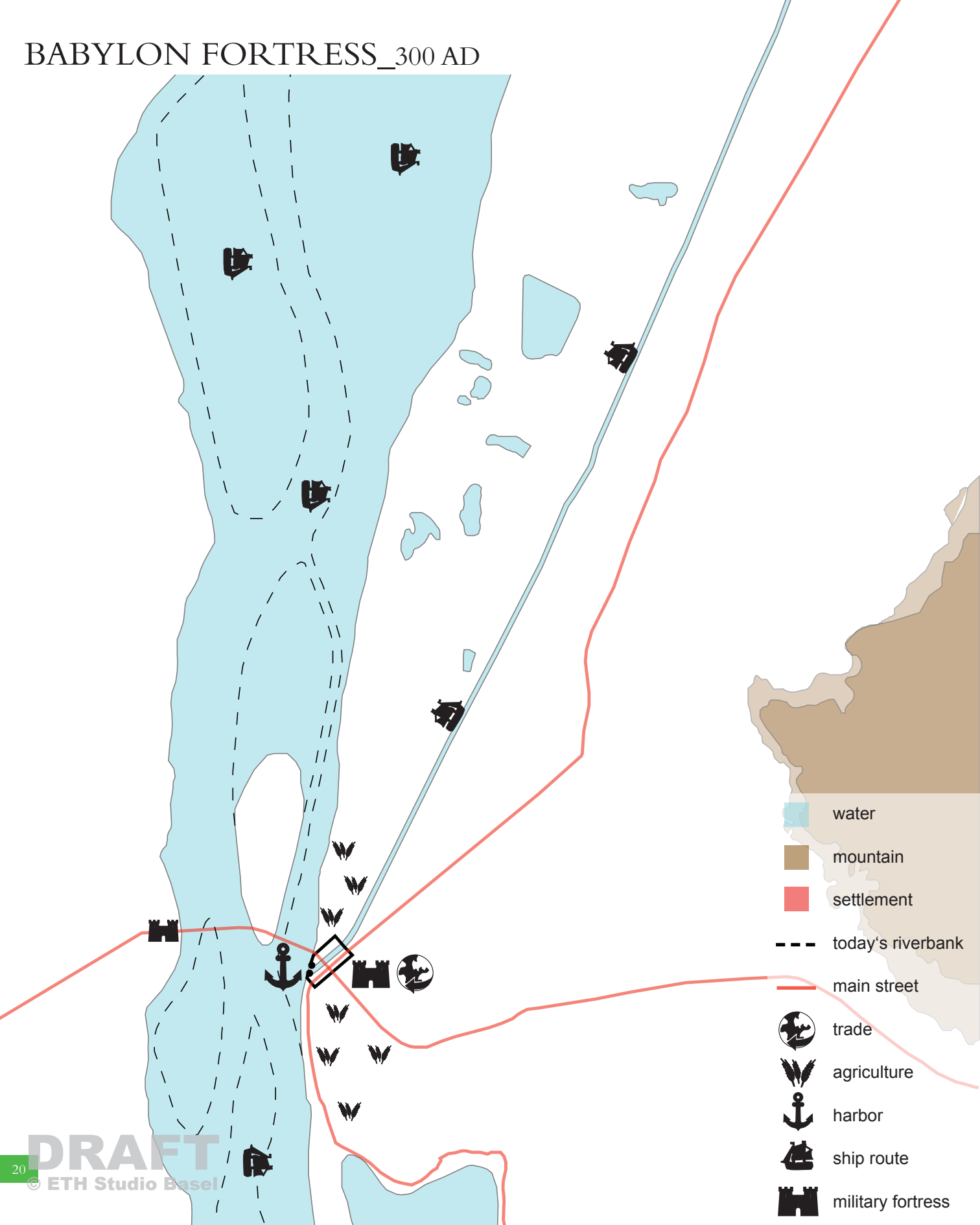
ROMAN TRADE ROUTES_100 AD



AMNIS TRAJANUS_100 AD



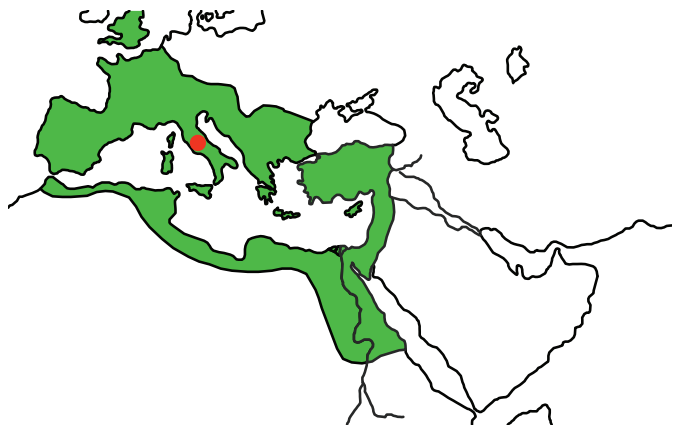
BABYLON FORTRESS_300 AD



-  water
-  mountain
-  settlement
-  today's riverbank
-  main street
-  trade
-  agriculture
-  harbor
-  ship route
-  military fortress



EMPEROR DIOCLETIAN_284-305 AD



ROMAN EMPIRE_300 AD

BABYLON FORTRESS

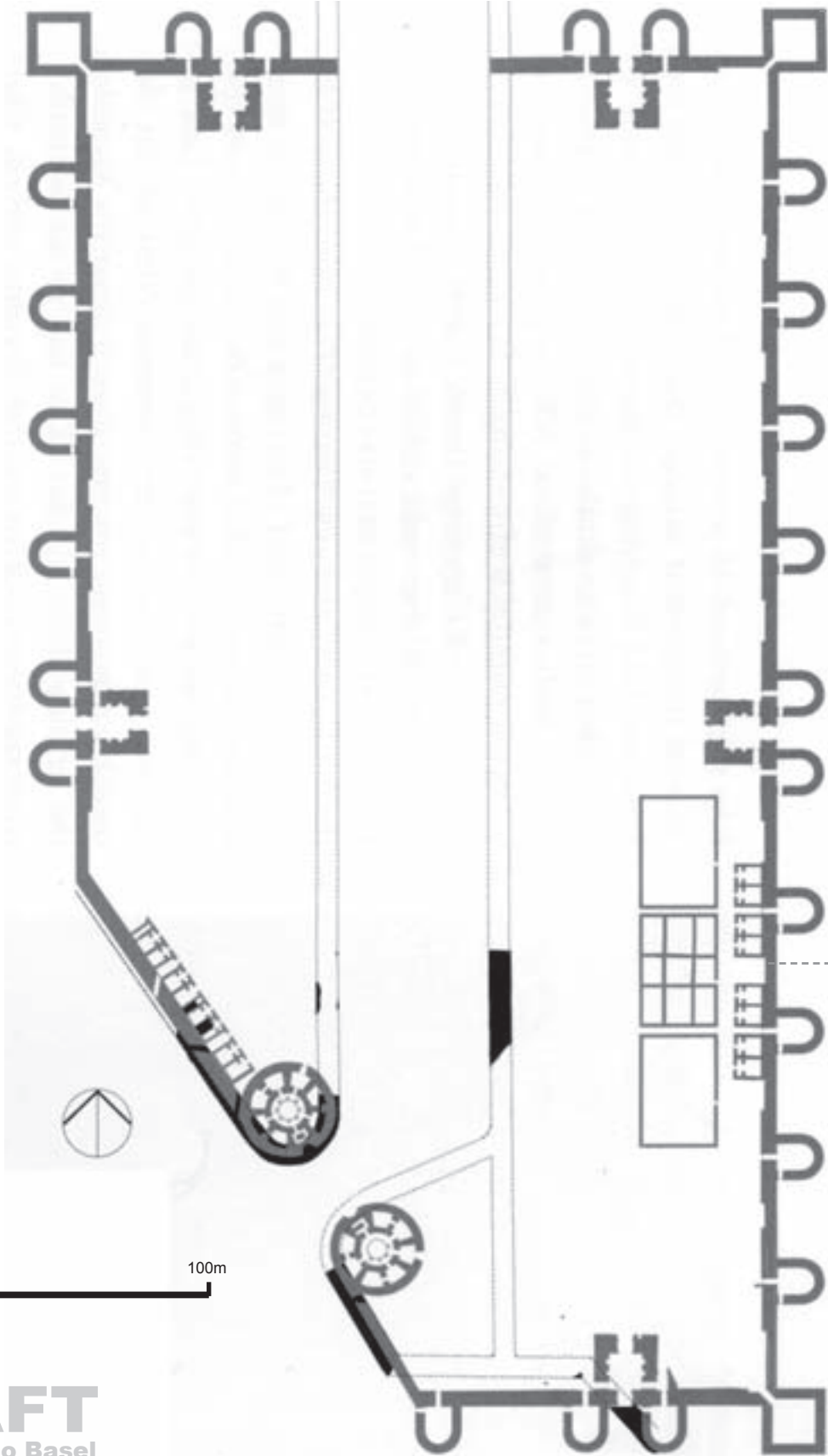
Up to the end of the third century the present fortress of Babylon was built during the visits of **Diocletian** (Roman Emperor AD 284–304). There are three major developments which lead to the construction of the fortress.

The first two of these were closely connected, being the reorganization of the **administrative and military aspects** of the empire and a **reform of the fiscal system** needed to finance new **defense measures**. The third major development in this period consisted of changes in Egyptian civil and intellectual society, in particular the growing **importance of Christianity**. Under Diocletian the Romans constructed a **string of key strategic fortresses**. The part played by the fortress in Diocletian's military reorganization of Egypt is clear. It **fortified and enclosed the mouth of the canal** and dominated the land an sea routes between Upper and Lower Egypt. The fortress is divided into a **southern and northern enclosure** by the canal. There have been important differences in the topography of these areas.



ROMAN LEGIONNAIRES

BABYLON FORTRESS_300 AD

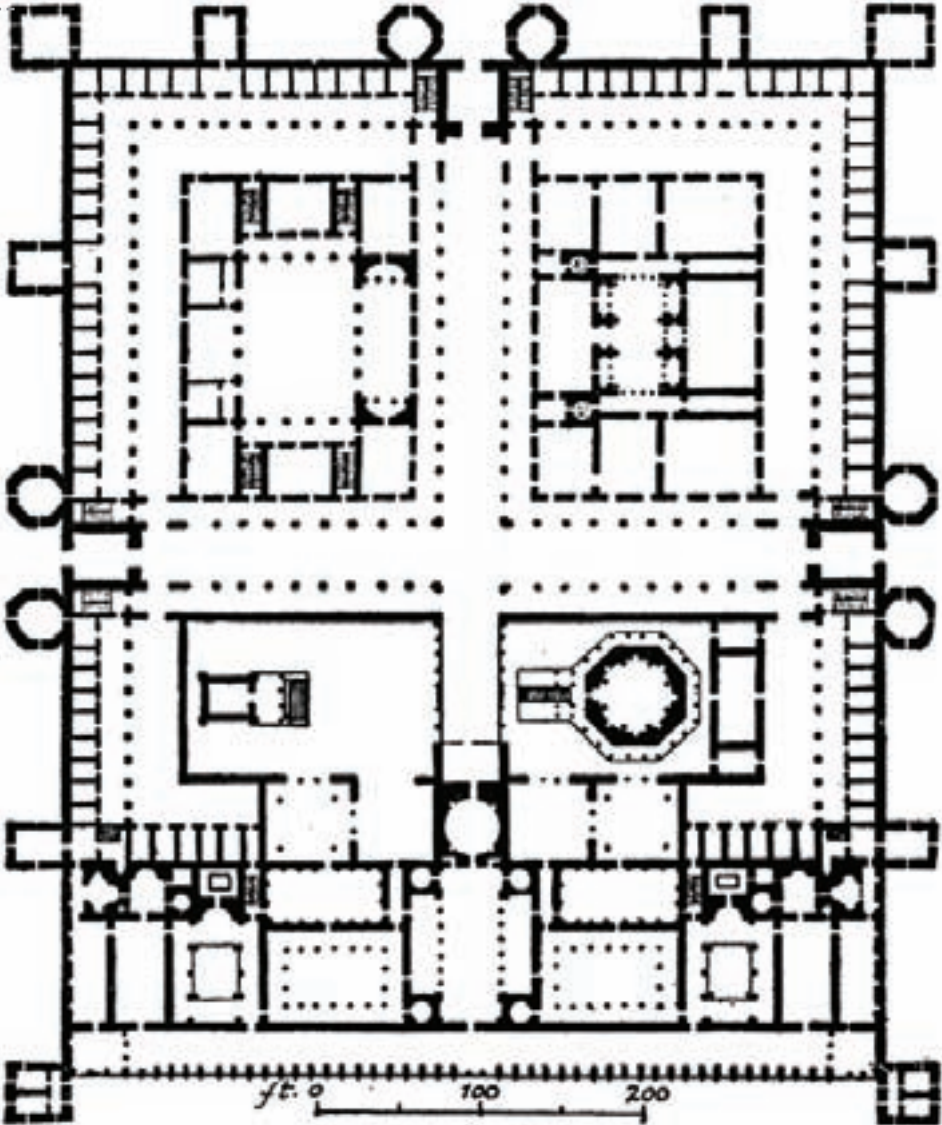


100m

DRAFT

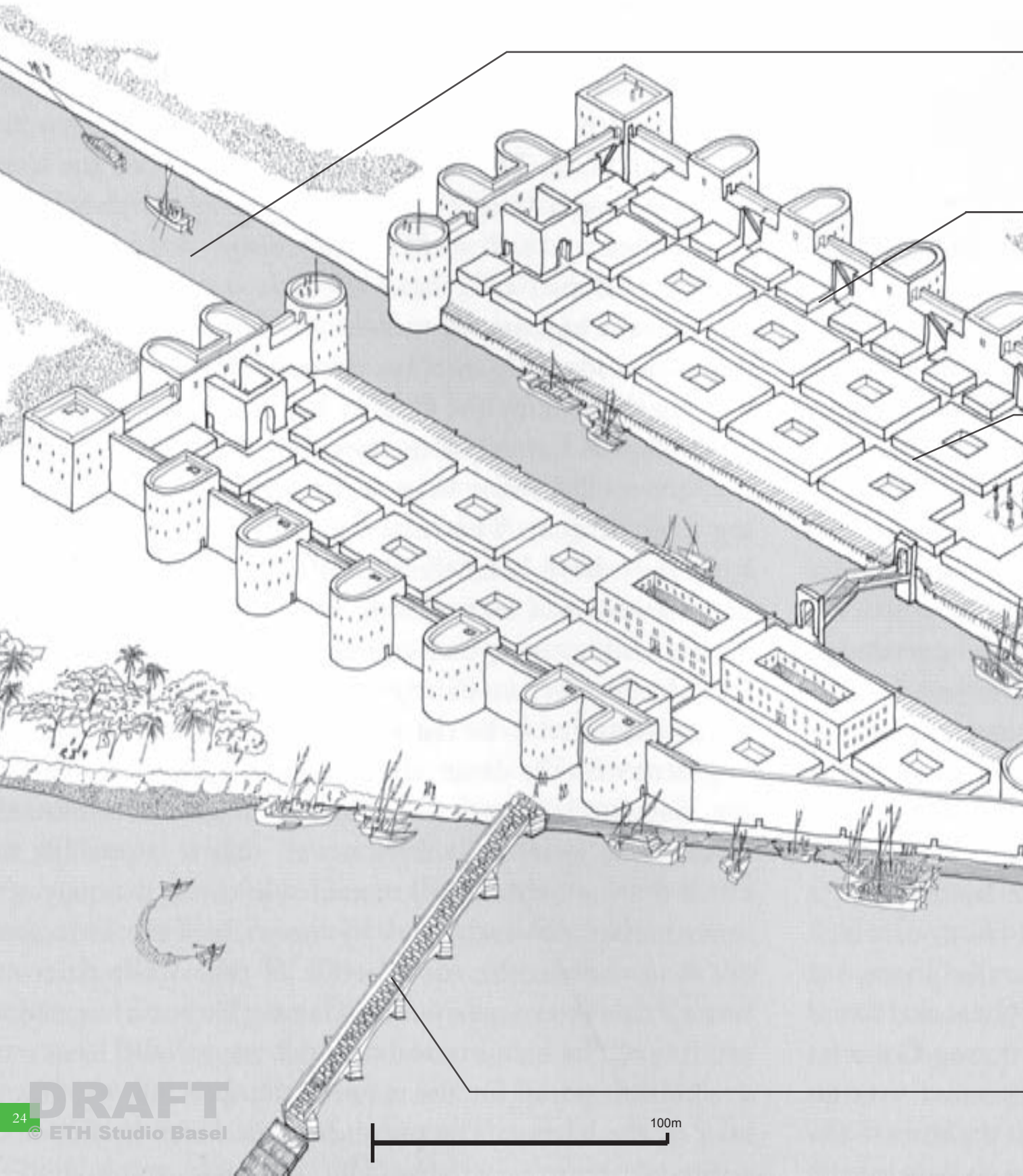
© ETH Studio Basel
GROUND PLAN BABYLON FORTRESS

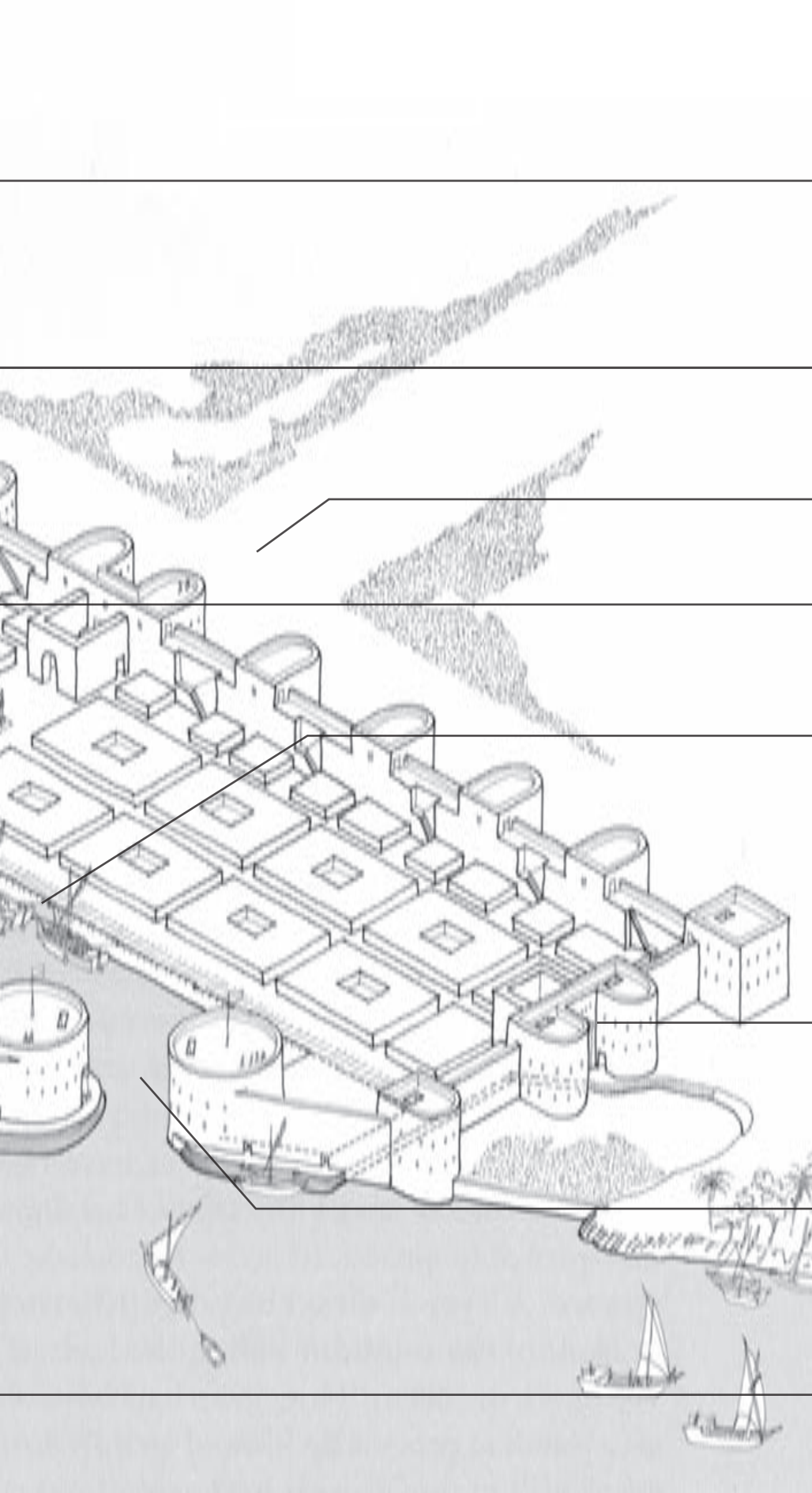
DIOCLETIAN'S PALACE IN SPLIT (CROATIA)_305 AD



DIOCLETIAN PALACE IN SPLIT

BABYLON FORTRESS_300 AD





AMNIS TRAJANUS
connecting the Nile with the Red Sea

BARACKS

VIA PRINCIPALIS
east-west trade route

VIA PRAETORIA
north-south trade route

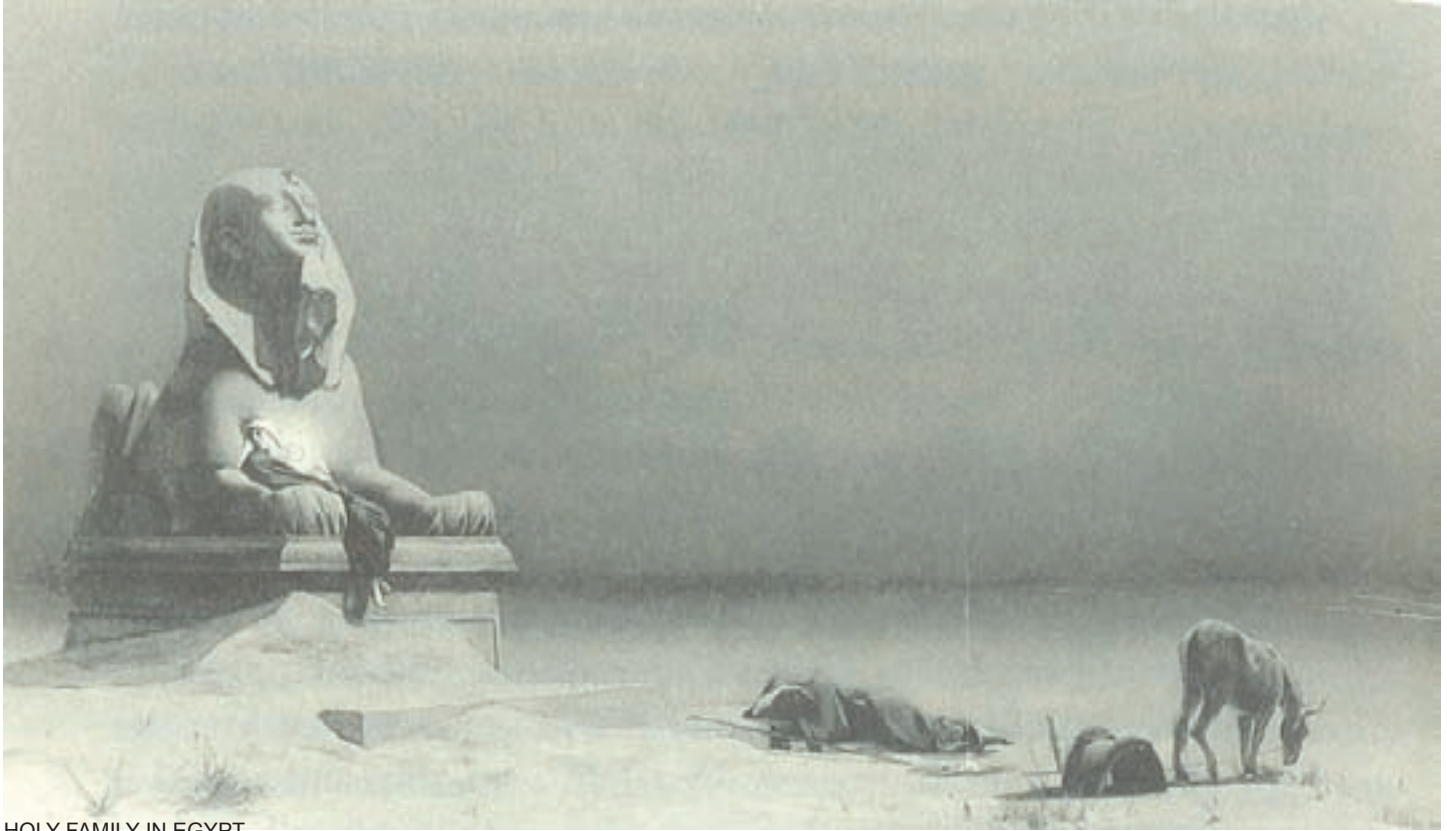
HARBOR
based on stone harbor of Trajan

SOUTHERN GATE
protecting Via Praetoria

WESTERN TOWERS
protecting the mouth of the canal

BRIDGE TO POWDA

CHRISTIANITY IN EGYPT_60-600 AD



HOLY FAMILY IN EGYPT

The history of the Christianity in Egypt is basically the history of the Coptic Church in Egypt. However, it traditionally begins with the **flight of the Holy Family** to Egypt.



SAINT MARK

It was **Saint Mark the Evangelist**, during the first century AD, who is considered to be the founder of the church. He preached and suffered martyrdom in Alexandria.

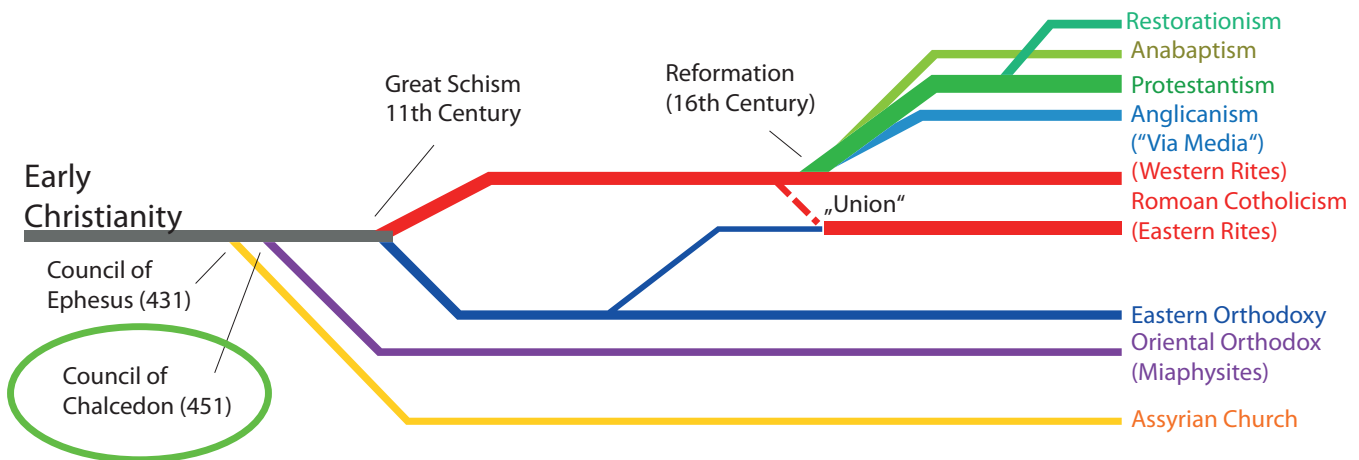
CHRISTIANITY IN EGYPT

The early Christians of Egypt suffered considerably at the **rule of the Roman** emperor. The first persecution of the Copts started in 250 - 251 AD under Decius. This suffering and **martyrdom** that resulted from refusal to sacrifice would come to be one of the defining characteristics of the Egyptian church. However the **last great persecution** took place under Diocletian in 303. **Constantine** was Roman Emperor from 306 to 337. Best known for being the **first Christian Roman emperor**, Constantine reversed the persecutions of his predecessor, Diocletian, and issued the **Edict of Milan** in 313, which proclaimed religious tolerance of Christians throughout the empire.



EMPEROR CONSTANTIN_306-337 AD

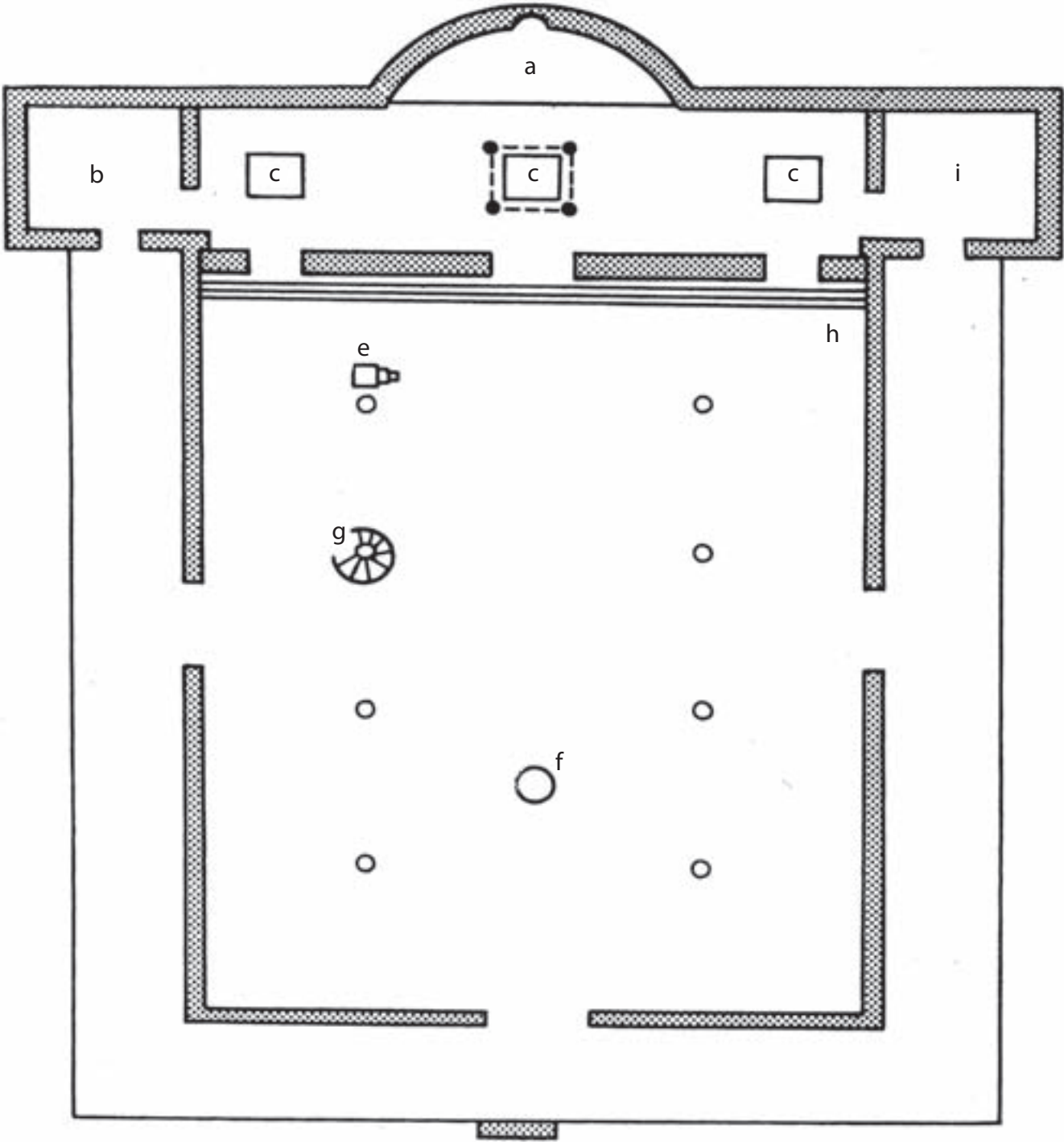
Major branches within Christianity



However, in **451 the Fourth Ecumenical Council** took place in Chalcedon and would divide the Catholic, or „universal“ Christian church. The decisions of this council concerned the nature of Jesus Christ. The Coptic Church was misunderstood in this council, which caused the „**schism of Chalcedon**“.

This split in the church ended up taking the form of persecution against the Coptic Christians of Egypt. They were once again besieged, now by other Christians. Hence, when the Arabs invaded Egypt in 641 AD, they met little resistance from the native Christian population.

COPTS IN EGYPT 600-2010 AD



TYPICAL COPTIC CHURCH_APPROXIMATELY 600 AD

- | | | | |
|---|--|---|-----------------------------|
| a | Area with seats for officiating clergy | f | Lakane tank |
| b | Sacristy | g | Pulpit with spiral stairway |
| c | Altar | h | Steps |
| d | Haikal screen | i | Baptistry |
| e | Episcopal throne | | |

COPTS AFTER ARAB'S CONQUEST

For the four centuries that followed the Arab's conquest of Egypt, the Coptic Church generally flourished and **Egypt remained basically Christian**. Copts were allowed to freely practice their religion and were to a large degree autonomous, provided they continued to pay a **special tax**, called „Gezya“. Despite **additional sumptuary laws** that were imposed on them, the church prospered and enjoyed one of its most **peaceful era until 935 AD**.

The Christian face of Egypt started to change by the beginning of the **10th century**, when Copts, in addition to the „Gezya“ tax, suffered from specific disabilities. Slowly but steadily **Egypt changed to a predominantly Muslim** country in the 12th century. However, relations between the two communities took a sharp turn for worse in the first half of the 14th century.

The position of the Copts began to improve early in the **19th century** under the stability and tolerance of **Muhammad Ali's dynasty**. The Coptic community ceased to be regarded by the state as an administrative unit and by 1855 the main mark of Copts's inferiority, the „Gezya“ **tax was lifted**.

„Put your sword in its place, for all who take the sword will perish by the sword“ (Mathew 26:52)

The **miraculous survival of the Coptic Church** till this day and age is a living proof of the validity and wisdom of these teachings.

COPTS

The word Copt is an English word taken from the Arabic word „Gibt“ or „Gypt“. It literally **means Egyptian**. The Arabs, after their conquest of Egypt in 641 AD called the population of Egypt Gypt, from the Greek word „Egyptos“ or Egypt. The Greek word, in turn, came from the ancient Egyptian word „Hikaptah“, one of the names for Memphis, the first capital of Ancient Egypt. In contemporary usage, the term „Coptic“ refers to the **Egyptian Christians**.

In 1992, there were over **nine million Copts** (out of a population of some 57 million Egyptians) who pray and share communion in daily masses in **thousands of Coptic Churches in Egypt**.

COPTIC HERITAGE

In the district known today as **Old Cairo** stands the **Fortress of Babylon**, which provides an interesting example of **Roman and Byzantine military architecture**. Also in Old Cairo stand most of Cairo's ancient churches.

When Christianity first came to Egypt, churches were built in remote areas away from the threat of imperial persecution. The remains of only **very few churches** can be dated before the end of the **4th century**. Early churches in Egypt are rare, because they were later incorporated into larger foundations. It is generally accepted that Coptic church architecture was based mainly on **Roman basilica design**, retaining only a few ancient Egyptian elements. The churches of Old Cairo played a significant **administrative role** throughout the history of the Coptic Church after the Arab conquest of Egypt. They represent a fundamental aspect of **Coptic heritage**. Often the churches suffered from pillage in times of disorder or persecution and many of them were **completely demolished, rebuilt and resorted** various times over the centuries.

Unfortunately there are **no evidence** (historically and archeologically) that there were churches within the Fortress of Babylon before the Arab conquest. On the other hand, pieces of woodwork were found on the churches of Saint Sergius and Al-Mo'allaqa. But it seems incongruous that these churches existed inside a fully-operational Roman and Byzantine military fortress.

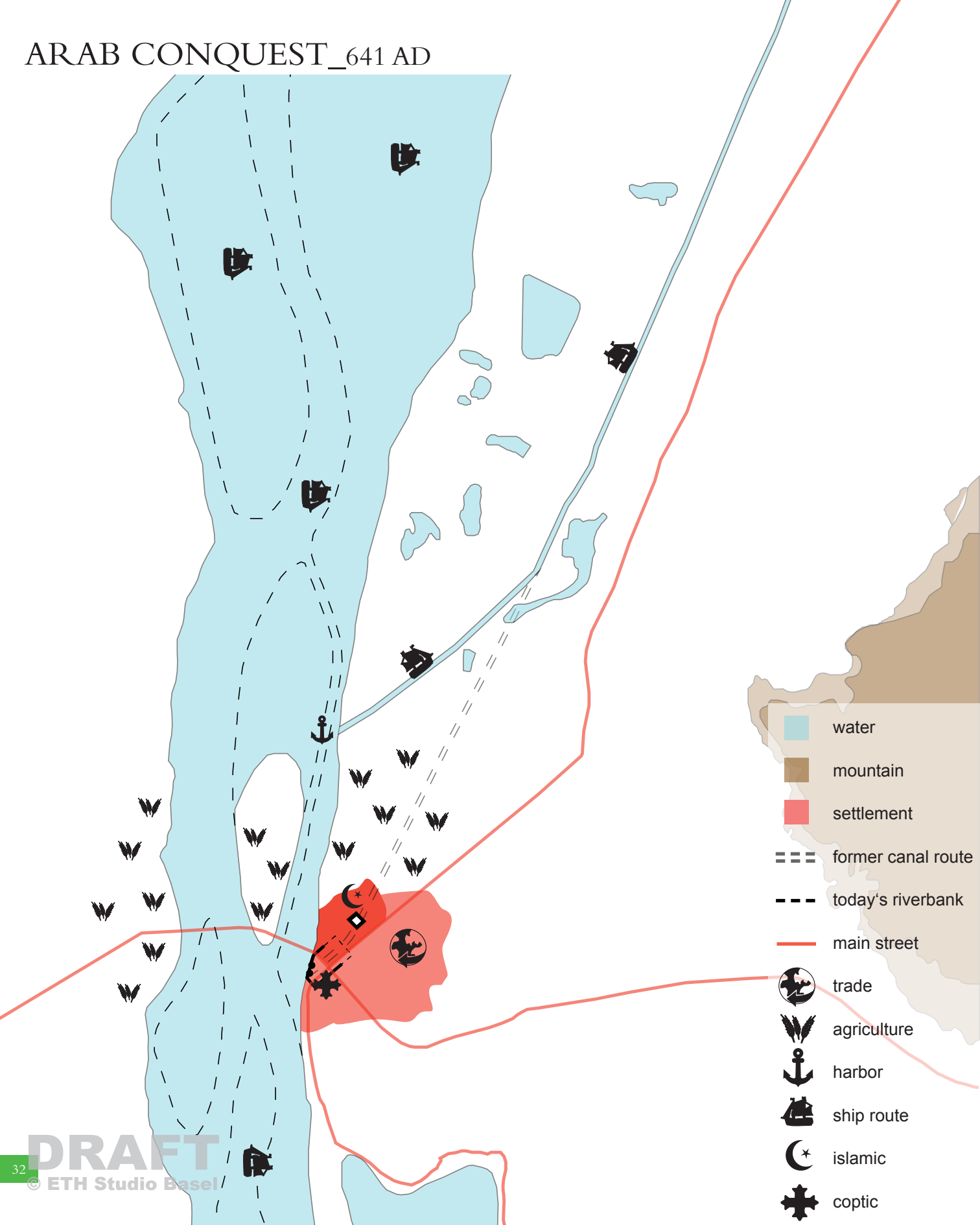


COPTIC CROSS



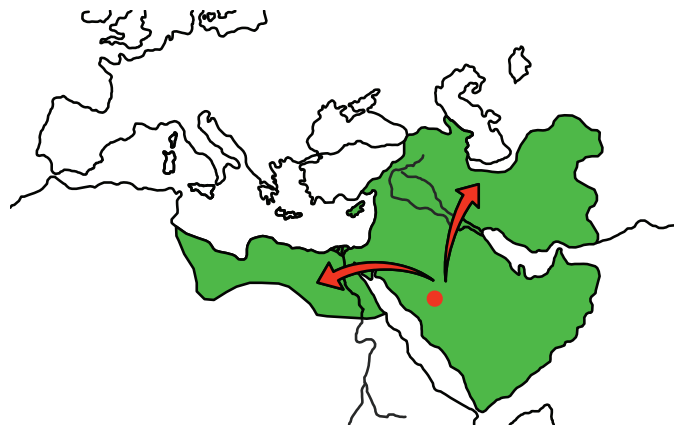
SHIFT OF POWER
641-1800 AD

ARAB CONQUEST_641 AD





PROPHET MOHAMMAD



ARAB EMPIRE_641 AD

FROM FORTRESS TO CITY

In AD 641–42 Egypt was conquered by an Arab army under the command of **ʿAmr ibn al-ʿAs**. For seven months over the winter of 641 and the spring of 642 the Arab army laid siege to the strategically vital Roman fortress of Babylon. From this point on, Egypt became an integral part of the Muslim and Arab world. After the conquest of Egypt and the expulsion of the Byzantine armies, the city of **al-Fustat** was founded around the site of the siege-camp of Babylon. In the first century of its existence the city grew at a phenomenal rate. From al-Fustat/Misr the existing links by land with the East and along the Amnis Traianus to the Red Sea enabled

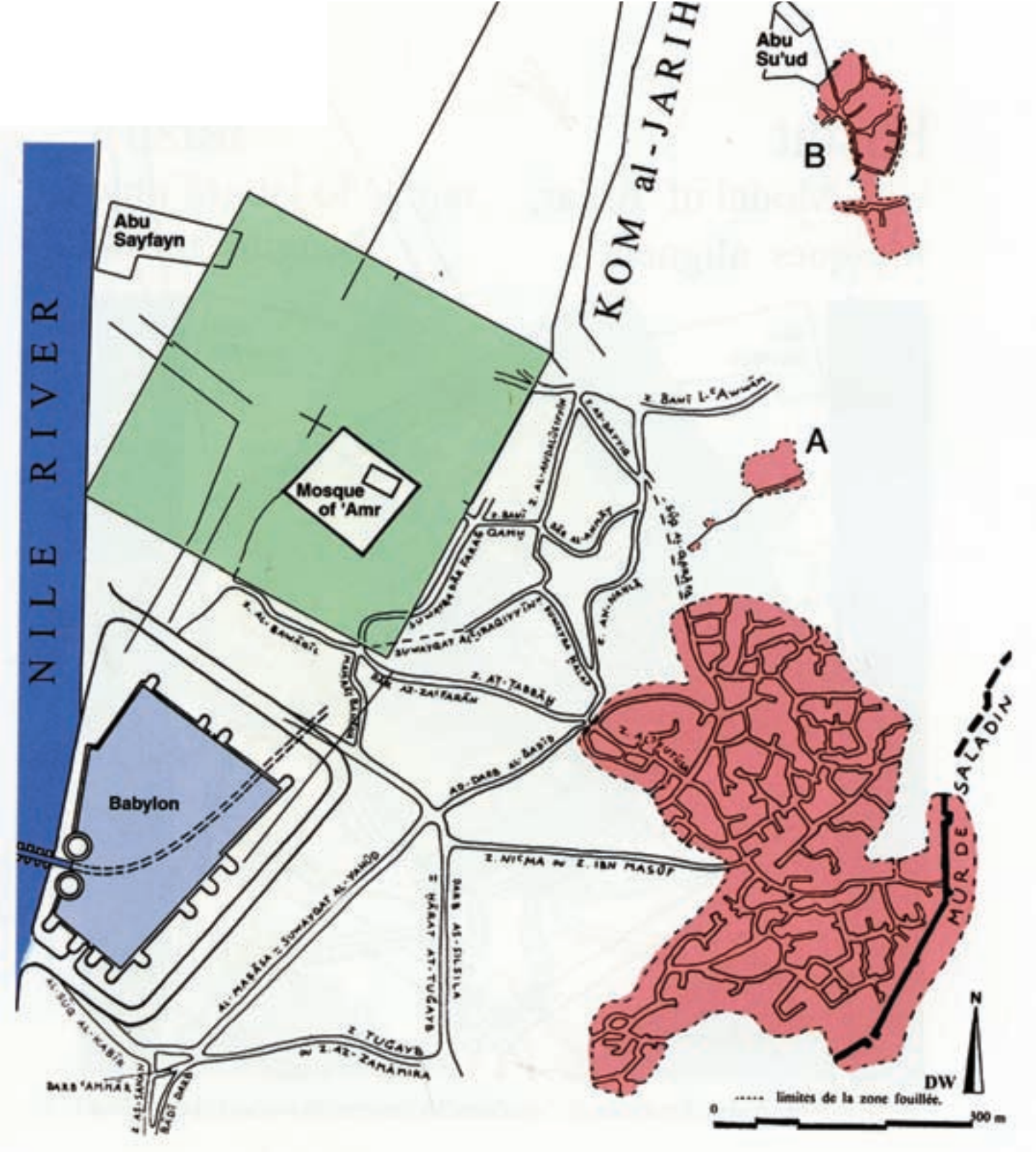
it to **replace Alexandria as the administrative and economic capital of Egypt**.

Babylon was the **nucleus** of this new city, and the fortress fundamentally influenced the layout of the buildings constructed around it, in particular the center of the new city around the congregational mosque founded by ʿAmr ibn al-ʿAs. The fortress **lost its military role** and was divided up and incorporated not the urban fabric of the new city. Also the Roman buildings were **reused**, either in their entirety or as foundations.



AMR IBN AL-AS MOSQUE_641 AD

FOUNDING OF FUSTAT_UNPLANNED CITY





TENT CITY

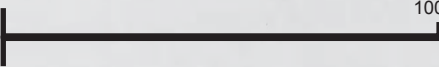
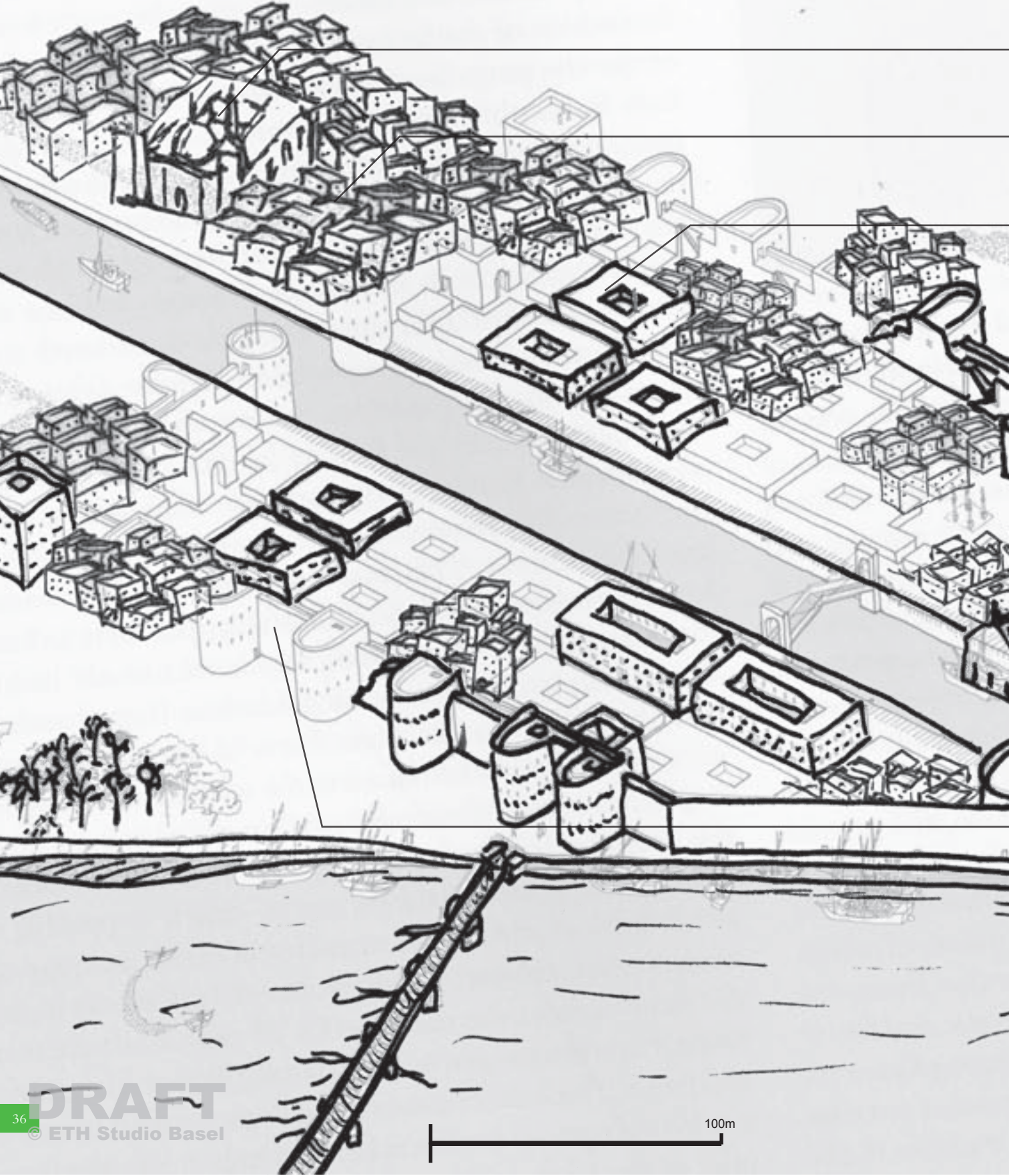
Meaning of Fustat

The city's name comes from the Arabic word **fustat** which means a **large tent or pavilion**. According to tradition, the location of Fustat was chosen **by a bird**: A dove laid an egg in the tent of ,Amr ibn al-'As, the Muslim conqueror of Egypt, just before he was to march on Alexandria. His camp at that time was just north of the Roman fortress of Babylon. Amr declared this as a **sign from God**, and the tent was left untouched as he and his troops went off to battle. When they returned victorious, Amr told his soldiers to pitch their tents around his, giving his new capital city its name, **Misr al-Fustat, or Fustat Misr**, popularly translated as „City of the tents“, though this is not an exact translation. The settlement was also known by the Arabic word for „camp“, **misr (pl. am-sar)**, a name which continues to be used for the city and which from very early in the Islamic period was extended to refer to the entire country of Egypt.



AMR IBN AL-AS MOSQUE_LATE 19TH CENTURY

TRANSFORMATION OF THE FORTRESS



AMR IBN AL-AS MOSQUE

ARAB ELITE

around the mosque

PALACES

over former Diocletian palaces

SETTLEMENT

surrounding the former fortress

COPTIC DISTRICT

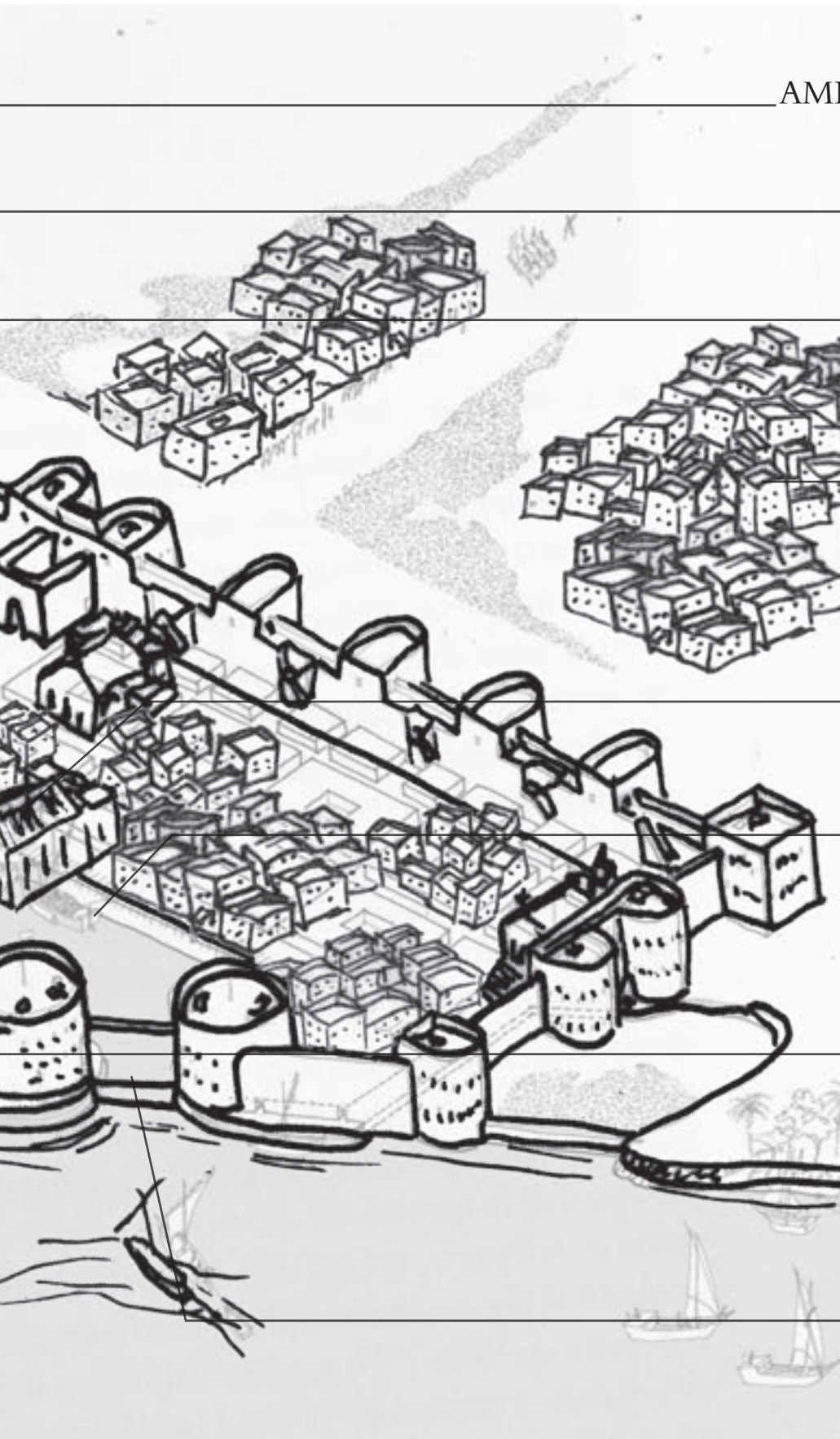
with first churches

FILLED UP CANAL

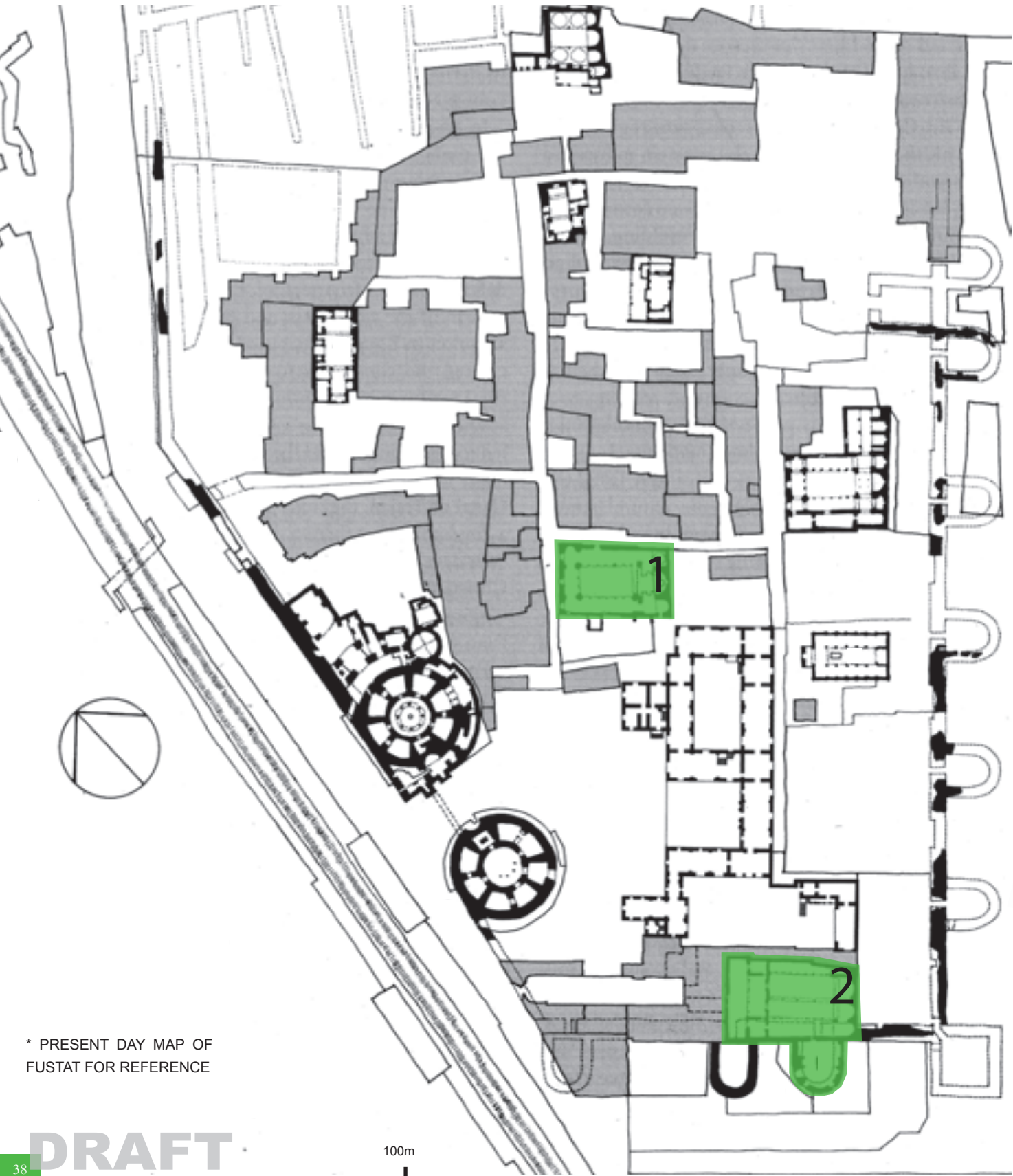
now used as street to the northeast

DESTROYED WALLS

CLOSED WEST GATE



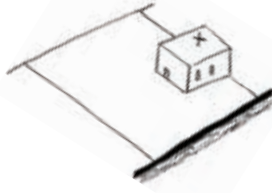
CHURCHES IN THE FORMER FORTRESS



* PRESENT DAY MAP OF FUSTAT FOR REFERENCE



ROMAN CANAL



CHURCH

1_ABU SERGA (CHURCH OF SAINT SERGIUS & BACCHUS)

The Church of Saints Sergius and Bacchus is the **oldest church in Cairo**, having been built over a traditional site blessed by the **Holy Family**. It is dedicated to Sergius (Abu Serga) and Bacchus who suffered **martyrdom** in Syria. It is first mentioned in 969 when patriarch Isaac held office (689 - 692). In this account the church was the location for the **election and enthronement of the Coptic patriarch**, in itself a strong indication, that it may have been the first Coptic church to be built in the fortress.



ROMAN GATE



CHURCH

2_HANGING CHURCH

This is the **most famous** church in Cairo. Al-Mo'allaqa „**the suspended one**“ is constructed over the south gate of the Babylon Fortress. A famous wooden lintel showing Christ's Entry into Jerusalem was found here: It dates from the 5th/6th century. However, the **earliest mention** of the church came during the reign of Patriarch Joseph (831-849), when he referred to the destruction of the church on the orders of the Governor of Egypt. When the patriarchal seat of Alexandria was moved to Cairo in the 11th century it was established at Al-Mo'allaqa in view of the church's importance. The church's structure has been modified and restored many times. Apparently it was originally built in the traditional basilican style and an **additional chapel**, known as the „little church“, was built over the eastern tower, which now represents the oldest part still remaining of the original construction.

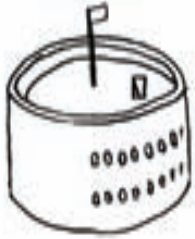
CHURCHES IN THE FORMER FORTRESS



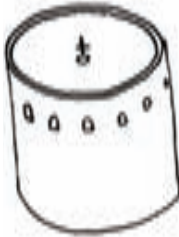
* PRESENT DAY MAP OF FUSTAT FOR REFERENCE

3_ST. GEORGE CHURCH

The church of Saint George was built by Athanasius during the reign of Ibn Marwan, Governor of Egypt, and was mentioned in the History of the **Patriarchs of the Coptic Church (704-729)**. The church was destroyed by fire in the middle of the last century and later reconstructed without cupolas. For centuries, the church alternated between ownership by the Copts and the Greek, but since the 15th century it **has remained Greek Orthodox**.



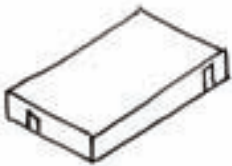
ROMAN TOWER



CHURCH

4_BEN EZRA SYNAGOGUE

The synagogue was **originally a Coptic church** but was sold to the Jews when Ahmed Ibn Tulun extorted money from Patriarch Micheal III (895-909). It is the oldest synagogue in Cairo, in which the **Genzia archive**, a collection of Jewish documents, was found. These documents are very valuable for the history of the Jews and of Egyptian Red Sea trade during Middle Ages. It is believed that the site of the Synagogue was where the **box of Baby Moses** was found. The architectural design of the church can no longer be detected. Through the centuries, the Synagogue received extensive restorations and renovations until it reached its present state. The present building dates back to 1892; the original one had collapsed and a new one was built, echoing it.

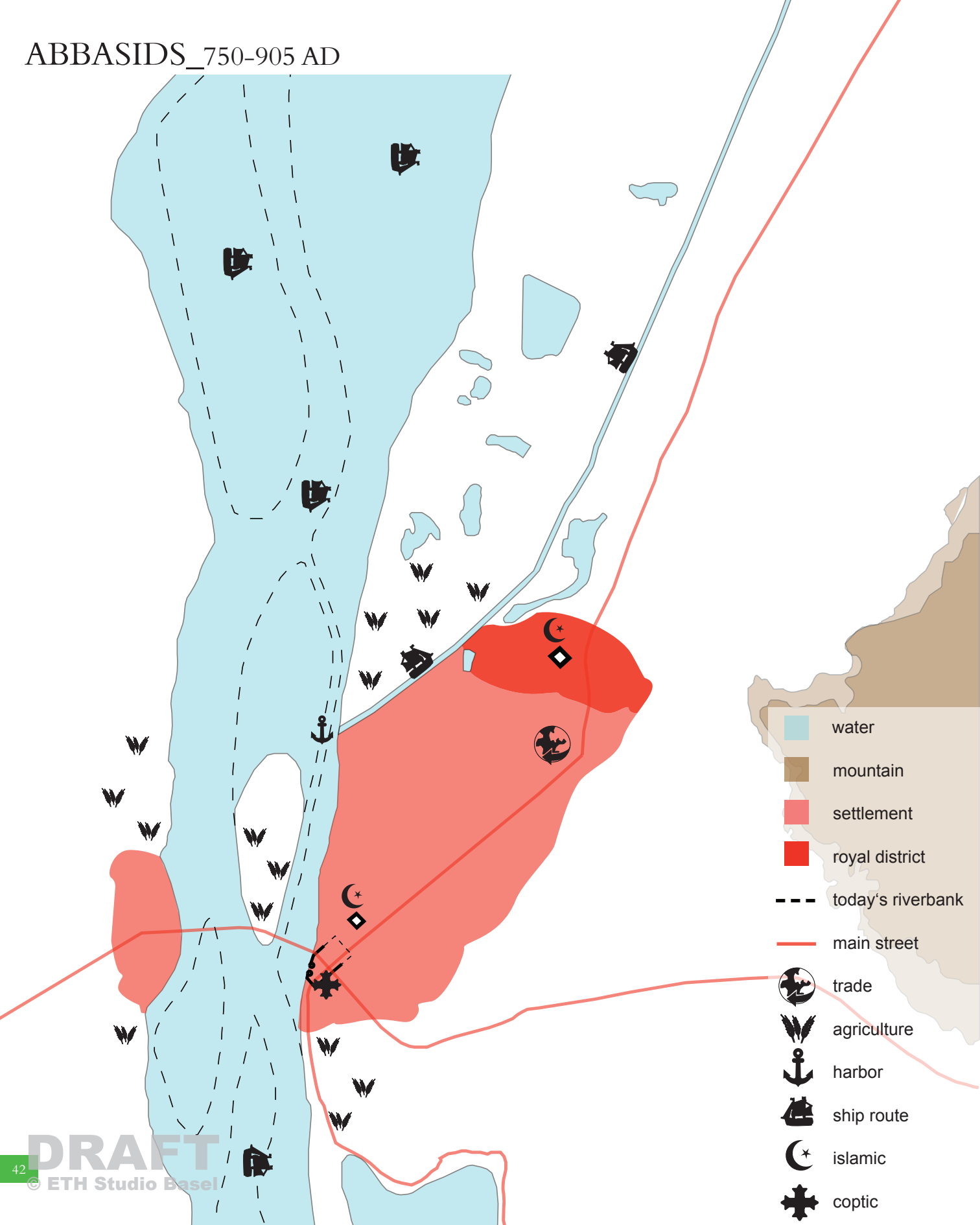


ROMAN GATE



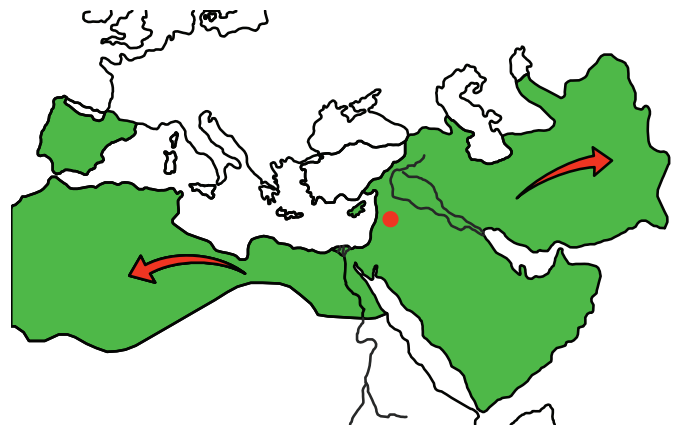
CHURCH (LATER SYNAGOGUE)

ABBASIDS_750-905 AD





ABBASID COIN



ABBASID EMPIRE_750-905 AD

DEVELOPMENT OF FUSTAT

The **southern part** of the fortress perimeter wall was retained, while the **northern wall**, continuous to the center of the new settlement around the Mosque of 'Amr ibn al-'As, was demolished. This move allowed the and its **churches to take place within the southern part of the former fortress**, as well as the area of Kom Ghurab immediately to the south.

The silting-up of the entrance to the canal at Babylon and the decision to create a new urban center to the north of the former fortress probably influenced the decision to cut a new entrance further to the north. The cutting of a new head for the canal and the final **filling in of the former entrance** and its initial course within the fortress. The canal has been converted into a linking the area of the fortress with the new quarters laid out around the Friday mosque of al-Fustat. Such a major piece of **town planning** seems most likely to have been associated with the creation of a **new capital**, including a sizable area set aside for the large native Christian population, in the years 644-715.

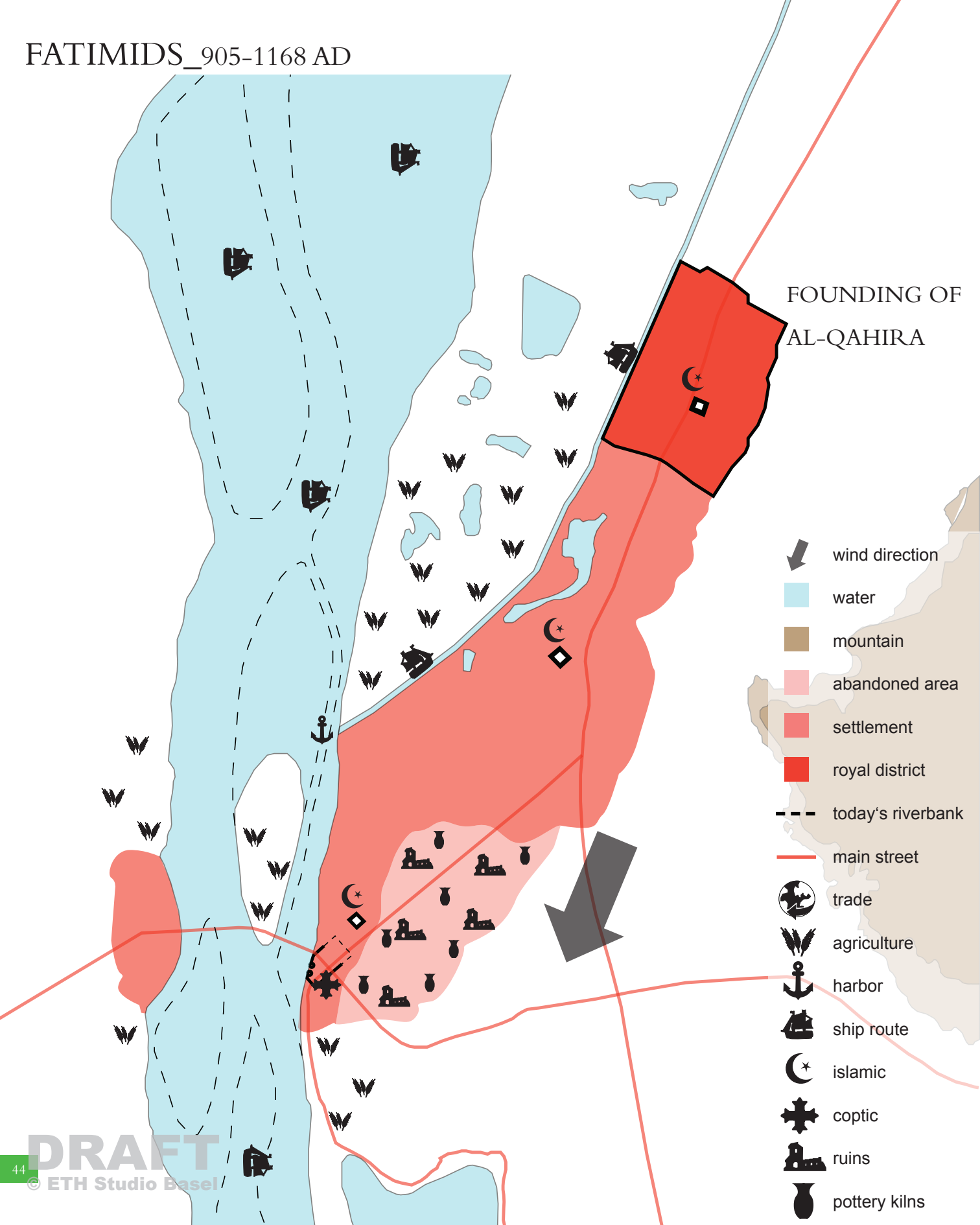
The most obvious survivals of the Roman fortress are its **walls and towers**, which defined and protected Old Cairo throughout its medieval transformation. Also the internal layout of the Roman fortress was very close to the medieval development of Old Cairo.

It's possible that part of the Diocletianic fortress may have functioned as a **kind of imperial residence or palace**. It's also known that the central quarter of al-Fustat around the Mosque of 'Amr was the **preferred district for aristocratic residences** from the very beginnings of al-Fustat. Thus the conquerors may simply have **removed the north wall** and annexed the former imperial quarter of the fortress for the use of their elite within the „new“ settlement north of the **via principalis**. This road would have made a logical dividing line for the extension of settlement, for its relationship to the bridge across the Nile made it perhaps **the most important route** of the fortress. This link to the west bank of the Nile was made even more important by the location at the western end of the bridge of an important and often overlooked part of al-Fustat, the **fortified „suburb“ of Giza**. The central part of the early medieval city became a quarry for the buildings of Cairo, and the former center of the elite of al-Fustat must have provided a rich harvest. That the churches of Old Cairo survived this robbing is another indirect proof that the northern area of the fortress had been annexed for the use of **the new Arab elite** at the time of the Conquest, for unlike these former palaces, abandoned as the **center of power moved northeast**.



IBN TULUN MOSQUE_876-879 AD

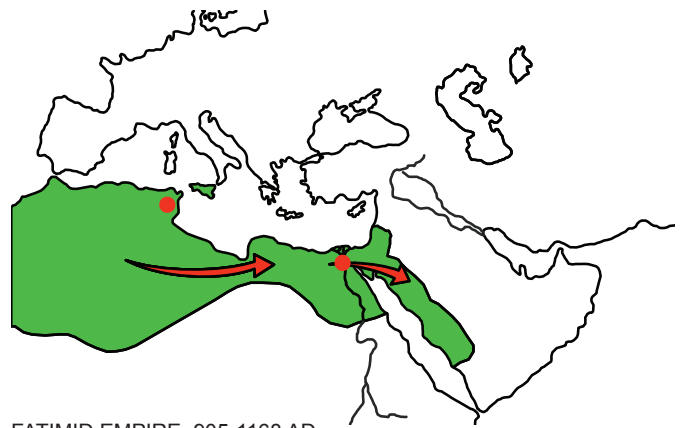
FOUNDING OF AL-QAHIRA



- wind direction
- water
- mountain
- abandoned area
- settlement
- royal district
- today's riverbank
- main street
- trade
- agriculture
- harbor
- ship route
- islamic
- coptic
- ruins
- pottery kilns



FATIMID COIN



FATIMID EMPIRE_905-1168 AD

AL-QAHIRA

After the Abbasid conquest in 750, the Abbasids founded in the north of al-Fustat **al-'Askar**, a „royal“ or **administrative area**, deliberately distinct from the rest of the city. Two more of these separate enclosures were founded to the northeast of al-Fustat during the next two hundred years. The second of these separate enclosures was **al-Qata'i'**, built by **Ahmad ibn Tulun** after he was sent from Baghdad to **govern Egypt** for the Abbasids in 868. After this secession from Abbasid control, al-Qata'i' became the capital of his own short-lived **Tulunid dynasty**. Its major features were the great palace of Ibn Tulun at the foot of the citadel rock and his mosque on the hill of Gebel Yashkur. Like the earlier Abbasid satellite district of al-'Askar, the area of al-Qata'i' was, and this process was probably hastened by the destruction wrought on al-Qata'i' during the Abbasid reconquest of Egypt in 905. The same fate did not, however, overtake the third royal enclosure, **al-Qahira**, founded in **969** by the Shi'a **Fatimid dynasty** from

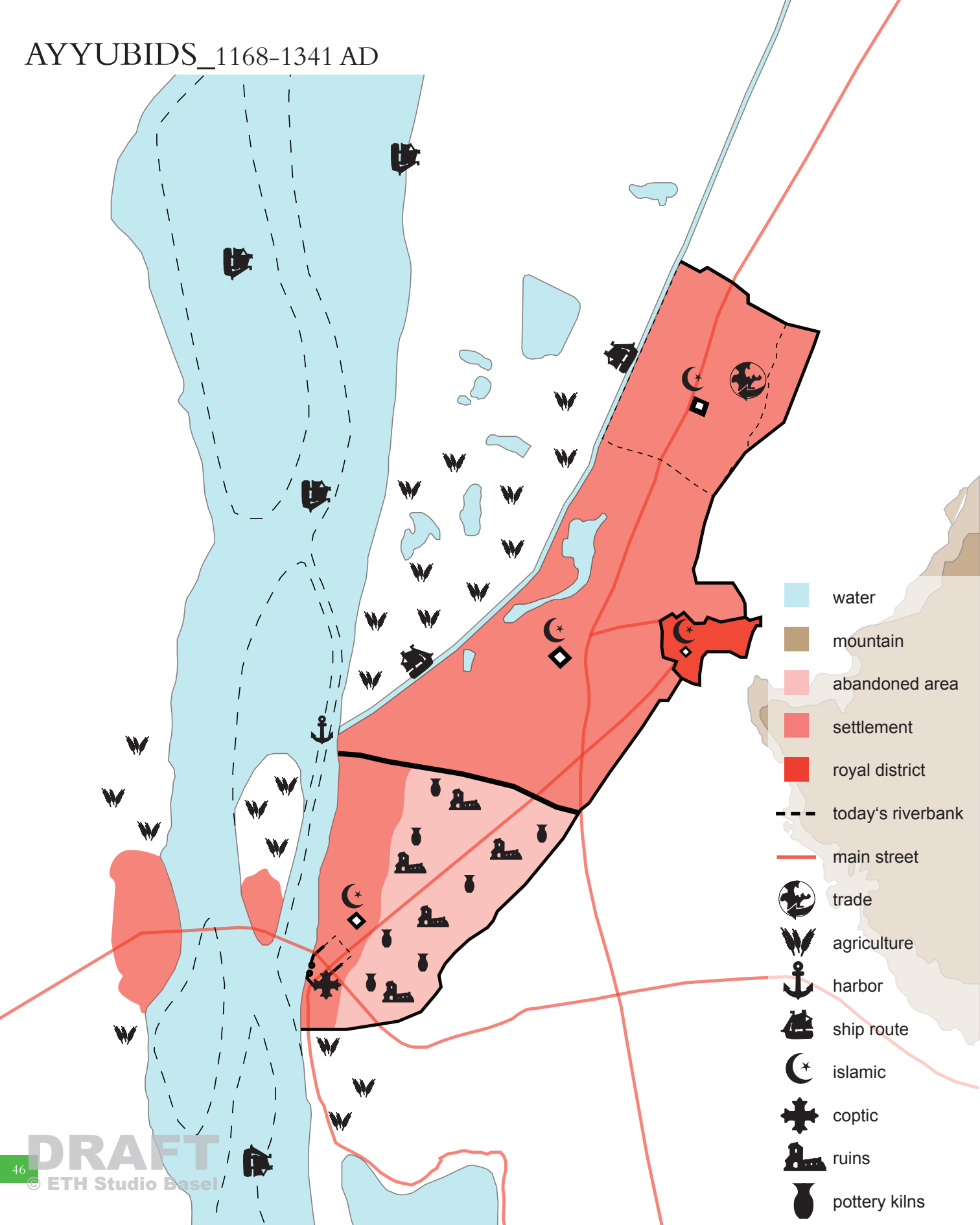
North Africa. This endured to become the core of medieval Cairo, the richest, most famed, and most populous city in Africa and the Middle East. The Fatimid conquest was accompanied by another large influx of population, this time from the Maghreb countries, including **large numbers of Jews**. During the Fatimid period the main road within the walled enclosure of al-Qahira, the **Qasaba**, now became the successor to the ancient land route beside the **canal running north from Old Cairo** and the Roman fort. The **walls of al-Qahira** therefore not only protected the caliph and his court, but also defended al-Fustat against attack from the north. As al-Muqaddasi writes in 985:

...the castle of the government occupies the center of the town... it is situated on the great route to Sham [Syria/Palestine] and no one can get to Fustat via any other way, because the two towns are located between the mountain and the river.



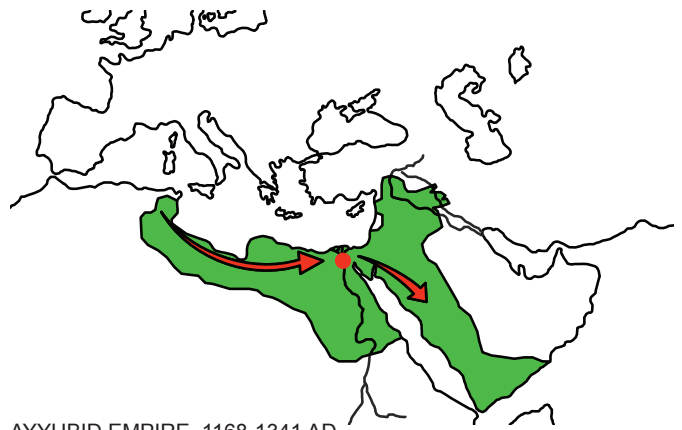
AL-AZHAR MOSQUE_970 AD

AYYUBIDS_1168-1341 AD





AYYUBID COIN



AYYUBID EMPIRE_1168-1341 AD

DECLINE AND ABANDONMENT

Surviving medieval buildings of Old Cairo show evidence of having undergone a **major program of rebuilding** between the tenth and mid-eleventh century. **Devastating earthquakes** known to have occurred in the second half of the ninth century may also have been a **factor in the rebuilding operations** at the end of the ninth century.

For much of al-Fustat, the **building boom** that began with the Fatimid conquest and continued into the first half of the eleventh century. **Decline and abandonment** from the 1070s onward turned the southern and eastern parts of the city into a wasteland for a thousand years. **The parts of the city along the river were never abandoned.**

The end of al-Fustat was effectively recognized by a 1072 **edict of the vizier Badr al-Gamali**, which allowed the citizens of Cairo to remove building material from the abandoned parts of the city. From the end of the eleventh century al-Fustat was extensi-

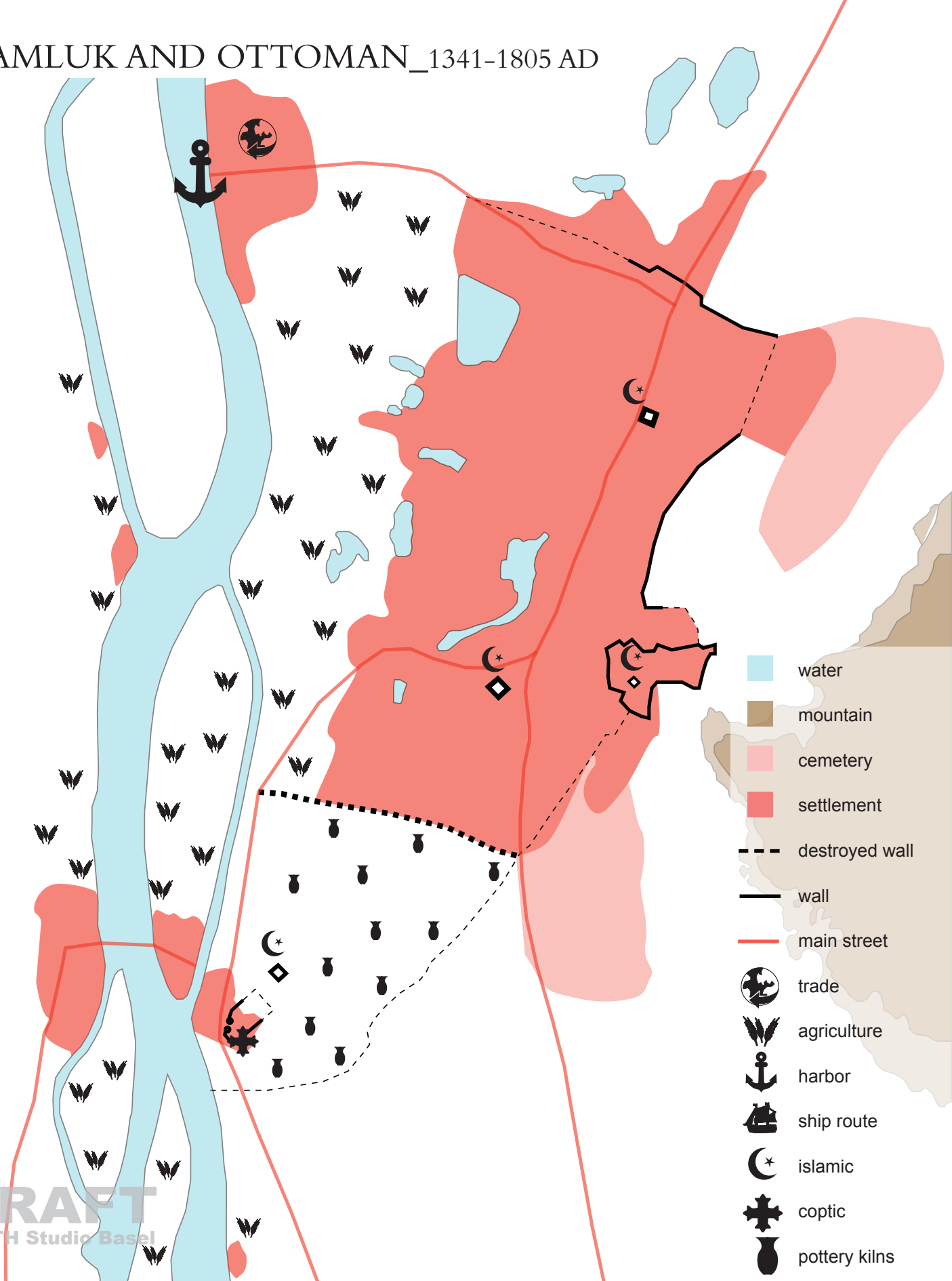
vely robbed for building material, and over almost a thousand years much of it **became a vast dumping ground** used for industrial activities and occupied only by squatters. Although the areas of the city to the north and east of the Roman fortress were largely abandoned, part of the ruin field was enclosed in the Ayyubids' great project to create **al-Qahira al-Mahrusa (the Well-Protected)** at the end of the twelfth century by building a wall around the entire city. The wall enclosing al-Fustat also carried an **aqueduct supplying the Citadel of Cairo**, built by the Ayyubids as the new seat of royal power.

The „Burning of al-Fustat“ in 1168 was to prevent it falling into Crusader hands. After the abandonment of al-Fustat **industrial activity** increased in scale and importance, when its ruin heaps became a convenient location (downwind of medieval Cairo) for noxious industrial installations such as pottery kilns, lime kilns, and tanneries.



CITADEL_1176-1183 AD

MAMLUK AND OTTOMAN_1341-1805 AD





MAMLUK COIN



OTTOMAN EMPIRE_1517-1805 AD

IMPORTANT INFLUENCES

The events of the 11th century and the abandonment of al-Fustat left **Old Cairo physically isolated** from the new center, but this did not stop its subsequent development from being shaped by the same political and economic conditions that underpinned urban formation processes in the rest of the medieval city.

The presence of its churches and its proximity of the river ensured that Old Cairo was not abandoned in the same way. The ancient strategic importance from Old Cairo was also reinforced by the construction of another **citadel on the southern end of the island of Roda in 1240** and it continued to be used as the seat of power till 1280. This two together defined Old Cairo in the medieval period, and in fact continued to do so until they

were effectively isolated from each other by the construction of the **Cairo-Railway in the 19th century.**

The Mamluk period also saw a number of setbacks to the development of the city. The arrival of the **Black Death or crop failures** in the 14th century.

One of the most important influences on the landscape was the canal excavated in 1324. The reasons for the shifting of the earlier medieval channel, its shift westward, and the creation of the Bulaq sandbank can all be linked to the **narrowing of the Roda channel.** This caused a waning importance of the harbor of Old Cairo from the 14th century onward and its replacement as the main port of the city by Bulaq.

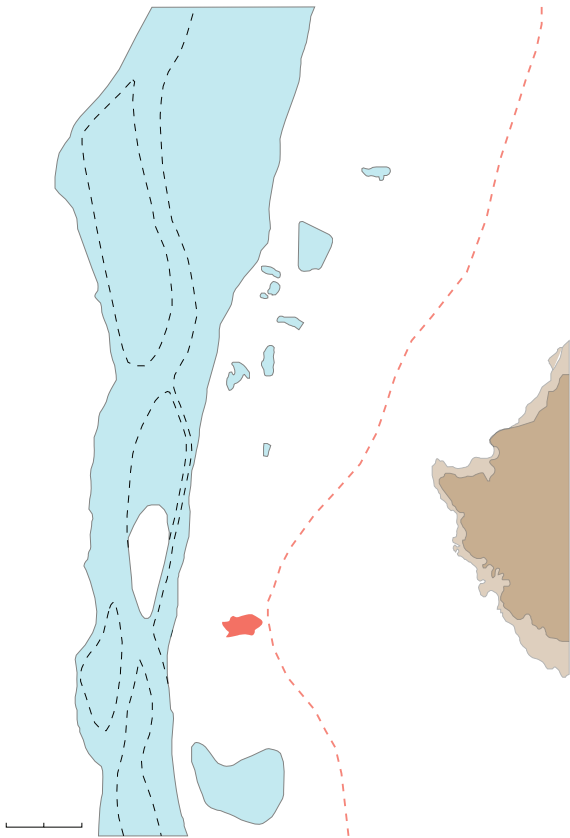


MAP OF CAIRO BY MATTEO PAGANO_1549 AD



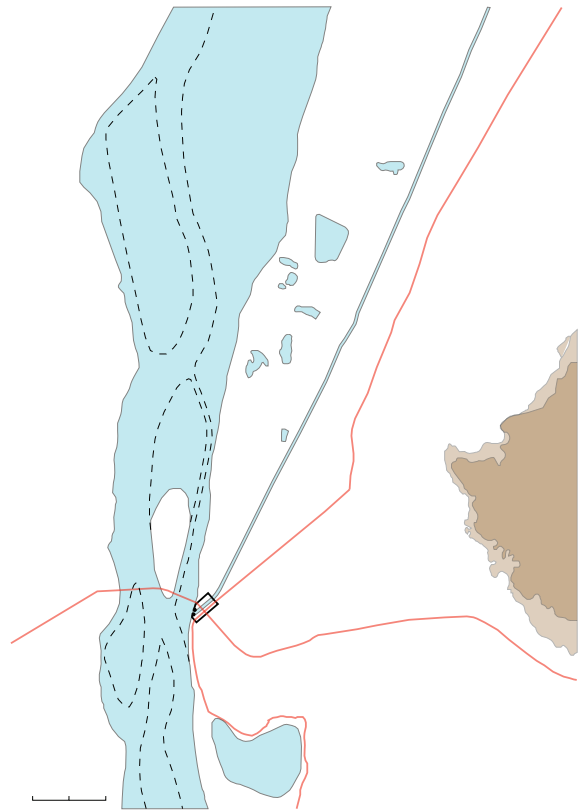
DEVELOPMENT OF FUSTAT

DEVELOPMENT OF FUSTAT_500 BC-905 AD



EARLIEST SETTLEMENT_500 BC

- strategic point between Upper and Lower Egypt
- trade route by land
- agriculture



ROMAN_100-641 AD

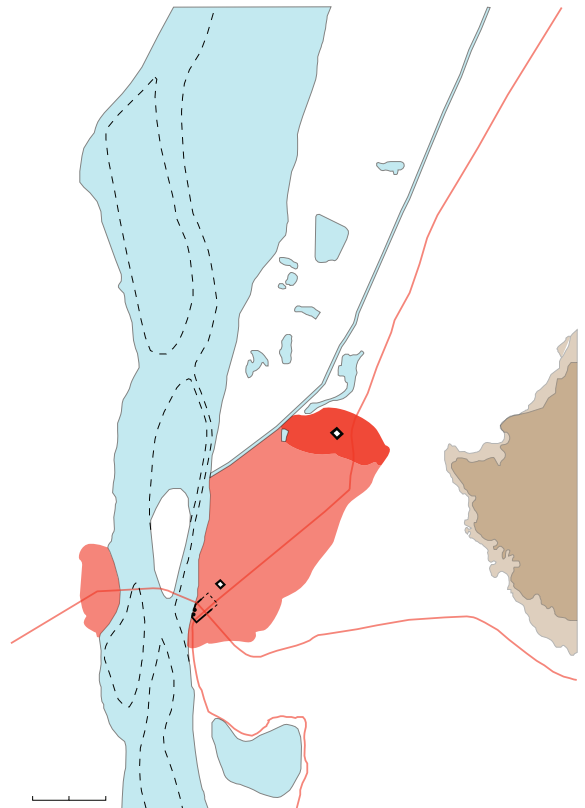
- military base to control the Eastern Roman border
- canal connecting the Nile with the Red Sea
- grain supply for Rome





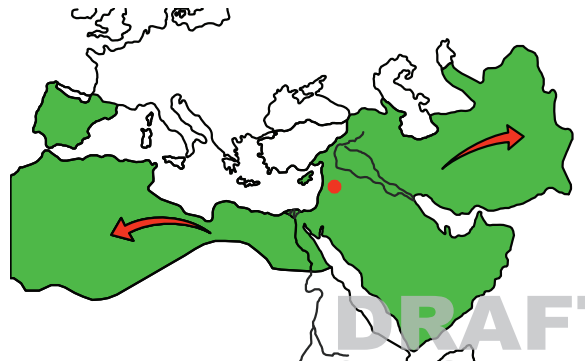
ARAB CONQUEST_641-750 AD

- building of the first mosque in Africa
- Fustat got the Capital of Egypt
- canal mouth is set to the north

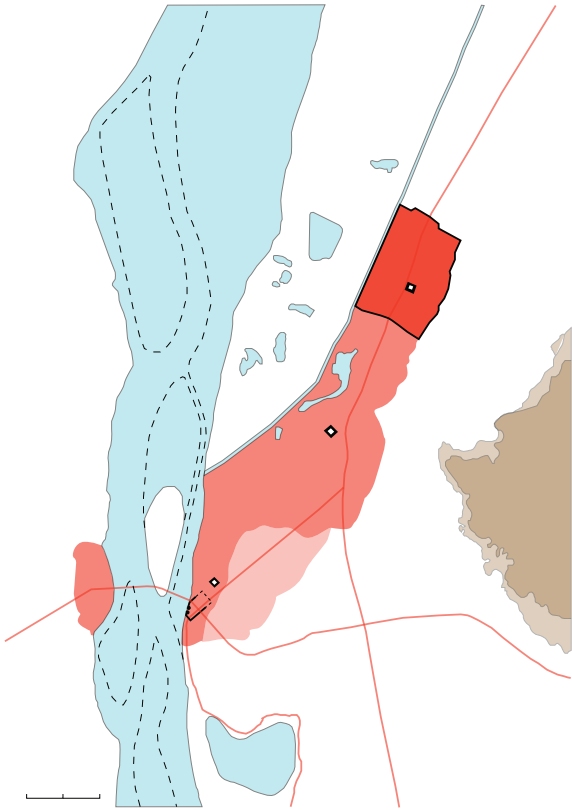


ABBASID_750-905 AD

- city center shifts north along the via Praetoria
- huge increase of population
- trade routes by land and water

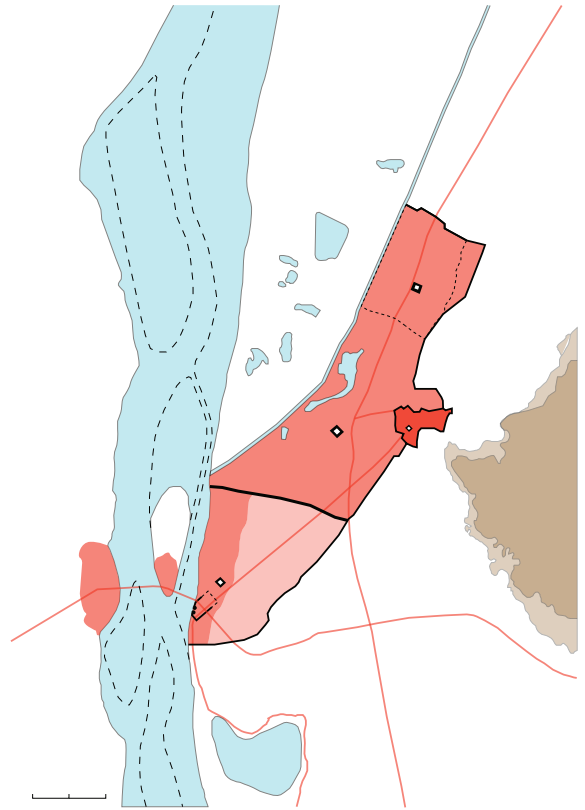


DEVELOPMENT OF FUSTAT_905-2010 AD



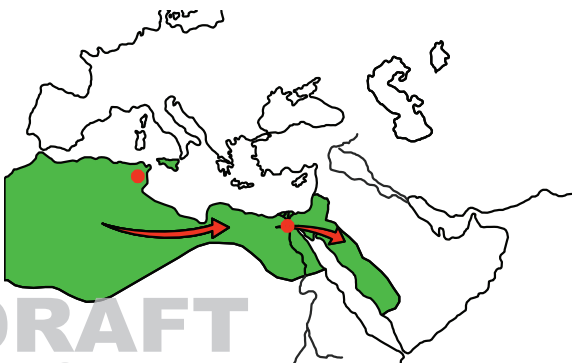
FATIMID_905-1168 AD

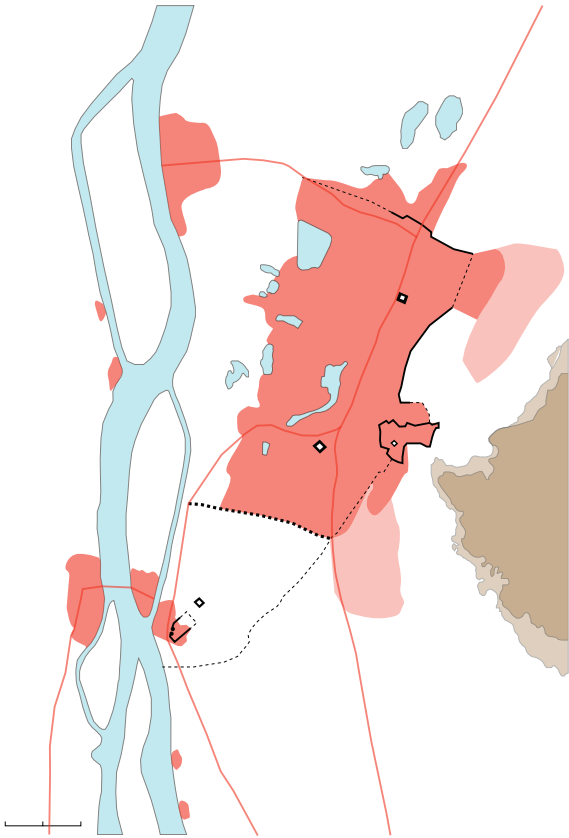
- gated Royal district called Al-Qahira
- first abandonment east of the former fortress
- the Christians are treated well by new ruler



AYYUBID_1168-1341 AD

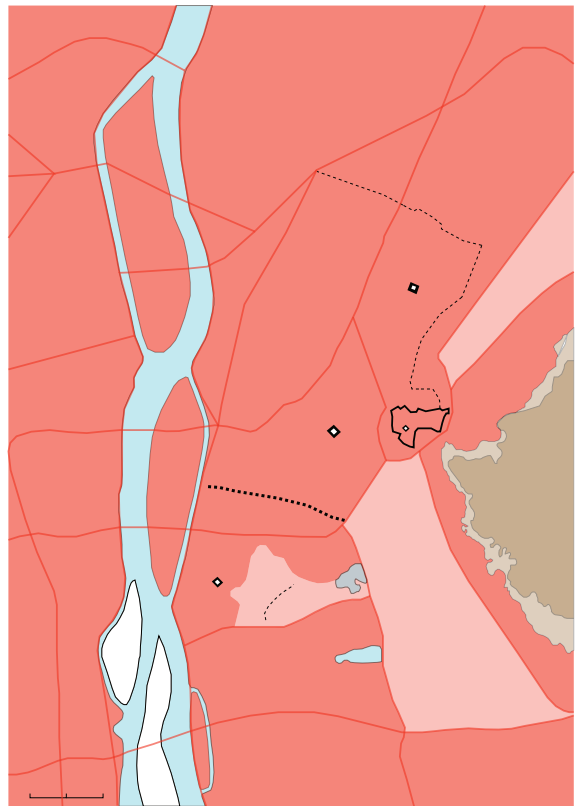
- burning of Fustat and Saladin moves to the Citadel
- Al-Qahira gets opened to the people
- Fustat is dumping site for Cairo
- pottery kilns in ruins of former Fustat





OTTOMAN_1341-1805 AD

- Bulaq in the northwest is the new harbor
- Fustat is totally abandoned
- pottery and other crafts are situated in ruins



TODAY_2010 AD

- one of the only free spaces in Greater Cairo
- tourism is booming
- pottery is becoming less a everyday craft and move to tourist good
- potential for new cultural center of Cairo
- informal areas are going to be relocated
- gated Coptic center



CONSERVATION

RESTORATION IN OLD CAIRO

PROGRAMM OF SURVEY AND RESTORATION 19



SKETCH OF OLD CAIRO AT THE END OF THE 19TH CENTURY



WESTERN INTEREST

In 1789 **Napoleon captured Egypt** from this it follows an increasing interest of the West for Egypt. The **Egyptology** became a speciality. By 1889, the **founding of the railway** brought more visitors to the long abandoned area of Fustat. The railway visually and physically dislocated the area

from the Nile, with which it had been inextricably associated since Roman times. The frequent maps of the area made from this period onward reveal the rapid expansion of the Christian cemeteries all around the north east of the site, a product of easier access and the renewed image of Old Cairo as an urban **pillgrimage center**.

SALADIN'S CITADEL

MOSQUE OF MUHAMMAD ALI PASHA





DRAFT
© Studio Basel

OTTOMAN HOUSES TO THE NORTH OF ABU SERGA, TODAY DEMOLISHED_1984

COMITÉ DE CONSERVATION DES MONUMENTS DE L'ART ARABE

The **Comité** carried out an extensive survey of Old Cairo in 1896-97 as a prelude to the registration of a number of its churches as listed monuments. From the beginning of its work in Old Cairo, however, the approach of the Comité was to remove subsequent accretions and return these buildings to what was considered to be their „original“ state.

The Comité's structures on returning the buildings to an idealized original state inevitably required **extensive rebuilding**. This in turn created an ethic of restoration that has continued to this day and has **impact heavily on the authenticity of the buildings**.

Old Cairo shows a situation common to many of the archaeological sites and monuments of Egypt, faced with the **conflicting agendas of tourism and restoration**, as well as the wider context of the beginning of the 21st century.

One of the most positive signs is the growing awareness and appreciation of the **material culture of Christian Egypt**.



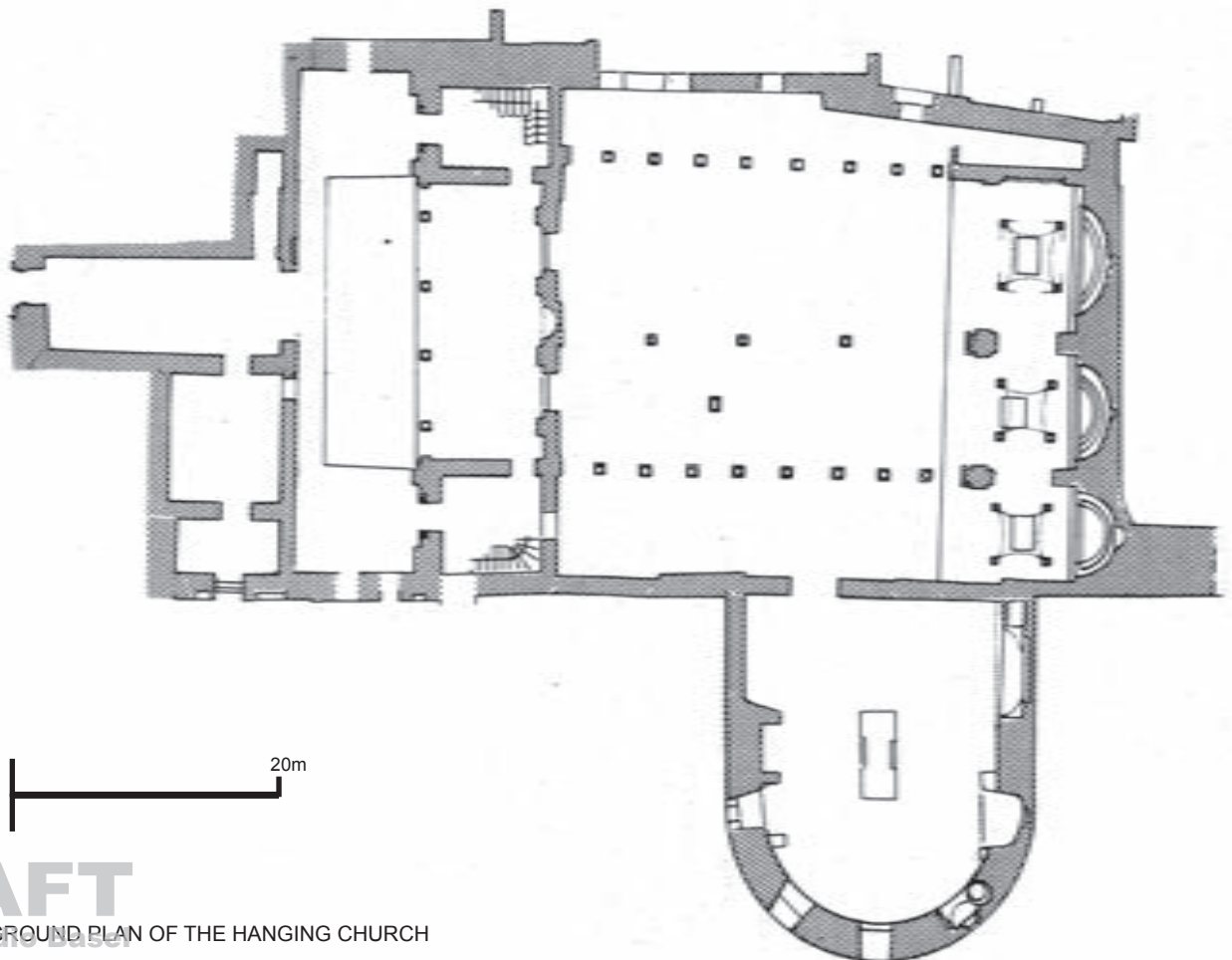


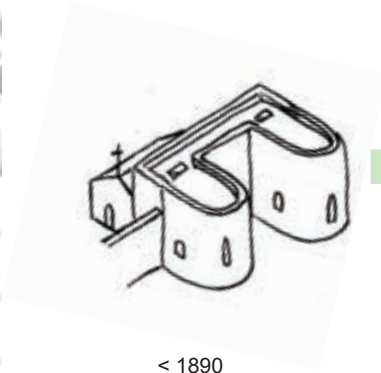
CASESTUDIES IN OLD CAIRO LATE 19TH CENTURY

HANGING CHURCH

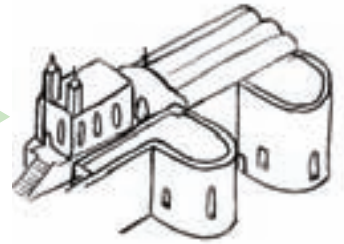
The **restoration** of the Hanging Church was 1880 already in progress. It has been thoroughly „restored“. The wall surfaces seem to be all quite new, the marble pillars have been scoured, the wood screens moved and the whole place thoroughly rearranged. With the most unstinting liberality Nakhle Bey has gone far to destroy

in three or four years a monument which has stood the brunt of centuries. The restoration had indeed **replaced much of the fabric church**. The Comité concentrated their activities around the Church from 1896 onward on excavating and exposing the South Gate of the Roman fortress.

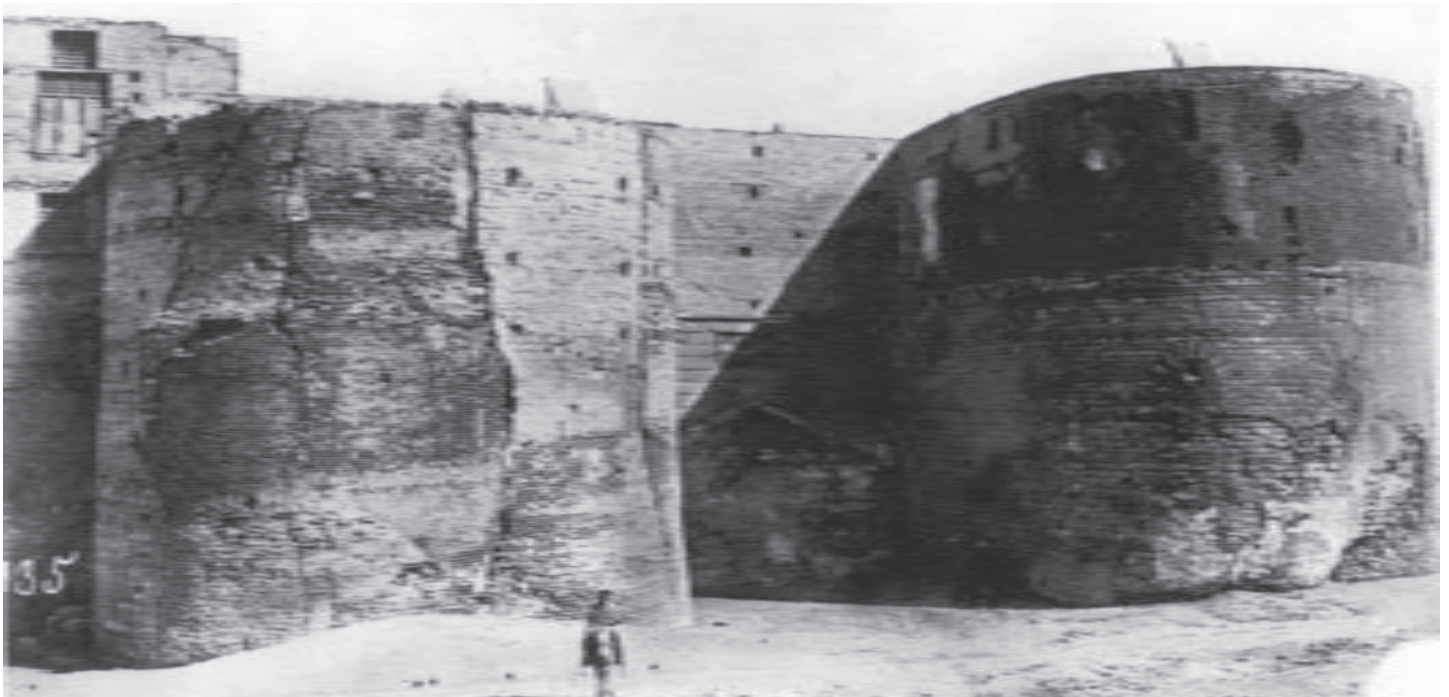




< 1890

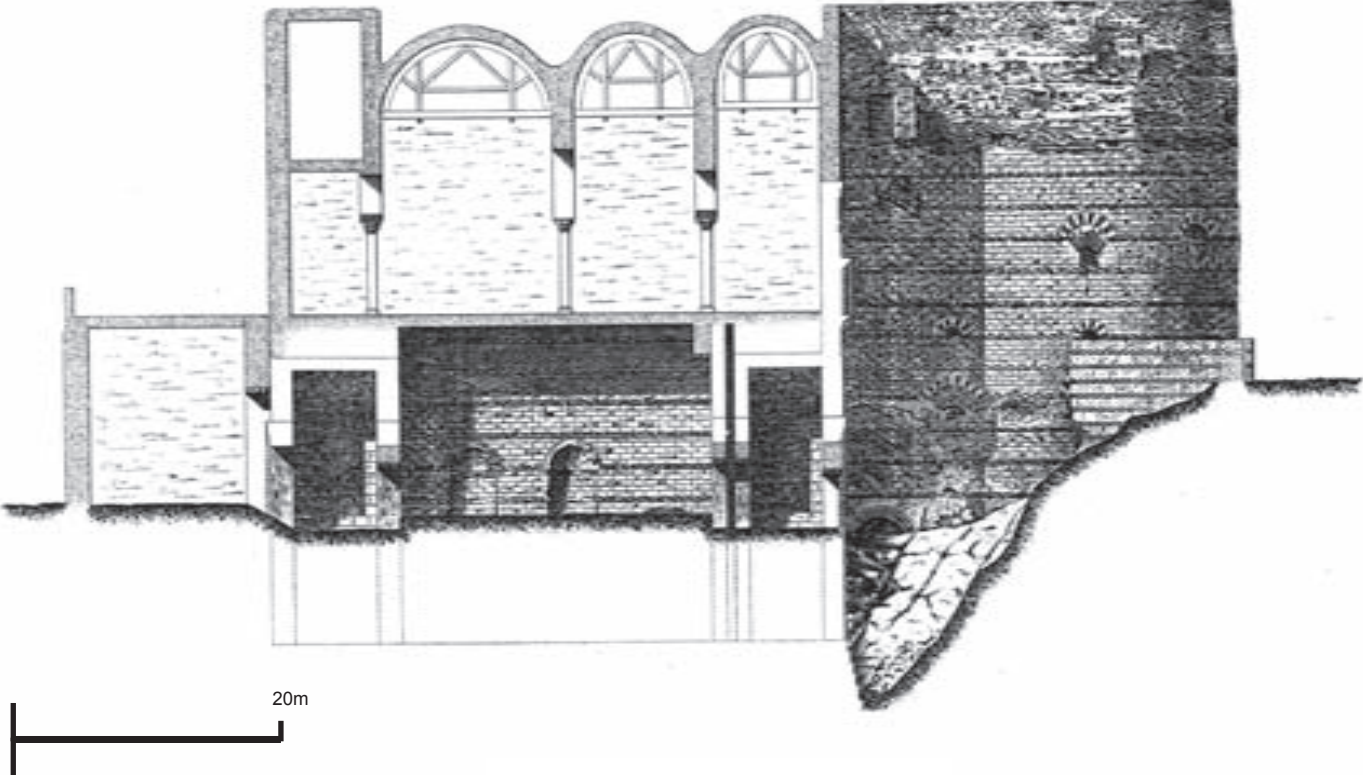


TODAY



SOUTHERN GATE OF THE ROMAN FORTRESS_1896

HANGING CHURCH

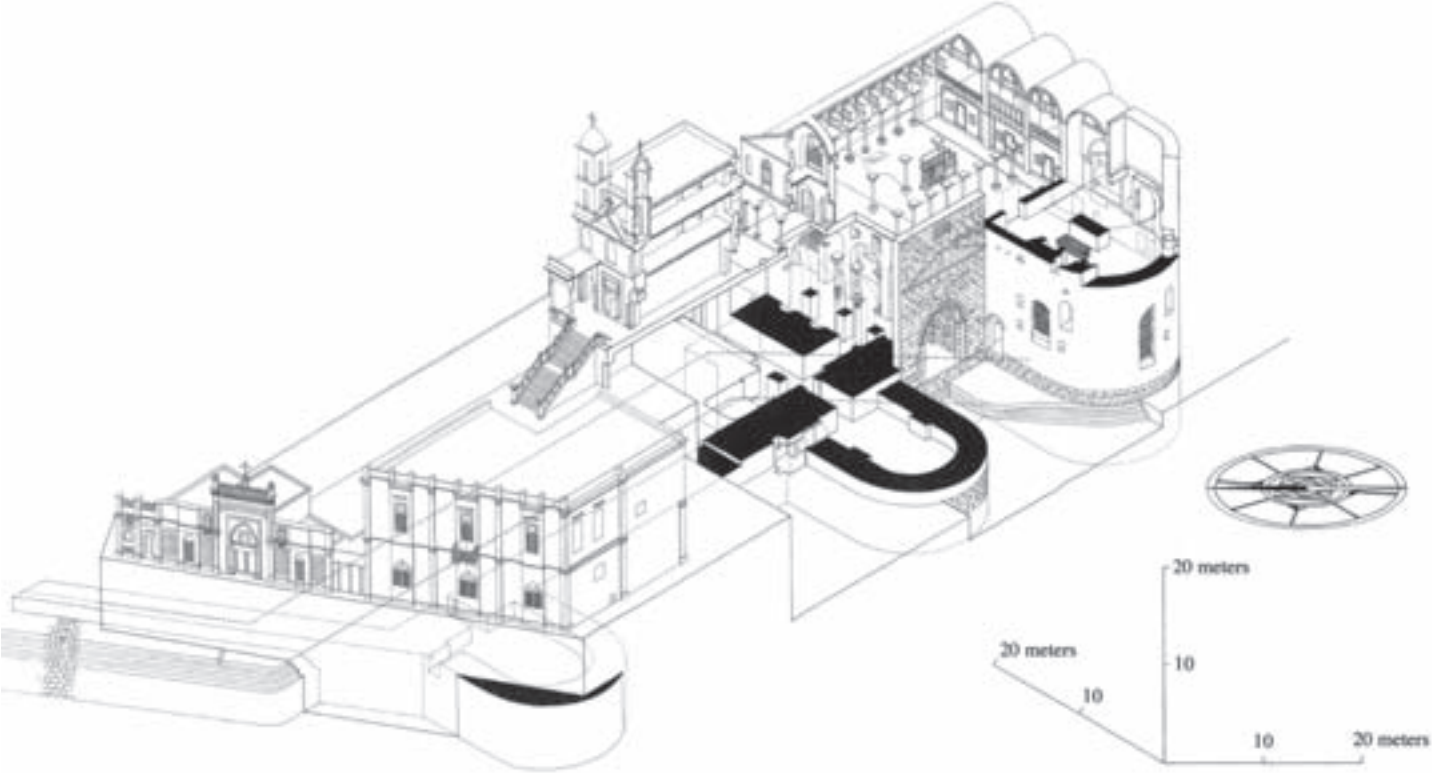


SECTION THROUGH THE HANGING CHURCH AND THE SOUTHERN ROMAN GATE

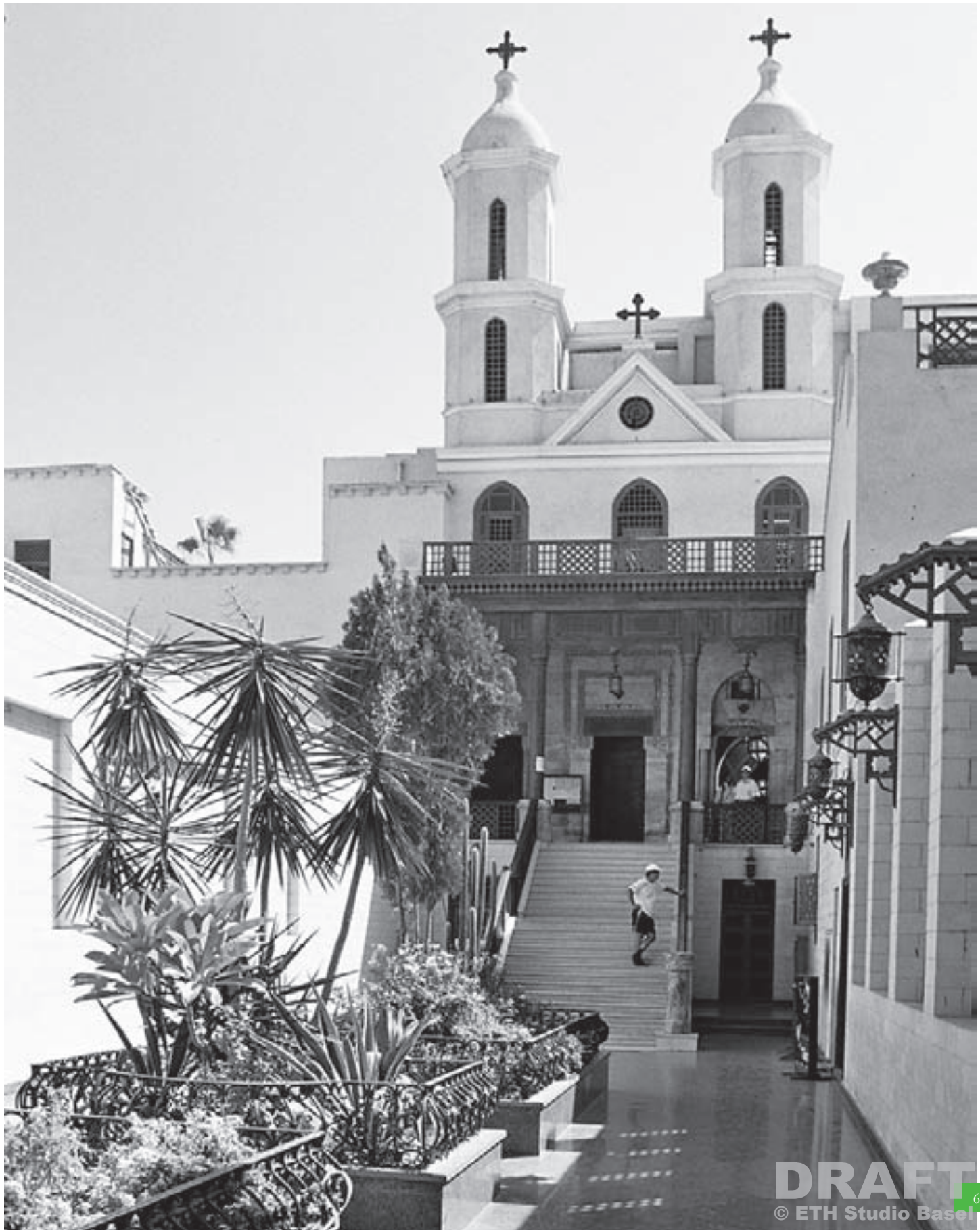


INTERIOR OF HANGING CHURCH_1897

HANGING CHURCH



AXONOMETRY SHOWING THE HANGING CHURCH AND THE ROMAN STRUCTURES

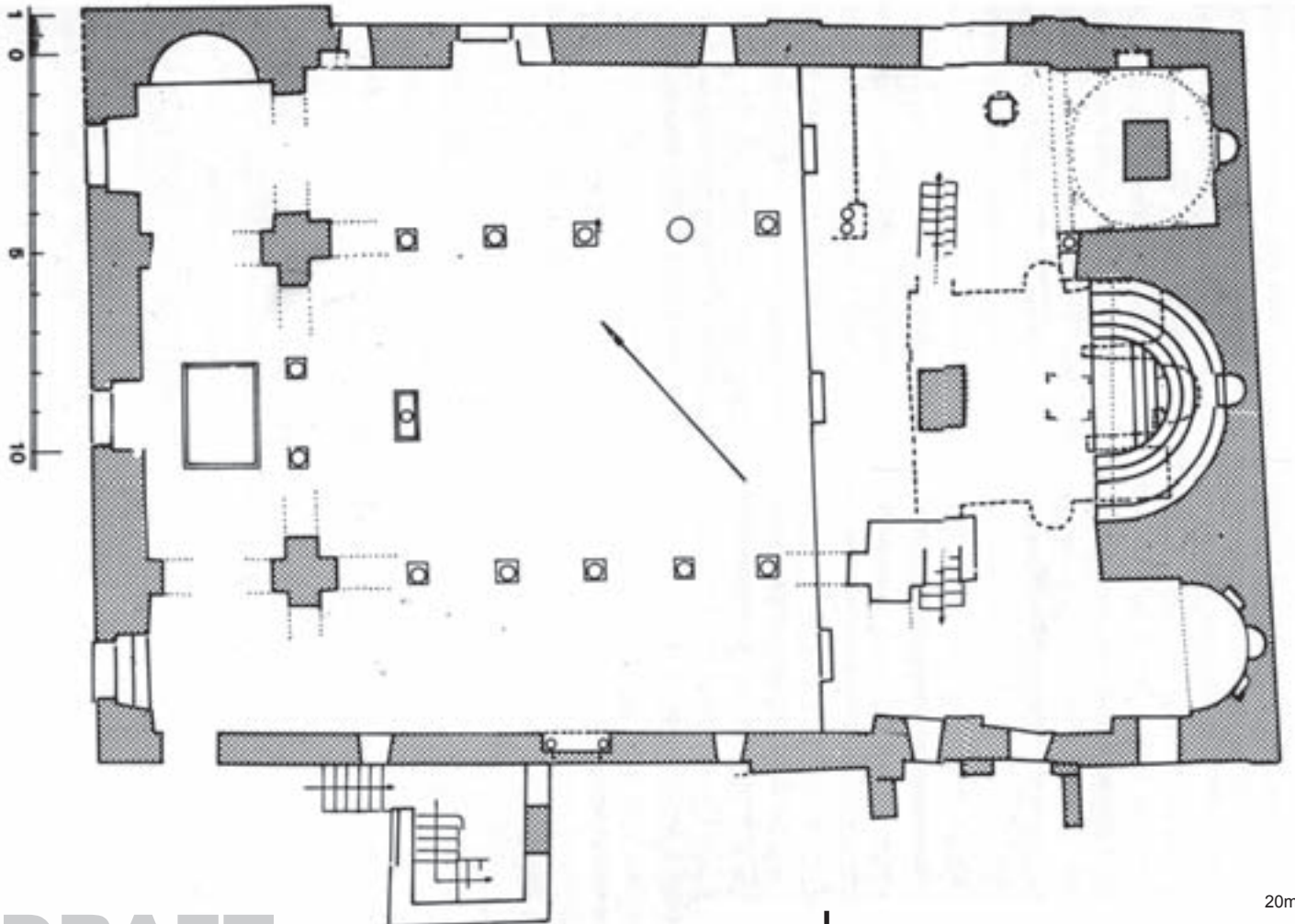


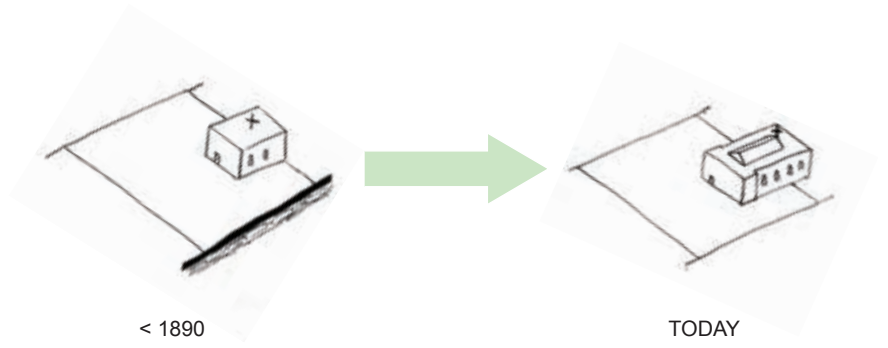
HANGING CHURCH_TODAY

ABU SERGA

In the Church of Abu Serga the involvement of the Comité began in 1897. A number of modifications were carried out to „disengage“ the church from its surroundings. After 1919, restoration work in the church appears to have been **more modest**. In 1950 repairs to the roof and the masonry

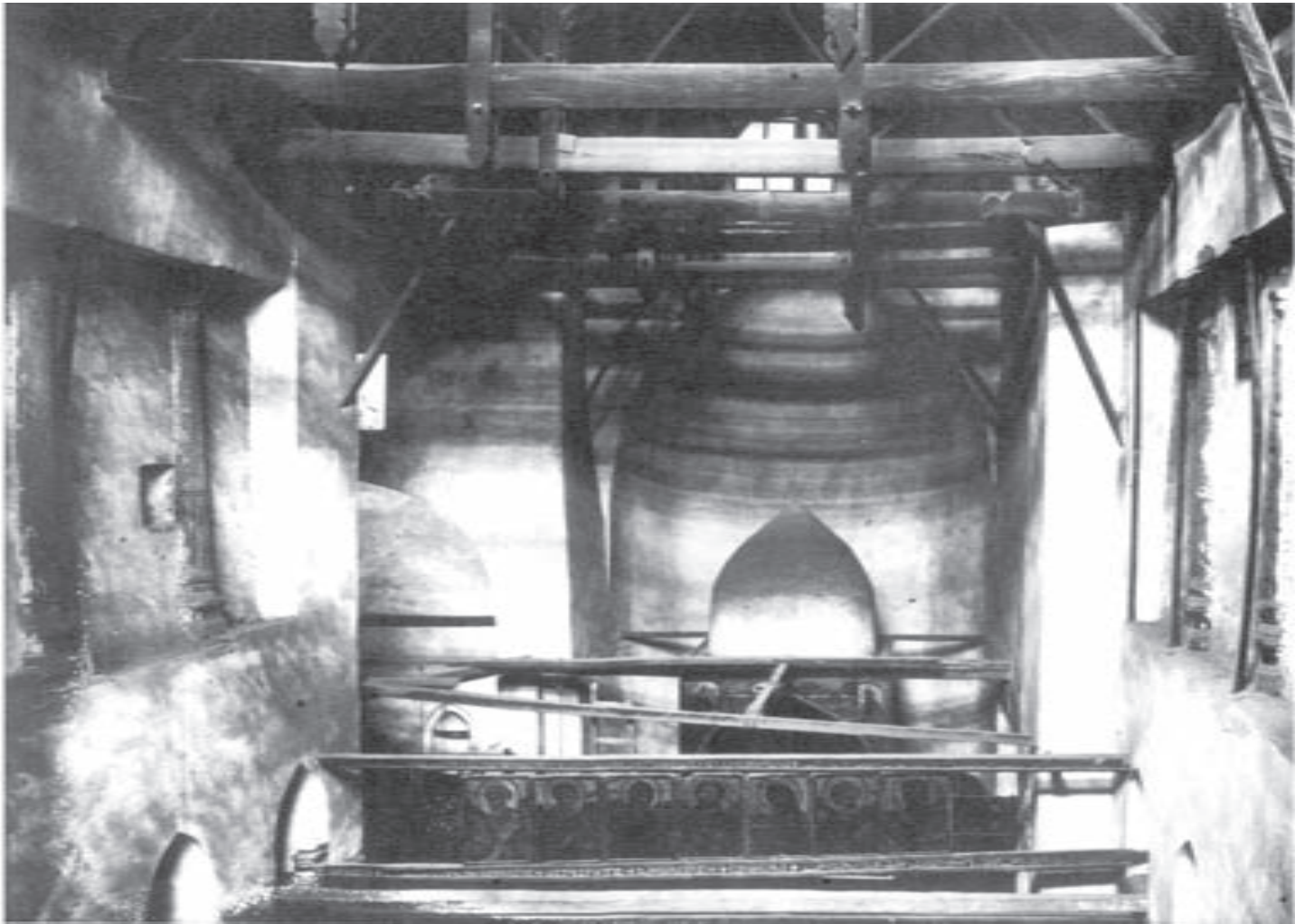
supporting the roof timbers were carried out and in 1951 new stone tiles were laid on the roof and in the church, work that was followed in 1953 by the construction „in old brick“ of the south parapet wall.





ENTRANCE TO THE CRYPT OF ABU SERGA

ABU SERGA

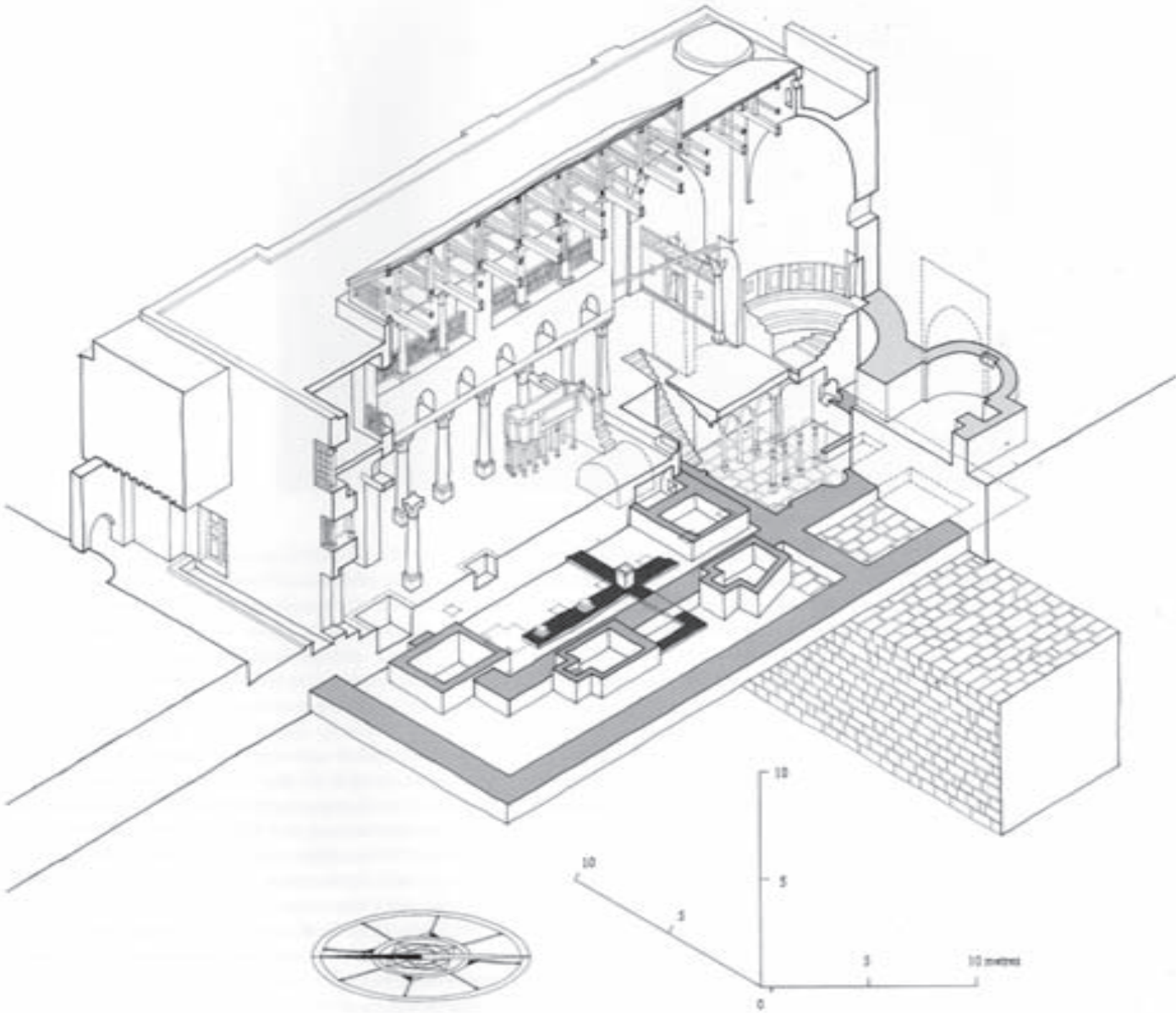


MEDIEVAL WOODEN ROOF STRUCTURE IN ABU SERGA_1897



PAINTED FIGURES OF SAINTS ON THE COLUMNS OF THE SOUTH SIDE OF THE NAVE IN ABU SERGA

ABU SERGA



AXONOMETRY OF ABU SERGA AND THE FORMER CANAL WALL OF TRAJAN

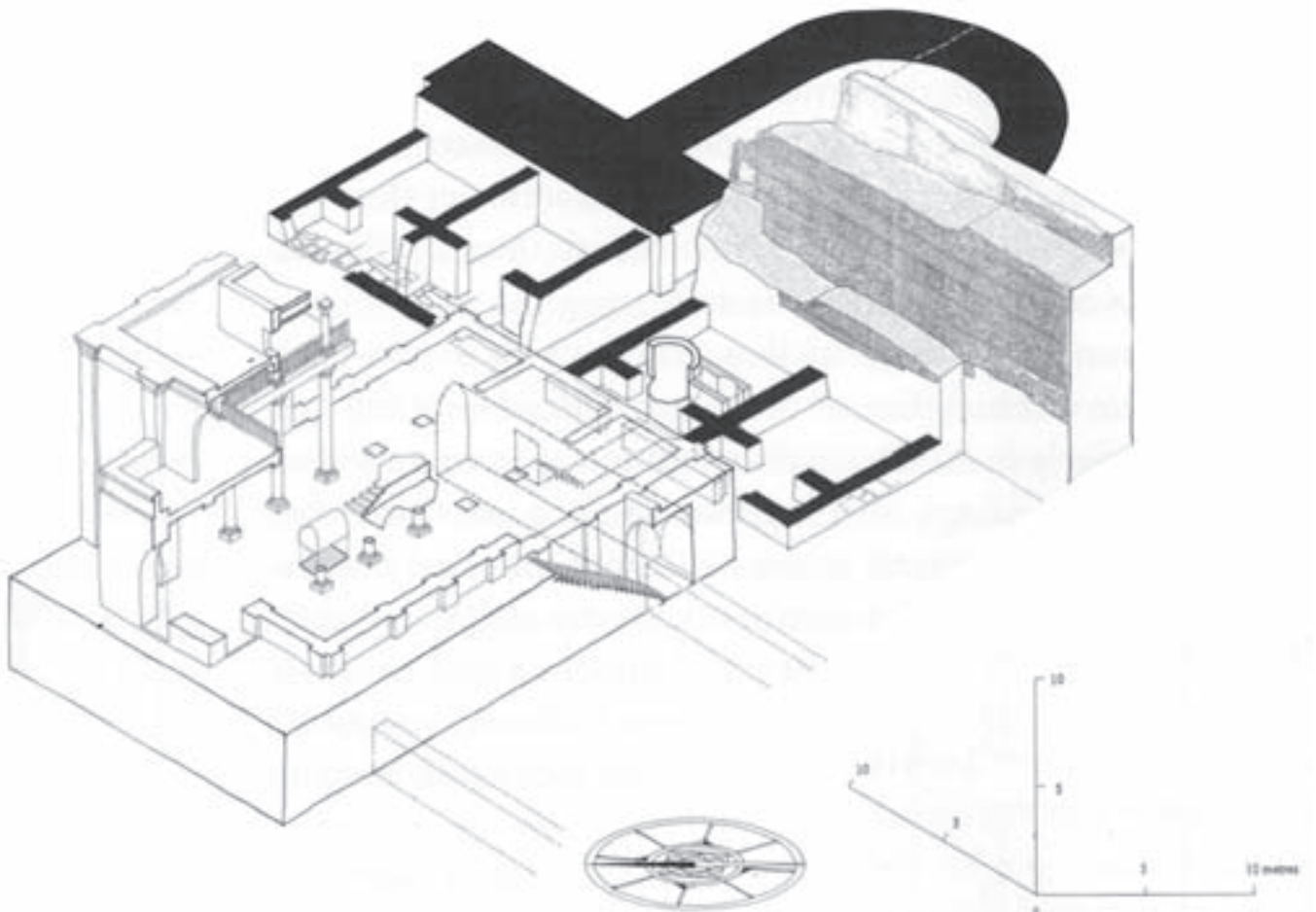


ENTRANCE TO ABU SERGA_TODAY

BEN EZRA SYNAGOGUE

Restoration of a synagogue, whose foundations date back to an 11th century synagogue, which was demolished, to rebuild the present sanctuary in 1892. **Traditional methods and materials were used in the restoration** and new ele-

ments were introduced only as a means of correcting structural faults. The work included: a new stone cornice, replication of the frieze, replacement of the masonry, and reinforcement of the concrete walls.





< 1890



TODAY

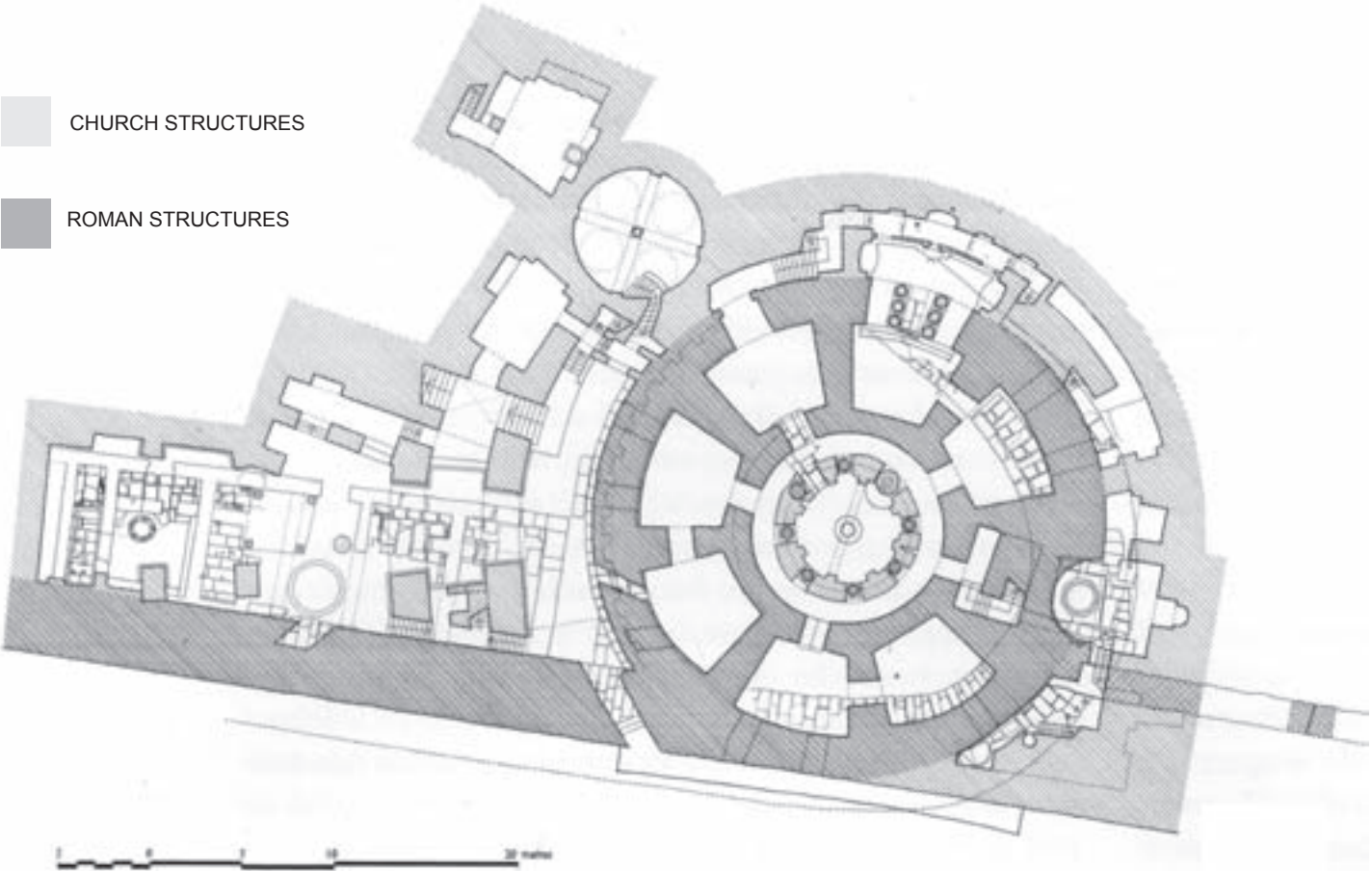


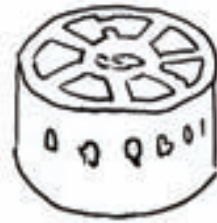
BEN EZRA SYNAGOGUE_TODAY

ST. GEORGE CHURCH

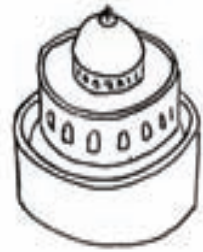
The Greek Orthodox Church of St. George was destroyed by a **disastrous fire** in 1904. Before the construction of the church, the **consolidation of the basement** took place.

The building campaign of the new church began in 1909 and involved the construction of the **present rotunda** on a concrete slab forming a platform over the Roman tower.





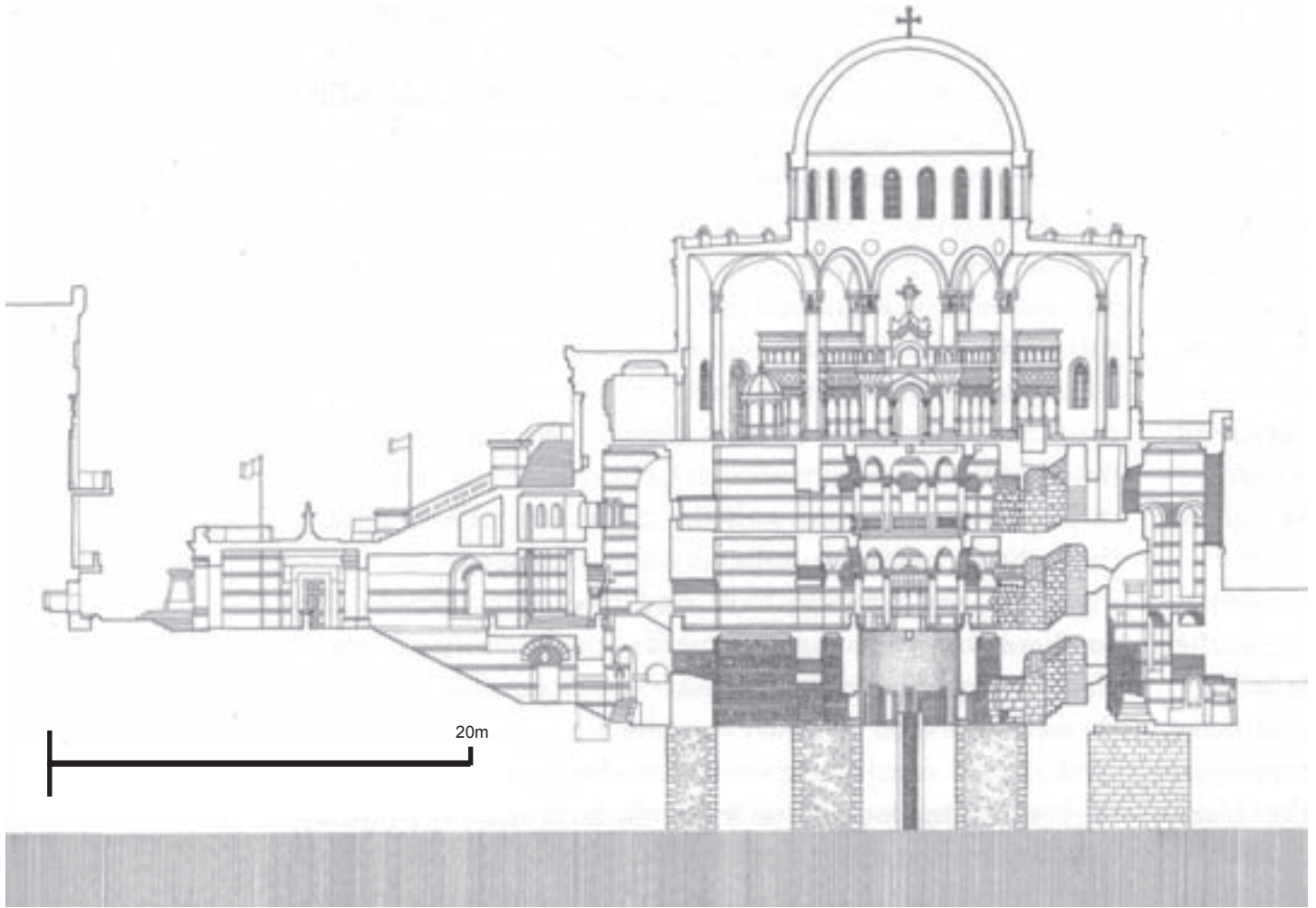
< 1890



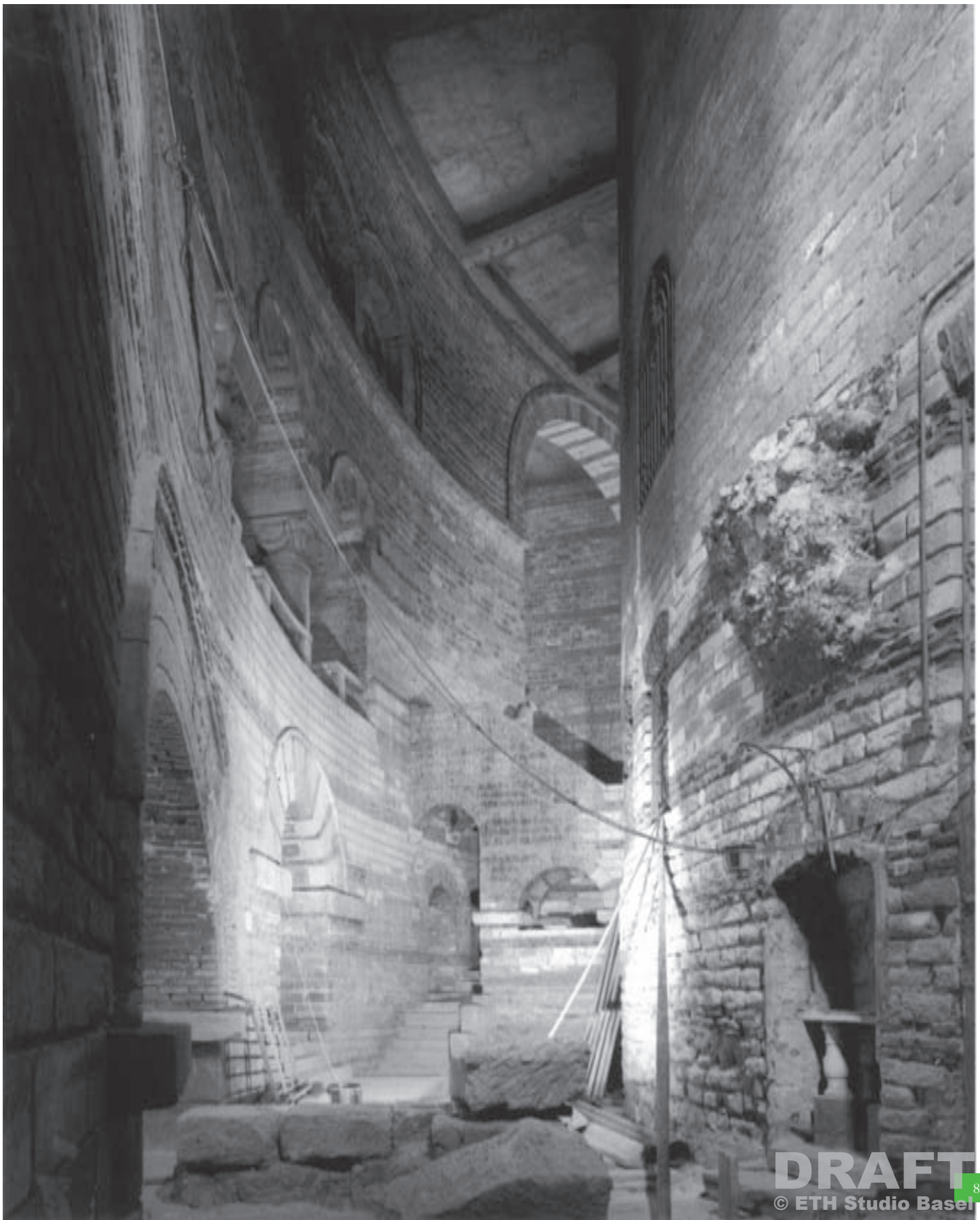
TODAY



PANORAMIC PHOTOGRAPH OF PART OF OLD CAIRO_AFTER DISASTROUS FIRE 1904

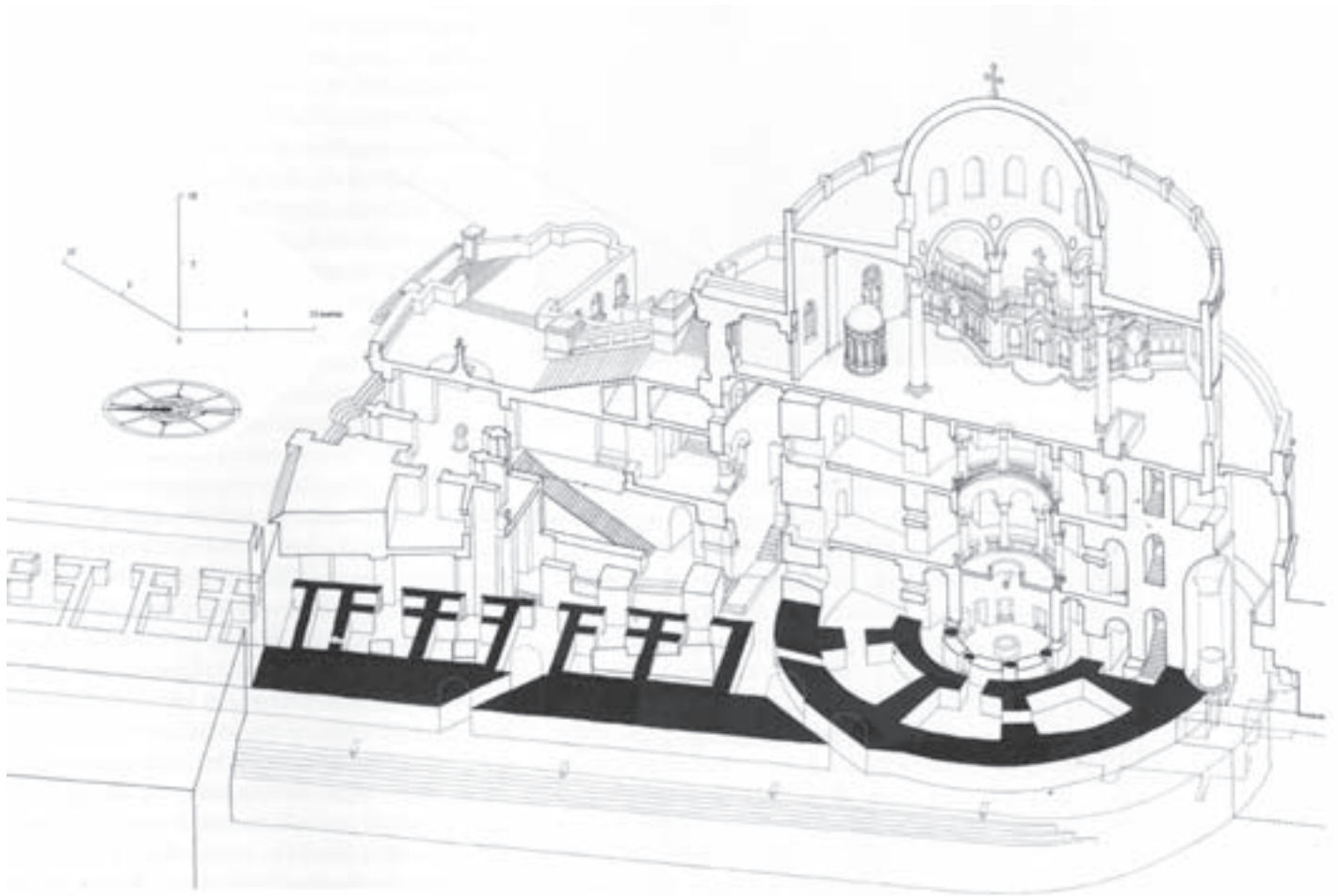


SECTION THROUGH THE NORTHERN ROUND TOWER AND THE THE GREEK ORTHODOX CHURCH OF ST. GEORGE

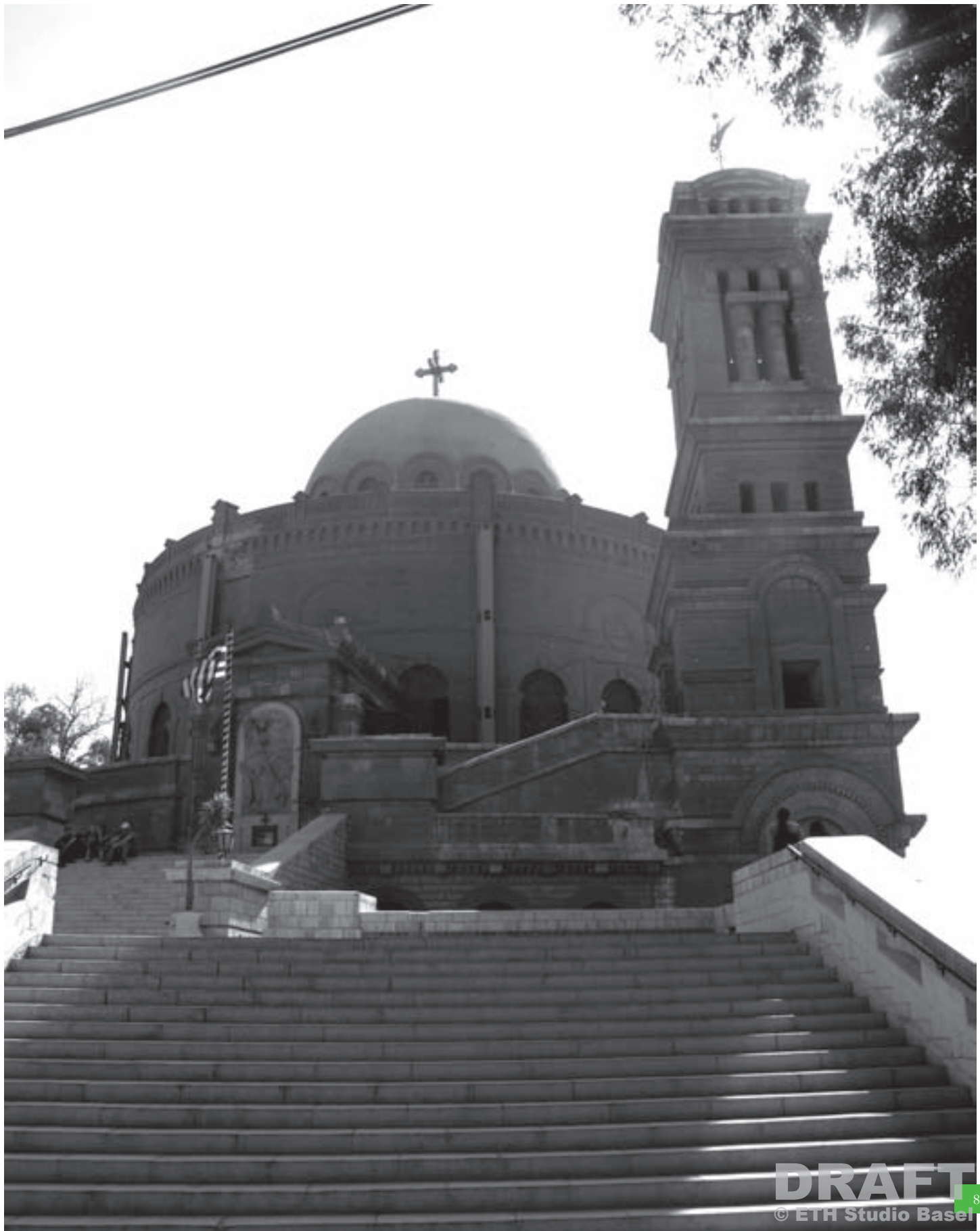


DRAFT
© ETH Studio Basel

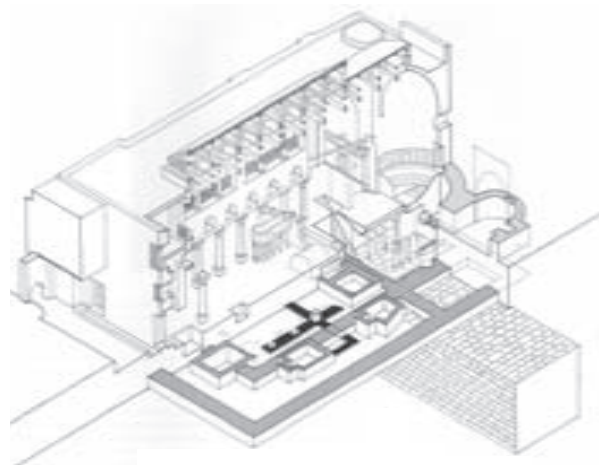
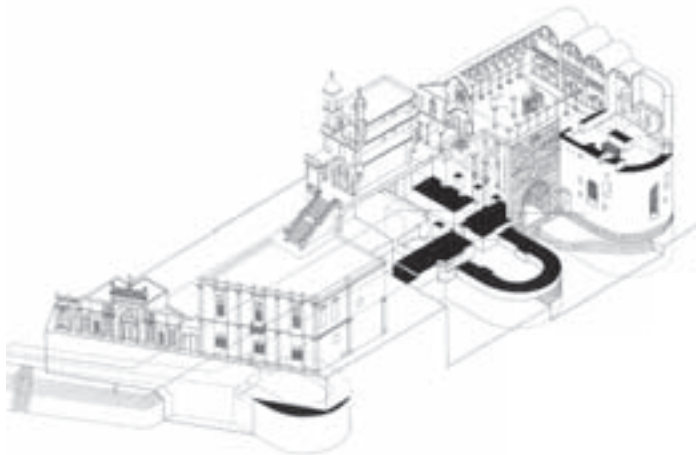
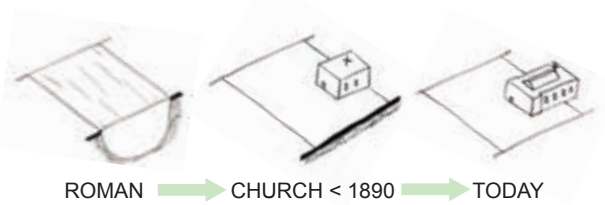
THE NORTHERN ROMAN ROUND TOWER (RIGHT) AND THE 1940 ARCADE, LOOKING EAST



AXONOMETRY OF THE NORTHERN ROUND TOWER AND THE ST. GEORGE CHURCH ON TOP



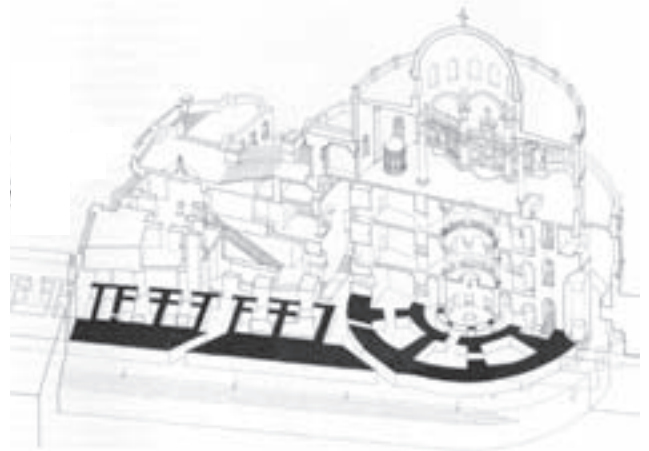
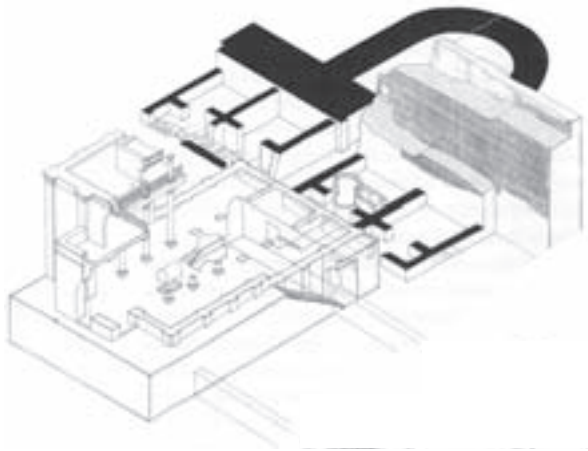
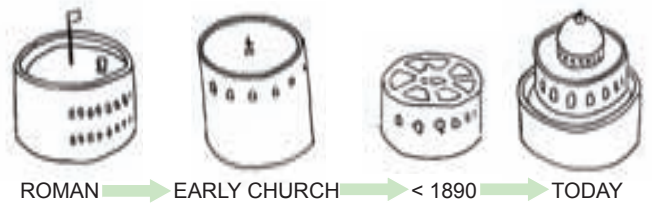
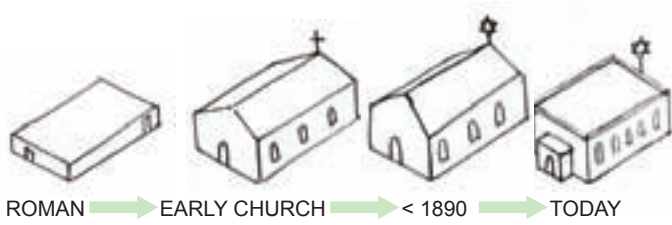
DRAFT
© ETH Studio Basel



HANGING CHURCH

ABU SERGA





BEN EZRA SYNAGOGUE

ST. GEORGE CHURCH



BUILT ON FORMER BARACK / WALL

DRAFT
BUILT ON FORMER TOWER



POSTINDEPENDENCE

WATERINFRASTRUCTURE
GROWTH OF INFORMALITY
RESTORATION INDUSTRY





The 1979 Egypt–Israel Peace Treaty Infitah globalisation and the IMF

The Egypt–Israel Peace Treaty was signed in Washington, DC on the 26th of March 1979, following the 1978 Camp David Accords, which were signed by Egyptian President Anwar El Sadat and Israeli Prime Minister Menachem Begin, and were witnessed by United States President Jimmy Carter. The main features of the treaty were the **mutual recognition of each country** by the other, the cessation of the state of war that had existed since the 1948 Arab–Israeli War, and the complete withdrawal by Israel of its armed forces and civilians from the rest of the Sinai Peninsula which Israel had captured during the Six-Day War in 1967. The agreement also provided for the free passage of Israeli ships through the Suez Canal. After the Peace treaty, the **US began economic and military aid to Egypt**, and political backing for its subsequent governments.



The Infitah (Arabic: „open door) was Egyptian President Anwar Sadat’s policy of „opening the door“ to **private investment in Egypt**.



The IMF (International Monetary Fund) is an organization formed with a stated objective of stabilizing international exchange rates and facilitating development through the **enforcement of liberalising economic policies** on other countries as a condition for loans, restructuring or aid.



1973: Infitah

- private Investment
- liberalisation

1979: The Egypt-Isreal Peace Treaty

- USA economic aid

1990: IMF

- Globalisation
- global capital

Egypt turns to the West

Egypt

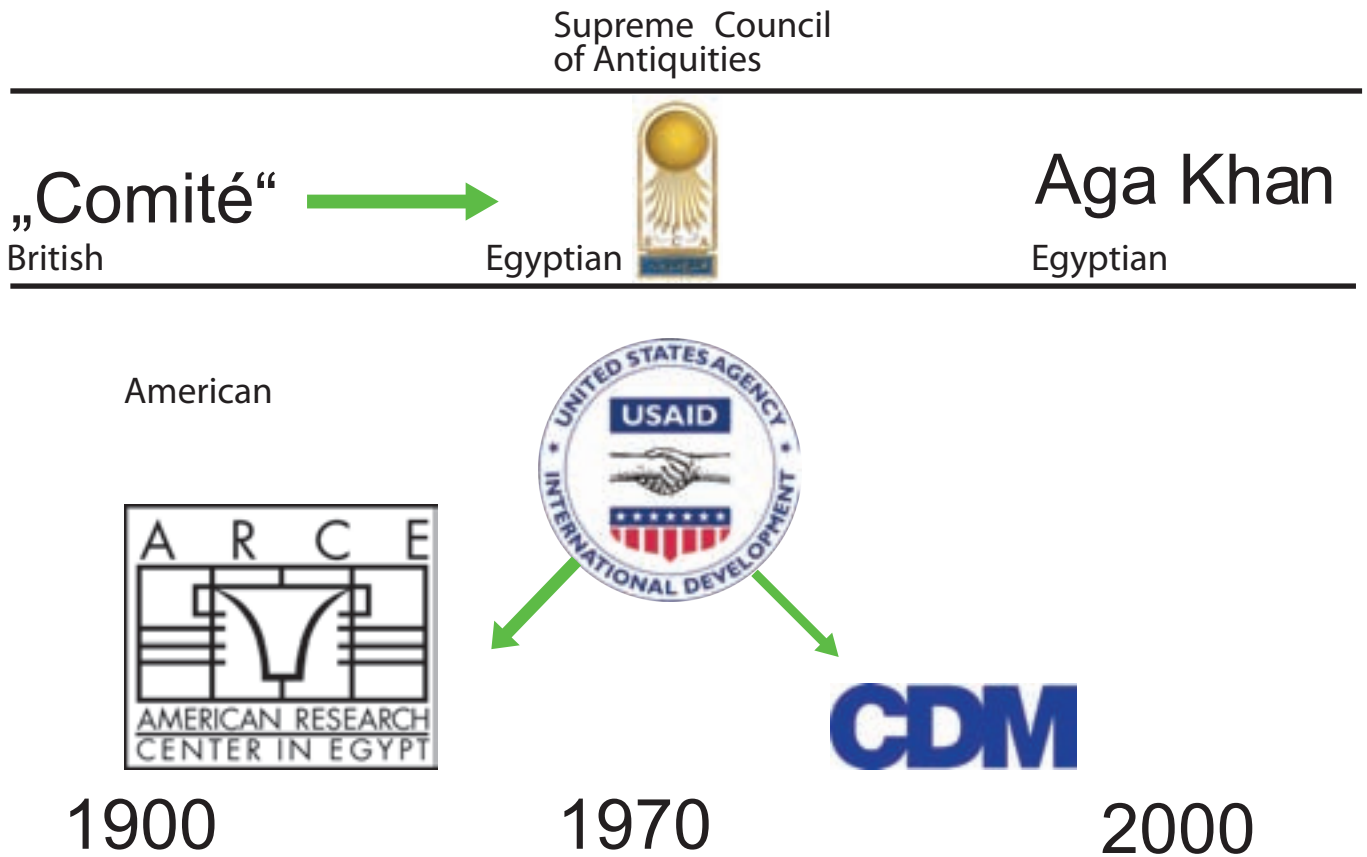
Fustat:

- tourism
- restauration
- informality

OLD CAIRO: RESTORATION INDUSTRY

From 1980 on Old Cairo has become the **focus of attention** for number of groups with widely differing and at times conflicting agendas. **Tourism and differing interpretations of heritage management** have now been added to the traditional mix of business, religion, and politics as elements in the modern making of Old Cairo.

The higher profile brought by **increased visitor numbers** and also the Egypt-Israel Peace Treaty has contributed, not only to regular cycles of „restoration“ on the monuments, but also to the formation of a **restoration industry** that is by now firmly established in and around Old Cairo.



WATER INFRASTRUCTURE



Informality



Restoration Industry



INFLUENCE ON OLD CAIRO

Before the dams were built, the River Nile **flooded each year** during late summer. These floods brought **high water and natural nutrients and minerals** that annually enriched the fertile soil along the floodplain and delta, what made the Nile valley ideal for farming. Because **floods vary**, in high-water years, the whole crop might be wiped out, while in low-water years widespread drought and famine occasionally occurred. As Egypt's **population grew** and conditions changed, both a desire and ability developed to control the floods, and thus both protect and support farmland and the economically important cotton crop. With the **reservoir storage** provided by these dams, the floods could be lessened, and the water could be stored for later release. The completion of Aswan High Dam ended annual inunda

tion of the Nile. This and other changes to the groundwater regime of Old Cairo brought about by the **huge expansion of informal settlements** over the former ruin heaps of al-Fustat leads to an **increase in groundwater levels of around 2 meters** and flooding of the monuments of Old Cairo.

Between 2000 and 2006 construction activities in Old Cairo were greatly increased by the activities of Contract 102, the USAID-funded Cairo Wastewater Organization (CWO) project aimed at **lowering the groundwater level** in a number of selected locations:

Orthodox Church St. George, the Roman tower in the garden of the Coptic Museum, the crypt of Abu Serga Church, and the Ben Ezra Synagogue.

UPGRADING PROJECT

MUGAMMA‘ AL-ADYAN

MONA ZAKARIA, 2001



Mar Ghegin Street Before Restoration



Mar Ghegin Street After Restoration

WHY THE PROJECT STARTED

The old Cairo Development Project, Mugamma‘El Adyan was conceived with the aim of **revitalizing an area of great importance** to the three religions interwoven in the history of Egypt. When the project started, it was inhabited by a predominantly muslim population (92%) and one of the poorer quarters of Cairo. For centuries, it had been left to grow haphazdly and without adequate services.

The project included the construction of **public utility buildings** of which to date, the Suq El Fustat, the Bus Terminal, and the Fire Station, have been completed as well as the reconstruction of five kilometers of fences and the **upgrading** of some 350 houses and shops.

The project was co-sponsored by the **Ministry of Tourism** and the **Governorate of Cairo** it is a rare example of positive cooperation between governmental institutions. The main challenge that this area deserved special treatment and that **forms and shapes** and as much as the budget allowed **materials** should be **in line with the spirit of Tradition**.

A STYLE FOR THE LOCAL PEOPLE

The architecture of the Suq is inspired from that of **similar medieval institutions**. It consists of covered alleys lined with shops, drawing light and air from two central courtyards and a combination of arcaded windows and aeration vents. This plan is well adapted to the hot arid climate of Egypt, but required persuasion to be accepted by the sponsors.

The inhabitants of the area also needed convincing as they resented **traditional architecture**. For them -as well as for **all residents of the historic quarters of Cairo-** it was **associated with poverty and underdevelopment**. Irrespective of her own likings, the idea of imposing on the people a style they found repulsive was unacceptable to the architect, Mona Zakaria. It was of vital importance, since they were meant to use it, that the **people would be able to relate positively to the building**. It took a lot of efforts to build the trust needed to convince them that a transposition of traditional architecture fitted with modern convenience was to their advantage.



BUS STATION



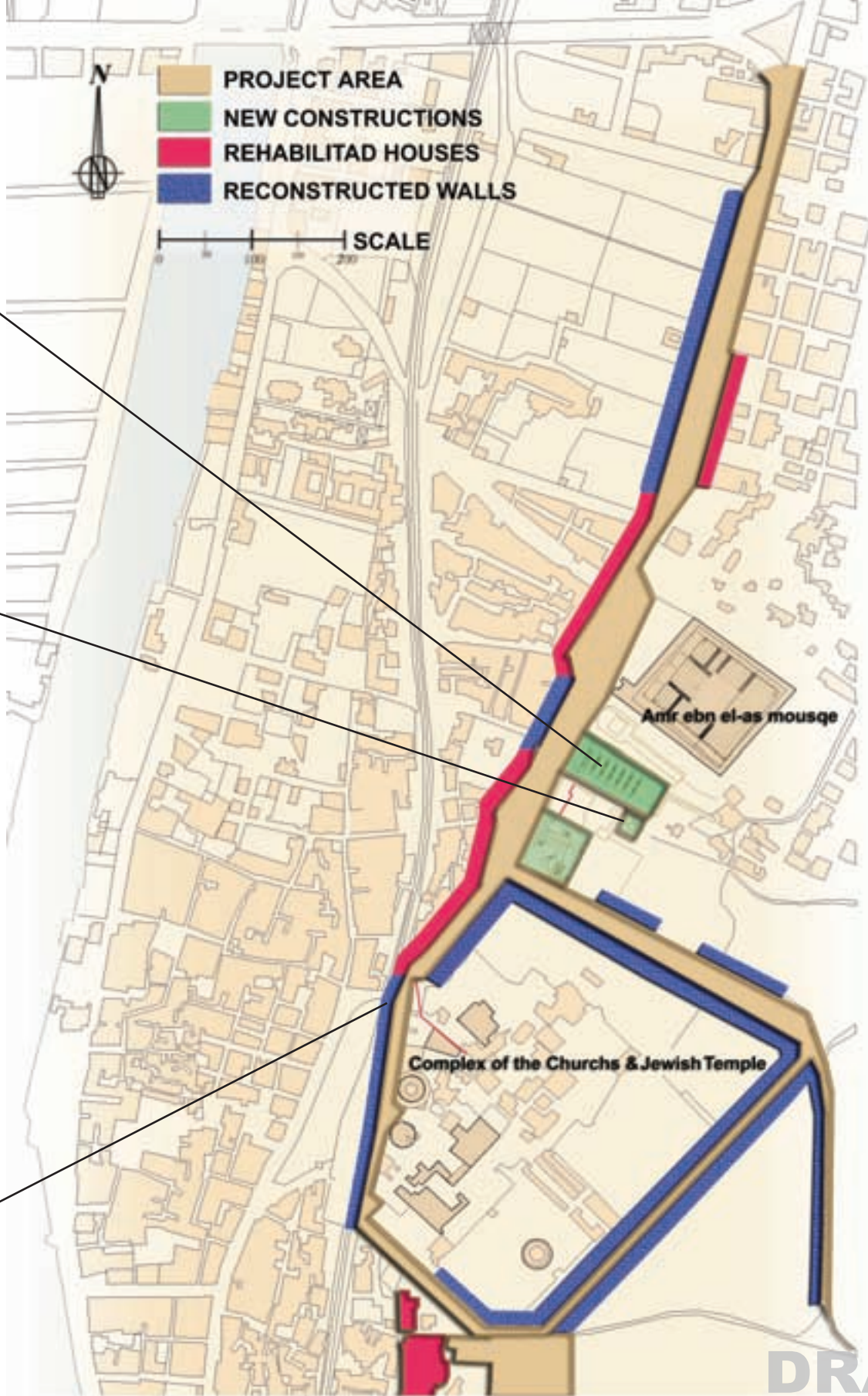
FIRE STATION



POLICE STATION_BEFORE UPGRADING



POLICE STATION_AFTER UPGRADING



Old Cairo Development Project Map



PRESENT SITUATION

OVERVIEW
INFORMAL
PLANNED
LEISURE
MELTING POT

METROPOLITAN CAIRO



FUSTAT



1 km







INFORMAL



PLANNED

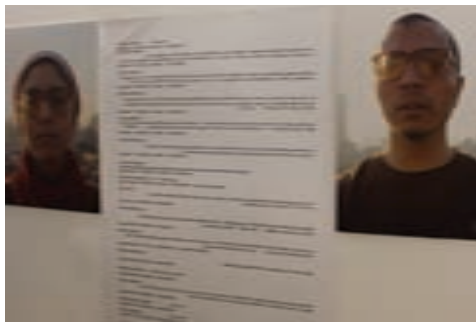


LEISURE



MELTING POTS





STAKEHOLDER



GATED BY GOVERNMENT

BUS WITH TOURISTS

HOUSING OF LOCAL PEOPLE

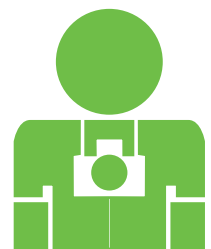
LOCAL PEOPLE



GOVERNMENT



TOURISTS





DRAFT
© ETH Studio Basel
INFORMAL



DRAFT

© ETH Studio Basel

no connection between adjacencies





The different areas are very close together. The restored touristic part lies just next to the squattered houses of the informal areas. Although the adjacencies are next to each other no connection exist.

ادفئة

شحن على الهواء
عبر الإنترنت - فودفون. اتصالات
نقطة خدمة العملاء 24/7
نقطة خدمة العملاء 24/7
نقطة خدمة العملاء 24/7
نقطة خدمة العملاء 24/7
نقطة خدمة العملاء 24/7

جميع

يوهيد جميع فضاءك

كرونا لشمه

الروايل

والتزلي





The local people create their own economic structures. One part of this is the producing of their own food. Each family is doing one specific part of this production. By the absence of bakeries, restaurants etc. the selling takes place on the street. The fact that street names have their origin in the foodseller's name (e.g. the place of Mary) shows how important this local economy is for the people living in this districts.

The public services are another part of this local economy. However they are closer to the regional economy, the service takes place in the streets. In wooden extensions to the houses the people create on their own some improvised shops and sell the products with nearly no margin to the other dwellers.





EDUCATION



The schools form a very important branch of the public services, for the local people but also for the government, which is interested in the education of the poorest people, to create a higher future standard of the country. The interest of the government is shown by the building of huge



school complexes in the center of informal areas. Nevertheless there are not only this governemental schools, but also some schools built by private organisations in the existing buildingstructures of the area.



important for government to reach the local people



RELIGIOUS LIFE



The religion takes an important part in the live of the dwellers in the informal areas. They are proud to have their own mosques and churches, which are all in a very good building condition. For the people the religion is the hope for a better life. In comparison to this the government



is interested in the religion to have the possibility to communicate in an indirect way with the people via the religious leader of the specific community.

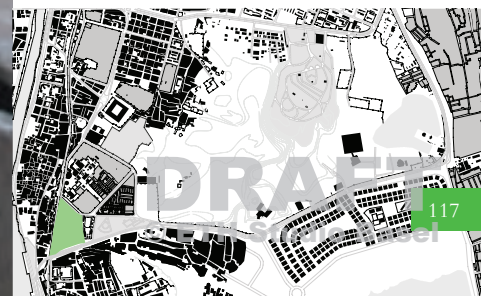
one of the most historic housing areas in Cairo



AL-ESHAASH

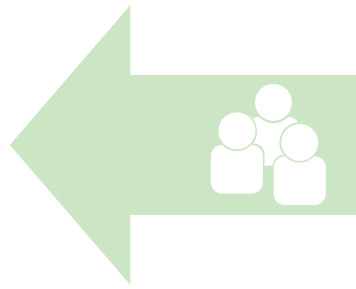


This is one of the most historic housing areas in Egypt and dates nearly back to the Arab conquest in 641 AD. Although the area always since this time has been used as housing area, the constructions aren't as old as they look. Most of the buildings aren't older than 50 years. The original structures are added by extensions built individually by the dwellers themselves. In recent time the buildings near to Old Cairo have been upgraded or the facade has been masked (it isn't known exactly) to give a better image to the area for the visitors who come to see the churches. But in region where the visitors rarely go the government doesn't care about the condition of the houses. So only the border houses are lifted up for the visitors, who aren't pleased to see some garbage on the street and buildings in bad conditions.

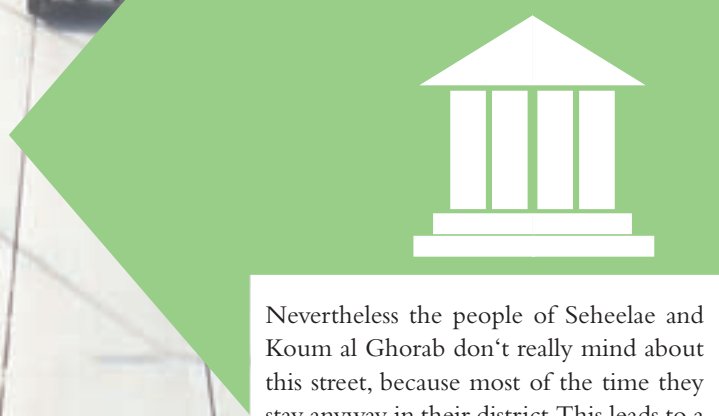




AL-ESHAASH



Between the two areas of Al Seheale and Al-Eshaash a highway has been placed by the government. This highway now separates the two areas, now only connected by one little pedestrian bridge. It shows how the government doesn't really care about the informal areas, for them the informal



Nevertheless the people of Seheelae and Koum al Ghorab don't really mind about this street, because most of the time they stay anyway in their district. This leads to a very social control in the area. One result out of this is, that the criminality rate in the informal areas is much deeper than in other more formal parts of Cairo.



fear to get moved away



AL-SEHEALE



The people in Seheale are extremely afraid to have to leave this place, to give the government the possibility to build some lucrative houses instead of the informal housings. The fear to get moved away is rised by a new pottery center (Al-Fawakheer) directly next to Seheale.



the informal pottery center



AL-SEHEALE



The biggest part of the local economy is the traditional production of pottery, with the technic which already the Pharaons used to use. This branch is well integrated in the regional economy. The goods, produced in here are partly sold in the tourist shops in Old Cairo and partly exported to Egypt.



The pottery is one of the reasons why the informal areas around Old Cairo grew. Because the people wanted to live near their pottery kilns (since the Fatimids located in the ruins of Al-Fustat). So they just created their own houses near the place they worked. And within a short time a huge part of the former waste land was used for informal housing.



partly upgraded informal area





In Al Malek Saleh upgraded buildings are facing original informal structures. The wealth of this area is higher than the one in the other informal areas around Old Cairo. Nearly every family has its own car. The government is highly interested in the image of Al Malek Saleh, because its the area where the tourist mostly come, because there is a coptic monastery located in there and its directly facing the main entrance to Old Cairo and the mosque of Amr.





AL MALEK SALEH



Most of the people living in Al Malek Saleh are either working in the tourist business or in the car reparation service. People from the richer parts of Cairo are bringing their car to Al Malek Saleh to fix it. As the money comes to this area, is giving the people the opportunity to upgrade their homes or to buy their own car.

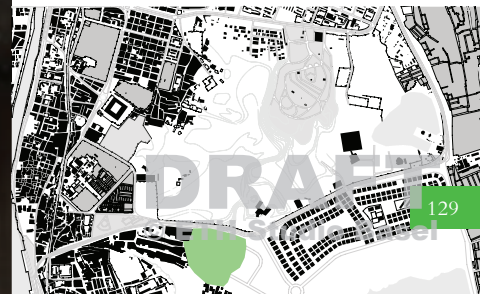




BATN AL BAQARA



This area is located between the planned district of El Gedida and al Fawakheer, the pottery center under construction. Being surrounded by newly planned structures increases the fear of the people that the area is going to be demolished for new planned buildings. This fear is slightly higher than in the other informal areas.





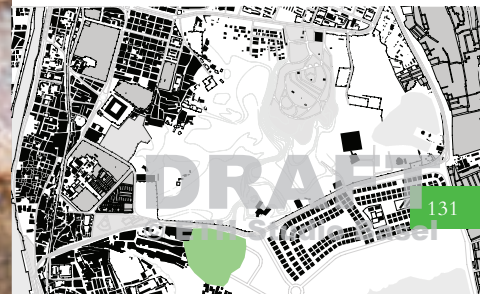
BATN AL BAQARA



The local economy in Batn al Baqara doesn't consist the pottery craft. Nevertheless there are other crafts which could be exported to greater Cairo or even to whole Egypt. It's the craft of making furnish out of the wood of sugarcane.



An other activity of the people is the recycling of garbage. With the organic garbage they produce some food for their animals. They collect the garbage from the greater region around Old Cairo and bring it to Batn al Baqara to recycle it. It has not the same dimension as in Manshiet Nasr, but it's a quite nice product for the government, so they don't have to pay for garbage collectors.



informality meets planned area



BATN AL BAQARA



Where informality meets the planned areas, big walls are constructed, to separate the poor people from the wealthier districts. Only small gates let the poor people come to the wealthier district for example to collect the carbage.





DRAFT
© ETH Studio Basel
PLANNED





DRAFT

136

© ETH Studio Basel



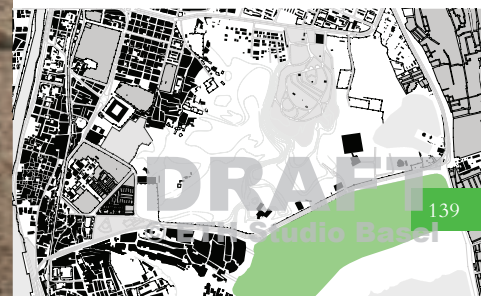
The new planned houses are totally different compared to the surrounded area. It is built on former informal area.



EL-GEDIDA



Being planned by a general office all the houses in El-Gedida are looking more or less the same. It's a big island between the new planned museum and the informality.



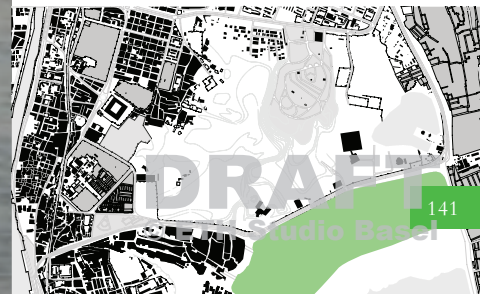
highly speculative building boom



EL GEDIDA



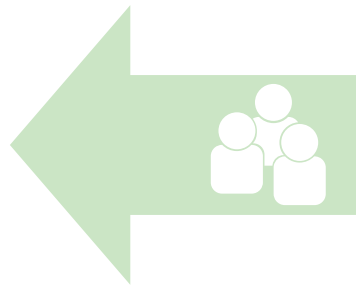
Nowadays they started to build bigger buildings due to a great demand for dwellings in this area.



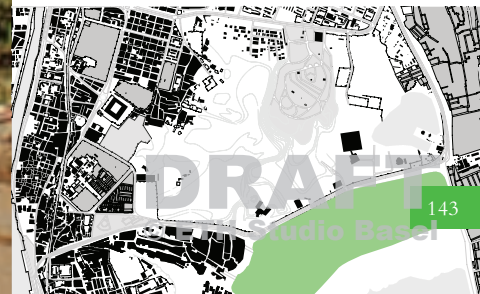
missing of public space



EL GEDIDA



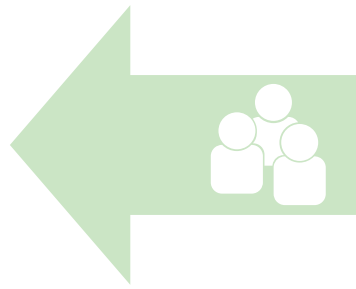
The public space planned by the organisation, in the center, was never carried out. The center is still unused, that's why it has no public activities today.





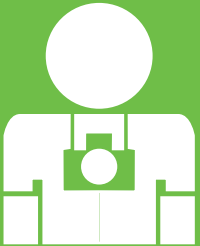
DRAFT
© EHS 2023

EL GEDIDA



Due to the lack of public activities the streets are often empty. All the activities of the inhabitants are either taking place in their homes or somewhere outside the district.









DRAFT

148

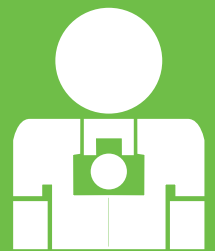
© ETH Studio Basel



In the district of Fustat, there are three different parks and just one of them is used often by the local people.



In order to make the city look nicer and the fact that Cairo had not much green space to government built three parks in Fustat.



Although there is one park near the touristic spots in Fustat, there are almost not used by the tourists.

park to separate the informality



MOSQUE PARK



This park is gated by two types of walls. In front of the touristic buildings the wall consists of railings to open it the park but on the other hand they built a solid brick wall to make sure to separate it from the informal buildings.



walls are climbed by children



MOSQUE PARK



Although it seems, because of the solid wall, that the local people are not welcome, the park is just used by them, especially from kids.

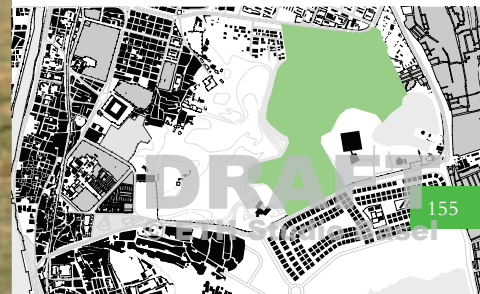




FUSTAT PARK



The Fustat Park is the most used park in this area, even though you have to pay to enter.



playground in the middle of the park



FUSTAT PARK



The playground is may a reason, why this park is more used then the other parks



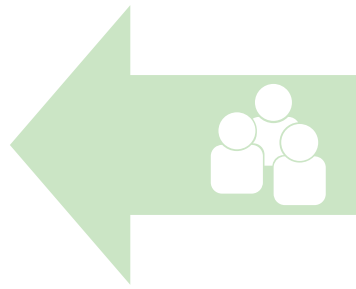


FUSTAT PARK





FUSTAT PARK

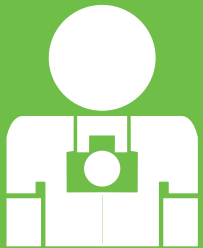


school kids and couples are the main users



FUSTAT PARK





DRAFT
© ETH Studio Basel

MELTING POTS



DRAFT

© ETH Studio Basel

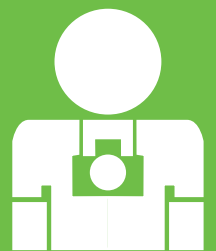




For the local people this area is used just for religious aim.



Because of the historic relevance the government is responsible for the security and also the maintenance, which in turn attracts more tourists.



They are interested in the heritage of this multicultural area.

first mosque on African continent





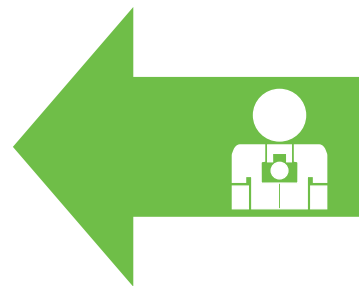
AMR MOSQUE



As the first built mosque in Africa it has a special local value and is still daily used as a mosque.



Because of the mosques heritage the is keen to preserve its value as a touristic and public building.



The Amr mosque is compared to other mosques in Cairo not as impressive as they are and so the tourist rather visit the others than the Amr mosque.

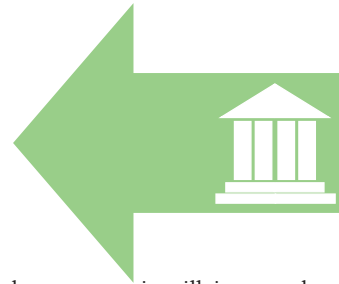




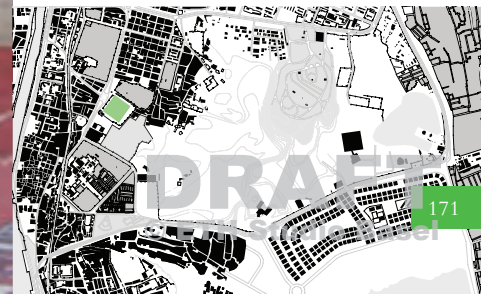
AMR MOSQUE



The mosque is also used to teach the Koran to the local people. Also several times in the years, there are thousands of people going together to the Amr mosque to pray.



Because the mosque is still in use, there are some people taking care of the building. So the government doesn't have to care much about it.

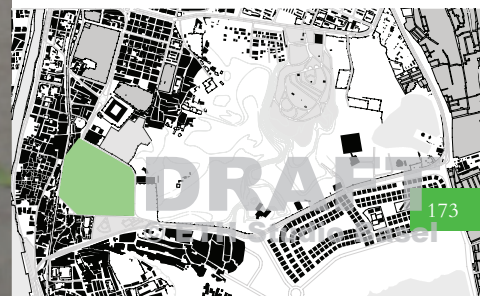
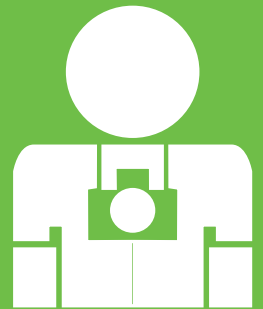




OLD CAIRO



The government is very concerned for the tourist's security.







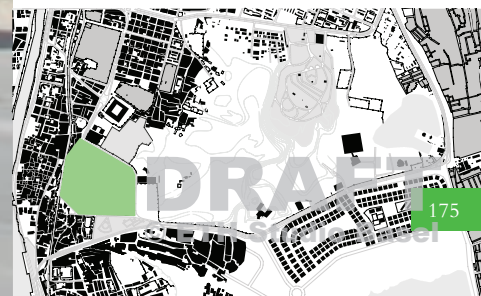
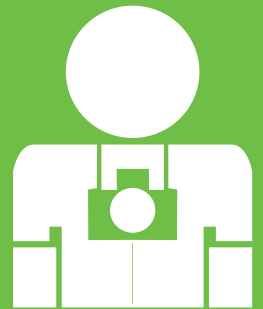
OLD CAIRO



Some local people sell some souvenirs to the tourists.

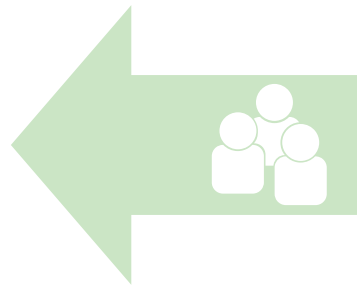


For the confidence of the tourists the government invests into upgrading project to improve the image of the area.



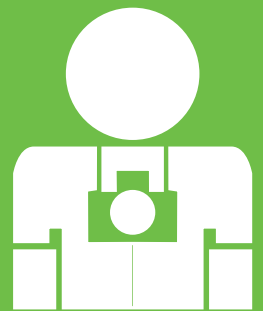


OLD CAIRO



Inside the walls of Old Cairo there are many souvenir shops for the tourists. The price is compared to other parts of Cairo extremely high. The tourists are very interested in buying some souvenirs to bring it back home. Whereas the local people don't have much money and another idea about consumption.

Because of this disparity there are two sorts of shops in Old Cairo. On one hand the mentioned souvenir shops inside the walls and on the other hand markets outside the walls of Old Cairo for the local people.





OLD CAIRO



Some occidental cafés are situated inside the Old Cairo walls. The clientele is almost only consisted by the tourists. The local people never go inside the walls of Old Cairo for a drink. They stay outside the walls in the maqhah (arabic for café) to drink a tea and smoke a shisha. In the arab world cafés are widespread and are amongst the social gathering places. So the local stay for their own in the cafés outside the wall and talk about the daily life and business and the tourist stay separated inside the wall.





DRAFT
180
© ETH Studio Basel

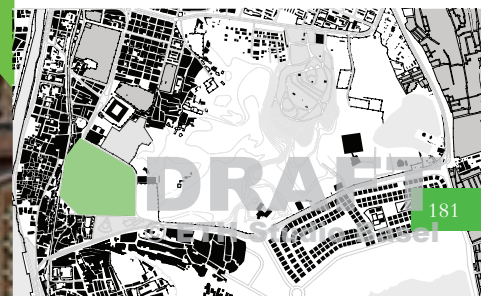
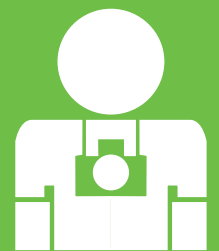
OLD CAIRO



The only thing that connects the two stakeholders in Old Cairo is the heritage. However the heritage is bringing the tourists as well as the copts to Old Cairo, the treatment with the heritage is completely diverse.

The tourists only go to the heritage because it seems ancient and the tourist guide strongly recommends to visit the old churches. After taking photos of the nice sujetos the way leads back to the bus, waiting inside the wall to bring them back to the hotel.

The counterpart are the Copts. They go to Old Cairo to pray and live their religious life. So both groups are coming because of the heritage, but the way they use the heritage couldn't be more diversified.

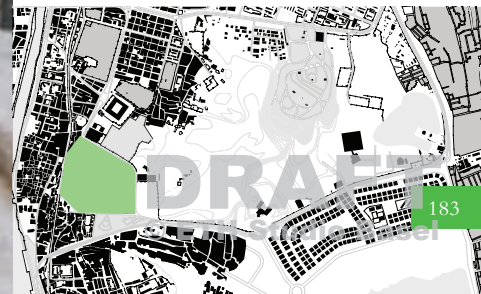




OLD CAIRO



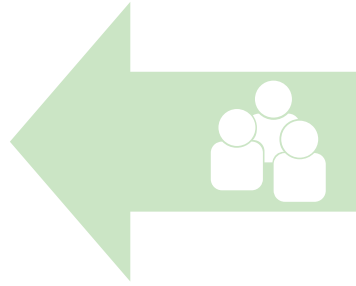
To attract more people to Old Cairo the government and other organisations are investing into the restoration of the churches.



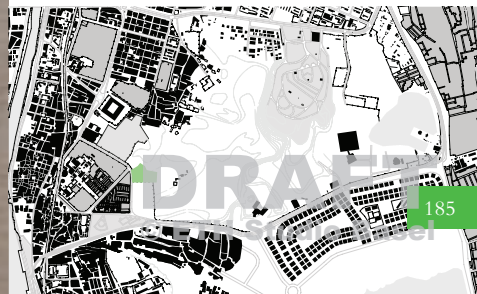
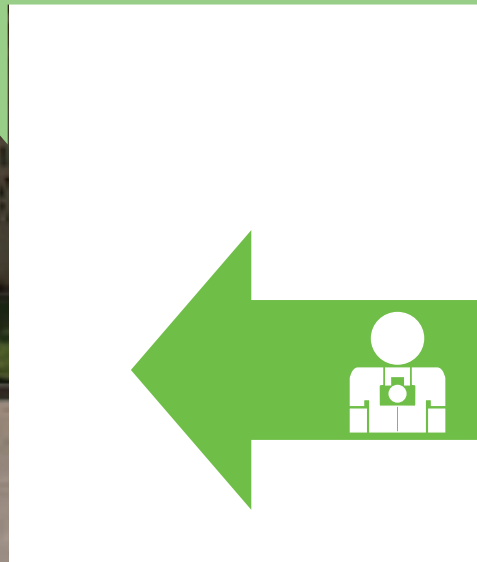




FUSTAT TRADITIONAL CRAFT CENTER



Built by the government to teach the craft of pottery, wood and metall work. This crafts are taught in a traditional way to students who come from all over Egypt.

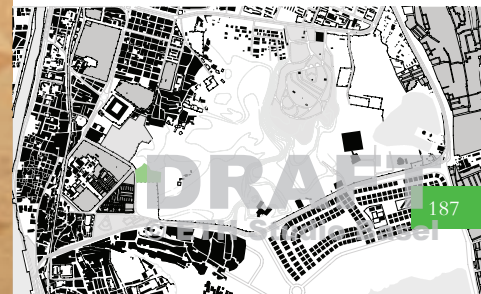




FUSTAT TRADITIONAL CRAFT CENTER



The craft center include some ateliers where different kind of artist work together. The other part of the center are the display rooms, where the visitor is brought to to sell the produced goods.



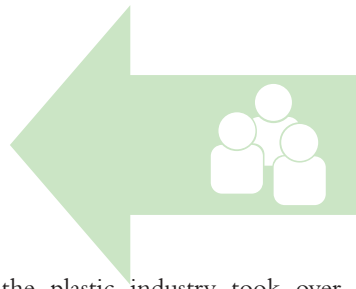


ART

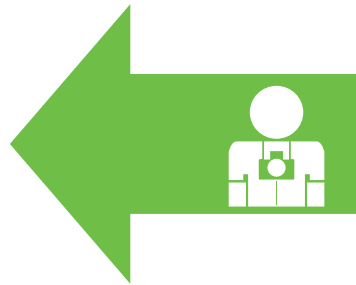
village



ARTVILLAGE



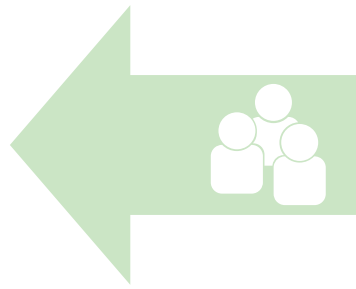
Because the plastic industry took over more and more the daily life products from the pottery craft, the pottery craft has to find a new market. So the idea from pottery as art developed. In the early years of the 21st century a new pottery center was opened, the art village, offering 30 pottymakers an atelier, where they can work under human conditions.



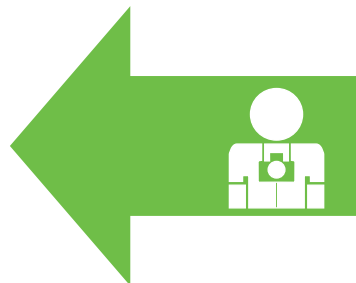




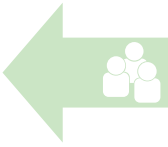
ARTVILLAGE



The art village not only produces pottery, but there is also an art scene, like painters, sculptors, contemporary artists etc. Every Atelier has its own little gallery to show the produced things to the guest, so that it can directly be sold.



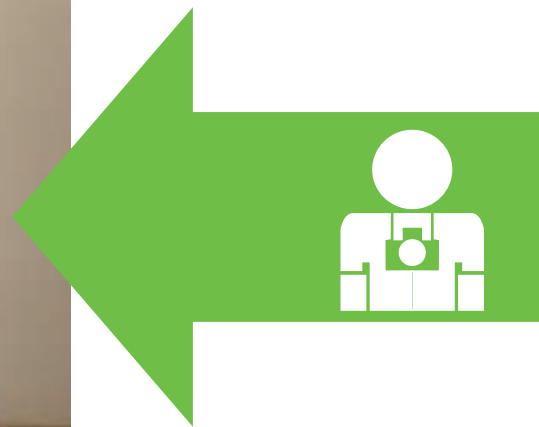




...is a contemporary art and culture center, it was founded in November 2008 by Moataz Nasr, a painter, sculptor and multi-media artist. It is a registered non-profit organization with the mission of being a trampoline to advance the burgeoning contemporary art movement in Egypt. By engaging the center tries to tie down the wall between the poor local people and the upper class with the pureness of art.

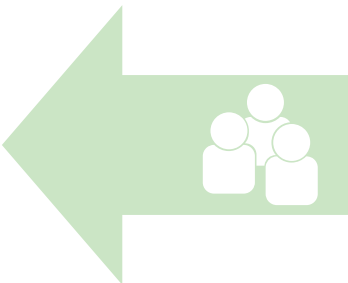
However this mission the government is very suspicious about this booming center. In some cases they prevent happenings, by thinking it is dangerous for the security of the country.

With the upgrading of the area more and more tourists are visiting Dharb 17 18. It has a big future potential.

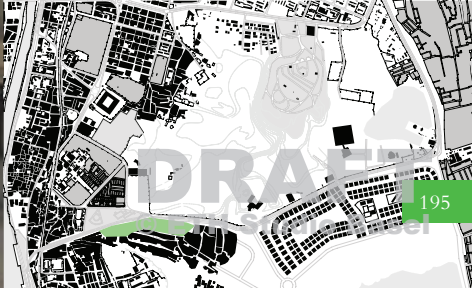
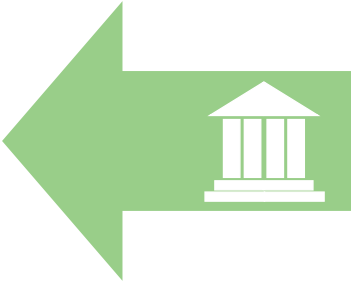




AL FAWAKHEER



A new pottery center is under construction, between Batn al Baqara and Seheale. But the work on the buildings have been stopped for unknown reasons. But there are some whispers that they forgot to include the producing halls in the plans and that the center, because of this fault never will be opened.





أبريق الفسيفساء
البراقع مسروسة - الخزف - صرغ أنواع الفخار

AL FAWAKHEER



Although the pottery center is unfinished, they already sell some pottery beside the street.



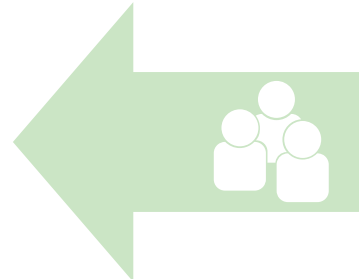
DRAFT



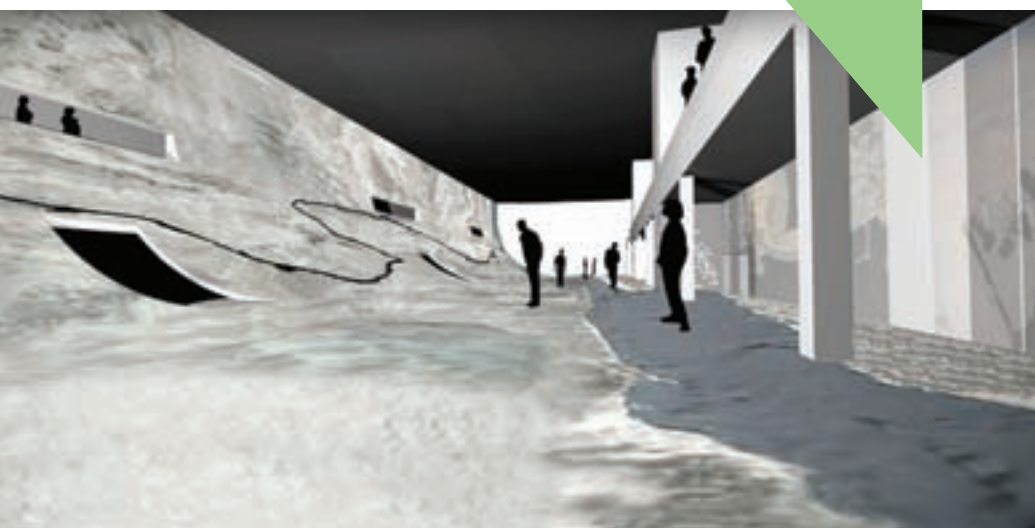
FUTURE VISIONS

NATIONAL MUSEUM OF EGYPTIAN CIVILIZATION
GOVERNMENTAL





It is the first museum showing the whole history of Egypt. The reason choosing this site for building the museum was the unique situation, located in the center of the most important historic buildings in Cairo. On top of the museum a panorama view to all this heritage is planned.





NMEC_NATIONAL

MUSEUM OF EGYPTIAN

CIVILIZATION



The working in the garden of the Museum are under construction. The NMEC is going to be opened in Summer 2011.



DRAFT
© ETH Studio Basel



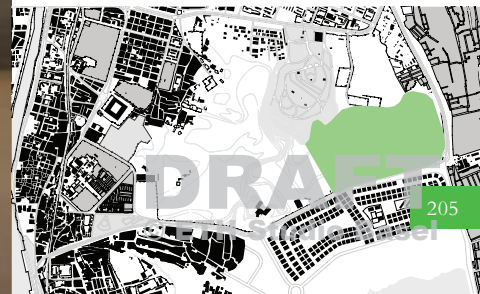
NMEC_NATIONAL

MUSEUM OF EGYPTIAN

CIVILIZATION



As today already can be seen, the museum will be totally enclosed by a gate, to make sure that not every person can enter.

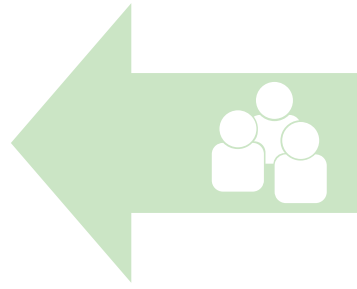


DRAFT
205
sel

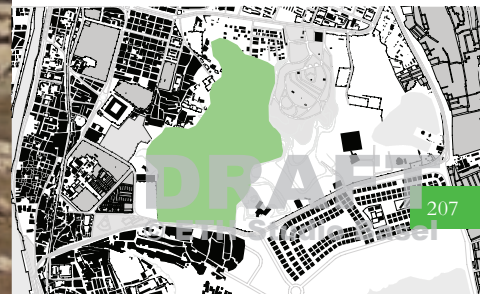
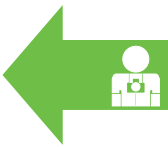




RUINS



The ruins between the National Museum of Egyptian Civilization and Old Cairo are the only original remains of Fustat. Lying for around a thousand years under several meters of garbage, the ruins were protected until the first excavation took place around 1850.





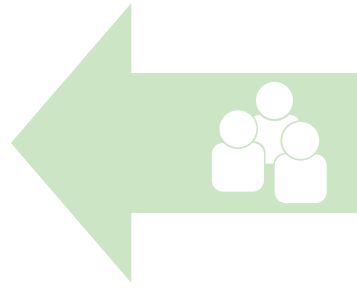
DRAFT

208

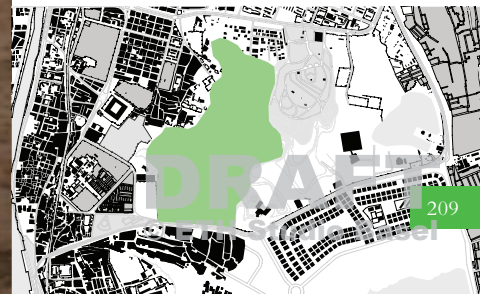
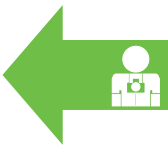
© ETH Studio Basel



RUINS

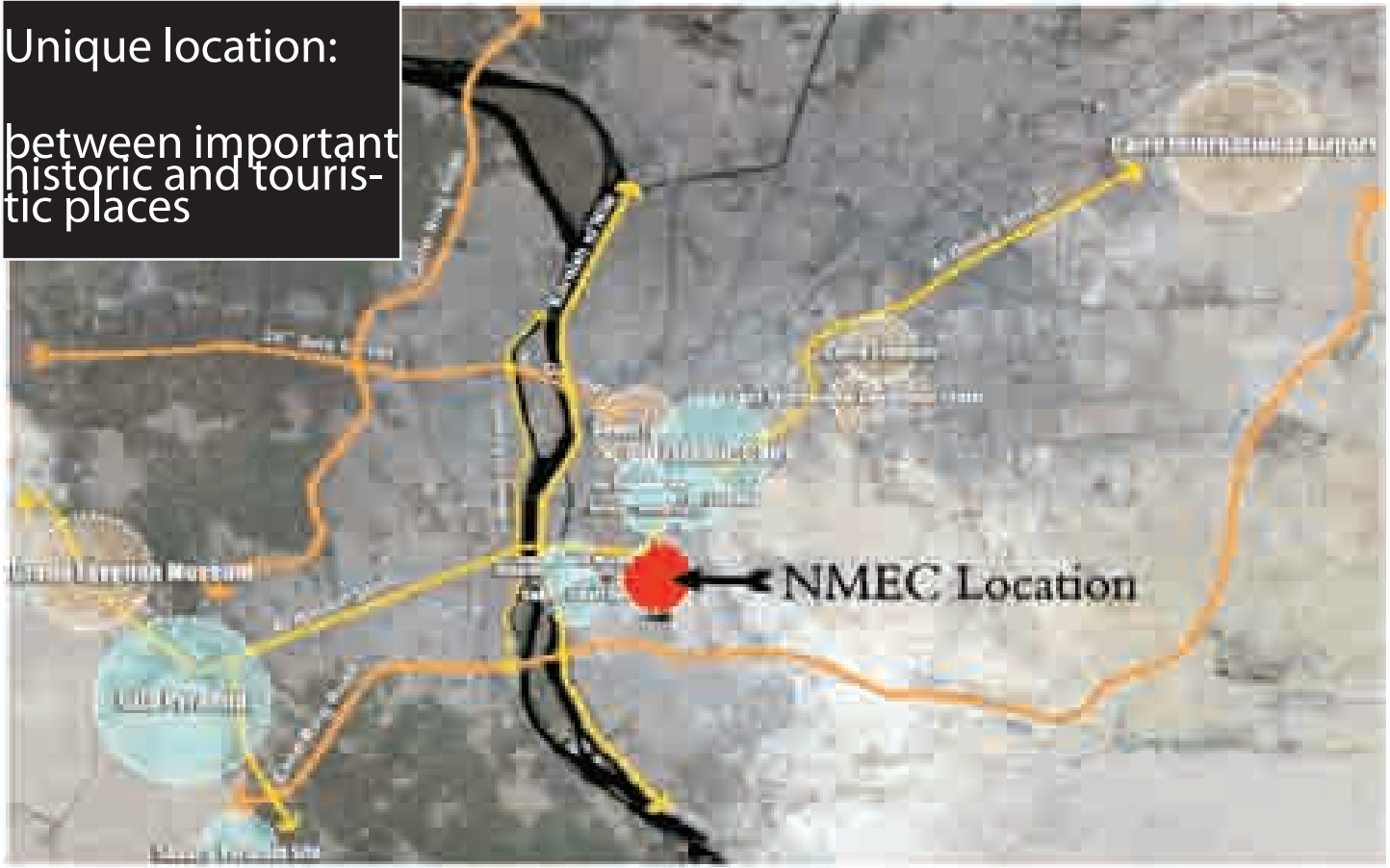


The archaeological site is the biggest in-city free space of Metropolitan Cairo. In the next years the government has to decide how to treat this archaeological heritage.



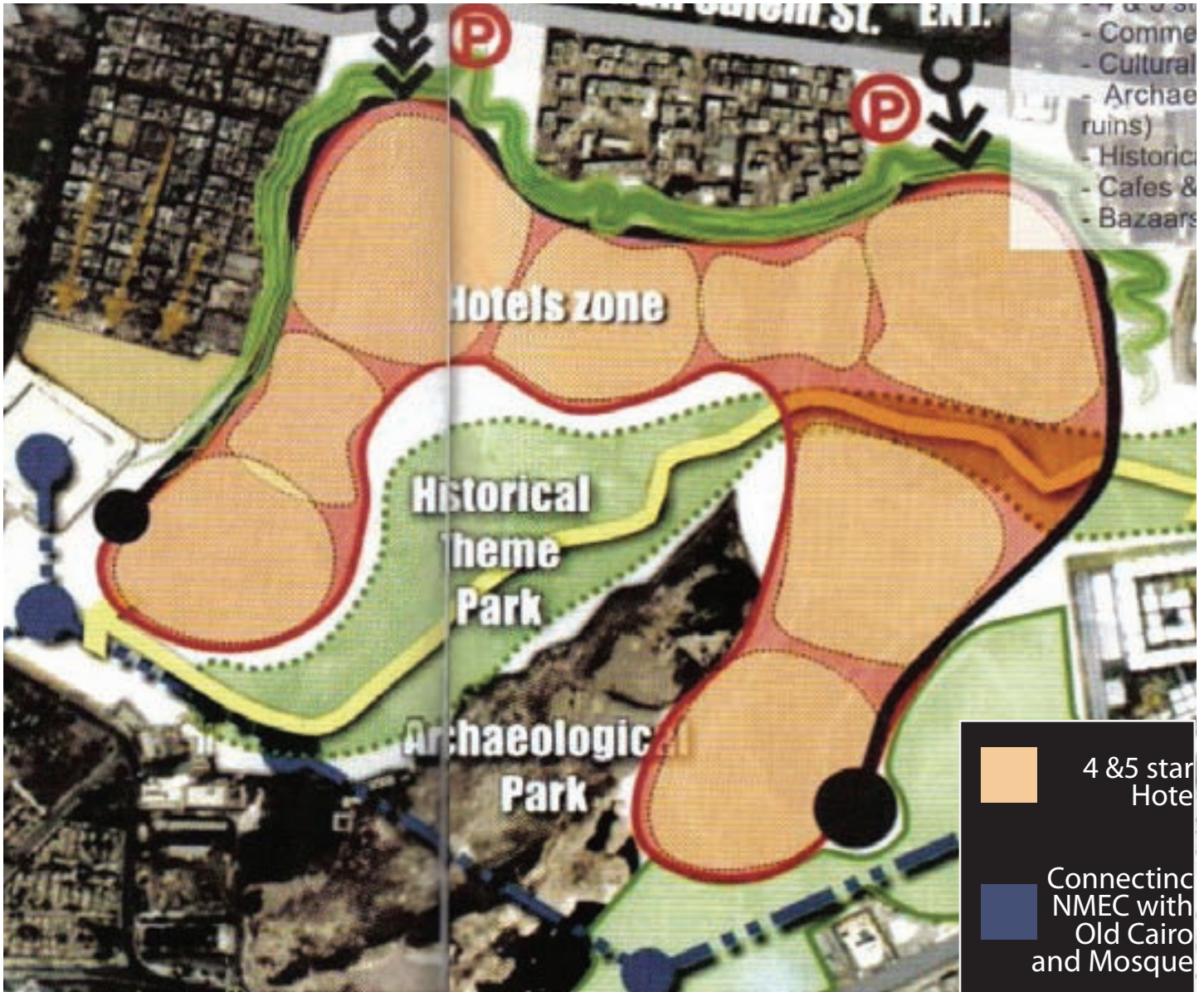
Unique location:

between important
historic and touris-
tic places



GOVERNMENTAL PLANNINGS
FUTURE SITUATION



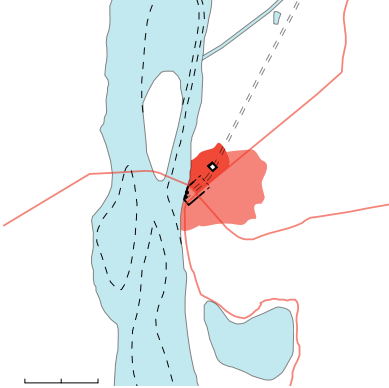




Investment opportunities available:
1 - National museum of Egyptian civilization

CONCLUSION

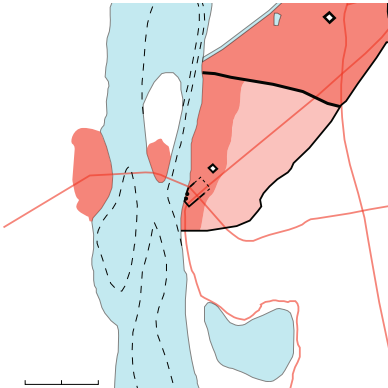
WHERE IS FUSTAT?



FUSTAT



ABANDONMENT
BURNING OF FUSTAT



REMAINS OF FUSTAT



LAST TRACES OF ORIGINAL FUSTAT

RESTORATION
LOSE OF AUTHENTICITY

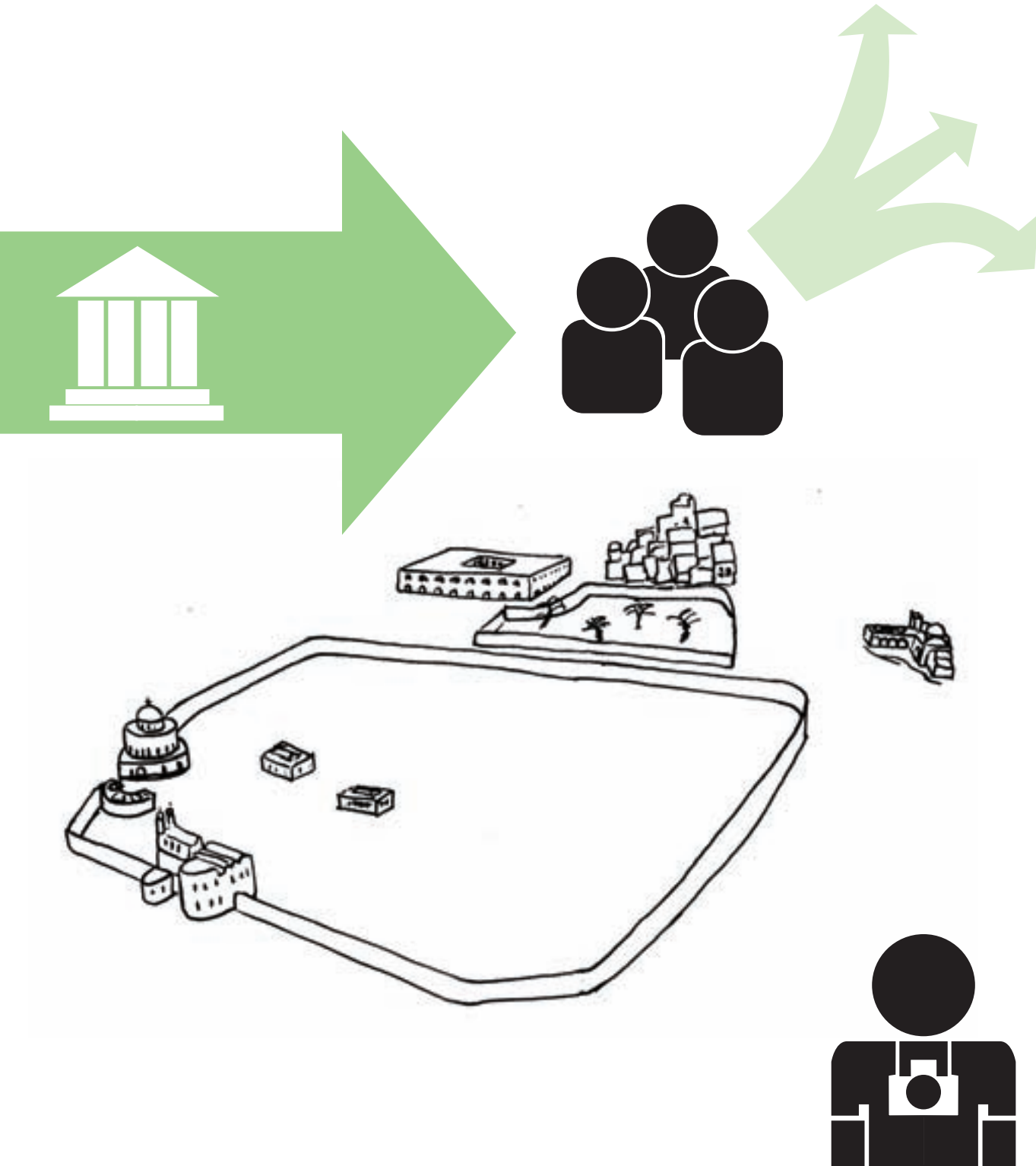


OLD CAIRO AS AN IMAGE OF FUSTAT



COPTIC CAIRO

DISPLACEMENT OF LOCAL PEOPLE (INFORMALITY)





MAR GIRGIS STREET BEFORE UPGRADING PROJECT_1979



££



DRAFT
© ETH Studio Basel

MAR GIRGIS STREET AFTER UPGRADING PROJECT_TODAY

FUSTAT AS DISNEYLAND



THEMEPARKS IN A DISNEYLAND



REGION AROUND OLD CAIRO AS THEMEPARK



ROLLERCOASTING THROUGH THE RUINS OF AL-FUSTAT



OLD CAIRO AS DISNEYLAND IF THE GOVERNMENT LAYS ITS FOCUS JUST ON THE MONEY

IMAGE CREDITS

Page 1:

Picture by SL and GT, October 2010

Page 6-7:

Picture by SL and GT, October 2010

Page 8-9:

Graphic by SL and GT, October 2010

Page 14-15:

Maps by SL and GT, October 2010

http://www.moneymuseum.com/imgs/xcoins/image/2009/6/I_O_3620_2.jpg

http://faculty.evansville.edu/rl29/art105/img/ishtar_recon.jpg

Page 16-17:

Maps by SL and GT, October 2010

http://chemazdamundi.files.wordpress.com/2010/11/trajan_aureus.jpg

http://de.academic.ru/pictures/dewiki/77/Maler_der_Grabkammer_des_Menna_012.jpg

Page 18-19:

Map by SL and GT, October 2010

Babylon of Egypt: S. xix

Babylon of Egypt: S.37

Page 20-21:

Maps by SL and GT, October 2010

<http://de.academic.ru/pictures/dewiki/68/DiocletianusFollis.jpg>

<http://www.the-romans.co.uk/legion.jpg>

Page 22-23:

Babylon of Egypt: S. 61

http://www.the-romans.co.uk/g9/27.diocletian_palace.jpg

Page 24-25:

Babylon of Egypt: S. 61

Page 26-27:

http://www.helsinki.fi/~pjojala/Bible_Gustave-Dore-Finding-of-Moses.jpg

<http://www.jesus-passion.com/StMark.jpg>

http://upload.wikimedia.org/wikipedia/commons/a/a6/Constantine_multiple_CdM_Beistegui_233.jpg

<http://upload.wikimedia.org/wikipedia/commons/>

<thumb/8/8b/ChristianityBranches.svg/2000px-ChristianityBranches.svg.png>

Page 28-29:

<http://map.integrifed.com/icon/CopticCrossBW.jpg>

Page 32-33:

Maps by SL and GT, October 2010

<http://upload.wikimedia.org/wikipedia/en/8/85/MuhammadSeal.jpg>

Picture by SL and GT, October 2010

Page 34-35:

Sketches by SL and GT, October 2010

Page 36-37:

Sketch by SL and GT, October 2010

Page 38-41:

Babylon of Egypt: S. 4

Sketches by SL and GT, October 2010

Page 42-49:

Maps by SL and GT, October 2010

http://www.moneymuseum.com/imgs/xcoins/image/2010/0/I_O_97045_2.jpg

<http://gigapan.org/gigapans/49539-1600x535.jpg>
http://www.moneymuseum.com/imgs/xcoins/image/2010/0/I_O_97045_2.jpg

http://islammedia.free.fr/image/mosque_monde/Egypt_Al_Azhar_Mosque_in_Cairo_court.JPG

<http://tokakte.virtualave.net/OI-44,%20Ayyubid,%20AE%20Dirhem,%20al-Ashraf%20Musa,%20Mayafariqin,%20612%20AH,%20A-859.jpg>

http://www.gold-stater.com/images/medieval/IMG_0031mamluk.JPG

Cairo map1549 pagano, ETH Studio Basel

Page 58-61:

Babylon of Egypt:S. 120

<http://archnet.org/mediadownloader/LibraryImagesBig/image/207674/0/IGV2933.jpg>

Babylon of Egypt:Pl 39

http://visiting-egypt-guide.com/egypt_pic/cairo/Hanging%20Church.jpg

http://lh3.ggpht.com/_N1PFfY4Uaj8/R-GePQGweYI/AAAAAAAAAB2c/Z3p-JFEWpm0/IMG_0659.jpg

<http://www.lib.cam.ac.uk/Taylor-Schechter/GF/33/gf33pic2.jpeg>

Picture by SL and GT, October 2010

Page 64-85:

Babylon of Egypt: S. 68,69,72,91,109,122,124,125,126,129,131,Pl. 11,Pl. 32,Pl. 45

Page 88-89:

Map by SL and GT, October 2010

Picture by SL and GT, October 2010

Page 90-91:

http://www.cartercenter.org/resources/images/gallery/high-res/jimmy_carter_sadat_begin.jpg

<http://www.infitahtraining.com/wp-content/uploads/2010/11/logo-infitah1.jpg>

http://upload.wikimedia.org/wikipedia/en/7/7e/International_Monetary_Fund_logo

<http://199.238.187.99/wordpress/wp-content/uploads/2010/10/CCALogo.jpg>

http://www.dainst.org/medien/de/daik_100jk_pl_sca.jpg

<http://www.indybay.org/uploads/2007/09/24/cdmlogo.jpg>

<http://humanosphere.kplu.org/files/2010/10/USAID.png>
Diagramms by SL and GT, October 2010

Page 92-93:

<http://content.answcdn.com/main/content/img/getty/2/8/3331928.jpg>

Map by SL and GT, October 2010

Babylon of Egypt:Pl. 9

Page 94-95:

Upgrading Project by Mona Zakaria, 2001

Page 98-133:

Pictures and Maps by SL and GT, October 2010

<http://commondatastorage.googleapis.com/static.panoramio.com/photos/original/34212706.jpg>

Page 134-145:

Pictures and Maps by SL and GT, October 2010

<http://commondatastorage.googleapis.com/static.panoramio.com/photos/original/17316733.jpg>

Page 146-163:

Picture and Maps by SL and GT, October 2010

Page 164-197:

Picture and Maps by SL and GT, October 2010

Babylon of Egypt:Pl. 1,

<http://weekly.ahram.org.eg/2010/1014/feki2.jpg>

http://www.reuters.com/resources/r/?m=02&d=20090917&t=2&i=11621243&w=&fh=&fw=&ll=&pl=&r=2009-09-17T021717Z_01_CAI506_RTRIDSP_0_EGYPT

http://1.bp.blogspot.com/_Oe5S3NG6wsw/TCNdv-WUeRCI/AAAAAAAAAXs/ICs-QR_UrJY/s1600/

Coptic+areas+of+Cairo+-+Security+police+at+a+barrier+to+ensure+safety+of+tourists.jpg

Page 200-201:

www.nmec.go.eg

Page 202-209:

Pictures by SL and GT, October 2010

Page 210-213:

Picture by SL and GT, October 2010

Page 216-212:

Pictures,Sketches,Diagramms and Maps by SL and GT, October 2010

<http://www.voyageplus.net/eg0590.jpg>

http://www.disneylandparisdirect.com/images/disneyland_paris_park_map.gif

SOURCES

Sheehan, Peter: Babylon of Egypt. Cairo: The American University in Cairo Press, 2010.

Kubiak, Wladyslaw: Fustat Expedition Final Report: Fustat-C: 002 (American Research Center in Egypt Reports): 1989

Borrut, Antoine und Paul M. Cobb: Umayyad legacies: medieval memories from Syria to Spain. Leiden: Brill, 2010

Bareket, Elinoar: Fustat on the Nile: the Jewish elite in medieval Egypt. Leiden: Brill, 1999

ACKNOWLEDGEMENTS

Abdel Hakim, Head of Fustat Traditional Craft Center, Cairo

Moataz Nasr, Artist, Cairo

Prof. George Scanlon, Islamic Art and Architecture AUC, Cairo

Gian-Carlo Tibolla, Student, Appenzell

Prof. Dina Shehayeb, Institute of Architecture and Housing MSA, Cairo

Omar Nagati, Architect and Urban Planner, Cairo

Der Brülisauer Buchbinderei (Gossau SG) für die äusserst erfreuliche Zusammenarbeit