

The third lecture on Islamic city planning

The nucleus of the Islamic city

One of the characteristics of the Islamic city is its nucleus, as this nucleus is concentrated in the city center, and it consists of three cultural, religious, administrative and economic components that we find in any city, which is the mosque, the emirate and the

1- The Jama Mosque

It is the first axis of religious and worldly life and is one of the most important facilities in the Islamic city, and Muslims have cooperated and participated in the construction of their mosques in order to get closer to God and trace the Prophet (peace be upon him) when he built his mosque in Medina[1].

In Islamic cities, many mosques were established, some on a tribal basis[2] and others in commemoration of the Holy Prophet for the places he visited and prayed at[3] and in memory of those who built them after their deaths[4].

When the cities were Egyptianized at the time of Caliph Omar bin Al-Khattab (RA), he ordered his governors of Basra and Kufa to build their mosques, each of which is a figure (6,7) that illustrates this, as well as mosques for tribes in their plans, when cities expanded and the number of Muslims doubled, so it became difficult to hold Friday prayers in one mosque in the city, so mosques were built in cities to accommodate Muslims[5].

All of this is related to the expansion of the area of urbanization in the city, which has expanded greatly extending in many lands where mosques were established to accommodate worshipers, where the creation established Al-Mansour Al-Karkh and made a mosque in 151 AH to avoid the entry of merchants to his city

In 159 AH, when Rusafa was built, where he built a mosque, and this means that Baghdad has become comprising three mosques after it was limited to Baghdad

alone, and the Arabs were keen on the capacity of the mosque when it was built to accommodate the largest possible number of worshipers, as they were keen on the capacity of the streets leading to it, especially the streets used by the Caliph's procession to perform prayers[1].

The Jama Mosque is located in the center of the city and this medium stems from an Islamic functional concept linked to the function of the Jama Mosque as a major general architectural formation to which everyone who performs prayers and so that it is a clear flag close to all sides of the city[2].

This means from a planning point of view to achieve easy access to it, whether from the people of the city or from neighboring areas and in line with the urban thought of the Arabs, where Ibn al-Rabie stipulated that the ruler should establish in the center of his city a mosque that all his people would recognize[3] The mosque is the real center of the city, as it is usually located near the palace of the caliph or the house of the emirate. In Basra, the Emirate House was without the Jama Mosque[4] and it was in Kufa next to the Emirate House[5] and in Baghdad The mosque was near Al-Mansour Palace in the center of the city[6], and its political and administrative importance was evident in the city through its location adjacent to the Emirate House[7]

The Jama Mosque is of great importance in the lives of Muslims, as they were looking at it as the authority itself, as it is its symbol and image[8] as well as the minaret, its height and strength of durability reflect the strength and control of the caliphate[9].

In the field of science, the mosque played an important role since its inception at the time of the Holy Prophet, who taught Muslims about their religion[1] and also studied poetry, history, philosophy, medicine, chemistry, astronomy and other topics.

This reveals the close connection between religion and culture, as the mosque was originally built as a place of worship that later became a center where most of the religious and worldly activities in the Islamic city took place and took place.

As for the ranks of mosques, there is a mosque that revolves around the functions of the city and pours into the most important streets and followed in importance by mosques of the second and third ranks, and so on, and the mosques occupy the lower ranks are also central areas in their shops[2]. Mobile markets were built in the city close to the Jama Mosque[3] and the mosque, the Emirate House and the market were all an integrated unit in the city[4] and here the element of functional attraction around the Jama Mosque emerges through the attraction of other land uses around it, such as trade, craft industry, planning of main streets and the central square.

Where the mosque also constitutes a part of the community that coalesces with its construction and construction and integrates with its social, cultural and commercial services, as it is part of a coherent whole and not a "single" and isolated building[5].

Special care was paid to its decoration more than the mosque itself sometimes[1] and the height of the minaret became of great importance to Muslims living far away from it because it helps them to hear the voice of the muezzin or see his badge from above it because it is the highest point in the skyline of the city.

The minaret has political importance in the mosque, so the caliphs were praised and glorified[2] and on it the flags of the state were raised[3] and some governors took it as places to look forward and inspect the affairs of the parish[4] and most of the mosques have a platform from which he received rhetoric[5]. The attic of the pledge of allegiance[6] and the caliph sits on the day of his inauguration and the governor on the day of his appointment, and in the pilgrimage season he preaches above him, thus becoming a symbol of the ruling authority[7].

Muslims have taken great care in the decoration of the qibla wall in mosques and provided some of them with a mihrab and some jurists objected to its decoration[8] because it distracts the worshiper from his prayers as hollow niches were considered one of the innovations that must be removed[9].

This is an affirmation of the content in the design of the Jama Mosque is to create an architectural space that helps Muslims to reverence and awe, not the emptiness that inspires the soul fascination and preoccupation with the remembrance of God[10].

The concentration of functions in the central area around the Jama Mosque in the Islamic City has helped to increase the efficiency of these functions and has led to the development of the regions of the Islamic City.

The most important architectural elements of the mosque is the minaret, which is one of the important elements that entered the mosque after the death of the Prophet (peace be upon him) and this element has met with many opposition because it was not in the time of the Prophet (peace be upon him)[6]. The caliphs built a minaret in the cities they claimed[7] where this minaret became a distinctive sign of the Jama Mosque.

2 Market

The markets in the Islamic city are an important criterion for the size and importance of cities, there are large main markets in the city center and there are small markets within the residential plans, this means that there is a type of mattresses that was prevalent, the city has its central markets and the shops have their own markets of a lower rank, as there are scattered shops as well, and these mattresses are linked by streets, part of which turns into streets and markets as well[1].

The beginning of the emergence of the markets was a rule that the Muslim Arabs followed and was reported by al-Tabari, as the Caliph Omar bin Khattab (RA) said that it is on the Sunnah of the mosques of the previous to his seat, it is for him until he says about him to his house or finishes selling it[2].

Temporary markets are waiting for the temporary markets that occupy a long strip within the city plan, which is reflected in their impact on the city body on the one hand and the ability of these markets to meet the needs of the residents of residential neighborhoods on the other hand, so the Arabs have enacted this

planning rule to organize the arrangement of dealers from the markets in a way that secures and organizes commercial work.

In Basra, there was a major market at the beginning of its establishment, and this market remained unroofed until the wilayat of Ziadat Abia, who later did so[3].

The presence of the market near the mosque was natural for the importance of its location in the city center where various goods are sold, and when the construction of Kufa markets were held in a large square occupied the city center near the Emirate House and the mosque and no one was allowed to build in it where the markets were initially covered with confines and remained so until the state of Khalid forced Iraq, where it was held with stones and gravel[4] where the markets were built and made for each sale and house and energy has been described Kufa as a venerable markets[5] and when Wasit planning, the pilgrims have taken care of the markets and established them in the city center until the Tigris beach in the east, where sub-markets were formed within the market

The big one as the owners of the trades were familiar with a small sub-market within the large market[1] and the pilgrims made each trade banking carry out the banking process to facilitate commercial activity within the markets[2].

When building Baghdad, al-Mansur paid attention to the markets, where al-Khatib al-Baghdadi points out that al-Mansur "became the markets in the energies of his city from all sides." [3] Sources in Medina only mention these market capacities (Figure 8).

The energies occupied by the markets of Baghdad were domed with proud bricks and plaster, so the decorations adorned the walls and ceilings of the markets, where they were made of wages[4] and the importance of the markets in the city of Baghdad, the Abbasid state spent on them[5] and when the Caliph Al-Mansur felt that the transfer of markets from within the rounded city has become an urgent necessity imposed by the reality of the city, which began to grow, expand and develop at an amazing speed, so he ordered the transfer of markets to Karkh to be built from state funds[6]

It can be said that the rapid urban development of the rounded city and the political, social, economic and health problems are what prompted Al-Mansour to transfer the markets to Karkh as well as the state's adoption of spending on them is evidence of its importance for the city and for the neighboring regions of the city and the extent to which the city's rounded markets constitute an economic importance that increases their influence and develops their urban economic effectiveness. Al-Mansour has set the standards for the width and lengths of the markets, where he made the markets of Karkh forty cubits wide and two leagues long, and he allocated to each market energy and stressed to make the market of Al-Qasbeen in the last markets[7].

This means setting planning standards for markets and linking them to urban land uses.

The emergence of specialization in the Islamic markets of Medina came for advanced economic and social considerations. A development has emerged in the markets of Baghdad is their gathering around the riverbeds in an economic character, so the river became called by the name of the type of goods, such as the Bazzazin River, the Qala'een River and the Chicken River[1].

This is a schematic indicator that shows the relationship of markets with other land uses, as these markets in Baghdad have become an effective element for river transport movement, as their location near rivers was a process that contributes to the ease of transport, which helps to develop the economic activity of the city and links it to neighboring regions, and this will lead to an increase in its economic efficiency and thus its effective impact on the city plan, whether in terms of the pattern of streets or the pattern of residential buildings or in terms of the nature of urban land uses that are affected The economic activities of the markets in terms of the architectural style that appeared in the markets of the Islamic city, which is the presence of covered markets (Caesarea), which remained in the original urban legacies of the Islamic city.

3 Emirate House

Dar al-Imarah represents the administrative center of the state and the residence of the governor, and functional necessity necessitated its presence adjacent to the Jama Mosque. In the cities established by the Muslim Arabs, this was a tradition that the Arabs followed, as they were keen to be located in the center of the new city or in a place near its center[1] Saad bin Abi Waqqas planned his house pursuing the qibla wall and made it the houses of money and lived in it and between the house and the mosque was a road leading to each other, where al-Tabari says about the emergence of this house (and built a house for Saad) about it to the mosque between them a road of two hundred cubits and made houses in it The money, which is the palace of Kufa today[2].

When the houses of money were stolen in Kufa, Saad wrote to the Caliph Omar bin Al-Khattab and described to him the location of the house and the houses of money in the courtyard of the following and the farewell of the house, so he wrote to Omar to move the mosque so that you put it next to the house and make the house his kiss, the mosque is welcome day and night, and they have a fortress for their money, so he moved the mosque and removed its structure[3] and the Emirate House in Kufa remained a place for the descent of the caliphs throughout the Abbasid Umayyad era (Figure No. 9 and Figure No. 10 plan of the Emirate House in Kufa).

He followed the insurance of the Emirate House in the middle of its isolation from public housing and markets, which were usually established near the mosque and pilgrims began to do so in Wasit when he linked the palace and the mosque and the outskirts of the city with main streets and markets[1]

As for Basra, he turned the Emirate House into the qibla of the mosque so that the governor could go out of it to the door directly in the qibla wall[2], as this became a tradition in the palaces of the caliphs and the role of the emirate in different cities to achieve the purpose that the goal of the mechanism is that the caliph or governor does not exceed the necks of worshipers, but rather executes directly from the qibla wall[3]. From the previous presentation of what was mentioned for the role of the emirate in Kufa, Wasit and Basra, the Emirate House

had a political and administrative role in the city, where it was the headquarters of the Caliph or his representative, and here represents the political role, either the administrative role is the presence of Diwans, soldiers records, and others, and it was generally adjacent to the mosque for the purpose of achieving functional integration between them

Free Translation

switch language

Translate

Special Characters

As well as achieving the faith and spiritual side of the Muslims, as for its impact on the plan of the Islamic city, the Emirate House in these cities of Iraq represented a kind of distinct buildings as the residence of the Caliph and thus drew the appearance of the Islamic city. either in

Baghdad, where the palace of the Caliph Al-Mansur was built at one distance from the mosque[1] and for the purpose of clarifying this, an example will be taken, which is the palace of the Caliph Abu Jaafar Al-Mansur called (Bab Al-Dhahab Palace) and was called Bab Al-Dhahab[2] and it was narrated and said (Abu Jaafar Al-Mansur had made the mosque in Medina pursuing his palace known as the Palace of Gold[3] and it seems that the name of the palace or Bab Al-Dahab is due to being a doctrine and it is known that gilding was one of the most prominent decorations in Baghdad and has been described Al-Khatib Al-Baghdadi this palace where he said: The area of Al-Mansur Palace was four hundred cubits and the area of the first mosque two hundred times two hundred and the qibla needs to be diverted to the door of Basra slightly)[4].

The Palace of Gold is the only palace mentioned by the sources of the city rounded has been built by Mansour to be the official headquarters and the most prominent of which the iwan and the green qibla that on the iwan and the water of the iwan medium[5] has reported Tabari description of the bedroom of the

Caliph Al-Mansur (a small room and has one house and a gallery in his hands in the width of the house and the width of the dish on the cylinder saj has been paid on the face of the gallery as it is made in mosques has nothing else but his bed and facilities and jacket[6].

Al-Tabari stated that the day after his sale of the secretary (he ordered the construction of a square around the palace in the city for the fight and play[7]. As for the green spot, Al-Khatib al-Baghdadi described its location and height (and in the chest of Al-Mansur Palace was an iwan thirty cubits long and twenty cubits wide, and in the chest of the iwan a council twenty cubits wide and its roof dome on the head of which was a statue of a horse with a knight on it, and the green dome was seen from the outskirts of Baghdad)[8].

Al-Mansur was sitting in a park, and the caliphs are still sitting there for the rest until the days of Al-Rashid and then abandoned[1]

As for the planning point of view, for Al-Mansour, it was one of the most prominent buildings that he built, which constitutes an essential part of the plan of his rounded city.

Where this palace was placed in the center of the city rounded gives the city its royal structure is like the center of the heart as the caliph is the axis and his palace is the basis has adapted the mosque Jama according to the planning of the palace and not vice versa