

The Core of Cairo

Resistance to Comprehensive Gentrification



DRAFT
© ETH Studio Basel

JEANNET MÉLANIE, SCHUEMPERLIN NATHALIE
ETH Studio Basel Contemporary City Institute

THE MIDDLE EAST STUDIO
Wintersemester 2010

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

DRAFT
© ETH Studio Basel

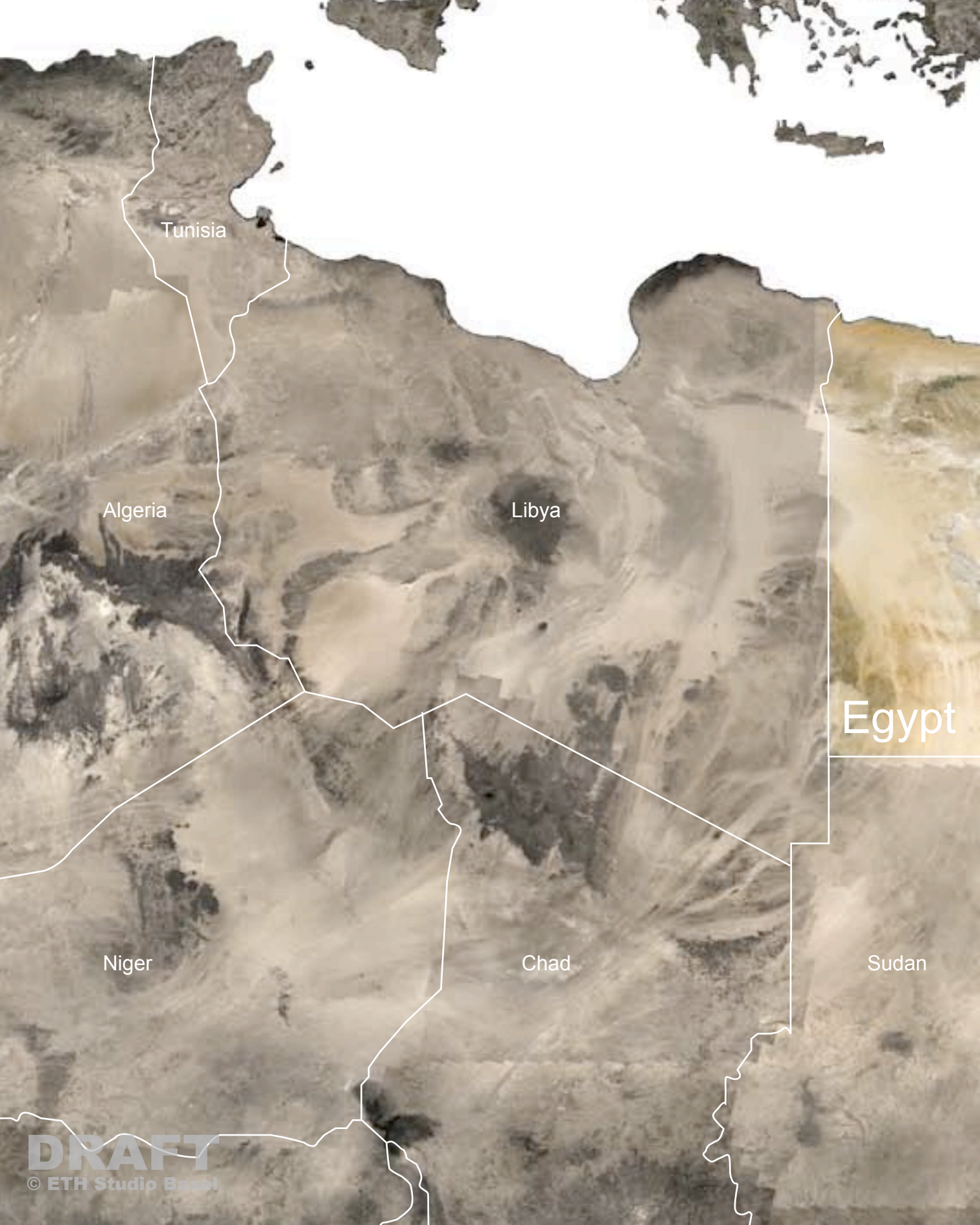
We would like to express our gratitude to all people whose expertise, understanding, and patience, added considerably to our knowledge and experience in our research. A special thank goes to :

Mohamed Hany El Refai, Cairo
Dr. Dina K. Shehayeb, Shehayeb Consult, Cairo
Arch. Omar Nagati, MSA University, Cairo
Dr. Ahmed Sedky, MSA University, Cairo
Dr. Asaad Nadim, Cairo
Arch. Mohamad AboTera, Cairo
Mostafa Yacoub, Cairo
Marawan Fayed, Cairo
Kareem Ibrahim, Aga Khan Trust for Culture, Cairo
Walid Saleh, Cairo
Hala Zaied, Cairo
Niveen Adel, CULTNAT, Cairo
Sherin Ibrahim, FEDA Gamaleya, Cairo

The Core of Cairo

Resistance to Comprehensive Gentrification

Mélanie Jeannet, Nathalie Schuemperlin



Tunisia

Algeria

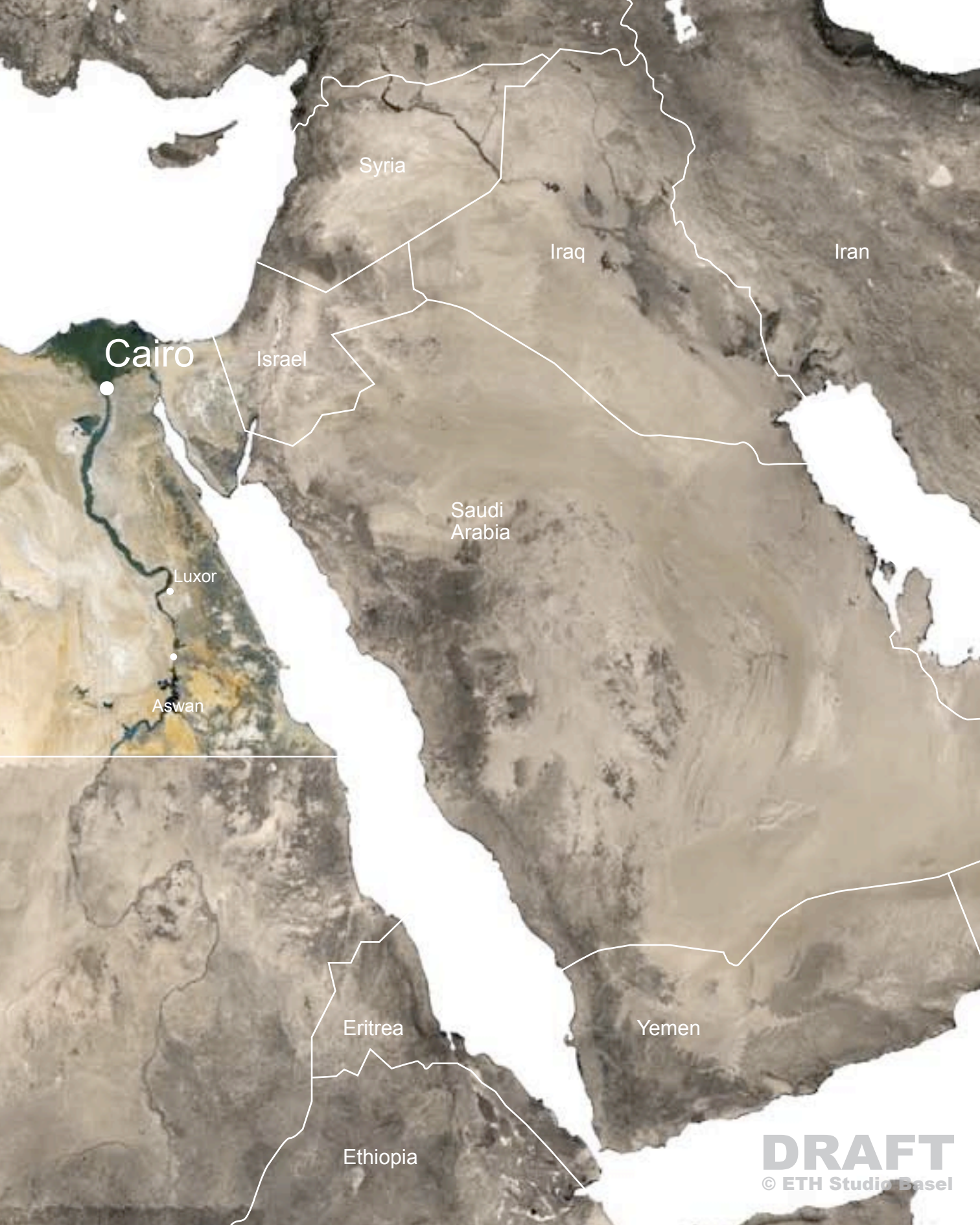
Libya

Egypt

Niger

Chad

Sudan



Cairo

Syria

Iraq

Iran

Israel

Saudi Arabia

Luxor

Aswan

Eritrea

Yemen

Ethiopia

DRAFT
© ETH Studio Basel



Imbaba

Mohandessin

Downtown

Fustat



Heliopolis

Abbasya

Nasr City

Manshiyat Naser

'Islamic' Cairo

HETEROGENEITY

Contested names
Borders of study area
Different interests cause heterogeneity

HISTORY

Shaping events in the history
Urban fabric
Medievalization and orientalism
Preservation of architectural heritage

CURRENT SITUATION

Existing urban fabric
Monument corridor
Production and trade
Creating an 'open-air museum'
Excursus : Changing districts

CASE STUDIES: EVIDENCE OF HETEROGENEITY

- 1 Bab al-Futuh Area: Border conditions
- 2 Beit al-Suhaymi Area: Rehabilitated living area
- 3 Al-Azhar Area : Touristic node
- 4 Darb Shouglan Area: Next to the biggest constructed green area in Cairo

FUTURE

Resistance to comprehensive gentrification

BIBLIOGRAPHY

HETEROGENEITY

HISTORY

CURRENT SITUATION

CASE STUDIES

FUTURE

CONTESTED NAMES

Islamic Cairo.

Fatimid Cairo.

Medieval Cairo.

Historic Cairo.

These are all expression for more or less the same area with **blurry borders** and **unspecific meanings**. This for some of the terms it is very **difficult to define** them in a map or in precise words.

Cairenes prefer to use ‚historic Cairo‘ or the specific names of the **qisims** (security jurisdictions), namely, Bab al Sharia, al-Gamaleya, Al-Darb al-Ahmar, Khalifa and Sayyeda Zeinab. Those undecided terms show a neglected reflection about the identity of this city part even though it is in the heart of Cairo.

Cairo with its **old city core** has one of the highest concentration of arabic monuments. This part, still visible today, was a new foundation of a town by the **early Fatimid Dynasty (Shiites)**.

Whereas many cities such as Damascus are based on a roman city the so called Al-Qahira of the Fatimids is only developed by **Islamic Dynasties** further north than the roman City.

The roman city was near Fustat where also the **first Islamic settlements** came up.

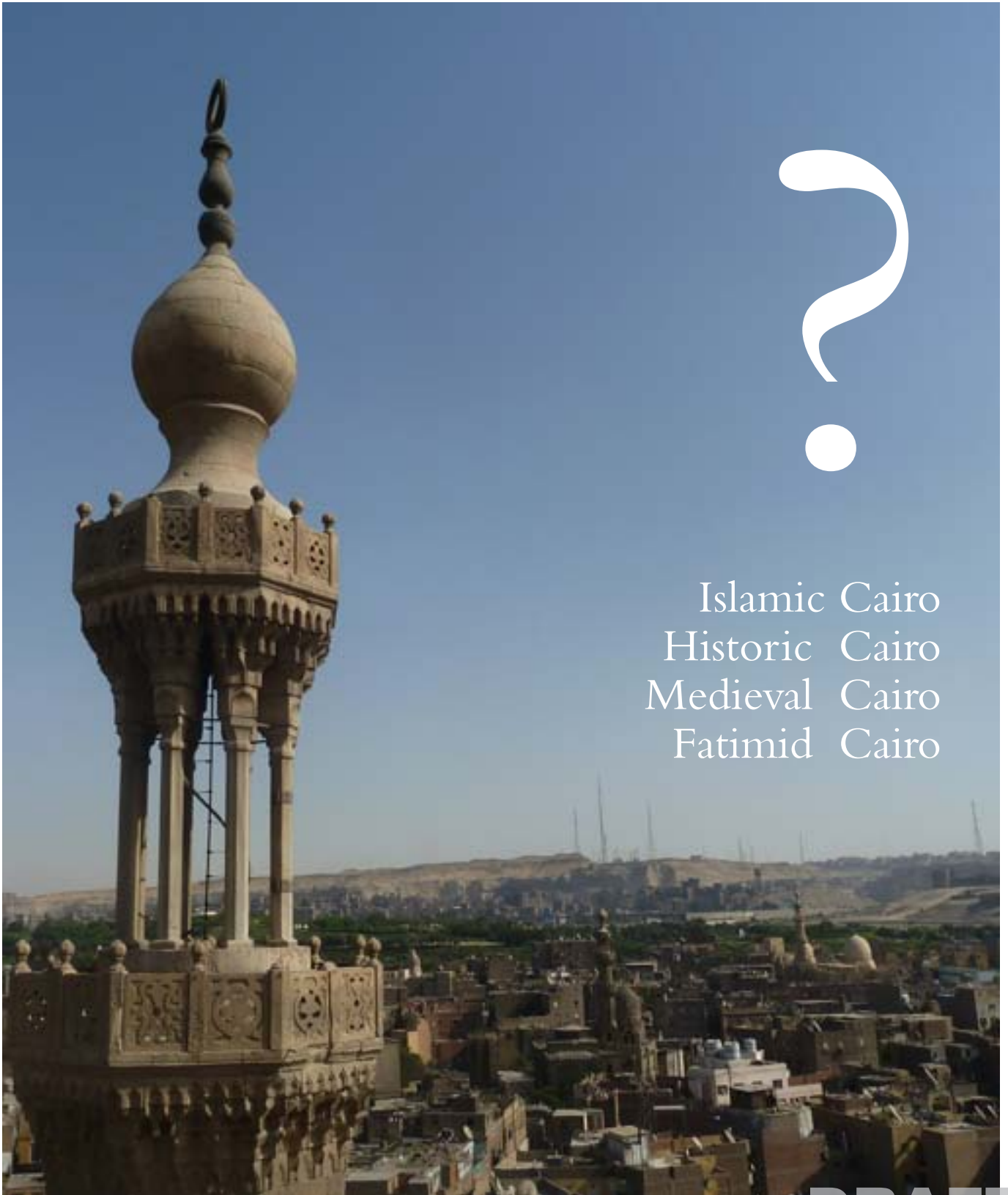
Today the existing city part around the extended Fatimid foundation is very hard to define as well as there are **a lot of contested names** existing.

But what do those names tell us?

What is the **meaning** and where do they come from?

The conclusion of reflecting about this problematic concerning the term is that **there is no adequate name existing** for this district.

This fact is an indicator of the heterogeneity of this city part where old traditions confront the contemporary lifestyle and its development. This work will examine and proof the aspect of heterogeneity and its potentials



Islamic Cairo
Historic Cairo
Medieval Cairo
Fatimid Cairo

1 **Fatimid Cairo**

The Fatimid Cairo was constructed within a clear wall that is still partly existing, having been transformed and extended by the Ayyubid and later dynasties. Today it extends from Bab al-Futuh to Bab Zuweila in the N-S-direction and between Port Said and Al Masoureyah in E-W-direction. But this is not the only city part that has medieval characteristics as the city grew with the time. Therefore this term is not appropriate for the whole study area but it is still defined by the remains of the wall and gates.

3 **Medieval Cairo**

This expression is also used very often (e.g. in the book ‚Creating Medieval Cairo‘ by Paula Sander). The Middle Ages were a period of history from the 5th C. to the 15th C. It is the middle period in the division of history: Classic, Medieval, and Modern. The urban fabric was founded and first developed during the medieval time but it transformed considering its morphology and socio-cultural or socio-economic aspects also later until today. So we can not say that the city part is still absolutely medieval as there are a lot of modern interventions.

2 **Historic Cairo**

There is a detailed map of the American University in Cairo called ‚Historic Cairo‘ and in many publications this expression is used. In the map the area begins at the Al-Hakim Mosque until to the Ibn Tulun Mosque. In contrast UNESCO use the same term including also Fustat, also called old Cairo in this expression. But the term implicates an interruption of history as if the current developments would not be a part of the history anymore. Therefore this expression is also ambiguous.

4 **Islamic Cairo**

Islamic Cairo is not more Islamic than other parts of Cairo, but it is an area which holds a very high concentration of mosques and very famous historic Arabic monuments. The term ‚Islamic Cairo‘ came up the first time in the 19th century probably by the Orientalists describing their own interpretation of the historic area. It could emphasize the distinction between the former Fatimid area and surroundings from new city expansions influenced by the Europeans or to separate old Cairo from the Coptic, Islamic and Jewish area.



BORDERS OF THE STUDY AREA



1



2

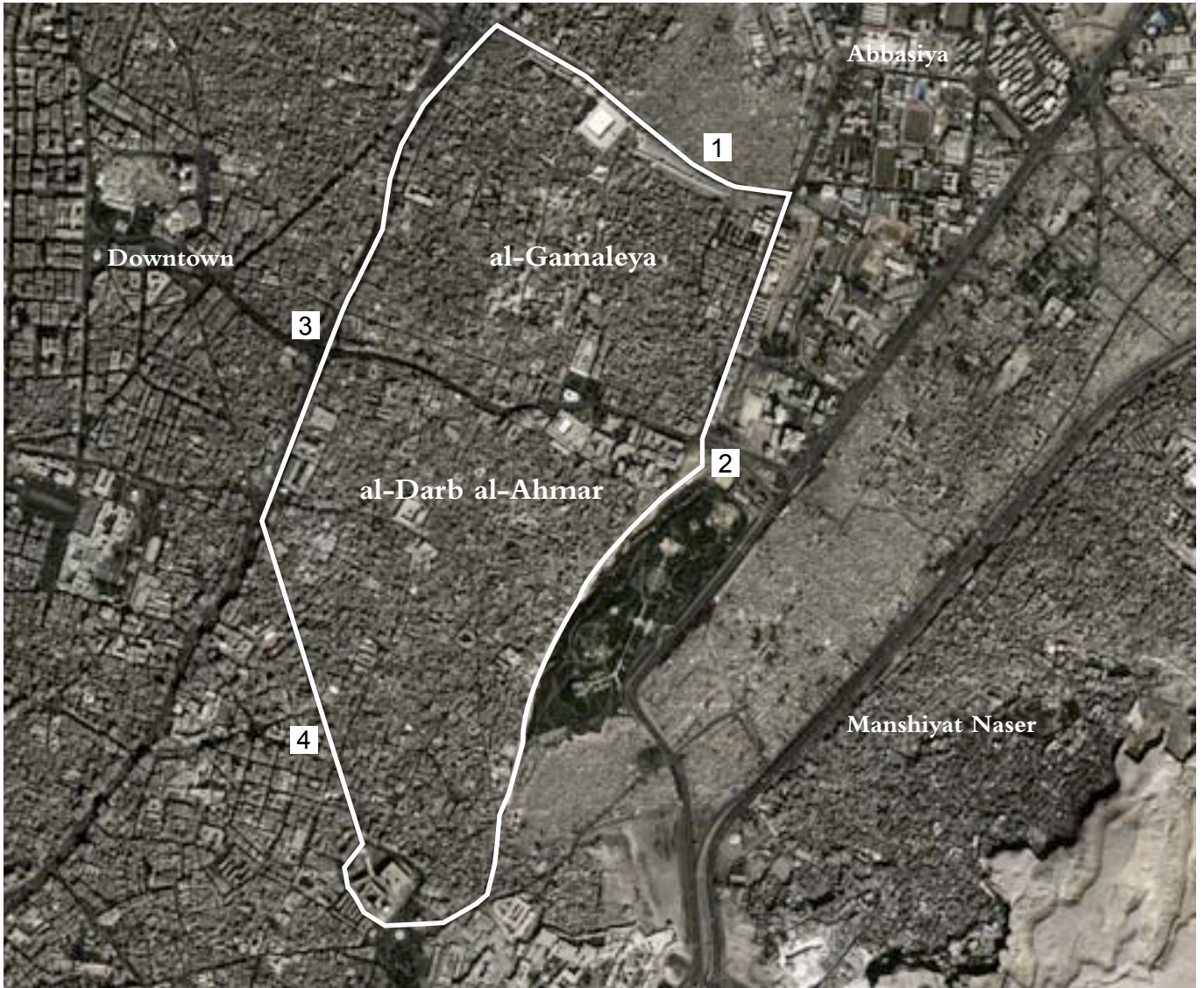


3



4

- 1 Ayyubid wall at Bab Al-Nasr and Bab al-Futuh
- 2 Between al-Darb al-Ahmar and Al-Azhar Park
- 3 Bustling along Port Said street during the night
- 4 Mohammed Ali Street near the Sultan Hassan mosque



The borders of this district are on the one hand defined by the remains of the Fatimid and Ayyubid wall and on the other hand by wide streets and highways cutting the area off the neighbourhoods. Even though the Citadel is also a part of the urban fabric that was developed since the Ayyubid period, it is not treated in this study as it is a topic for itself. It is also located without a noticeable link to the rest of the urban fabric .

DIFFERENT INTERESTS CAUSE HETEROGENEITY

DEFINITION OF HETEROGENEITY

heterogeneous

Pronunciation: /,het(ə)rə(u)'dʒi:niəs, -'dʒen-/
adjective

diverse in character or content:
a large and heterogeneous collection

Derivatives

heterogeneity (noun)

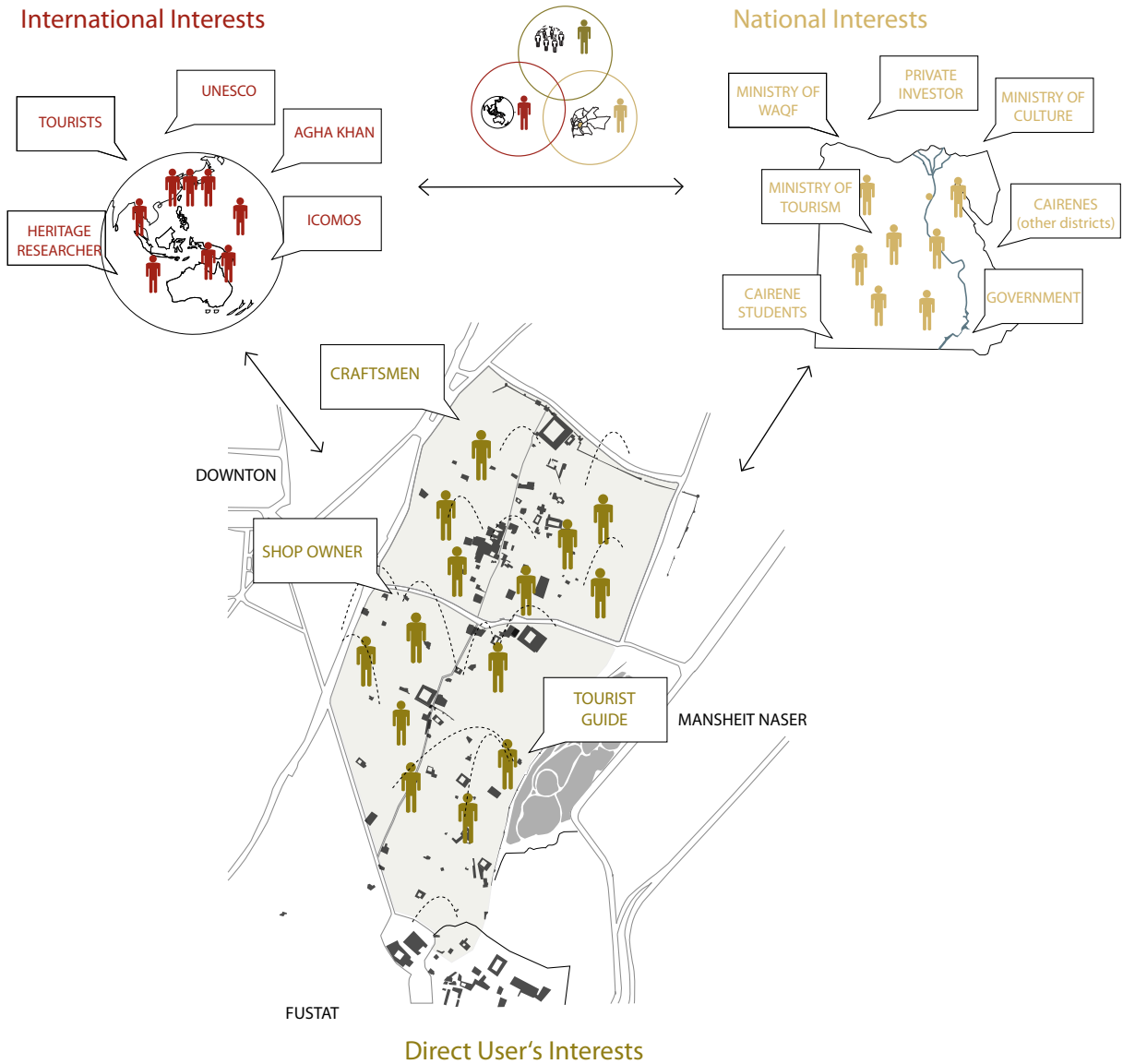
(Oxford English Dictionary)

In this work the term ,**heterogeneity**' will be used in order to describe the diverse layers of the existing urban fabric and social network of the study area al-Gamaleya and al-Darb al-Ahmar considering the following aspects:

- Morphology
- Economy
- Use of urban space
- Socio-cultural aspects
- Understanding and interest of history
- Communication

Those layers try to demonstrate the complexity of this area considering its historic transformation and the players or users who are responsible for the changes.

RELATIONSHIP BETWEEN DIFFERENT ACTORS



TOPICS, INTERESTS AND CONTRASTS



1



2



3



4



- 1 Monument
- 2 Workshop
- 3 Historic value
- 4 Traditional trade

DRAFT
© ETH Studio Basel



5



6



7



8

5 Tourism

6 Restoration contracts (Egyptian Culture Minister Hosni Farouk (left) at UNESCO Headquarters, Paris)

7 Dominance of religion

8 Dilapidation/ informal housing



Overlapping topics, al-Mu'izz street, Kuttab-Sabil



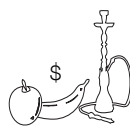
Historic value



Monument



Tourism



Traditional trade



Restoration contract



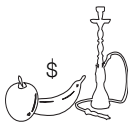
Dominance of religion



Overlapping topics, market in al-Darb al-Ahmar



Historic value



Traditional trade



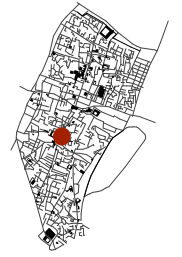
Dilapidation/ informal housing



Dominance of religion



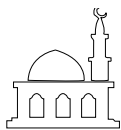
Workshop



Overlapping topics, view from Bab-Zuweila



Historic value



Monument



Dilapidation/ informal housing



Restoration contract



Romance of religion

QUESTIONS

To what extent do the **different actors correlate** with, **depend** on and **influence** each other in the different parts of the district and how do they **affect the development** of the area?

How far will this **social and cultural heterogeneity** and the **conflict of different interests** in the Core of Cairo be a potential to **impede a comprehensive gentrification**?

HETEROGENEITY
HISTORY
CURRENT SITUATION
CASE STUDIES
FUTURE



Cairo, Mui'zz Street, Sabil Kuttab Kathuda, photo: 1908, source: Bildindex.de



Cairo, Muski Street, Photo: 1920, source: The Photographs of Lehnert & Landrock

SHAPING EVENTS IN THE HISTORY

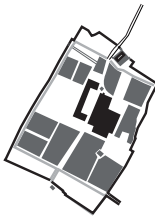
TIMELINE



630
Muslims Capture
Babylon

641
Foundation
of Fustat

8th C.
Military Camps
of Tulunids
and Abbasids



969
Foundation
of Al-Qahira
by Jawhar,
princely City



972
Al-Azhar
Mosque and University



992
Al-Hakim
Mosque



1171
Citadel,
Al-Qahira was opened to the
public

1175
Madrassa system of school
introduced

12 C.E.
The Sunni revival



1284-85
The Complex of
Sultan Qalawun

1300
Many important monu-
ments and redefinition of
its relationship to the city
Construction of many big
monuments

1347-1349
The Black D
Rehabilitatio

134
City
Dar
red
and
Zuv
earl
Mos

7th Centruy C.E.

8th Centruy C.E.

969 C.E.

1171 C.E.

1250 C.E.

Muslim Capture

Egypt under Caliphate

Fatimid Dynasty

Ayyubid Dynasty

Mamluk Dynasty

8th C.
Abbasids

9th C.
Tulunids

953 - 75
Al-Mu`izz
li-Din Allah

970 - 996
Jawhar al-Siqilli
conquered Egypt
al-Qahira.

996 - 1021
Al-Hakim bi
Amr Allah

1176 - 1183
Salah Al-Din

1293 - 1341
Sultan al-Nasir Muhammad

Death and
on

7
y shifts south to
b al-Ahmar ('the
road') to the south
east of Bab
veila. One of the
est buildings: Blue
sque (1347)



1798-1801
Exploration of Napoleon
and publication of
Description de l'Égypte

1517 C.E.

1881-1852
Establishment of
Comité by Khedive
Tawfiq Conservation
work by foreigners

1882 C.E.



1922
Egyptian
Independence
declared by the UK

1953 C.E.

1950
List: 622 'Islamic'
monuments

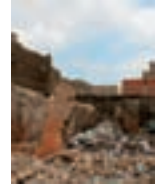
1952
Egyptian
Revolution

1952-1967
First urban
expansions -
demographic
shift in historic
Cairo



1979
UNESCO inscription of
historic Cairo - plan

1988
Cairo Region Master Plan:
Old Cairo as part of
Homogeneous Sector 1,
GOPP/IAURIF plans for
rehabilitation



1992
Earthquake
demolishes big parts of
historic Cairo

1997
UNDP Rehabilitation
Plan for Old Cairo

2006-...
Area conservation
Al Mu'izz Street

Turkish Authority

British Occupation

Republic of Egypt

1805 - 1863
Muhammed Ali
and his successors

1863 - 79
Ismail Pasha

1863 - 79
Kedives

1954 - 70
Gamal Abdel Nasser
Socialims

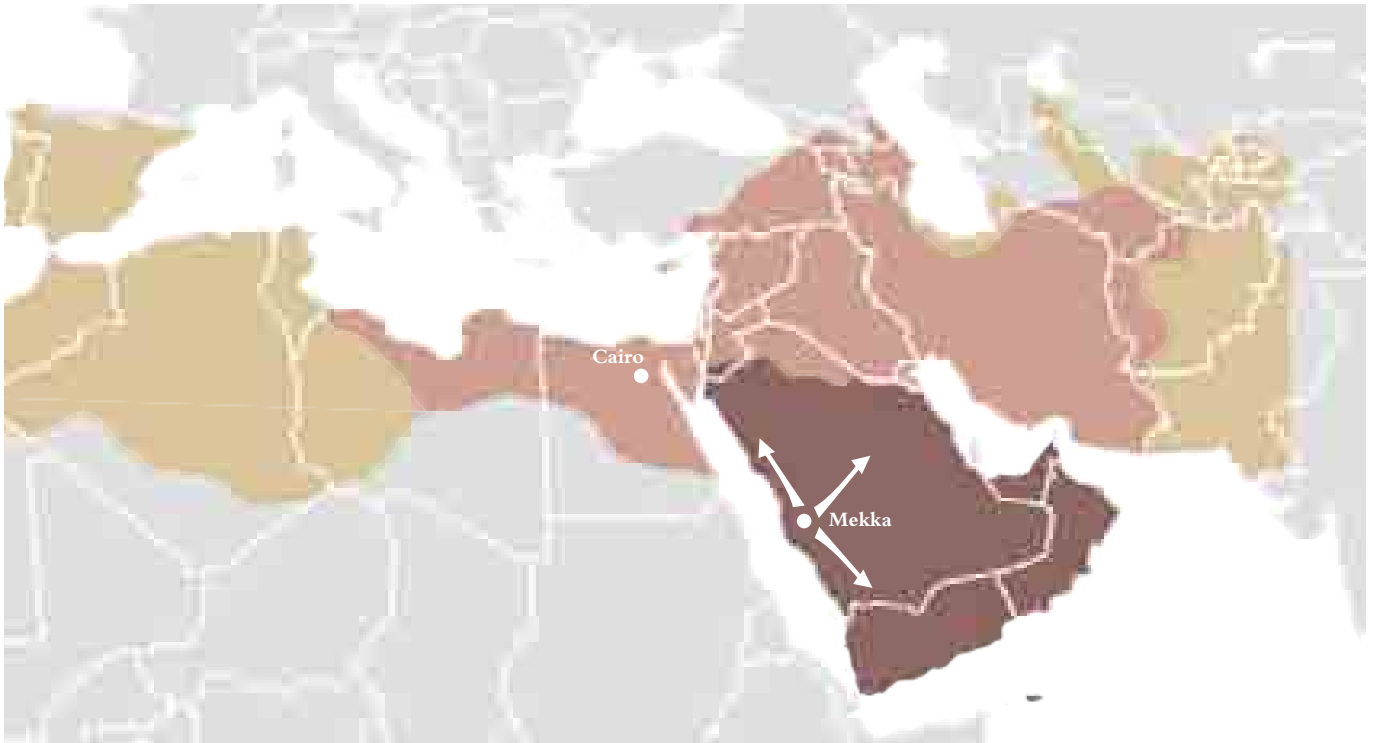
1970 - 1981
Anwar El Sadat

1981 - ...
Hosni Mubarak

EXPANSION OF ISLAM

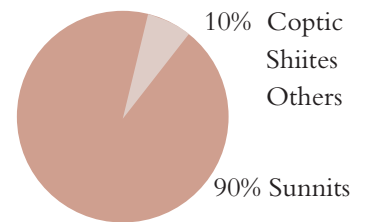


Prayers in the Sultan Hassan Mosque



Expansion of Islam

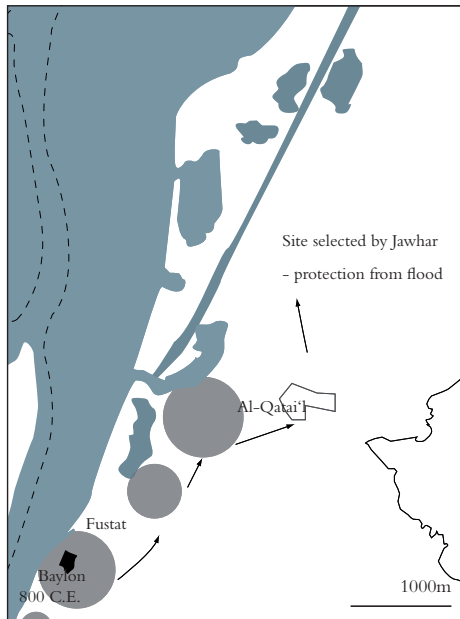
- Expansion under Mohammed
- Expansion under the first three caliphs , 632-655
- Expansion under the Umayyad caliphs 661-750



Confessions in Cairo
DRAFT
© ETH Studio Basel

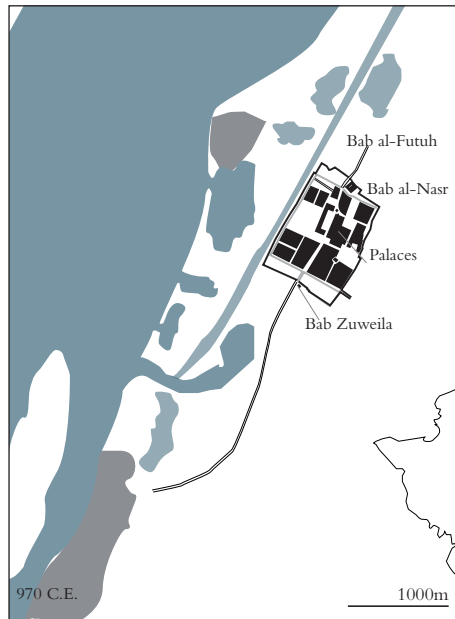
URBAN FABRIC

FROM A MILITARY CAMP TO A RELIGIOUS NODE



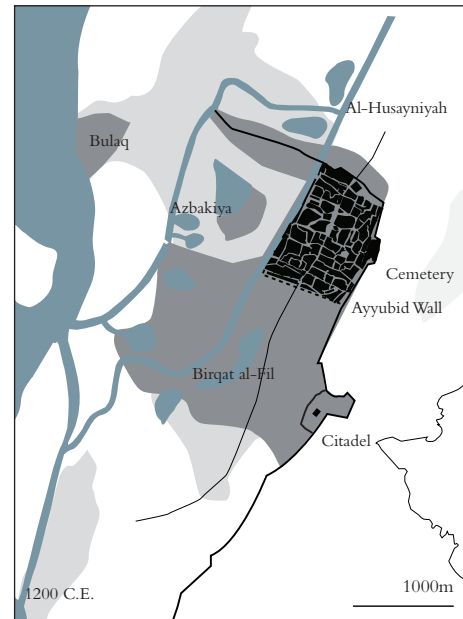
First Muslim Settlements 7.-10. C. C.E.

This area is a site of several cities constructed by the ancient Egyptians and the Persian Babylonians. The city of **Fustat** near the remains of the Baylonian fortress was the **first Muslim** settlement. After that, settlements as **Al-Askar** of the Abbasids and later **Al Qata'i** of Ahmed ibn Tulun were built further north. In 969 the Shi'ite **Fatimid** Caliphate conquered Egypt and developed a first plan (rectangular grid) for their city on a new site, protected by the flood of the Nile (Al-Qahira, al-Mu'izz).



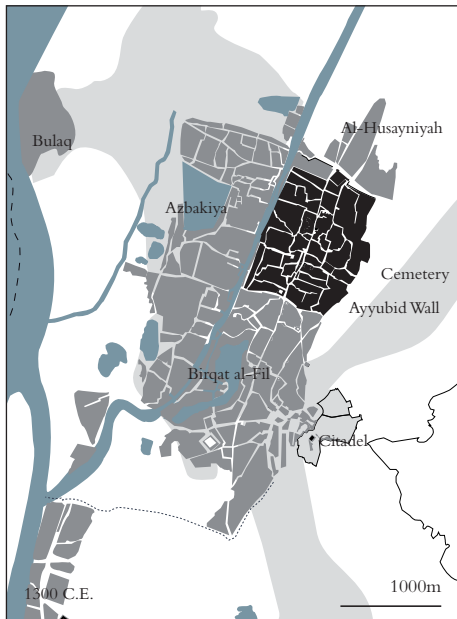
Fatimid Dynasty, 969-1171 C.E.

In its early years, the Fatimid City, Al-Qahira, was **only a royal and military refuge**. Fustat (Misr) remained a commercial metropolis. **1087 a new wall** had to be built around the new city because Al-Qahira had expanded outside of its walls. The main street was called **Bayn al-Qasrayn** (today: Al-Muiz li-Din Allah) which means 'Between the palaces' and goes from Bab al-Futuh to Bab Zuweila. The structure within the walls was almost a rectangular grid with wide streets.



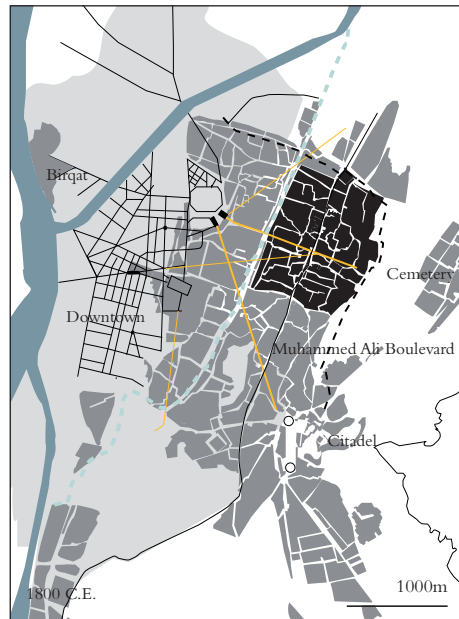
Ayyubid Dynasty, 1171-1250 C.E.

As the Ayyubids came to power, Salah-al-Din, principle ruler, built a **gigantic wall** encircling Fustat and Al-Qahira. He **opened the former princely city to the public** who began to build in its spaces and gardens, changing the old function and structure of the Fatimid's city. It was developed a very dense pattern of houses that built narrow streets. The **citadel** between Al-Qahira and Fustat became the new seat of government during the Ayyubids reign. Cairo develops from a military camp to a religious place.



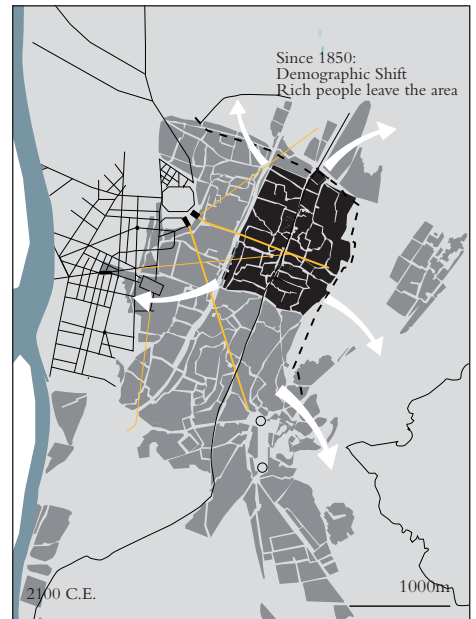
Mamluk Dynasty, 1250–1517 C.E.

During the period of the **Bahri Mamluks** Cairo experienced a great growth. It was during al Nasir's reign that Cairo experienced its greatest change and the western development was encouraged by the construction of **Khali al-Nasiri**. The Bahri Mamluks are famous for their wealth and ambitious building activity of madrasas, mosques, sabil-kuttabs etc.. Under the ruler of the **Burij Mamluks** Cairo began a remarkable recover or revival after the plague of the Black Death and famine.



Ottoman, 1517–1882 C.E.

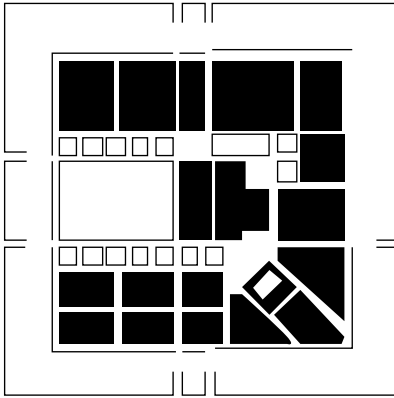
With the **Ottoman** Cairo became a provincial capital. The old part of the city got less important as the center moved westwards to **Azbakiya** (especially the elite). During the rule of **Muhammed Ali** and his successor a replanning of the streets, new zoning plans and the **restoration of monuments** became crucial. 1798 the **French invasion** influenced the structure of the city with its military strategies. New Streets as **Sharia Muski** or **Mohamed Ali Boulevard** were built.



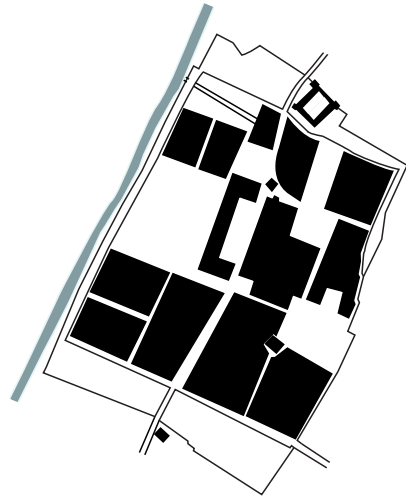
Until Today: Republic, 2010 C.E.

Due to the exponential expansion of Cairo the last few years a lot of new districts were developed and are still growing vastly. While **decentralisation** proceeds, the **islamic part** of the city is **deteriorating**. The city is endeavoured to **conserve and reconstruct the medieval heritage** but ignores the ramshackled medieval residential areas next to the monuments. **Capacity overload of traffic** is a big problem. But there are also developments as for example the Al-Azhar park.

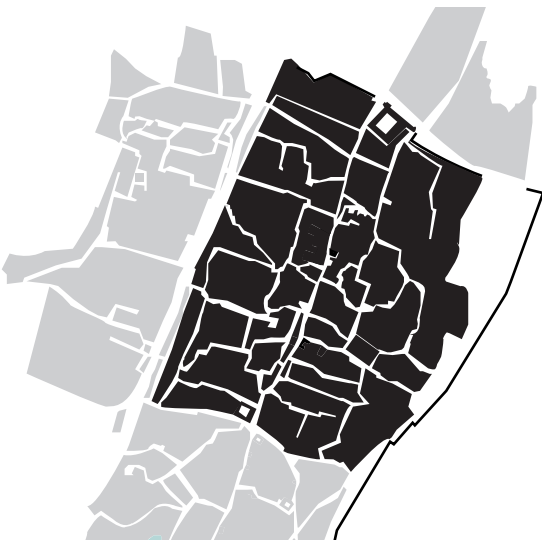
FROM A GEOMETRIC GRID TO AN ORGANIC CITY



1



2



3



4

1 Not implemented Plan by Jahwara 965 n.Chr

2 Built princely Fatimid City, 969 n.Chr.

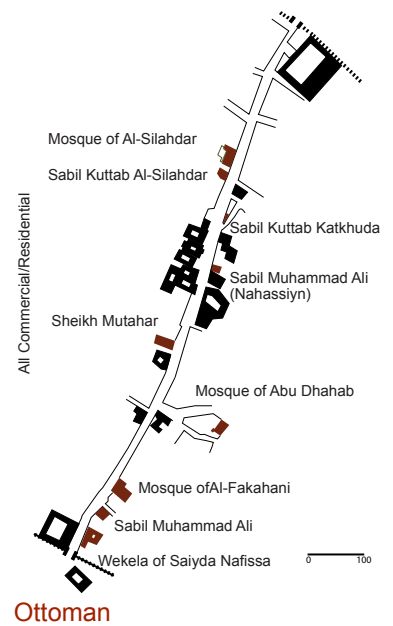
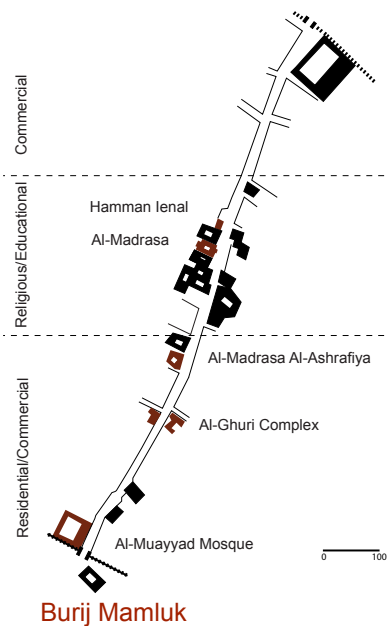
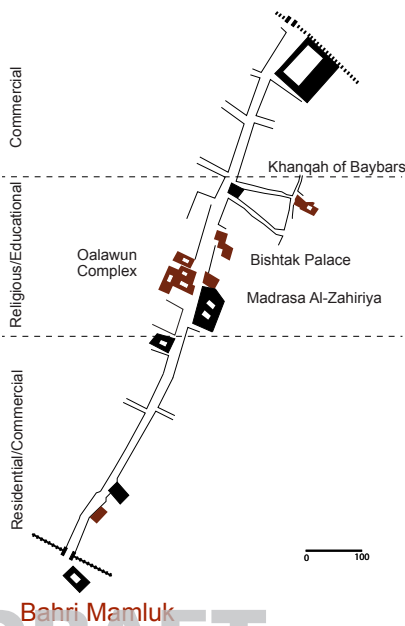
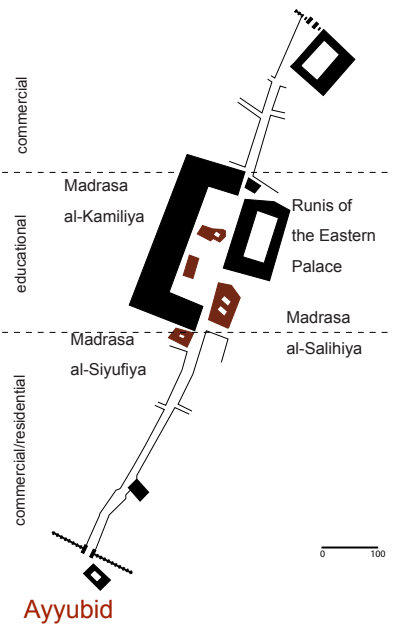
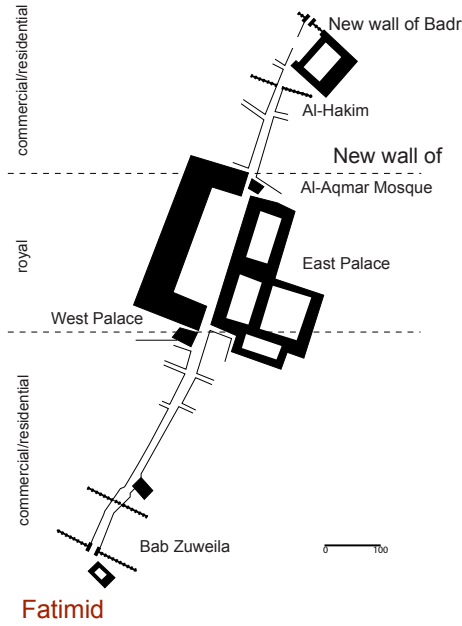
3 Urban fabric during the Mamluk Dynasty with Ayyubid wall

4 Urban fabric today, 2010, after big influences of the Ayyubid, Mamluk, Ottoman and other periods.



Example of traditional narrow street (al-Darb al-Asfar). Originally the width of the streets was thought for two passing camels.

DEVELOPMENT OF AL-MUI'ZZ STREET (FROM BAB AL-FUTUH TO BAB ZUWEILA)





Al-Mu'izz Street is probably the oldest and most stable street of Fatimid Al-Qahira.

,ISLAMIC' BUILDING TYPOLOGIES



MOSQUE (MASJID)
Sultan Muayyad mosque

A mosque is a building for worship used by members of the Islamic faith. The mosque has traditionally been the centre of social, political, and educational life in Islamic societies.



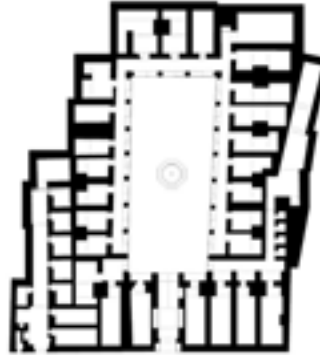
SABIL-KUTTAB
Sabil-Kuttab of Katkhuda
(1744, Ottoman)

A Sabil-Kuttab is a combination of a fountain with a Koranic school above it and is a very famous typology for Cairo.



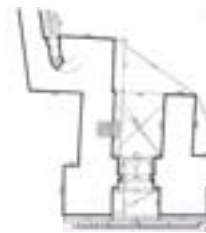
MADRASA
Qala'un Madrasa and Mausoleum
(1295-1303, Mamluk)

A madrasa is a building or group of buildings used for teaching Islamic theology and religious law, typically including a mosque or next to a mosque.



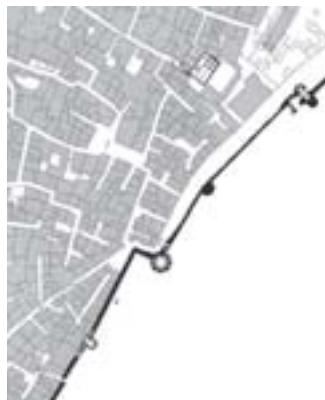
WIKALA
Sultan Qansuh Al-Ghuri Wikala
 (1504-5)

This Wikala is a large rectangular building with five-stories around a central paved courtyard. Chambers on the first level were used to house livestock, pack animals, and merchandise. The second level was used for the storage of goods. The other two levels comprise the „wikala“. The other stories were used by residence.



MEDIVAL GATES
Bab al-Futuh (1087, Fatimid)
Bab al-Nasr (1087, Fatimid)
Bab Zuweila (1092, Ottoman)

Bab Zuweila defines the southern limits of the Fatimid City, while Bab al-Futuh and Bab al-Nasr enclose it in the north. One has to be aware that Al-Qahira was a military camp first. There were other gates once that do not exist anymore.



HISTORIC WALL
Fatimid and Ayyubid (1176-1183) wall

The Ayyubid city walls were built by Saladin with a vision of containing the former Fatimid city and its suburbs, the old city of ‘Al-Fustat’ and to reinforce and existing fortifications, hence forming one single solid city wall protecting the whole metropolis from Crusaders.

MEDIEVALIZATION AND ORIENTALISM

Orientalism, 19th century

Dream of exoticism and the 1001 Nights

Orientalism is primarily a term used for the **imitation or description of aspects of Eastern cultures in the West by writers, designers and artists.**

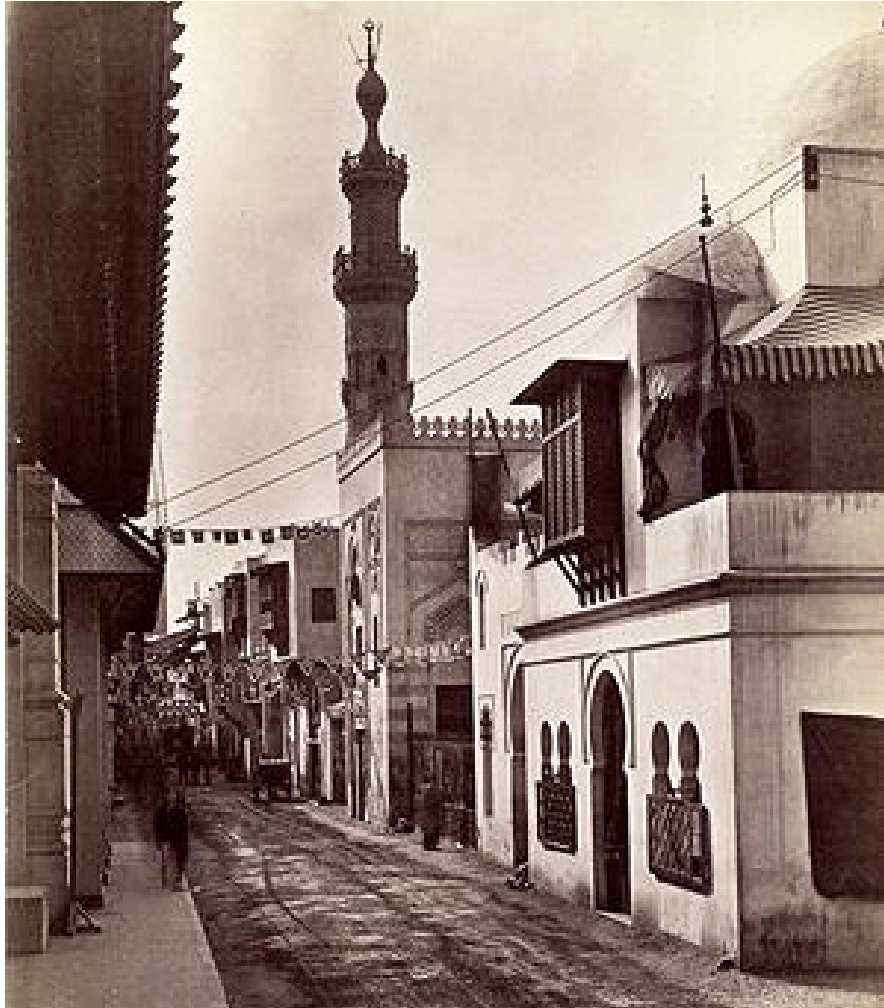
This movement came up in Europe especially in the 19th century for example at the exposition in Paris in 1889.

A central idea of Edward Said's disputed book ‚Orientalism‘ (1978) is that Western knowledge about the East is not generated from facts or reality, but from interpreted archetypes that envision all „Eastern“ societies as fundamentally similar to one another.

Exposition Universelle 1889: Rue du Caire

This was the second most popular attraction at the exposition in Paris after the Eiffel Tower.

A Cairo street, „**La rue du Caire**“, **was recreated, which included 25 authentic shops and restaurants employing scores of native Egyptian waiters, vendors, and craftsmen.** Perhaps of special interest were the regional costumes of the indigenous peoples who were brought in to participate in the cultural exhibits.



Exposition Universelle Paris, 1889: Rue du Caire and activities

PRESERVATION OF HERITAGE

During the city of **Cairo** witnessed the launch of an **imported modernity followed by, or accompanied with, an awakening of the desire to safeguard a special sector of the local an traditional city.**

One of the key influences were implemented by the Comité.

Comité de Conservation de l'Art Arabe

Established by **Khedive Tawfiq** in 1881 as a body within the **Ministry of Waqf, Comité de Conservation des Monuments de l'Art Arabe** inventoried and restored many Islamic and Coptic monuments in Egypt. In 1936, the committee was brought under the Ministry of Education, where it functioned until its dissolution in 1961. Its responsibilities were then taken over by the Permanent Committee for Islamic and Coptic Monuments of the Egyptian Antiquities Organization, now known as the Supreme Council of Antiquities.

The members of Comité were very accurate in researching but their strategy of conservation was disputable.

Nairy Hampikian mentioned that they were vigorously motivated by a real desire to preserve the ‚Monument of Arab art‘. The Comité worked in order to develop a strategy to link the single monuments to clusters. They often eliminated undesired layers around monuments in order to expose them to maximum visibility. **The focus of the Comité laid on the urban fabric of the period during the Mamluks Dynasty with there powerful monuments, whereas the Ottoman were regarded as barbaric.** Thus ‚medieval‘ means often the Mamluk period.

In their search for such an original appearance authenticity often had to be re-fabricated. They somehow tamed the old city into a medievalized version of itself.

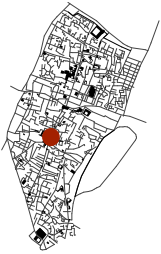
From single monuments to area conservation

In the last decades the idea of **area conservation instead** of restoration of single monuments has been established. The Al Mu‘izz Street that has been restored from Bab al-Futuh to Bab Zuweila and renovated the last years by the Supreme Council of Antiquities (part of Ministry of Culture) is one example for area conservation projects.



Map: Classified Heritage, Comité, 1950

CASE STUDY OF THE CREATED PLAZA AT BAB ZUWEILA



The **process of medievalization** and the intentions of the Comité can become clear with the help of the development drawing of the Bab Zuweila area (southern gate of the former Fatimid City, Al-Qahira). It shows the evolution of the physical aspects and the processes of reuse, demolition, extensions and new buildings over hundreds of years. **Urban constellations as this in front of Bab Zuweila have been reconstructed that have never existed before in this way.**

The Comité decided to replace and reconstruct the classified buildings whereas they demolished shops and other elements that could disturb their created plaza. This example does not go into detail but should rather demonstrate the strategy of the Comité and the process of making this part of to a medievalized open-air museum.

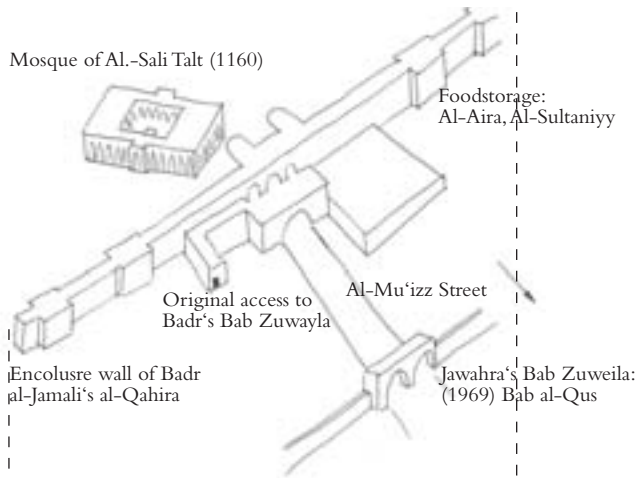


1 View at Bab Zuweila from inside the old Fatimid Walls.



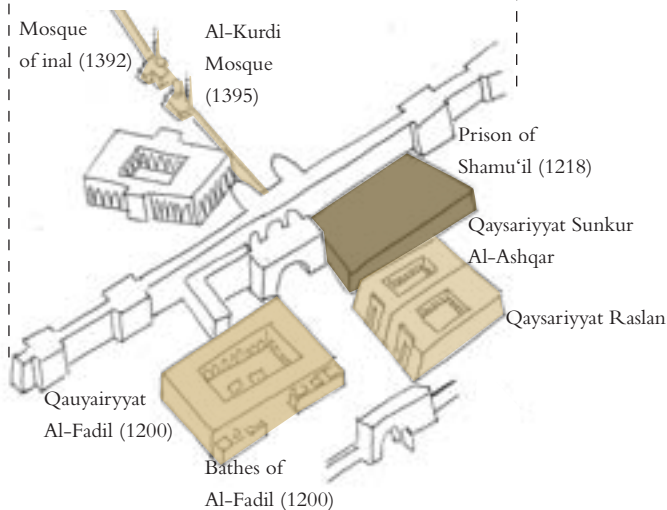
2 Bird view from Bab Zuweila at the created plaza with the reconstructed mosque.

DEVELOPMENT OF PLAZA AT BAB ZUWEILA



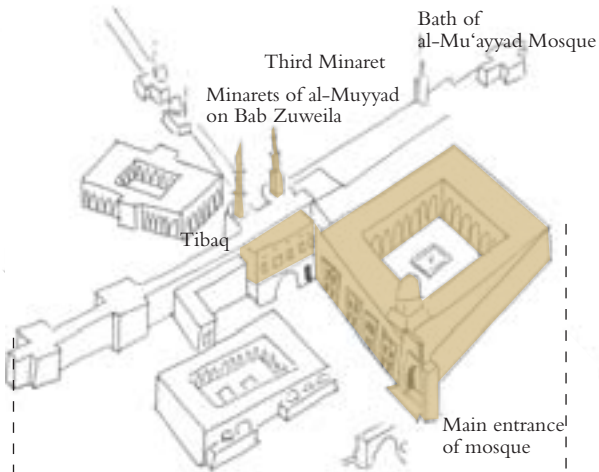
1 Bab Zuweila area until 1160

- Construction of the mosque of al-Salih Tal'i



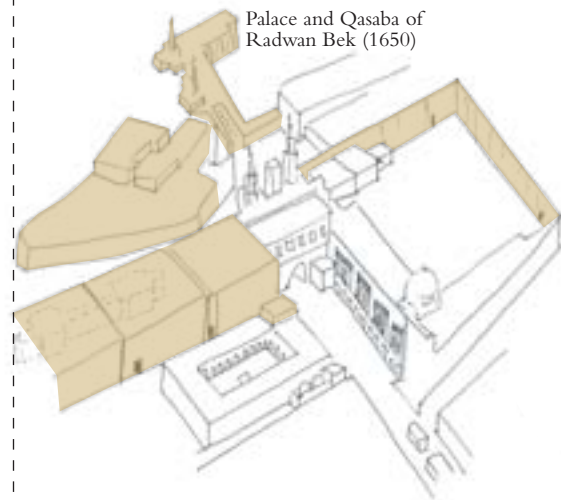
2 Changes in the Bab Zuweila area 1160-1408

- Foundation of Sabil-kuttab of Faraj



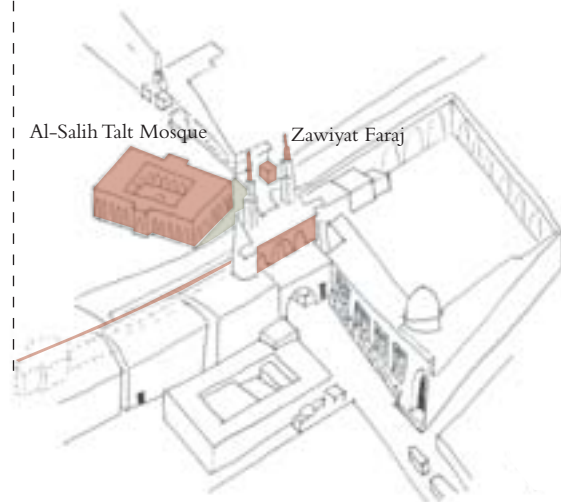
3 Changes in the area of Bab Zuweila until 1415-22

- Construction: mosque of al Mu'ayyad Shaykh
- Partial destruction of the enclosure Badr's wall



4 Prior the intervention of the Comité 1881

- Parts of mosque of al-Salih Tal'i absorbed by the urban fabric
- Enlargement of al-Mu'ayyad Mosque
- Remains of Badr's enclosure wall absorbed by the two houses
- Destruction of the tops of the minarets



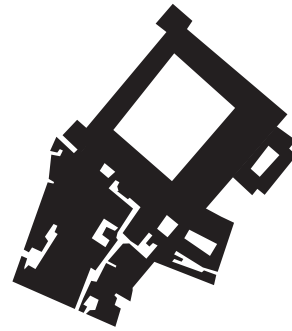
5 Comité's intervention in the area of Bab Zuweila

- Transfer and Reconstruction of Zawiyat Faraj 7 meters southwards from its original location
- Conservation Activities on Bab Zuweila including the addition of the tops of minarets
- Creation of plaza with garden
- Reconstruction of Al-Salih Talt Mosque
- Reconstruction of facades along the wall

HETEROGENEITY
HISTORY
CURRENT SITUATION
CASE STUDIES
FUTURE

EXISTING URBAN FABRIC

In the study area the medieval urban fabric is still visible. But obviously the structure and use of the urban fabric had to keep up with the time and **new structures** were built. Therefore we have a certain heterogeneity in this part of the city that consists of single monuments or monument clusters,, residential areas with traditional and modern typologies as well as the modern public buildings such as schools, hospitals etc.



1
Change of Scale:
Mosque/ residential houses



2
Modern Structure:
Social housing (Nasr time)



3
Organic structure:
Residential houses



4
Modern structure:
University/ hospital



5
Modern structures:
School modules



- Hotels
- Mosques
- Schools

100m

DRAFT
© ETH Studio Basel

MONUMENT CORRIDOR



1



2



3



4

- 1 Qalawun-Complex
- 2 Node of al-Azhar and al-Hussein mosques
- 3 Al-Azhar park
- 4 Sultan Hassan area

DRAFT
© ETH Studio Basel



PRODUCTION AND TRADE

SPECIALISED PRODUCTION



1



2



3



4

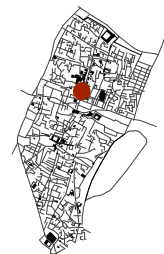
1 Craftsman making the pillow of an armchair, al-Gamaleya

2 Production of Shisha parts

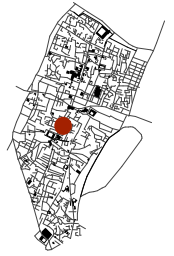
3 Iron work in the north-eastern part of al-Gamaleya

4 Shoe production specialised in al-Darb al-Ahmar

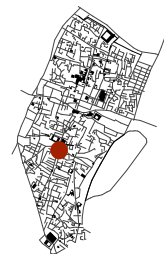




Upper section of Al-Mu'izz street



Local market after Al-Azhar Street



Tent market at Al-Mu'izz street



Food market at al-Mu'izz street

CREATING AN 'OPEN-AIR MUSEUM'

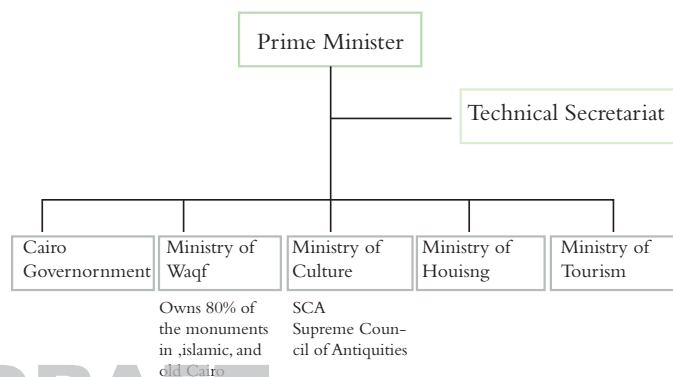
From single restorations to area rehabilitation

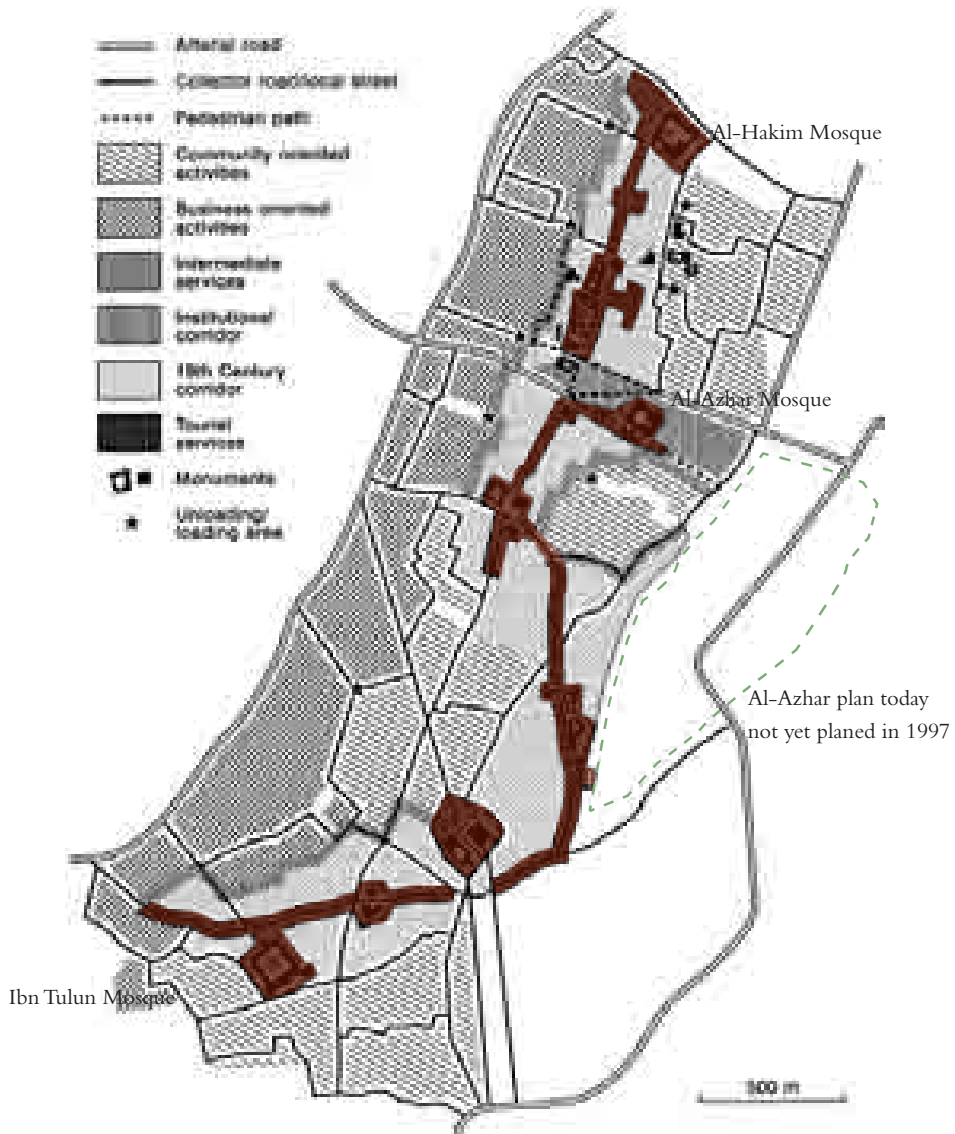
During the 20th century the trend of restoring single monuments was converted into a new ideology:

The government, the Supreme Council of Antiquities (SCA, part of Ministry of Culture) and many private investors or international conservation institutes started to plan **restoration or revitalization projects that cover a whole area**. One example is the beautification of the Al-Mu'izz street managed by the SCA.

In the last decades **many heritage and conservation plans** were set for this area for example the The 1980 UNESCO Plan, The Greater Cairo Region (GCR) Master Plan 1988 (Old City categorised in the GCR Plan as Homogeneous Sector No. 1), The General Organisation and Physical Planning (GOPP) and Institut d'Aménagement Urbain et Régional de 'Ile de France (IAURIF) Plans and the The 1997 UNDP Rehabilitation Plan, to mention just some of them. They all have different aims and the ideologies and rules all have changed several times and no plan has consequently been implemented.

But one can summarize that most of the plans intend to create a monument corridor with touristic infrastructure that has the character of an open-air museum. This idea is visible in the plan of UNDP even though this one has not implemented exactly in this way but the principle stayed the same. There is **no clear and specific building law** for the old city part what makes the development even more unpredicted and confusing.





UNDP Rehabilitation Plan 1997

EXCURSUS – CHANGING DISTRICTS

Harat - Urban unit until the 19th century

Until the 19th century the **residential quarters** of the old core in Cairo were called harat. As in all Arab cities, these constituted the basic urban unit. Each of these quarters covering an average of 2.5 hectares, housed slightly more than 1000 people or around 200 families. The harat were relatively **closed units with mostly one door** that was closed during the night. The main street, darb, which often gave the quarter its name, gave access to a network of increasingly smaller passages and blind alleys. **Today the harat do not exist anymore officially but people still live in the same system.**

Qism and shiyakhah - New administrative units

The **qism** (literally a „section“) was the new main administrative unit introduced in nineteenth century to organize municipal management of Cairo. The **French first organized** the city, combining the 63 harat, into **eight divisions** or thumns (a thumn means one eighth):

al-Azbakiya
al-Gamaleya
al-Darb al-Ahmar
Bab al-Shariya
al-Khalifa
al-Muski
Abdin
al-Sayida Zaynab

By the twentieth century these eight major districts appear as aqşam (arabic plural for qism). In 1947, two other qisms were added: Misr al-Qadimah and Bulaq as well as other four zones settled during late nineteenth and early twentieth centuries.

Cairo is now organized into **districts** (qism, pl. aqşam), which are further subdivided into **tracts** (shiyakhah, pl. shiyakhat). There is a continuous change of the borders of those districts. (Interview Arch. Omar Nagati)



Entrance gate to a former harat.

HETEROGENEITY
HISTORY
CURRENT SITUATION
CASE STUDIES
FUTURE

BORDERS BETWEEN POOR AREAS AND GENTRIFIED NODES

Case Studies

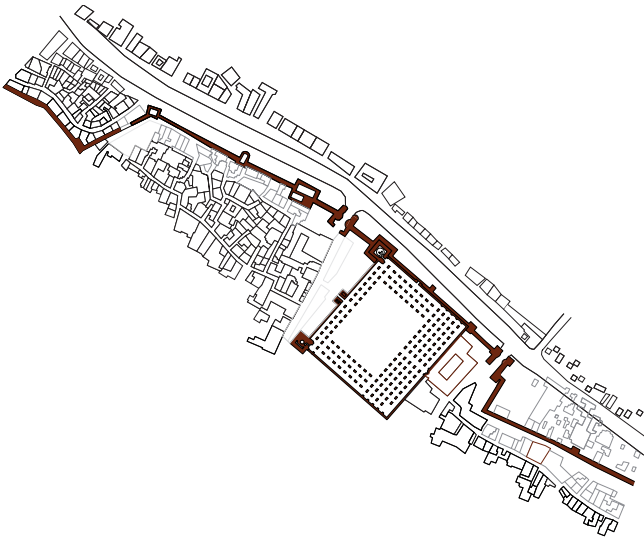
The **four selected case studies** are always located next to a **monument** and show the different layers of the architectural heritage, the ordinary and rather modest **residential houses, workshops, schools, hospitals** etc.. Furthermore they give insight into the **activity** of the **different players** moving and acting in those areas.

The **complex network** of the different actors, the **contrast or conflict** between them and the **historic transformation** will be illustrated with the help of the four specific areas as well.

It is astonishing that social-networks and the traditional lifestyle are still partly working while the area has to keep up with the present developments.

It is obvious that the case study areas won't give an overall look of the whole area treated in this book, but they should be a **detailed example** of the processes in it. Each area has its own specific specialities and characteristics but as a whole they have all the similar problems and potentials.

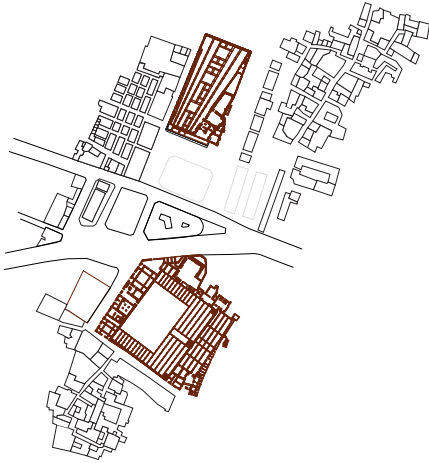
LOCATION OF THE FOUR CASE STUDIES



1



2



3

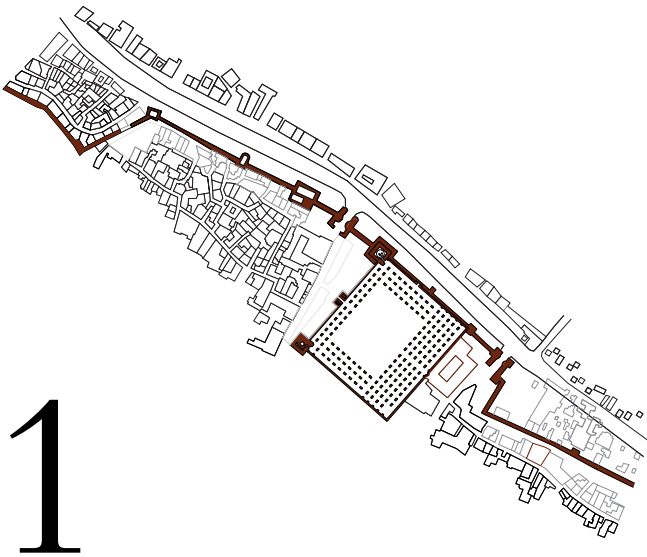


4

- 1 Bab al-Futuh Area - Border conditions
- 2 Beit al-Suhaymi Area - Rehabilitated living area
- 3 Al-Azhar Area - Touristic node
- 4 Aslam Mosque neighbourhood - Next to the biggest green area in Cairo



Location in the urban fabric of al-Gamaleya and al-Darb al-Ahmar



1

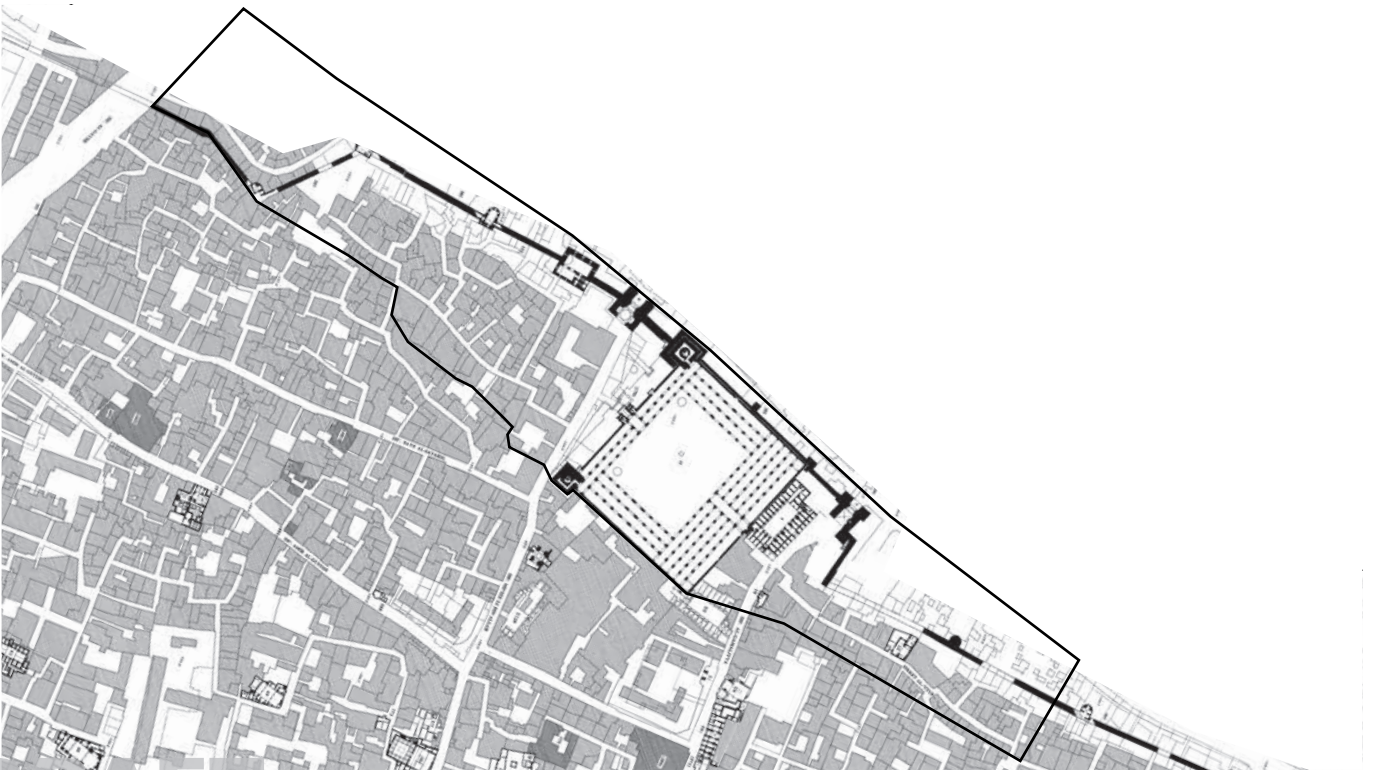
BAB AL-FUTUH AREA

DESPITE BEAUTIFICATION MIX OF SOCIAL LEVELS

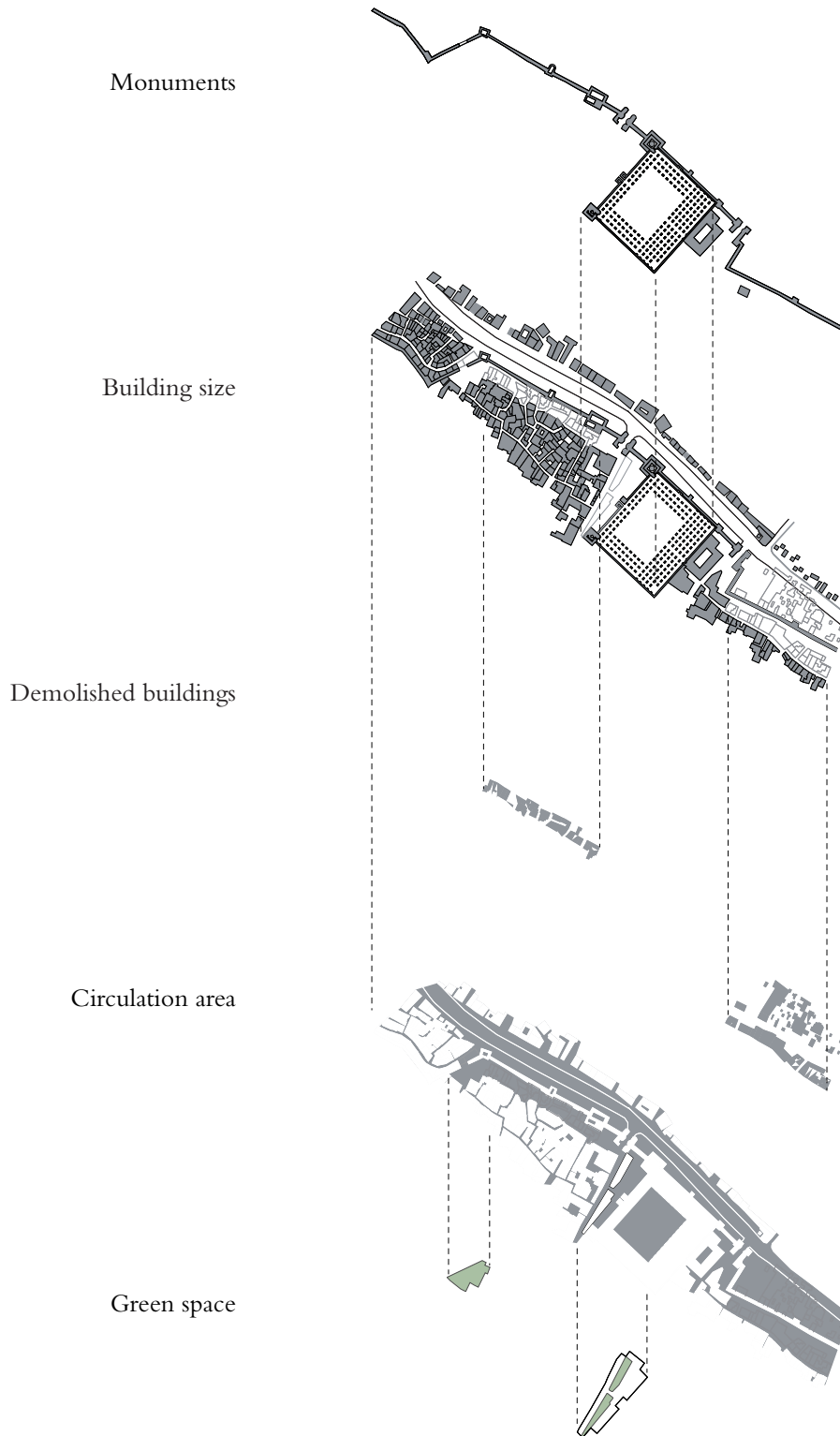
DRAFT
© ETH Studio Basel



LOCATION - BORDER CONDITIONS



MORPHOLOGICAL LAYERS



OVERLAPPING TOPICS



1 Plaza in front of the al-Hakim mosque



2 Beautification by Ministry of Culture



3 Local people and tourists using the plaza



4 Monuments renovated by Ministry of Culture



5 Means of transportation



6 Shops

LAYERS OF TIME



Most shops are still closed. Some touristic shops start to open. A lot of working people walk through. Buses and private cars drive by between 9:00h and 21:00h even though not allowed at al-Mu'izz street.



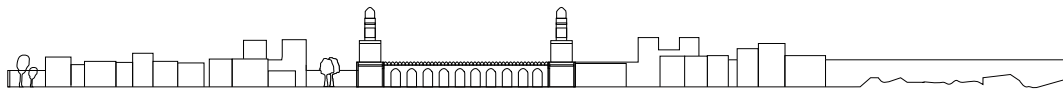
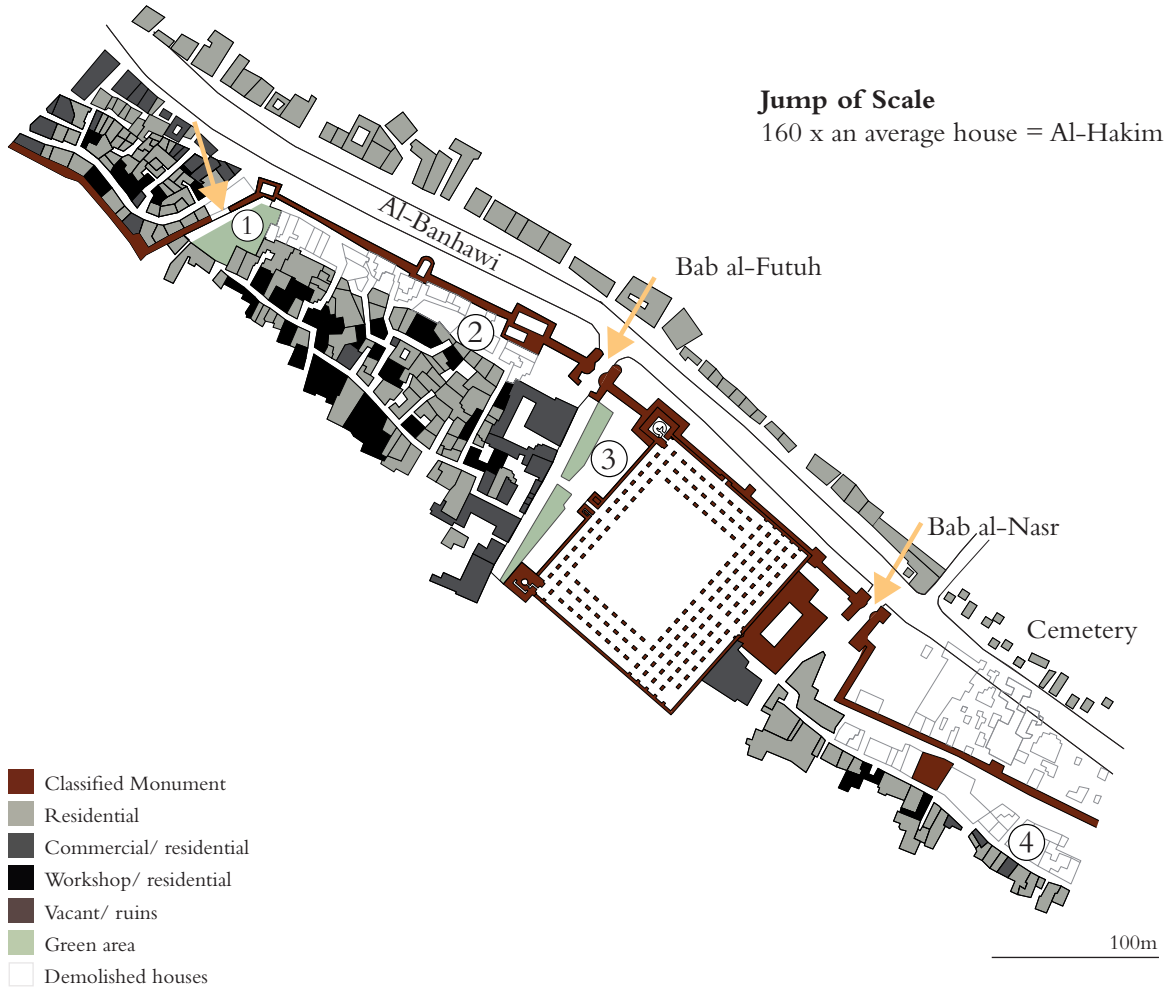
The shops are open. Some of them close for 1 hour. Men are sitting in front of the shops, drinking tee, talking. Some tourists are passing by (only about 5 during the hour). Children from the cemetery across the street are playing soccer. People are using the shadow under the trees discussing, waiting. There is almost no traffic.



The shops are still open. There is a bustling atmosphere, the most vivid time of the day. Tourists enter the mosque and visit the shops. Children are still playing in front of the mosque. Men are sitting on the street discussing.



PHYSICAL LAYERS - GENTRIFIED PLAZA NEXT TO DILAPIDATED RESIDENTIAL HOUSES



Within the 'beautification' corridor



1



2



3



4

- 1 Many vacant houses and intimidated inhabitants expecting a similar transformation as along the western part of the northern wall.
- 2 Space in front of the wall used for parking as the Al Mu'izz street has been recently pedestrianized.
- 3 Children from the cemetery across the street using the place in front of Al-Hakim Mosque as playground.
- 4 Eighty-six houses demolished by the Ministry of Housing (except for one monument) to expose the historic wall maximally.

HISTORIC LAYERS - THE RECONSTRUCTED AL-HAKIM MOSQUE

Al-Hakim Mosque & Bab al-Futuh

The shiite mosque called Al-Hakim is the second largest Fatimid mosque in Cairo. The construction of the mosque was started in 990 by the Caliph al-Aziz and was completed by al-Hakim bi-Amr Allah **1013**. **Originally built outside Cairo's northern wall**, the mosque was incorporated within the city in 1087 transforming its own northern wall and minarets into an integral part of the fortifications with the **Bab al-Futuh**.

The **influence of Ibn Tulun mosque** can also be felt in many architectural elements of the Al-Hakim mosque. The appearance and use changed several times during the Ayyubid, Mamluk and Ottoman period until today.

Different Uses

Over its lifetime, the building has served for several uses:

- **a prison**
- **Napoleon's warehouse**
- **Salah al-Din's stable**
- **a lamp factory**
- **a boys' elementary school under Nasser with basketball in the courtyard.**

Napoleon's soldiers at the end of the 18th century left the mosque in a bad state. It was later revived during the reign of Khedive Tawfik as the foundation for the **first Islamic museum** before that museum was relocated to Bab al-Khalq in 1903. Prior to the modern era, the last time it was mentioned as being used as a mosque was in 1452 AD.

In 1980 the mosque was practically rebuilt in shiny white marble and gold trim by the head of the Dawoodi Bohra's, a Fatimid, Ismaili, Taiyabi, Shi'a sect based in India.

Today the mosque is more and more a tourist destination next to a place of worship.



1 Al-Hakim Mosque with first Islamic museum in Cairo 990/1013, destruction (Earthquake) 1303. Reconstruction 1303. Photo: 1910



2 Al-Hakim Mosque, destruction of tomb next to the wall noticeable in order to expose the wall. Photo: 2010

USE OF SPACE - MIX OF SOCIAL LEVELS AROUND BAB AL-FUTUH



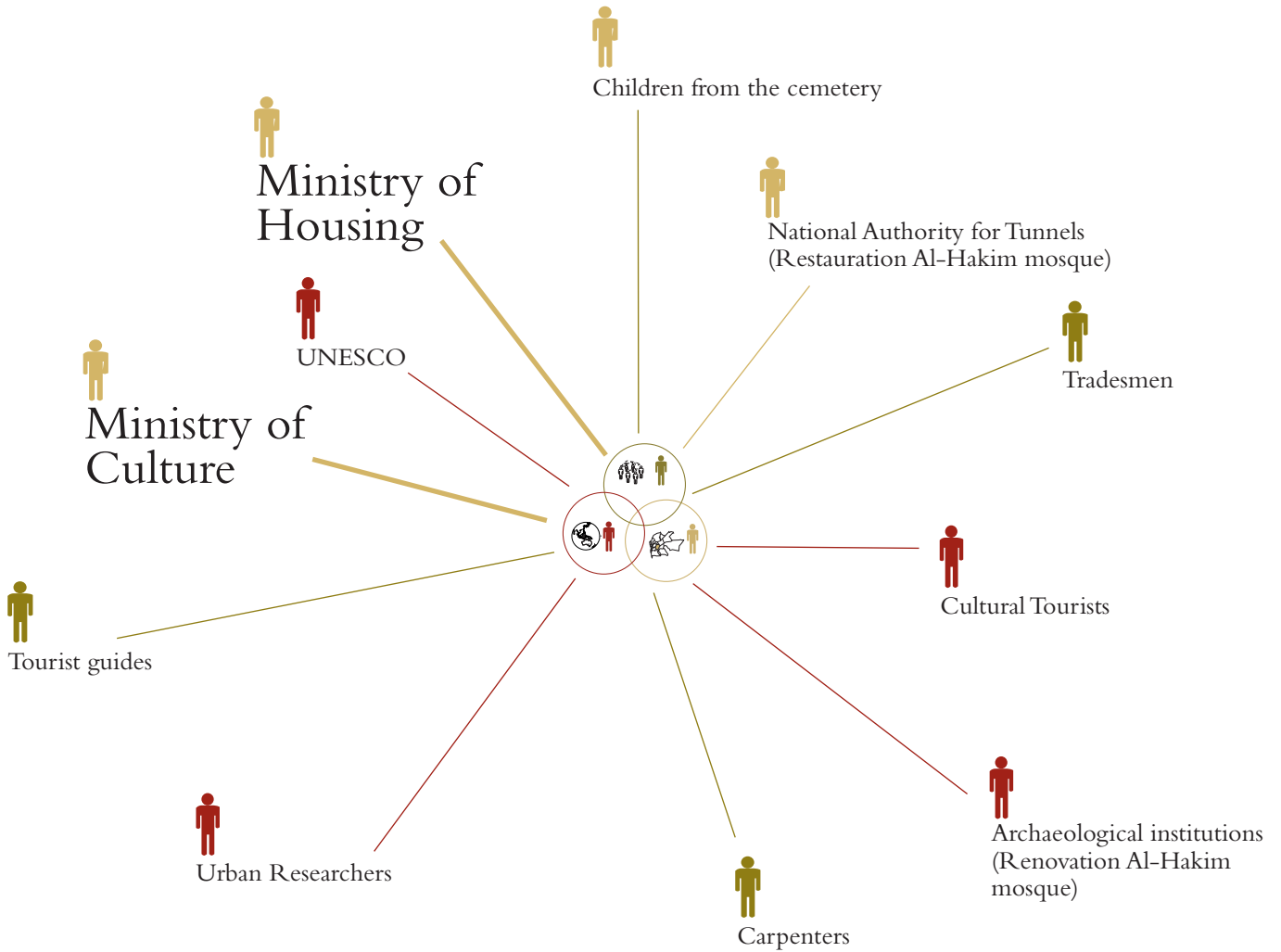
Tourists come from the Midan al Hussein, visit the mosque and return again. They rarely use the Bab al-Futuh as entrance.

- International visitors, mainly Europeans
- Cairenes from the neighbourhoods
- Local inhabitants/ workers
- Concentration of international visitors
- Concentration of Cairenes of other neighbourhoods
- Local inhabitants/ workers

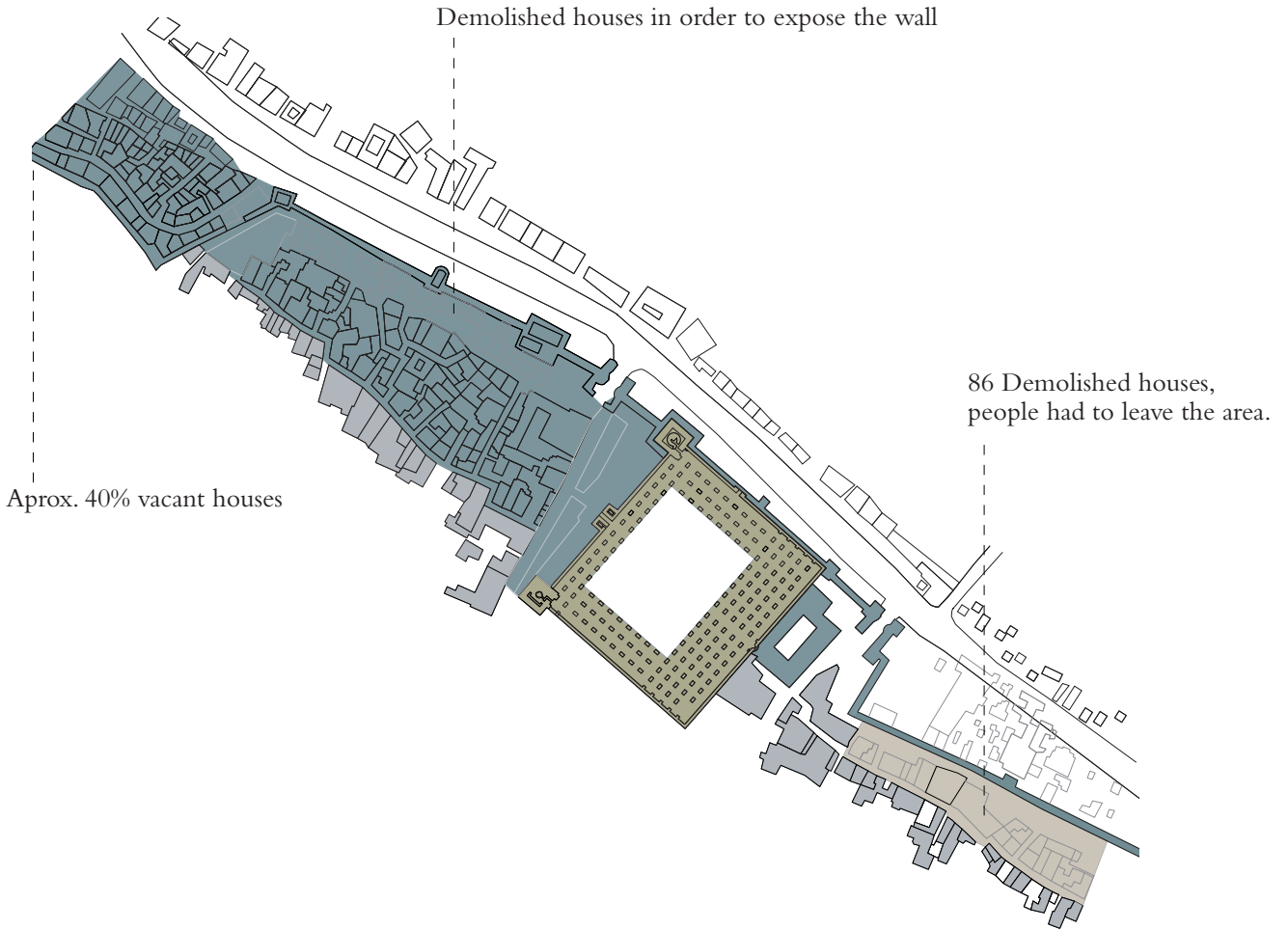
100m

The graphic is based on an observation made by the authors that illustrates the dispersion of the different people moving and acting in the space of this case study area.

ACTORS - DOMINANCE OF MINISTRY OF CULTURE AND MINISTRY OF HOUSING

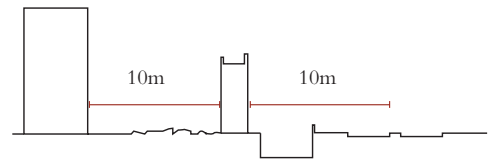


INVOLVED URBAN PLANNERS - THREAT OF TOTAL CHANGE BY MINISTRY OF CULTURE



Buffer zone next to monuments and wall !

There is a rule that sets a buffer zone of 10 m next to the wall. If a house is demolished once, you are not allowed to build a new one within this zone.



100m



PROJECT - A PART OF THE AL-MU'IZZ CONSERVATION PROJECT

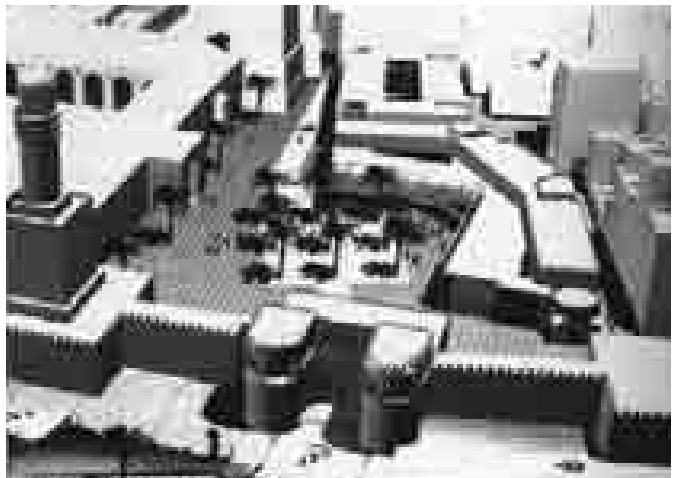
This picture shows the situation of Al-Hakim plaza in front of the Al-Hakim mosque with the still working onion and garlic market right before the implementation of the 'beautification' process of Ministry of Culture in 2006.

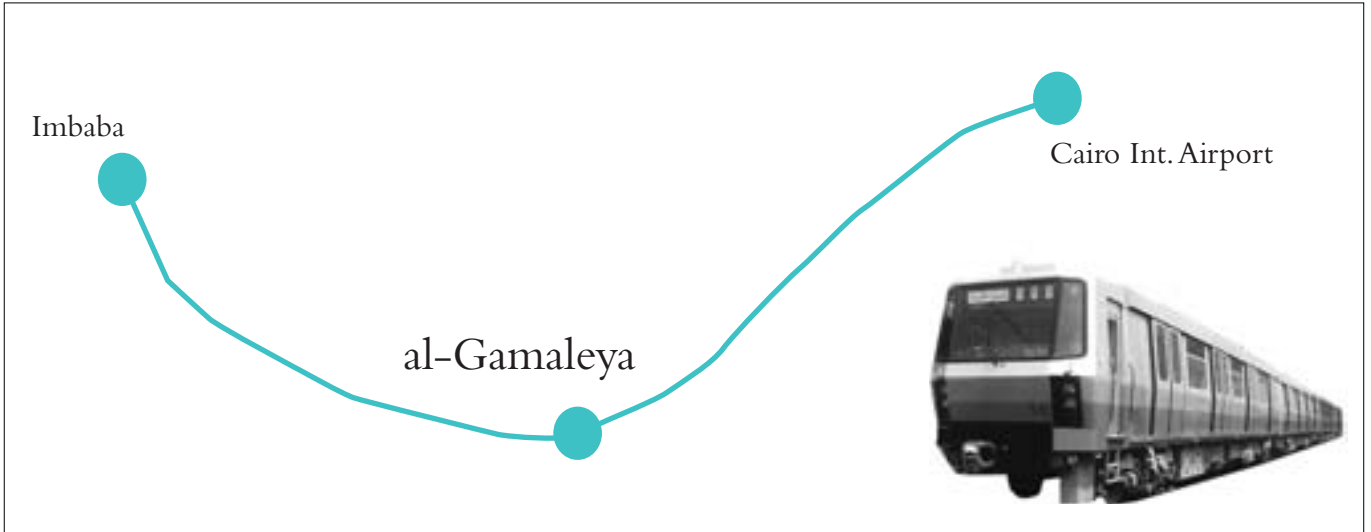


New neat appearance in 2010 after transformation. The New shops replace the former onion market that was removed because of its disagreeable smell. New pavement and plants were set and the fence was removed.



Ministry of Culture project to revitalize al-Hakim Mosque and Bab al-Nasr. The project shows a plaza with European influences. The plan is not implemented but is an example of the transformation processes that are ongoing in the area.





Change of Accessibility in al-Gamaleya

The metro system in Cairo is run by the National Authority for Tunnels. A transportation study of the Greater Cairo region recommended in 1999 the implementation of a six line system consisting of lines 1,2 (existing), **Line 3 (under construction)**; and lines 4, 5 and 6. **The line 3 extends from Imbaba/ Mohandissen to Cairo Int. Airport.** The metro line is expected to be fully operational by **October 2019**. It is also planned that some of the underground stations will be extensively used as commercial centres. This development will certainly directly influence the Bab al-Futuh area considering its accessibility.



Planning of metro line with stop next to the case study area.



Visitors

There is **not a high density of tourists near the** Bab al-Futuh area. There are several reasons for it:

First **hardly any taxi driver knows the Bab al-Futuh** even though an Arabic person tells him with the right pronunciation, second the stop of the tourist buses is at the Khan al-Khalili market near the Al-Azhar street. Furthermore there is already a dense composition of monuments showing the different architectural typologies more south at the Qalawun Complex that is nearer the Khan al-Khalili that meets the commodity of some tourists. Just a few tourists pass the Bab al-Futuh.

Most of the visitors are cultural tourists, some of them are of

the Dawoodi Bora sect or other Shiites with religious purpose.

Obviously the parts of original and reconstructed remains of the Fatimid and Ayyubid wall and the Al-Hakim mosque also attract the **researchers and archaeological institutions**. Many authors mention this area in historic or architectural books as well.

The Visitors normally do not leave the Al-Mu'izz street concerning security problems in the side streets. If a foreigner do so the local residents send them back to the main street telling him that it is not safe and there is no monument or special attraction to see.



CAIRENES FROM THE NEIGHBOURHOODS - CHILDREN OF THE NORTHERN CEMETRY



Shop owners

Most of the shop owners in the case study area as well as many workers come from outside the historic area. So the plaza and street in front of al-Hakim mosque is used as a thoroughfare for workers entering through Bab al-Futuh in the morning and afternoon.

Children from the neighbourhood

During the day, children living at the cemetery across the road, use the plaza as their playground due to a lack of public space at their home. Other people of the area also pass the Bab al-Futuh in order to get to the Muski street where they go shopping.

Local inhabitants

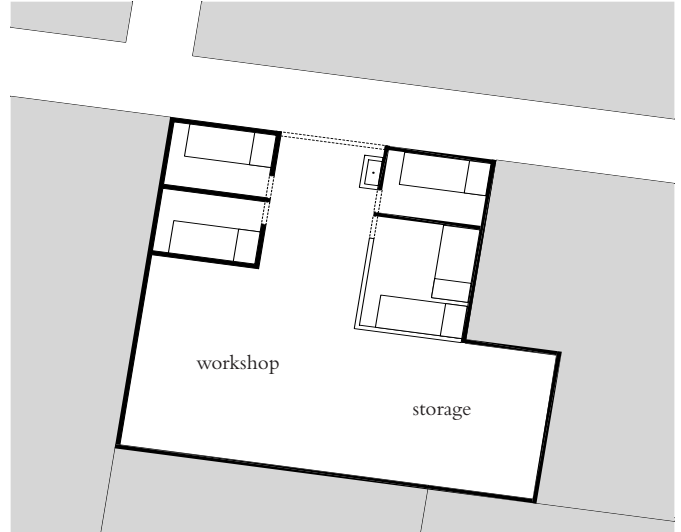
The local inhabitants of the study area keep for themselves off from the main street still living very traditionally. Being afraid of future developments some of the local inhabitants already left the area, so the streets behind al-Mu'izz street look rather abandoned, especially during the day. At night time the vibrancy returns to the streets, people are sitting outside, smoking water pipe, drinking tee, discussing and playing cards.



EXAMPLE OF LIVING CONDITIONS - LIVING AND WORKING IN A LOW STANDARD HOUSE



1



2

Extended family in a low standard house

As a result of the **earthquake in 1992**, several vacant lots located within the area were converted to accommodate commercial and residential activities. Such structures are generally poorly constructed out of brick and rubble, panel sheets and other makeshift materials. **They meant to be temporary, but due to the current construction restrictions they tend to be used more permanently.**

In the area you can also find numerous modern apartment buildings with four storeys or more, completely breaking with the scale and massing of other traditional building types in the neighbourhood.

The owner of the workshop lives with his extended family (5 people) in the same building where he works. Even though his family is poor he does not want to leave this area as he grew up here and now all the people.



3

1 Like his father he works in the wood recycling business. The extended family is living and working in the poorly constructed building.

2 Ground floor plan of a five person family's workshop and residential area located on a former ruin next to the Al-Hakim mosque

3 View from outside the building



View to the chambers where people sleep.



ECONOMIC ACTIVITY - TRADITIONAL PRODUCTION DESPITE ECONOMIC CHANGE



1



2



3



4

1 Nr1: Woodwork, Nr.2 Carpenter and Nr. 3 Finishing work and shop, everything within walking distance

2 Dis-assembly of wood constructions for reuse and resale.

3 Carpenter buying the wood to convert it into furniture.

4 Finishing the furniture. Workshop and shop are in this case not at al-Mu'izz street. Customers: mainly Egyptians or Saudi Arabians.

,The al-Hakim area changed a lot and is not as vivid anymore as before and it is hard for us to live in this conditions. We are afraid of the government. But I would not go away as I grew up here with my family.’ (Workshop owner)



2

BEIT AL-SUHAYMI AREA

‘OPEN-AIR MUSEUM’ NEXT TO TRADITIONAL LIFESTYLE

DRAFT
© ETH Studio Basel

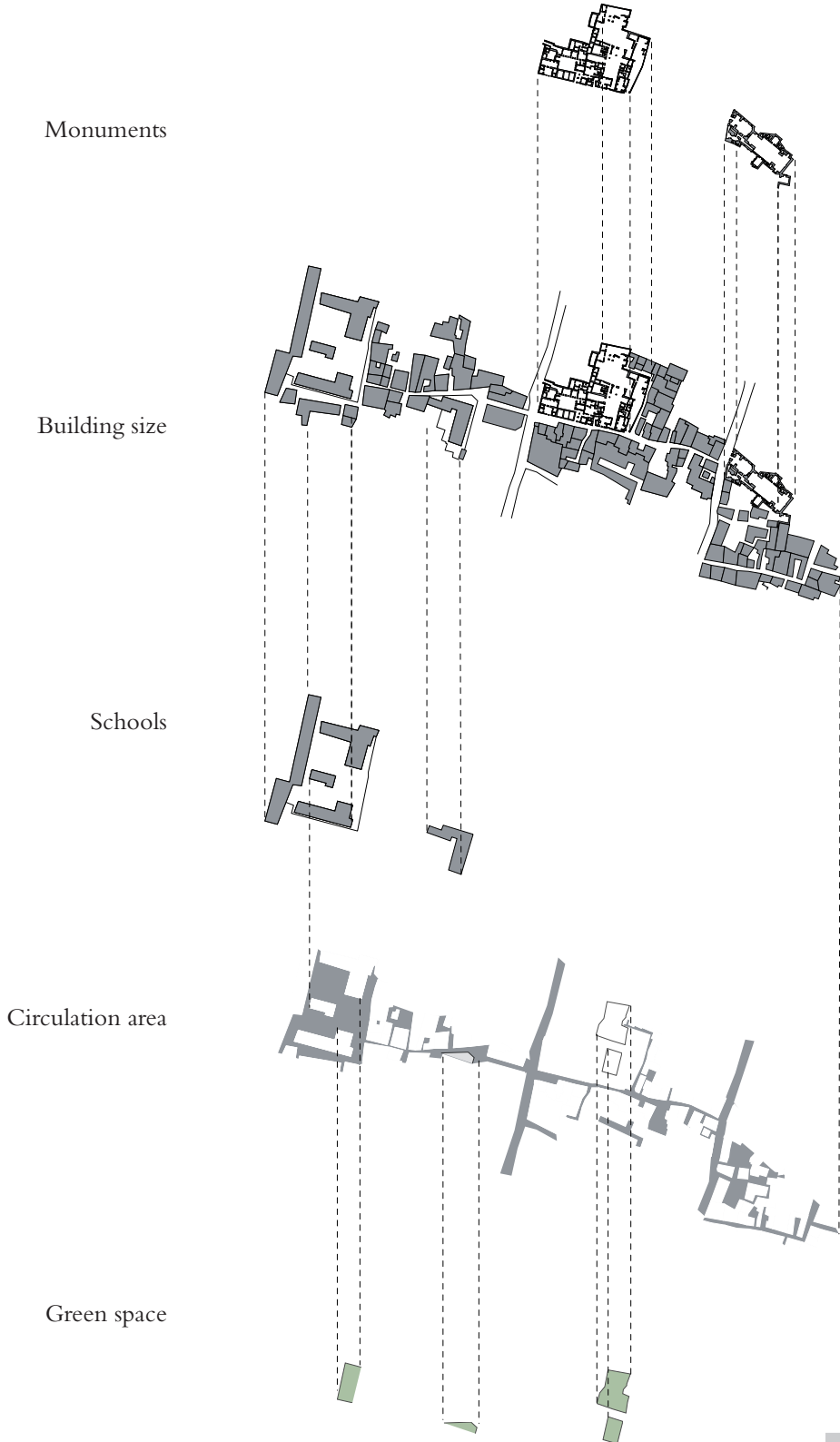


DRAFT
© ETH Studio Basel

LOCATION - IN THE MIDDLE OF THE ORGANIC URBAN FABRIC



MORPHOLOGICAL LAYERS



OVERLAPPING TOPICS



1 Street view Al-Darb al-Asfar



2 Beautification output (Boutique hotel)



3 Students, workers and tourists



4 Residential houses classified as monuments



5 Residential buildings



6 Shops

LAYERS OF TIME



Shop owners are due to open their shops. Architecture and art students come in classes in order to visit the Beit al-Suhaymi. The al-Darb al-Asfar Street that links the Gama-leya Street and the Al-Mu'izz Street serves as thoroughfare for workers and children going to the primary school or the apprenticeship school across the Al-Mu'izz street.



All shops are open. International tourists and students from Cairo still visit the historic houses and pay an entry fee for it. The children walk through the street on their way home. At this time the street is quite busy but normally it is rather quite. The workshops are not really noticeable because they are in the side streets.



The house of Suhaymi is closed, no visitor is allowed to enter the monument anymore except there is an event. The street is not very busy because the bustling is concentrated on the Al-Mu'izz Street. Still it serves rather as thoroughfare than as a location to rest. At this time no foreign visitor moves in this street.

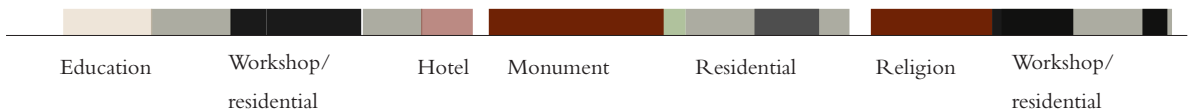
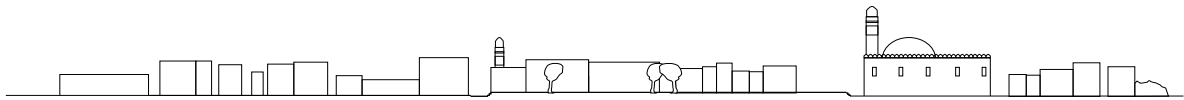


PHYSICAL LAYERS - RESTORED AND POOR NEIGHBOURHOODS NEXT TO EACH OTHER



- Classified Monument
- School
- Hotel
- Residential
- Commercial/residential
- Workshop/residential
- Vacant/ruins

100m





1



2



3



4

1 Behind the Baybars Khanqah mosque many houses are dilapidated or even ruins. Also some monuments are destroyed.

2 The infrastructure and monuments in Gamaleya street get renovated by the Ministry of Culture, as they did in Mu'izz street.

3 Darb al-Asfar street with the famous Beit al-Suhaymi on the right and the boutique hotel owned by a French in the background.

4 The plaza behind the boutique hotel: Bakery with low prices for the local residents, supported by the government.

Beit al-Suhaymi area

Among the most important examples of Cairene traditional architecture are private houses and Sabil-Kuttab. Haret al-Darb al-Asfar is an alley in the district of Gamaleya located off El Mu'izz street. This hara (alley) has four monuments:

Three traditional houses (Beit al-Suhaymi, Beit Mostafa Gaafar, Beit el Kharazati) and a Sabil-Kuttab.

The Beit al-Suhaymi has special historical importance as it is one of the only remaining complete example of a private house. It contains 115 spaces that are distributed on five levels surrounding a main internal court.

The main influence of the appearance of today was by the Ottoman. Even though the **present building is 354 years old**, the site on which it was erected had been built on since the Fatimids founded Cairo in the 10th century. The southeastern area is the oldest part of the house and was built in 1648. Other works took place in 1699 -1796. The last major additions and alterations were undertaken by al Suhaymi, who was the last occupant of the house. **In 1931 the Egyptian government bought the house from the heirs of al Suhaymi.** Then many parts of the house have been renovated by the **Comité de Conservation des Monuments de l'Art Arabe.**

Beit al-Suhaymi contains all architectural elements of the traditional Cairene house such as the maqaad, a roofed balcony facing the north or the mashrabeya, a wooden window opening.

In the 20th Century the house got neglected and some local people used the monuments as waste dump. Due to the earthquake in 1992 the Beit al-Suhaymi suffered from many cracks and other damages.

In 1994 the area restoration project by a private investor (Dr. Asaad Nadim) started and the whole house as well as the other monuments got totally and carefully restored.

Current Use

Today the house is a museum that foreign visitors can see for 30 Egyptian pounds. It is not inhabited by locals anymore and there are often touristic events during the night. The museum is also used for educational purpose in order to teach the students the traditional handcraft.

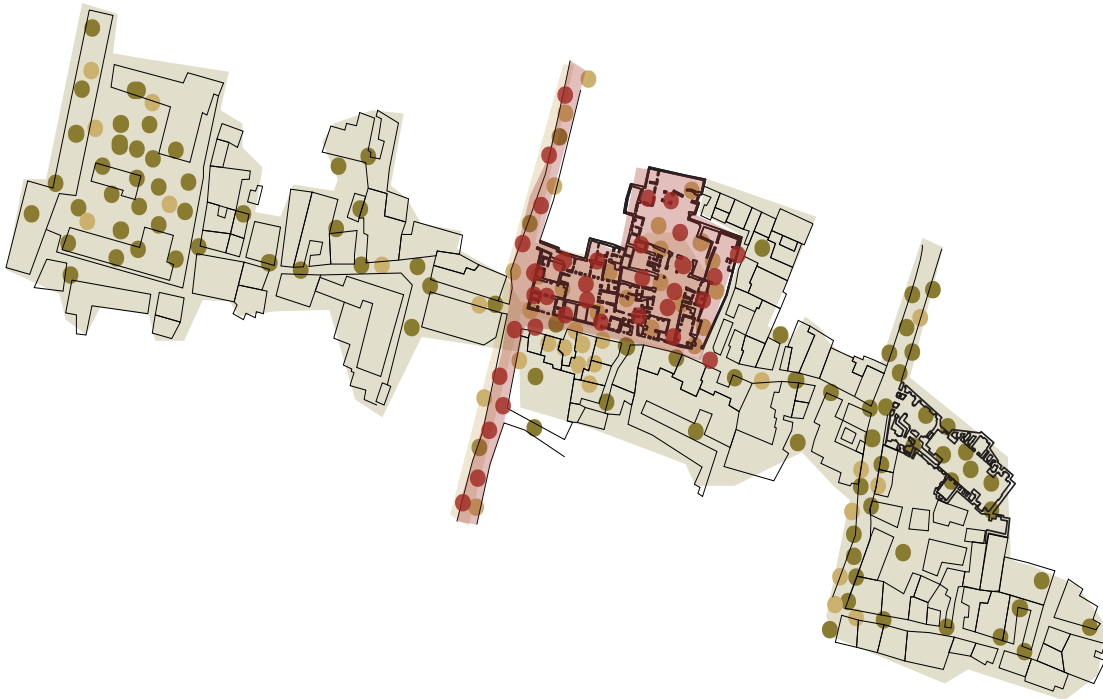


1 Courtyard in al-Darb al-Asfar before the restoration work. The Beit al-Suhaymi had the same appearance.



2 Courtyard of the monument after the restoration. Photo: 2010

USE OF SPACE - TOURISTIC NODE SURROUNDED BY LOCAL RESIDENTIAL AREAS

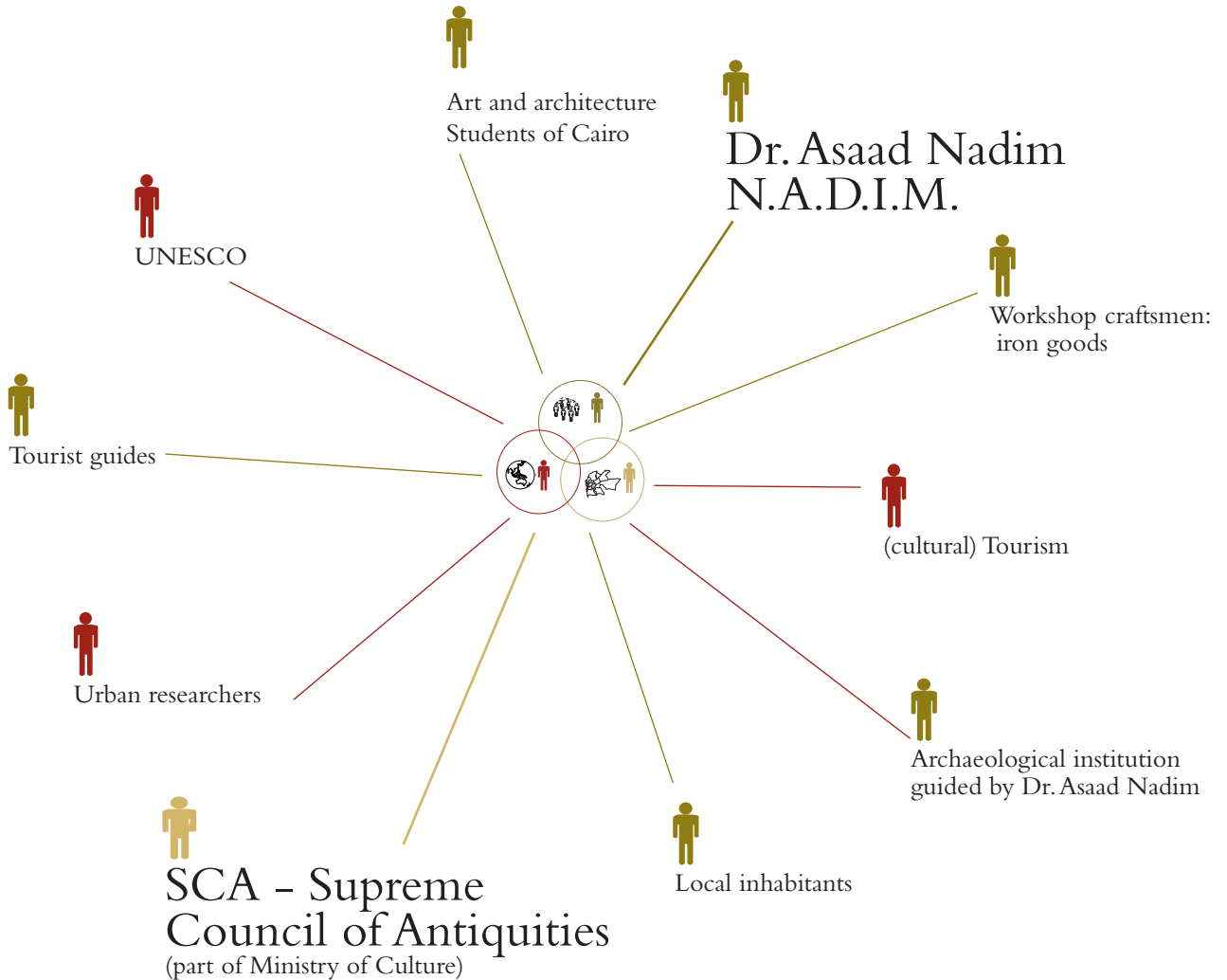


- International visitors, mainly Europeans
- Cairenes from the neighbourhoods
- Local inhabitants/ workers
- Concentration of international visitors
- Concentration of Cairenes of other neighbourhoods
- Local inhabitants/ workers

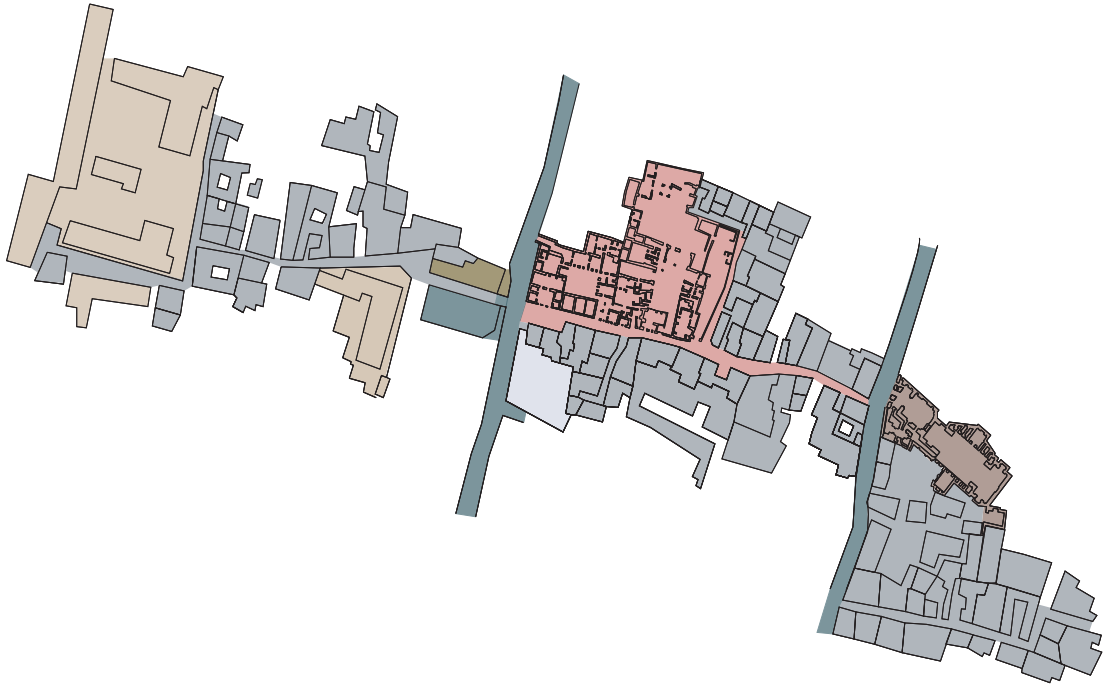
100m

The graphic is based on an observation made by the authors that illustrates the dispersion of the different people moving and acting in the space of this case study area.

ACTORS - PRIVATE INVESTOR IN AL-DARB AL-ASFAR NEXT TO AL-MU'IZZ DEVELOPMENT



INVOLVED URBAN PLANNERS - AREA CONSERVATION IN RESIDENTIAL STREET



- Government
- French Investor
- Ministry of Culture
- N.A.D.I.M
- Waqf
- FEDA
- Unknown

100m



PROJECT - 'AREA CONSERVATION' AND ITS CONSEQUENCES

Thanks to the project, the traditional residential buildings were restored very accurately. But the so called area conservation had also some disadvantages for the local inhabitants. First, some shops at the facade along Al-Mu'izz street were removed in order to expose the house. Furthermore the floor was risen in order to get the first protected pedestrian street in al-Gamaleya. This is hard for the workers who have to deliver goods to the workshops.



Even though the project emphasizes the conservation of the whole area the ordinary residential houses were not restored or renovated. Only the facades were painted and the owners of the buildings got a construction plan of their houses in case they wanted to renovate their houses.



From the courtyard of Beit al-Suhaymi it is visible that the facades are only painted at the front but not at the back so that one could be reminded of a scenery.





Visitors

Since the Haret al-Darb al-Asfar with its monuments got renewed it has been a **major touristic attraction in al-Gamaleya**. Searching for this area in the internet there appear hundreds of accounts of travels and touristic pages from different countries about the Beit al-Suhaymi. Not only international tourists but a lot of local students visit this house and the surrounding area because of its **historic importance**. The critical thing is that all the monuments are now in touristic or administrative use and not as in former times in residential use. This could harm the living heritage as the street is not as bustling anymore as it was before the restoration.



CAIRENES FROM THE NEIGHBOURHOODS - AL-DARB AL-ASFAR STREET AS THOROUGHFARE



Local inhabitants and Cairenes of neighbourhoods

The streets in the study area are used differently. The Beit al-Suhaymi area **is mainly used as thoroughfare** for the local workers or students and for educational aspects. In the part of the al-Mu'izz street there are also many Cairenes from different neighbourhoods in order to go shopping near the Muski street or to go to work. Behind the boutique hotel there is a bustling life. A quite big primary school and more in the east a special apprenticeship school are located. Therefore one can notice many children and young people in this area. **The young people give hope considering the continuity of the traditional lifestyle.**



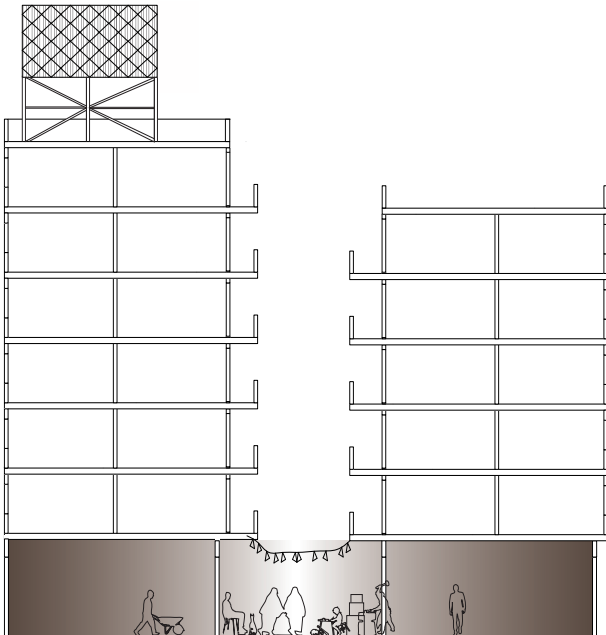
The streets, an important substitute for open space

Due to intensive use of land, **open recreational** space accounts for **less than one per cent of the total area**, compared **with 25 per cent for thoroughfares**. The few open spaces are dominated by parked vehicles. Similarly, internal spaces are small. Consequently, the **street environment** (both commercial and residential) **is an important substitute for open space as a place for activities and social interaction**. In reality, a property owner regards the pavement area as a legitimate extension to his facade and feels free to create an appropriate setting for selling and living.

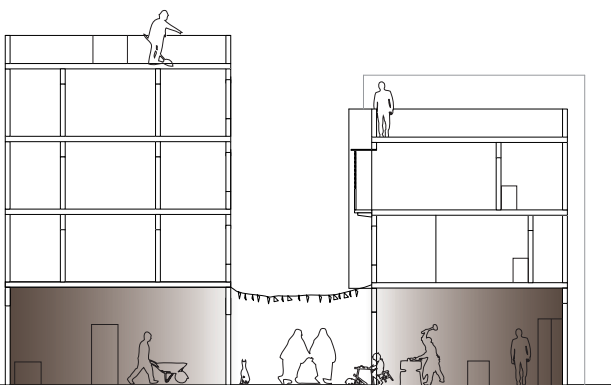
Thus the street is an extension of the living space and sometimes playground for the children as well. In restoration and area conservation projects institutions often want to create neat streets without any noise, dirt or other objects owned by an inhabitant. Therefore the life moves back into the houses and the distinction of private and public that is in Europe very strong gets more visible. This leads also to a less vivid atmosphere in those quarters.

This also happened in the Darb al-Asfar Street. Compared to the Gamaleya Street or other smaller side streets farer away from Al-Mu'izz Street seem to be more busy.

Sometimes the managers of area conservation projects forget or ignore the quality of the bustling life out in the streets.



1



2

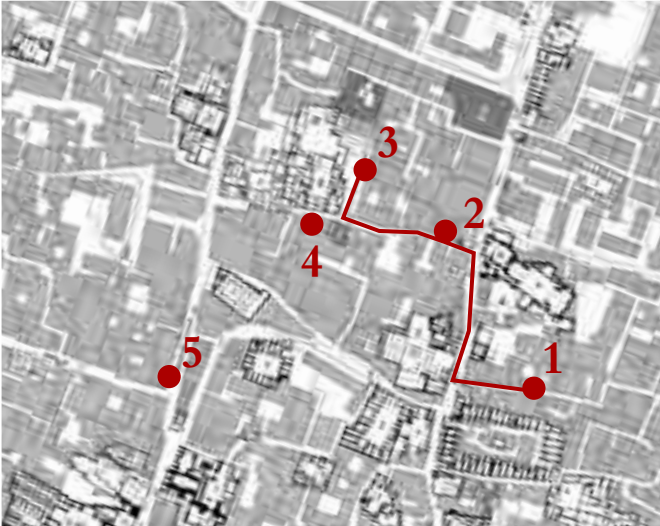


1 Distinctions between private and public are normally hardly visible in the streets of al-Gamaleya. Shop owners and inhabitants use the space as extended living space.

2 In Darb al-Asfar the street became more a public space because some ,disturbing' workshops where removed and the increasing tourism influence the privacy of the locals.



ECONOMIC ACTIVITY - TRADITIONAL PRODUCTION



1



2



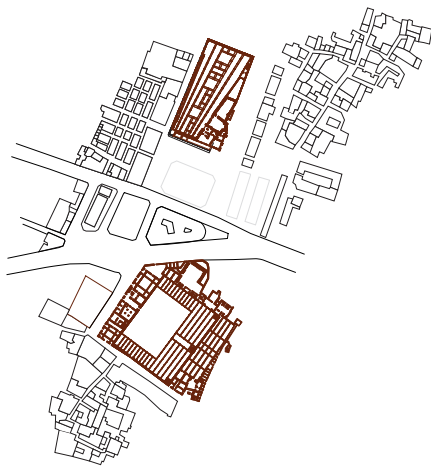
3



4

- 1 Also here, the production takes place within walking distance. The Darb al-Asfar area is specialised for iron and glass workshops.
- 2 In this workshop, located in Gamaleya street, rough iron work is processed. Some of the iron is from Egypt, some from Saudi-Arabia.
- 3 A few steps away in the side street next to the Beit al-Suhaymi, the owner of the workshop converts the iron into dishes and plates.
- 4 Those products will be sold in the al-Darb al-Asfar street and also in al-Mu'izz street.

„I visited the area in 1960 for the first time and felt in love with its architecture. When I came back, the houses were partly destroyed by the earthquake in 1992 and neglected by the inhabitants. Two years later I started the restoration project.“ (Dr. Asaad Nadim)



3

AL-AZHAR AREA

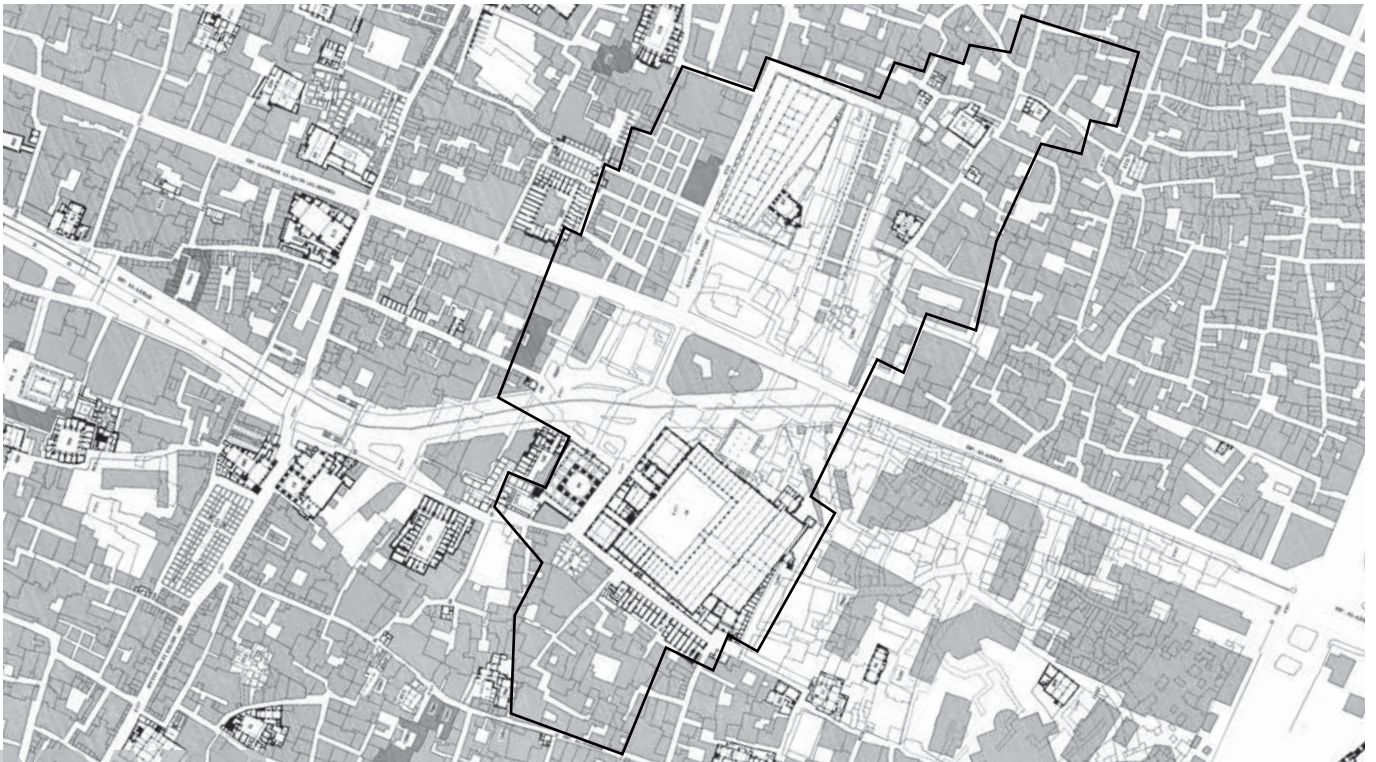
THE TOURISTIC NODE

DRAFT
© ETH Studio Basel

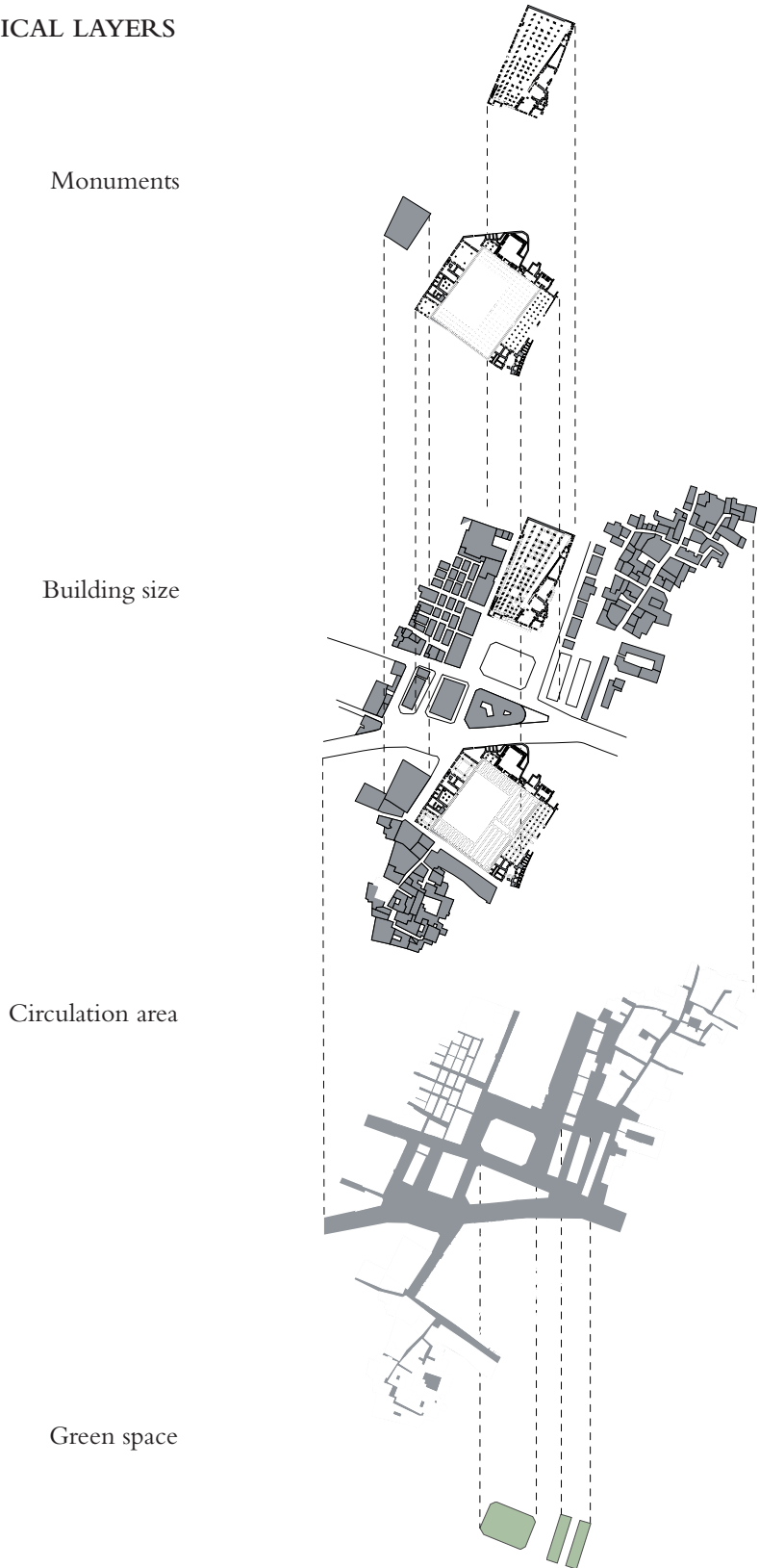


DRAFT
© ETH Studio Basel

LOCATION - IN BETWEEN AL-GAMALEYA AND AL-DARB AL-AHMAR



MORPHOLOGICAL LAYERS



OVERLAPPING TOPICS



1 Midan Hussein square



2 Beautification by Ministry of Culture



3 Mainly tourists



4 Monuments are still used by the residents



5 Tourist buses



6 Hotel

LAYERS OF TIME



The shops are closed. A few people are cleaning the streets. Children are walking to school but most of the locals are still sleeping. Touristic shops will open soon.



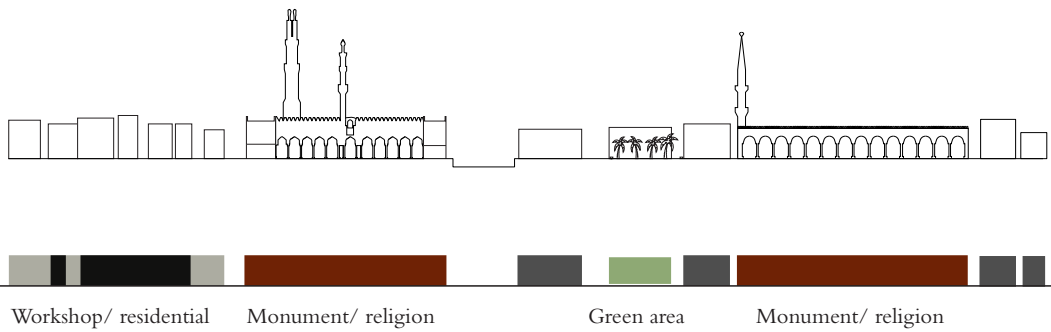
All shops are open and the market streets crowded. One tourist bus after another drops off the people at Midan Hussein, a popular meeting place located between Al-Azhar Mosque and the mosque of Sayyidna al-Hussein. The tourist police is busy everywhere.



The shops are still open. The streets are vivid and crowded and there is a mix of locals and visitors now. Buses are picking up their customers. People are eating, shopping, talking, waiting.



PHYSICAL LAYERS - MODERN INFRASTRUCTURE ENTERS TRADITIONAL URBAN FABRIC





1



2



3



4

1 Residential area with many dead-end streets. Children are playing on the streets, the people know each other.

2 Khan al-Khalili and the al-Muski market to the west, comprise one of Cairo's most important shopping areas.

3 To the southwest of Midan al-Hussain: This pedestrian underpass crosses the Al-Azhar street and leads towards the Al-Azhar Mosque.

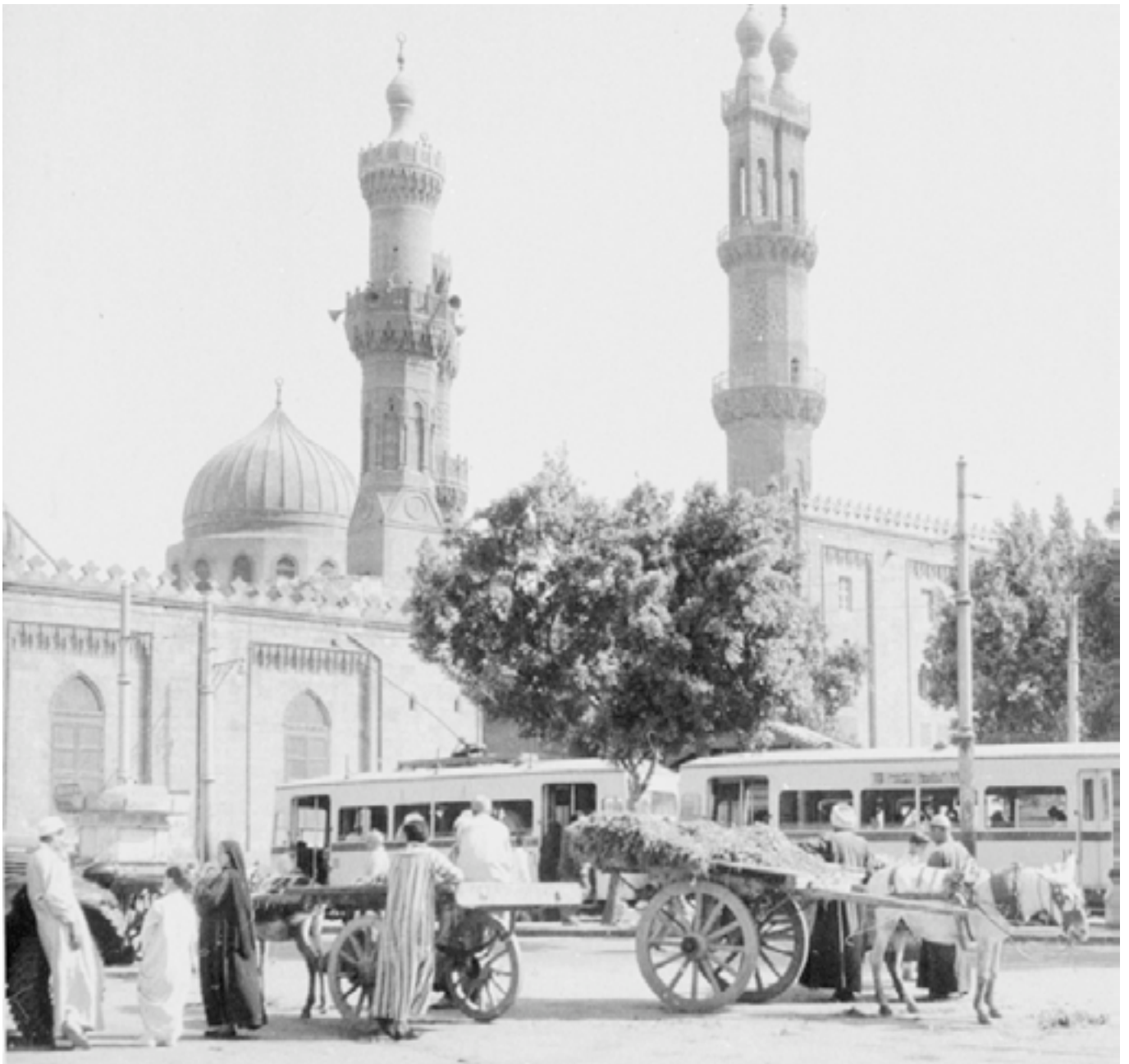
4 Local vegetables market behind the Al-Azhar mosque

Al-Azhar Mosque

Located next to the Al-Hussein Square the Al-Azhar mosque was built on the orders of the Fatimid Caliphate Al-Mu'izz Li-Din Allah in 972, shortly after the founding of Al-Qahira. It was **the first mosque established in Cairo**, the city that today is known as „the city of one thousand minarets“. The mosque imitated the Amr Ibn El-As and the Ibn Tulun mosques. Al-Azhar soon **became a center of learning in the Islamic world**. It is said to be **the oldest university in the world**, where the first lecture was delivered in 975.

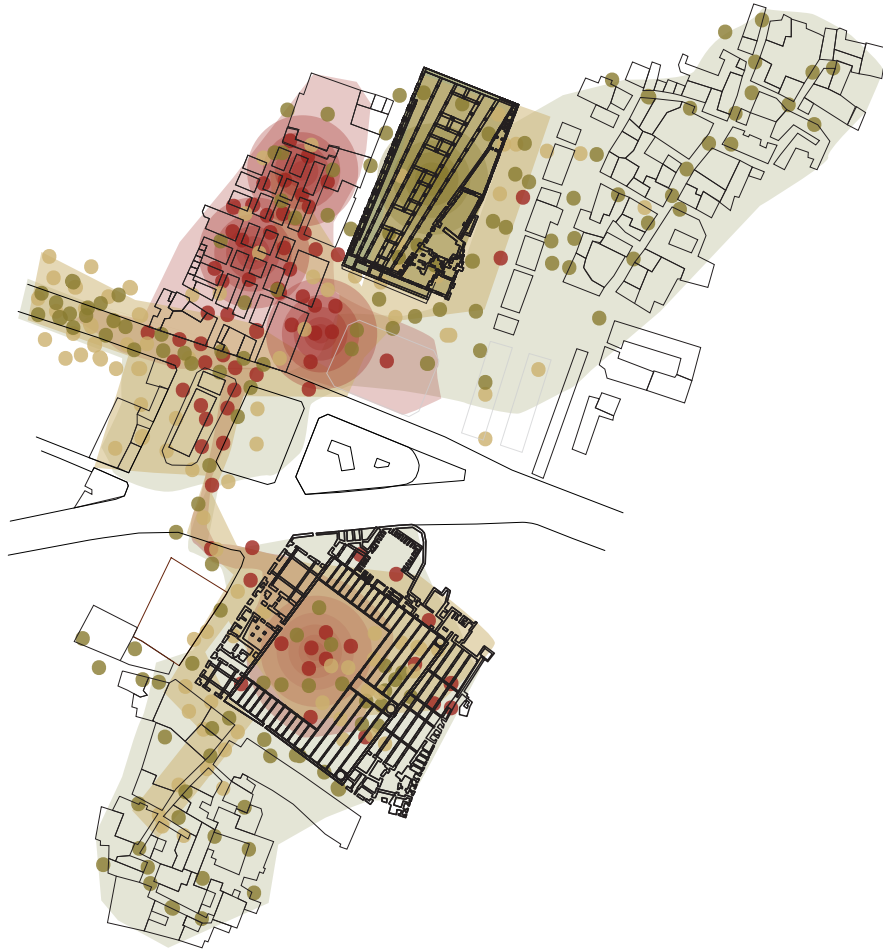
The mosque's architecture is an overlay of all the **different styles and influences** that have passed through Cairo's history. Today, the **university built around the mosque** is the most prestigious of Muslim schools, and its students are highly distinguished for their traditional training. The mosque itself is reserved for prayer and tourists while university classes are conducted in adjacent buildings around it. In addition to the religious studies, new schools of medicine, science and foreign languages have been added. The institution remains a deep influence in Egyptian society and is a symbol of Islamic Egypt.

The Mosque of Al-Azhar is a popular place for tourists all over the world. The opening hours are from Monday until Friday from 8:00h to 17:00h. It is free to enter. There are also offered guided tours, usually available from students of the university.



Al-Azhar mosque, photo: 1940

USE OF SPACE - HIGH DENSITY OF TOURISTS AT MIDAN HUSSEIN

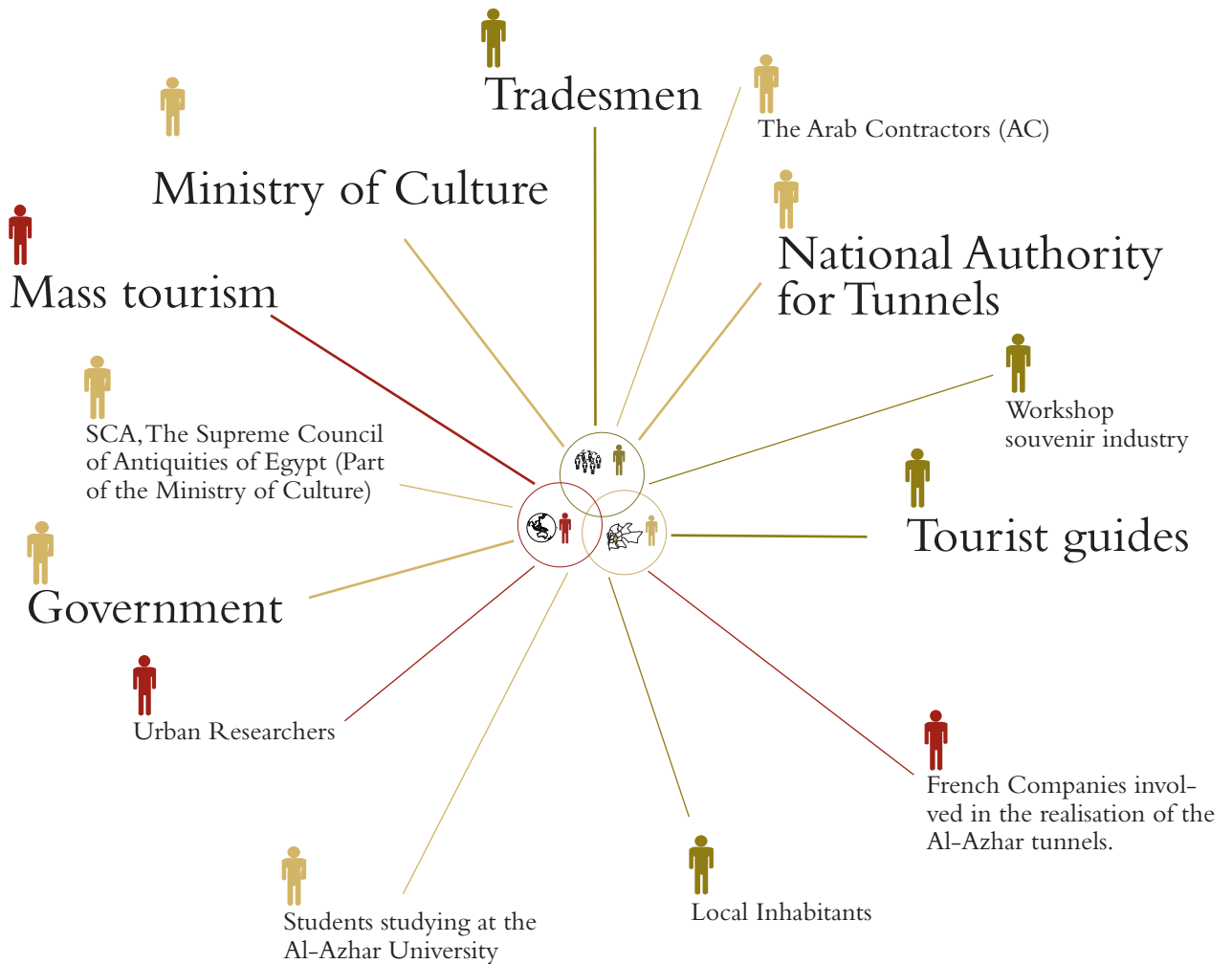


- International visitors, mainly Europeans
- Cairenes from the neighbourhoods
- Local inhabitants/ workers
- Concentration of international visitors
- Concentration of Cairenes of other neighbourhoods
- Local inhabitants/ workers

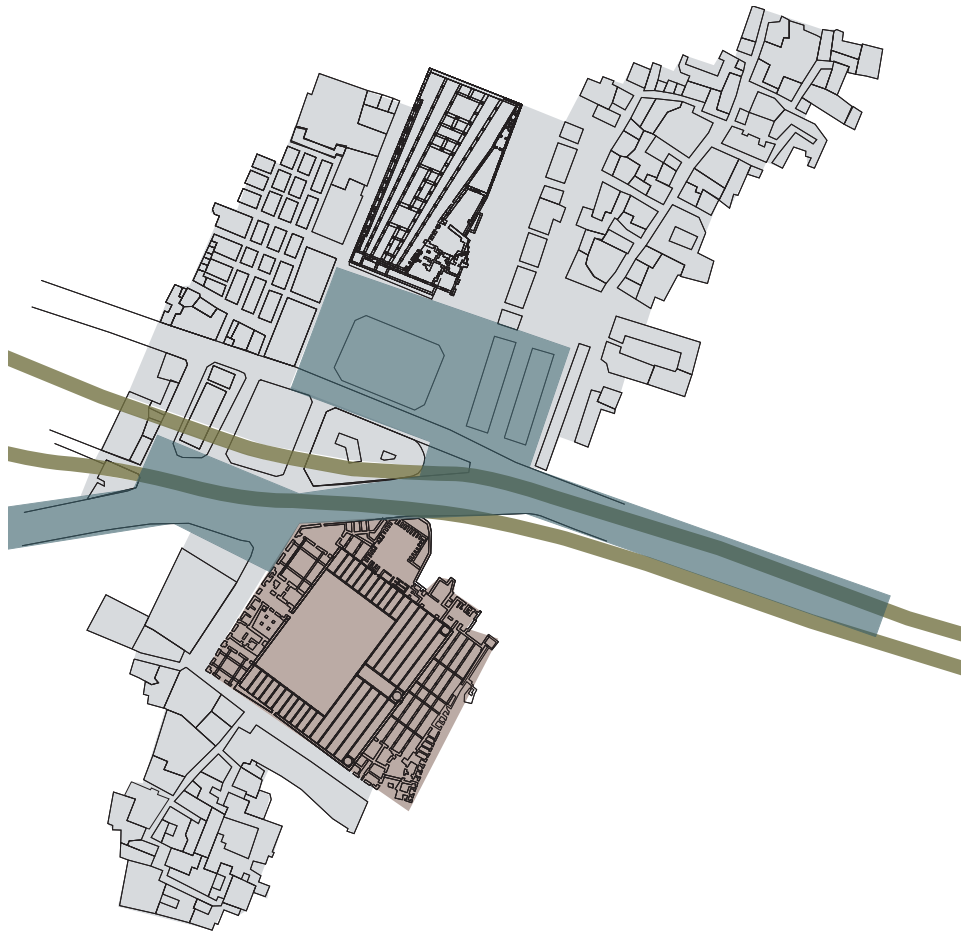
100m

The graphic is based on an observation made by the authors that illustrates the dispersion of the different people moving and acting in the space of this case study area.

ACTORS - POLITICS DISPUTING ABOUT THE INTERNATIONAL NODE MIDAN AL-HUSSEIN



INVOLVED URBAN PLANNERS - CREATING A TOURISTIC NODE



- Ministry of Culture
- National Authority for Tunnels
- Waqf (under governmental control)
- Unknown

100m

PROJECT - ARGUMENT ABOUT THE PUBLIC SPACE IN BETWEEN THE MOSQUES

The Al-Azhar road tunnel project, opened in 2001, was realised in order to protect the Islamic monument district by moving and transmitting the heavy car traffic passing through the Al-Azhar area. Two parallel road tunnels connecting the Attaba Square to the Saleh Salem street, travels under old Cairo, offering traffic another from Downtown Cairo to Nasr City and Heliopolis.



Today, the traffic situation at the Al-Azhar street is still bad. Even though the Al-Azhar tunnel opened nine years ago, there is a lot of traffic jam.



The tunnels close at midnight, which is one of the most vivid time of the day, so many cars are still passing through the historic part and the plan of the Supreme Council of Antiquities to protect the monuments and turn parts of the al-Azhar street into a pedestrian area has not been realized until today.





Visitors on shopping tour

The **Midan Hussein** with the famous Khan el-Khalili, the Muski Street, al-Hussein Mosque and the Al-Azhar mosque has always been a very central point with international importance. The area is one of the most important places of the historic city, also because of its multi-ethnic background. Historically it has always been an important meeting point for foreign merchants (Jews, Persians and Arabs from North Africa and the Arabian Peninsula).

Over the past years there was an certain shift of users noticeable in the study area, especially the Khan al-Khalili turned from an international trading center to one of Cairo's major touristic attractions.

This had also an impact on the different goods being offered,

mainly souvenirs.

Most of the foreign visitors jump off the bus in front of the al-Hussein Mosque in order to go shopping in the Khan el-Khalili. Not many of them really walk around the historic area and study the monuments, the focus lays on the consumption. After an hour they have to return to the tour bus that comes from the Pyramids or goes there. Midan Hussein is surrounded by small restaurants mostly occupied by tourists but run by locals, a big hotel and some small shops with souvenirs. In contrast there is the al-Hussein Mosque that is said to be one of the holiest mosques in the world and therefore it is not possible to enter as a non Muslim person.

CAIRENES FROM THE NEIGHBOURHOODS - SELLERS AND BUYERS



Local inhabitants

The area of Al-Azhar and Midan Hussein is not only a very important meeting place for the foreign visitors but also for the people in whole Cairo. First because they come here to go shopping in the Muski street that starts at the Midan Hussein square. Second the two mosques (Al-Azhar and al-Hussein) are very famous and popular for praying and third a lot of people living in Cairo (not only in al-Gamaleya or al-Darb al-Ahmar but also from other neighbourhoods) are dependent on tourism.

Furthermore there is a big hospital that also occupies many Egyptian people as well as the Al-Azhar university with its good reputation attracting many Egyptian and also international students. **It is surprising that many people living in the district of al-Gamaleya or al-Darb al-Ahmar are working in a workshop to continue with the traditio-**

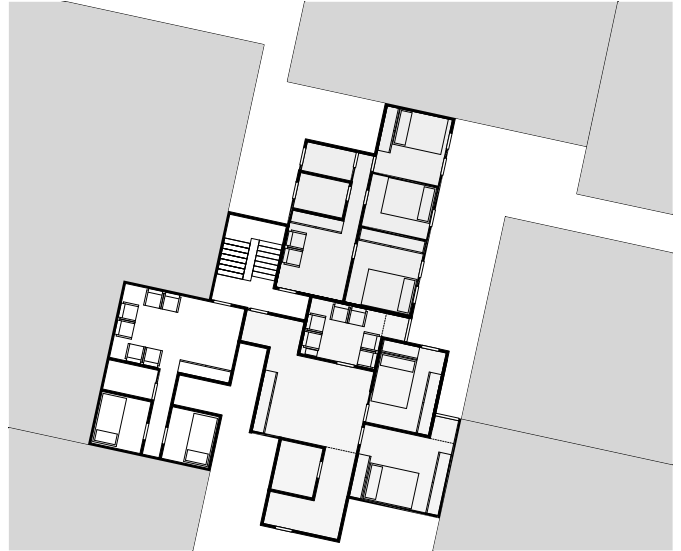
nal work of their family, but studied once at the Al-Azhar University.

The atmosphere of the case study area is influenced by the **confrontation of total different lifestyles and habits of different ethnic groups.**

 EXAMPLE OF LIVING CONDITION - MODERN APARTMENT BUILDING



1



2

Modern apartment building

This modern buildings are generally built after 1945 on larger and squarer plots of land than the small traditional apartment buildings. Brick walls and reinforced concrete replaces the use of stone as the main building material. They are usually more than four storeys high. In the ground floor there are often shops or workshops, irrespective of whether the street is a commercial thoroughfare or a residential alleyway. In their high, they break with the massing and scale of the surrounding buildings. There is a big difference between their outside and their inside appearance. People don't care about a clean surrounding or a nicely done facade so the buildings often look deteriorated from the outside, but the apartments are clean and nicely done inside.



3

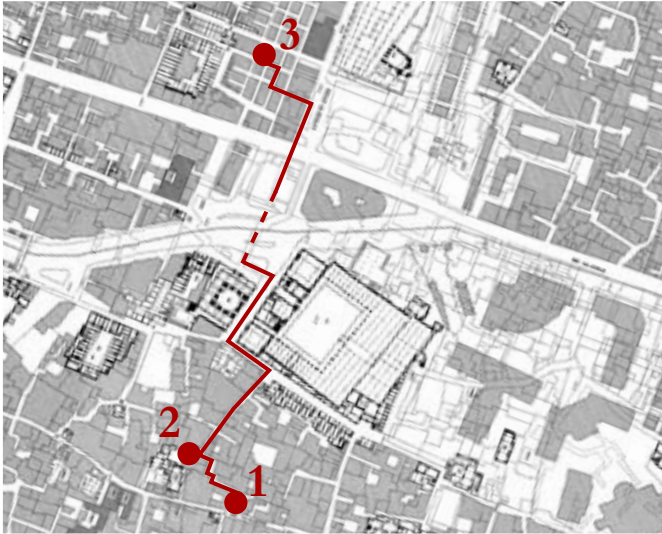
1 Walid Saleh runs a workshop in al-Darb al-Ahmar and lives with his family (5 people) in al-Gamaleya

2 Floor plan of an modern apartment building three apartments share the landing on each floor.

3 Regular division of the facade into modular units. Mixed-use buildings are a common features in the study areas



Residential buildings in the historic part appear dilapidated from the outside, but they are nice setup inside.



1



2



3



4

1 Production and selling of wooden boxes within the case study area.

2 Material needed for production of wooden boxes. The material gets imported from all over the world.

3 This handcraft is very traditional and unfortunately often imitated by Chinese producers.

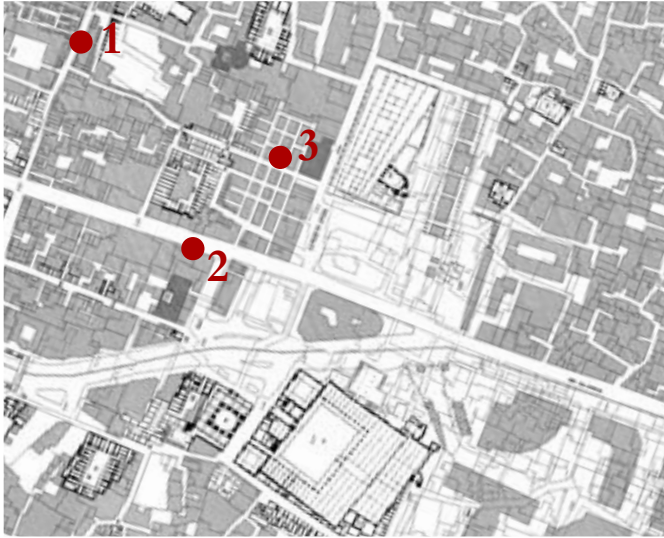
4 The goods are sold in touristic places like Khan al-Khalili in Cairo, Sharm el-Sheik, Luxor or the Giza pyramids.

„This is the center. There is no need to go outside. If you need anything you will find it in Muski Street, everything is here (shops, food, pharmacies etc.). But the schools for my daughters are not very good in this area, because the education is not good and all children are poor. I tried to find a better school outside of al-Gamaleya but they are too expensive.“

(Walid Saleh, owner of the workshop)



ECONOMIC ACTIVITY - COMPETITION WITH CHINESE PRODUCTION AND SHOPPING CENTER



1



2



3



4

- 1 Location of souvenir shops with more and more products made in China
- 2 Souvenir shop at al-Mu'izz street. Approximately half of the products are from Asia.
- 3 Kitschy souvenir products. Their is even a Chinese interpretation of the pharaonic cat available.
- 4 ,New Khan al-Khalili, air-conditioned three storey shopping center in the market structure

„Khan al-Khalili is a must! You can purchase all kinds of souvenirs here. Most stores have small spaces that the seller has no place to stay inside. They just let customers to come in and choose their buy. When ready to pay, the seller go inside and collect the money. Very interesting way of running a business. I bought a lot of papyrus, Egyptian t-shirts, lamps, decorative magnets, and many others. I believe the price is right.“ (Canadian tourist)



4

ASLAM MOSQUE NEIGHBOURHOOD

GREEN AREA AS CATALYST FOR SOCIAL AND ECONOMICAL DEVELOPMENT

DRAFT
© ETH Studio Basel



DRAFT
© BTM Studio Basel

LOCATION - NEXT TO THE BIGGEST GREEN AREA IN CAIRO



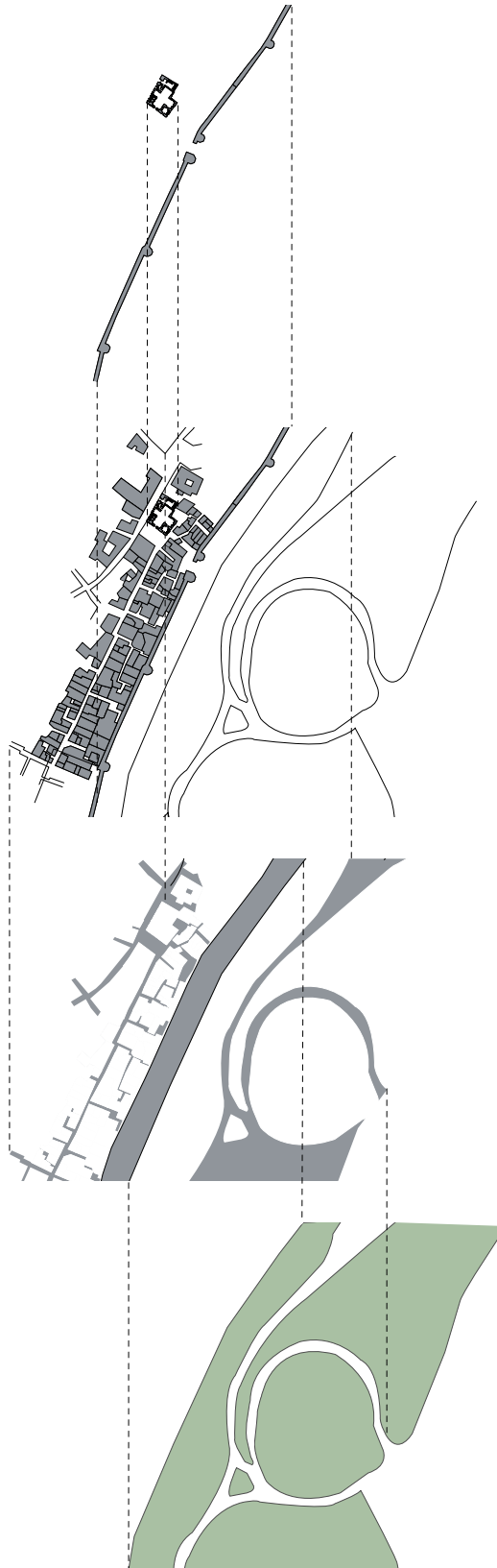
MORPHOLOGICAL LAYERS

Monuments

Building size

Circulation area

Green space



OVERLAPPING TOPICS



1 Contrast Al-Azhar park to residential area



2 Beautification by biggest green space in Cairo



3 Local people and tourists in the background



4 Historic valuable housings



5 Degenerated residential buildings



6 Neo Islamic architecture

LAYERS OF TIME



People are still sleeping, the street is more or less quiet. Normally the locals get up around 12:00h, have breakfast and go to work around 14:00h.



People are working until sunset when they go home to their families for dinner. After one hour they return to the workshops and continue working until nighttime.



When the local workshops close around 23:00h-24:00h, the Aslam neighbourhood transforms from a busy commercial thoroughfare to a quiet residential area. People usually stay up very late in the morning, sitting in a cafe or enjoying time with their families.

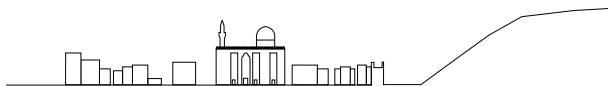


PHYSICL LAYERS - DENSE URBAN FABRIC NEXT TO BIG PUBLIC SPACE



- Classified Monument
- Residential
- Commercial/ residential
- Workshop/ residential
- Vacant/ruins
- Green area

100m



Workshop/
residential

Religion/
monument

Green space



1



2



3



4

1 The Aslam Square is often used as a parking site due to a lack of space in the narrow side streets.

2 Side street in the morning when the workshops are still closed and most of the people not awake yet.

3 Passageway over the restored Ayyubid Wall. On the left side the Aslam neighbourhood and on the right side the Al-Azhar park.

4 The Al-Azhar park works as driver and catalyst for associated urban regeneration projects for surrounding neighbourhoods.

The Ayyubid wall

The Ayyubid wall was **built by Salah al-Din in 1176 C.E.** The extensive urban fortification was constructed to contain the existing Fatimid city in a single updated system that included previously unprotected suburbs. With the end of the Ayyubid dynasty in 1250 and the following Mamluk period (1250-1517 C.E.) the wall fell into disrepair. **Over subsequent centuries**, the eastern side became almost completely **covered with garbage**.

The eastern part of the wall, one of the longest stretches remaining from Saladin's construction (approximately 1.5 kilometers), was revealed by the Aga Khan Egypt during the implementation of the Al-Azhar Park Project in 1996. The builders had to clear 80'000 truckloads of material which has been built up there over centuries. During the **clearance process** of the rubbish dump, the buried eastern section was re-discovered and excavated to a depth of 15 meters along the western edge of al-Darb al-Ahmar.

Today, several sections of the wall, towers and passageways are open to visitors. One of the defensive towers, Burg al-Mahruq, is destined to become an **important visitor attraction and museum** in the upcoming years.

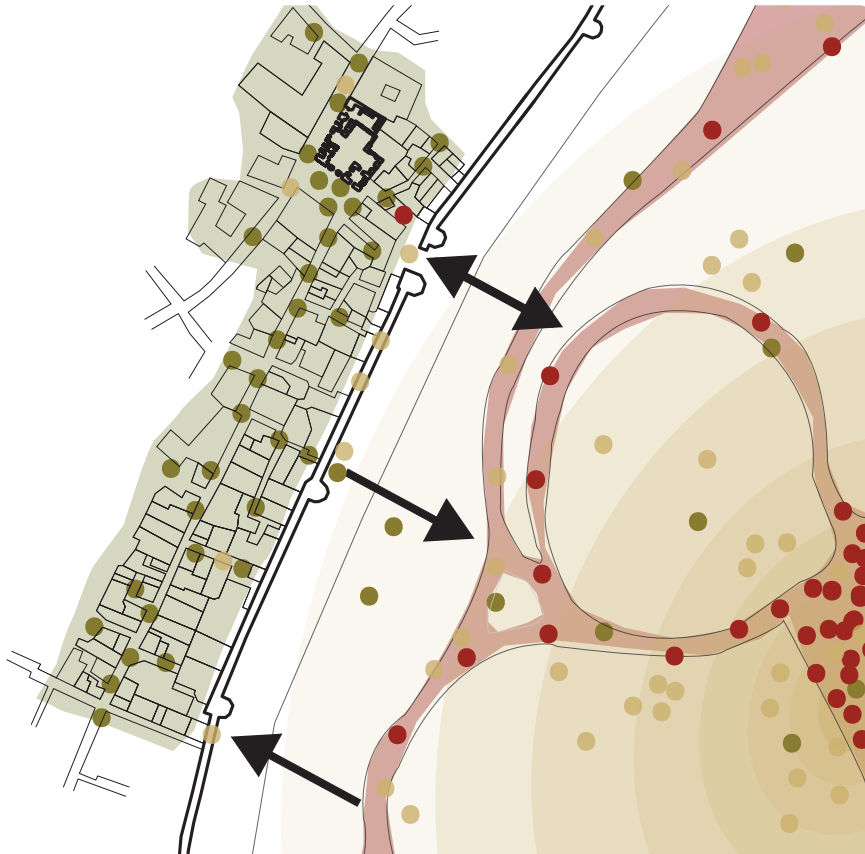


1 The historic Ayyubid wall covered with garbage. Photo: 1996



2 The restored wall with the skyline of al-Darb al-Ahmar in the background. Photo: 2010

USE OF SPACE - COEXISTENCE OF LOCAL RESIDENTS AND VISITORS



- International visitors, mainly Europeans
- Cairenes from the neighbourhoods
- Local inhabitants/ workers
- Concentration of international visitors
- Concentration of Cairenes of other neighbourhoods
- Local inhabitants/ workers

100m

The graphic is based on an observation made by the authors that illustrates the dispersion of the different people moving and acting in the space of this case study area.

ACTORS - NUMEROUS PLAYERS INVOLVED IN A SMALL AREA



INVOLVED URBAN PLANNERS - CREATING A TOURISTIC NODE



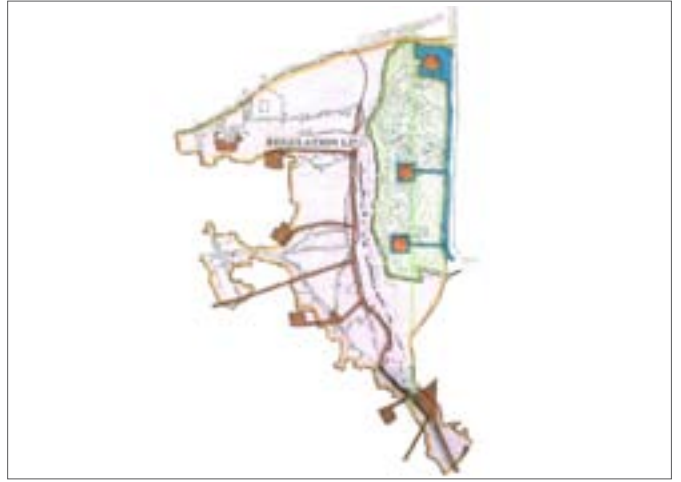
- Aga Khan Trust for Culture
- Government
- Waqf
- Private (tenants)
- Private (owner occupied)
- Unknown

100m



PROJECT - DRAFTS FOR AL-DARB AL-AHMAR

Urban planning project of 1973: „Replanning the old city“. The aim was to decrease the density of the historic City. Due to overcrowding and other social problems the suggestion was to increase open spaces for parking of cars. The urban fabric would be totally destroyed. It was also planned to build a road in the west of the Ayyubid wall to improve the utility lines and infrastructure.



Proposal of the government in 1994: „Creating a road eastern to the wall“. The vehicular access would increase. The two touristic nodes, the al-Azhar mosque and the Citadel would be linked directly. The Aga Khan Egypt convinced the government to freeze the plannings of the highway and suggested additional projects such as the excavation and extensive restoration of the Ayyubid wall and the rehabilitation of important monuments and landmark buildings in the old City.



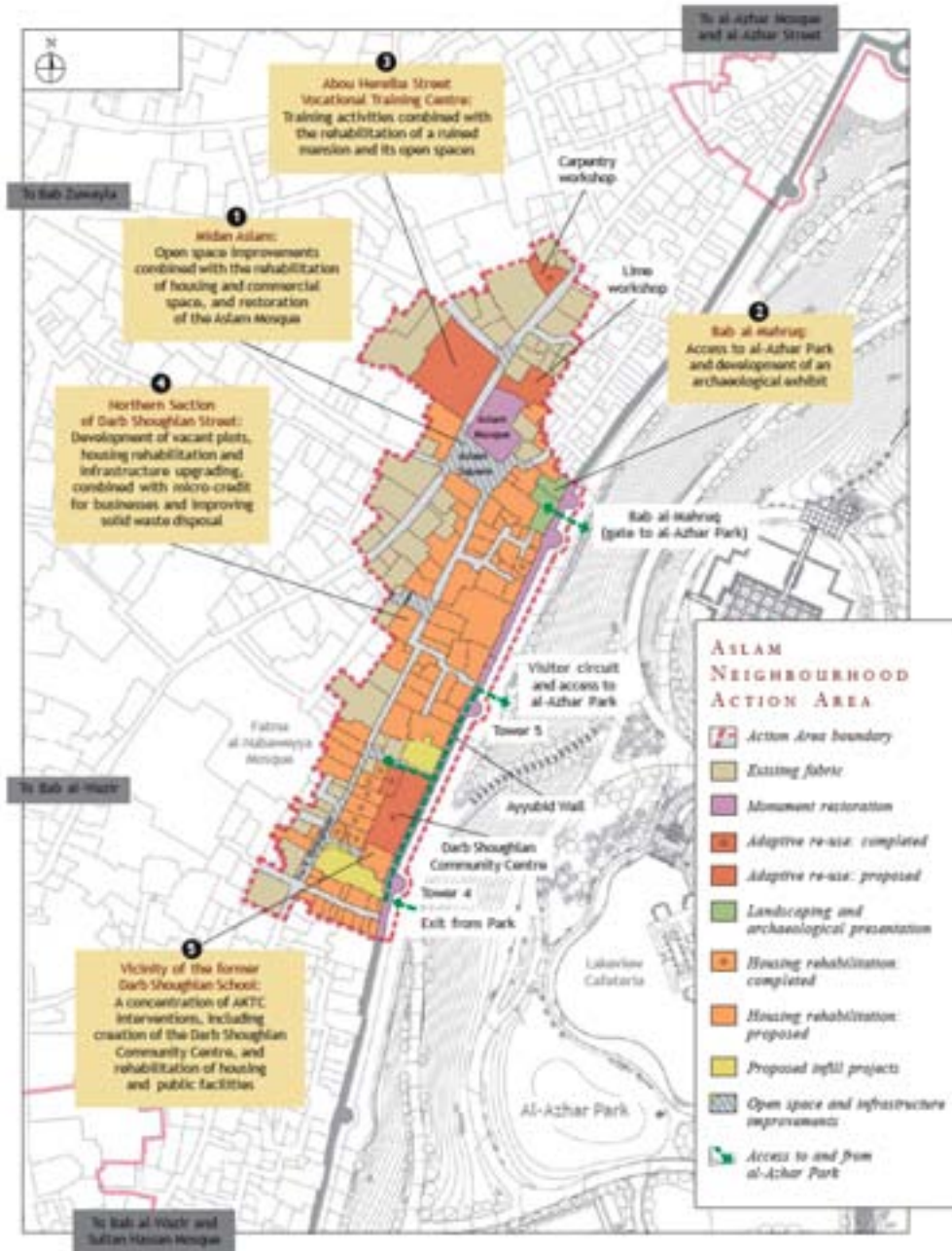
In 1984, the Aga Khan Egypt decided to donate a park to the citizens of Cairo. Soon thereafter, the 30-hectare site on the al-Drassa hill was selected, because of its enormous potential as a „lung“ at the center of the historic city. The park opened in 2005. It also encompasses an extensive social development programme, including apprenticeship arrangements, housing rehabilitation, micro-credit and health care facilities.





Conservation planning in the study area

The construction of the park and the restoration of cultural monuments are **catalysts for the social and economic development and the overall improvement of the quality of life in the district**. The value of real estate increased four times in the study area. The Aga Khan's approach in the former low-income neighbourhood was to work with the locals to identify priorities and then take practical steps to address these needs. Community priorities, including restoration of houses, education, health, solid waste disposal, job training and jobs, have been addressed. **Micro-credit loans have enabled residents to open small businesses**. In addition, job training and employment opportunities are being offered in different sectors such as shoe making or tourist goods production. Many people, young men and women, have found work in the Al-Azhar park.



Rehabilitation Project Aslam Neighbourhood by the Aga Khan Trust for Culture.



Tourism at the Al-Azhar park

With over two million visitors in 2009, the al-Azhar park got one of Cairo's main tourist attractions. Park entry fees are about 1 CHF. Residents of neighbouring al-Darb al-Ahmar and Gamaleya districts benefit from reduced rates. The hilly topography of the site provides elevated viewpoints over the town scape of historic Cairo with its long line of minarets. In contrast there is the district of al-Darb al-Ahmar with its dilapidated mosques, madrasas and mausoleums where there are almost no tourists.

Until recently, the Egyptian government did little to encourage tourism to the area, so most of the foreign visitors ignored the neighbourhood in favour of attraction points like the Citadel or the Giza Pyramids.

In the past years, the government has already carried out **extensive renovations on mosques and sought to increase the amount of tourism**. It is planned to promote the Aslam square, gate and link to the Al-Azhar park in guide-book itineraries and walks through 'Historic' Cairo towards Bab Zuweila to the east and the Blue Mosque and Citadel to the south.

The area is part of the planned monument corridor and has so a big potential to be a big tourist attraction.



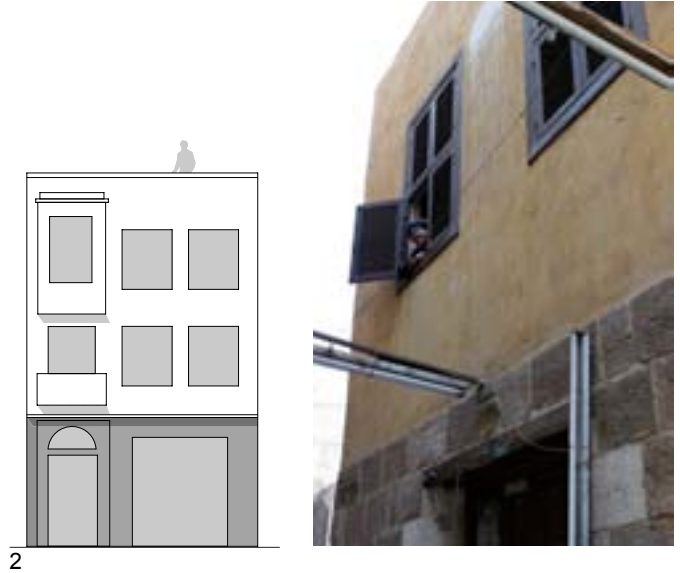
CAIRENSE FROM THE NEIGHBOURHOODS - VIVID STREETLIFE



Inhabitants of the Aslam neighbourhood

Most of the local inhabitants have lived and worked in the neighbourhood for generations. The Aslam mosque is still being used for worship by them. One of the most important centres is the square in front of the mosque which was also part of the revitalisation project by the Aga Khan. There you can find a coffee shop, a bakery and numerous shops. Especially at nighttime it is a very vivid place. People living in the Aslam mosque neighbourhood appreciate the lack of vehicular traffic, the high density of people and activities as well as the general sense of security within the area. Children can play on the streets while relatives and neighbours take care of them. Most craftsmen's work is within walking distance, so usually they don't have to leave the area in everyday life. The

locals residents have a strong connection to their community, so there is the desire and the economic means to stay and invest in the area. There is a general mistrust against the government noticeable, one reason for this is the plan of building a highway next to the wall and demolish all the buildings within the study area. Even though their home is located next to the newly built green area, people don't use the park often. Before the rehabilitation project of the Aga Khan started, the Aslam neighbourhood was among the poorest region in Egypt located next to a huge garbage hill and a lot of people living on less than 1 CHF a day.



Traditional residential building

Formerly in poor conditions, this traditional building got renewed with the help of the Aga Khan Trust for Culture in cooperation with its inhabitants. **Such traditional buildings are normally three storeys high and originally constructed for a single extended middle-class family, but is now often subdivided into smaller residential units occupied by lower income groups.** Most of these buildings are essentially residential structures, but have now commercial activities in the ground floor. Such traditional buildings

of land and therefore have a linear-based arrangement of interior spaces. The project does not cover the renovation of modern constructions even though there are many of them.



- 1 Floor plan of an traditional apartment building in the Aslam mosque neighbourhood.
- 2 Typical facade of an traditional building (left). Facade of a recently renewed traditional building (right).
- 3 Owner of the flat who lives with her husband in the flat.



Sight into the bedroom of an apartment in a renewed building.



ECONOMIC ACTIVITY - SHOE PRODUCTION FOR WHOLE CAIRO



1



2



3



4

- 1 Production of shoes in al-Darb al-Ahmar.
- 2 60% of all shoes sold in Cairo got produced in this district.
- 3 Finishing of the shoes.
- 4 The products get sold at Muski street or other markets all over Cairo.

,I feel home in my renovated apartment. Everything is better now. Soon my newly married son and his wife will move into the flat next to mine.’ (Local women, living in al-Darb al-Ahmar her whole life)

CONTESTED HETEROGENEITY

A SUMMARY OF THE CASE STUDIES

The Masterplan of Greater Cairo labels the study area – which is usually referred to disputed names such as ‚Islamic City‘, ‚Medieval City‘ or ‚Historic City‘ – as one of the ‚**Homogeneous Parts**‘ of Cairo. This naming is surprising especially in view of the wide diversity of architectural styles and demographic structure that we have experienced. In fact we would like to propose the very opposite term as and designate it as ‚**Heterogeneous Part**‘.

In the four case studies we point out the factors which clarify that the core of Cairo with its history should rather be considered as a heterogeneous arrangement with multi layers of physical but also socio-cultural aspects. This heterogeneity or diversity is recognizable considering the following aspects:

Morphology

Change of scale, urban pattern and transformation of the urban fabric.

Economy

International economy vs. micro-economic establishment

Use of urban space

Traditional use: street as semi-private extended living space

Use of space for infrastructure; Streets, tunnel etc.

Use of space by foreign visitors (need of security)

Socio-cultural aspects

Social shift since independence and city expansions in the 19.C. and Decrease of population in the study area during a vast growth of the City

Different social and cultural layers within a small district.

Understanding and interest of history

Monuments as an economic chance (cultural tourism)

Interest and high value for culture of foreign visitors, researchers, institutions

Included as a part of the everyday life by local inhabitants who don't see their special value.

Communication

Actors intervening in the urban fabric with different interests

Those listed aspects are different between actors, such as the state, the direct users of the area or the foreign visitors, researchers etc.. In addition the **conflicts concerning those topics are even different comparing the four case studies considering their appearance, interventions etc. that even intensify the heterogeneity in this district of Cairo.**

In all four case study areas it is obvious that the state has the agenda to **keep up with the international economy** whereas the local people living and still working in this area are concerned about their micro-economic activity that is still working quite well today despite of the economic pressure (demand of faster and cheaper production – competition of China).

Focusing on economy it is crucial to mention the tourism. The area is obliged to meet the expectation of **international requirements** (foreign visitors but also interests of organisations like UNESCO). Therefore the state puts a lot of effort into the **development and upgrading of the quarter** that has been deterioration the past years in order to achieve the best image possible for the part of Cairo with the highest concentration of ‚Islamic‘ monuments that also rise the economic value of this district.

But the **state forgets or even ignores the local inhabitants** who have been living there over several generations and developing a very **strong social and economic network**. This conflict leads to disagreement between the state's interest and the local inhabitants and those are not the only actors who contradict in this area so that the problem of communication and coordination gets even more complicated. The development mentioned above is for example visible in the ‚beautification‘ of the public spaces treated in the case studies like the Midan Hussein: The state and urban planners create generous public plazas, sometimes even with an European touch that should impress the foreign visitors and hide the rather modest inhabitants that are actually the motor of the area. But those public plazas are not always suitable for the traditional use of the local inhabitants. They prefer to move in there familiar streets that serve as improvised living room at the same time. **This contradiction will probably increase in the coming years and impede the speed of the gentrification process.**



1



2



3



4

- 1 Bab al-Futuh Area: Border conditions
- 2 Beit al-Suhaymi Area: Rehabilitated living area
- 3 Al-Azhar Area: Touristic node
- 4 Darb Shouglan Area: Next to the biggest constructed green area in Cairo

HETEROGENEITY
HISTORY
CURRENT SITUATION
CASE STUDIES
FUTURE

RESISTANCE TO COMPREHENSIVE GENTRIFICATION



Outlook towards a potential future

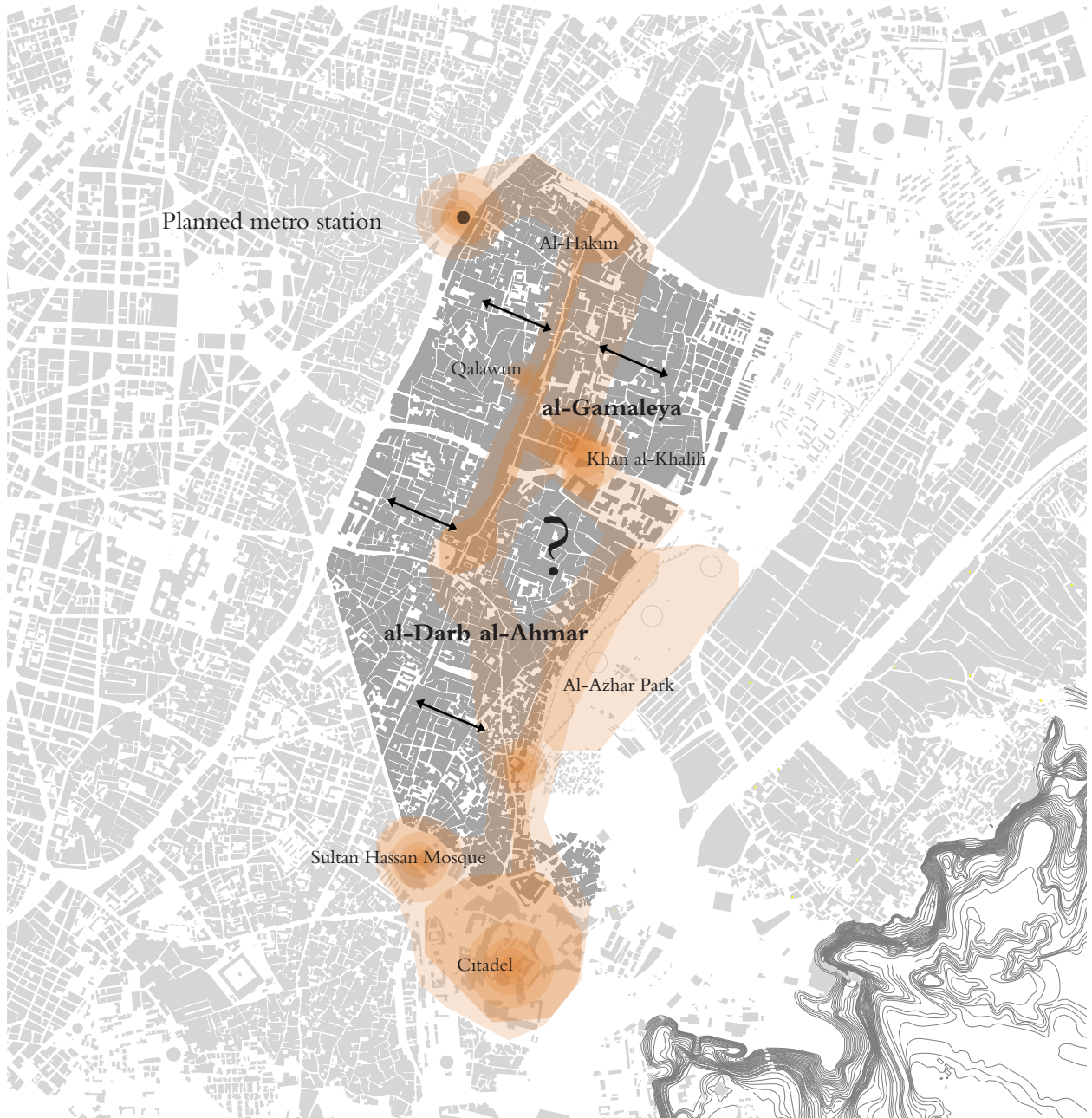
A **cultural continuity** existing within the urban fabric manifests itself up to today and captivates the **undivided attention of the global community**. The different social groups and cultures that move in the same urban fabric, cause a **pull and push of the area** towards different directions that leads to a chaotic and complex system. There are also **overlapping responsibilities** and confusion between the various authorities in relation to the monuments and the administration of the ‚historic‘ city.

We argue that exactly this **disagreement of the different groups of interests** and the ambiguity of all the activities going on simultaneously should not be considered as being only negative but also **act towards preventing comprehensive gentrification** in this area and as a catalyst for the organically growing city, hence triggering also positive developments. At least it promises to **reduce the speed of the gentrification process** and **maintain the traditional values** to a certain extent. The quarter still shows a high self-sufficiency as local inhabitants rarely having to leave their neighbourhood in everyday life.

But in order to improve the communication between the actors, a **specific framework for building law and political transparency** is still needed.

Increasing contrasts between the touristic corridor and the surrounding area

Needless to say a certain grade of gentrification will continue in this area as it is a very important cultural, but also economic node. We consider that the already existing monument corridor, also called ‚open museum‘ by the Ministry of Culture will expand to a certain limited extent, as shown on the map, but not over the whole area. Therefore the **contrast** between the gentrified area and the surrounding dilapidated residential areas with no monuments (or less regarded ones) **will still increase**. This could lead to an unpredicted change, especially for an area surrounded by the upgraded locations.



- ← → Increasing contrast
- Light orange square Gentrified areas
- Dark orange square Gentrified areas, touristic nodes

The role of high density and small plot sizes

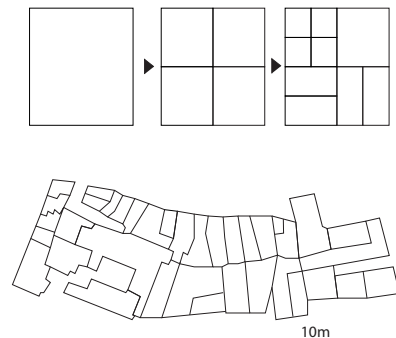
In addition, **laws complicate renovation** of buildings adjacent to monuments, to encourage collapse in order to create a vacant space as ‚protection‘ from development.

Similarly, **rent controls discourage maintenance**. The small plot sizes might be a protection too. Compared to the other districts of Cairo, the plot sizes are very small and do not have a lot of outdoor space. They are rather similar to the ‚informal‘ parts of the city. While **Damaskus and Aleppo (Syria)** have **many courtyard houses that provide a certain privacy** and are lucrative for rich foreign people, Cairo doesn't have many of them. In Damaskus there are several foreigners but also locals of a higher social level who own some of the courtyard houses. Also in the study area there are a few owners of a higher social level. The expensive **boutique hotel Riad** opposite to the Beit al-Suhaymi, for example, **belongs to a French**. As the process of acquiring land in the old City part is quite complex and can take a long time, there are not many of these cases as this hotel. **Also the bad physical condition of the houses cause difficulties (too high water table still rising).**

Waqf, Ministry of Culture and international interests

The **Ministry of Waqf** (religious endowment) owns more than **80% of the monuments**. The **Ministry of Culture** implements many **restoration projects** in the old city part even though it is not by all means the owner of the monuments. This fact provokes **conflicts concerning the property** of the historic buildings.

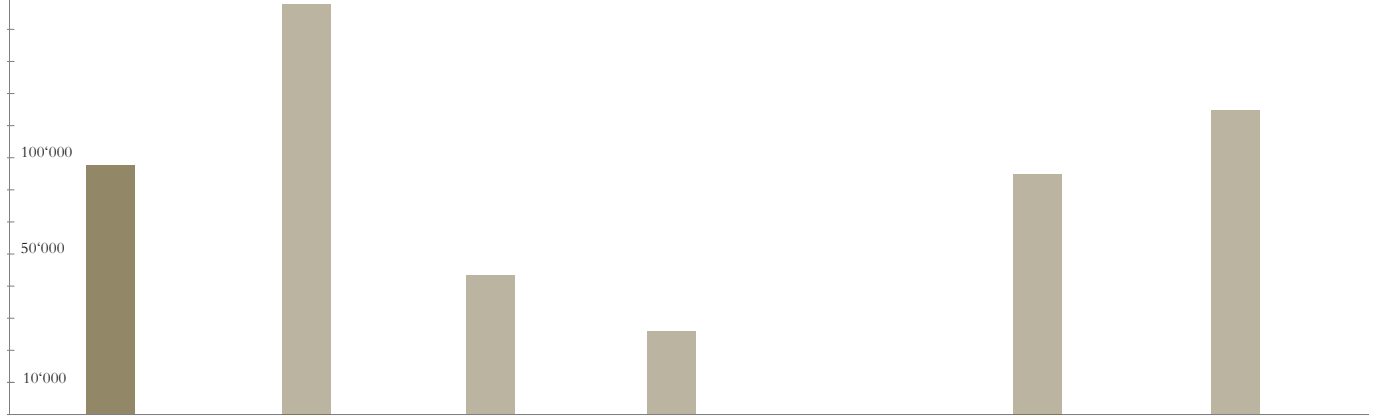
One has to be aware that the **Ministry of Culture is very powerful** in urban planning and is able to realize projects and remove people from their home, as next to Bab al Nasr, without a transparent legal permission in order to achieve a certain homogenous arrangement with a rich historic background. But thanks to the **growing critique and pressure against the politic affairs** in Cairo by the Egyptians and people from all over the world, awareness is risen concerning the corruption. So, actors intervening in the urban fabric and the social network of this area have to be considerate in their decisions. Thus the **international power and pressure might impact the development of the area more than expected**. Throughout the British occupancy only the physical appearance of the breathtaking monuments were a topic. Whereas in the 21st century the topic of the **social work** became stronger that tries to support the local inhabitants of the area, who are responsible for the still working vivid old city.



Division of plots caused by allocation of heritage

Population density

People/ km²



Al-Darb al-Ahmar



Imababa



Downtown



15th of May



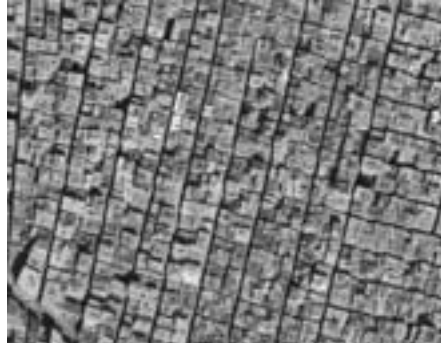
Damaskus



Aleppo



Al-Darb al-Ahmar



Imababa



Damaskus



Downtown



15th of May



Aleppo

When size matters

Comparing Cairo's core one can notice that **the size of Cairo's old city intra muros is not much bigger than the ones in Damaskus and Aleppo**. But comparing the cores to the size of the whole city area there is a big difference noticeable. Cairo's city area is much bigger than in the Syrian cities.

But there is not only the **Fatimid city**: The extensions of later dynasties extend whole medieval heritage of Cairo extends further to the South including **Fustat**. One has to be aware that not only the remains of the Roman city and the first Islamic settlements with its extensions are an important node for Cairo, but obviously also the **pyramids area in Giza**.

It is needless to say that there has already been a certain degree of upgrading and gentrification and a high rise of real estate. But **because of the large size of the study area and the high number of monuments in Cairo, gentrification concentrates on a few strategic spots** (e.g. Midan al Hussein or Qalawun Complex). This focus allows the other areas to remain out of sight (in a positive sense) and can therefore retain the quality of everyday life.

In our opinion there might be a social drift within this corridor, but it won't affect the areas next to it too much or only rather slowly. There is also a trend of growing interests of unique handmade goods visible in Europe, as the handcraft does not exist there anymore as it does in Cairo.

Some of the monuments are still used normally by the community. In our opinion that is the best way to maintain the living heritage. But tourism is needed to fund the restoration projects to conserve the architectural heritage.

One has to consider that there might be a **degree of saturation of exposed monuments for touristic use** only because there are too many monuments. The Citadel, the Sultan Hassan Mosque or the Ibn Tulun mosque that are organized to attract mass tourism might distract from the rest of the area with its monument clusters.

The concentration of **monuments** is on the one hand **crucial for the identity** of the area and on the other hand a curse leading to an **enormous attention of many players** intervening in the urban and social fabric, partly mixing it up to a new arrangement threatening the community.

In a few words we would like to emphasize that **the heterogeneity will last in next decades and there won't be a shift to one or another extreme development as it has happened in other cities with remarkable architectural heritage**.



1km



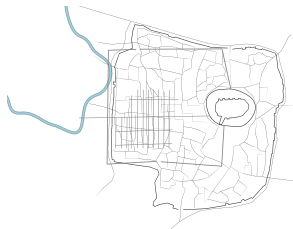
1km



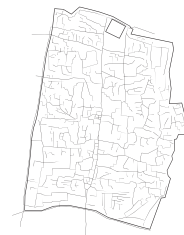
1km



0.8 km



0.8 km



0.8 km

DAMASKUS

Population

City: ca. 1'834'741
 City intra muros: Not applicable

Area

City: ca. 125 km²
 City intra muros: ca. 1.4 km²

ALEPPO

Population

City: ca. 1'671'673
 City intra muros: ca. 118'000

Area

City: ca. 174.5 km²
 City intra muros: ca. 1.6 km²

CAIRO

Population

City: ca. 18'000'000
 City intra muros: ca. 120'000

Area

City: ca. 510 km²
 City intra muros: ca. 1.5 km²

In search of a name

In the end it leads us back to the initial question of a named identity for the study area.

Every mentioned name embodies another ideology and they frame a specific interest. Within this web of agendas and doctrines it seemed to us most convincing to name the area using a descriptive and spatial terminology, hence choosing the term 'Core' (or the two parts of the study area: al-Gamaleya and al-Darb al-Ahmar). There are so many layers overlapping and influencing each other that it was beyond our power to create a new term.

We prefer calling it the **'Core of Cairo a living heritage'**. Cairo without this core of enormous historic and social value would never have the same importance.





DRAFT
© ETH Studio Basel







DRAFT
© ETH Studio Basel









BIBLIOGRAPHY

Books

Aboulfothou Hassam, The Rehabilitation of Historic Cairo, final report, UNDP-1997

Al-Sayyid Nezar M.; Streets of Islamic Cairo
A Configuration on urban themes and patterns, 1981

Behrens-Abouseif Doris; The Heritage of Cairo, Doris Behrens-Abouseif, 2000

Campi Mario; Bucher Franz, Cairo / Eidgenössische Technische Hochschule Zürich, Abteilung für Architektur, Zürich, Professur Mario Campi, 1997

Mayer Wolfgang, Speiser Philipp, A Future for the Past: Restorations in Islamic Cairo 1973-2004

Nadim Asaad Dr., Documentation, Restoration, Conservation and Development of Bayt al Suhaymi Area

Nezar Al Sayyad; Irene Bierman; Nasser Rabbat; eds. Making Cairo Medieval. Lanham: Lexington Books, 2005 (Making Cairo Medieval, Nairy Hampikian)

Raymond André; Cairo, Librairie Arthème Fayard, 1993

Sanders Paula; Creating Medieval Cairo, Empire, Religion and Architectural Preservation in Nineteenth-Century Egypt, The American University in Cairo Press, 2008

Sedky Ahmed; Living with Heritage in Cairo, Area Conservation in the Arab-Islamic City, 2009

Sutton Kieth; Fahmi Wael : The Rehabilitation of old Cairo, 2001

The Aga Khan Trust for Culture; Conservation Planning in the Aslam Mosque Neighbourhood, 1999

The Aga Khan Trust for Culture; Cairo, Urban Regeneration in the Darb al-Ahmar District, 2005

Williams Caroline; Islamic Monuments in Cairo, The practical Guide, The American University in Cairo Press, 2004

Internet

<http://oxforddictionaries.com/?attempted=true>

<http://www.alazharpark.com/>

<http://www.arabcont.com/english/projects/projects.aspx?UltimateMenu1B=Item20>

<http://archnet.org>

http://archnet.org/library/sites/one-site.jsp?site_id=5558

<http://www.angelfire.com/stars/worldsfair/ruedecaire.html>

<http://www.britannica.com/EBchecked/topic/180382/Egypt/22385/From-the-French-to-the-British-occupation-1798-1882>

<http://en.wikipedia.org/wiki/Syria> <http://en.wikipedia.org/wiki/Syria>

<http://www.sis.gov.eg/en/Story.aspx?sid=2371>

<http://www.theismaili.org/cms/178/Under-the-Eaves-of-Architecture>

<http://flickr.com>

<http://weekly.ahram.org.eg/1998/406/fr2.htm>

<http://www.worldheritagesite.org/sites/cairo.html>

<http://www.laits.utexas.edu/cairo/history/qahira/qahira.html>

<http://www.touregypt.net/>

<http://ismailmail.wordpress.com/2009/10/31/aga-khan-trust-for-culture-helps-restore-14th-century-aslam-al-silah-dar-mosque-in-cairo/>

Image credits

Heterogeneity, History, Current Situation

p. 04/05	Google maps	p. 38	Maps over-subscribed from:
p. 06/07	Google maps	p. 39:	Al-Sayyd Nezar M.; Streets of Islamic
p. 15	Over-subscribed: http://www.sierramar.ch/medias/sierramar/maps/aegypten/kairo-karte-694.gif	p. 40/41:	Cairo, A Configuration on urban themes
p. 16	Photos: authors	p. 43	and patterns, 1981
p. 17	Google maps		Photo: authors
p. 19	Graphic: authors		Photo: authors
p. 20-21	01/02/04/05/07/08 Photos: authors 03 www.bildindex.de 06 http://www.novinite.com/media/images/2009-09/photo_verybig_108296.jpg pg 26: www.bildindex.de		01 http://vadmcum.files.wordpress.com/2010/04/animati
p. 22-24:	photos: authors		on_caire.jpg 02 http://www.nga.gov/resources/dpa/1889/15moroccain.htm
p. 28	www.bildindex.de	p. 45	Mayer Wolfgang, Speiser Philipp, A
p. 29	Egypt 1920, The photographs of Leh- nert & Landrock, CULTNAT		Future for the Past: Restorations in
p. 30/31	01 http://heritage-key.com/blogs/garryshaw/medieval-fustat-solitude-city , 02 drawn by author, 03 www.bildindex.de , 04 http://publishing.cdlib.org , 05 drawn by author, 06 www.bildindex.de , 07 http://de.wikipedia.org/w/index.php?title=Datei:Description_de_1%C2%B4Egypte_1.jpg&filetimestamp=20070728222511 08 http://www.galenfrysinger.com/alexandria_egypt.htm , 09 http://iahs.info/images/unesco.gif , 10 photo by authors	p.47 p. 48/49	Islamic Cairo 1973-2004 photos: authors Nairy Hampikian, Making Cairo Media- val, 2005
p. 32	Photo: authors	p. 53	Map Historic Cairo, Nicholas Warner in , Cooperation with the SCA, American Research Center Cairo, 2001
p. 33	Http://upload.wikimedia.org/wikipedia/commons/thumb/7/72/Map_of_expansion_of_Caliphate.svg/300px-Map_of_expansion_of_Caliphate.svg.png	p. 54	01/02/04 photos by authors 03 http://image63.webshots.com/163/2/36/49/406023649SZMNYx_fs.jpg
p. 34/35	Maps over-subscribed from: Al-Sayyd Nezar M.; Streets of Islamic Cairo, A Configuration on urban themes and patterns, 1981	p. 55 p. 56	01/03/04 photos by authors, 02 http://www.daylife.com/photo/03rz9W A4jGeYV
p. 36	Maps over-subscribed from: Al-Sayyd Nezar M.; Streets of Islamic Cairo, A Configuration on urban themes and patterns, 1981	p. 57 p. 58-61 p. 65	Graphic: authors Photo: authors Photo: authors
p. 37	photo: authors	Case study 1	
		p. 70	Graphic: authors
		p. 71	01 google maps, 02 Map Historic Cairo, Nicholas Warner, Cooperation with the SCA, American
		p. 73	photo by authors
		p. 74	01 google maps, 02 Map Historic Cairo, Nicholas Warner in, Cooperation with the SCA, American
		p. 75	Graphic: authors
		p. 77	Photo: authors, www.flickr.com
		p. 78	Graphics: authors
		p. 79	Photos: authors
		p. 81	www.bildindex.de , www.flickr.com
		p. 82-84	Graphics: authors
		p. 85	01 http://egyptiantraveltips.com/wp-content/uploads/2010/09/Egypt10397a.jpg , 02 photo by authors, 03 Sedky Ahmed; Li- ving with heritage in Cairo, 2009, pg.162
		p. 86	graphic by authors
		p. 87	modified: http://www.methoddesign .

p. 88-92 com/wp-content/uploads/2010/07/
ZONE-1.jpg
Photos / Graphics: authors

Case study 2

p. 95 Photos: authors
p. 96 **01** google map, **02** Map Historic Cairo, Ni
cholas Warner in, Cooperation with the
SCA, American
p. 97 graphic drawn by the authors
p. 99 **01/02** photo made by authors, **03** www.f
lickr.com
p. 100 Graphic: authors
p. 101 Photos: authors
p. 103 **01** Interview Dr. Asaad Nadim, **02** photo
made by authors
p. 104-106 Graphics: authors
p. 107 Photos: authors
p. 108 Photo www.flickr.com
p. 109 Photo: authors
p. 111 Graphics: authors, **01** Photo: authors,
photo **02** www.flickr.com
p. 112 Photos: authors

Case study 3

p. 115 Photo: authors
p. 116 **01** google map, **02** Map Historic Cairo, Ni
cholas Warner in, Cooperation with the
SCA, American
p. 117 Graphic: authors
p. 119 **01/02** photo made by authors, **03** www.
flickr.com
p. 120 Graphic: authors
pg 121 **01, 03** and **04** by authors, **02** www.flickr.
com
p. 103 www.bildindex.de
p. 124-126 Graphics: authors
p. 127 **01** www.arabcont.com, **02** Photo: au
thors, **03** Sedky Ahmed; Living with heri
tage in Cairo, 2009, p.161
p. 128-134 Photos / Graphics: authors

Case study 4

pg 137 Photo: authors
pg 138 **01** google map, **02** Map Historic Cairo, Ni
cholas Warner in, Cooperation with the
SCA, American
pg 139 Graphic: authors

pg 141
pg 142
pg 143
p. 145

p. 146-148
p. 149

p. 151

p. 152
p. 153
p. 154-155
p. 156

p. 159

Conclusion

p. 162 Graphics: authors
p. 163: Dxf map, Arab Republic of Egypt, Central
Agency for Public Mobilisation and Statis
tics, C.G.I.S.
p. 163 Graphic: authors
p. 164 Google maps, graphic: author
p. 167 Graphic: authors, maps by Studio Basel
p. 168 Graphic: authors
p. 170-175 Photos: authors

Interviews

Dr. Dina K. Shehayeb, Shehayeb Consult, Cairo
Arch. Omar Nagati, MSA University, Cairo
Arch. Mohamad Abo Tera, MSA University, Cairo
Marawan Fayed, Cairo
Kareem Ibrahim, Aga Khan Trust for Culture, Cairo
Dr. Asaad Nadim, Cairo
Walid Saleh, Cairo
Hala Zaied, Cairo
Niveen Adel, CULTNAT, Cairo
Sherin Ibrahim, FEDA Gamaleya, Cairo

01 photo made by authors, **02/03** www.
flickr.com
Graphics: authors
Photos: authors
01 Arch. Abdel Halim Ibrahim PH.D;
AKT-UNDP Demonstration project in
Darb Al-Ahmar, 1996, **02** photo by authors
graphics by authors
01/02 Arch. Abdel Halim Ibrahim PH.D;
AKT-UNDP Demonstration project
in Darb Al-Ahmar, 1996, **03** [http://www.
theismaili.org/cms/178/Under-the-Ea
ves-of-Architecture](http://www.theismaili.org/cms/178/Under-the-Eaves-of-Architecture)
The Aga Khan Trust for Culture; Cairo,
Urban Regeneration in the Darb
al-ahmar District, 2005, p. 18
www.flickr.com
Photo: authors
Graphics / photos: authors
01-03 by authors, **04** photo www.flickr.
com
Photos: authors

