The Issue of Standardization in Tradition Urban Fabric of Islamic City

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Abstract

Many studies concern with Islamic city and its urban fabric through several approaches, like figuration, identity, and its structure. There is epistemological shortage through the role of standardization in urban fabric of Islamic cities .The research concerns of many conceptions affect many standards that govern that urban fabric and its figuration. The problem is determined according to the ambiguity of those conceptions, their origin and the way of effectiveness in standards of Islamic city urban fabric. The importance of the research appears through the way of determining the genotypes of basic conceptions that determine the form of Islamic city urban fabric. The research scope is to enrich the basic base of how to deal with tradition analyzing and how to determine the privacy of Islamic city through depending Islam *Shari'ah*. Quran and Sunnah are basic sources of *Shari'ah*. The research hypothesis appeared through the role of deep conceptions that affect many standards that govern urban fabric figuration. Analytical methodology was built to reach many conceptions and indicators like directive, unity, spatial flow, compactness, abstraction, public and private. All these indicators of many values affect tradition urban fabric as findings.

Keywords

tradition, urban fabric, Islamic city, conception

1. Introduction

Islam is the reality of both secular and transcendental. It is the reality of religious and life. Islam is the presence of vast civilization. That civilization is determined by many conceptions of Islam. *Shari'ah* is the control of many conceptions according to many texts of the holy Quran and Sunnah. The research try to extract important texts affect Islamic environment. Islamic environment is the repository of Islamic urban level that affect urban fabric figuration of Islamic city. The research concentrates on the spiritual aspects that affect urban Islamic as product of Islamic environment in all the world of Islam. There are many conceptions and values affect our life and determine our behavior that reflect the essence of Islamic doctrine as genotype of deep spiritual structure, in spite of diversity of theological and philosophical interpretation. All are governed by basic doctrine of Islam.

1.1. Issue of Research Problem

The research problem appears through the shortage of epistemological shortage of conceptions affect environment that govern urban fabric of Islamic city.

1.2. Research goal

In order to reach several standards govern Islamic urban fabric and to declare that, there is sources affect Muslim and his / her civilization as a product. Urban fabric and city is the container of Muslims behavior that is determined by many conceptions as representation of standardization.

1.3. Research methodology

Analytical methodology will be used to extract the conceptions that affect urban environment of Islamic city depending on the holy Quran and the Prophet Muhammad (Peace Be upon Him).

1.4. Research importance

The research importance appears through knowing the important conceptions that affect Muslim urban fabric of Islamic city according to *Shari'ah*. The research extends to extract many conceptions that

never had studied before depending on the holy Quran and Hadith of the Prophet Muhammad (Peace Be upon Him), as standardization.

2. The Issue of Islamic Environment

Islam is not only a religion, but also the creator and living spirit of major word civilization with a long history and many lands extend from north Africa and Malaysia. The history of Islam civilization stretching over fourteen centuries. According to Nasr [2] the study of Islam as a religious is very Abrahamic world from which Judaism and Christianity organized [2]. Holy Quran and Sunnah are basic sources of *Shari'ah*. Kamali [3] referred that *Shari'ah* is the goals and objectivities of Islam law. It is predicated on the benefits of individual and community. The design of *Shari'ah* is to protect these benefits and facilitate as perfection of human life on earth. The holy Quran is expressive of this when it singles out the most important purpose of the prophet hood of Muhammad (Peace Be upon Him) in such terms as (we have not sent you but a mercy to the world) [3]. Izzi Dien [4] referred that Islam as religious has of deep respect and consideration of environment [4]. The conceptions of Islamic environment play a great domain of the law of Islam according to *Shari'ah*, and the original frame works of speech of ALLAH, by the holy Quran and Prophet Muhammad (Peace Be upon Him). Hadith & *Shari'ah* in Islamic societies figurate the moral environment and reflect their major aspects. Parvez [5] referred that there is a great moral responsibility upon Muslim and the relation with environment as a ground that tests human. The moral responsibility is of the way of knowing its signs depending on knowledge and epistemology of Islam [5].

Arkoun [6] suggested reading the holy Quran by situating it in a comparative approach, not only with the three monotheistic religions, but also with in a historical anthropology of religious phenomenon as aspect of geo-cultural ambiance. There is many conceptions opening the meanings of the holy Quran [6]. The second legalization source in is the Prophet Muhammad (Peace Be upon Him) after the first legalization source of Islam the holly *Shari'ah* Quran. Hadith according to Najeeb [7] consist of two parts Isnad and Matin. Matin is the presence chain of narrators whom narrate hadith. Hadith is all Prophet sayings and actions [7].

According to that, we can concern many conceptions that affect Islamic environment, depending on the holy Quran and the Prophet sayings, as below:
- Al-Kiblah (the ontological axis) which worshiper is oriented toward Mecca, as global centre for Muslims. In Islam Kiblah is very important for its an edifice for many Muslims, anywhere to orient toward. In holy Quran Kiblah mentioned according to ALLAH speech, (sura Baqara, verse 144) (*Turn the face in the direction of the sacred Mosque: where ye are, turn your faces* in *that direction*, (فول وجهك شطر المسجد الحرام وحيثما كنتم فول وجوهكم شطره)

Fig. 1. Al-Kiblah as a global centre [8]

Al-Kiblah according to Kahera [8] is significant point where imam stands facing Mecca and to lead the faithful prayers. It is an edifice as rule that governs worship of individual and community (Ummah) [8].
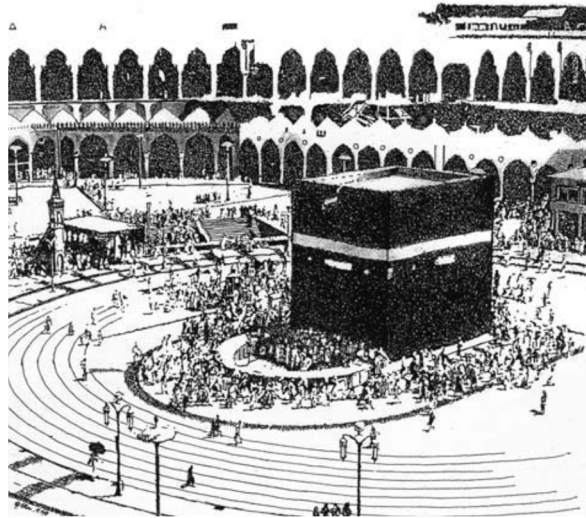

Fig. 2. The Kiblah and the scared mosque at Mecca [8]

- Union & unity in Islam very important. Prophet Muhammad (Peace Be upon Him) mentioned in the hadith: *There is no difference between Arabic and Persian only piety* (لافرق بين عربي واعجمي الا بالتقوى); *All Muslims are brothers* (انما المسلمون اخوة). All that concern the principle of equality and unity in Islam. Kiblah unifies Muslims around the world in prying, Prophet Muhammad unifies Muslims at all times of secular level.
- the Prophet Muhammad (Peace Be upon Him) referred to the issue of corporation and the interrelations between Muslims. Compactness and its signs appears in the hadith of the Prophet: *The believers in their mutual love, mercy and compassion, like the body if the member complained to falter, the rest of the body to ensure a fever.*
(مثل المؤمنون في توادهم وتراحمهم وتعاطفهم كمثل الجسد اذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى).
In sura Saff (verse 4): *AS if they were a solid cemented structure* (كانهم بنيان مرصوص).
- Allah encourages people to mix and each one know the other as indicator of chance of meeting in Islam social factor is very important and that reflects Islamic environment according to texts in holy Quran: *And made, you into nations and tribes, that Ye may know each other* (وجعلناكم شعوبا وقبائل لتعارفوا). That affect the global system of urban environment as a value of Muslims connection, communication and mixing in groups, there is no individuality. Social system in Islam is very active and be the second after the religious system.
- the realm of essence and appearance interpretive in sura Ibrahim (verse 38) of the holy Quran:
O our Lord truly thou dost know what we conceal and what we reveal: for nothing whatever is hidden from Allah (ربنا انك تعلم مانخفي ومانعلن ولايخفى على الله من شيء). In the prophet hadith duality is very important as: *That Allah never look Appearance and your selves, but look into your hearts, which are in the breast* (ان الله لاينظر الى صوركم وأجسادكم بل ينظر الى قلوبكم التي هي في الصدور).

The previous texts of *Shari'ah* have great effect in urban environment as embodiment of Islamic Ideology, and is the indicator of public and privacy [2]. Monuments and public buildings, not exist in isolation, but play a particular symbolic role in a total spatial and hierarchical system, of serving political and social structure and religious belief [9].
- the religion (Al-din) of Islam means al-Salam. In Arabic the word Islam means submission or surrender – however, it was derived from the root word (Salam). According to that, the root word, we can also derive the words peace and safety. Islam implies some sort of enslavement to ALLAH. On the other hand it more helpful to define the word (Islam) as surrender [10]. In the holy Quran from the sura of Ibrahim, verse 35 there is concentration on safe and safety: *Remember Ibrahim said: O my lord! make this city one of peace and security* (واذ قال ابراهيم رب اجعل هذا البلد امنا).

3. The Issue of Urban Islamic Environment

There is great relation between Islamic environment and urban Islamic environment. Islamic environment figurate the wide domain of Islam, affects Muslim activities and his/her built environment. Environment is of high level to be considered. It affects human life. Islamic environment is of special character, because of its sources and limitation. Islamic environment play great role in Islamic urban environment according to its legislation and conceptions. Madanipour [11] mentioned that humans have replied to justify their work. The process of justification has involved giving in account for the beliefs that people have embraced and actions that they have performed. So it is very important for human to be able to construct an narrative, and to have an account for what he believe. Humans have often constructed these accounts on some foundation, on something of a solid basis to accept (11).

The tradition of Islam according to Mortada [12] embodies many principles of social organization and behaviors. Many principles have been established to make the life of believers correspond to its objectivities and message. Early Muslims societies did, creates harmonious social and physical environments [12].

Table 1 declares many urban indicators are derived from Islamic environment, which affect urban fabric of tradition city, as standardization.

Table 1. Declares the Islamic environment conceptions and the interrelated urban indicators.

Conceptions	Indicators
Al-Kiblah	Directive& orientation
Solidity & brotherhood	unity
activation	Spatial flow & activation
Essence & appearance	Public & privacy
Compactness	Compactness
Salam & safety	Safety & control

4. Urban Values of the Islamic City Traditional Fabric

Hakim [13] mentioned in his Arabic Islamic studies about traditional urban structure fabric, that there are three variables governed the urban form of the Islamic city according to:
- Organizational, planning and design variables according to streets and paths relates with the global physical frame, the local various accommodation relations and buildings type.
- Combination of buildings and the organizational elements.
- Primary buildings elements, their values of materials and technique [13].

The main indicators of Islamic urban environment, which mentioned in Table 1. Play major role in that variables according to:

• Directive is urban indicator. It is the representation of Al-Kiblah in Islamic environment and its origin mentions in holy Quran. Directive and orientation affect urban fabric of Islamic city according to mosque position as major element of Islamic urban form. Kahera [8] mentioned the term of urban mosque that refers to the representative religious edifice constructed by Muslims who reside primarily with in urban locales. It described as Islamic centre (Markaz). It is where faithful gather to engage in communal worship, spiritual retreat, matrimony, education and other socio-cultural activities [8]. Al-Kiblah as main conception of Islamic environment affects the mosque position as representation of the indicator of directive that affect the whole urban form of Islamic urban fabric of Islamic city.

The believer should face Mecca while performing the ritual prayer. This mean the edifice and indeed all mosques have a wall 90 to the direction of Mecca – this is commonly the act of Kiblah that is laid out of transversely to the correct prayer direction. That mean we refer to this as the wall facing Mecca or the axis of prayer. The direction of Al-kiblah and its calculation is very important to site the mosque and the placement of Mihrab [8]. Many holly cities have the same character of mosques. They are many and be the centers of Muslims around the world like, Al-Madinah in Arabia Saudi, Najaf, Karbala in Iraq and Mashed in Iran. So directive is important as regulate axis of urban cities Islamic urban fabric, and that differs from location to other as in Table. 2.

Fig. 3. The effect of Sidi Uqbah mosque & directive on urban fabric of Kairoun city [8]

Table 2. Declares the effectiveness of directive to Al-kiblah in many Islamic cities:
(www.elahmad.com/maps/qibla.htm)

Place	Latitude	Longitude	Kiblah direction
Madinah(Arabia Saudi)	24.46	39.61	172.9º N
Najaf (Iraq)	31.99	44.31	-162.2º N
Karbala (Iraq)	32.61	44.03	-164.8º N
Mashed (Iran)	36.28	59.61	129.5º N
Kairoun (Tunis)	35.68	10.10	109 º N

Directive affects many urban fabric according many values of the degree of axis figuration, irregularity, straightness, axis fractal and its deviation [14].

• Solidity and brotherhood mean unity as indicator in Islamic environment. Unity character appears according to Robertson&Tugnutt [15] through the unified composition with in coherence values. The physical elements will be organized in a coherent visual unity. It can be appeared by repetition. Positive property appears through the repetition of element, material, openings and protrusions [15]. Islamic presence feelings appears through special policies of spatial boundaries. Islamic architecture refers to unity of wall with deep feeling of enclosure in all levels of continuity [16]. Unity in Islamic urban fabric is of great trace through the presence of unified connector element.

• Activation as urban Islamic indicator reflects the invitation of Al-din of Islam to flow, make relations between Muslims and achieve chance of meeting. Activation relates according to Salingaros [17] with theory of multiple connectivity in physics. The interventions between two things can be recorded according to total possible connections, as a mean of activation power. The conception of activation always relates with mathematical basis, and the spatial relations. In order to activate a relation between two points as representative of spatial relation, irregular, fractal or curved lines have been used [17]. Al-Mamoori [14] refers to many values affect the issue of urban fabric network activation to enrich spatial flow by: axis multiplicity, routes zigzag, irregularity, multiple connections and paths curvature [14].

• Essence and appearance represent to public and private as urban environment indicator. There is an important relation between the private realm and the public realm. According to Frey [18] public realm refers to the city, which (Rob krier) called (Res publica) which includes all public monuments, halls, memorial and public works, the feature of the city, the urban components. Therefore, there is separation and integration between the components units and the whole system, between the private realm and the public realm in the traditional city [18]. Public and private reflect essence and appearance as conception in Islamic environment. Public and private concern with tradition urban fabric of Islamic city and its fabric according to its routes, which are in hierarch from public to private depending on route width, accessibility and its closure m as reflection of organizational level of the city. On the other hand, public and private appear through the level of buildings combination by courtyard pattern, and its privacy. Courtyard privacy depends on the separation of inner bounded space. Al-Mamoori [14] discerned many values affect public and private according to the degree of

axis figuration and its secondary values of axis deviation, fractal, irregularity, scale. Narrowing and extension are very important in the organizational level of the urban fabric. Private values appear in the combination of buildings level depending on centre, boundary and spatial integration values [14].
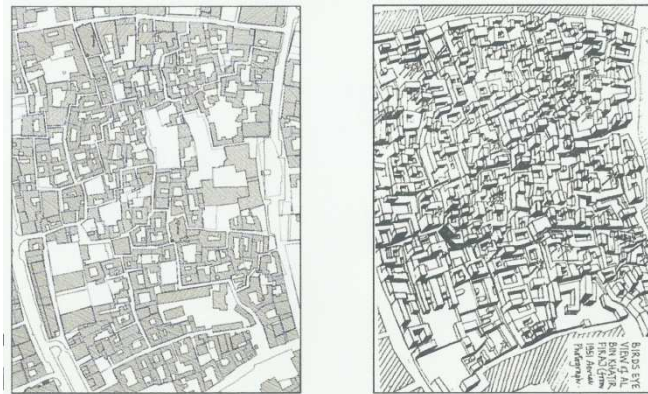

Fig. 4. Al-Muhrarraq in Bahrain, declaring the activation of net work and the unity of wall [13]

• Compactness according to the modern studies of compact cities and sustainability, a city must be of a form and scale appropriate to walking, cycling and efficient public transport. With compactness social interaction will be encouraged. The concept of compaction arises through processes that intensify development and bring in more people to revitalize them. Compact city is an important strand in the attempt to find sustainable urban form. In compact city there is a romantic ideal, polices for creating higher density development, environmentally friendly in design [19]. Compactness in tradition urban fabric depends on organic conceptions. Organic represents the values of visual integration and intervention of urban mass and space according to courtyards or paths. Compactness products the dominance of intervention and harmony between all elements. It represents the values of positive space and negative mass, for space contains the mass.
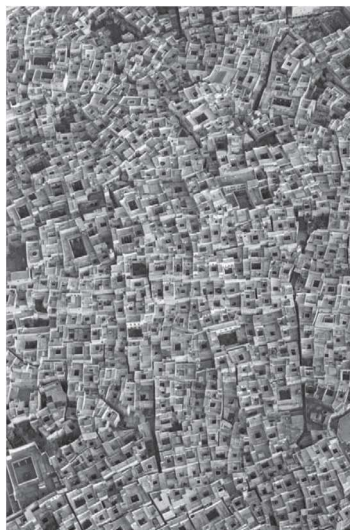

Fig. 5. Fez medina aerial view and the issue of compact urban fabric [9]

• Safety is the essence of Islam as a religion. Safety as indicator of Islamic urban fabric relates with control. (Gel, 1987) declared that protection is of human unconscious need and can be achieved by his / her relation with a solid thing. Safety and security appear through urban channels according to the edge that connects with serial of compositional elements, as representative conditions of the meaning of wall. Safety relates with the levels of movement, in the frame of urban network [17]. Safety involves with many values of: protection element, edge or boundary, interfaces, irregularity, centripetal relations and the axial relations through narrow and openness [14].
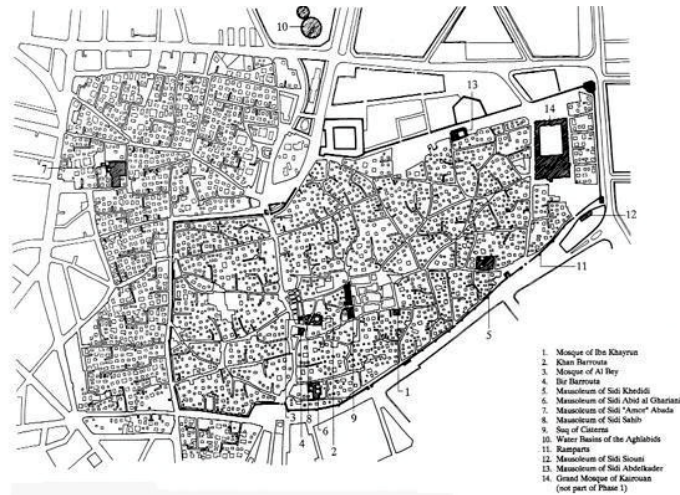
Fig. 6. Kairoun old city, declaring the irregularity of routes, closure and enclosure as indicators of safety and public – private

Table 3. Declaring major indicators, values and secondary values of Islamic traditional urban fabric

Indicators	Main values	Secondary values
Directive	Degree of figuration	Deviation
		Zigzag
		Irregularity
		Straightness
	Closure	
	Enclosure	
	Inward looking	
	Centre & boundary	
Unity	Irregularity	
	Linear & Vertical relations	
	Close fitting	
Activation spatial Flow	Degree of route Figuration	Straightness
		Irregularity
		Zigzag
		Fractal
	Hierarchy	
	Multiple routes	
	Axis continuity	
	Spatial Flow	
Public & Private	Degree of Axis Figuration	Irregularity
		Straightness
		Zigzag
		Deviation
	Scale	
	Centre & boundary	
	Narrowing & Expansion	
	Spatial integration	
Compactness	Irregularity	
	Close fitting	
	Horizontal & Vertical relations	
Safe & Safety	Degree of Axis Figuration	Irregularity
		Straightness
		Zigzag
		Deviation

5. Conclusions

-Many standards control Islamic city and its urban fabric, through many conceptions derived from Islamic environment. Holy Quran and Hadith are basic sources. They are the terminology of Islamic architecture according to *Al- Shari'ah*.

- Directive indicator is the representation of Al-Kiblah conception. It is of great role in Islamic urban fabric and the built form for it affect the global system of urban planning of Islamic city and its relation with global centre of Islam Al-Kiblah. The product urban form interprets the relation between Muslims activities and their faith. Many values contribute standardization of tradition urban fabric of Islamic city through degree of figuration, referring to deviation, zigzag, irregularity and straightness as secondary values. The other main values appear according to, closure, enclosure, inward looking and centre – boundary. All these values affect urban fabric through the global physical planning and the organizational level of streets, and routes distribution.

- Brotherhood and Solidity are Islamic conceptions and their indicator appear through unity. There are many values relate with unity according to. All these values affect urban fabric of Islamic city, through irregularity, linear, vertical relations and close fitting.

- Compactness indicator is the representation of Muslims co-corporation. Many values play role in Islamic urban fabric by the meaning of horizontal, vertical relations, irregularity and close fitting.

- Activation and spatial flow interpret ate the Islamic view of Muslims relations and knowing each other. Their values affect global organizational level of Islamic city through, degree of route figuration, axis continuity, multiple rotes and hierarchy.

- Public & private represent appearance and essence conceptions. Many values relate in that according to, centre – boundary, scale, narrowing – expansion and degree of route figuration, that play role on combination of buildings and organizational level of planning.

- The act of safe and safety as urban Islamic indicators appear through the values of degree of axis figuration by many secondary values of irregularity, straightness, zigzagging and deviation.

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