

The ninth lecture: Architectural and structural images of the wall in the Arab-Islamic heritage

In this study, reliance will be placed on the various images mentioned by Ibn al-Rami in his book *Al-Ilan bi Ahkam al-Bunyan* due to the abundance of information he mentioned in the various images of the wall, as it was customary to rely on them in determining the dependency of the wall[1].

The standards or criteria that were taken in determining the dependency of the wall are :

Al-qamt al-khas - with dhamma - the house that is made from reeds (1), and qamt - with kasra - a rope with which to tighten the khas, and - with dhamma - the plural of qammat, which is a cord that is used to tighten the khas from fibre, wicker, and others (2).

The door is in the wall

wood stitches

Alcove The face of construction[1] Then he mentions that the wall is not devoid of several images, including: Either it is under a contract without an accompaniment Or facilities without a contract Or facilities and contracts The set of evidence developed by jurists to determine ownership of the wall is: Clamping (knot or ligament) is the term that in Iraq is equivalent to tightening and is equivalent to loosening The arches are the wood that is placed in the corners of the walls to tighten them, and if there is no witness attached to them, it is ruled according to the rules of association[3].

Holding the wall

It is the strongest evidence to determine the ownership of the wall, it was mentioned Ibn Rami and if two neighbors separated by them was commissioned Ibn Rami to inspect it if it is a separation between two houses and he has to carry wood from the side of the house near the first to the end and in the house of

honor told Ibn Rami judge so ruled that the wall of the right of the contract and roofing to the ground for the owner of the contract and the other stitches wood and this novel indicates that the stitches of wood is not evidence of the subordination of the wall to the building roofed by it[1]

The wall may be without knots In this case, it is referred to its facility, which are five facilities: the niche, the door in which the wood is carried, the building on top of the wall, and the niche, which is the energy that works in the houses to place needs. If it was built with the construction of the wall, it is one of the pieces of evidence that helps in determining the proportion of the wall to the building and not another[1].

The Door It is considered strong evidence in determining the ownership of the wall to one building and not another. The building that has the door closed, the wall belongs to it, and it was one of the pieces of evidence according to which Imam Ali, peace be upon him, ruled [1]. In addition to these criteria that were established to determine the ownership of the wall, there is also the criterion for building on top of the wall in attributing it to one building and not another. If there are no contracts or facilities in this wall, then the wall belongs to the one building on top of the wall[2]. Likewise, the wood carried on the wall is used in attributing it to one building rather than another, because the wood is placed in many cases by gift or loan. It was placed on the wall in the buildings of the Islamic city in response to the hadith of the Noble Messenger, may God bless him and grant him peace, "None of you should prevent his neighbor from planting a piece of wood in his wall." Ibn Jazi' explained the determination of ownership of the wall between two neighbors based on two criteria that custom took as evidence for determining ownership of the wall, which are the clamping and the arches, according to Ibn Jazi's definition, the thing with which the walls are held together, made of plaster and the like. The arches are the wood that is placed in the corners of the walls to tighten them, and if they are not marked with a witness, it is ruled according to the rules of association [3].

From this, it can be said that the criteria that were established to determine the ownership of the wall and its images in the Arab-Islamic heritage can form a

strong basis for the planning standards that draw the structure of the Islamic city despite the different nature of the era and its development. It can also be concluded that the Islamic city is a sprawling city and that the residential units in it are interconnected with each other. Some say that there is an original planning thought stemming from experience and scientific experience in the field of reconstruction and construction.