

# Citizen Participation in Historic Cairo

**Report One: Al-Khalifa Study Area  
Research and Survey  
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Built Environment Collective



ATHAR LINA



المشاركة الشعبية  
في القاهرة التاريخية  
Citizen Participation  
in Historic Cairo



# Citizen Participation in Historic Cairo

## Report One

### *Al-Khalifa Study Area*

Desk Research and Field Survey

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# Report One

## Al-Khalifa Study Area- Desk Research and Field Survey

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## **Al-Khalifa Study Area - Research and Survey Phase**

### 1. Introduction:

The Citizen Participation in Historic Cairo project (CPHC) is a participatory applied research project that studies the following aspects of Historic Cairo as a site of “living heritage”:

- I. Management Guidelines for Heritage Sites – applied to the neighbourhood of al-Khalifa.
- II. Studies for two special types of urban settlements within the borders of Historic Cairo:
  - a. Dilapidated historic neighbourhoods listed as informal settlements despite their historic fabric and heritage value.
  - b. Modern pockets of urbanism within the Historic City – namely modern public housing estates built for low-income target groups.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) listed Historic Cairo with its urban fabric as a World Heritage Property (WH Property) in 1979. Historic Cairo suffers from



accumulated problems, due to different factors such as dilapidated infrastructure, uncontrolled urban transformation, lack of services as well as socio-economic pressures. A new approach towards the rehabilitation of the historic city should be adapted. Rehabilitation should not only preserve the urban fabric, but should address the revitalization of Historic Cairo as tangible and intangible heritage and as a resource that communities benefit from and therefore preserve.

This study is meant to discuss the “Management Guidelines for Heritage Sites”, one of the components of the project mentioned above. This component focuses on the site management of al-Khalifa with a focus on conservation and urban development projects. It focuses on the formulation of a site management plan for the street and its heritage resources, particularly projects that have been, or are, planned to be implemented. This is to be done in partnership with stakeholders, whether residents, government officials, civil society, professionals, private businesses or potential sponsors and partners.

This report includes the historical background of Historic Cairo and al-Khalifa, the definition of the study area and the Street Area, urban heritage assessment and the legal framework concerned with Historic Cairo. This is conducted through literature survey, desktop research and baseline research.



## 2. Historic Cairo - WH Property<sup>1</sup>

Islamic Cairo was inscribed on the WH List in 1979, later changed to “Historic Cairo<sup>2</sup>” recognizing its unquestionable historical, archaeological and urban importance<sup>3</sup>. Historic Cairo was one of the first historic cities to be inscribed on the World Heritage list. It is by far the largest urban area (at around 32 sq. km) and arguably the most complex in terms of its morphology and layers of history. Besides being a prominent capital for centuries, Cairo possesses a wealth of architecture and urban heritage shown in a variety of historically significant districts and monuments. Its inscription was based on criteria I), V) and VI) of the World Heritage Operational Guidelines<sup>4</sup>, including the following justifications:

- I) Several of the great monuments of Cairo are incontestable masterpieces.*
- V) The centre of Cairo groups numerous streets and old dwellings and thus maintains, in the heart of the traditional urban fabric, forms of human settlement, which date back to the Middle Ages.*
- VI) The historic centre of Cairo constitutes the impressive material witness to the international importance on the political, strategic, intellectual and commercial level of the city during the medieval period.*

In the nomination file, the site was described as a historic fabric where vast areas are still intact and where the following focal points emerge (from south to north):

- a) Al-Fustat, including the mosque of Amr Ibn al-‘As (founded in 642), the Roman Fortress Qasr ash-Sham (sic.), Babylon with the Coptic churches, ruins and excavation area of the settlement;*
- b) The mosque of Ahmad Ibn Tulun (founded in 876), and the surrounding area of as-Saliba (sic.) and al-Kabsh with several major Mamluk monuments;*
- c) The Citadel area, with the surrounding Mamluk palaces and the mosque of Sultan Hasan (1356-1359), and Darb al-Ahmar with the thoroughfares Suq al-Silah and Khatt at-Tabbana (sic.) lined with Mamluk and Ottoman monuments;*
- d) The Fatimid nucleus of Cairo from Bab Zuweyla (sic.) to the North Wall with the city gates Bab al-Futuh and Bab al-Nasr, and with the concentration of major Ayyubid and Mamluk monuments on the main street (Shari al-A‘zam);*
- e) The necropolis from al-Fustat to the northern limits of Fatimid Cairo, including a large number of mausoleums and funerary complexes of all periods.*

<sup>1</sup> This part of the report is based on chapter II and chapter III of the Urban Regeneration project for Historic Cairo First Report on the activities June 2010 – June 2012, and Chapter III of the Urban Regeneration project for Historic Cairo second Report on the activities June 2012 – November 2014.

<sup>2</sup> In 2007, a request submitted by the Egyptian government to the World Heritage Committee to modify the name of the property to “Historic Cairo” was accepted. (Decision 29 COM 7B.42)

<sup>3</sup> See the Nomination of the Historical Centre of Cairo on the World Heritage List, April 10, 1979.

<sup>4</sup> According to the recommendation of the International Council for Monuments and Sites (ICOMOS).



Figure 1 General view of Historic Cairo. © Ahmed Mansour

The WH committee decisions in Bonn - Germany<sup>5</sup> acknowledged in 2015 the establishment of a Ministerial Committee<sup>6</sup> chaired by the Prime Minister to oversee the management of Historic Cairo, and commended it for adopting the boundaries and buffer zone of the property as proposed by the UNESCO - Urban Regeneration of Historic Cairo Project<sup>7</sup> (URHC). The Ministry of Antiquities (MoA, currently Ministry of Tourism and Antiquities MoTA<sup>8</sup>) adopted the boundaries and buffer zone of the property in 2015<sup>9</sup>.

The revised boundary of Historic Cairo WH Property includes 11 *qism* (corresponding to a district) and is subdivided into eighty-nine *shiyakha* (administrative unit within a district). This division is the legal administrative division within Cairo Governorate (CG), related to the building permits and other urban organizations of Historic Cairo.

<sup>5</sup> See Annex I: “Historic Cairo (Egypt) (C 89) Decision: 39 COM 7B.50”.

<sup>6</sup> The ministerial decree of the Preservation of Historic Cairo No. 1420 for the year 2014.

<sup>7</sup> Urban Regeneration for Historic Cairo Project (URHC) was a World Heritage Centre project from 2010 to 2014.

<sup>8</sup> As of December 2019, the Ministry of Antiquities (MoA) and the Ministry of Tourism (MoT) merged and is now known as Ministry of Tourism and Antiquities (MoTA).

<sup>9</sup> The MoA is officially in charge of the management of Egypt’s WH properties.



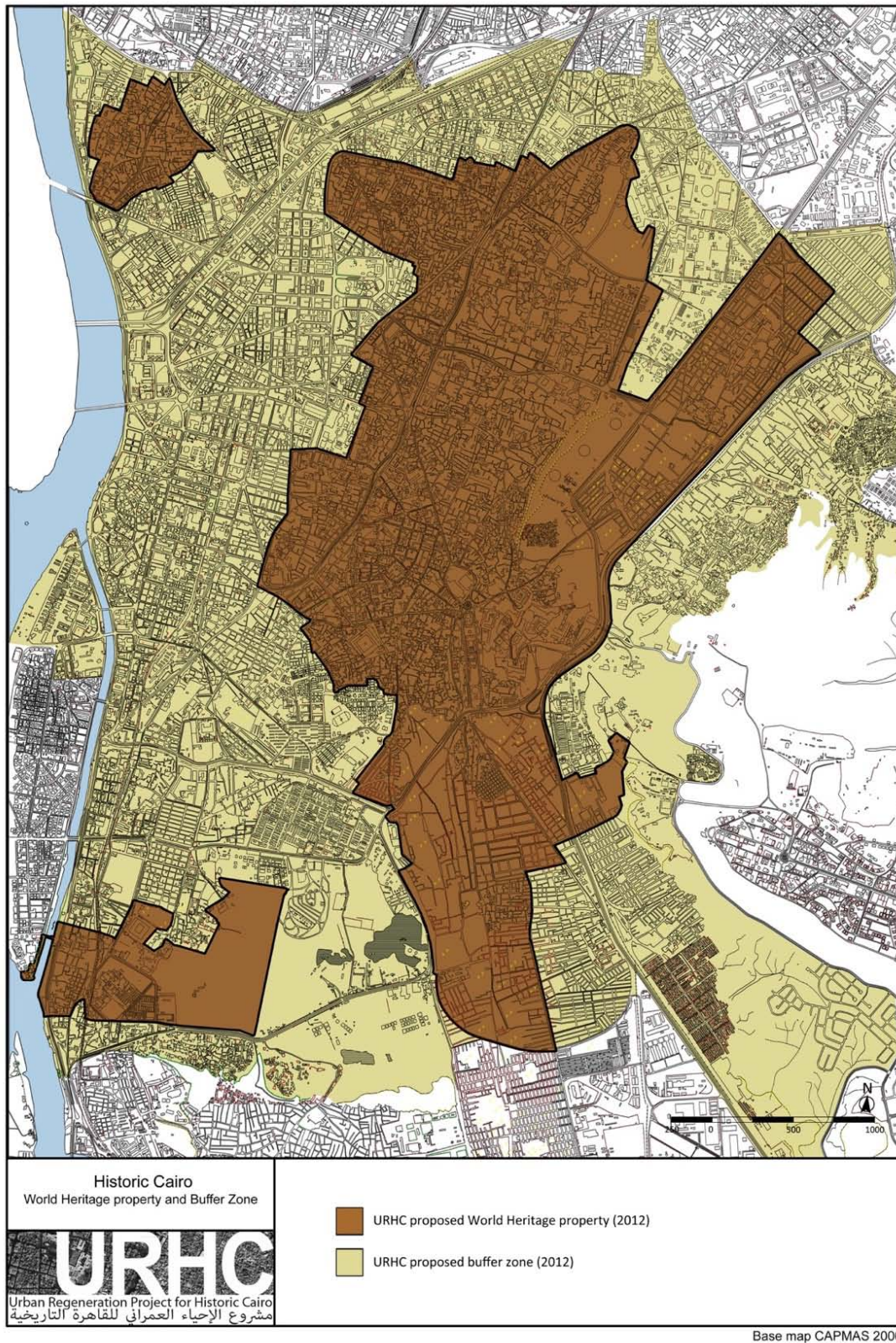


Figure 2 Borders of Historic Cairo - World Heritage Property as proposed by URHC. UNESCO, World Heritage Centre. Second Report on the activities, July 2012 – November 2014. P.13.



### 3. Definition of al-Khalifa Study Area and Street Area:

#### a) Extended Study Area:

A larger area has been designated to include parts of the districts of Misr al-Qadima (Fustat), Manshiyyat Nasir (northern cemetery) and Wasat (al-Darb al-Ahmar). The borders of the Extended Study Area lie within the Historic Cairo – World Heritage Property core and buffer zone areas. This larger area is marked on the map as Extended Study Area.

Within the borders of the Extended Study Area, the different components of the project previously mentioned will be reviewed:

- Al-Hattaba and ‘Arab al-Yasar are examples of the dilapidated historic neighbourhoods listed as informal settlements despite their historic fabric and heritage value, and being part of Historic Cairo - World Heritage Property (See informal settlement report).
- Zaynhum and al-Mahkama are two of the housing projects within the borders of Historic Cairo – World Heritage Property that will be studied. (See the public housing report.) However, the projects within the Study Area will be thoroughly studied.

#### b) Study Area of al-Khalifa:

The Study Area of al-Khalifa is situated to the south of Historic Cairo - World Heritage Property. It consists of parts of the *qism*/district of al-Khalifa and al-Sayyida Zaynab. The Citadel boards it to the east, Salah Salim Street and al-Sayyida Nafisa Square to the south, the mosque of Ibn Tulun and the housing project of Zaynhum to the east and al-Rifa’i and Muhammad ‘Ali streets to the north. The study area is situated roughly between the two hilly areas of the Citadel and Qal’at al-Kabsh and is connected to the Sayyida Nafisa and Bab al-Wazir Cemeteries.



Figure 3 Aerial view of part of the Study Area. © Daniele Pini

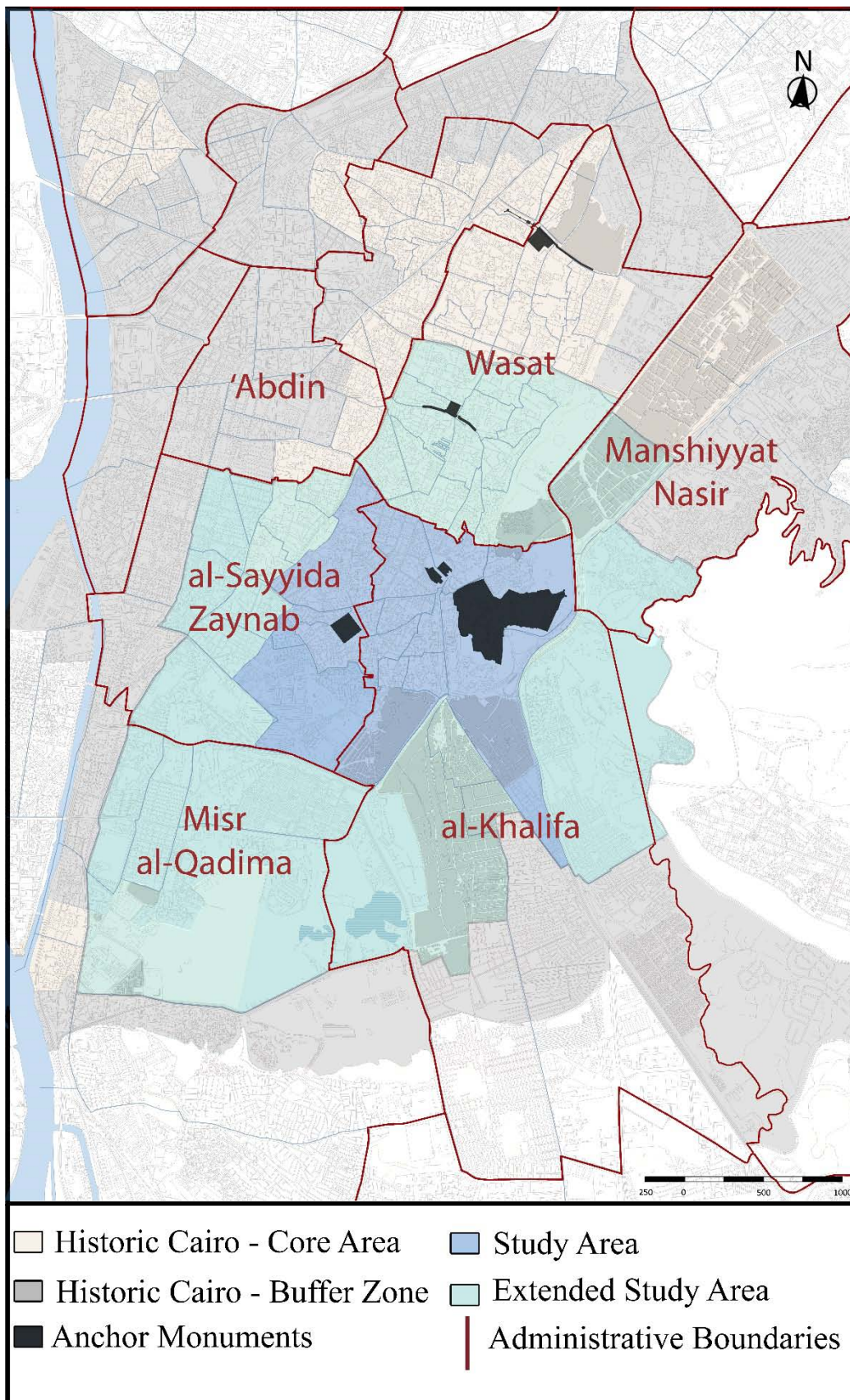


Figure 4 Al-Khalifa Study Area and Street Area.



### c) Al-Khalifa Street Area:

The Street Area is the focus of the component of the Management Guidelines for Heritage Sites – applied to the neighbourhood of al-Khalifa. This corresponds to the Athar Lina<sup>10</sup> action area, located to the south-east of Historic Cairo within the Study Area mentioned above. From the north, al-Saliba Street borders the area, from the east Darb al-Husr Street, from the south al-Sayyida Nafisa Square and from the west the Mosque of Ibn Tulun. Since 2012, Athar Lina Initiative has operated along the following three main lines of action:

1. Conserve and rehabilitate monuments and historic buildings to turn them into a community resource.
2. Establish and strengthen ties between the community - particularly women, children and youth - and their neighbourhood's heritage.
3. Link heritage to economic and social development through an integrated approach that enhances and improves quality of life in the historic city.

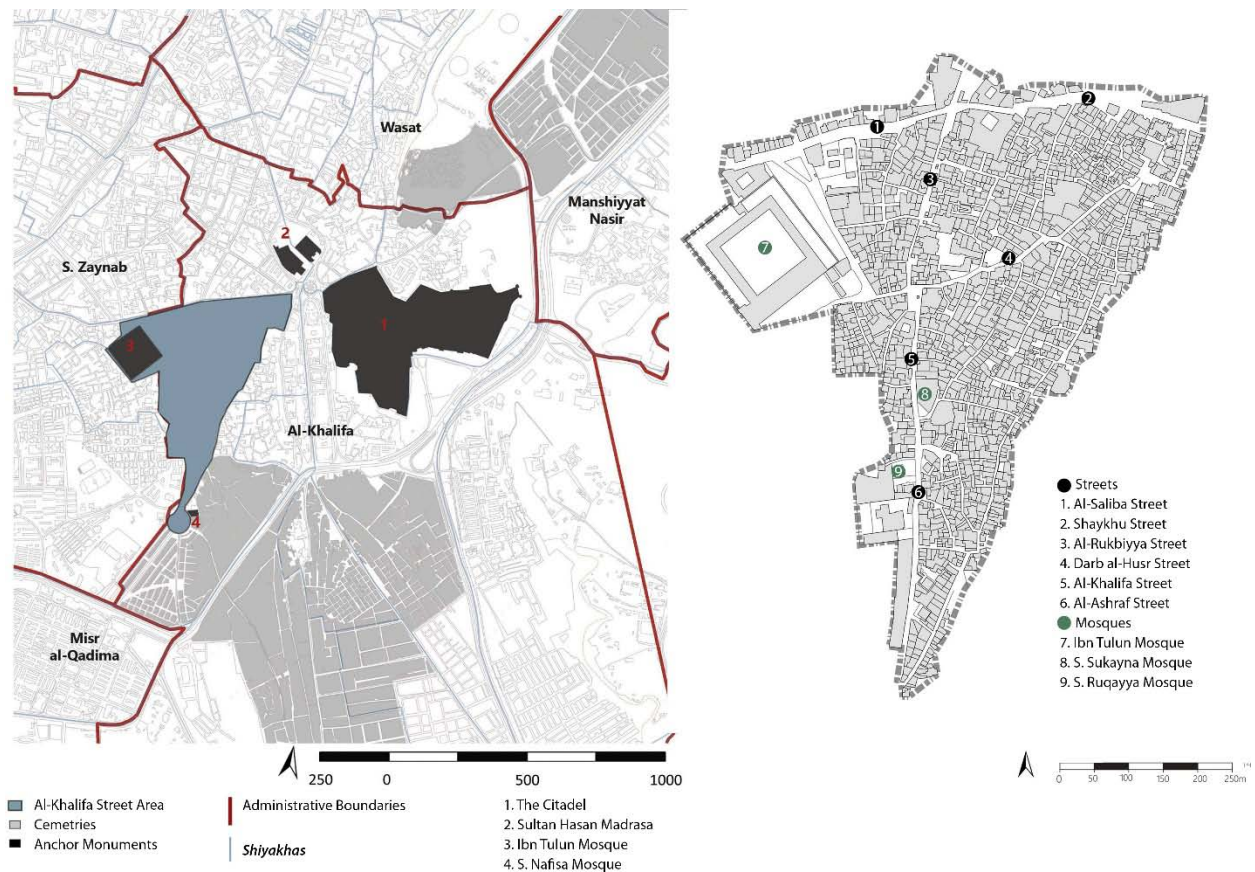


Figure 5 Al-Khalifa Street Area.

<sup>10</sup> Athar Lina Initiative operates within the framework of a partnership between a number of governmental and non-governmental entities – principal partners being The Built Environment Collective and Megawra, in collaboration with Cairo Governorate and Egyptian Ministry of Tourism and Antiquities.



The Street Area of al-Khalifa is part of the Study Area and includes the mosques of Ibn Tulun and al-Sayyida Nafisa, considered anchor monuments of Historic Cairo. Other outstanding monuments within the Street Area are the mausolea of Shajar al-Durr, al-Sayyida Ruqayya, al-Ja'fari and 'Atika, restored by Athar Lina Initiative under the supervision of the MoTA as well as Fatima Khatun and al-Ashraf Khalil, for which a comprehensive conservation study has been prepared by Athar Lina. These diverse major anchors and outstanding monuments give the area a specific character. Al-Khalifa has an exceptional heritage value and is a hub for different activities, with a potential to enhance the socio-economic condition of the community through social, cultural and service projects.

## 4. Historic Background

From the time of the Muslim conquest, a number of independent settlements were built on the site of modern Cairo, including al-Fustat<sup>11</sup>, al-‘Askar<sup>12</sup>, al-Qata’i<sup>13</sup> and al-Qahira. The Study Area almost corresponds to the area where al-Qata’i was located. The historical background will focus on the study area; however, the context of Historic Cairo will be briefly mentioned too.

### i. Early settlements of Historic Cairo:

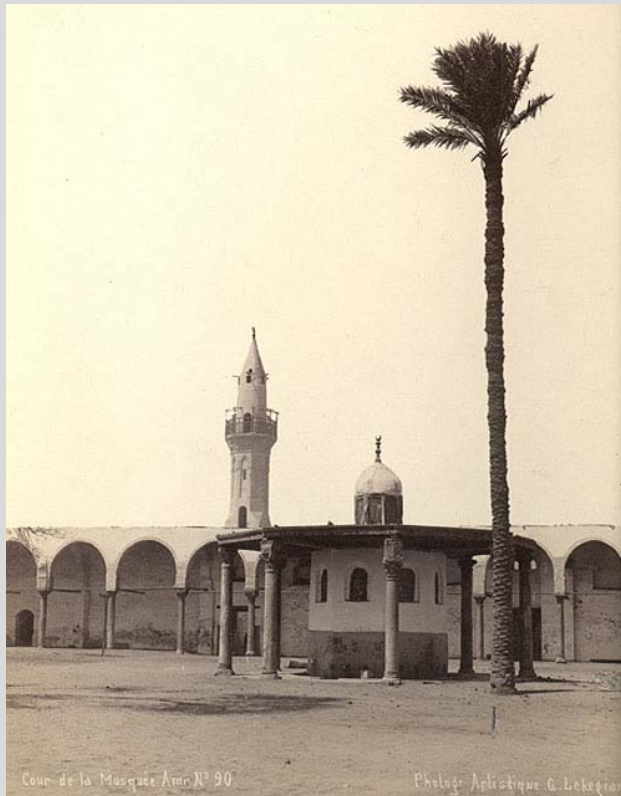


Figure 6 Figure 6 'Amr ibn al-'As Mosque, the first mosque built in al-Fustat. Fine Arts Library, Harvard College Library.

In 642 AD, al-Fustat was established by the Umayyads near Babylon<sup>14</sup>, the Roman and Byzantine stronghold, as the first Islamic capital of Egypt. The history of the fort of Babylon on the banks of the Nile is not quite clear to historians, although two main traditions date it to either c.1400 BC or c.600 BC.

Historians also place a town inside and around the fort, although its location is unclear. Whether this town had still existed by the time of the Arab Conquest is also unclear. The many battles fought there, during the 50 years prior to ‘Amr ibn al-‘As’s arrival, may have led to its diminishment. The area north and east of the fortress was scattered with gardens and monasteries. During this time, al-Khalij al-Misri connected to the Red Sea and was known in the sources as the Red Sea Canal.<sup>15</sup>

<sup>11</sup> Al-Fustat means tent in Arabic but it is argued that it might be derived from the Byzantine Greek word “phossaton” meaning entrenchment. Raymond, Andre. *Cairo: City of History*. The American University in Cairo Press, 2001. P.11.

<sup>12</sup> The Cantonment Stewart, Desmond. *Great Cairo, Mother of the World*. The American University in Cairo Press, 1996. P.49.

<sup>13</sup> Al-Qata’i means the wards, a name used for districts in the Iraqi city of Samarra. Stewart, Desmond. *Great Cairo, Mother of the World*. The American University in Cairo Press, 1996. P.51.

<sup>14</sup> Babylon is a corruption of Bab-al-On, meaning the Gate to On. On was the biblical name for Heliopolis, and Babylon was to the south of this religious ancient settlement. Stewart, Desmond. *Great Cairo, Mother of the World*. The American University in Cairo Press, 1996. P.24.

<sup>15</sup> Abu-Lughod, Janet. *1001 Years of the City Victorious*. Princeton University Press, 1971. P.4-13.

Al-Fustat was divided into areas for the different tribal sectors of the army with the mosque of 'Amr ibn al-'As as its congregational mosque. The land was fenced off into separate areas or cantonments for these tribal groups that composed the army.<sup>16</sup> Al-Fustat was a port overlooking the Nile.

In the struggle between the Umayyads and the Abbasids, a large portion of al-Fustat was burned in 750 AD. To the north of al-Fustat, the Abbasids<sup>17</sup> ordered al-'Askar to be built becoming the new capital. The city was planned to have at its core Dar al-Imara<sup>18</sup>, consisting of a central mosque and markets. These were surrounded by luxurious residences and the regiment.<sup>19</sup> Although al-'Askar was the political and administrative centre of Egypt, it had limited success as a city and nothing remains of it now.<sup>20</sup>

**Concerning the Study Area**, it is during the early 800s that al-Sayyida Nafisa lived at the location of her tomb, on the road leading to al-Fustat. People started gathering around her choosing to live near her house and later tomb. The mausoleum marks the southern end of the study area. Also, Qubbat al-Hawa (currently the Citadel), a pleasure pavilion, was built by the Abbasid governor Hatim ibn Hurthuma during 809-811. This is the eastern border of the study area.



Figure 7 Al-Sayyida Nafisa Mausoleum. Picture circa 1921 © Lehnert and Landrock.

<sup>16</sup> Raymond, Andre. *Cairo City of History*. The American University in Cairo Press, 2001. P.13.

<sup>17</sup> This second major Muslim dynasty, succeeding the Umayyads in 749 A.D., ruled for the next 500 years. The Abbasids moved the capital from Damascus to al-Mansur's famous round city of Baghdad, Iraq in 762 A.D.

<sup>18</sup> Dar al-Imara was constructed in 133 AH, in the area known as al-Hamra' al-Quswa, as an administrative head quarter.

<sup>19</sup> Abu-Lughod, Janet. *1001 Years of the City Victorious* Princeton University Press, 1971. P.14.

<sup>20</sup> Raymond, Andre. *Cairo City of History*. The American University in Cairo Press, 2001. P.24.



## ii. Al-Qata'i:

Initially Ibn Tulun used to live in Dar al-Imara, the former administrative headquarters of al-‘Askar. Soon the city could not hold any more military preparations, growing house numbers and goods accumulation. The Tulunid<sup>21</sup> dynasty established al-Qata’i’ in 868 AD, to the northeast of al-Askar. The elevated plain extended east, from al-Fustat and al-‘Askar till the northeast spur of the Muqattam hill. The new city was divided into blocks, in which ethnic groups or working status were settled.<sup>22</sup> The name of the city was based on the plots of land granted with certain conditions and taxes known as *iqta’iyyat*. This land used to be occupied by tombs that were destroyed by Ibn Tulun in order to establish his new palace and square. The neighboring lands were distributed amongst the leaders of his army and followers, who were ordered to build houses to dwell in<sup>23</sup>. Al-Qata’i achieved beauty through its grand gardens, luxurious palaces, beautiful mosques, *sabils* and great number of houses and streets, which held many markets and diverse workshops.

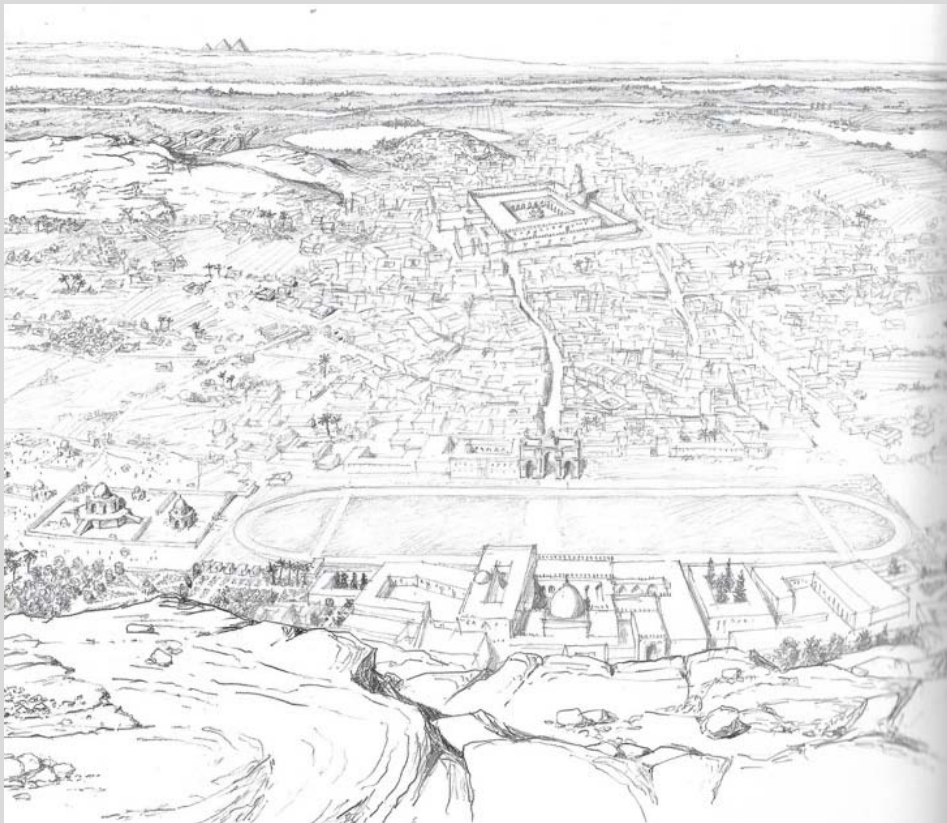


Figure 8 View of the city of al-Qata’i’ from a virtual point where the Cairo Citadel is located. Swelim Tarek, 2015. *Ibn Tulun: His Lost City and Great Mosque*. Cairo: The American University in Cairo Press. P. 60. (Drawing by Seif al-Rashidi; concept by Tarek)

<sup>21</sup> This was a minor dynasty established by Ahmad ibn Tulun (d. 884 A.D.) which ruled briefly over Egypt and Syria. As a sub governor of Egypt for the Abassids, Ibn Tulun seized the chance of the weakening Abassids to create a private army and take over Egypt in 868 A.D.

<http://www.islamic-art.org/Glossary/NewGlossary.asp?DisplayedChar=20>

<sup>22</sup> Raymond, Andre. *Cairo City of History*. The American University in Cairo Press, 2001. p.26.

<sup>23</sup> Shayeb, Zuhair, translator. *Description of Egypt*. By Edme François Jomard, Dar Al-Shayeb Publishing, 1992. Vol.10, P.446.

The Abbasids reclaimed their power over Egypt and al-Qata'i' was destroyed in 905 AD by the Abbasid General Muhammad Sulayman al-Katib. The Mosque of Ibn Tulun was left intact and still stands till now. The seat of power returned to Dar al-Imara in al-'Askar which, due to its expansion and fusion with Fustat, was then collectively known as Fustat-Misr. By the end of the 10th century al-Qata'i' was scavenged for building materials, squatters lived in the ruins and a wall was built in the 11th century to hide these areas from view.<sup>24</sup>

**Concerning the Study Area**, according to al-Maqrizi, a 15<sup>th</sup> century historian, al-Qata'i' extended east-west all the way from Qubbat al-Hawa to the Mosque of Ibn Tulun reaching the old city of al-'Askar, and north-south from Maydan al-Rumayla (currently Maydan al-Qal'a) to the Mosque of Zayn al-'Abidin reaching al-Fustat. The Mosque of Ahmad ibn Tulun, one of the largest and oldest mosques in Cairo, was the congregational mosque of al-Qata'i and the only building that still stands till now. Built in 256 AH/870 AD, it took three years to be completed. The mosque is characterized by its spiral shaped minaret, *ziyada* (the empty space between the mosque and the surrounding buffer wall) and square-shaped plan of length exceeding 120 meters.



Figure 9 Ahmed Ibn Tulun Mosque. ©Ahmed Mansour

Ibn Tulun included Qubbat al-Hawa into the construction of his palatial complex as a private retreat. At the foot of Qubbat al-Hawa, he built a *maydan* (square), known as Maydan Ibn Tulun (currently Maydan Salah al-Din). Shar'i' al-A'zam was the main road, extending east-west, linking the palace of Ibn Tulun to his congregational mosque<sup>25</sup>. A cemetery appeared

<sup>24</sup> Abu-Lughod, Janet. *1001 Years of the City Victorious*. Princeton University Press, 1971. P.16-20.

<sup>25</sup> Swelim, Tarek. *Ibn Tulun and His Lost City and Great Mosque*. The American University in Cairo Press, 2015. P.58-59.

to the south of al-Qata'i, containing the graves of several members of the prophet's family who emigrated from Arabia.

iii. Al Qahira:

In 969 AD, to the north of the Tulunid city, al-Qahira was conceived as a new dynastic city by the Fatimids<sup>26</sup>. Initially called al-Mansuriyya, it came to be known a few years later as al-Qahira, the victorious.<sup>27</sup> Al-Qahira was a walled city, rectangular with a number of gates and a north-south thoroughfare known as al-Qasaba, with palaces, governmental buildings, mosques and orchards. The city would provide quarters for the military tribal groups of the Fatimid army. Al-Azhar, a new congregational mosque, was constructed in the middle of the new settlement<sup>28</sup>. It became the new dynasty's political centre, while al-Fustat remained the port and economic hub.<sup>29</sup> Initially a palatial city, economic power only started shifting from al-Fustat to al-Qahira by the end of the 11<sup>th</sup> century. What remained of al-Fustat was partially burned in the mid-12<sup>th</sup> century as a protective measure so the Crusaders would not use it as a base to attack al-Qahira.

By the arrival of Salah al-Din and his appointment as *wazir*, al-Fustat's population was living in al-Qahira or camped around it. The areas of al-Fustat closest to the Nile were rebuilt but al-Fustat had already lost its status. It was then that al-Fustat stopped being referred to as Misr and started to be referred to instead as Misr al-Qadima. Urban life in al-Qahira was for a large part organized and linked to function, which specified certain areas to certain crafts, production or trade in terms of markets, residences, and more.<sup>30</sup>

<sup>26</sup> A dynasty from North Africa that ruled Egypt from 969 till early 12<sup>th</sup> century and built Cairo as an imperial city. Stewart, Desmond. *Great Cairo, Mother of the World*. The American University in Cairo Press, 1996. P. 59-61.

<sup>27</sup> Abu-Lughod, Janet. *1001 years of the City Victorious*. Princeton University Press, 1971. P.3.

<sup>28</sup> Bloom, Jonathan M. *Arts of the City Victorious*. The American University in Cairo Press, 2008. P.51-64.

<sup>29</sup> Raymond, Andre. *Cairo City of History*. The American University in Cairo Press, 2001. P.36-37.

<sup>30</sup> Abu-Lughod, Janet. *1001 Years of the City Victorious*. Princeton University Press, 1971. p.20-24.





Figure 10 The main north-south thoroughfare of al-Qahira. ©Ahmed Mansour

**Concerning the Study Area,** *Qubbat al-Hawa* under the Fatimids consisted of several orchards. The *Caliph* used to reach these orchards during the riding days' processions. The orchards were later replaced by a cemetery, with several mosques erected in the area. The site of *Qubbat al-Hawa* became a serene mountain on which tombs and mosques were scattered.

Al-Maqrizi mentioned main streets during his era that run south, east and west from Bab Zuwayla. The southern street was the continuation of the north-south thoroughfare of al-Qasaba inside the walled city of Cairo, connecting the Mosques of al-Hakim to Ibn Tulun. This position gave the street prominence – it was the ceremonial route taken by rulers. The street to the east, known as Sikkat al-Mahjar, connected Bab Zuwayla to Qubbat al-Hawa and Maydan al-Rumayla, while the street to the west connected to the Nile. These streets were mainly full of orchards and gardens.

A north-south street (which is currently the main street of al-Khalifa area) was known as al-Mashahid in reference to the shrines (*mashhads*) of the descendants of the prophet that were built there by the Fatimids<sup>31</sup>. It continued southwest from Bab al-Sayyida Nafisa towards the Mosque of 'Amr ibn al-'As in al-Fustat. It was also known as Darb al-Wada' – the road of farewells.

<sup>31</sup> Mashhads of 'Atika (1120 AD), al-Ja'fari (1100 AD), Sukayna, Ruqayya (1133 AD). The original mausoleum of al-Sayyida Nafisa dates from this period but has been demolished and rebuilt several times. The original mausoleum of Muhammad al-Anwar was built in 1020 AD, although the current building is Ottoman.



Figure 11 To the left, Mashhads of 'Atika (1120), al-Ja'fari (1100). To the right, the Mashhad of al-Sayyida Ruqayya (1133). ©Ahmed Mansour

#### iv. The enclosure:

In 1176, Salah al-Din al-Ayyubi<sup>32</sup> the ruler of Egypt decided to build a Citadel (Qal'at al-Jabal) on a projecting spur of al-Muqattam Hill, overlooking Cairo; and to fortify in one set of walls the areas of al-Fustat, al-'Askar, al-Qata'i' and al-Qahira. This project was partially executed but never completed. The wall would measure 20,000 meters and was fortified by the Citadel built around Qubbat al-Hawa<sup>33</sup>.

The Citadel became the seat of power and was divided into two enclosures; the upper section of al-Ankashariyya rising about 100 meters above the level of the Nile, and the lower section dedicated to al-'Azab. Even after the majority of the army was relocated to the Citadel, the troops continued to concentrate on the island of al-Rawda influencing a south-western development from al-Qahira.<sup>34</sup> Supplying the Citadel with water was done through two sources, the first was Yusuf's well, a pit ninety meters into the bedrock and the second was through an aqueduct built during Salah al-Din's time<sup>35</sup>.

<sup>32</sup> Sultan al-Malik al-Nasir Salah al-Din Yusuf ibn Ayyub, the first Ayyubid ruler of Egypt, who was sent by the Caliph to rescue Egypt from the Crusaders, seized power from the Fatimids and ruled Egypt and Syria from 1171 until 1193. Abouseif, Doris Behrens. *Islamic Architecture in Cairo; An Introduction*. The American University in Cairo Press, 2004. P.7

<sup>33</sup> Raymond, Andre. *Cairo City of History*. The American University in Cairo Press, 2001. P.90

<sup>34</sup> Abu-Lughod, Janet. *1001 Years of the City Victorious*. Princeton University Press, 1971. P.30

<sup>35</sup> AlSayyed, Nezar. *Cairo Histories of a City*. The Belknap Press of Harvard University Press, 2011. P.84

It was during the Ayyubid period that two types of public buildings evolved, the Madrasa and the Khanqah<sup>36</sup>. To reinstate Sunni tradition, al-Shafi' mausoleum became a centre of pilgrimage, and Salah al-Din built a madrasa on one side of the Mausoleum<sup>37</sup>. In the late Ayyubid period, the *amirs* built palaces and villas along the shores of Birkat al-Fil.<sup>38</sup>

**Concerning the Study Area**, as mentioned above, the 9<sup>th</sup> century Maydan Ibn Tulun was used as a hippodrome. Sultan al-Kamil declared the Citadel as the sultan's main residence in the 13<sup>th</sup> century. Maydan Ibn Tulun was renamed Maydan al-Rumayla hosting the horse and camel market, as well as the royal stables. Sultan al-Kamil also added three ponds with drinking water.

Bab al-'Azab, facing Maydan al-Rumayla, was one of the entrances to the Citadel. The upper section of the Citadel is accessed through two slope routes, one from the west starting from Bab al-'Azab and leading to a road engraved in the hill to facilitate accessibility, the other from the north-west creating an outer route, Sikkat al-Shurafa, known today as al-Hattaba. These two roads lead to Bab al-Madfa'. Another third door is engraved within hills leading to the southern Bab al-Qal'a<sup>39</sup>.



Figure 12 General view of the Citadel, the seat of power from the 12th century to the 20th century. Picture circa 1921 Lehnert and Landrock.

<sup>36</sup> Many of these buildings were completely dependent on the *waqf* endowments.

<sup>37</sup> AlSayyed, Nezar. *Cairo Histories of a City*. The Belknap Press of Harvard University Press, 2011. P.86 – 88.

<sup>38</sup> Abu-Lughod, Janet. *1001 Years of the City Victorious*. Princeton University Press, 1971. P.30-35.

<sup>39</sup> Shayeb, Zuhair, translator. *Description of Egypt*. By Edme François Jomard, Dar Al-Shayeb Publishing, 1992. Vol 10, P.227.



The adoption of Qal`at al-Jabal (immediately north of al-Qarafa al-Sughra) as centre of rule contributed to the shift of interest from the southern section of al-Qarafa to the northern section, and to the construction of a city wall, with Bab al-Qarafa as the main entrance into the cemetery. This wall cut through the northern section of the Southern Cemetery and disconnected the Sayyida Nafisa Cemetery from al-Qarafa<sup>40</sup>. Shajar al-Durr, the last of the Ayyubid rulers, and the first of the Mamluks, commissioned a tomb during her rule in the southern cemeteries, not far from the Sayyida Nafisa Mausoleum.

#### v. Cairo under the Mamluks:

During the Mamluk Period, al-Qahira became one of the most significant cities in the Islamic world and expanded beyond its walls. A building boom was led by the Mamluks. The area east of the Citadel was developed and held many palaces extending towards the Nile banks. Starting from the 13<sup>th</sup> up until the 15<sup>th</sup> century, al-Qahira grew five times its original walled enclosure.

Salah al-Din's Citadel continued to be the centre of government. Consequently, this drew attention to the area south of Bab Zuwayla. Construction started to develop around al-Darb al-Ahmar and Sikkat al-Mahjar. It is also noted that during the Mamluk period, *suqs* (markets) started to develop around the citadel such as Suq al-Silah (Arms Market), and Suq al-Khiyamiyya (Tent Market), as well as the wheat market that was held near Maydan al-Rumayla and within it a large livestock market<sup>41</sup>.

<sup>40</sup> Ibn `Abd al-Jahir *Raw\_a*, P. 132; MacKenzie 1992, PP. 41-2.

<sup>41</sup> Shayeb, Zuhair, translator. *Description of Egypt*. By Edme François Jomard, Dar Al-Shayeb Publishing, 1992 vol. 10, P.331

Al-Nasir Muhammad developed the land to the west of Cairo that was reclaimed by the Nile, and made it available for construction. He provided the catalyst by implementing a lot of public works. Among these was the construction of the canal west of al-Khalij al-Masry, which was first known as al-Khalij al-Nasiri and later as al-Khalij al-Maghribi. This acted as a spark for the urban growth of the area around Birkat al-Fil and Birkat Qarun. During the 15<sup>th</sup> century, the area between the two canals started to have residential buildings, gardens and palaces. By the start of the 16<sup>th</sup> century, “the preferred residential area of the Mamluk aristocracy was in the vicinity of the Citadel”<sup>42</sup>.



Figure 13 General view of al-Khalifa Street, showing the two mausolea of Fatima Khatun and al-Ashraf Khalil (the foreground), and the Citadel (background, right) and the Sultan Hassan Mosque (background, left). Circa 1870.  
<https://picclick.co.uk/Egypt-Old-Postca>

The areas of al-Sayyida Zaynab (south) and al-Luq (west), were developed following the expansion of the city in the area of al-Zahir Mosque (north of Salah al-Din’s walls). The area to the east of al-Qahira became the Mamluk cemetery of al-Sahra. Under the Mamluks, there was intense urban development from Bab Zuwayla to the mosque of Ibn Tulun, and from the Citadel westwards to the Nile banks, and from Bab al-Qarafa south to the tomb of Imam al-Shafi’i.<sup>43</sup>

<sup>42</sup> Abu-Lughod. *1001 Years of the City Victorious*, Princeton University Press, 1971. P.27-51.

<sup>43</sup> Abu-Lughod. *1001 Years of the City Victorious*, Princeton University Press, 1971. P.33-35.

**Concerning the Study Area,** Maydan Al-Kamil was demolished by al-Mu`izz Aybak in 651 AH /1253-4 AD. It was not until the reign of al-Nasir that it was restored to use. During the reign of al-Nasir Muhammad, the main stables of the Citadel were placed in Maydan al-Rumayla. Al-Nasir Muhammad further revitalized Maydan al-Rumayla by ordering soil to be brought from the Nile banks to plant trees there. Due to the rich black soil that al-Nasir brought to the southern portion of Maydan al-Rumayla, it gained the name Qaramaydan (Turkish for the black *maydan*) and was used as a training ground for the renowned Mamluk cavalry.



Figure 14 The area of al-Khalifa expanded during the Mamluk era, especially in the area surrounding the Citadel. Picture circa 1921 Lehnert and Landrock.

During the Burji Mamluk period, under Sultan Baybars, the area that is now al-Khalifa Street which hosts a number of shrines from the Fatimids to the Mamluks<sup>44</sup>, was incorporated into Cairo. Reaching north east and cutting al-Khalifa, lies al-Saliba and Shaykhu Streets connecting the Citadel to al-Sayyida Zaynab Mosque and hosting a number of buildings constructed during the Mamluk period. Al-Saliba Street used to have a shoe-maker market during this period<sup>45</sup>. The Shaykhu Complex, which dates back to the reign of the Mamluk ruler al-Nasir Hasan<sup>46</sup>, gave the name to the street it is located on. The complex consists of

<sup>44</sup> Mausoleum of Shajar al-Durr (1250) – once adjoined by a *hammam* (public bathhouse) and palace connected to a garden. Mausoleum of Fatima Khatun, Umm al-Salih (1283-4) – wife of Sultan Qalawun. Mausoleum of Sultan al-Ashraf Khalil (1288) – son of Qalawun; the shrine of al-Sayyida Sukayna.

<sup>45</sup> Al-Hadidy, Fathy Hafez. *Al-tatawwur al-'umrani li'l-qahira*. Al-Dar al-Misriyya al-Lubnaniyya, 2014. P.325-335.

<sup>46</sup> Shayeb, Zuhair, translator. *Description of Egypt*. By Edme François Jomard, Dar Al-Shayeb Publishing, 1992. Vol. 10, P.148

a mosque and a *khanqah*. The mosque was built in 1349 AD / 750 AH and its *khanqah* in 1354 AD / 756 AH, opposite to one another. Other buildings that still exist from the Mamluk period within the Study Area include the Mosque of al-Nasir Muhammad, Madrasa of Sultan Hasan<sup>47</sup>, Madrasa of Khushqadam, Mausoleum of Safiyy al-Din Jawhar, Palace of Amir Taz, the Sabil-Kuttab of Qaytbay and the Salar and Sanjar funerary complex.

One of the most important pilgrimage routes of Cairo starts from the north section of the Study Area, close to the Citadel (currently Bab al-Wada' Street). For that reason, a number of buildings related to water dispensaries were constructed in that area (known today as al-Hattaba) including Sabil Katkhudha, the water trough for the animals of Shaykhu and the cistern of Manjak. The cemeteries located in the area around the Citadel expanded and included many Mamluk funerary buildings/complexes, and the area was named Bab al-Wazir after the Vizier Najm al-Din Mohamed, the Vizier of al-Mansur Mohamed.

#### vi. Cairo under the Ottomans:

During the Ottoman period, rulers or Pashas were appointed from Istanbul to govern the country. The administration of Egypt took place within or around the Citadel<sup>48</sup>. The centre of power shifted in the Middle East from Cairo to Istanbul, and Cairo was reduced to the status of a provincial capital.<sup>49</sup> However, Cairo remained the primary link for trade to the east, and a central position with respect to internal trade within the Ottoman Empire. This economic boom can be seen in the development of the central commercial zones around the Qasaba. For example, the number of caravanserais grew from 58 at the time of al-Maqrizi to 360 during the Ottoman Period. The area of Cairo increased under the Ottomans, with developments towards the south outside Bab Zuwayla and Birkat al-Fil, and to the northwest around Birkat al-Azbakiyya<sup>50</sup>.

Under Ottoman rule, the *qasaba* (central part of a town or citadel) lost some of its significance as specialized markets sprung up on the western side of al-Khalij al-Misri closer to Bulaq, the port to the north of Cairo that was developed extensively under the Ottomans.<sup>51</sup> Likewise, the aristocracy moved from areas around the Citadel towards Birkat al-Fil and later towards al-Azbakiyya.

During the Ottoman period, the *waqf* (endowment) thrived and maintained its two complementary historical functions, to serve the financial interest of the powerful who endowed it and to provide the community with charitable institutions and finance projects in the service of diverse social functions. The *waqf* administrators managed the *rab*'s (common

<sup>47</sup> Built during a period of plague, benefitting greatly from funds provided by fortunes without living heirs; not completed at this point.

<sup>48</sup> Abu-Lughod. *1001 Years of the City Victorious*, Princeton University Press, 1971. P.50.

<sup>49</sup> AlSayyad, Nezar. *Cairo, Histories of a City*, The Belknap Press of Harvard University Press, 2011. P.149-151.

<sup>50</sup> Raymond, André. *Cairo: City of History*. The American University in Cairo Press, 2001. P. 218.

<sup>51</sup> AlSayyad, Nezar. *Cairo, Histories of a City*, The Belknap Press of Harvard University Press, 2011. P. 158.



residential apartment buildings occupied in Cairo) under agreements whereby the rental income would fund religious foundations<sup>52</sup>.

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<sup>52</sup> AlSayyad, Nezar. *Cairo, Histories of a City*, The Belknap Press of Harvard University Press, 2011. P. 167-169.

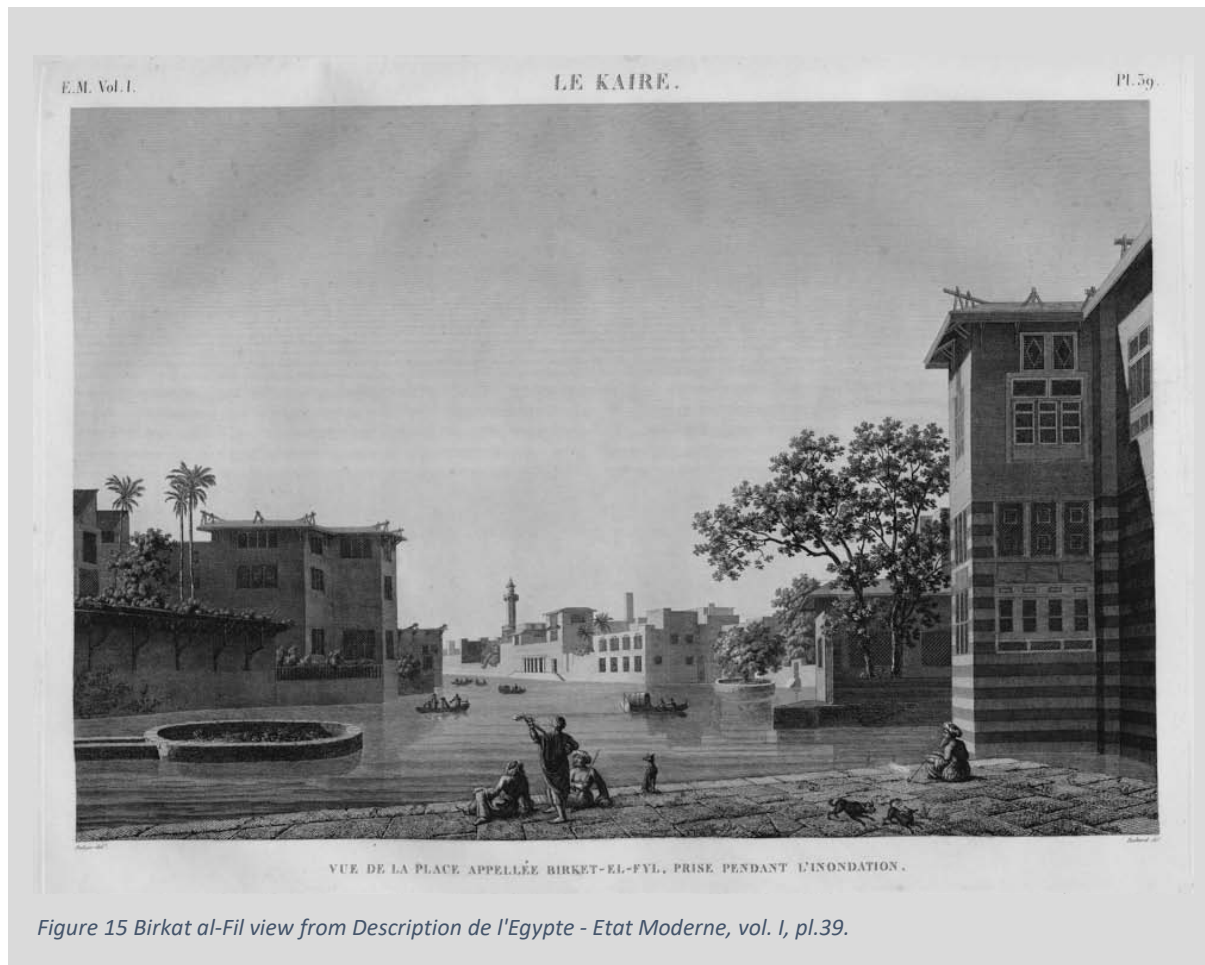


Figure 15 Birkat al-Fil view from *Description de l'Egypte - Etat Moderne*, vol. I, pl.39.

**Concerning the Study Area**, Al-Rumayla lost its function as the main horse market in the city during the Ottoman period. Qaramaydan itself, which was no longer the showcase of Mamluk power, showed signs of neglect until Mustafa Pasha (r.1032/1623-1035/1626) restored it. He revitalised trade and built a *zawiya* (corner of a mosque or madrasa), *hawd* (water basin) and *sabil* (public water fountain) there. Qaramaydan in this era witnessed several celebrations, among them was the celebration of the new Pasha appointed by Istanbul. Furthermore, Egypt continued producing and sending the *kiswa*, the hand stitched shroud to the holy Ka'ba. It was produced at the Citadel and Qaramaydan was the starting point of the annual trip of the *mahmal* (an ornately decorated litter carried by a camel) to al-Hijaz. The *maydan* would witness prayers and performing *dhikr* (chanting sessions) on this special night lasting until dawn when the *mahmal* began its journey to Mecca. The *mahmal* used to take the route passing through Bab al-Wada'. It was during this period that the area close to the Citadel was named al-'Hattaba' (derived from 'wood' in Arabic), as it used to provide the eastern part of Cairo with wood.



Figure 16 Al-Mahmal procession taking place in Qaramaydan. Circa 1911.

The Ottoman governor Masih Pasha's most significant contribution to the cemetery would be in 983AH /1575AD. He attached a *ribat* (caravanserai) to a *sabil-kuttab* (charitable foundation composed of a *sabil* and an elementary Qur'anic school), *hawd*, *mathara* (place for ablution), cistern and a well to the tikiyya (a Sufi hospice) immediately north of the Qulun complex and facing the area of 'Arab Yasar'<sup>53</sup>.

<sup>53</sup> *Waqf Masih Pasha*, 28 Jumáda I 988 H (Awqáf 2836) ; Behrens-Abouseif 1994, PP. 203-8.



## vii. Cairo – A royal city:

The French expedition (1798 -1801) marks the start of Egypt's modern history. The work done by the French expedition mainly had a military purpose. The rebellion of 1800 lasted for 37 days and quarters were completely burned down after being bombarded every day.<sup>54</sup> It was during the expedition that the first measured map of Cairo was drawn, documenting the urban fabric of Cairo. After the expedition, it was Muhammad 'Ali<sup>55</sup> who organised a new government, society and economy that would affect the whole country.

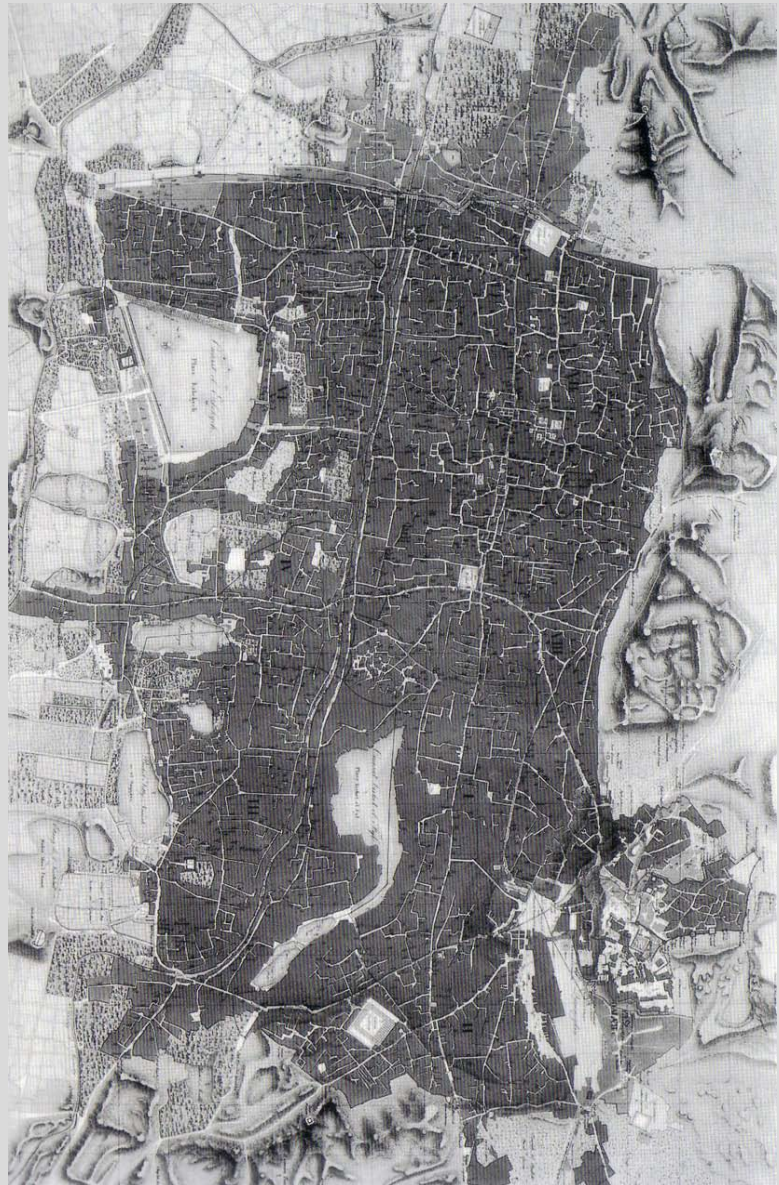


Figure 17 The map of Cairo as drafted by the French Expedition in 1807.

<sup>54</sup> Raymond, André. *Cairo: City of History*, The American University in Cairo Press, 2001. P. 298.

<sup>55</sup> Born in 1769 at Cavalla (Greece) and of Albanian descend. He was part of the Ottoman military organization in Cavalla. When Napoleon invaded Egypt, he was sent as a second in command by the Ottomans to regain Egypt, and soon controlled it. In 1805, he became the ruler of Egypt and died in 1849. Hassan, Hassan. *In the House of Muhammad Ali – a Family Album (1805-1952)*, The American University in Cairo Press, 2001. P. 3-9.



In 1835, Muhammad Ali centralized the Waqf administration and it became a *nizara* (ministry) in 1878. Historically, each *mawquf* building (endowed property) was a revenue generating property, and the system provided a practical system for maintenance and upkeep since part of the revenue was spent on the maintenance of these buildings while the rest would be spent on pious action.

Carriages started to appear and could hardly circulate the city in 1824. One of the main obstacles to modernize the city was the irregular network of streets. Accordingly, the authorities planned a project to make cuts through the historic urban fabric to open the city to circulation in 1845. However, only al-Sikka al-Jadida<sup>56</sup> was partially realized as part of this plan to link the Muski Bridge to al-Azhar Quarter. The other project was the Muhammad 'Ali Boulevard, linking Al-Azbakiyya to the Citadel. That project was realized in 1863. The Tanzim ordinance of 1866 was made to sanitise the city and straighten its streets.

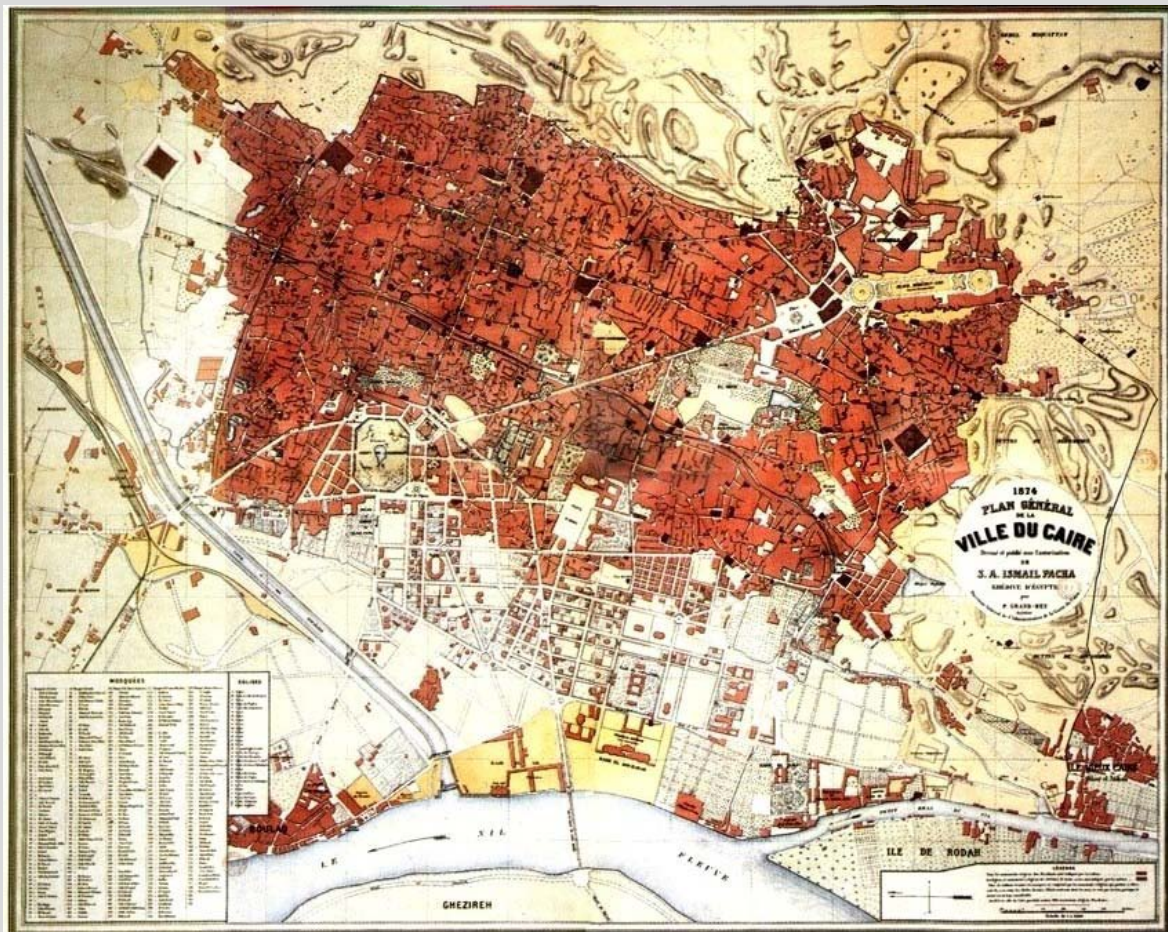


Figure 18 Cairo in 1874, Grand Bey Map.

Cairo's major changes started during the reign of Khedive Ism'ail<sup>57</sup>. A new neighbourhood named al-Isma'iliyya was developed on the area between the western gates of the city and

<sup>56</sup> The initial plan to open the street was made during the French expedition and was partially realized (al-Muski Street). Raymond, Andre. *Cairo City of History*, The American University in Cairo Press, 2001. P. 303.

<sup>57</sup> A Persian title meaning viceroys who governed Egypt from 1867 to 1914 while it was under Turkish rule.

the Nile.<sup>58</sup> Following the construction of new areas, the condition of older areas deteriorated, particularly as populations were driven out. Palaces and larger houses were often abandoned or subdivided, and courtyard houses were replaced with blocks of flats. While 'European-style' developments began in al-Isma'iliyya, construction continued in historic areas, generally using traditional materials and often demonstrating Ottoman and Turkish influences rather than European. In 1874, the seat of power was removed from the Citadel to the newly constructed 'Abdin Palace<sup>59</sup>.

Khedive Muhammad Tawfiq of Egypt established a committee responsible for the preservation of Islamic and Coptic monuments in December 1881. This committee was known by its French title, Comité de Conservation des Monuments de l'Art Arabe<sup>60</sup>. It was affiliated with the Ministry of Awqaf. In 1936, responsibility for the Comité shifted from the Ministry of Awqaf to the Ministry of Education. The Comité was formally dissolved in 1961 and its functions and responsibilities were assumed by the Permanent Committee for Islamic and Coptic Monuments of the Egyptian Antiquities Organization, known today as the Supreme Council of Antiquities and affiliated with the MoTA. The Comité was characterized by large scale expropriations of parasite structures, and a lot of the money was allocated to expropriate and demolish these buildings. The Comité was looking for a frame of order and symmetry, and was regulating the pictorial surrounding by expropriating parasite structures from the surroundings of monuments<sup>61</sup>. The Comité tried to discover the original form and condition of each architectural monument and restore those elements on which reliable data was available<sup>62</sup>.

The work for filling in low lands and the draining of the lakes, made it possible to create new urban pockets within the historic city, especially around Birkat al-Azbakiyya, Birkat al-Fil and Birkat al-Ratli. By the end of the 19<sup>th</sup> century, none of the lakes that used to dot the cityscape had survived.<sup>63</sup>

<sup>58</sup> Fahmy, Khaled. "An Olfactory Tale of Two Cities - Cairo in the Nineteenth Century" in *Historians in Cairo – Essays in Honour of George Scanlon*. Edited by Jill Edwards, The American University in Cairo Press, 2002. P.160.

<sup>59</sup> Raymond, Andre. *Cairo City of History*. The American University in Cairo Press, 2001. P. 314- 316.

<sup>60</sup> The Comité was initially formed to advise the Awqaf and was headed by Julis Franz, a German architect.

<sup>61</sup> El Habashi, Alaa El din Elwi. *Athar to Monuments - A Dissertation in Architecture*. University of Pennsylvania, 2001.

<sup>62</sup> Edwards, Jill. *Historians in Cairo: Essays in Honor of George Scanlon*. The American University in Cairo: New York, 2002.

<sup>63</sup> Fahmy, Khaled, "An Olfactory Tale of Two Cities- Cairo in the Nineteenth Century" in *Historians in Cairo – Essays in Honour of George Scanlon*. Edited by Jill Edwards. The American University in Cairo Press, 2002. P.176.



**Concerning the Study Area**, according to the French Expedition map, the square at the foot of the Citadel was divided into two squares, one named *Qaramaydan* and the other named *al-Rumayla*, the latter situated between the *madrassa* of al-Sultan Hasan and Bab al-‘Azab. Qaramaydan was sealed off and acquired a number of gates. Although ‘Ali Pasha Mubarak underwent some new adaptations and redevelopments of the *maydan*, some of the original wall that used to surround the square is still standing till now<sup>64</sup>. It is also clear from the map that there is another open space named Taht al-Sur, which refers to the walls of the Qaramaydan (and which currently corresponds to Sayyida ‘A’isha Street). It is clear that the Madrasa of al-Sultan Hasan was not freestanding, but rather part of the urban fabric of Suq al-Silah Street. The same goes for the Mosque of Ibn Tulun being part of the urban fabric and not free standing as it is nowadays. Not far from the mosque, there is also Bab Tulun and Birkat Tulun too. Birkat al-Fil is still indicated on the map of the French Expedition.



Figure 19 Cairo during the French expedition. The map shows the two squares at the foot of the Citadel. The red area is the Study Area of al-Khalifa, including the historic fabric of Cairo as well as parts of Birkat al-Fil, the cemeteries and the hills of Zaynhum.

During the reign of Muhammad ‘Ali, the Citadel was radically restructured. Many structures now existing in the Citadel date from the modifications of this period. He rebuilt most of the walls and changed the interior organization of the enclosures. He introduced al-Bab al-Jadid (New Gate) accessed via an uphill road through al-Hattaba, in order for his carriage to enter the Citadel. Muhammad ‘Ali also inaugurated in 1833 a great mosque in the Citadel, which is the current emblem of Cairo Governorate.

Before 1869, Khedive Isma‘il’s mother commissioned architects to build the new al-Rifa’i Mosque<sup>65</sup> close to al-Sultan Hasan. In 1873, the Muhammad Ali Boulevard, a project piercing Historic Cairo diagonally to open through the old fabric, was progressing. It

<sup>64</sup> Shayeb, Zuhair, translator. *Description of Egypt*. By Edme François Jomard, Dar Al-Shayeb Publishing, 1992. vol. 10, P.21.

<sup>65</sup> The mosque was not completed until 1911 during the reign of Abbas Helmi.

connected 'Abdin Palace and al-Azbakiyya gardens to the Citadel; it ran a straight course for 2 kilometres and entailed the demolition of 700 dwellings and historic monuments<sup>66</sup>.

It was during the Muhammad 'Ali period that Maydan al-Rumayla was renamed Maydan Muhammad 'Ali, and Qaramaydan was renamed Maydan Salah al-Din becoming the ground for a city-wide public celebration. Maydan Muhammad 'Ali was one of the squares in medieval Cairo to be redesigned, linked and made accessible. The construction of al-Rifa'i Mosque, and the creation of Muhammad 'Ali Boulevard, radically changed the area and disconnected the Madrasa of al-Sultan Hasan from its urban fabric.



Figure 20 The Citadel Square with al-Sultan Hasan and al-Rifa'i Mosques. Picture 1921 - Lehnert and Landrock.

In 1874, Pierre-Louis Grand was commissioned by Khedive Isma'il to propose a new master plan for Cairo. The proposed plan showed a new design for the area of Maydan al-Rumayla and Qaramaydan, where both merged together in one rectangular strip with two circular roundabouts at the extremes. Furthermore, the master plan shows a huge square at the beginning of Muhammad 'Ali Street. A new street links al-Rifa'i Mosque to al-Darb al-Ahmar Street. It is also worth noting that Birkat al-Fil is shown as drained, and as being converted into a huge park, in the 1874 map by Pierre Grand. This master plan was never realised. Local authorities made efforts to stop intra-mural burials as part of their public health programme.

<sup>66</sup> Raymond, Andre. *Cairo City of History*. The American University in Cairo Press, 2001. P.314- 316.



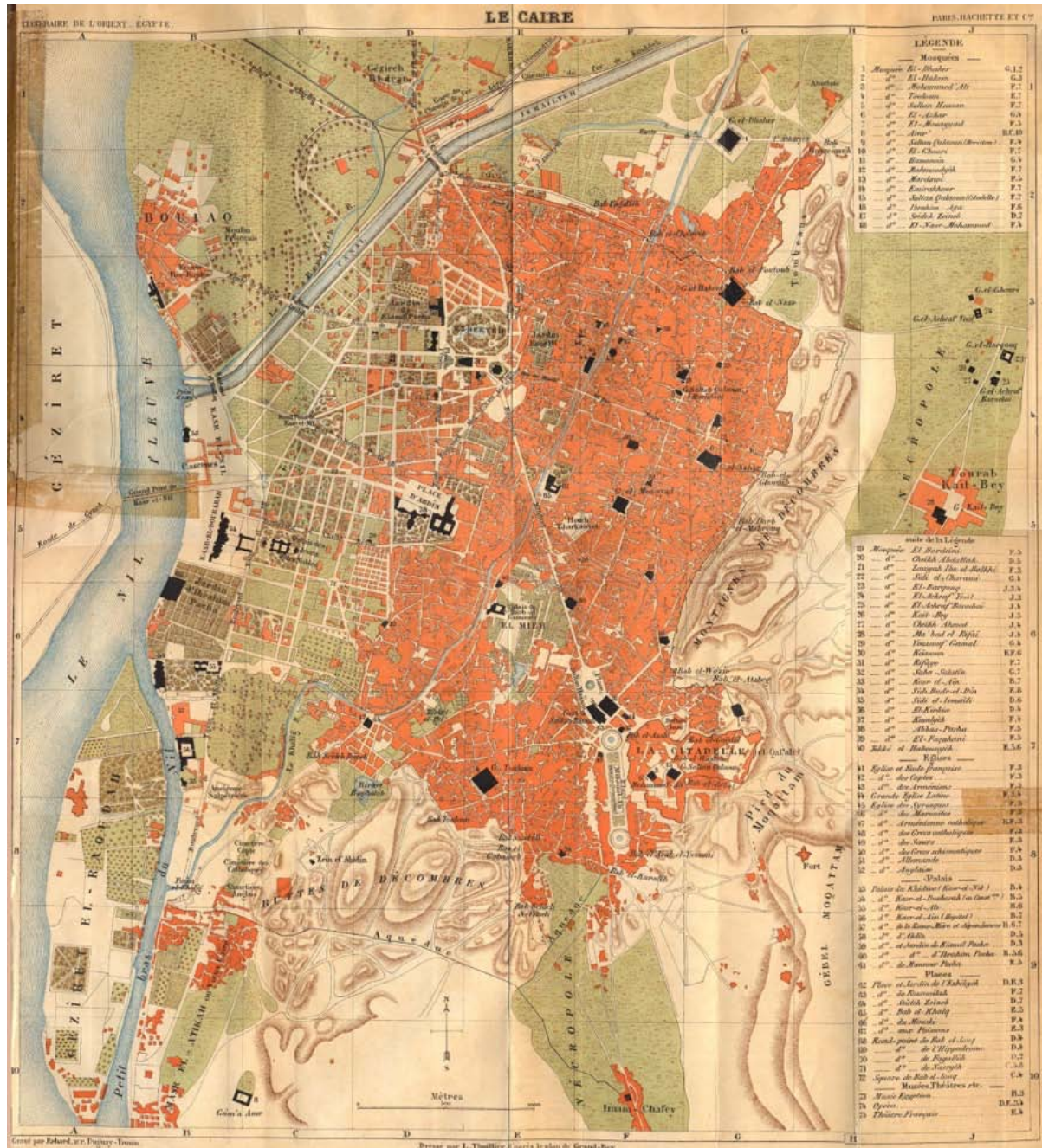


Figure 21 Map of Cairo in 1888, with the conceived projects proposed for piercing the historic city.

The period between 1897 and 1907 is considered to be the building boom of Cairo, with a tram system that was established in 1894 by the Baron Empain. The first six lines to be placed used al-‘Ataba al-Khadra to represent central Cairo, and act as the main station with six lines across the capital; one of them connecting al-‘Ataba al-Khadra to the Citadel<sup>67</sup>. By that time, there was also a train station connecting the Citadel through Maydan Salah al-Din to Hilwan. By 1917, more lines were extended into the area passing all the way through Sayyida ‘A’isha, Port Said Street, Sayyida Zaynab as well as Maydan Salah al-Din.

<sup>67</sup> Raymond, Andre. *Cairo City of History*. The American University in Cairo Press, 2001. P.324.



In 1903, automobiles arrived in Cairo and the streets had to be macadamised. In the study area, the street system remained archaic, and few large arteries were introduced for improvement including al-Khalij street, Muhammad 'Ali Boulevard and Maydan Salah al-Din. A prison called al-Manshiyya is indicated in the map of 1914 at the southern end of Maydan Salah al-Din<sup>68</sup>.



Figure 22 Map of Cairo in 1914, showing the prison and square at the foot of the Citadel and the urban expansion into Birkat al-Fil area (al-Hilmiyya).

In the map of the Islamic monuments of 1948, the roundabout of al-Sayyida Nafisa is seen. Maydan Salah al-Din still hosts al-Manshiyya Prison, but some services have been added to the square, such as a post office and telephone and telegram office. A garden was also introduced and was named al-Manshiyya as well. Taht al-Sur was renamed Maydan al-Sayyida 'A'isha. The Mosque of Ibn Tulun and Madrasa of al-Sultan Hasan are free standing, emphasising the work done by the Comité. It was by this time, also, that a lot of the monuments in the Study Area were already restored, and "parasite encroachments" around these monuments were demolished. These monuments, including Sabil of Qaytbay, Fatima

<sup>68</sup> Raymond, Andre. *Cairo City of History*. The American University in Cairo Press, 2001. P.324.

Khatun Mausoleum, al-Ashraf Khalil Mausoleum, Ahmad Ibn Tulun Mosque, Khanqah of Shaykhu, were cut from their urban surrounding and are currently free-standing.

The area of al-Hilmiyya, the previous ground of Birkat al-Fil, was developed and a new urban fabric was introduced to the historic organic one. This new urban fabric consists of linear arteries, adding on to the street network of the Study Area.



Figure 23 Part of the Islamic Monuments in Cairo Map of 1948 showing the Sayyida Nafisa Square, the square at the foot of the Citadel (with the prison still there), and the completed Mosque of al-Rifa'i.

#### viii. Cairo – capital of the republic:

In 1952, King Faruq was ousted and went into exile after a coup d'état by the Free Officers' movement. A year later, the monarchy was abolished and Egypt became a republic. Through the 50s and 60s, socialism became the economic model for the country and social housing projects were launched. A law of occupancy was issued, freezing the annual increase of rented units. Cairo witnessed new development projects like Madinat Nasr and Madinat al-Awqaf (currently al-Muhandisin). It was during this period that traffic problems started emerging.

In 1974, one year after the war between Egypt and Israel, a transition period for a free market economy, and for strengthening the private sector, started and signalled the end of the socialist period. This would lead to more migration from rural areas to the cities (where the economic development was taking place), and thus informal settlements would appear in the major cities, especially Cairo. In the same year, 16 settlements around Cairo were identified



as informal, with 42% of the total inhabitants of the city living within these areas<sup>69</sup>. As mentioned before, Historic Cairo was listed in 1979. This would lead to the interest in restoring single monuments during the 80s and 90s. By the end of the 90s, and the beginning of the millennium, Cairo would expand into the desert, with the introduction of new satellite cities and gated communities. During the same period, major projects of urban rehabilitation and revitalisation took place within the historic city, such as Al-Darb al-Ahmar Revitalisation Project, Historic Cairo Project and Old Cairo Rehabilitation Project.

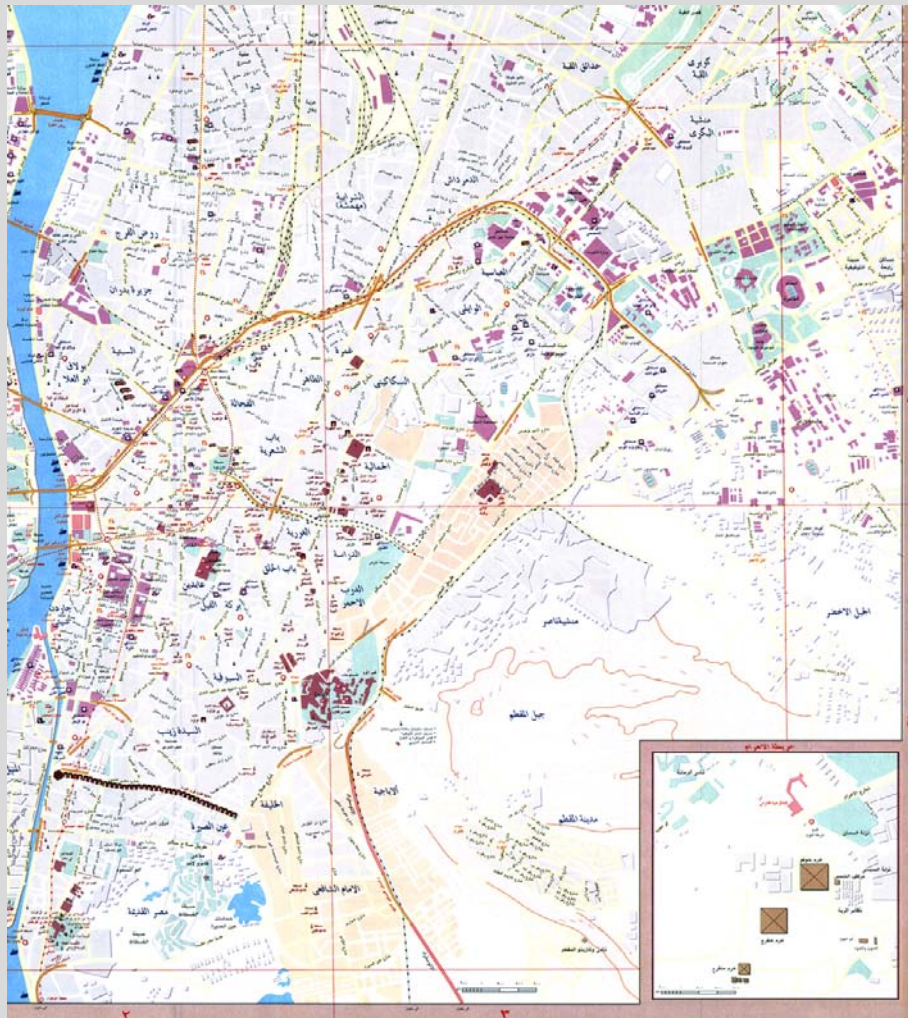


Figure 24 Cairo Map of 2006. CAPMAS.

**Concerning the Study Area,** Salah Salim Road was inaugurated in 1962, connecting the area to other vital areas of the city; al-Fustat and Heliopolis. This road separated the southern cemeteries from the historic city. A bridge was designed to reduce the cross-traffic between the historic city and Salah Salim. The bridge was established in an east-west direction during the 1970s, and was followed by the rebuilding of al-Sayyida ‘A’isha Mosque as part of the renovation of what became known as al-Sayyida ‘A’isha Square<sup>70</sup>.

<sup>69</sup> Kamal, Ahmad Adol. *Atlas tarikh al-qahira (Atlas of Cairo's History)*. Dar El Salam, 2004. P.226.

<sup>70</sup> Under the bridge, an unofficial station for private mini-buses, whose routes mostly lead to al-Basatin and al-Ma’adi, was introduced during the 90s further adding to the congestion of the entrance of the cemetery.



However, al-Manshiyya Prison, which was built on the southern edge of Maydan Salah al-Din overlooking the Salah Salim Road, is still seen in the governmental map of 1962. The maps of 1978 show a green area in the location of the prison, leading to the assumption that it was demolished. After the prison was removed, services such as a garden, water tank, educational buildings and a youth club were placed instead. A number of public housing<sup>71</sup> projects were introduced in the Study Area as early as the 1960s. In the beginning, they were small projects to replace older constructions with new public housing projects. The main player was the Ministry of Endowments, with two projects in the Study Area (the Awqaf Buildings in al-Qal'a and in Darb al-Labbana). The Zaynhum hills did not have any new constructions until the monuments map of 1948. By the 1990s, the hills were occupied by a number of inhabitants living in makeshift and poor structures. The Zaynhum Public Housing Project was one of the first projects that appeared under the title "slum clearance".

The tramway lines were removed from al-Sayyida 'A'isha Street in the 2000s. However, the *maydan* still remains a significant public transportation route. Later on, a public bus station was introduced in al-Sayyida 'A'isha Street only to be removed a few years later, and a smaller bus station was located at the foot of the Citadel.

Following the 2011 unrest, the National Democratic Party headquarter was burnt down. This building was used during the 19<sup>th</sup> and 20<sup>th</sup> century as the starting point of the annual trip of the *mahmal* to al-Hijaz. It was also following the 2011 unrest that the dysfunction of the governmental apparatus became evident and illegal constructions sprung all over Cairo. Within the Study Area, al-Darb al-Ahmar can serve as a clear example to the number of illegal constructions that emerged during this period. In 2013, two areas within the Study Area (al-Hattaba and 'Arab al-Yasar) were declared informal settlements. Currently, Midan al-Sayyida Aisha is being renovated, its shops and stalls are being reorganized and some buildings in 'Arab al-Yasar are being demolished. It is not clear yet what will be built in their place.



<sup>71</sup> Definition of public housing: houses or flats owned, sponsored or administered by the government at low rents for people with low incomes.

## 5. Previous and Ongoing Projects in Relation to the Extended Study Area

The following part will discuss the projects concerned with the historic urban fabric of Historic Cairo within the Extended Study Area of CPHC Project. Some of these projects were implemented while others were holistic research that lacked the implementation phase.

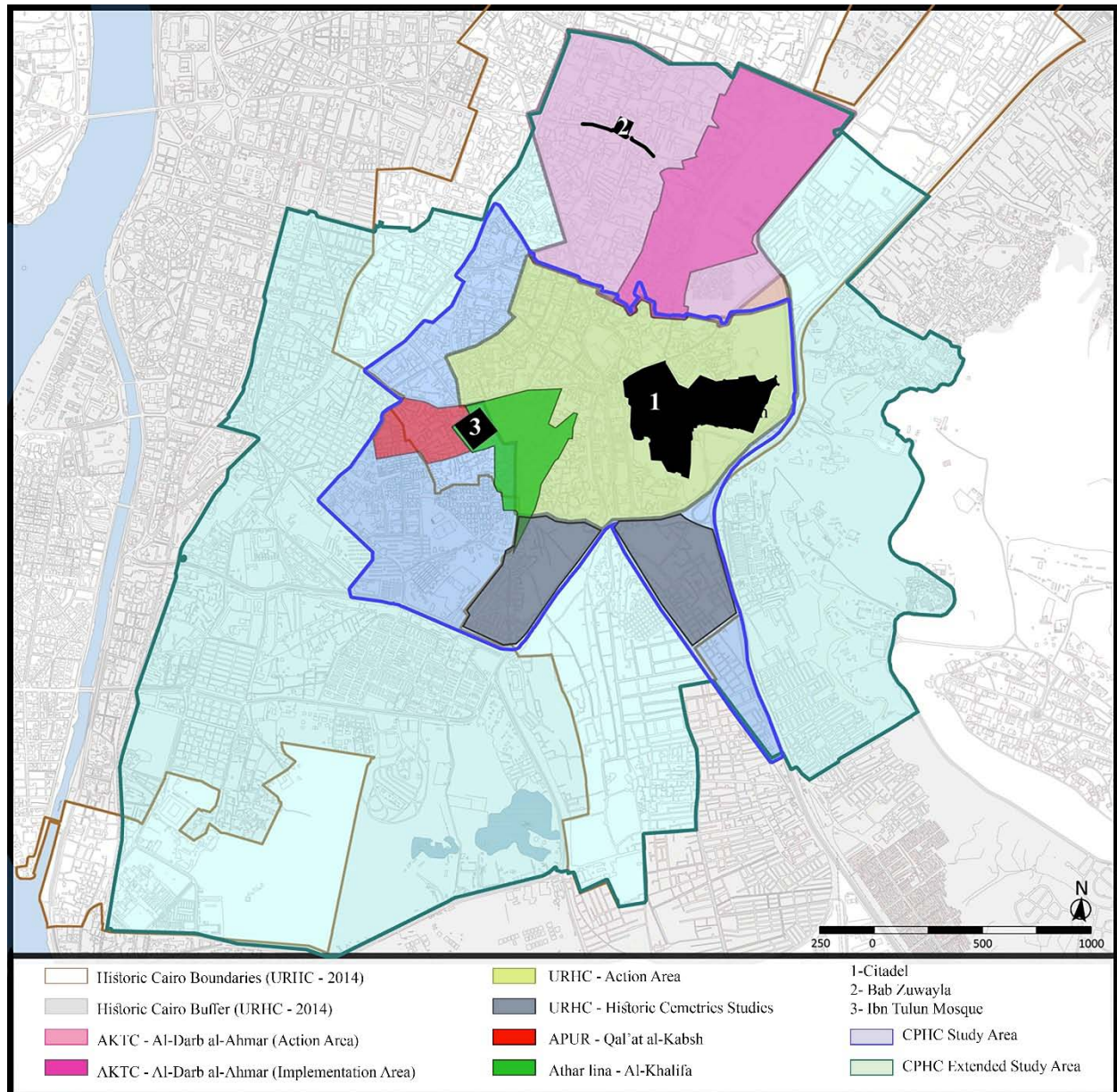


Figure 25 Map demonstrating the previous projects in the Study Area.



- **Al-Darb al-Ahmar Revitalisation Project**<sup>72</sup>:

The Historic Cities Support Programme (HCSP)<sup>73</sup> was established in 1992 to implement projects of conservation and urban rehabilitation. The objectives of the HCSP Project in Cairo<sup>74</sup> during the early years (1992-1995) were concentrated on one of the most important projects of landscaping implemented in Historic Cairo and located on al-Darasa Hill, the project of al-Azhar Park<sup>75</sup>. It was during the project of the park that additional activities were added to the initial project, with a focus on al-Darb al-Ahmar area. These activities included the conservation of the Ayyubid Wall, rehabilitation of historic housing, improvement of public open spaces and other conservation and adaptive reuse projects for Umm al-Sultan Sha'ban Mosque and Khayir Bak Complex. The activities also included a range of socio-economic development projects<sup>76</sup>.

Al-Darb al-Ahmar Revitalisation Project is situated to the north of the Study Area of CPHC, on the eastern edge of the World Heritage Property.



Figure 26 Action Plan of al-Darb al-Ahmar Project. See Jodido, Philip, ed. 2011. "Case Studies: Egypt". *The Aga Khan Historic Cities Programme: Strategies for Urban Regeneration*. Munich: Prestel, P.282-287.

<sup>72</sup> See Bianca, Stefano. "A New Path to Urban Rehabilitation in Cairo", in Stefano Bianco and Philip Jodido (ed.) *Cairo Revitalising a Historic Metropolis*. Umberto Allemandi &C., Turin, Italy. March 2004. P.69-81.

<sup>73</sup> A division of the Geneva-based Aga Khan Trust for Culture (AKTC).

<sup>74</sup> The AKTC with its funding agencies with support from Cairo Governorate, the Supreme Council of Antiquities, the Awqaf and the community developed a series of projects.

<sup>75</sup> The surface area of the park is 30 hectares, inaugurated in Spring 2004.

<sup>76</sup> The socio-economic projects were concerned with health, education, community participation, small enterprise projects, etc.



- **Al-Bayt Rehabilitation Project, 1998-2004<sup>77</sup>:**

In 1998, the Ministry of Tourism (MoT) in cooperation with CG carried out studies and documentation for an urban conservation project along the path of the prophet Muhammad's descendants in al-Khalifa and al-Sayyida Zaynab areas. This was part of a project to improve areas around monuments that can be used for tourist attractions. The project consisted of five phases and it was concerned with the upgrading of the infrastructure, the renovation of residential houses and upgrading of open spaces. Only the following two phases were implemented between 2002 and 2004:

- Phase One: from the Citadel Square to Sabil Umm 'Abbas.
- Phase Two: From al-Sayyida Nafisa Square to al-Sayyida Ruqayya Mosque.

Phase one of the project is located to the west, while phase two is to the south of the Study Area of CPHC Project. The Al-Bayt Rehabilitation Project is located to the south of the World Heritage Property.



Figure 27 Shaykun Street - Al-Bayt Rehabilitation Project, Phase one.

<sup>77</sup> See the *Urban Regeneration project for Historic Cairo, First Report on the Activities, June 2010 – June 2012*.

- **Al-Sayyida Zaynab Revitalization Project, 2002 - 2005<sup>78</sup>:**

The city of Paris and the Governorate of Cairo launched a joint technical collaboration on the rehabilitation of al-Sayyida Zaynab District in 2002. The Atelier Parisien d'urbanisme (APUR) carried out extensive urban studies and proposed conservation projects for the area of al-Sayyida Zaynab to the Governorate. The studies had a multidimensional approach, from the rehabilitation of the historic urban fabric of the *shiyakhas* of al-Kabsh and Tulun, the upgrading of the green spaces of the housing project of Zaynhum, the proposal of upgrading and redesigning of 'Abd al-Majid al-Labban and al-Khudari streets, to a new staircase connection of the hilly parts of Qal'at al-Kabsh. None of the projects proposed were implemented.

Al-Sayyida Zaynab Revitalization Project is located to the southwest of Historic Cairo - World Heritage Property, and to the east of the Study Area of CPHC Project.

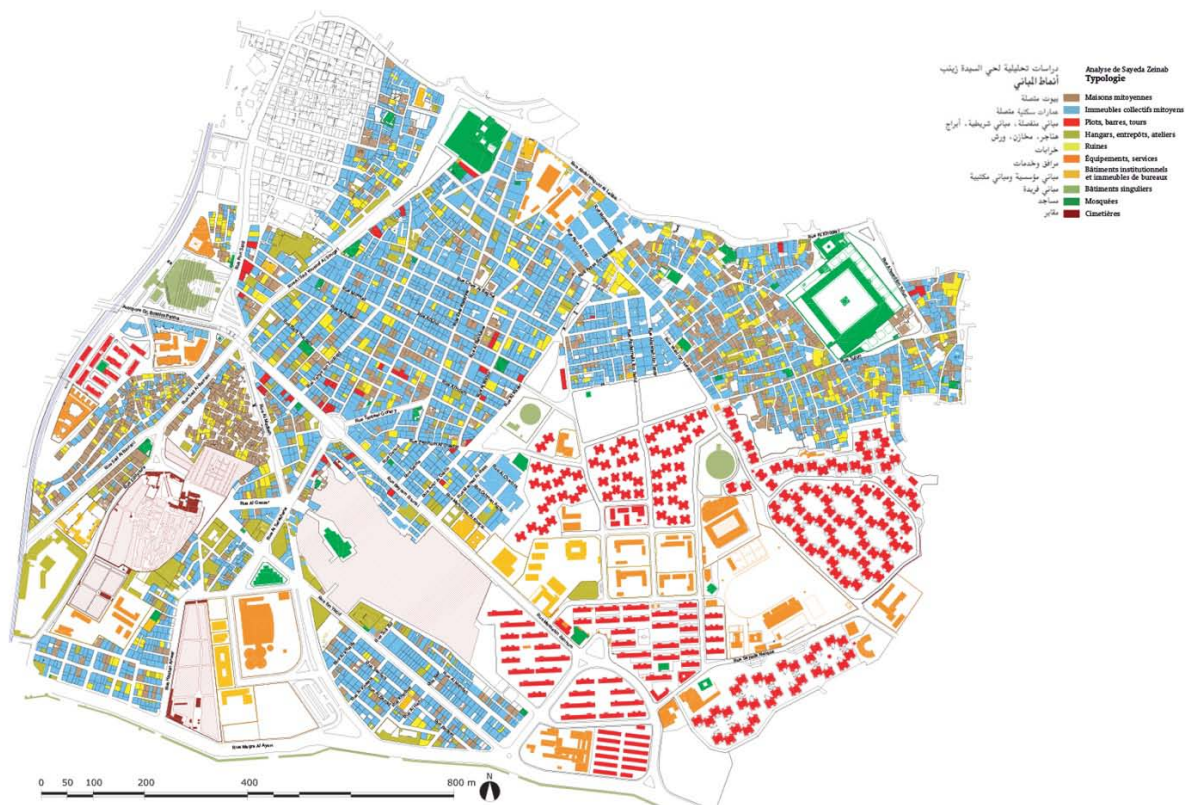


Figure 28 Building Typologies. See Atelier Parisien d'urbanisme (APUR). *Projets au Caire, Sayeda Zeinab*. 2005. Paris. P.25.

<sup>78</sup> See Atelier Parisien d'urbanisme "*Projets au Caire, Sayeda Zeinab*". Paris. 2005.

- **Urban Regeneration Project for Historic Cairo (2010 – 2014)<sup>79</sup>:**

In July 2010, the World Heritage Centre launched this project, focusing on the following objectives:

- Preparation of a Conservation Plan for Historic Cairo - World Heritage Property and its buffer zone, including the Management Plan.
- Formation of an institutional framework to undertake a sustainable urban conservation policy.
- Creation of an appropriate and shared information platform for urban conservation.

The project in the first two years focused on proposing the borders of Historic Cairo and its buffer zone, historical documentation for the site, the analysis of the urban transformation of the historic fabric, an extensive field survey and photographic documentation of the historic city. A preliminary outline of conservation zoning regulations was prepared. Furthermore, a number of studies covering Historic Cairo and concerned with socio economic conditions, housing issues, community activities, environmental risks and awareness campaign were completed.

It was in the following two years (2012-2014) that the URHC Project decided to concentrate its effort on an action project that would address some major issues. The action area was proposed to cover the gap between the previously mentioned projects of AKTC in al-Darb al-Ahmar and APUR of al-Sayyida Zaynab, and to include the Citadel as an outstanding heritage feature and a largely underutilized and dilapidated urban area. A number of studies have been prepared within the action project concerned with monuments, crafts, *awqaf* properties, markets, reuse of the Citadel, mobility, socio economic profile, etc.

One of the main outcomes of the project was the Geographic Information System (GIS) that was prepared and carried out by the project in collaboration with employees from the main stakeholders involved in the management of Historic Cairo<sup>80</sup>. These employees underwent a capacity building programme within the project, and were prepared to be the nucleus of the technical body for the World Heritage Property. The inventory of buildings and open spaces was conducted and covered some areas within the perimeters of the action area. This led to the preparation of a conservation plan proposal for these inventoried areas. Furthermore, a management system was proposed to the Egyptian government.

The Action Area of URHC is located to the south of the Historic Cairo - World Heritage Property, and more or less corresponds to the Study Area of CPHC Project.

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<sup>79</sup> *First Report on the Activities, June 2010 – June 2012, and Second Report on the Activities, July 2012 – November 2014.* Urban Regeneration Project for Historic Cairo. World Heritage Centre, UNESCO.

<sup>80</sup> On the job training session for employees from five different governmental bodies involved in the management and protection of Historic Cairo. Cairo Governorate, Ministry of Antiquities (SCA), Ministry of Culture (NOUH), Ministry of Endowments (Waqf) and CAPMAS. *Second Report on the Activities, July 2012 – November 2014.* Urban Regeneration Project for Historic Cairo, World Heritage Centre, UNESCO. P. 16.



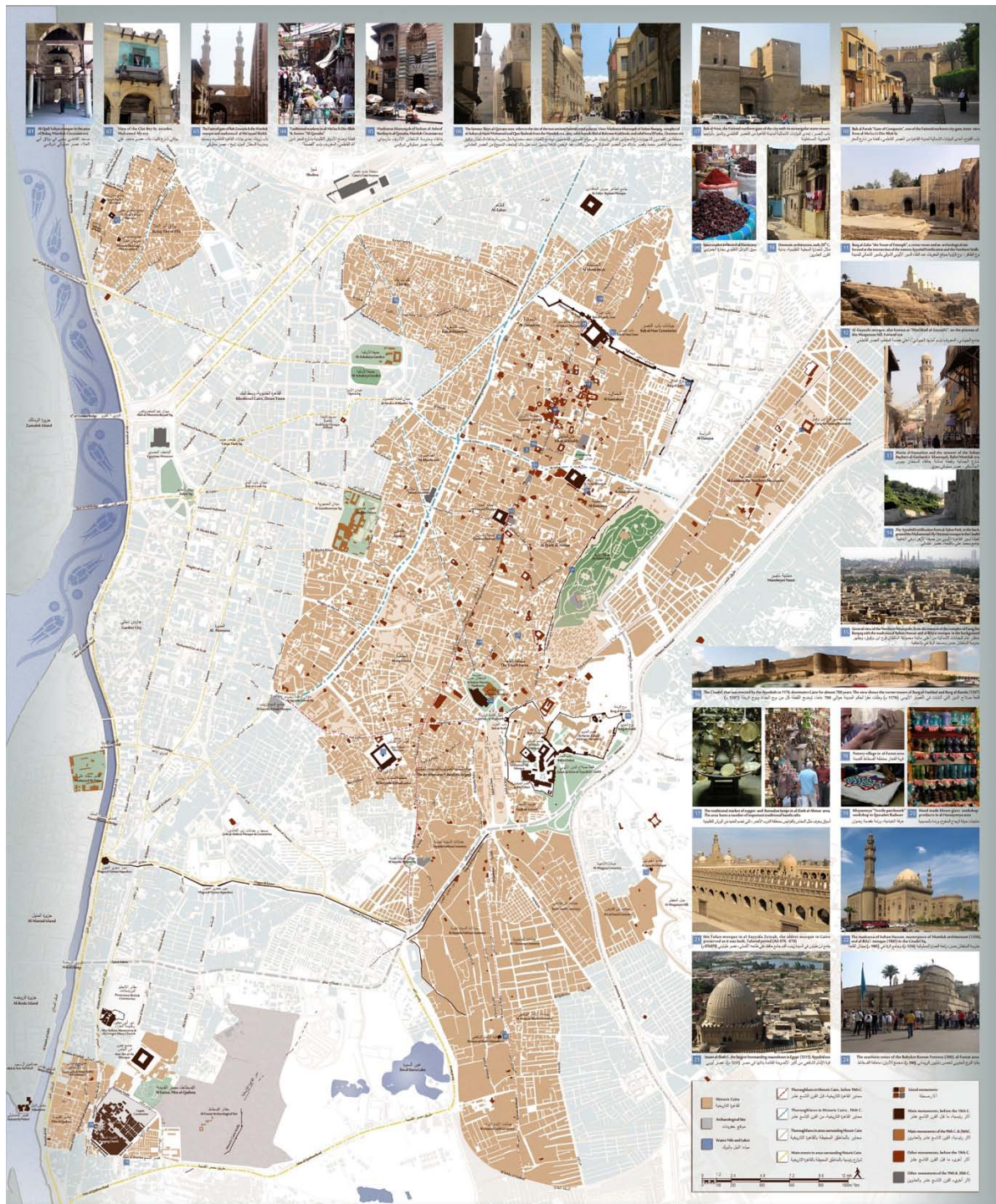


Figure 29 Visitors' map. URHC Team, 2012. *First Report of Activities: July 2010-June 2012. Urban Regeneration for Historic Cairo, World Heritage Centre, UNESCO. P.103.*

- **Athar Lina Initiative**

Athar Lina Initiative is run by Megawra-Built Environment Collective in partnership with the MoA and Cairo Governorate. In June 2012, Athar Lina Initiative started focusing on the neighbourhood of al-Khalifa in Historic Cairo through a six-month participatory research programme that investigated modalities for engaging the community in the preservation of its heritage. Athar Lina aims to establish a community partner and citizen participation in heritage conservation, where monuments are viewed as a resource and conservation is a vehicle for development. It focused on three main issues:

- 1) **Identify heritage nodes to conserve and rehabilitate for communal use:**

Conservation and rehabilitation work focused on the mausoleum of Shajar al-Durr<sup>81</sup>. This was followed by a second project to conserve the three domes of the popular 12<sup>th</sup> century shrines of al-Sayyida Ruqayya, al-Ja'fari and 'Atika<sup>82</sup>, all dedicated to descendants of the prophet. A third project shifted the focus southwards to the Southern Cemetery to conserve the mausoleum of al-Imam al-Shafi'i<sup>83</sup>. A fourth project, still in the study phase, focuses on the domes of al-Ashraf Khalil and Fatima Khatun<sup>84</sup>. A fifth project is concerned with the conservation of al-Shurafa' Shrine in al-Hattaba, a Mamluk building that was originally a *sabil*.

- 2) **Children as prime targets for heritage awareness activities:**

The Athar Lina School for Art and Heritage<sup>85</sup> targets children through an educational heritage awareness campaign.

- 3) **Urban scale projects linking heritage to economic and social benefit through:**

- **Integrated participatory research**

Al-Khalifa Street was the focus of the first phase of research. This then widened to incorporate al-Khalifa neighbourhood for which this management plan is being prepared. This is being done in parallel to a development plan for al-Hattaba.

- **Upgrade of public space:**

The first phase for urban interventions focused on street art, mapping and signage. It included maps and information for visitors at the neighbourhood gateways, signage indicating spots of interest and services and street art celebrating the neighbourhood's tangible and intangible heritage. In 2015, the second phase of participatory research was launched in collaboration with Cairo Governorate. It focused on issues of infrastructure and services, particularly

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<sup>81</sup> Run by Megawra in partnership with MoA and funded by the American Research Centre in Egypt with additional funding from the Barakat Trust.

<sup>82</sup> Run by Megawra in partnership with MoA and funded by the US Ambassadors' Fund for Cultural Preservation.

<sup>83</sup> Run by Megawra in partnership with MoA and funded by the US Ambassadors' Fund for Cultural Preservation.

<sup>84</sup> Run by Megawra in partnership with MoA and funded by the American Research Centre in Egypt and the Barakat Trust.

<sup>85</sup> The mandate of Athar Lina's Khalifa School is to teach heritage through art, crafts, Quran, reading, writing and sports.

groundwater and waste management. The Athar Lina Groundwater Research Project includes training, research, exchange and pilot interventions on integrated solutions for problems of rising damp for the benefit of both heritage sites and the community. Methodologies are being documented in a toolkit<sup>86</sup>. The purpose of the Athar Lina Open Spaces Program is to transform local dumps into communal spaces. So far it has transformed three derelict spaces into places for sport and recreation. Work is underway on a fourth project, al-Khalifa Heritage and Environment Park, that combines solutions to groundwater and waste with the provision of green spaces for all and services for women and young children<sup>87</sup>.

- **Heritage Industries:**

In order to promote tourism and raise awareness of the street's history, an annual tourist promotion event, named Spend Your Day in Khalifa, is organised. Activities include mapping, street art and branding workshops.

Khalifa Exchange is an activity for local artisans and designers to exchange skills and collaborate on new products inspired by the neighbourhood's heritage and craft scene. This later developed into Athar Lina Heritage Design Thinking School which brings local teenagers and artisans with designers and heritage professionals from Cairo to develop a line of heritage inspired activities and products with support from Athar Lina.

The Area of activities of Athar Lina is located to the south east of Historic Cairo - World Heritage Property, and more or less corresponds to the Street Area of CPHC Project.

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<sup>86</sup> Run by Megawra-BEC in partnership with MoA and Cairo Governorate, and funded by the American Research Centre in Egypt, the Barakat Trust and the US Embassy.

<sup>87</sup> Run by the Built Environment Collective in partnership with MoA and Cairo Governorate, and funded by Cairo Governorate, PepsiCo and ChipsyCo.





Figure 30 Different activities by Athar Lina Initiative.

## 6. Urban Heritage Assessment<sup>88</sup>:

Within the framework of the URHC project, a preliminary field survey in 2011 was conducted to evaluate the historic urban fabric of the World Heritage Property. Five parameters were set to evaluate the heritage value of the historical urban fabric. The heritage value of each *shiyakha* was defined through the sum of the grades assigned to the five parameters mentioned below. This evaluation took place in order to outline a conservation zoning plan and assign related protection measures for Historic Cairo.

The following parameters were considered in order to evaluate the urban heritage values of the World Heritage Property:

- Architectural heritage
- Street alignment
- Land subdivision patterns
- Continuity and compactness of the built-up fabric
- Activities and uses of the urban space

The assessment of the urban heritage values of Historic Cairo demonstrated the presence of diverse urban fabrics. Accordingly, the urban heritage values identified sub-zones that were assigned higher or lower degrees of protection as well as "sensitive areas" within the WH Property.

The conservation zoning initially proposed for the WH Property was structured as follows:

- **Zone 1: Pre-modern protected urban areas**, including the "pre-modern" urban fabric prior to the 19th century, have been preserved.
- **Zone 2: Transitional urban areas**, including the "modern" fabric created after the 19th century, predominantly by street cuts and the filling of canals and lakes in the "pre-modern" fabric.
- **Zone 3: Monumental cemeteries**, including the northern and southern necropolises.
- **Zone 4: Archaeological areas**, including al-Fustat archaeological site, and the excavated parts of the historic city walls.
- **Zone 5: Parks and landscape protection areas**, including parks in the site, and undeveloped areas surrounding the Citadel.

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<sup>88</sup> See *First Report on the Activities, June 2010 – June 2012*. Urban Regeneration Project for Historic Cairo. UNESCO, World Heritage Centre, 2012. P.55-56.



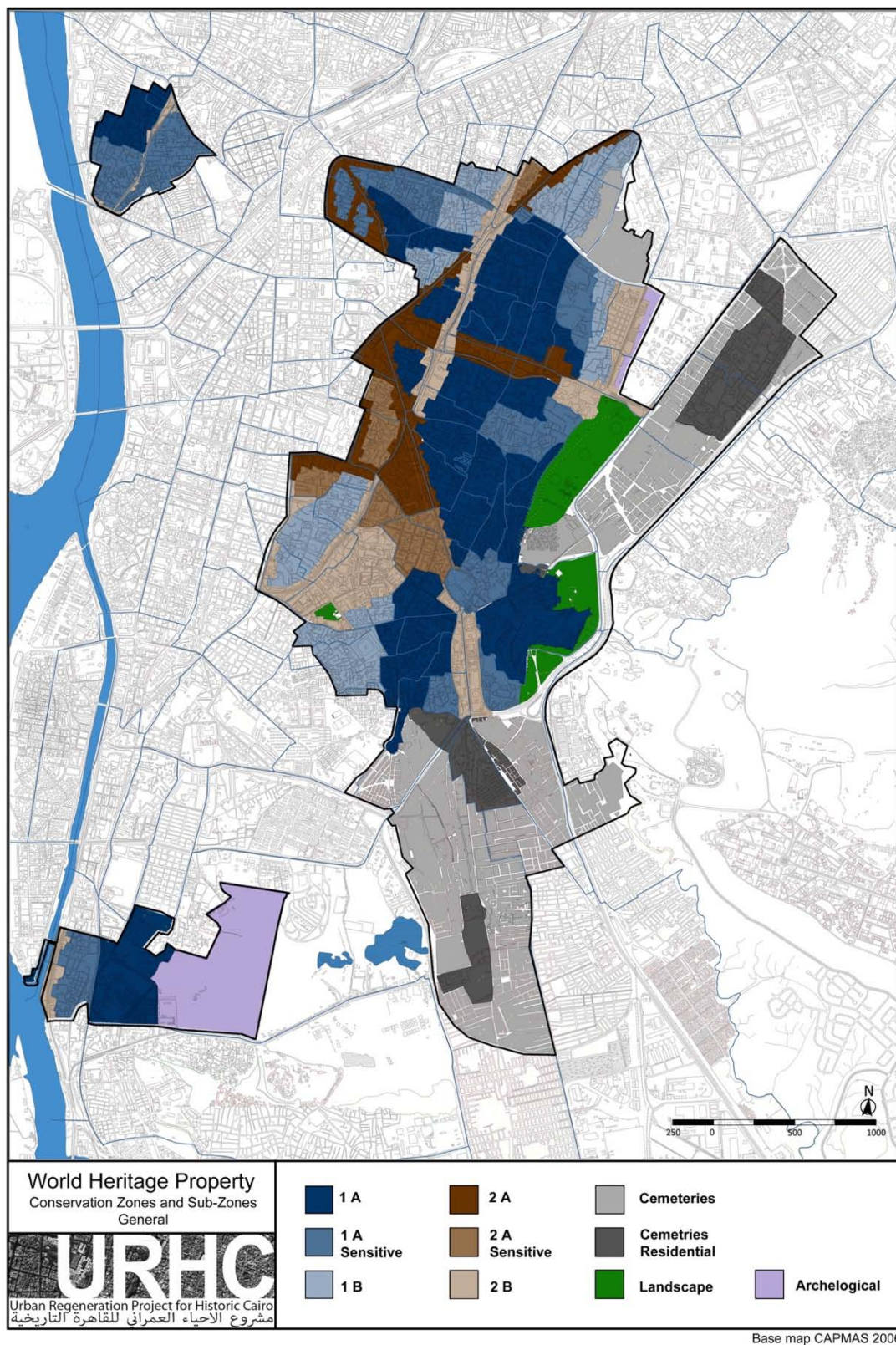


Figure 31 Map of conservation zones and sub-zones as identified by URHC Project. First Report on the Activities, June 2010 – June 2012. Urban Regeneration Project for Historic Cairo. World Heritage Centre, UNESCO, 2012. P.56.



As mentioned before, the Study Area of CPHC is spread between two *qisms*/districts, al-Sayyida Zaynab and al-Khalifa. Within each *qism* there is a number of *shiyakhas*. The following are the *shiyakhas* of each *qism* included in the Study Area:

Qism al-Sayyida Zaynab	Qism al-Khalifa
Shiyakha of Darb al-Jamamiz	Shiyakha of al-Hilmiyya
Shiyakha of al-Kabsh	Shiyakha of al-Mahjar
Shiyakha of Tulun	Shiyakha of al-Hattaba
Shiyakha of Hada'iq Zaynhum*	Shiyakha of 'Arab al-Yasar**
	Shiyakha of al-Sayyida 'A'isha
	Shiyakha of Darb Ghuzziyya
	Shiyakha of al-Khalifa
	Shiyakha of al-Buqali
	Shiyakha of Darb al-Husr
	Shiyakha of al-Saliba

The total number of *shiyakhas* included in the study area in Qism al-Sayyida Zaynab is four, and is ten in Qism al-Khalifa. Only one *shiyakha* (Hada'iq Zaynhum) out of the 14 *shiyakhas* is located in the buffer zone of the World Heritage Property - Historic Cairo.

\*The *shiyakha* of Hada'iq Zaynhum will not be assessed according to the parameters of the historic urban fabric. The whole *shiyakha* is a housing project on land that does not have a historic fabric (this is discussed more in the Housing Report).

\*\* The *shiyakha* of 'Arab al-Yasar and Darb Ghuzziyya are divided into two parts each; a part with historic urban fabric and a part with a historic cemetery. The heritage assessment is different for both parts. However, this report is concerned with the urban area rather than the cemeteries.

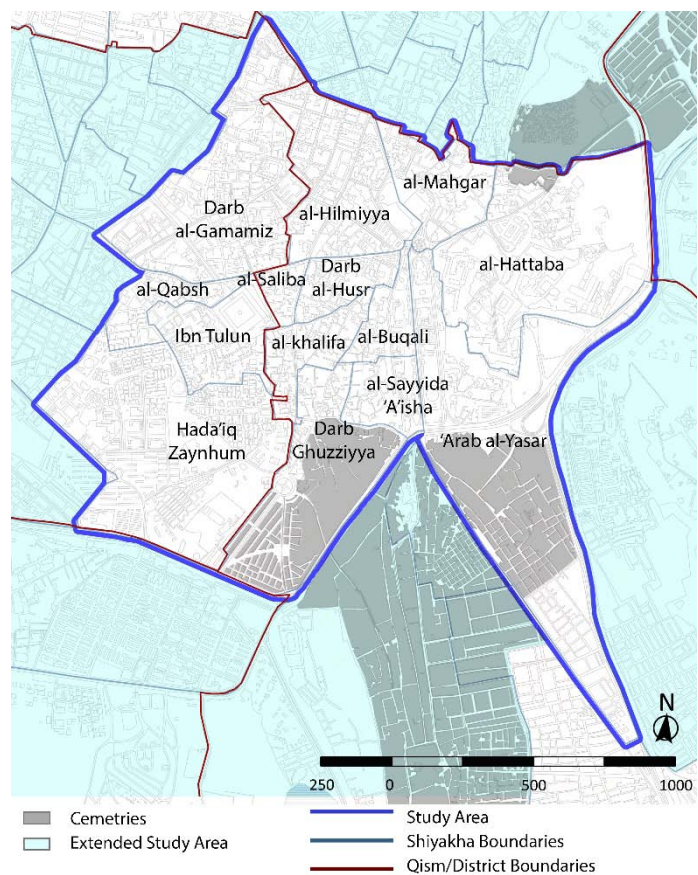


Figure 32 Administrative division of the Study Area of CPHC.

### 6.1 Assessment of Urban Heritage Values of the Study Area:

In the framework of the URHC Project, an overall evaluation by *shiyakha* was conducted in the preliminary field survey in 2012<sup>89</sup>. The CPHC followed the same steps and updated this survey for the Study Area. This survey was meant to assess the heritage attributes of the historic city as mentioned in the nomination file. The following is a demonstration of the criteria in relationship to the Study Area:

#### **Criteria [A]: Architectural heritage**

This parameter provided an evaluation of the architectural merit of each *shiyakha* within the World Heritage Property, taking into account their historical and cultural layers. It included the presence, or absence, of buildings considered interesting because of their authenticity. The presence of listed buildings contributes to the overall grade. The outcomes listed below demonstrate the following:

- The *shiyakha* of al-Hattaba shows the highest architectural value in the area due to the presence of the Citadel and continuous presence of buildings of high heritage value.
- The *shiyakhas* of al-Mahjar, al-Khalifa and al-Saliba graded above average. It indicates that besides the listed monuments, it hosts scattered buildings or few ensembles possessing an architectural quality.
- The *shiyakhas* of al-Buqali, al-Sayyida 'A'isha, 'Arab al-Yassar, Darb Ghuzziyya and Darb al-Husr average for architectural heritage. These are areas with a number of preserved monuments and listed buildings. However, large parts of the *shiyakha* have an ordinary built-up environment.
- The *shiyakhas* of al-Kabsh, Tulun, Darb al-Gamamiz and al-Hilmiyya graded low. This indicates the rare presence of buildings of architectural merit.

#### **Criteria [B]: Persistence of historic street alignment**

This parameter refers to the persistence or alteration of the front elevations of streets. The persistence of street alignment is considered crucial in preserving the street pattern. The outcomes show that the historical street fronts are still recognisable:

- The *shiyakhas* of al-Hilmiyya and al-Khalifa graded high for the street alignment. This indicates few or no set backs, and persistence of street alignment. Al-Hilmiyya Street alignment did not change much since the draining of Birkat al-Fil and development of al-Hilmiyya in its place.
- Seven of the *shiyakhas* graded above average. This indicates setbacks and building recesses have not completely dominated the historic street fronts. The urban fabric was partially affected by realignments that altered the spatial character.
- The *shiyakhas* of al-Sayyida 'A'isha, 'Arab al-Yasar and Tulun graded low for street alignment. This is due to the projects of clearing the monuments from their

<sup>89</sup> URHC. "First Report on the Activities, June 2010 – June 2012", 2012. Urban Regeneration project for Historic Cairo. First Report on the activities, June 2010 – June 2012. UNESCO, World Heritage Centre, 2012. Chapter II

surrounding urban context (Ibn Tulun and the Citadel), or the total alteration of historical alignments for vehicular arteries. It is the result of traffic changes occurring over the decades (Salah Salim Street, al-Sayyida 'A'isha, Taht al-Sur and al-Qal'a Squares).

#### **Criteria [C]: Persistence of traditional land subdivision patterns**

This parameter refers to the persistence of land subdivision patterns with regards to historical plot patterns and their width on street fronts.

- The outcome of this parameter indicates that the *shiyakhas* are characterized by a land subdivision pattern that reflects historical subdivision patterns partially modified (for example, pockets of housing projects within the historic fabric) but keeping the overall historic urban texture (generally due to the plot by plot redevelopment process).

#### **Criteria [D]: Continuity and compactness of the urban fabric**

The assessment of this parameter refers to the presence or absence of vacant plots, which represent a rupture in the urban fabric.

- The *shiyakhas* of al-Kabsh, Tulun, al-Hattaba, al-Mahjar, al-Hilmiyya, al-Saliba, Darb Ghuzziyya, Darb al-Husr and al-Khalifa show minor but widespread discontinuities, due to presence of vacant plots and ruined buildings. This indicates physical and functional decay, as well as potential environmental risk.
- The rest of the *shiyakhas* demonstrate ruptures in the continuity of the urban fabric.

#### **Criteria [E]: Activities and uses of the urban space**

This parameter refers to the presence or absence of activities and uses in urban spaces that indicate the socioeconomic vitality and identity of Historic Cairo. The assessment demonstrated the following outcomes:

- The *shiyakhas* of al-Hattaba, al-Saliba, al-Buqali and al-Sayyida 'A'isha, scored above average with community oriented activities. The community oriented activities form a well-consolidated spine.
- The *shiyakhas* of al-Hilmiyya, al-Mahjar, al-Khalifa, Darb al-Husr, and 'Arab al-Yasar scored average, showing a few scattered community oriented activities.
- Tulun and al-Kabsh rarely have activities.

In general, the main heritage assets of the study area are the Citadel, al-Sultan Hasan Complex and Ibn Tulun Mosque. These are focal points within the urban fabric that managed to maintain a close relationship with the surrounding urban fabric. However, many other important buildings from different time periods are also present in the area, especially along the main spines leading to the Citadel and Bab Zuwayla.



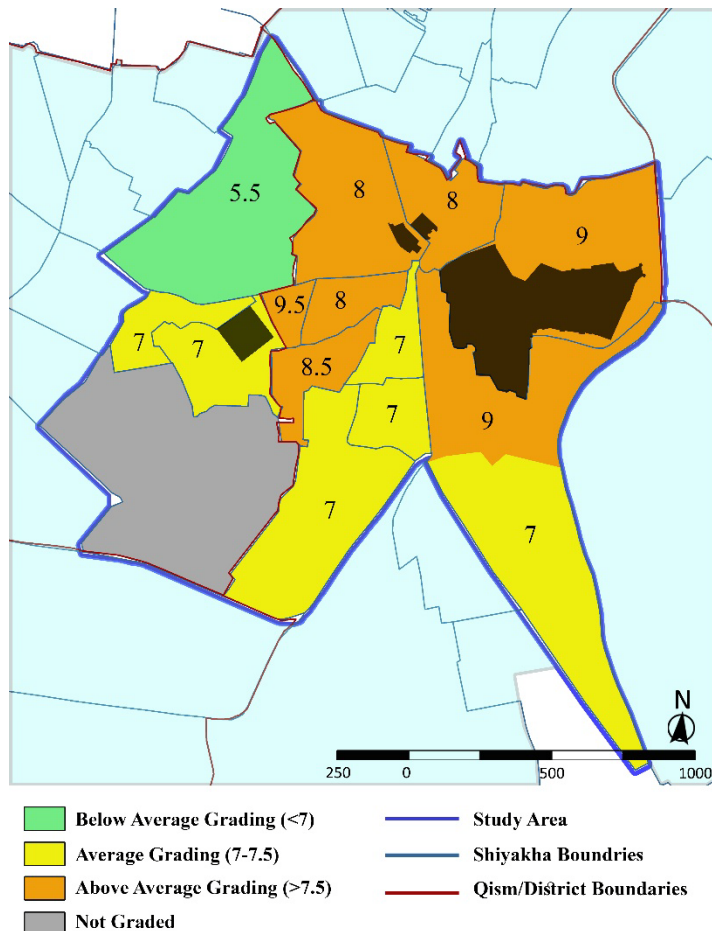


Figure 33 Map showing the urban heritage assessment of the shiyakhas within the study area of CPHC.

Although the heritage value of the Study Area varies, it shows a large area with above average heritage values for Historic Cairo. These areas are to the north and west, and correspond to the historical spines connecting the Citadel to Ibn Tulun and to the Fatimid nucleus. The areas to the south show an average grading, closer to the main spines of the city, like Salah Salim, al-Sayyida ‘A’isha, and Salah al-Din Squares. To the west, closer to Port Said Street, and on the former Birkat al-Fil, al-Hilmiyya scored lower than average. The assessment showed that the urban fabric possesses a relatively rich urban heritage. At the same time their fabric is fragmented.

The Study Area is characterised by the presence of the following heritage values:

- The presence of monuments and/or concentrations of buildings of architectural interest, which preserves the historic character of the urban context, especially along the main historic spines.
- Although the historical urban space and pre-modern street pattern is diverse, due to the presence of vacant and ruined areas, it is largely preserved despite the setbacks of some renovated buildings and the regulation lines (Khatt al-Tanzim - set to widen existing roads).
- The texture of the urban fabric is largely preserved, due to a renovation process that has occurred plot-by-plot, with no intrusive redevelopment interventions.
- The presence of activities in almost all the *shiyakhas*, especially along the main spines.

The Study Area is characterised by the presence of different types of urban fabric. Seven *shiyakhas* are included in the pre-modern protected urban areas (Zone 1A) of higher heritage value, scoring above 7 for the urban heritage assessment. This zone includes the “pre-modern” urban fabric that has retained its historical characteristics; i.e. monuments are preserved, the street pattern is largely unchanged, “pre-modern” or “modern” buildings of architectural interest are present, and community-oriented activities and uses of the urban space demonstrate the persistence of intangible heritage values. In these areas, most of the heritage values that justified the inscription of the property on the World Heritage list are intact. However, the

process of physical and environmental degradation and functional decay threatens them. Other three *shiyakhas* are included in this zone two, but as sensitive areas where the presence of important architectural features is paralleled by the dilapidation of the urban fabric.

Accordingly, large-scale urban interventions should be implemented to enhance the existing heritage values in those areas. The rehabilitation of public spaces and reconstitution of a compact urban fabric could also revitalise environmental conditions and economic activity patterns in those areas.

## 6.2 General Protection Measures:

The following general protection measures were proposed in 2011 by URHC taking into account the requirements of the WH Property:

- No new street cuts or widening should be undertaken to improve vehicular traffic. Only interventions such as maintenance, paving and landscaping should be allowed, and to improve pedestrian mobility. However, the creation of small parking lots can be allowed on empty plots with no heritage value.
- Total demolitions, partial demolitions or reconstructions should not be allowed for listed buildings registered by the SCA, nor for “buildings of peculiar value” identified by the Governorate and NOUH. Only conservation interventions that consider the historic building in its entirety should be allowed. For this reason, existing regulations should be revised to ensure adherence to international standards.
- The demolition of non-registered buildings in the property should only be allowed on the basis of the Conservation Plan, or other approved planning tools, and according to procedures established by the Management Plan. Before these tools are established, a body created by competent local authorities (such as NOUH or Cairo Governorate) must approve the demolition, following a detailed study of the building. To this end, all decrees allowing demolitions in the property area should be temporarily suspended.
- No demolitions should be allowed without reconstruction that respects guidelines established in the Conservation Plan, or in approved planning tools. All interventions, whether reconstruction or new buildings, should be subject to the limitations proposed for the conservation zones and sub-zones. The maximum building height, in particular, should consider the urban context (i.e. street width, average height of adjacent blocks, and the presence of monuments).
- Basic architectural regulations should be applied to ensure the blending of new interventions with the historic fabric, and the use of compatible traditional building techniques and materials.
- Only limited redevelopment interventions should be allowed, while regulating the maximum surface area and the number of plots that can be merged or subdivided (no more than two or three plots).
- Land use measures should be enforced to avoid activities that endanger the urban fabric and worsen its liveability, such as large-scale or polluting industries and wholesale activities. The adaptive reuse of monuments, listed buildings, and other buildings in the

site should be encouraged for activities that are compatible with the historic urban context.

- Archaeological areas should be classified as “non-aedificandi”,<sup>90</sup> where further construction and infrastructural interventions should be avoided, except for the purposes of research and presentation.
- Parks and landscape protection areas that provide a view over the monuments and the skyline of the city should also be classified as “non-aedificandi”. They should not be affected by construction and infrastructure, except for reasons of pedestrian accessibility<sup>91</sup>.

Furthermore, specific protection measures were assigned to the sub-zones of the conservation zones in the WH Property. The highest level of protection has to be applied to Zone 1A and 1A sensitive, to preserve its heritage values. Below are the regulations assigned to the sensitive areas of the Pre-Modern urban areas of Higher Heritage Value:

- a) Street pattern and alignments: The continuity of existing street fronts should be maintained and respected by all interventions, whether renovations, reconstructions, or new buildings; no setbacks should be allowed until the approval of the Conservation Plan or other planning tools with legal value. Based on the above, regulations and by-laws allowing street widening and realignment should be suspended until the approval of the Conservation Plan, or planning tools with legal value. No protrusions should be allowed on the ground floor of existing buildings, even if temporary.
- b) Building heights: Building heights on streets and alleys of 10 metres wide or less should not exceed 10 metres (ground floor and two upper floors). On streets over 10 metres wide, and in the rest of the sub-zone, building heights should not exceed 13 metres (ground floor and three upper floors). In case of reconstructions, building heights should not exceed the height of the pre-existing building; moreover, it should not exceed the height of buildings listed by SCA and NOUH within a distance of 30 metres.
- c) Land subdivision: The division of existing plots into smaller ones should not be allowed. Land pooling may be allowed only if the resulting plots do not exceed 150 square metres, with a street front up to eight metres. More than one building per plot should not be allowed. Constructions should respect the existing foot print and building boundaries, even on alleys less than six metres wide, without leaving any recesses. The building ratio should not exceed 65 percent of the surface area of the plot. The remaining area should be left for inner courtyards, backyards or light wells.
- d) Land use: Residential buildings should not be entirely transformed for commercial, craft, industrial, or warehouses activities. Only small-scale retail and crafts activities should be allowed on the ground floor and the mezzanine, if compatible with the prevailing residential function of the building. Existing industrial and wholesale structures may be transformed into craft, retail or community service structures.

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<sup>90</sup> A zone or a pathway in which construction is forbidden.

<sup>91</sup> Urban Regeneration Project for Historic Cairo. First Report on the Activities, June 2010 – June 2012. Urban Regeneration project for Historic Cairo – UNESCO, World Heritage Centre, 2012. P.56-58.



Residential uses mixed with craft and retail activities may be allowed in reconstructions and new buildings, but large-scale industrial and wholesale activities should not be permitted. Tourist accommodation comprising up to 30 rooms may be allowed in new buildings and reconstructions on ruins and vacant plots.<sup>92</sup>

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<sup>92</sup> Urban Regeneration Project for Historic Cairo. First Report on the Activities, June 2010 – June 2012. Urban Regeneration Project for Historic Cairo – UNESCO, World Heritage Centre, 2012. P.61-62.

## 7. National Legislations and Decrees Concerning Historic Cairo<sup>93</sup>:

The CPHC Study Area is within the boundaries of Historic Cairo World Heritage Property, and is part of Cairo Governorate, with a number of listed monuments that belong primarily to the Egyptian government. The following are the most significant national legislations and decrees concerning Historic Cairo, especially concerned with the urban fabric and listed buildings.

### 7.1 Legislations

#### i. The Building Law and its Executive Regulations, Law 119/2008

The Building Law is divided into five parts as follows:

- Part 1: Urban planning
- Part 2: Urban harmony
- Part 3: Regulations of the building works
- Part 4: Tenants union regulation and the preservation of the built heritage
- Part 5: Penalties

##### a. Urban harmony

According to the law, the National Organization for Urban Harmony, NOUH, is affiliated to the Ministry of Culture. It has the power to designate “Areas of Heritage Value” based on the standards and guidelines set for preservation. Nonetheless, the Ministry of Culture should submit the areas outlined by NOUH to the Supreme Council for Urban Planning and Development (The Council)<sup>94</sup>. The council should take final decisions after studying the proposed outline with the concerned ministries. Standards and guidelines specified by NOUH, and approved by the Supreme Council, will be applied for; issuing new licenses for buildings, the total or partial modifications of existing buildings, reconstruction, as well as the construction of urban voids (ex. roads and paved areas) in heritage areas.

##### b. Regulations of the building works

This part of the law designates regulations for new constructions and for the modification of existing buildings. In this part, the general building requirements are clarified along with the general regulations that should be applied on urban works. The law refers to building regulations concerning: heights, surface areas, opening and ventilation, stairways and lifts, cantilevers, provisions for the Egyptian Code for Design Standards, the implementation requirements for fire prevention, garage codes in the Egyptian code on safety prerequisites

<sup>93</sup> See Fahmy, Hassan & URHC. “Egyptian Legislations in Relation to the Rehabilitation of Historic Cairo”, Urban Regeneration Project for Historic Cairo – UNESCO, World Heritage Centre, 2014.

<sup>94</sup> The Supreme Council for Urban Planning and Development (Council); Approve the general goals and policies of the urban planning and development as well as the urban harmony at national level; Coordinate between the ministers and bodies authorized with urban development and uses of state lands to implement the national strategic plan; Approve the identification of the areas of peculiar value and adopt the restrictions, standards, and guidelines; Propose and express the opinion in the draft of laws related to urban development; Adopt bases, standards and criteria laid down by NOUH; Compile decrees and requirements on issuing licenses from different competent bodies, attaching these requirements as part of the executive procedure of the Building law.

for multipurpose establishments, extension, heightening, structural changes, or changes to parts of the existing buildings if these conform to the general provisions or are allowed according to the law.

## ii. The Antiquities Law, Law117/1983

The Egyptian Antiquities law consists of 4 parts:

- Part 1: General provisions
- Part 2: Registrations, restoration and maintenance
- Part 3: Penalties
- Part 4: Final provisions

The following section provides a summary of the Antiquities Law and its Executive Regulations, which is relevant to the project.

### a. General provisions

The law identifies the properties or the movable objects that should be considered an antiquity. The antiquity should be registered by a decree issued by the Ministry of Antiquities, based on the proposal of the SCA board, informing the owner. The decree should be published and endorsed to register the property at the Real Estate Publicity Department. As a result, the property cannot be demolished, exported nor confiscated.

**Protection zones:** An antiquity zone<sup>95</sup> is an area, or lands, adjacent to the monument that is subject to certain regulations that are meant to ensure the monument's protection. According to the law, the monument can also possess an approved aesthetic boundary identified as the area surrounding the monument that covers and preserves its aesthetic value. This is defined by a decree issued by the Ministry of Antiquities, upon the request of SCA. The antiquity zone and the approved aesthetic boundary are identified separately from one other. They occasionally surround the monuments on all sides, and at other times cover only one or two sides of it. However, this zone has no standard perimeter, and it differs from one monument to another.

**Ownership:** Article 6 of the Antiquities Law explicitly notes that all properties listed as monuments are considered to be under public ownership, except when they belong to endowments or when they are private property. The Ministry of Endowments and the Egyptian Endowment Authority are the owners of the majority of monuments within Historic Cairo, except for a few buildings owned by MoA.

Furthermore, the Supreme Council for Planning and Urban Development may - upon the proposal of the Minister and against a just compensation - assign easement rights to the properties adjacent to the archaeological sites and historic buildings, within the limits of the antiquity zone to preserve its artistic characteristics or its outer shape.

### b. Registrations, restoration and maintenance

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<sup>95</sup> Article 2, Law n° 117/1983, "The Protection of Antiquities".



The SCA identify sites and lands and determine their location and characteristics and prove that on map, providing this to the competent local unit (district) and Supreme Council for Planning and Urban Development to consider while preparing the general strategic plan. The SCA shall bear the costs of restoring registered buildings acquired by other individuals and authorities, as long as the restoration is not due to the misuse of the acquirer. In such cases, the acquirer shall incur the costs of restoration.<sup>96</sup>

**Building licences:** According to the law, no building licenses may be granted for archaeological sites or lands or to the area of the aesthetic lines. The Supreme Council for Urban Planning can grant licenses in the area of the aesthetic lines only upon approval of the SCA, and under their conditions aimed at the preservation of integrity.<sup>97</sup> However, in case unlicensed works is conducted, the SCA will restore things the way they were at the expense of the violator. The antiquity zones and approved aesthetic boundaries for the monuments make it very difficult to obtain building/restoration permits for buildings that lie within their boundaries, since the Protection of Antiquities Law considers these lands to be part of the monuments and should thus be treated as such<sup>98</sup>.

**Monuments inspectorate:** According to Article 29, the SCA is responsible for establishing the boundaries of each inspectorate, with the aim of guaranteeing the easy movement of inspectors and the effective monitoring of the monuments. The monuments are assigned to different inspectorates who are responsible for their supervision, restoration projects and for tracking any violations that may occur regarding the monuments.

**c. Penalties for the violation of the provisions of the present law**

The violations concerned with listed buildings include the intention to demolish, damage, distort, change or divide a movable or immovable antiquity. It is prohibited to fix advertising or billboards on the walls, or to paint or write on the antiquity. It is prohibited to subtract rubble, sand or materials from a site, as well as to ignore the license requirements granted for excavation works to bring sand, rubble or other materials to the site. Finally, it includes the violation to issue building licenses within archaeological areas.

**iii. Laws concerning land uses of properties and licenses for non-residential activities**

According to the Building Law (119/2008), strategic plans should be developed to define the future of urban development in the whole country. In relation to the strategic plans, detailed plans will be developed which should clarify the land uses permitted for each area. However, the majority of Egyptian governorates (including Cairo) do not have detailed plans and still follow temporary regulations.

For Cairo Governorate, the governor has issued a decree (3717/2009) concerning the temporary building regulations in Cairo. Article 4 of Cairo Governorate's decree includes regulations concerning new buildings in Historic Cairo such as facade regulations. However, there was no mention of land uses or organizational lines in those areas.

<sup>96</sup> According to Articles 26, 27 and 30.

<sup>97</sup> According to Articles 11, 12, 13, 16 and 22.

<sup>98</sup> Article 20, Law n° 117/1983, "The Protection of Antiquities".

Therefore, licenses issued for the operation of non-residential activities in Historic Cairo have to respect the following:

1. The official decree issued by the Supreme Council of Planning and Development concerning the regulations of the area of peculiar value of Historic Cairo<sup>99</sup> (NOUH regulations).
2. The temporary building regulations for Cairo governorate, issued by the governor (Decree 3717/2009).
3. Laws concerned with the shops operation (commercial, industrial, general, recreational), as well as the decrees issued by the Minister of Housing and Cairo Governor.

**a. Law 45/1954, Industrial and Commercial Regulations:**

This law manages the distribution of industrial and commercial activities, and other activities that can be a source of disturbance and deemed hazardous to the public health. The law is applied on all areas/streets, except where a decree is issued that prohibits shops in specific streets/areas. Two types of tables are attached to Law 45/1954: The first table concerns factories, big-scale industrial and commercial facilities, cinematography studios and workshops that can be a source of disturbance. The second table is related to commercial shops and small-scale workshops that serve the neighbourhood scale. The Local People's Council has created a third table that is related to services allowed in residential areas.

**b. Law 371/ 1956, General Shops Regulations,**

This explains regulations concerning two types of shops:

Type 1: Restaurants, cafes, as well as shops that serve food and drinks. These types of shops can only open in specific streets, which have a decree that allows for their opening.

Type 2: Hotels, pensions, furnished flats and guest houses, which are allowed to open in all areas/streets.

**c. Law 372/1956, Recreational Places:**

The law regulates the issuance of licences for activities identified in five sections including: cinemas, theatres, skating halls, musical and dancing places and halls, casinos, pubs, lecture halls, gymnastic halls, as well as racing, archery and gambling shops. Moreover, the law regulates licenses for temporary fairs, circuses, and recreational areas, as well as horse stadiums and swimming pools.

**d. Law 1/1974, Hotel and Tourist Facilities:**

The law regulates licences issued for shops that are specially designed for tourist facilities, according to special building and finishing regulations. The licences are issued by the Ministry of Tourism and approved by the Minister, while the local authorities are not in charge of these types of shops.

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<sup>99</sup> “It is not allowed to issue licenses for activities that cause pollution and negatively affect listed buildings of heritage value (ex. workshops, warehouses and shops), unless in places originally designed for these purposes. However, it is allowed to reuse buildings for purposes that do not require changes in their architectural style”.

This law identifies hotels and tourist facilities as follows:

**Tourist accommodation:** All hotels, pensions, resorts, cruises and floating boats, etc., are considered tourist accommodations. Moreover, guesthouses, homes, fully furnished apartments and any other types of accommodation for tourists are considered tourist accommodations and should be identified by a decision issued by the Ministry of Tourism (MoT).

**Tourist facility:** All businesses that receive tourists and provide food and drinks for consumption as well, e.g. night clubs, casinos, bars and restaurants, are considered tourist facilities.

To establish, use or manage hotel and tourism facilities, a license is needed by MoT in accordance with the conditions and procedures established. Article 2 delegates the MoT competencies as specified in Law 371/1956 and Law 372/1956 regarding recreational places within these facilities. However, the Minister of Housing must define the architectural/construction regulations of the above-mentioned facilities after the approval of MoT.

## 7.2 Decrees

### i. Historic Cairo, heritage area

In 2011, Historic Cairo was defined according to NOUH, and according to a decree issued by the Supreme Council of Planning and Urban Development, as a peculiar area.

Within areas of peculiar value, no buildings, projects, movable or fixed establishments may be erected, modified, heightened or restored, nor temporary or permanently occupied without obtaining the necessary license.

As for issuing a demolition or land clearing license, or implementing internal modifications of buildings of value, the preservation of facades with architectural value should be respected whenever possible even if the inner part is partially or completely demolished, with the purpose of preserving a unique building appearance and/or the balance of the urban environment. Special care should be given to listed buildings whenever a neighbouring property is demolished, or its land is cleared for a new construction. Furthermore, approval should be obtained before placing any art work in public open space in order to ensure its harmony with the physical surroundings, and verify that it has no secondary advertisement or promotional scopes.



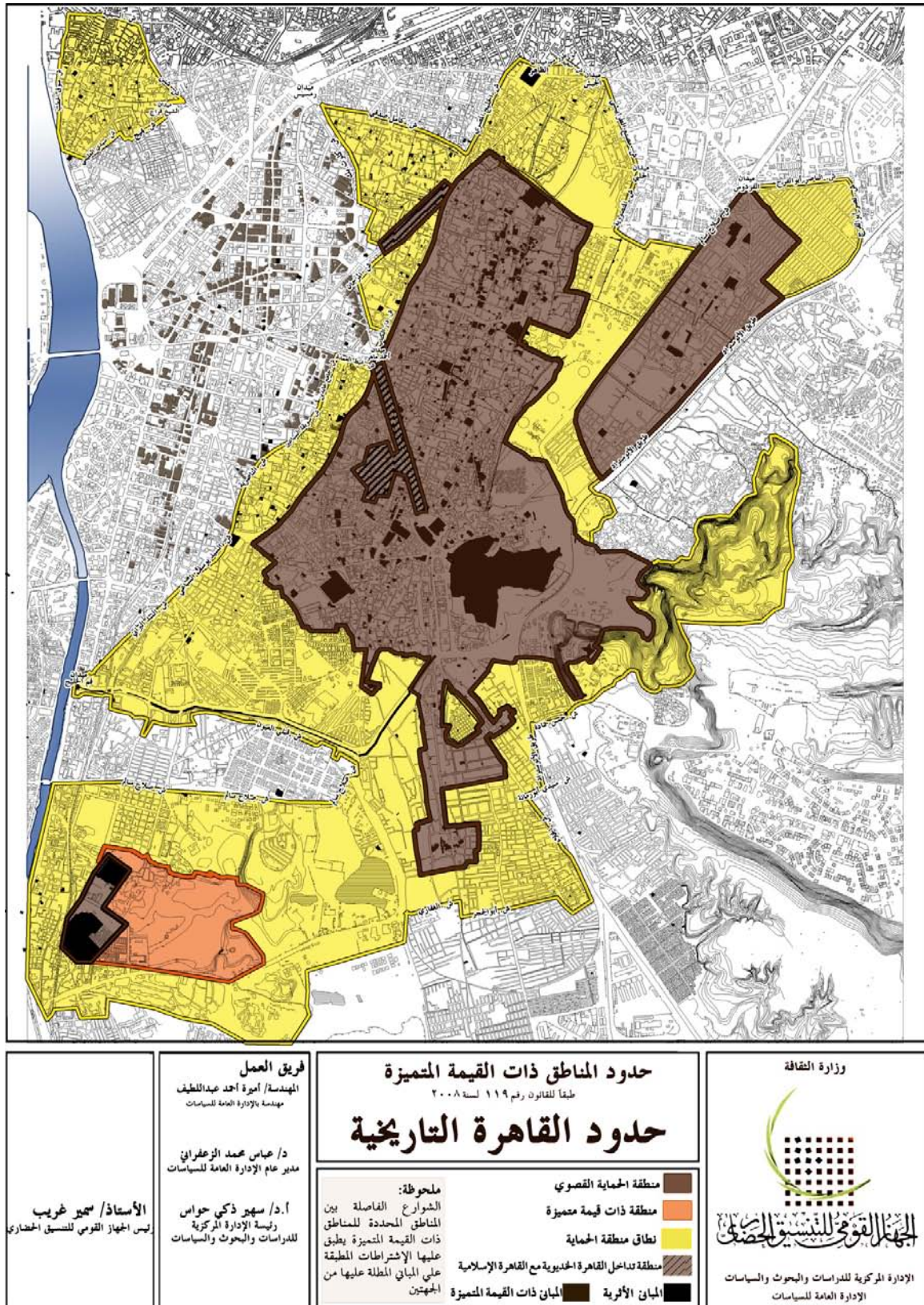


Figure 34 NOUH's identification of Historic Cairo - Area of Peculiar Value. See Fahmy, Hassan & URHC. "Egyptian Legislations in Relation to the Rehabilitation of Historic Cairo", Urban Regeneration Project for Historic Cairo – UNESCO, World Heritage Centre, 2013.

The guidelines drafted by NOUH shall apply for the issuance of licenses in the whole city, despite private or public ownership, also including pavements and infrastructures of the public domain. In any case, NOUH's approval should be obtained for any decision and for any work executed<sup>100</sup>.

## ii. Adaptive reuse of monuments

The adaptive reuse of historic monuments and sites is a vital step for the protection of the built heritage. Although the Ministry of Endowments owns the majority of monuments, different institutions manage the activities taking place inside the monuments. For example, some buildings were reused as museums and are managed by MoA, while others were transformed into cultural centres and are managed by MoC. Furthermore, the Ministry of Endowments manages mosques and cultural activities with religious purposes. *Mawlids* (festivals) in the historic city, or near a shrine or mosque, are locally organized, sometimes with the support of the Ministry of Endowments and prominent citizens in the area. The Permanent Committee for Islamic and Coptic Monuments, part of SCA (MoA), is responsible for deciding on the reuse of monuments. The Permanent Committee reaches a decision regarding reuse after receiving a proposed project and evaluating it on a case-by-case basis.

Recently, the **Ministry of Antiquity Memorandum of the Adaptive Reuse Regulations in Historic Monuments and Sites**<sup>101</sup> was prepared. The memorandum clearly states regulations that control the adaptive reuse of historic monuments and sites. The proposed function for monuments should respect their historic and artistic values, and should succeed to follow specific principles including:

- Providing appropriate revenue that ensures the maintenance of these buildings and improves current levels of maintenance.
- Creating a type of permanent supervision of these buildings by their users and beneficiaries, which prevents the infringement and the direct damaging of monuments and sites.
- Creating a sense of collective compassion between the monument and its audience through services provided to the local community by the function of the building.
- Raising the overall value of the monument, which strengthens its historic and aesthetic value.
- Ensuring the sustainability of the building maintenance work, especially short-term works. For example, regular cleaning is hard to maintain if the building is unused.
- Participating in the development of the local community through supporting the protection of the urban heritage characteristics of the area.
- Delivering the cultural, artistic and humanistic message of the building to new generations. This is through transforming the monument into a living place that has a role and a positive impact on society.
- Strengthening feelings of belonging through introducing a new cultural perspective towards heritage. Merging the city's past with its present and future in a distinctive unit that emphasises cultural continuity, and makes the visitor recognize the uniqueness and the exceptionality of the old city.

<sup>100</sup> See annex II: Regulations concerning Historic Cairo by the National Organization of Urban Harmony, NOUH.

<sup>101</sup> See annex III: Memorandum on the adaptive reuse regulations of historic monuments and sites.

## Annexes



Annex I: World Heritage Committee, Decision: 39 COM 7B.50, adopted at its 39th session (Bonn 2015)

The World Heritage Committee,

1. Having examined Document WHC-15/39.COM/7B,
2. Recalling Decisions **36 COM 7B.51**, and **37 COM 7B.49**, adopted at its 36th (Saint-Petersburg, 2012) and 37th (Phnom Penh, 2013) sessions respectively,
3. Notes with great concern the rapid and irreversible degradation of the Historic Cairo urban fabric which will make it very difficult for the State Party to sustain the attributes of the property's Outstanding Universal Value (OUV);
4. Acknowledges the establishment by the State Party of a Ministerial Committee chaired by the Prime Minister to oversee the management of Historic Cairo, and commends it for adopting the boundaries and buffer zone of the property as proposed by the UNESCO Urban Regeneration of Historic Cairo Project (URHC) and requested by the World Heritage Committee at its 37th session (Phnom Penh, 2013);
5. Urges the State Party to introduce stricter controls, particularly on demolition and development in order to stabilize the current situation of the urban fabric, in parallel with appropriate awareness-raising actions;
6. Also urges the State Party to consider a large scale urban revitalization project that addresses the social, economic and environmental problems affecting the property in a holistic manner, and to hold a technical workshop to define the aims, objectives, implementation mechanism and provisional timeframe of such a project;
7. Requests that a Technical Unit formed of a highly-qualified multidisciplinary team be created, to manage the property, establish its integrated management plan, and take forward the URHC;
8. Reiterates its request to the State Party to submit to the World Heritage Centre the revised draft of the retrospective Statement of OUV for the property;
9. Also requests the State Party to submit to the World Heritage Centre, by **1 December 2016**, an updated report, including a 1-page executive summary, on the state of conservation of the property and the implementation of the above, for examination by the World Heritage Committee at its 41st session in 2017.

## Annex II: The National Organization of Urban Harmony, NOUH, regulations concerning Historic Cairo <sup>102</sup>

The areas of peculiar value can be proposed according to one or more of the following criteria:

- 1) The area shall have unique architecture, aesthetic value, road system or urban characteristics that reflect a phase of urban or historic development.
- 2) The area shall include listed monuments according to Law 117/1983, or buildings of peculiar value as inventoried by Law 144/2006 that influence the overall architectural quality of the area.
- 3) The area shall be associated with cultural, historic, political or military events, reflecting economic, social, artistic or functional values, or containing an established scientific or historic indications or information in any of these fields.
- 4) The area shall be associated with very important events or figures that have clearly influenced such areas along the history of the country.
- 5) It shall be the hub or path that leads to important uses, buildings or areas of peculiar value.
- 6) The area shall be of unique natural or cultural value for a group of present or past people.
- 7) The area shall have natural value with aesthetic features, natural forms or unique geology, or shall be a natural reserve according to Law 102/1983 and Law 4/1994.

### 1. Regulations of urban harmony in Historic Cairo

1.1. With reference to Law No.119/2008 and its Executive Regulations, Chapter 2, Article 33 concerning areas of peculiar value:

- According to the general regulations of the peculiar areas, the following is not allowed without obtaining the required license from the competent administrative body:
  - a) Erection, modification, heightening, and restoration of buildings, projects or establishments (movable or fixed).
  - b) Installation of temporary or fixed occupations.
  - c) Moving or transferring architectural elements, statues, sculptures or ornamental units in public urban spaces.

The Supreme Council for Planning and Urban Development may require the approval of NOUH for some areas identified.

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<sup>102</sup> Borders and regulations for the preservation of the areas of peculiar value of Historic Cairo and Khedivial Cairo, Arabic booklet, published by NOUH, 2011. Translated and summarized by the URHC team, 2012. See Fahmy, Hassan & URHC. *"Egyptian Legislations in Relation to the Rehabilitation of Historic Cairo"*, Urban Regeneration project for Historic Cairo – UNESCO, World Heritage Centre, 2014. Annex 6.

- It is not allowed to establish constructions in open and public spaces, as well as streets and squares in the identified area, which interfere with the visual image of the buildings fronts (ex. constructions such as pedestrian flyovers, elevated roads for vehicles, advertisements, or signboards).
  - It is not allowed to issue licenses for activities that cause pollution and can have a negative effect on buildings of peculiar value (such as workshops, warehouses and shops) unless in places originally designed for these purposes. However, it is allowed to reuse buildings for purposes that do not require changes in the buildings' architectural elements.
- 1.2. Aerials and satellite dishes, or any other technical installations on rooftops, should not be visible from the street, so they should be fixed on the roof and should be lower than the parapet. In case larger satellite dishes are installed, they should be fixed far from the edge of the roof, so that they are not seen from the street.
  - 1.3. Regulations mentioned in the "Guide on the Principles and Criteria for Urban Harmony in Heritage Areas", and approved by the Supreme Council for Planning and Urban Development, have to be respected.

## **2. Urban Tissue**

- 2.1. The historic urban tissue of the area should be preserved.
- 2.2. It is not allowed for anyone to divide plots, or erect more than one building on one plot.
- 2.3. New construction should follow the construction line (the current boundaries of the building), even within alleys less than 6 meters. New constructions should follow the boundaries of each plot without leaving recesses.
- 2.4. The surface area of buildings should not exceed 70% of the surface area of the plot.
- 2.5. Buildings should be erected without leaving spaces on the sides or pockets in order to create a continuous urban fabric like the old one. Voids should be left either as courtyards or backyards, and should be planted. The cadastral maps of 1937 should be taken as a reference.

## **3. Demolition and Reconstruction**

- 3.1. It is not allowed to issue demolition licenses for buildings before checking their status within the list of registered buildings (the inventory).<sup>103</sup>
- 3.2. In case the building has been demolished, the new construction should follow the regulation as mentioned in 2.3, 2.4 and 2.5. Moreover, the local unit concerned should ensure the photography and documentation of any dilapidated registered building before its demolition.<sup>104</sup>

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<sup>103</sup> According to Law, 144/2006 and its Executive Regulations.

<sup>104</sup> Ibid.<sup>2</sup>



#### 4. Architectural Style

4.1. The architectural style of the surroundings of the new structure should be respected.

4.2. Odd architectural elements should be avoided in areas of peculiar value.

4.3. Openings:

4.3.1. Openings should be rectangular and vertical (percentage should not be less than 1:1.5, and not more than 1:2), while horizontal openings are not allowed.

4.3.2. Openings should not exceed 50% of the surface of the facades.

4.3.3. Colours and materials of openings:

- Brown colour shades should be used for all openings.
- Wooden materials should be used for doors and windows, while the use of metals or other polished materials is not allowed.
- The use of transparent glass or brown tinted glass is allowed, while the use of other glass colours, reflective glass, or curtain walls are not allowed.
- Shutters or *mashrabiyyas* (wooden screens of Islamic architecture that cover windows of houses) should cover the glass surface if the percentage of the opening exceeds 20% of the total area of the facade.
- Parapets should be of wood, decorated iron, or non-massive buildings.

4.4. Technical Installations:

- Air conditioners should not be installed on facades overlooking main streets.
- Sewage, water and gas pipes should be covered through special architectural treatment in harmony with the design of the building, or they should be set on rooftops if related to the last floor of a building.

#### 5. New Buildings

5.1. Building heights:

Building Heights for Areas A and B

1<sup>st</sup>: On streets less than 10 meters wide; and on alleys and lanes, it is allowed to build a ground floor and 2 upper floors with a maximum height of 10 meters.

2<sup>nd</sup>: On streets which are 10 meters wide or more, it is allowed to build a ground floor and 3 upper floors with a maximum height of 13 meters.

- If the new building is located on more than one street, the building height should respect the regulations of the narrower street.
- The measurement of the height starts at the level of the sidewalk and flooring of the last slab of the building.
- The parapet of the roof should not exceed 130 cm.
- Exceeding the maximum building height is not allowed, except for stair/elevator shafts and water tanks with an additional building height of 4 meters, and a set-back of 3 meters from the front facade.

5.2. Facades:

- 5.2.1. Beige or colours of natural stones should be used for the facades.
- 5.2.2. Natural stone should be used in cladding or buildings on the ground floor with a height not less than the height of the ground floor, and the height of the course should not be less than 30 cm.
- 5.2.3. Plastering is allowed for the upper floors with the above-mentioned colours (article 5.2.1), while rough plastering is not allowed.

### **5.3. Protrusions:**

#### **5.3.1. Towers**

- Protrusions are allowed on the facade without exceeding 50% of the facade's surface area.
- Protrusions are not allowed on streets that are 4 meters wide or less.
- The height between the lower surface of the protrusion and the sidewalk should not be less than 4 meters.
- Towers protrusion should not exceed 5% of the street's width, with a maximum of 60 cm (street's width up to 12 meters) and a maximum 1 meter is allowed on streets over 12 meters wide.
- Protrusions related to the facade or the signboards of shops are not allowed outside the building line of the ground floor.

#### **5.3.2. Balconies**

- Balconies are allowed in streets over 12 meters wide.
- The balconies protrusion should not exceed 10% of the street's width with a maximum of 120 cm, according to Law 119/2008.

#### **5.3.3. Cornices**

- Cornices are allowed in the ground floor, provided that they are installed at least 2.5 meters higher than the sidewalk's level.
- The protrusion of cornices should not exceed 13 cm in streets less than 12 meters wide, and 25 cm in streets more than 12 meters wide.

## **6. Existing Buildings, Listed According to Law 144, 2006**

6.1. Classification levels in the "Guide on the Principles and Criteria for Urban Harmony in Buildings and Heritage Areas" should be applied on listed buildings, as follows:

- **Level (A):** Buildings and structures, where all internal and external elements should be preserved, while restoration and reuse are allowed.
- **Level (B):** Buildings and structures, where facades should be preserved, while some modifications on facades that are not overlooking streets are allowed. Moreover, internal renovation needed for the reuse of the building is allowed, provided that it does not affect its structural condition.
- **Level (C):** Buildings and structures, where facades should be preserved, while the following can be modified:

- Complete modifications behind the facades, including demolitions and reconstructions that do not exceed the original facade's height without affecting its structural safety. The approval of NOUH is needed concerning the new design before starting its implementation.
  - The horizontal extension on the vacant land that belongs to the building, according to the building regulations of each area, however, buildings in front of the original street facades are prohibited.
  - The vertical extension above the original building is allowed (not more than 1 additional floor, and height should not exceed the original floor height). However, a horizontal set back is required on all facades overlooking the streets (with the same distance of the floor height), only if the structural safety of the building is not affected.
- 6.2. A signboard should be installed on each registered building with information concerning its name, construction date, architect's name as well as the reason for, and number of, its registration.
- 6.3. Technical Installations:
- Air conditioners should not be installed on facades.
  - Sewage, water and gas pipes should be covered through special architectural treatment in harmony with the design of the building, or they should be set on rooftops if related to the last floor of the building.

## **7. Existing buildings that are Not Registered**

- 7.1. Facade restoration and modification: In case a facade is to be restored or modified, the requirements mentioned in section 5 (except for 5.1) should be applied.
- 7.2. Vertical extension: Non-registered buildings, with heights lower than the maximum permitted, are allowed to reach the maximum height permitted (buildings heights: 5.1).
- 7.3. Technical installations: Air conditioners should not be installed on facades overlooking the streets. When necessary, they can be covered by architectural elements compatible with the style, or they can be placed on rooftops.

## **8. Restoration, Rehabilitation and Reuse**

- 8.1. Historical architectural elements (such as gates and street sheds, *Saqifa*) should be reconstructed in their original places.
- 8.2. Street names: competent authorities should revise street names in the area in order to preserve the original names of the streets.

## **9. Land Uses and Activities**



Permits are not allowed for activities that cause environmental pollution, or negatively affect the urban and heritage values of the area.

## **10. Shopfronts**

- 10.1. The original openings of shopfront should be respected according to the original design of the facade. Moreover, the external original walls of the buildings should be preserved in terms of material, colours and finishes, and the facades' pillar corners should not be covered.
- 10.2. In case original parts of the facade get damaged (before or during the preparation of the shops), they should be restored to the original shape of the building and its architectural elements.
- 10.3. Signboards of the shops should be installed in designated spaces within the shop opening.

## **11. Plantation**

- 11.1. The plantation of open spaces, squares and streets, which are at least 12 meters wide, is allowed (with trees on both sides of the streets). However, appropriate means should be considered in order to protect historical buildings from irrigation water and the impact of plant roots, which are close to the building. The plantation should also not obscure the vision of the historical building.
- 11.2. Grass and soil layers should not be used in the open spaces.

## **12. Sidewalks and Roads**

- 12.1. Sidewalks are not allowed in streets less than 6 meters wide.
- 12.2. Sidewalks can be placed in streets (between 6 – 20 meters wide), while the width of the sidewalk should be 10% of the street width (at least 60 cm).
- 12.3. In streets over 20 meters wide, the sidewalk should correspond to 20% of the street width on each side.
- 12.4. The height of the sidewalk should not exceed 15 cm, while special ramps for disabled people should be available at distances of no more than 50 meters and on street corners (1 meter wide, with a slope of 1:5).
- 12.5. All sidewalks should be unified (same finishes, specifications, measures). Polished materials are not allowed, while special specifications should be provided for the surface treatment to prevent slipping. Stone or basalt material should be used for curbs.

- 12.6. Owners or occupants of shops and buildings are not allowed to install sidewalks without the approval of the competent administrative authority.

### **13. Lighting**

Lighting elements should be installed every 30 meters in streets that are 12 meters wide or more. However, in streets less than 12 meters, lighting elements should be in the form of cantilevers, installed on the building walls with a height of at least 4 meters.

### **14. Procedural Regulations**

For buildings within Area A, the competent administrative authority concerned with planning and organization (according to Law, 119, 2008), has to acquire the approval of NOUH before issuing permissions.

### Annex III: Regulations drafted in the Ministry of Antiquities memorandum concerning the adaptive reuse of historic monuments and sites<sup>105</sup>:

1. The proposed function should be in harmony with and well integrated in the urban nature of the old city. That is why the original function of the building (or a similar function) is considered the most suitable for its reuse. This is considered the preferred approach.
2. The proposed function should be selected in relationship with the building area and its spatial dimensions, as well as the building location within the city. This is in order to prevent any additional construction in the building, and to ensure that the building capacity is suitable for the new function and all its related consequences.
3. The new function should not be a reason for any modifications in the layout of the building except for crucial requirements, such as toilets, electricity, water, drainage piping, etc. However, these modifications and installations should not disfigure the building or any of its aesthetic features or artistic elements. It should not have any consequences that could harm the building in the future. In cases that the function requires interior fixtures and furniture, these should be very limited, simple and easy to dismantle whenever needed. Moreover, all new additions or modifications to the monument should be reversible with the ability of getting dismantled in the future without negatively affecting the building and its shape, authenticity and urban context/ environment surroundings.
4. Selected furniture designs should be compatible with the monument, inspired from the overall artistic features of the building or of others built during the same era.
5. Ensuring that in the future, the proposed function will not require additional modifications to the building. These modifications can be a few in the beginning but repetition of these alterations will cause with time unnoticeable changes in the building. Moreover, avoiding functions that will multiply their activities in the future in order to prevent harming the building, disfiguring its architecture and affecting its original form, shape and layout, and to keep activities compatible with the general character of the old city.
6. One of the objectives of the proposed functions should be the protection of the monument, which is a main aim from its reuse. If several functions are proposed for one building, the chosen function will be the one that protects the monument the most.
7. Points that should be taken into account when choosing the function of the monument:
  - a. Avoiding functions that require continuous presence of a large public inside the building in order to prevent consequences such as excessive use of water, futility of the building elements, etc.
  - b. Avoiding functions that require the use of transportation means, especially trucks. Here, the harming exists in many ways. Besides the negative impact on the building structure from vibrations created by such means of transportation,

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<sup>105</sup> The adaptive re-use of historic monuments and sites regulations memorandum drafted by the Ministry of Antiquities in Arabic to be presented to the permanent committee of Islamic and Coptic monuments.  
Translated by Ahmed Mansour

vehicle exhaust affects the building materials severely. Moreover, these vehicles appearance damage the character of the old city.

- c. Avoiding functions that have negative effects such as pollution, water leakage, etc.
8. The possibility of using the monument for several functions. In some cases, the monument's size, layout/plan and internal space make its multifunction possibility a necessity. Proposed functions in the same building should be compatible with one another. (For example, it is not compatible to include in the same building a public library with a centre for traditional handicrafts.)
9. Ensuring that one of the main objectives of the proposed function is to have a social, cultural and/or an economic positive impact on the local inhabitants of the area. This will transform the asset into becoming a regenerating source of money instead of a consuming one. Besides the public benefit and economic revenue, there is another beneficial component that has a positive impact on the old city. For example, a proposed function for a monument to become a traditional handicraft learning centre will provide new competent trained craftsmen in monument restoration.
10. The proposed function should respect the urban context of the building and its location in the old city. Therefore, ensuring accessibility to the building when proposing a function requiring the presence of a large public is crucial. For example, selecting monuments that stand on main streets or arteries.
11. Ensuring the old city is in need of the proposed function to endorse the city identity or to fulfil the needs of inhabitants and entice them to stay in the old city.
12. Avoid the repetition of having the same functions in proximity to one another.
13. Mosques cannot be transformed into any other function.
14. Functions that contradict the Islamic creed are not allowed to be proposed for a monument nor its surroundings.
15. It is forbidden to install any elements that endanger the construction by creating source vibrations, fire hazards, polluting gases, fume escalation and noisiness. Examples include an emergency generator, boiler and fuel store. If installing these elements is crucial, they should be fixed outside the monument in a special annex to the building where all safeties are insured.
16. Verifying the integrity of the building's structural elements and its capacity to host the proposed function's requirements properly.
17. Finally, the common conditions and characteristics of historic Islamic cities make the adaptive reuse of monuments, and their set-up and regulations within these cities, very similar.



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