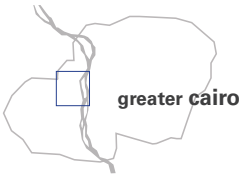


GREATER MOHANDESSIN



Greater Mohandessin is usually referred to the districts of Dokki, Agouza and Mohandessin. Built in the 1940s over agriculture land it was conceived as a massive area of villas and mansions for the new elite of the modern age. In the 1970's, the population increased dramatically, and the once the rich villas neighbourhoods turned into crowded apartment blocks. In the last 10 years, Mohandessin became one of the most expensive districts to in real estates. Apartments have a cost of \$2000 per square meter in average. Although Mohandessin does not have as much monuments and historical buildings as other districts in Cairo, it has the largest cafe and restaurant concentration in Cairo, with over 200 stores opened 18 hours a day. Most international franchises, which opened in Egypt, started in Mohandessin. Today Mohandessin is as well home for many embassies in Egypt.



Game'et el Duwal I Arabya
One of the main axis of Mohandes-sin. While it does not have as many historical buildings, it enjoys being a leading district in shops, restaurants and cafés and the main attractions for tourists from the Persian Gulf.



Shooting Club
Also known as Nadi al-Seid, this vast complex offers a wide range of sports and recreational facilities. Originally built as an exercise field for british army officers it is now a social meeting point for upper-middle class people.



Miet Oqba
One of the most crowded areas in Giza/Cairo. It is surrounded by a number of the finest areas like Mohandes-sin and Al-Zamalek. It is a quite safe area with rather small local shops open for 16 hours a day.



Neighborhoods in Greater Mohandessin

Sahafieen
1.52 km²

Miet Oqba
0.47 km²

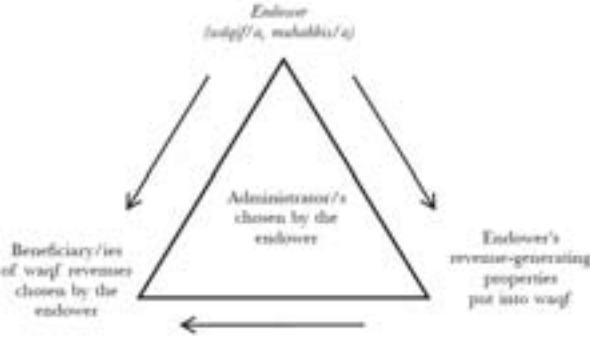
Mohandessin
1.85 km²

Agouza
2.05 km²

Dokki
4.35 km²

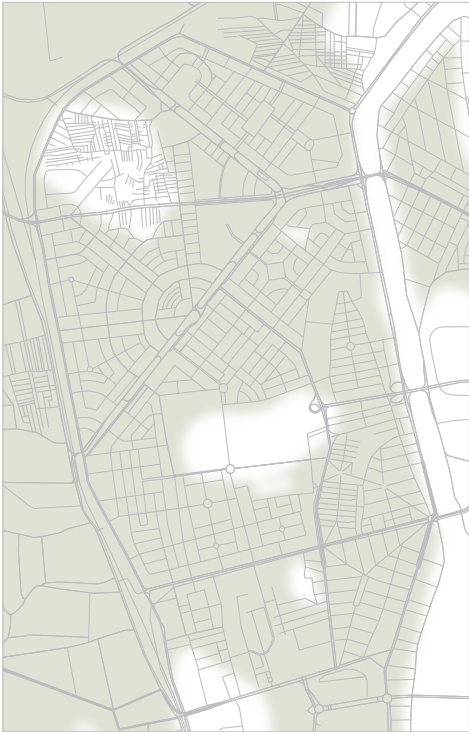
WAQF

The waqf endowment (waqf plural awqaf) is a key Islamic institution, which has incorporated within its own legal sphere vast areas of land. It is a legal mechanism that has been recognised and developed under Islamic law (Shari'a) for more than a millennium. Under the Islamic legal endowment (waqf), an owner permanently settles property and its income, to the use of beneficiaries for specific purposes. At its heart the Islamic endowment is connected firmly with the religious precept of charity. Modern reforms between 1920 and 1950 have abolished, nationalised or highly regulated endowments. The eclipse of the endowment (waqf) has left a vacuum in the arena of public services, which the State has been unable to fill easily. However, both the ,idea' of the waqf and the doctrine itself remain influential. The endowment (waqf) served as an instrument of public policy and impacts on all aspects of Muslim life, including access to land and redistribution of wealth.

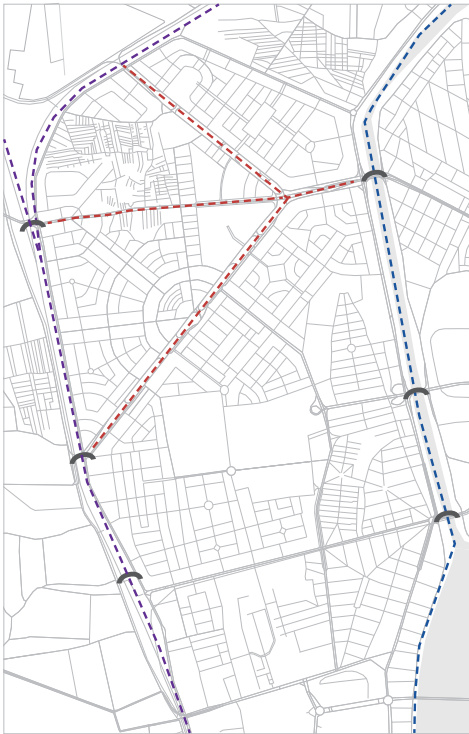


Waqfiyya
These are important documents for the study of the social history of Islamic architecture as it thoroughly describes the building, what goes on inside and the relation of the building with its surroundings. It includes the conditions of administration and upkeep, including the cost of maintenance and salaries.

MAPS



Waqf Properties in the 19th Century



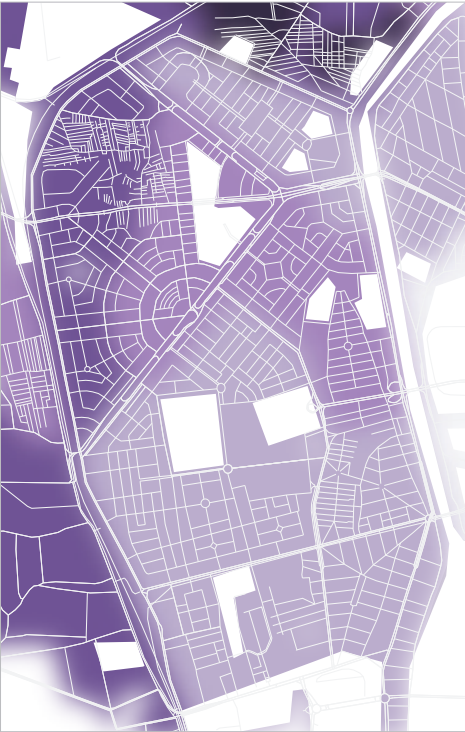
Physical Borders



Built-up Areas Growth



Amenities



Residential Density



Educational Facilities

SOCIO-TERRITORIAL DEVELOPMENT

Expansion to the West Bank of the Nile Modernisation



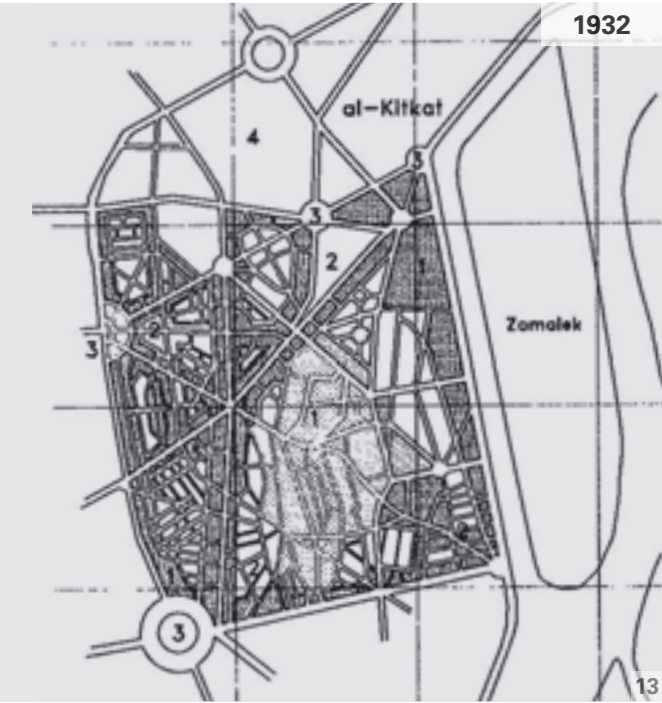
until 1900
the site was used for agri-
culture and small fishermen
cottages

1899 - 1902
first Aswan-dam was built
by british engineer William
Willcocks



1929 - 33
improvement of the Assuan-
dam, stabilisation
of the west-bank

1917 - 92
Mahmoud Riad, Engineer
and foreign minister, planned
Mohandessin



Al-Awqaf

Pre-project which accentuates the rural condition of the site in terms of property and aesthetics. The idea was to subdivide the area in small plots for upper class villas of Cairo's wealthy english businessmen.

Al-Madina al-fadila (*The Virtuous City*)

According to a dominant geometry the streets spread radially from a central square. Residential areas are less dense but more segregated from the green. The modern ideology of the rational mind becomes visible.

Waqf Properties Development

izab (large ground properties)
madrassa
hama
hospitals
mosque

belonging to ▶

endowments ▶

ca. 600 -1940
khedivial families
pashas
waqfs
properties belonging not to a person but to its purpose

nationalisation ▶
through confiscation
and law restrictions

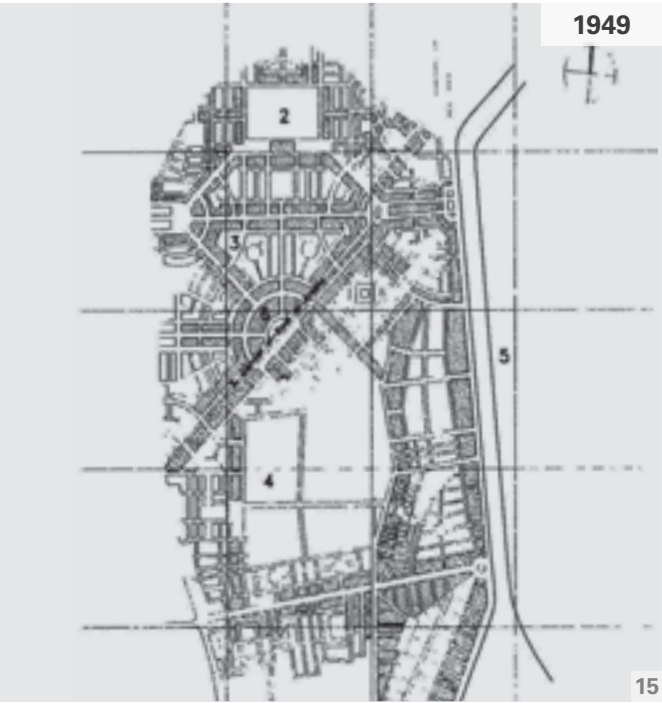
put into management of ▶

Nationalism



22.03.1945
Arab league facilitates politi-
cal, economic, cultural, sci-
entific and social programs

23.07.1952
Egyptian Revolution: Free
Officers Movement formed
by Gamal Abdel Nasser



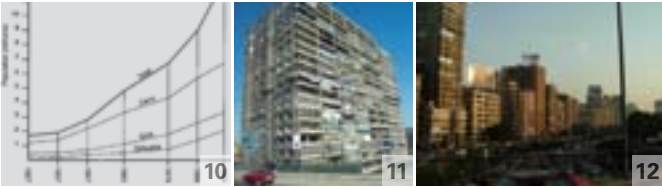
Al-Mohandessin (*City of Engineers*)

Following the egyptian national ideologies the street names changed according to the elite professional associations inhabiting the neighbourhoods. A main axis with a green stripe crosses the residential area diagonally.

1940 - 1952
ministry of waqfs
government managed
religious institution

sold to
elite associations ▶
for beneficial prices

Socialism



1975 - 90
densification: villas replaced
by prefabricated high rise
house constructions

1990 - 2010
gentrification: Mohandessin
developed into a commercial
business district



Al-Mohandessin

In the 1970s the population increased dramatically, and the once rich villas neighbourhood turned into crowded apartment blocks. Today Mohandessin has one of the largest cafe and restaurant concentration in Cairo.

since 1952
engineers
teachers
universities
doctors
journalists
journalists

migration into cities:
densification

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ACKNOWLEDGMENTS

Samir Raafat, Dokki, Cairo
Nevine Zananiri, Hassan Sabry, Cairo
Costanza La Mantia