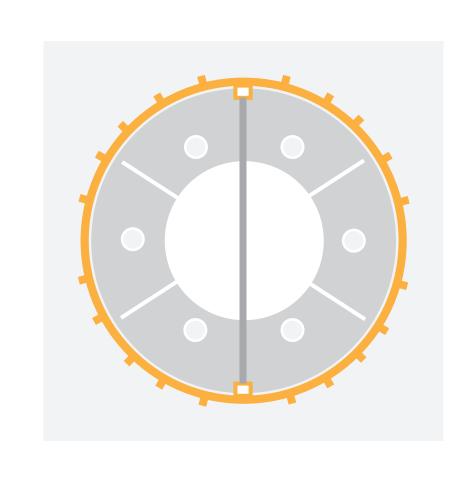
# MODEL OF THE ISLAMIC CITY

BASED ON MIDEVAL CAIRO legend **BAZAAR MAJOR CENTRE MINOR CENTRE** MONUMENT **RESIDENTIAL AREA MOSQUE MAIN ROAD MADRASSA GATES PALACE CITY WALL** 

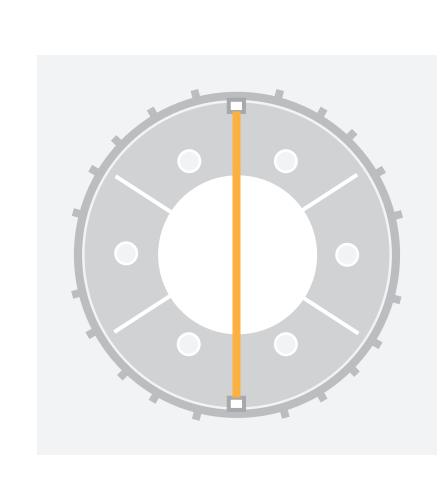
This is an urban model of the Islamic City, based on Cairo in the Midieval era. This city features a central urban core with a bazaar, monuments, mosques (religious), madrassa (educational), and palace. A network of large and straight streets dominate the central area. Surrounding the central area is the residential area, and the minor centres. The minor centres functioned similarly to the major centre, where economic, social, and cultural activities took place. In residential areas, private homes only opened in the direction of urban centres.

### CHARACTERISTICS OF THE ISLAMIC CITY BASED ON MIDEVAL CAIRO

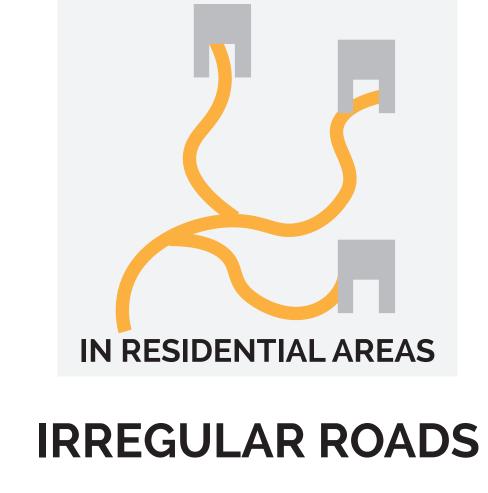
Islamic urbanism is not defined by religious text; rather, it is a model that describes the spatial manifestation of Islamic culture and traditions in urban space. This infographic describes the common characteristics of Islamic urbanism that can be found in medieval Cairo and other old islamic cities.



WALLS AND GATES

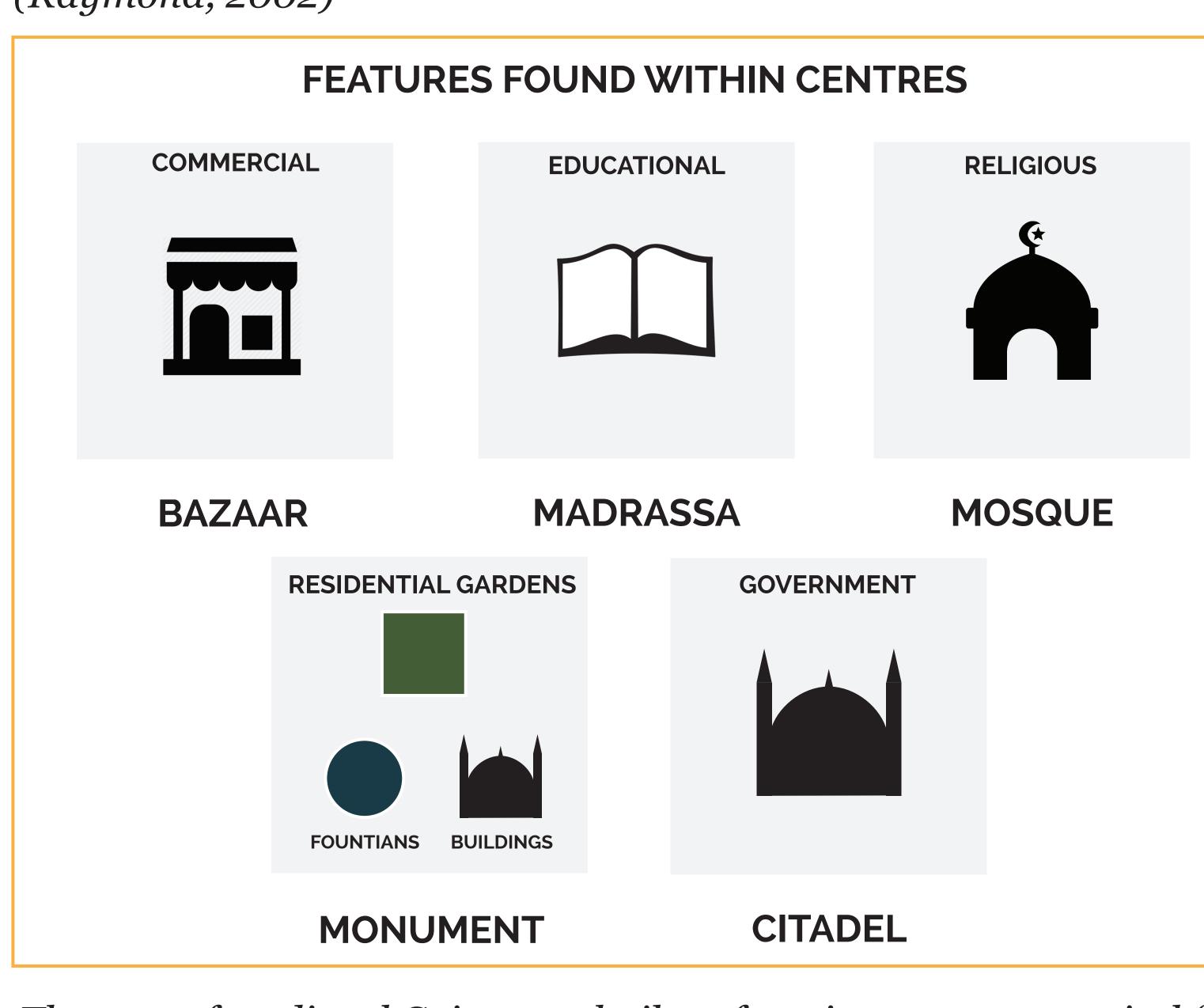


**CENTRAL ROAD** 



Centered around an urban core, a network of large and straight streets dominated the area. In contrast, a network of seemingly

irregular and winding streets and dead ends, were found in residential areas. These streets, although seemingly random and maze-like, did indeed follow a specific pattern: residential streets would always lead to urban centres. The entire city would be enclosed in a wall and gates. (Raymond, 2002) FEATURES FOUND WITHIN CENTRES



The core of medieval Cairo was built to function as a new capital for a new dynasty, and as such Islam was represented in the city center to perpetuate the image of the state's political-religious authority. This was done with monumental mosques and religious educational buildings constructed in close proximity to the citadel. As opposed to the localized, inwardly-oriented neighborhoods, the central core was designed to project outwards and connect to commercial flows outside of the city. It was meant to be a spectacle, always visible to visitors and residents alike.

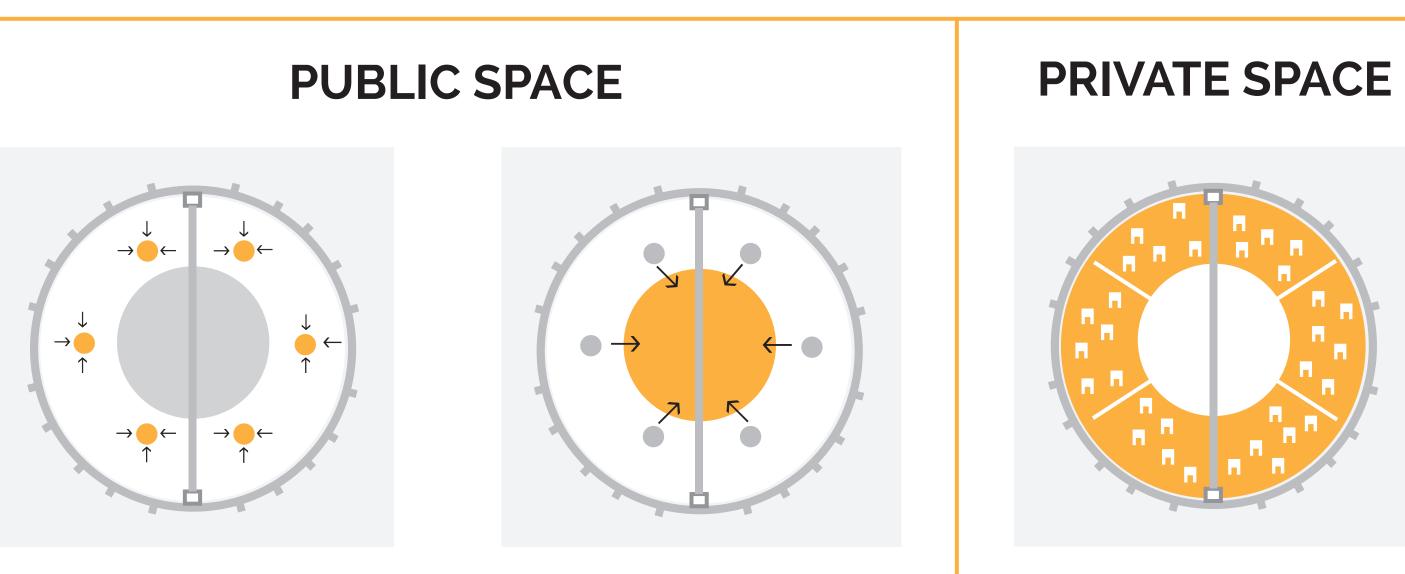
FRAGMENTATION OF COMMUNITIES



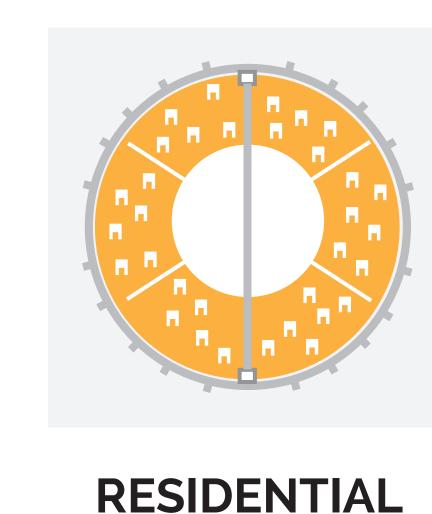




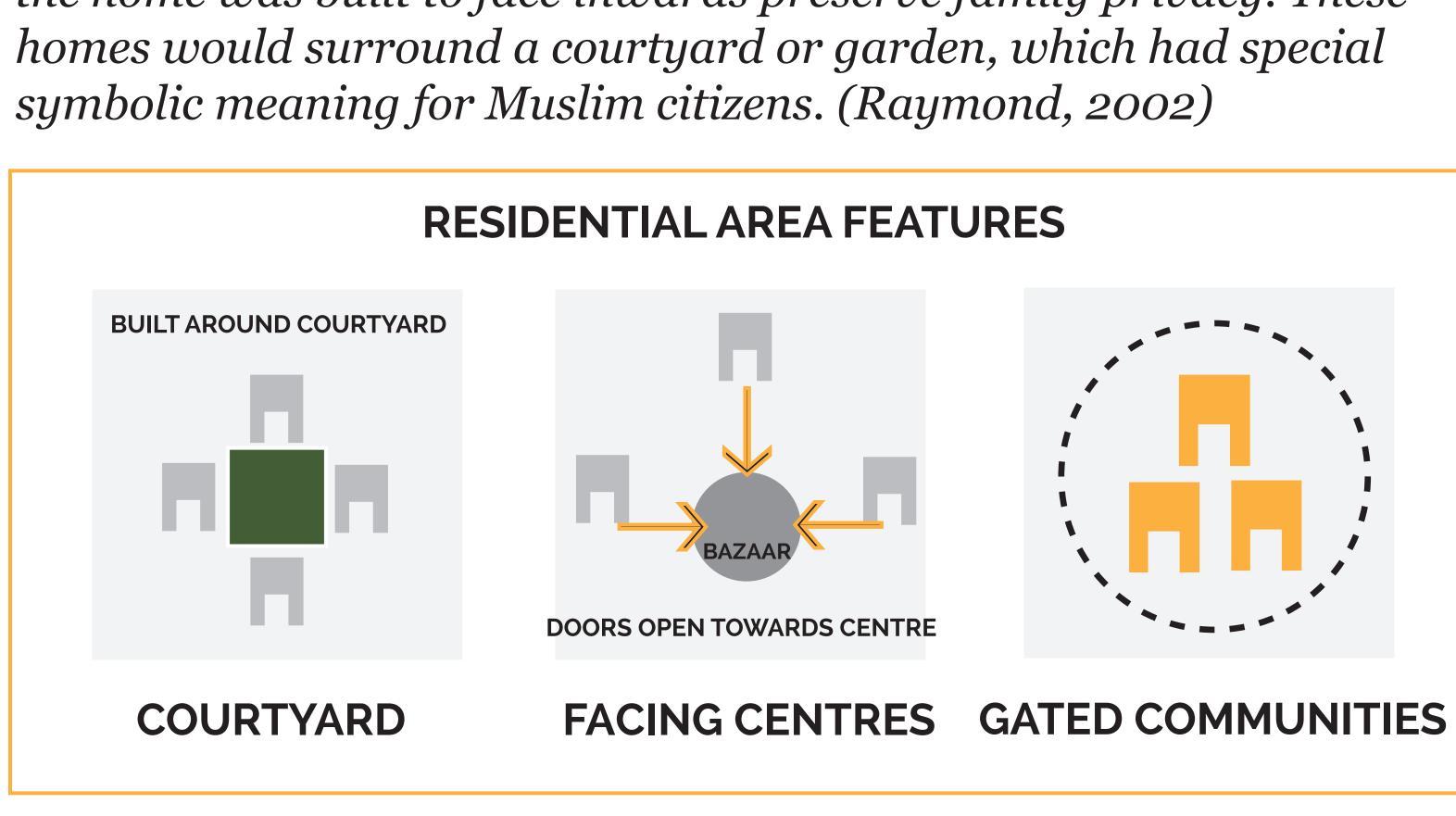
Around the centre, an area of residential housing spread throughout within the city walls. These areas were fragmented into distinct neighbourhoods, defined by the spatial distribution of groups depending on differences in wealth, religion, or trade. Inequality of wealth manifested itself spatially as "rings", through "the formation of rich housing areas in the central regions, moderate housing in the intermediate regions, and poor housing in the outskirts." Levels of specialized trade was spatially distributed in a similar radioconcentric fashion. A "ring" of richer and more specialized trade surrounded the centre - with each successive ring moving away from the centre, the types of trade would become poorer and more space consuming. Segregation of residential neighbourhoods was also defined by religion (Raymond, 2002).







economic activities and it's residential functions." This separation facilitated the distinct flow from the privacy of the home, through the semi-private communities demarcated by gates, and into the public space of the city center. Outside the core and within the residential area of the city, resided minor urban cores where economic and religious activities took place in the public realm. In the private realm, the home was built to face inwards preserve family privacy. These RESIDENTIAL AREA FEATURES



## SMART CITY FEATURES OF THE NEW CAPITAL

anywhere. In contemporary rhetoric, it is a term used to describe any highly technology-dependent urban planning. Typically, they are characterized by an integrated network system, business-led development, widespread rights to the city, and most importantly the promotion of high-tech development, and social and environmental sustainability.

There is no universally accepted definition of a smart city. It is a theoretical ideal that does not exist in a pure form

## **INCREASED WALKABILITY**

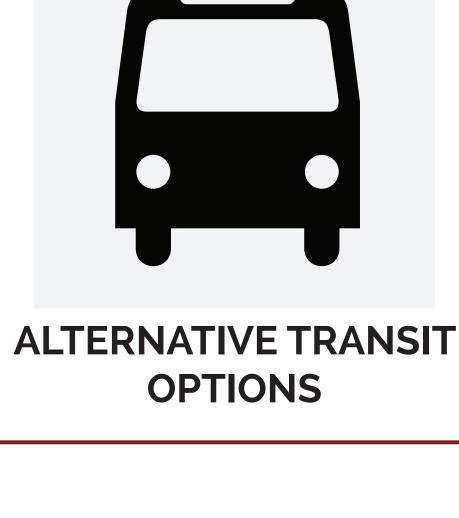
NETWORK STRUCTURE



TRANSPORTATION



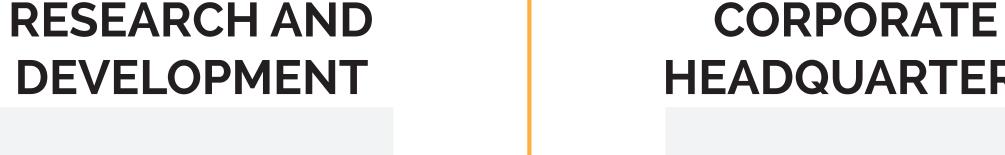


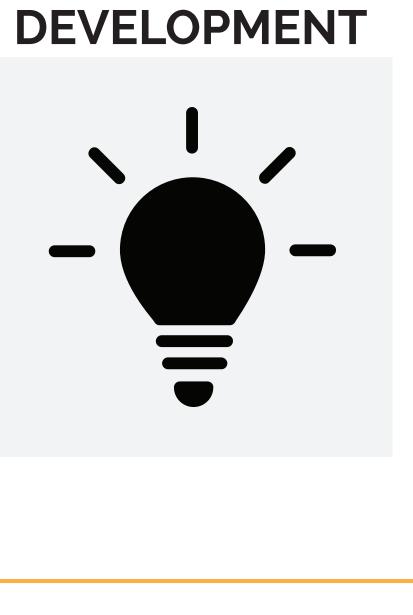




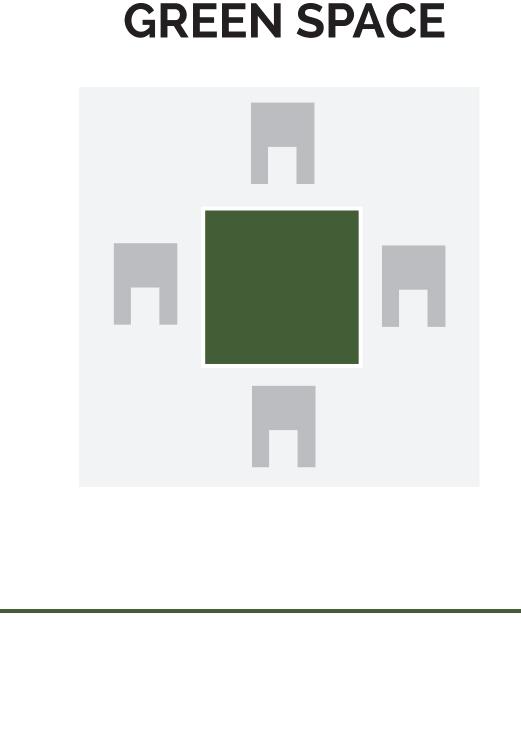
SUPERBLOCKS

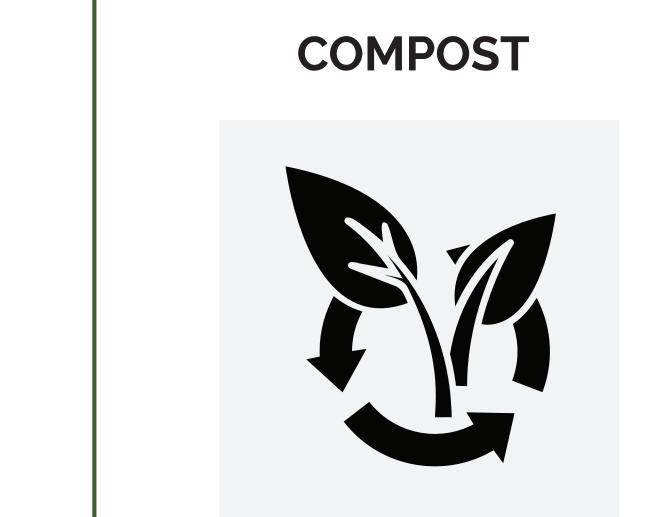
PEDESTRIAN FRIENDLY WALKWAYS















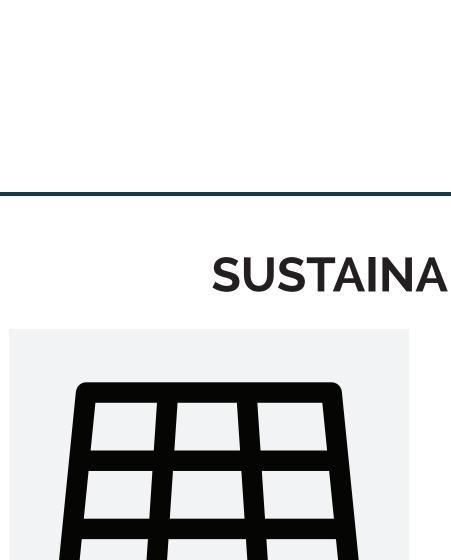


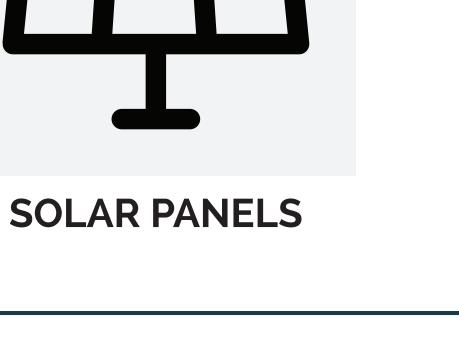
TRANSPORTATION

**EDUCATION** 



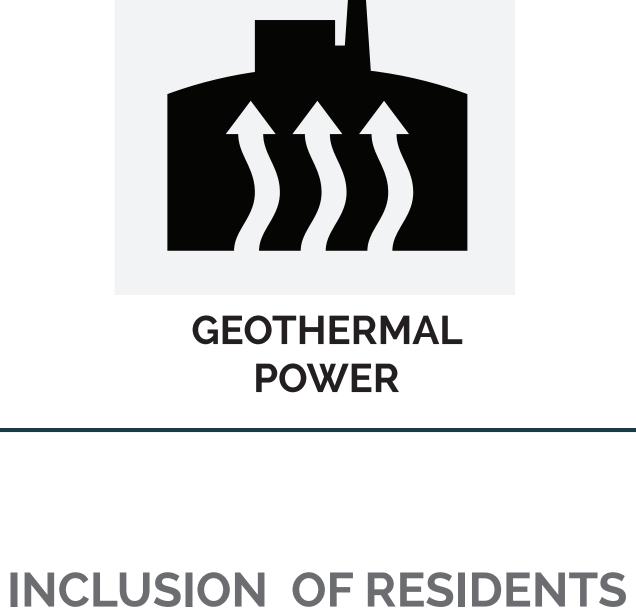
HIGH TECH AND CREATIVE DEVELOPMENT

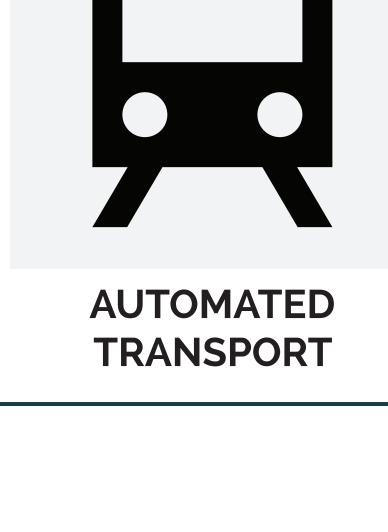


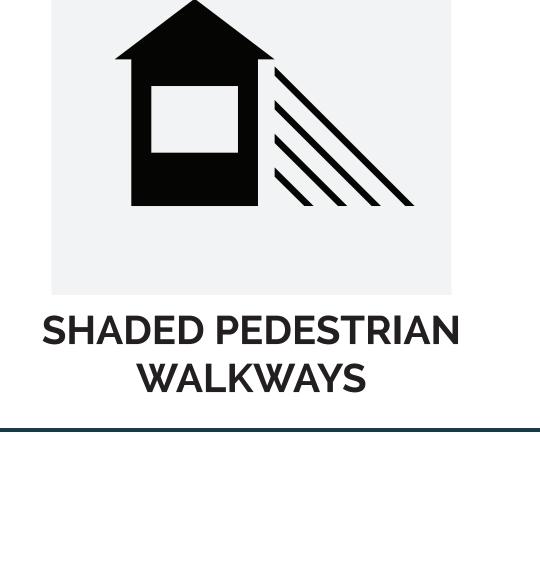


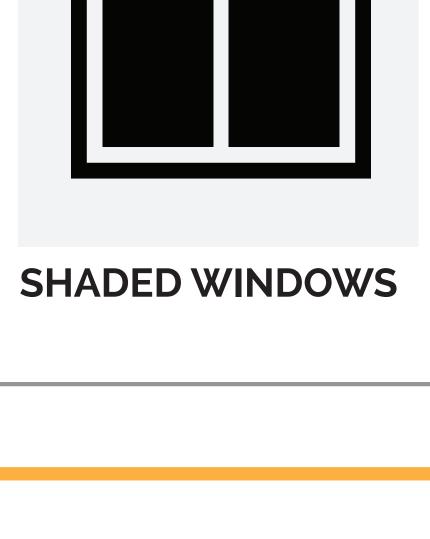


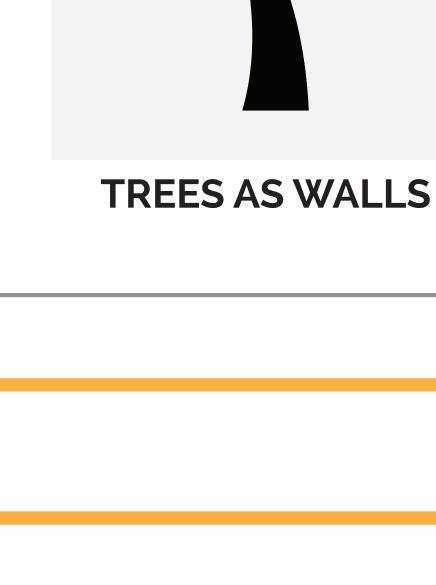
PRIVACY - ISLAMIC CULTURE







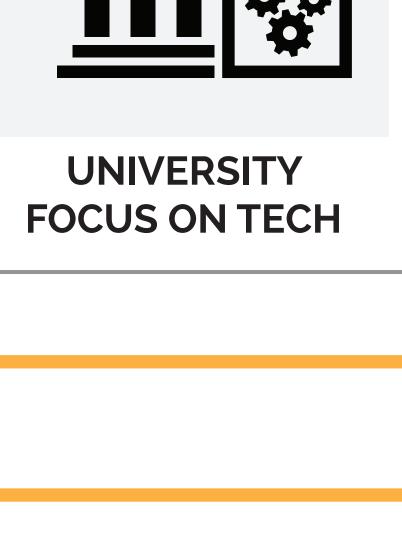


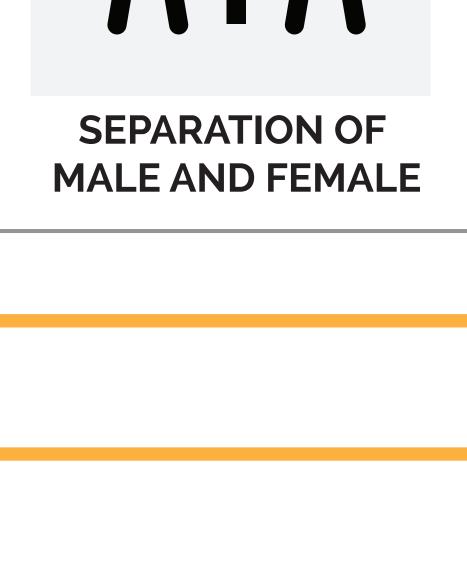




THE PROPOSAL

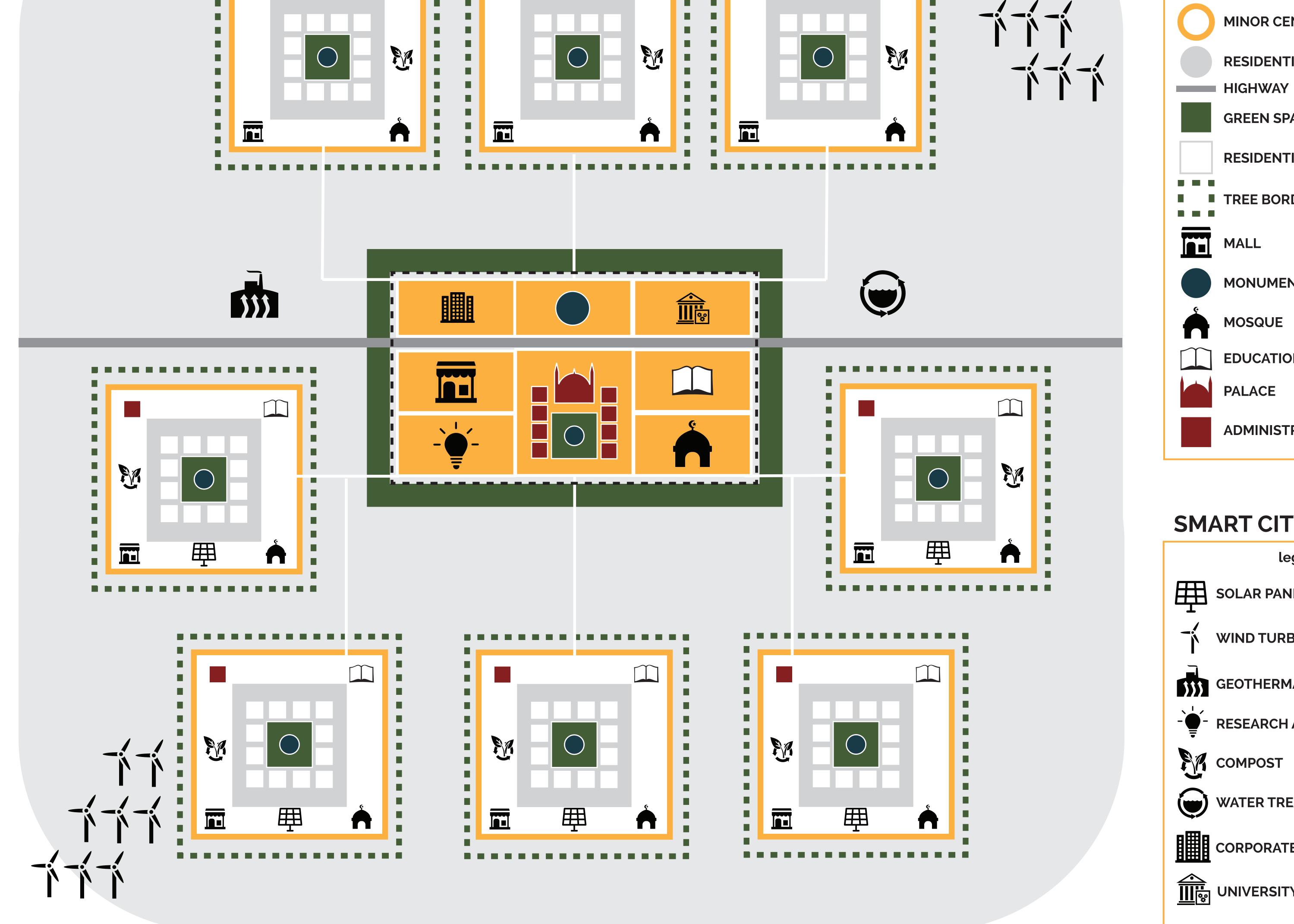
This is a synthesis of critical Islamic urban characteristics and smart city features that we have adapted to be suitable

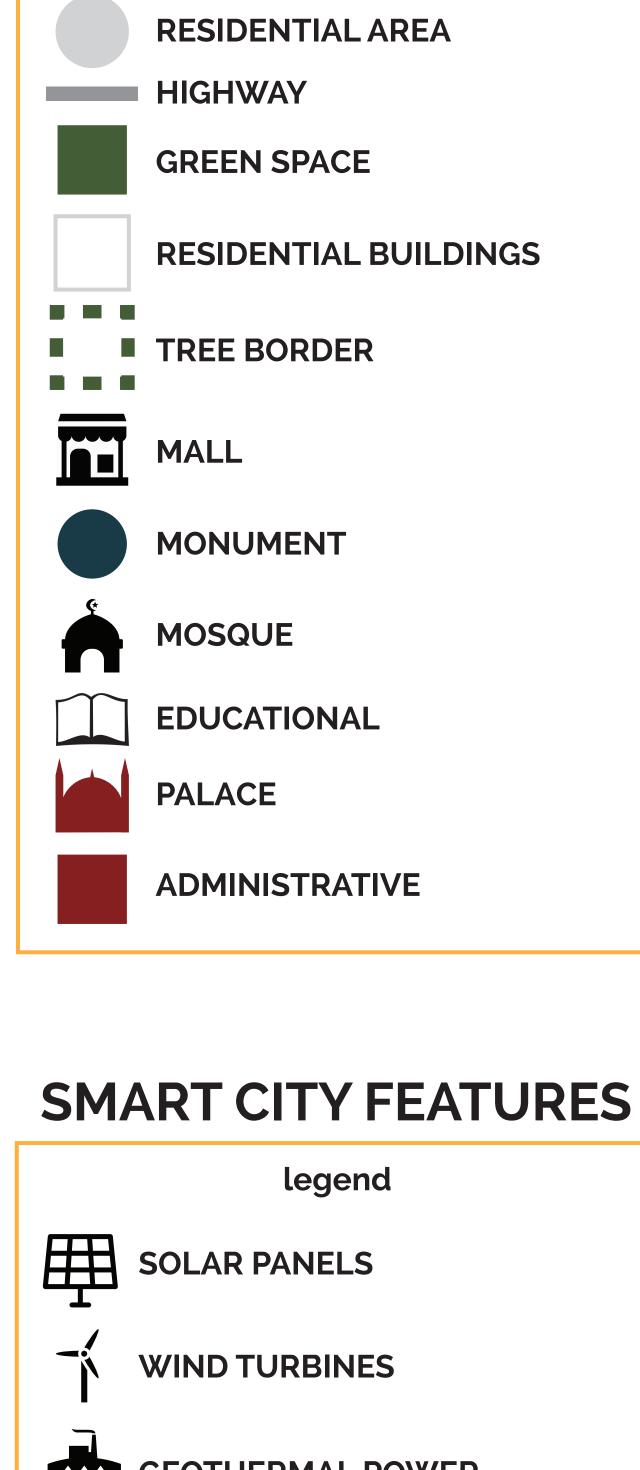


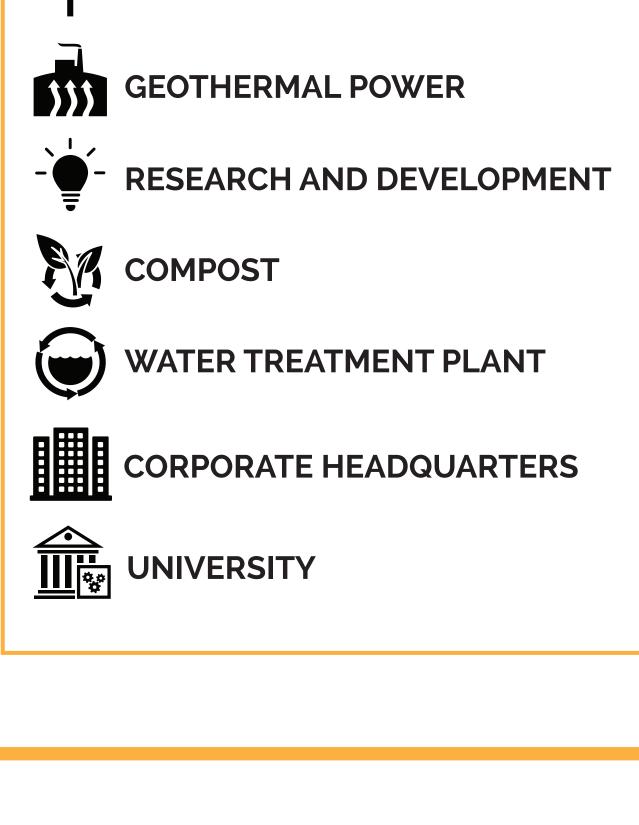


#### for the geographical needs of modern Egypt. This model features a city centre, where commercial, religious, and governmental activities take place. Each satellite neighbourhood is a private, self-sustaining, and small-scale replication of the core. Inspired by superblocks, each inwardly facing apartment building creates a sense community while maintaining

walkability. Green space has been planned throughout the city, within and around neighbourhoods. ISLAMIC CITY FEATURES legend 甲 甲 甲 **MAJOR CENTRE** MINOR CENTRE





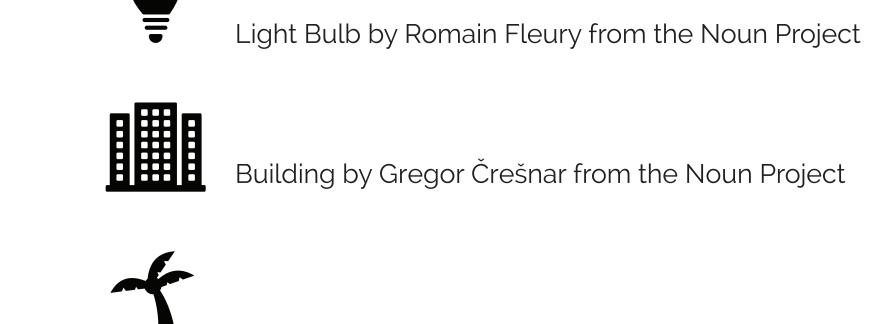


ANNIE FANG

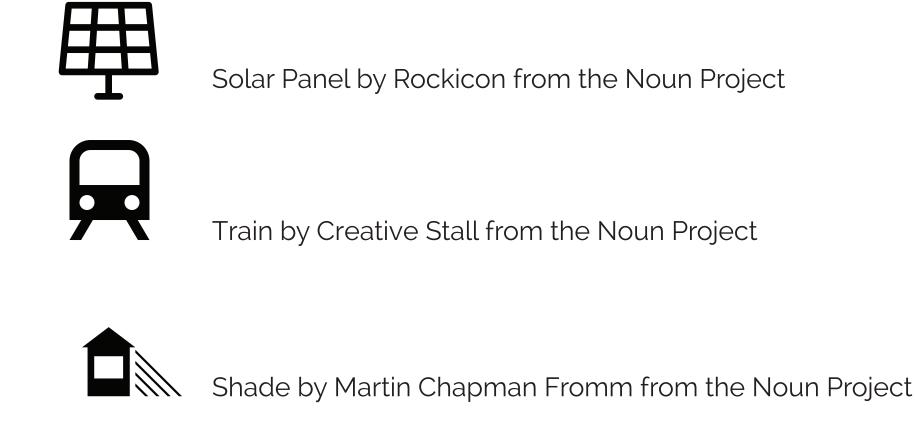
DAVID ZHANG

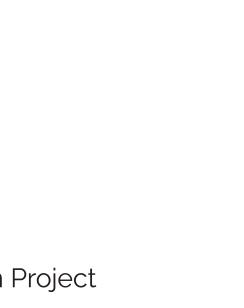
EINER LIM

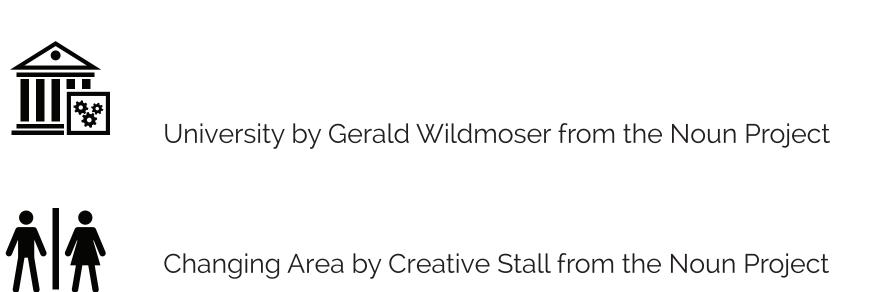
HAROUN KHALID



Palm Tree by Carla Dias from the Noun Project







Windows Arrangement by Hea Poh Lin from the Noun Project