

Souq Al-Silah

Maps, Buildings & Vision



SOUQ AL-SILAH STREET
IN CAIRO, 1892
ARTHUR VON FERRARIS
(HUNGARIAN, 1856-1936)

20
22
Survey



• Part (1): (Maps & Building), Pages (1-42)

• Part (2): (Vision in Al-Darb Al-Ahmar), Pages (43-89)

Souq Al-Silah

سوق السلاح

Maps, Buildings & Vision

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِذَا مَا قِيلَ لَكَ سَبِيلًا
 قُلْ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ
 لَقَدْ صَدَقَ اللَّهُ قَوْلَهُ
 وَلَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ
 أَنَّ اللَّهَ يَعْلَمُ سِرَّهُ
 وَخِصَّتْ لَهُ أَعْيُنُ السَّمْعِ
 وَقَدْ جَاءَ أَوْرَثَهُ حُكْمٌ

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Published on June 30, 2022
 Printed in Egypt

Souq al-Silah; maps and buildings
 Edited by Dr. Alaa El-Habashi, Naoko Fukami, Hajar Tarek & Fatima AbdEl-wahed

Foreword:



Prof. Salah Zaki

This book is about a vision formulated for the area of Souq al-Silah Street mainly by its residents through our preparation, guidance, and representation in urbanistic and architectural terms. It is perhaps the output of a couple of workshops we conducted with selected members of the local community conducted on the 8th and 9th of January 2022, but certainly a product of years of collaboration. In 2015 we collaborated to put together a plan to engage the local community and integrate its activities in the Bayt Yakan rehabilitation project. Seven years of close existence in Bayt Yakan and its surrounding urban fabric, exploring and understanding it, getting involved in detailed assessments of its history, following up with the modifications in its built fabric and getting close to the members of the community with all its variety of personalities, genders, professions, social structures, and networks. During this long process, we have explored together the assets and the opportunities as well as we have documented the threats and the weaknesses. We learned much more than we both developed in our previous academic research in the field of "Islamic Architecture": the study of the 19th century houses in Historic Cairo, on the analysis of the stalactites from one hand and on an assessment of the works of the Comité de Conservation des Monuments de L'Art Arabe.

During this process of learning we were blessed with a group of researchers and post graduate students who are so devoted to the issue of heritage and contemporary contexts, and of heritage being an essential catalyst for development. With those fellows, we were engaged in innovative research subjects balancing theories and the practices and experimenting bits and pieces of the academic recommendations. What really motivated us during that exciting process is the fact that Bayt Yakan was incrementally being restored and rehabilitated and offering us more and more spaces and values to use and contemplate.

Bayt Yakan was not only a research hub but acquired the status of being a community center through which all community activities were centered.

This book has two main sections, the first is about the conditions assessment of the neighborhood its buildings, its history, and glimpses on its associated social structures integrated within that fabric. The second lays down the vision that were formulated in cooperation with the community members, and which is shaped to attain sustainability with the term's social, environmental, and economic dimensions.

The objective of this book is not only to document that exciting phase we have reached together, but also give the study the legitimacy for it to hopefully see lights soon, acquiring serious investors, and engaging further public and State supports. We are hopeful that this document will be the basis for visualizing in Historic Cairo an example of a regeneration plan that is all based on public participation, and whose goals are not only accentuating the outstanding universal values of the World Heritage Site, but also benefiting the local inhabitants who are striving for a better quality of life, and who are ready to demonstrate that urban heritage is an asset of development, and not a museum object.

Salah Zaki, Alaa el-Habashi and Naoko Fukami
June 2022



4th of March 2022 Walking tour of Souq Al-Silah.

8th \ 9th of January workshop Attendees

- Prof. Salah Zaky
- Prof. Alaa El-Habashi
- Dr. Naoko Fukami
- Dr. Hiroyuki Kashiwagi
- Mr. Genichiro Hiyama
- Eng. Faris Aldahan
- Eng. Emad Abd-ElKareem
- Eng. Fatima Abd El-Wahed
- Eng. Hajar Taariq
- Mr. Muhammed Samir
- Ms. Sabreen Ali
- Ms. Mennat Allah Tariq
- Ms. Shaimaa Mahmoud
- Ms. Lubni Muhammad
- Ms. Yousra Youssef
- Ms. Najat Muhammed
- Ms. Sahar Zakaria
- Ms. Rehab Abdel Razek
- Ms. Asmaa Abdel Razek
- Ms. Doaa Hussein
- Ms. Israa Reda
- Ms. Randa Shoukry
- Ms. Nahmaduh
- Ms. Nermin Mahmoud
- Ms. Azza Shawky
- Ms. Marwa Alshahed
- Ms. Wafaa Ahmed
- Ms. Nasreen Mohammed
- Ms. Nesma Hanafi
- Ms. Donia Ahmed

- Ms. Nabila Othman
- Ms. Amal Mosaad
- Mr. Hamdi Othman
- Mr. Hani Ali
- Mr. Mohamed Nabegh
- Mr. Mohamed Ahmed
- Mr. Naser Muhammad
- Mr. Abdo Mohammed
- Mr. Ahmed Amir
- Mr. Muntasir Arafa
- Mr. Muhammed Awwar
- Mr. Ali Abdulsalam
- Mr. Ahmad AlHalawani
- Mr. Hasan Ibrahim
- Mr. Omar Husin
- Mr. Muhammed Reda
- Mr. Hamed Ilyan
- Mr. Ashraf Tantawi

Online Attendees

- Mr. Takeo Muraji
- Prof. Shuji Funo
- Prof. Yasuyoshi Okada
- Mr. Tetsuo Isono
- Mr. Sumikazu Aramaki
- Mr. Katsumi Shishido
- Dr. Leena Ali
- Mr. Satoshi Matsumura
- Dr. Afaf Emad

4th of March workshop Attendees

- Prof. Salah Zaky
- Prof. Alaa el-Habashi
- Dr. Naoko Fukami
- Dr. Hiroyuki Kashiwagi
- Mr. Genichiro Hiyama
- Mr. Jeff Allen
- Mr. Amr Abd-ALKareem
- Dr. Akatsuki Takahashi
- Eng. Faris Aldahan
- Eng. Emad Abd-ElKareem
- Eng. Fatima Abd El-Wahed
- Eng. Hajar Taariq
- Ms. Sabreen Ali
- Ms. Mennat Allah Tariq
- Ms. Shaimaa Mahmoud
- Ms. Sahar Zakaria
- Ms. Randa Shoukry
- Ms. Nahmaduh
- Ms. Amal Mosaad
- Ms. Wafa Saleh
- Ms. Nesmah
- Ms. Nesreen Muhammed
- Ms. Seham Gouda
- Mr. Hani Ali
- Mr. Mohamed Nabegh
- Mr. Ahmad AlHalawani
- Mr. Ahmed Ameer
- Mr. Ahmed Saieed

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- Dr. Leena Ali
- Mr. Satoshi Matsumura
- Dr. Afaf Emad

■ Both workshops were translated by:

- Dr. Lina Ali: Cairo UNI.
- Dr. Afaf Emad: Ain Shams UNI

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Introduction:

This project was funded by the Japanese Agency for Cultural Affairs through the 2021 Urgent International Contribution Programme for the Safeguarding of Cultural Heritage (Expert Exchange) "Project for the Sustainable Preservation of Historic Cairo / Community Development with the Participation of the Residents". The purpose of this project is to contribute to the protection and transmission of cultural heritage, which is a common property of mankind, and to improve Japan's international status by utilizing Japan's advanced knowledge, skills and experience in the conservation and restoration of cultural heritage. This is why the Japanese Agency for Cultural Affairs is implementing this international cooperation project on cultural heritage. One of these projects is being carried out in cooperation with Egypt's National Organization for Urban Harmony (November 2021 to March 2022). It was decided to focus on Souq al-Silah, following suggestions by Mr. Abou Saada, Director of the NOUH and Prof. Salah of Azhar University. This decision was also supported by the fact that various Japanese projects, like the Toyota Foundation, the Japan Foundation, and the Japanese Ministry of Foreign Affairs' Grassroots Fund are being implemented at Bayt Yakan in Souq al-Silah. One of the results of this work is the compilation of this booklet. This booklet is the result of a joint effort by Egyptian architects and Japanese researchers, who felt it necessary to take photographs and revise the maps in order to get an accurate picture of the current situation. The map of the Historic Cairo was based on the map of "The Monuments of Historic Cairo: A Map and Descriptive Catalogue" by Nicholas Warner. In addition, visual inspection and interviews were used to correct and update the map. Moreover, visual inspection and interviews were carried out to check building functions, the number of storeys, and to determine construction dates and building materials. In order to carry out this survey in the Darb al-Ahmar area, it was necessary to demarcate areas, and the map on page 3 is a provisional demarcation. This map is based on Nicholas' map, as mentioned above, and has been corrected by on-site survey. There are 24 areas from a to x on the west side of Souq al-Silah, and 14 areas from A to M on the east side of it. Incidentally, these areas were divided by streets when possible, but in some places were divided by building complexes, leaving the organization of city blocks as a topic for future consideration. In this booklet, we have followed this area demarcation, and for each of these areas we have compiled the results into a map page and a photographic page, confined to the areas along the Souq al-Silah. Souq al-Silah has been an important main street since the Mamluk dynasty, and there are numerous architectural heritage sites scattered along the street.

Therefore, it is an ideal area to develop a regional vision. The order of publication is from a at the southern end of the western side of the Souq al-Silah to h at the northern end, and from G at the eastern side of the Souq al-Silah to A at the southern end.

On the first page, we have included a map showing the current state of the area (with each building numbered and entrance marked), a 1938 survey map on which Warner based his work, and a map showing the uses taking place in each building, its height, date of construction, and building materials. The criteria for each of these surveyed parameters are as follows.

As for the uses taking place in of the building, the majority of buildings have residential flats on the upper floors and shops, workshops, or warehouses on the ground floor. As it is difficult to determine the use of the ground floor when it is closed, we classify buildings with no enclosed space on the ground floor as Residential. If the ground floor has a separate space that opens to the outside, it is classified as Residential-Crafts-Commercial, and if it has only storage, it is classified as Storage. Buildings with no flats on the upper floors, but only shops or workshops, were marked as Commercial. Mosques, tombs and zawiya are classified as Religious, schools and hospitals as Public, and historical buildings registered with the Ministry of Tourism and Antiquities are classified as Registered. Those that are completely empty, such as car parks, are classified as open areas, while those that remain in a state of disrepair are classified as ruin. In the latter case, however, temporary dwellings and workshops may have been incorporated into the area and are still in use. The heights of the buildings are colour-coded according to the number of floors. If a building has more than four floors, the number of floors is indicated on the map. This is not an absolute height, however, as some historic buildings, such as mosques, have very high ceilings, while more recent apartment buildings have lower floor heights.

In order to determine the construction date of the buildings, they were classified according to their style and to whether they appear in the 1938 map. The ones built before 1850 carry Mamluk and Ottoman styles, and for the ones registered with MOTA their dates are marked on the map. For the non-registered historic buildings, the criteria of dating depended on architectural elements such as the stonework corbels, the walls' masonry types, etc.

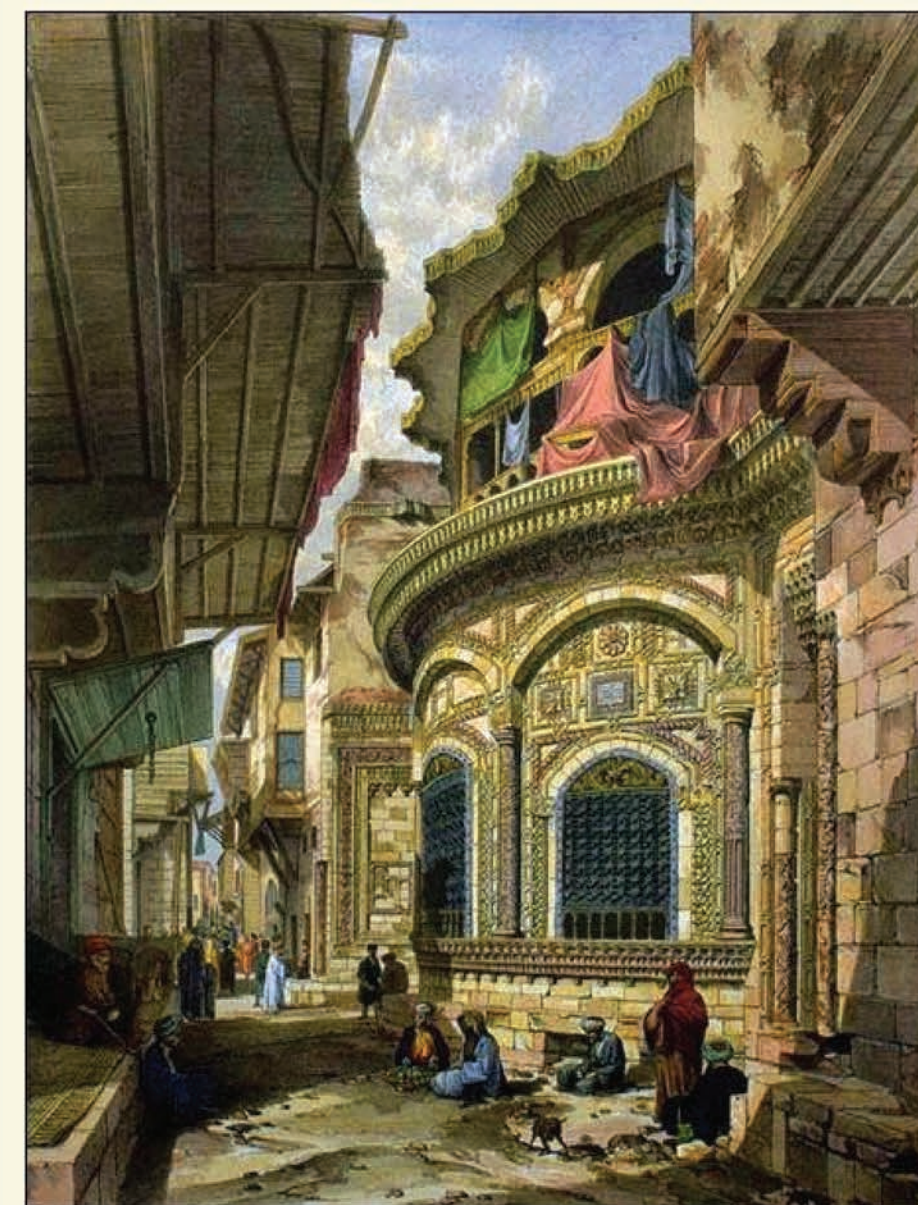
For the buildings dated to 1850–1938, the criteria of their identification were the inclusion of European designs in the style and the consistency of the site with the 1938 map. For those dated from 1938 to 1980, we tried to distinguish between masonry on the ground floor and reinforced concrete on the second and higher floors, and the style of the entrances and balconies. However, it is very difficult to make this distinction perfectly in buildings from the 1970s and 1980s. In some cases, especially in relatively modest architecture, the year 1980 does not seem to have any particular significance. However, the designation of Cairo as a World Heritage Site in 1979 and the change from the Sadat's to the Mubarak's regimes in 1981 were considered important turning points.

Therefore, we have attempted to use 1980 as a demarcation. The structural materials used for the building frames are masonry and concrete. Masonry is often dressed stone and/or bearing brickwork without the use of reinforced concrete.

For the photographic pages, we have tried to include at least one photograph for each site, numbered according to the entry on the map. Buildings of historical importance are marked in yellow and buildings of great value in orange. The comparison with the 1938 map on which Warner based his book is important, especially for the history of the city. The comparison has been described, and the historical architecture of the area has been pointed out. In addition, similar research has been carried out in other areas not listed here, and a summary of these will be the subject of future publication.

After the information on these areas, there is a page with a summary of each item. The survey was carried out over eight sessions between 17 December and 25 February by Dr. Kashiwagi (Solar Boat), architect Hiyama (Nihon Sekkei), author Fukami (JSPS Cairo Research Station) on the Japanese side, and architects Faris, Imad, Hajar and Fatima of United Consultants, Egypt. This booklet has been compiled by the author Fukami in collaboration with the architects Hajar and Fatima.

As supplementary material, we have added information from Napoleon's detailed map in "Description de l'Égypte" of the area (pp.40–41) and a description of the Bayt Yakan (p.21).

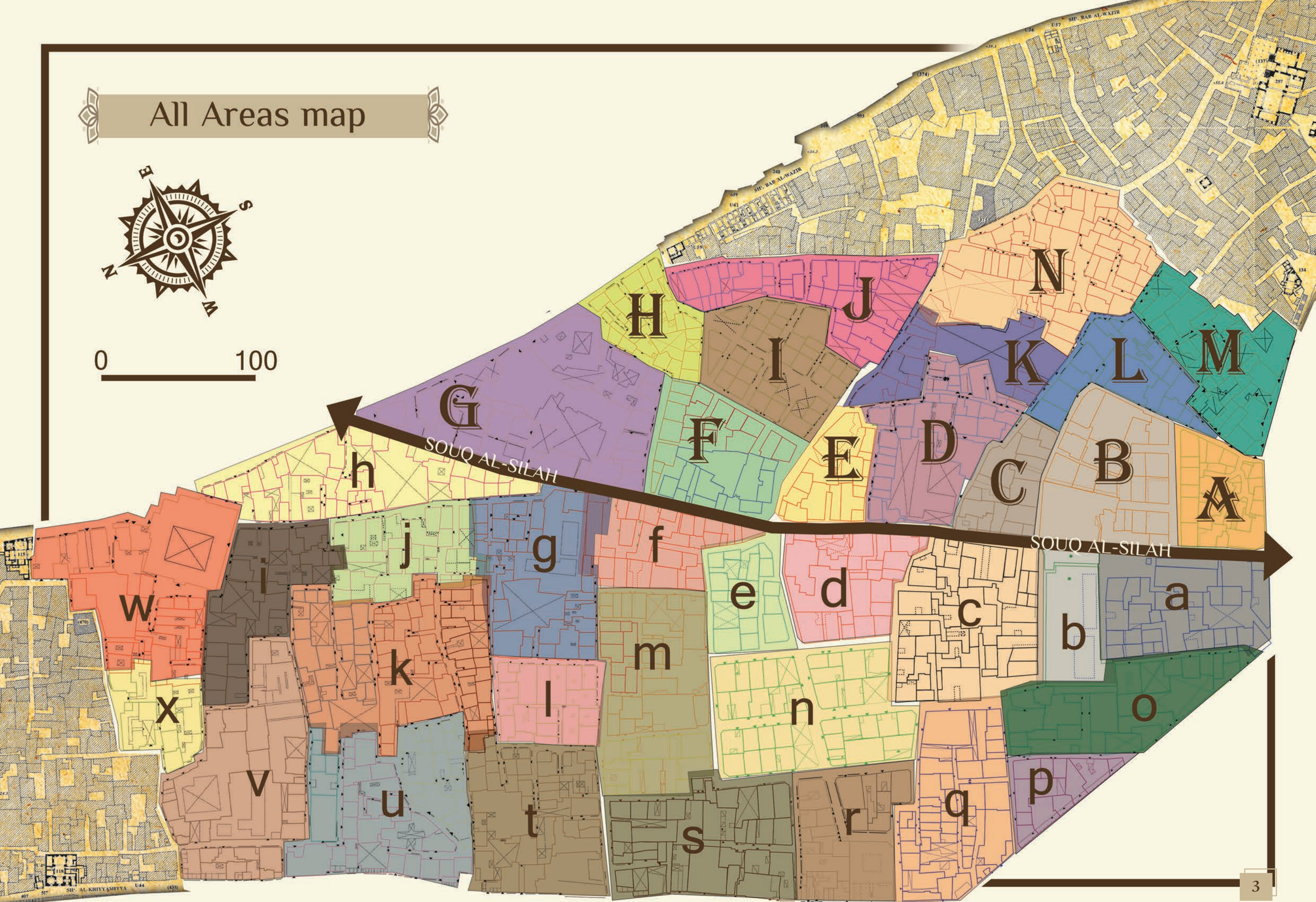


● Sabil-kuttab of Ruqayya Duda, 1761 from Robert Hay's Illustrations of Cairo

All Areas map

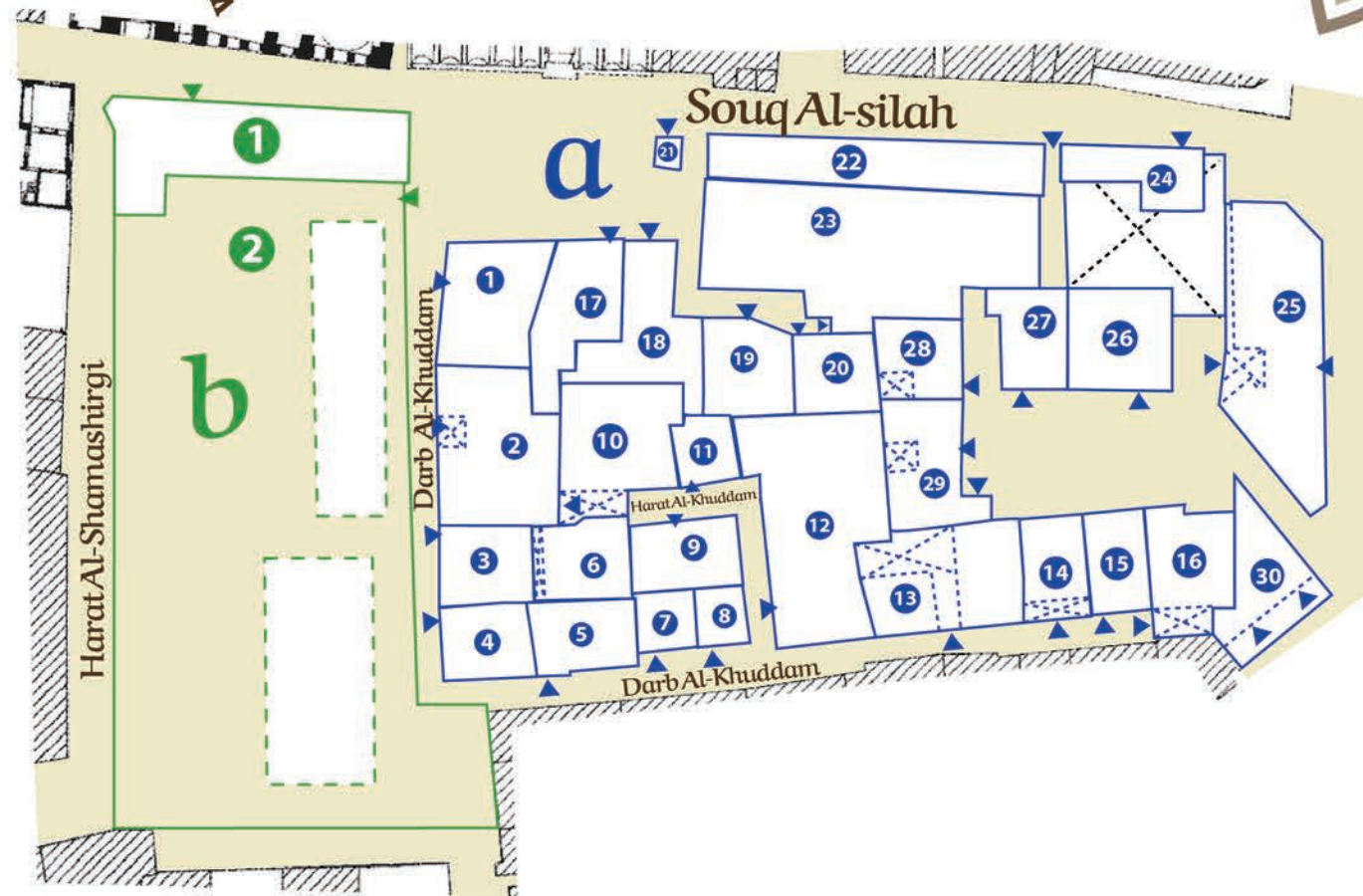


0 100





a&b -Area



► Entrance

Scale: 0 100 m

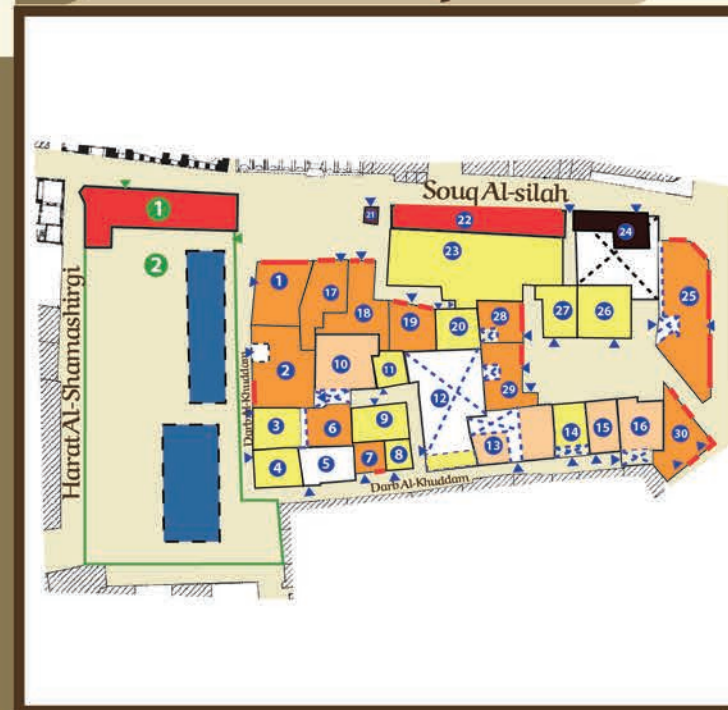
Before



Maps of the current situation

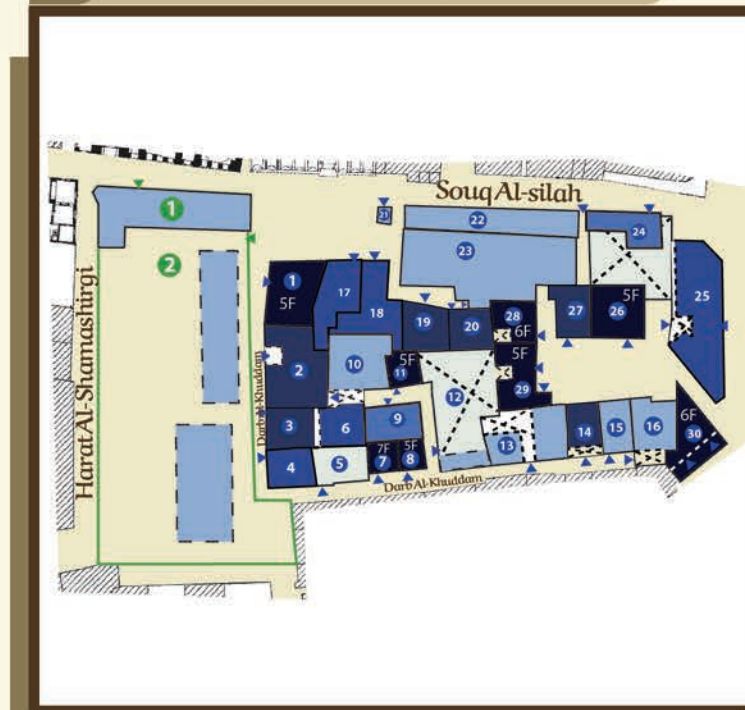


Use map



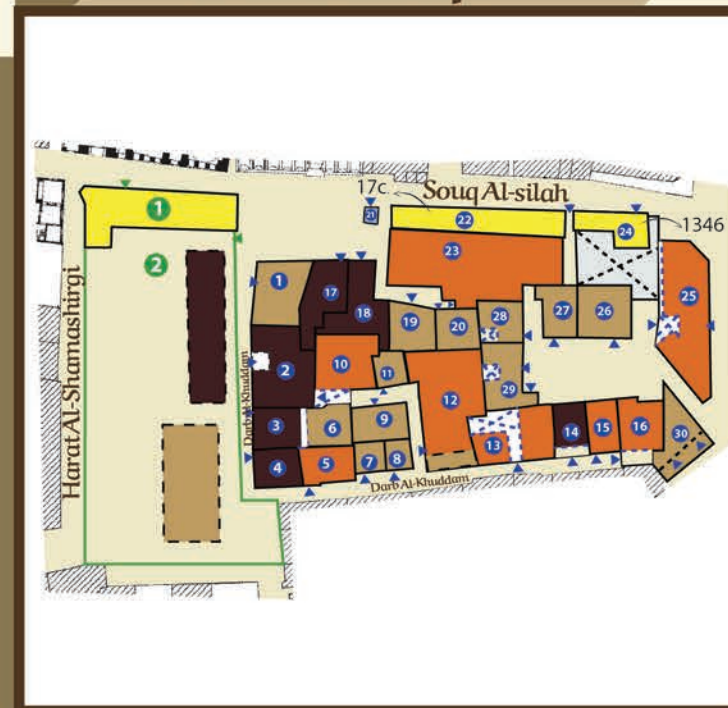
Residential
Residential- Crafts-Commercial
Storage
Religious
Registered Public
Commercial
Ruin
Open Area

Height map



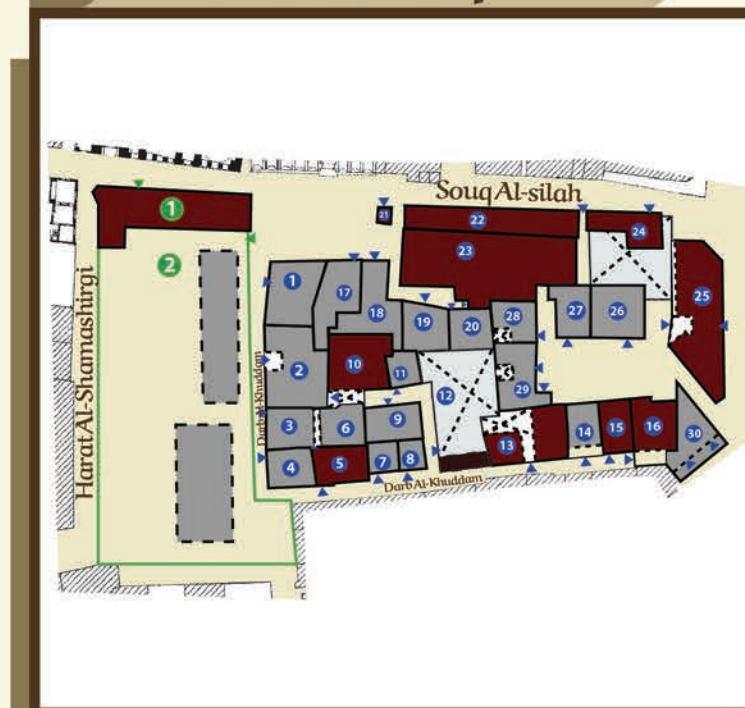
0
Ruin
1 Floor
2 Floors
3 Floors
4 Floors
+4 Floors

Date map



Before c.1850
From c.1850 to c.1938
From c.1938 to c.1980
After c.1980
Space

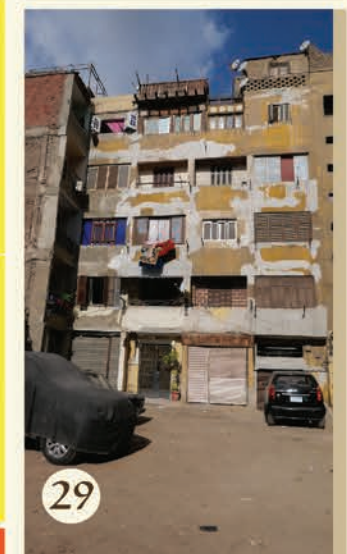
Struc.map



Masonry
Concrete
Ruin
Temporary
Space



a-photos



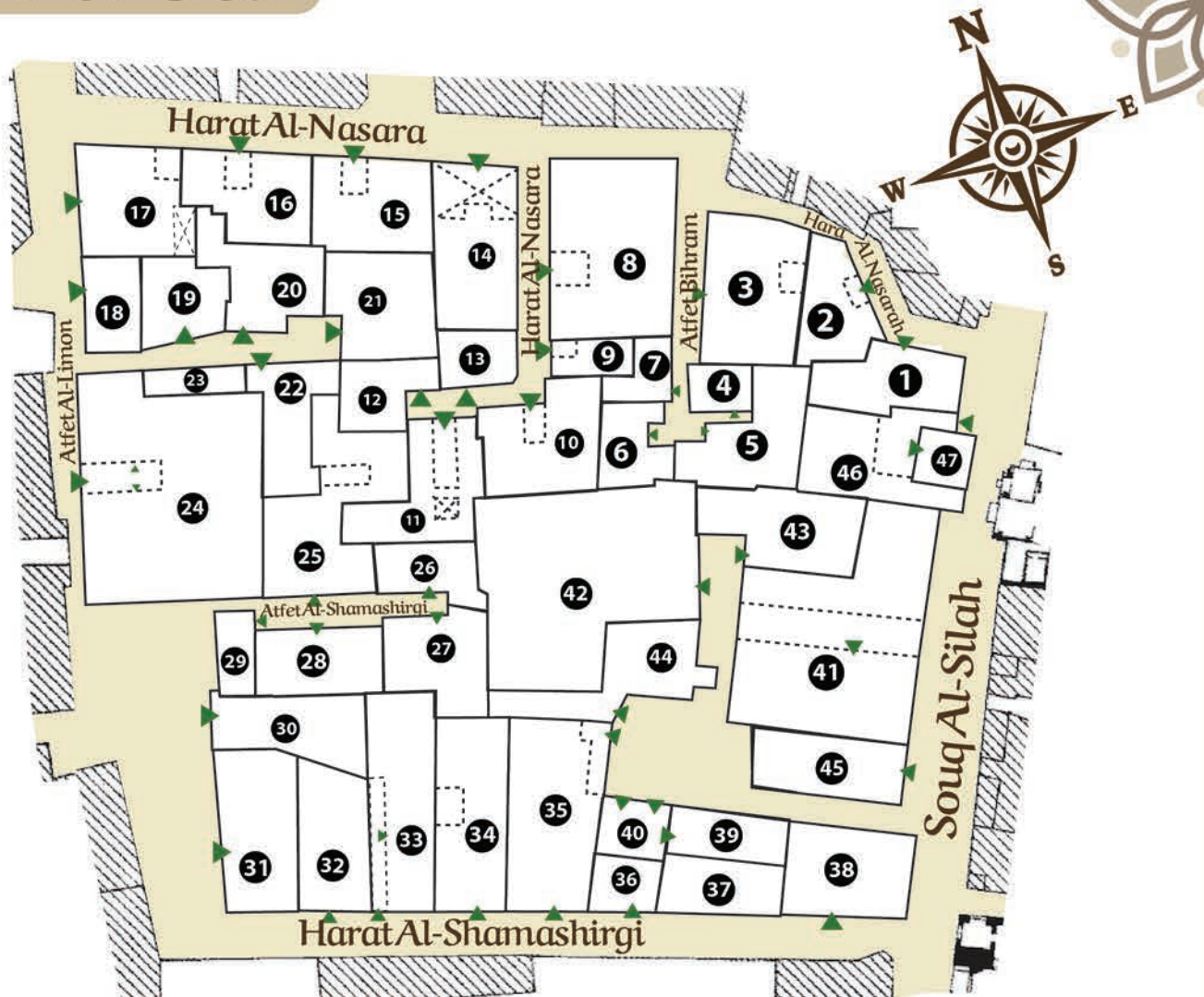
Although the south part of area (a-a) is now the entrance to the Souq al-Silah, the street originally runs from Midan Rumayla in front of the Citadel,

north of the Sultan Hasan Mosque and in front of Manjak Silahdar's palace (a-24, built in 1346, reg. no. 247), next to the Ottoman wika-rab'a (a-22, 23) and beyond the entrance to Darb Khuddam Street, where a similar wika (b-1) remains. In comparison with the 1938 map, area-b is a similar single site, and along Darb Khuddam in area-a are relatively small houses, which still have their boundary walls, although they have fallen into disrepair. Some of the boundary walls can still be seen today (a-5, 10, 12, 13, 15, 16), and the construction of Muhammad Ali Street in the third quarter of the 19th century led to a change in the eclectic European building style (b-25).



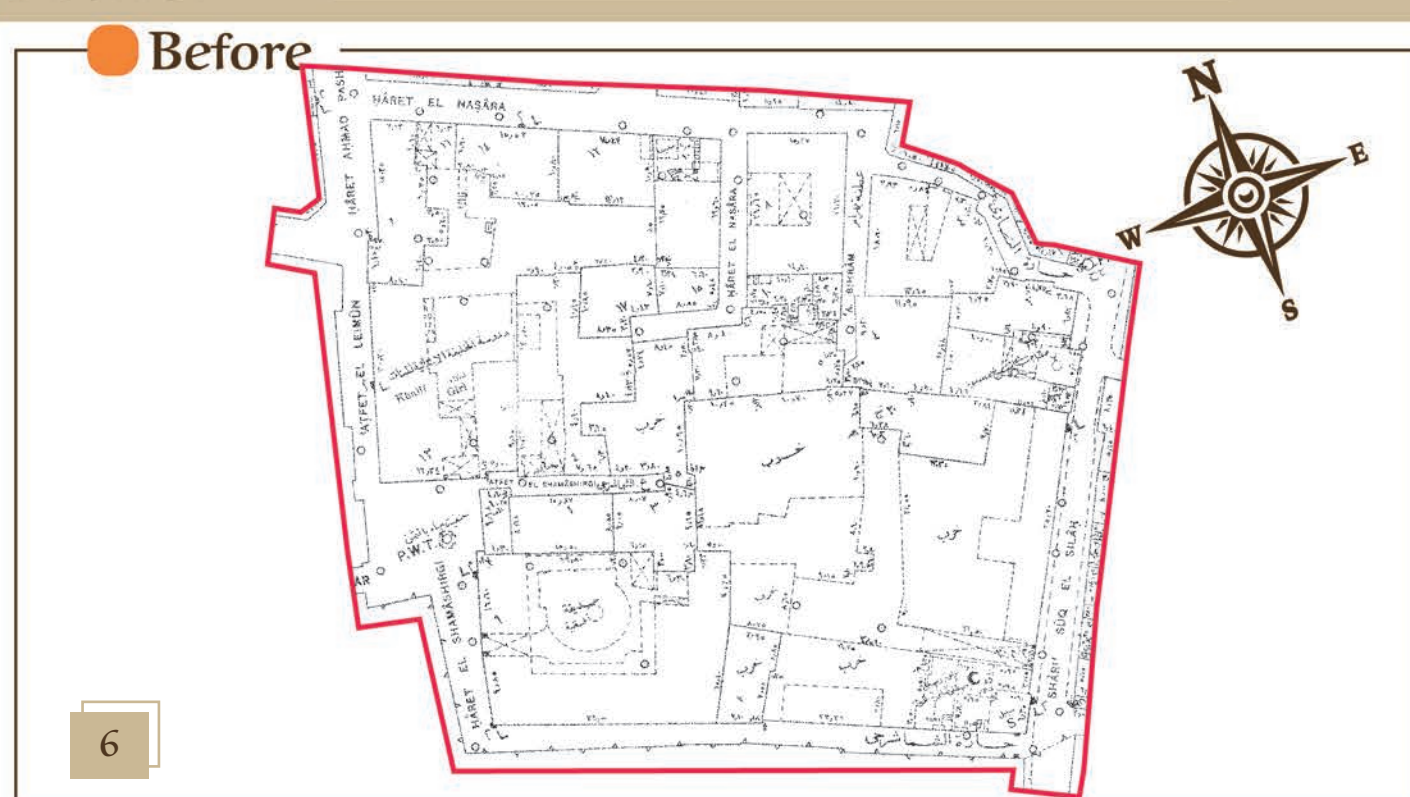
In addition to historic buildings in need of restoration, the district has problems such as open spaces due to setbacks of urban development in Nasser period, vacant lots due to the division of large sites, and dilapidation at the end of long cul-de-sacs.

c-Area



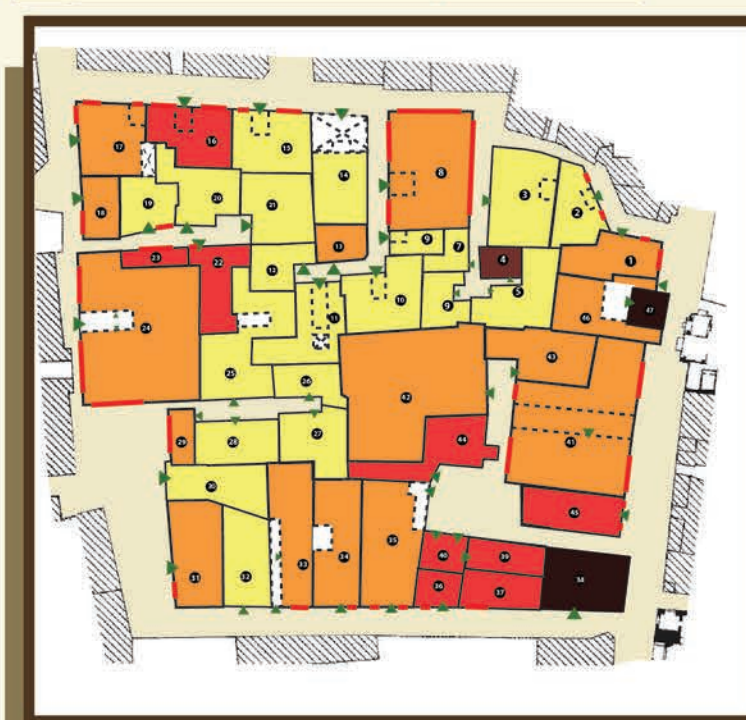
► Entrance

Scale: 0 100 m



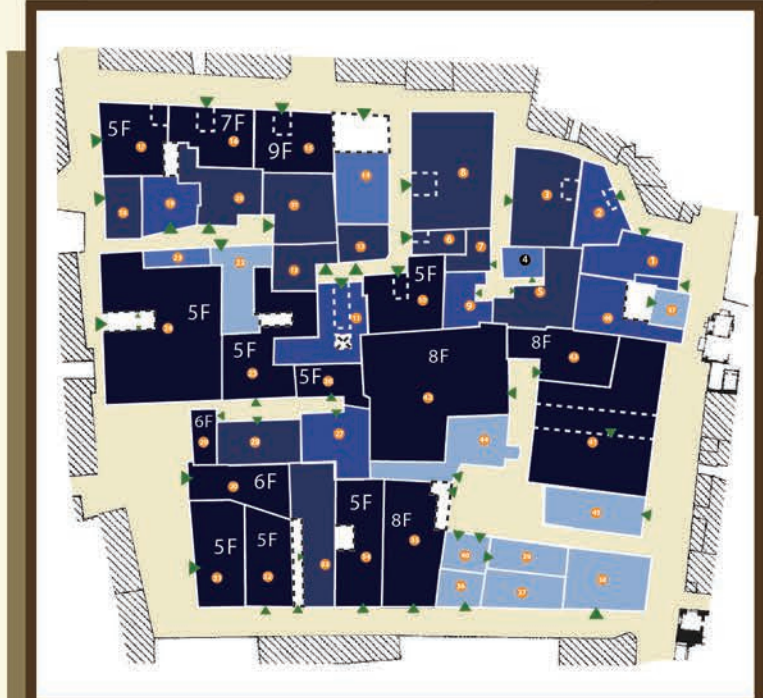
Maps of the current situation

Usemap



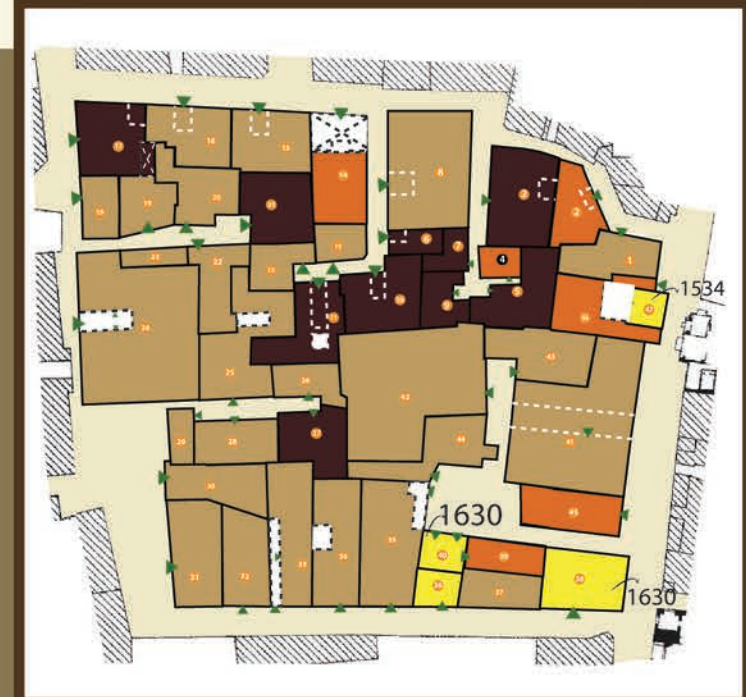
Residential
Residential- Crafts-Commercial
Storage
Religious
Registered Public
Commercial
Ruin
Open Area

Height map



0
Ruin
1 Floor
2 Floors
3 Floors
4 Floors
+4 Floors

Date map



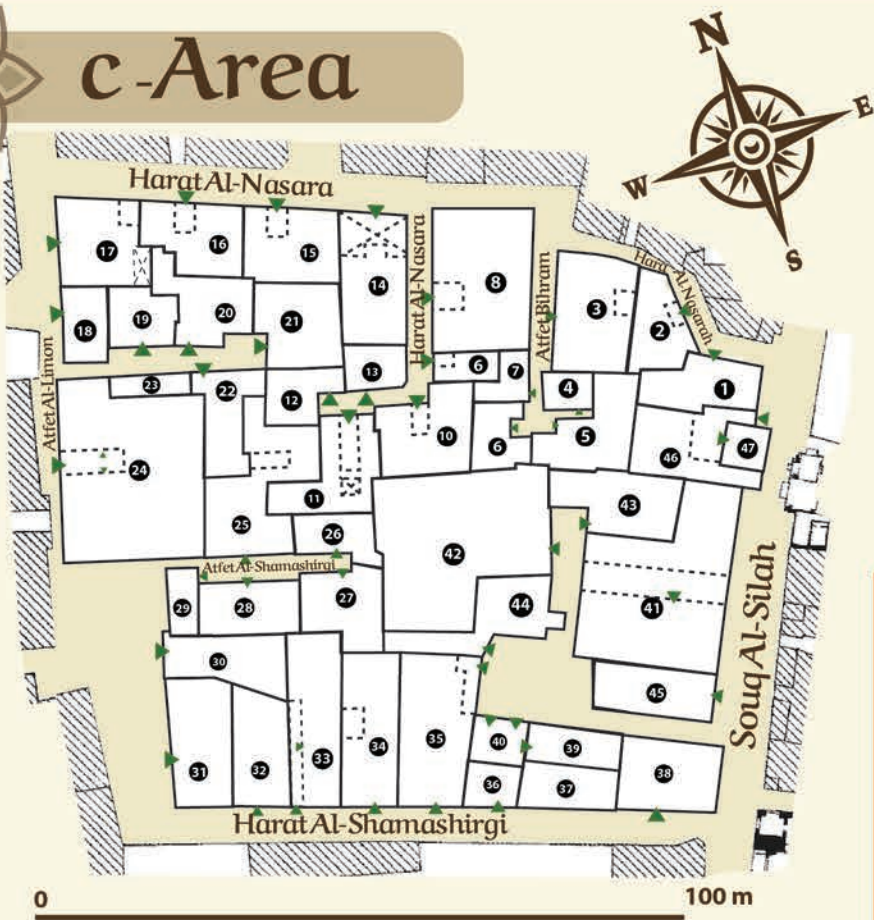
Before c.1850
From c.1850 to c.1938
From c.1938 to c.1980
After c.1980
Space

Struc. map



Masonry
Concrete
Ruin
Temporary
Space

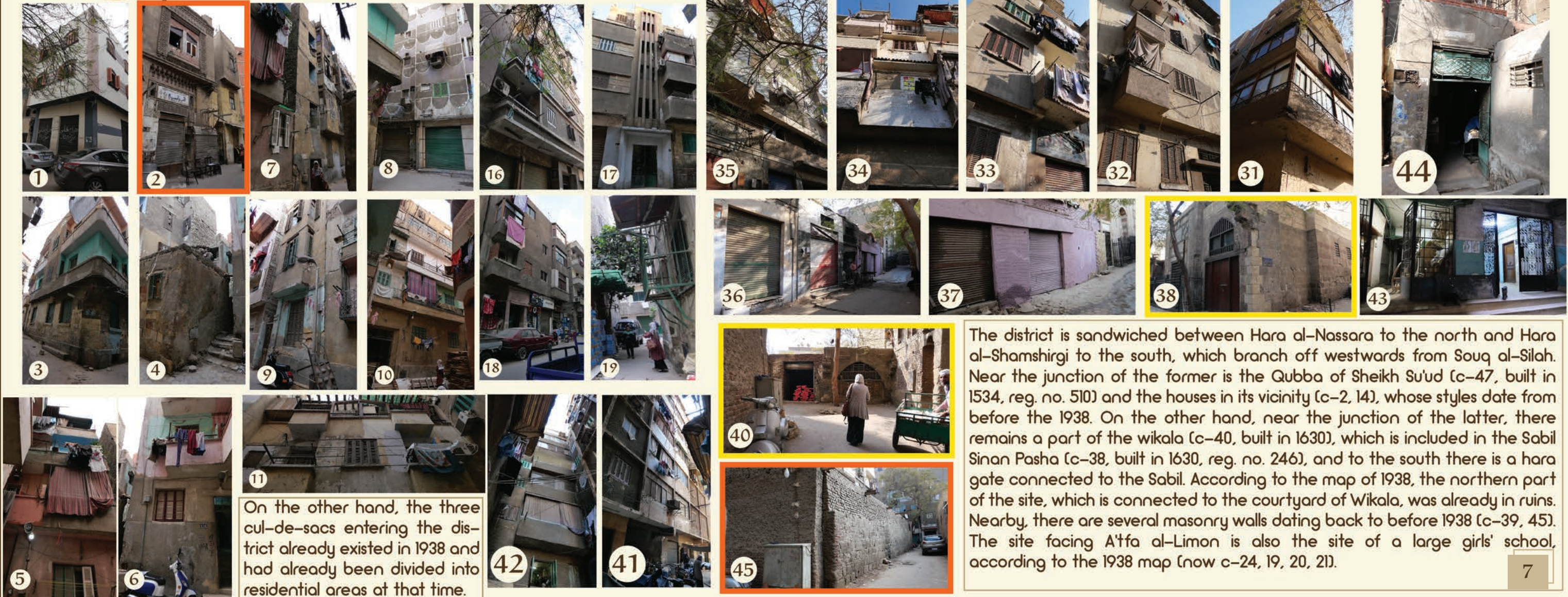
c-Area



Photos for c-Area Buildings



c-photos

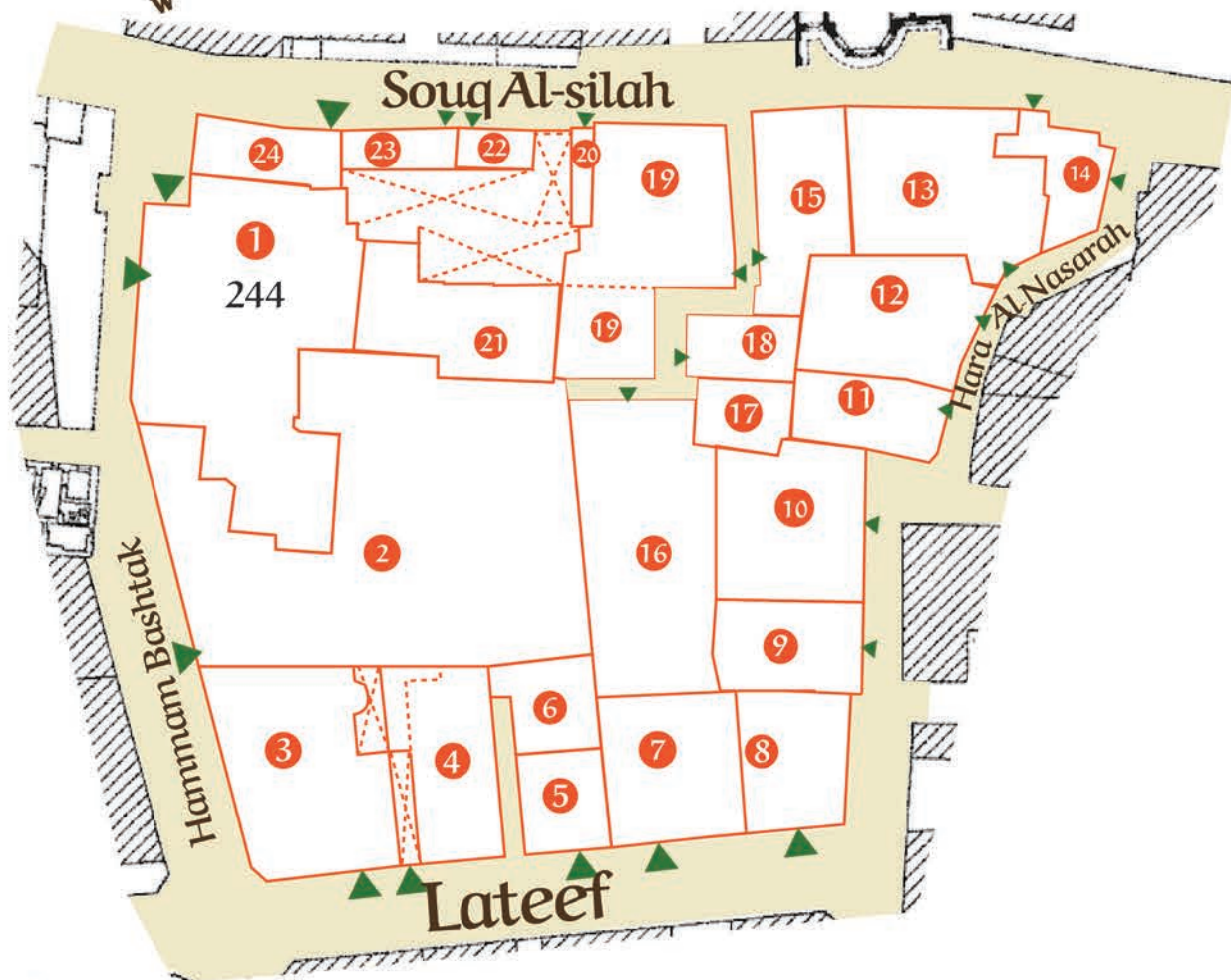


On the other hand, the three cul-de-sacs entering the district already existed in 1938 and had already been divided into residential areas at that time.

The district is sandwiched between Hara al-Nassara to the north and Hara al-Shamshirgi to the south, which branch off westwards from Souq al-Silah. Near the junction of the former is the Qubba of Sheikh Su'ud (c-47, built in 1534, reg. no. 510) and the houses in its vicinity (c-2, 14), whose styles date from before the 1938. On the other hand, near the junction of the latter, there remains a part of the wikala (c-40, built in 1630), which is included in the Sabil Sinan Pasha (c-38, built in 1630, reg. no. 246), and to the south there is a hara gate connected to the Sabil. According to the map of 1938, the northern part of the site, which is connected to the courtyard of Wikala, was already in ruins. Nearby, there are several masonry walls dating back to before 1938 (c-39, 45). The site facing A'tfa al-Limon is also the site of a large girls' school, according to the 1938 map (now c-24, 19, 20, 21).



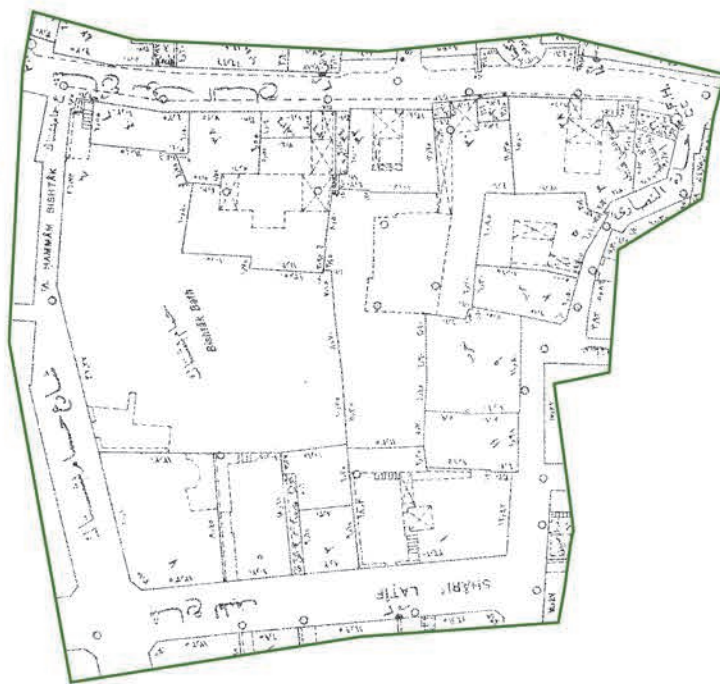
d-Area



► Entrance

Scale: 0 100 m

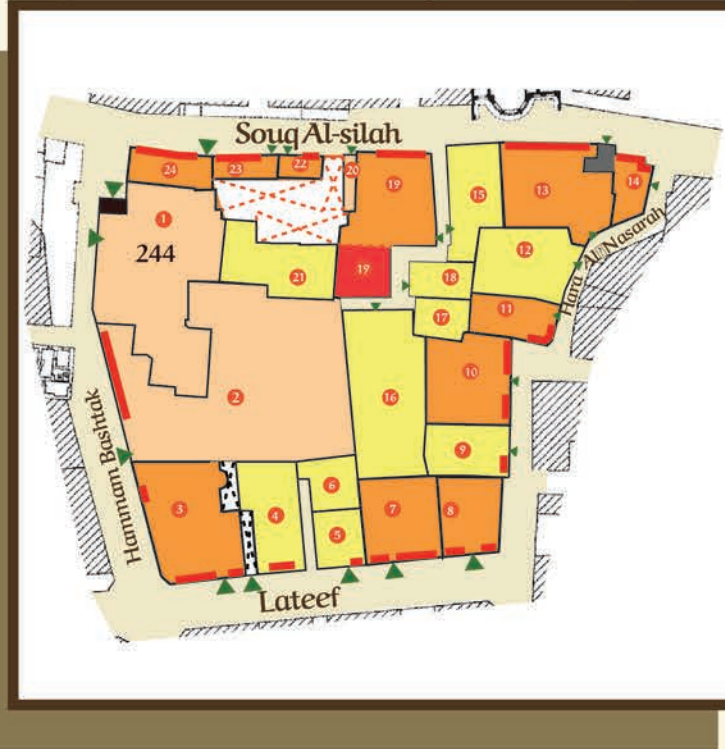
Before



Maps of the current situation

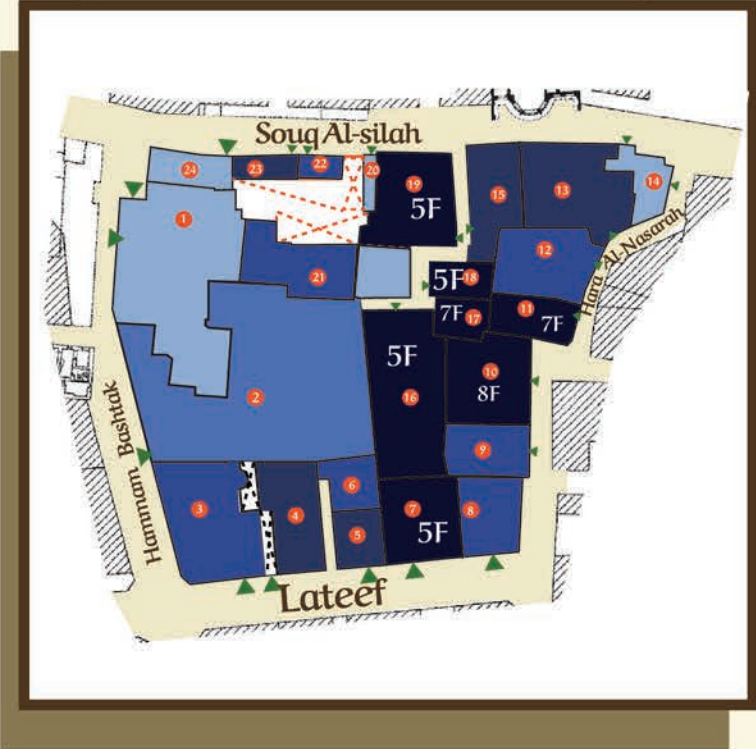


Usemap



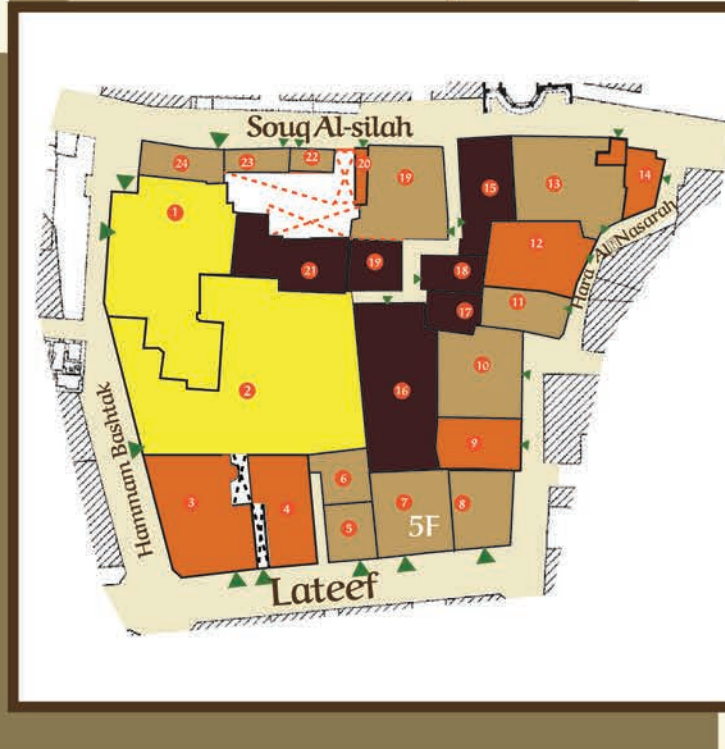
- Residential
- Residential- Crafts-Commercial
- Storage
- Religious
- Registered Public
- Commercial
- Ruin
- Open Area

Height map



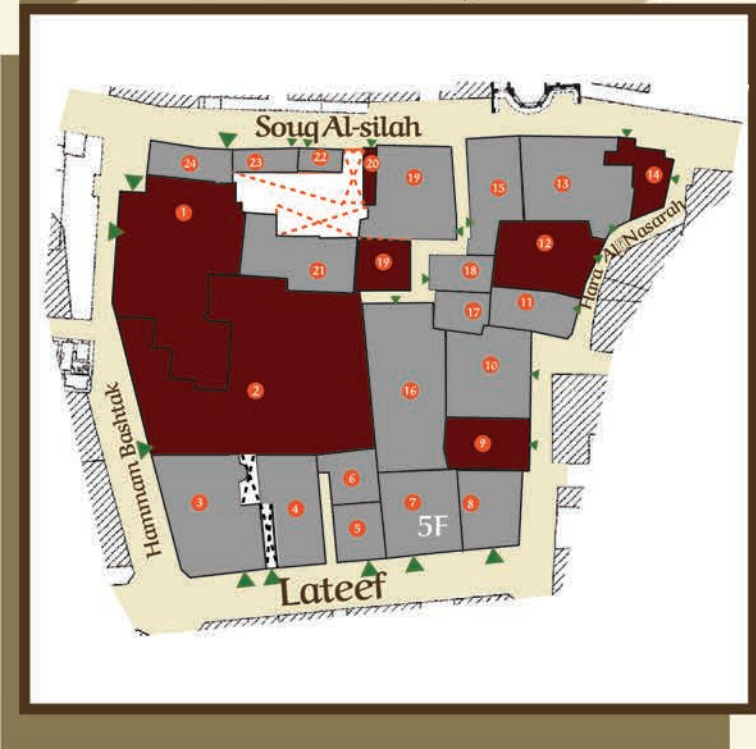
- 0
- 1 Floor
- 2 Floors
- 3 Floors
- 4 Floors
- +4 Floors

Date map

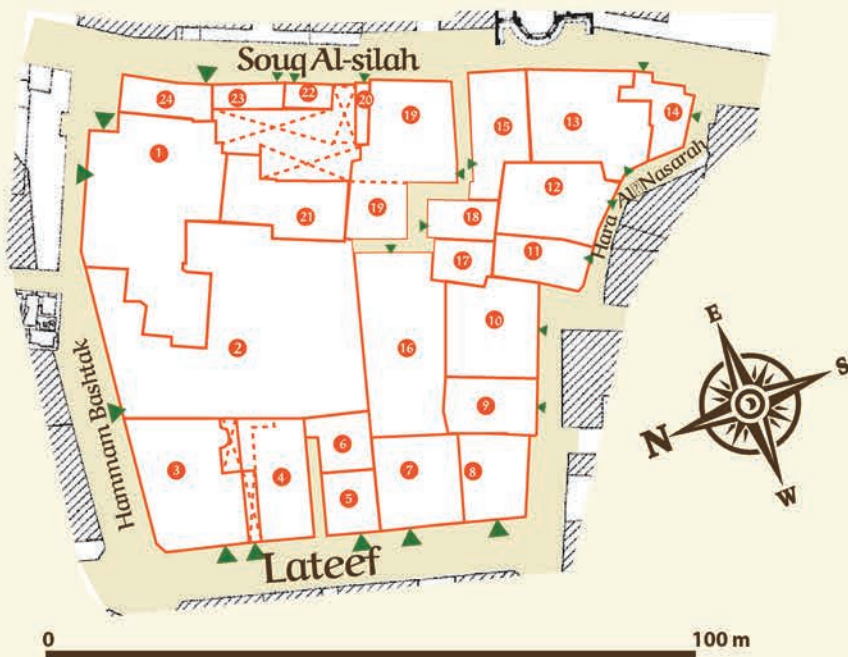


- Before c.1850
- From c.1850 to c.1938
- From c.1938 to c.1980
- After c.1980
- Space

Struc.map

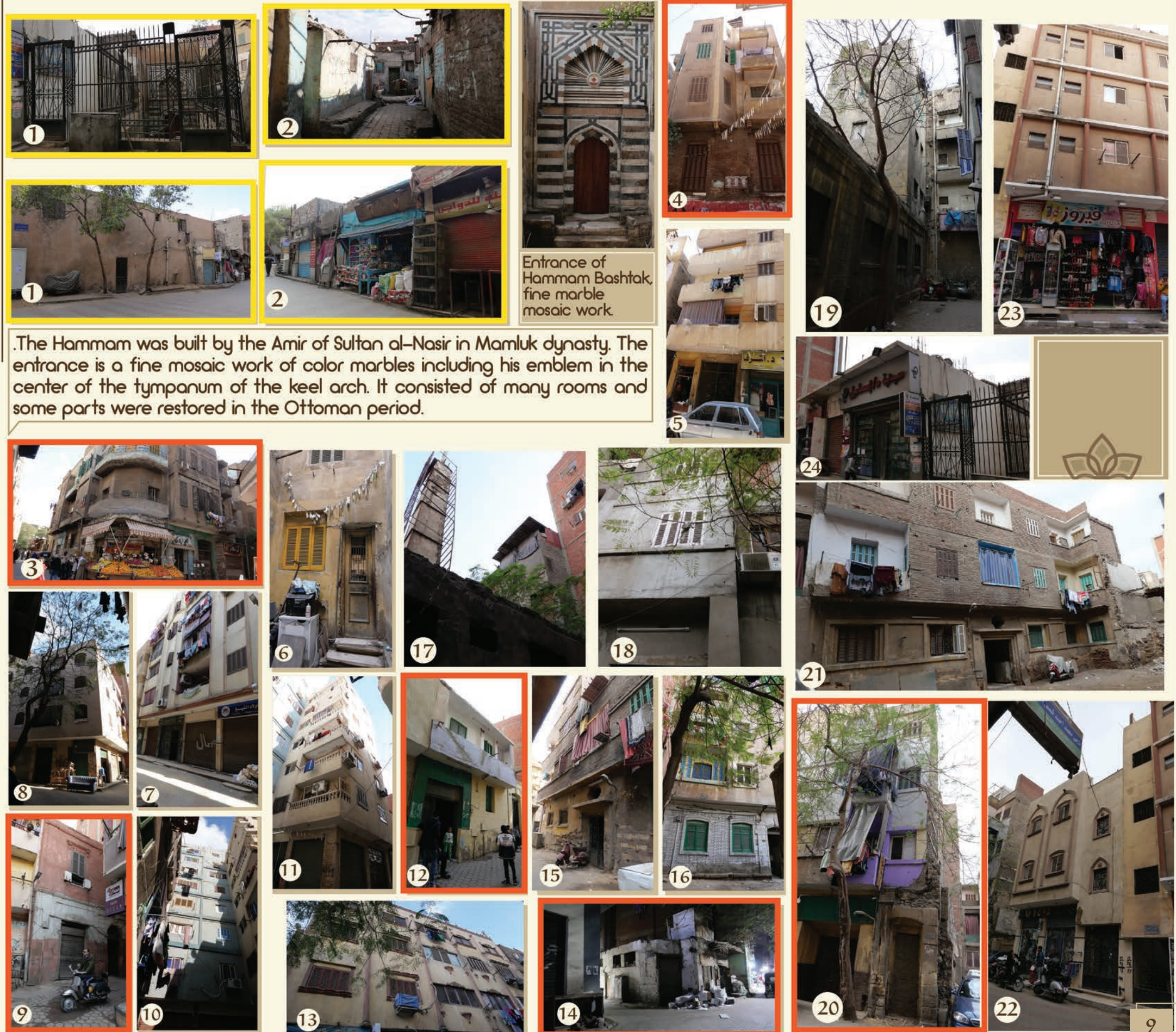


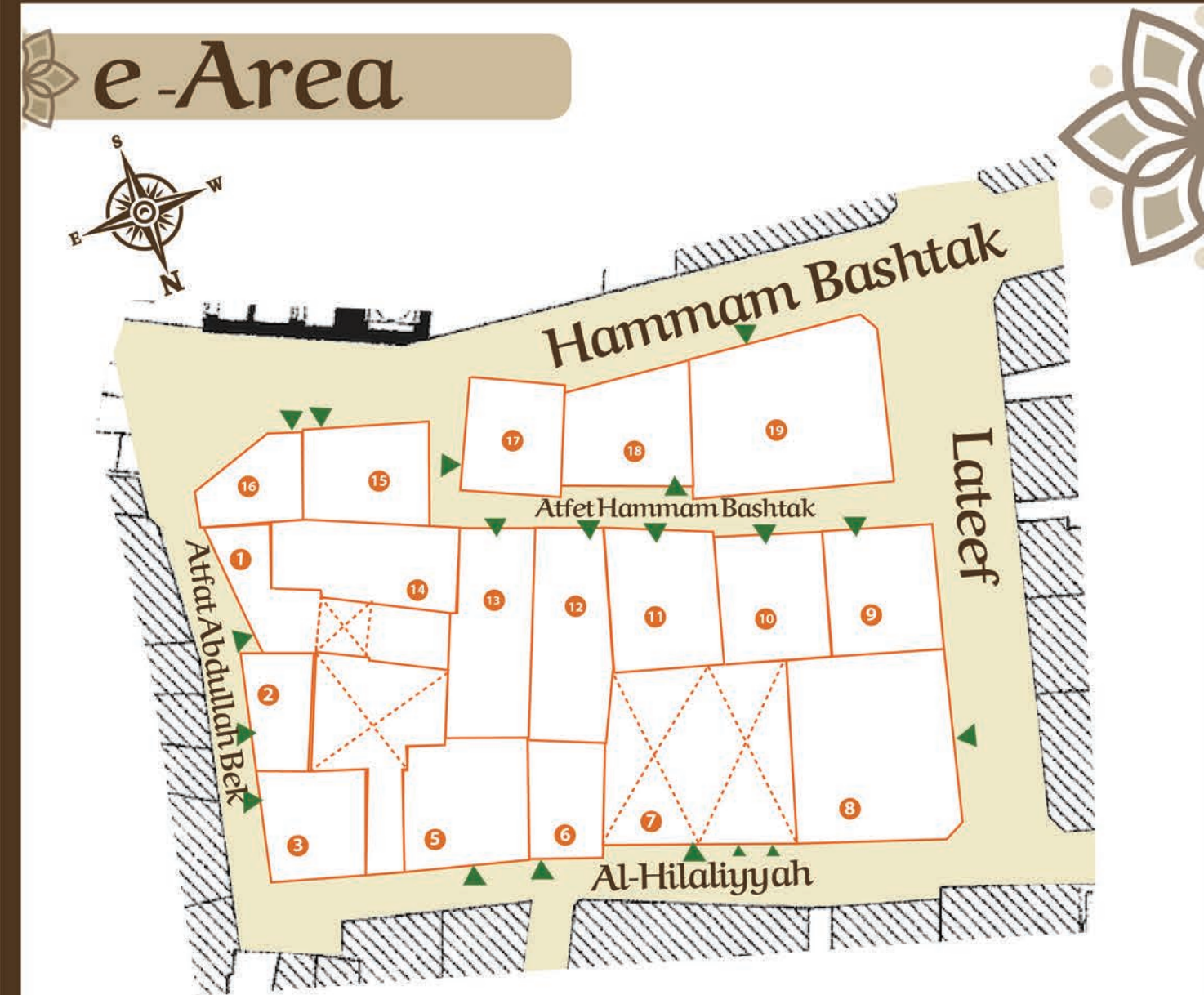
- Masonry
- Concrete
- Ruin
- Temporary
- Space



d photos

The map of 1938 shows that Hammam Bashtak (d-1, 2, built in 1341, reg. no. 244) and the large site bordering it to the south (d-15 to 19) occupied most of the district. The Hammam served as a traditional public bath until the 2000s, but is now in ruin. Only the original entrance was registered as a heritage site., and it was restored in 2021 and is now fenced off. On the roof of the former furnace area (d- 2), a number of low-income families live in temporary buildings. The site to the south of this area has been subdivided and a cul-de-sac created, a change that probably took place by the 1970s. As for the historic buildings, d-14 (Maqam Abu Muhammad Qubeylah), d-12 and d-20 are in the so-called traditional Cairo style, while d3 and d-4 are early 20th century European-influenced town houses. The trend towards large site subdivisions and new building construction continued after the 1980s. The vacant land behind d-22 and d-23 in particular is likely to be subdivided and replaced by new high-rise buildings in the future.



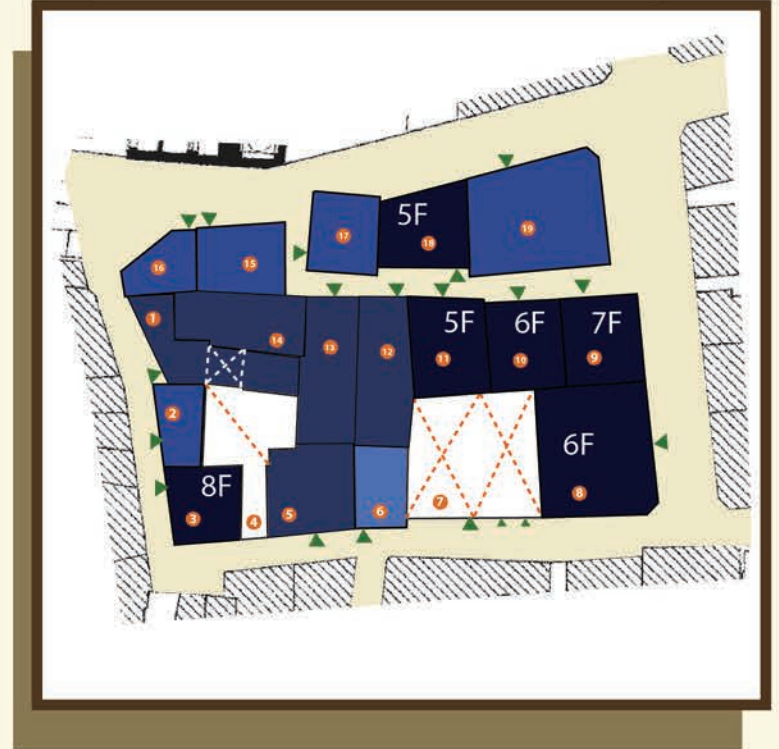


Maps of the current situation

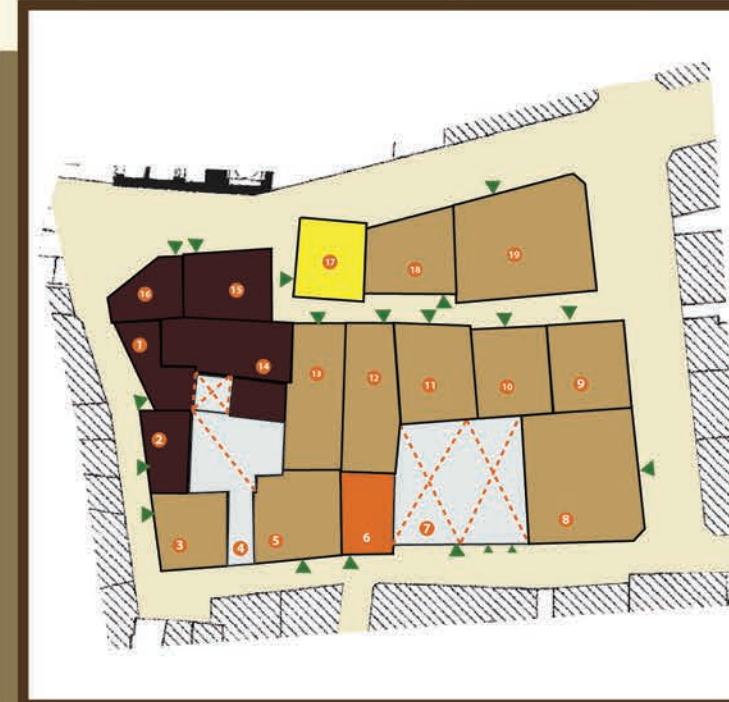
Usemap



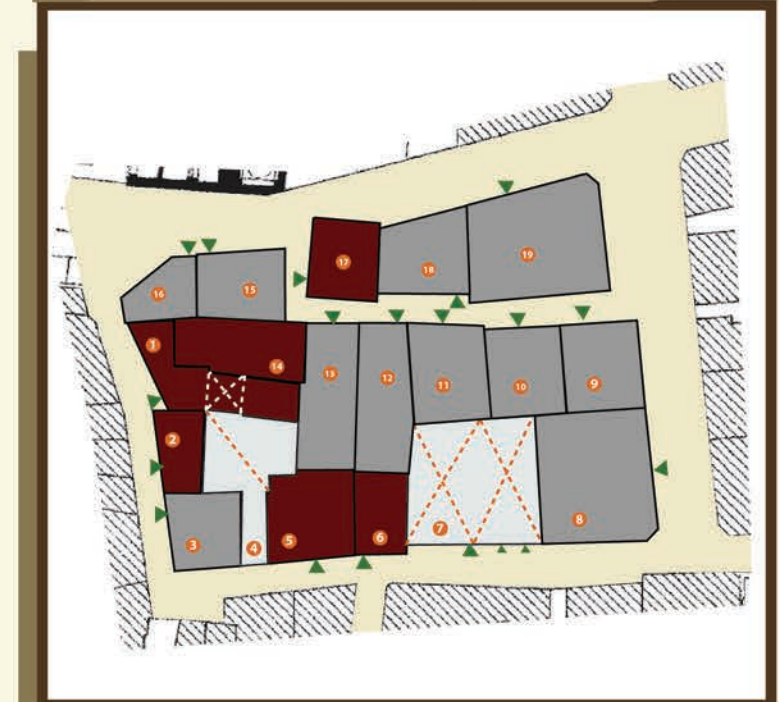
Heightmap



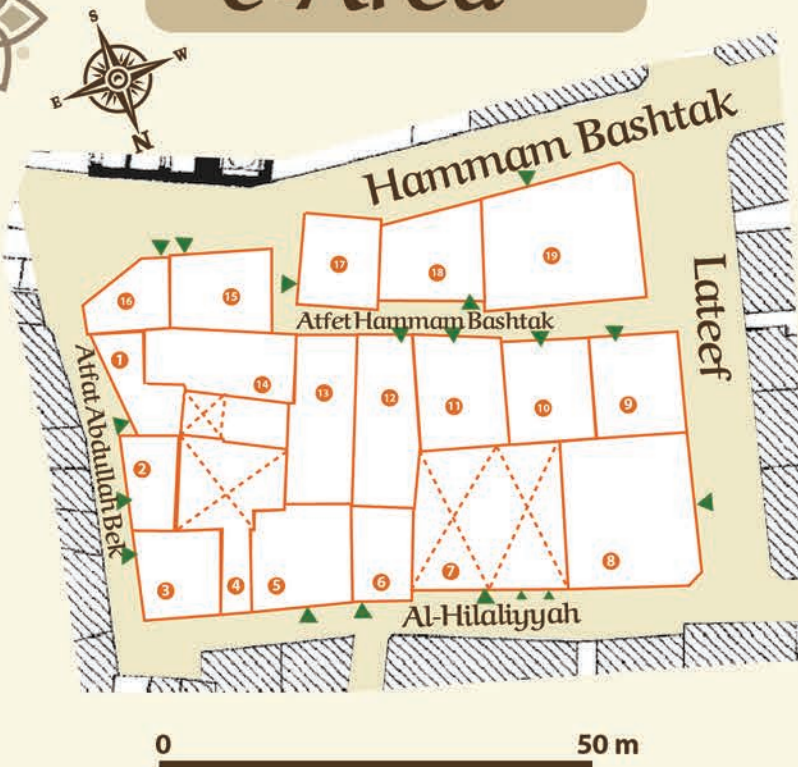
Datemap



Struc.map



e-Area



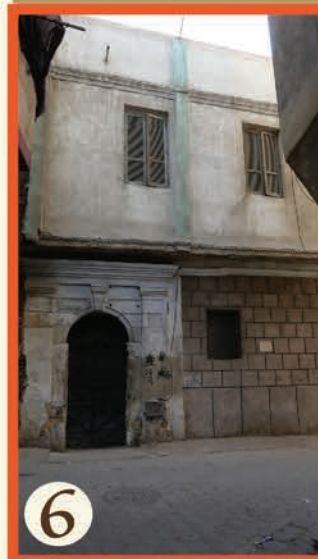
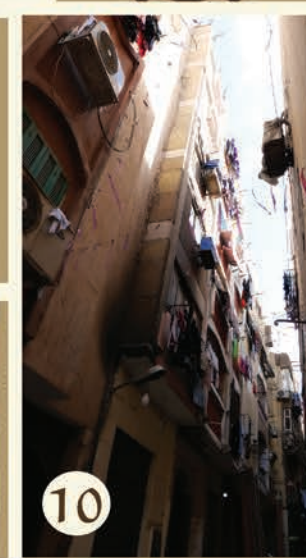
e-photos

Many of the buildings in this area have been rebuilt since 1980, although the site layout is almost identical to that of the 1938 map. The properties e-4 and e-7 are now vacant and could be used for constructing high-rise buildings incompatible to the fabric of the historic city. The e-17 is a typical middle-class house dating back to the Ottoman 17th century. It retains large stone corbels on three sides (north, east, and south) and has a projecting upper floor. The street (Hammam Bashtak) to the south of e-17 was opened at the beginning of the 20th century. Originally, e-17 faced Atfat Hammam Bashtak to the east and to the north. The e-6 is a small two-storeys house whose style suggests that it was built before 1938. Part of a similar wall remains at the eastern end of e-7, which is now vacant. The buildings (e-1, 2, 14 to 16), which are estimated to have been built between 1938 and the 1980s, are built of dressed stone on the ground floor and has up to four floors.

Photos for e-Area Buildings

Comment

It can be seen from the wide Latif to the west, which is gradually being rebuilt. In particular, the buildings built after 1980 tend to have more floors.





f-Area



► Entrance

Scale: 0 100 m



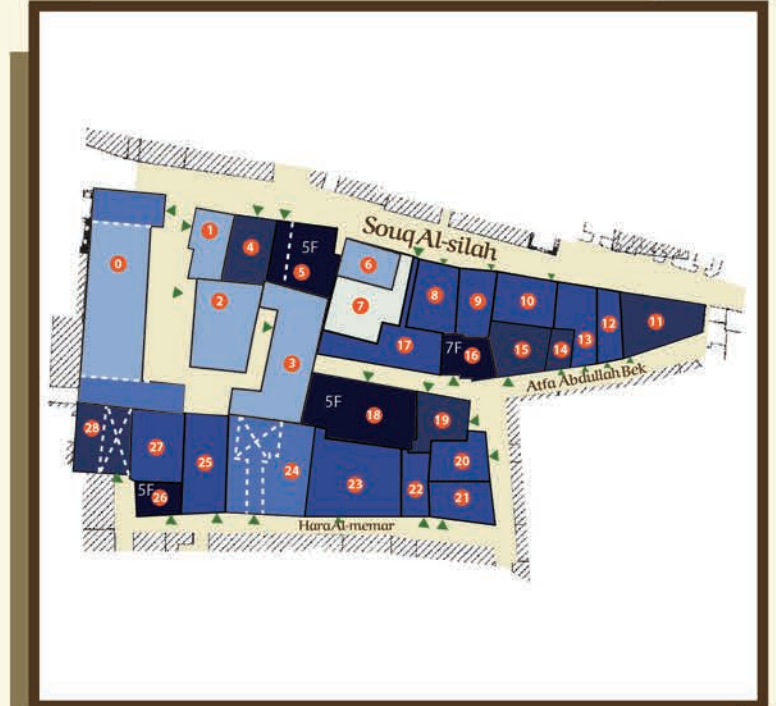
Maps of the current situation



Use map



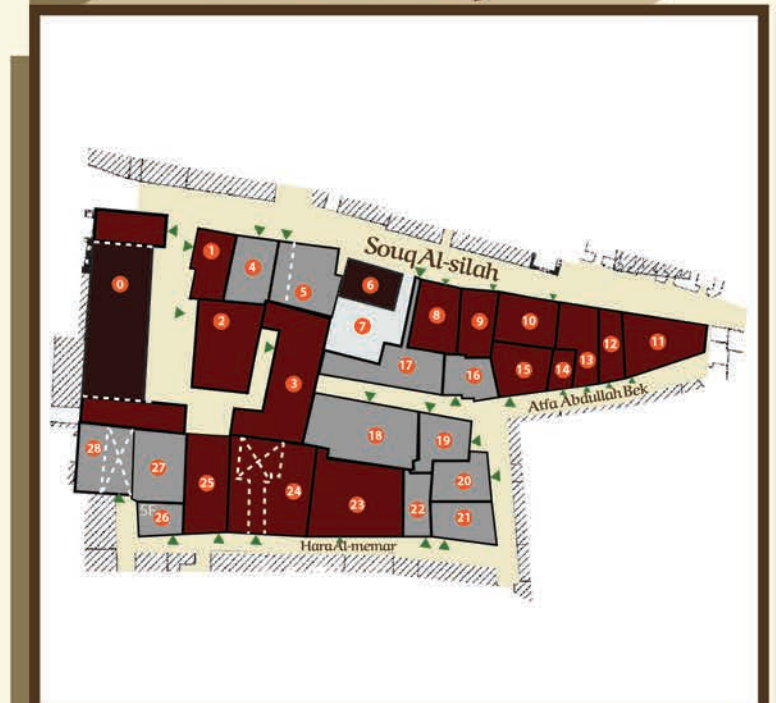
Height map



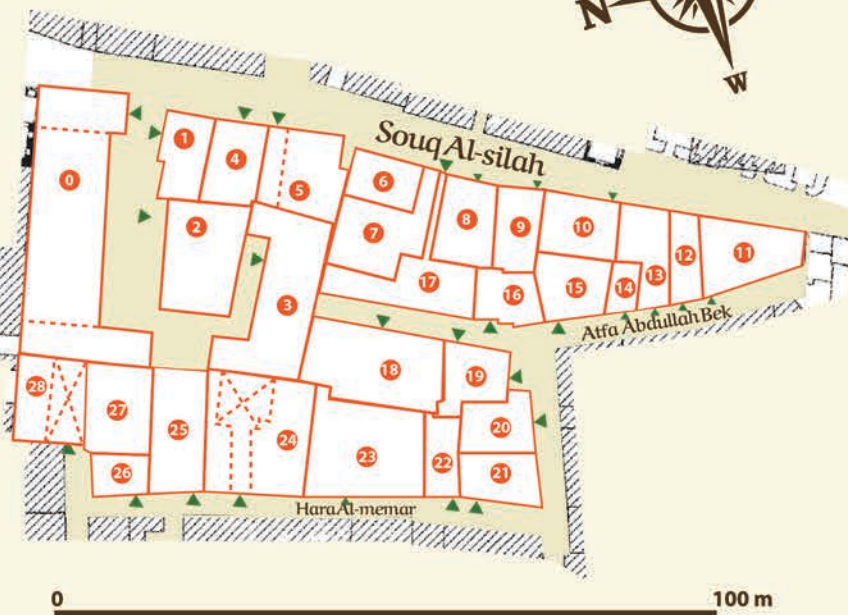
Date map



Struc. map



f-Area



f-photos

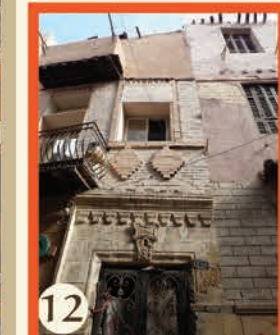
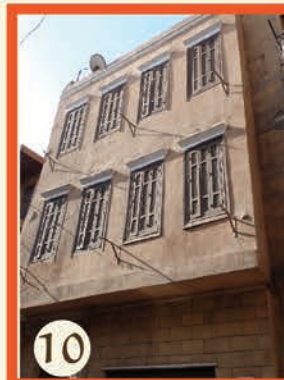
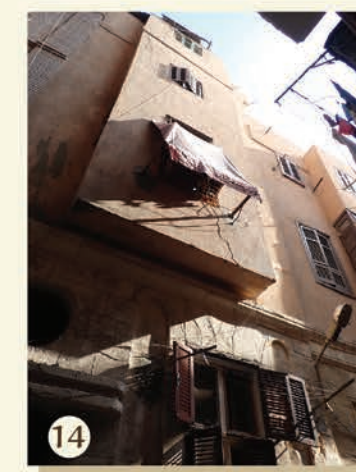
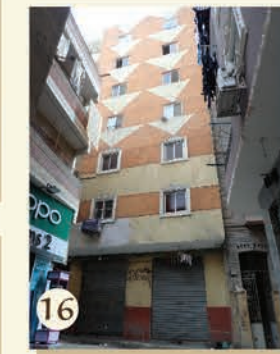
Important building

The main difference between the existing conditions from the 1938 map is that the two large sites along the Souq al-Silah have been subdivided. The northern site (f-0 to f-3) is a collection of wooden workshops with temporary buildings, though some of which still have stone corbels that predate the early 19th century (f-0). On the south side of this area, on the other hand, a north-south cul-de-sac laid out in the centre and has totally changed. These changes probably started from the President Naser period. On the other hand, the houses (f-9, 10, 23, 24), which are divided in the same way as on the 1938 map and can be dated from the details to before 1938, are badly damaged and require restoration work, except for f-10. The facades of the apartment blocks f-10 to f-15 have been restored by a Cairo Municipal project by United Consultants, giving them the atmosphere of a bygone era.

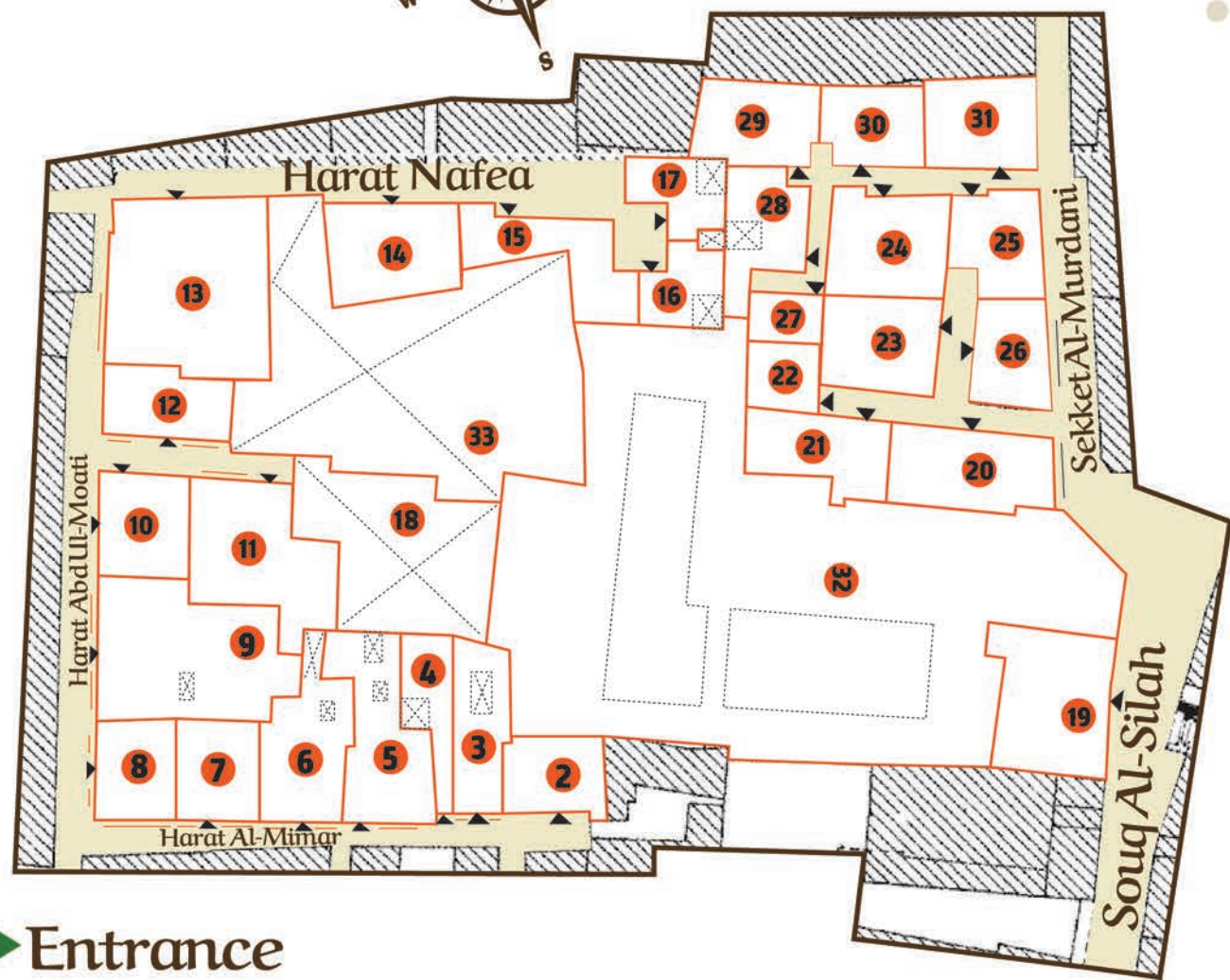
Photos for f-Area Buildings

Comment

The area of the strip between Souq al-Silah and Atfa Abdollah Bek is uniform harmonious in style.



g-Area



Scale: 0

100 m

Before



14



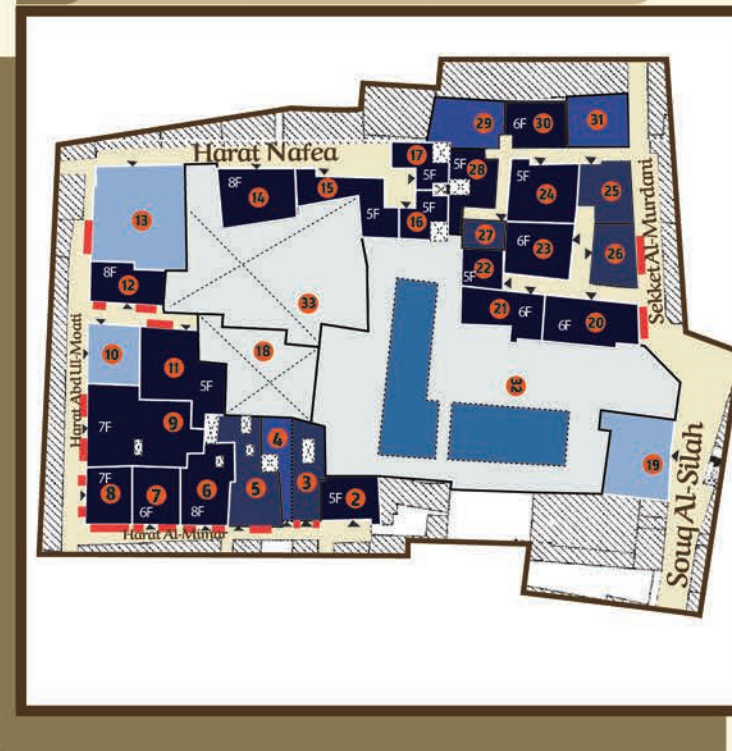
Maps of the current situation



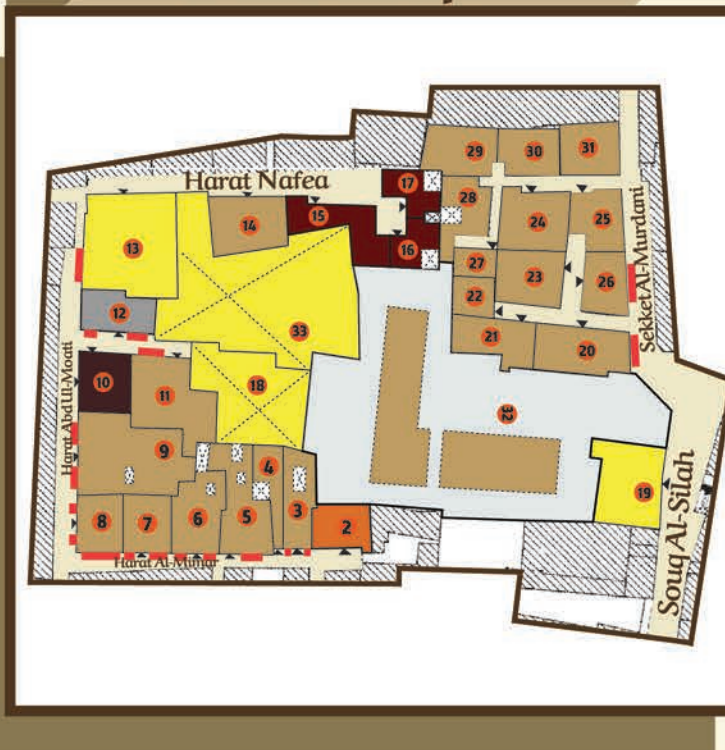
Usemap



Height map

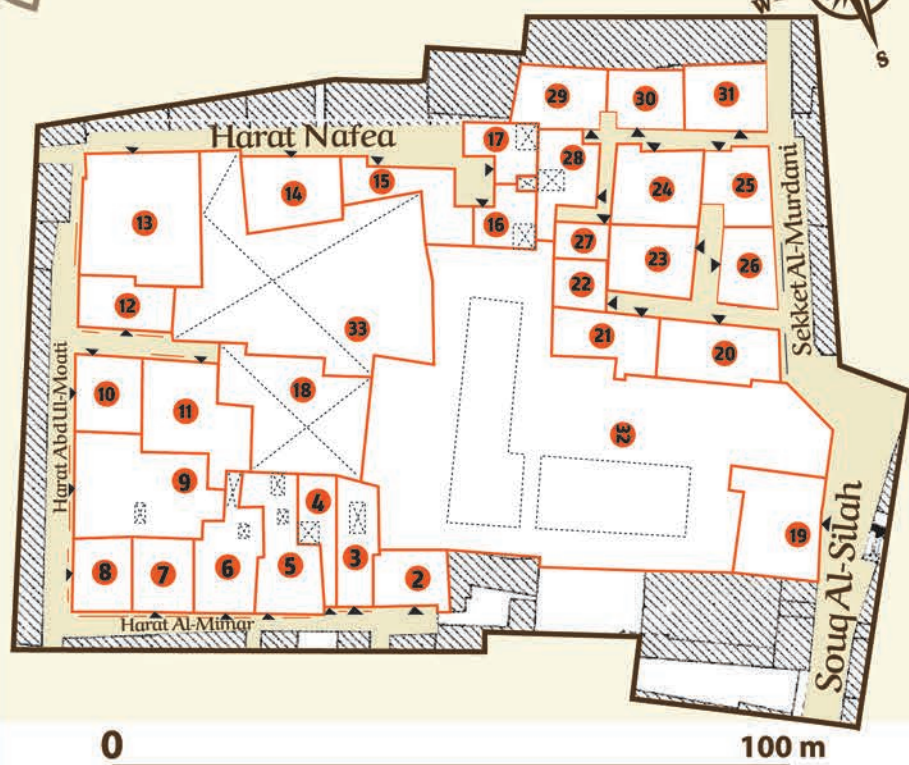


Date map



Struc.map





g-photos

The district is located to the westwards of the point where Souq al-Silah branches off towards the Maridani Mosque. The Qutlubugha al-Dhahabi Madrasa (g-19, reg. 242, built 1347) is a small but elaborate mamluk building with an intricate façade. And the 1938 map shows two large sites flanking the Souq al-Silah and Sekka al-Maridani on the east side of this area, followed by a medium-sized site to the west. The southern part of the former is now a school (g-32), while the northern part has been redeveloped into a group of small mid-rise flats (g-20 to 31) using a curving cul-de-sac. Of the latter in medium-sized site are the g-13 in the north-west corner of the area whose upper floors have collapsed but the ground floor remains and is now used as workshops, and the g-33 and g-18 which are in ruins with only the surrounding walls remain. In addition, g-3 to g-5 and g-15 to g-17 were divided into separate sites for apartments' buildings, and g-9 is an example of a development that combined two historic properties. On the 1938 map, site g-11 is marked as the tomb of Sidi 'Abdallah, but there is no trace of it today.



The projecting first floor in the Ottoman stone masonry of the residential buildings of Cairo is distinct with its large stone corbels. The layering of the large stones is well preserved in g-13. It also shows that the road level is much higher than what it originally was.

h-Area



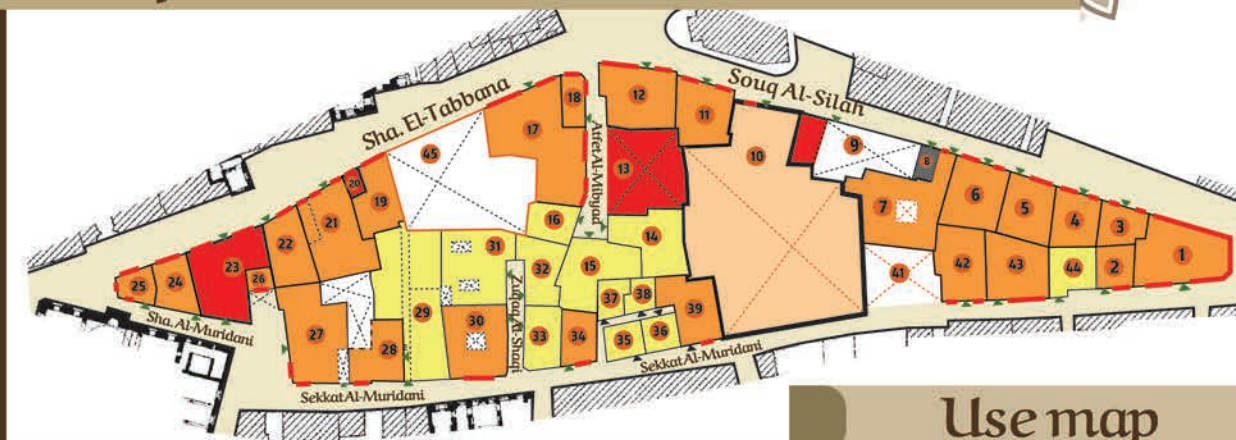
Entrance

Scale: 0 100 m



Maps of the current situation

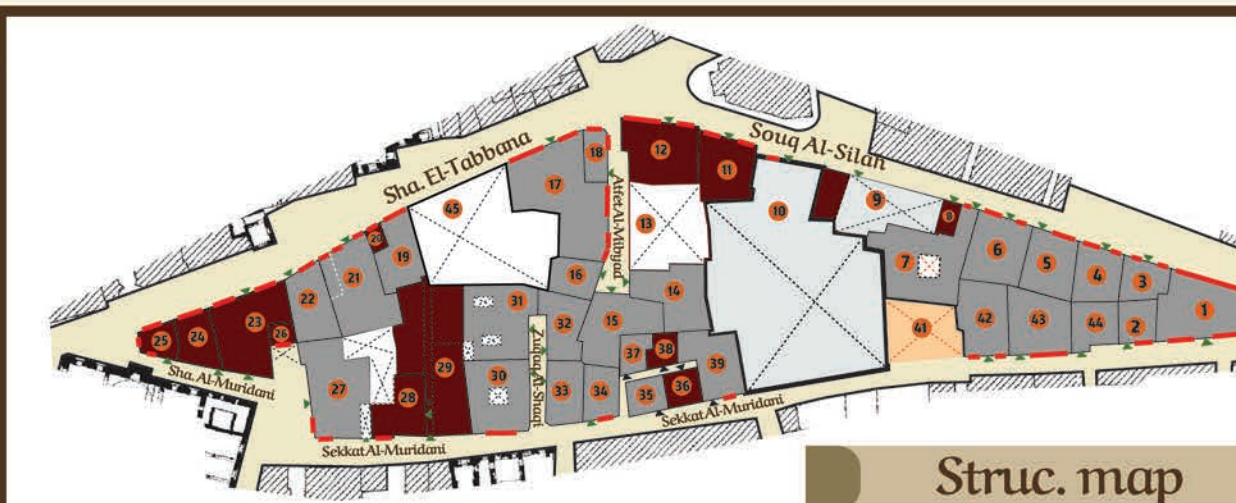
- Residential
- Residential- Crafts
- Commercial
- Storage
- Religious
- Registered
- Public
- Open Area
- Commercial
- Ruin



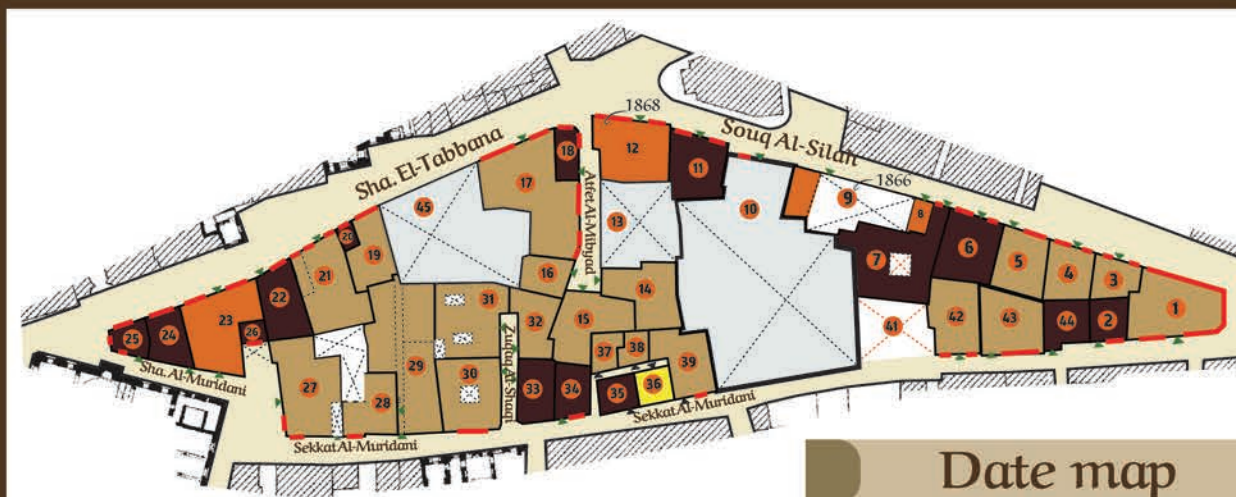
- 0
- Ruin
- 1 Floor
- 2 Floors
- 3 Floors
- 4 Floors
- +4 Floors

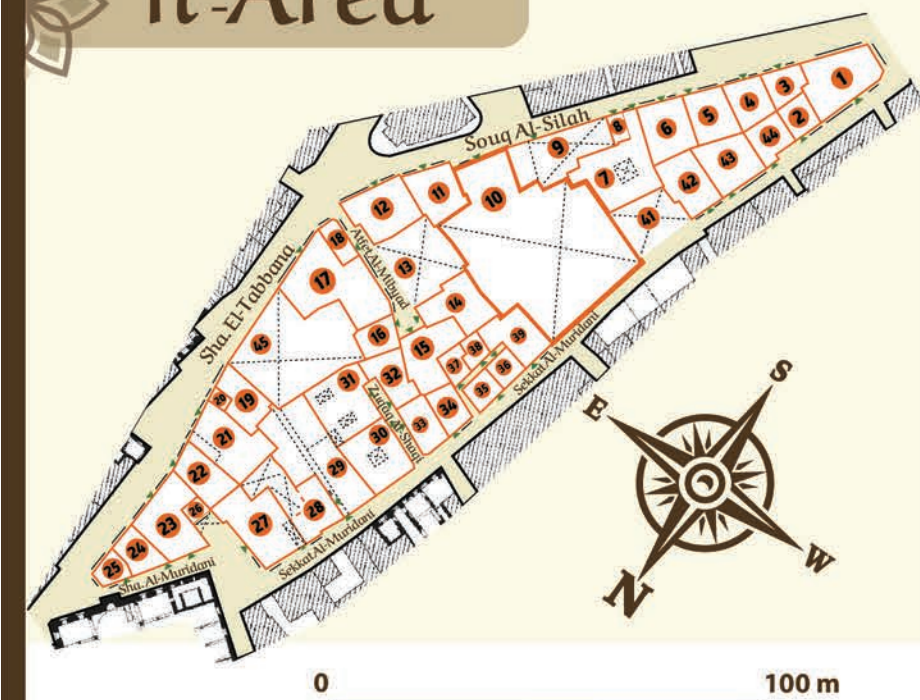


- Masonry
- Concrete
- Ruin
- Temporary
- Space



- Before c.1850
- From c.1850 to c.1938
- From c.1938 to c.1980
- After c.1980
- Space





h-photos

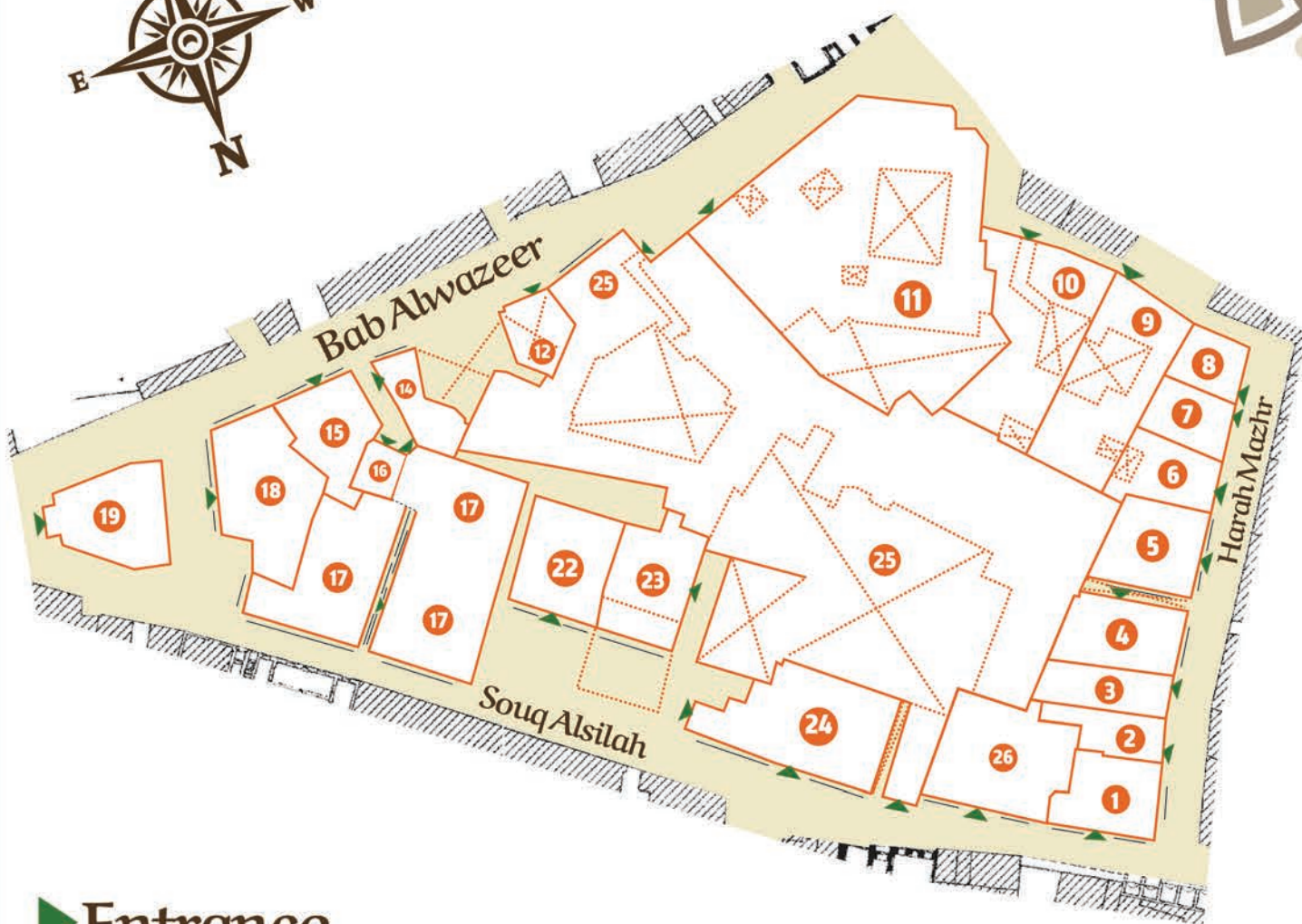


The area is in the form of a belt with the northern end of Souq al-Silah joining the Tabbana Street, and its western side separated by the Sekka Maridani. On the south-east side are the Zawiya Arif Pasha (h-12)

and the Zawiya 'Ali al-Maghrabi (h-8,9), both built in the late 19th century, but the latter has been razed except for its southern end (h-8), which has been turned into a car park (h-9). Between the two zawiya there was a large site (h-10) which is now in ruins, but the wall and other features indicate

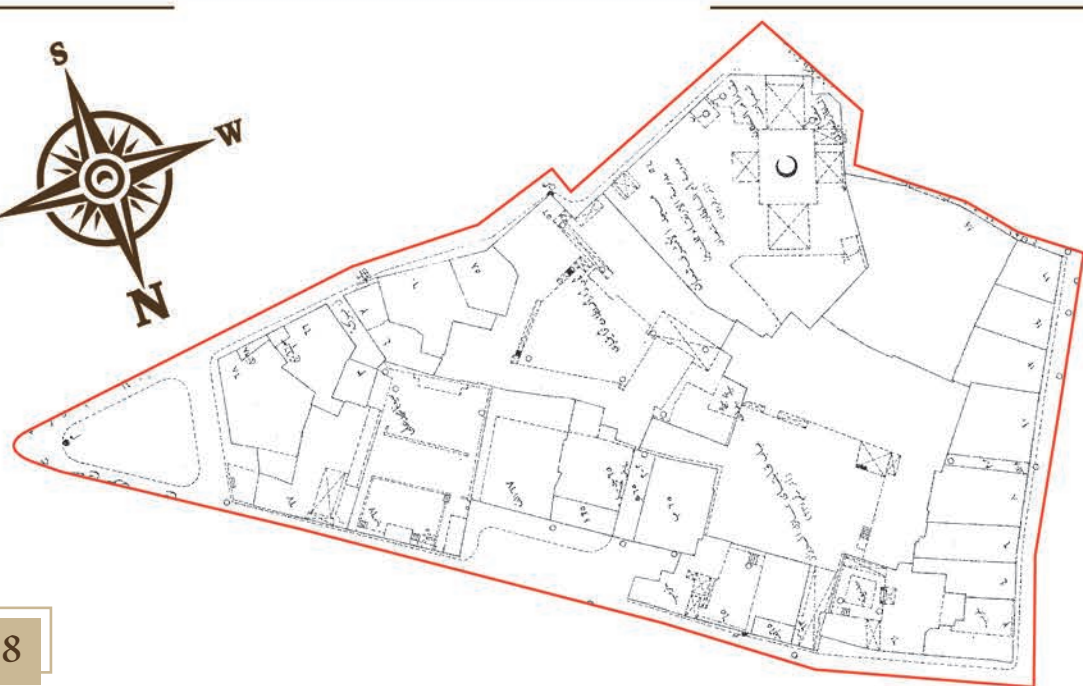
a building dating back to 1938. It should be noted that h-36 was dated to before 1850 based on the stone corbels and h-23 to before 1938 based on the façade and the 1938 map.

G-Area



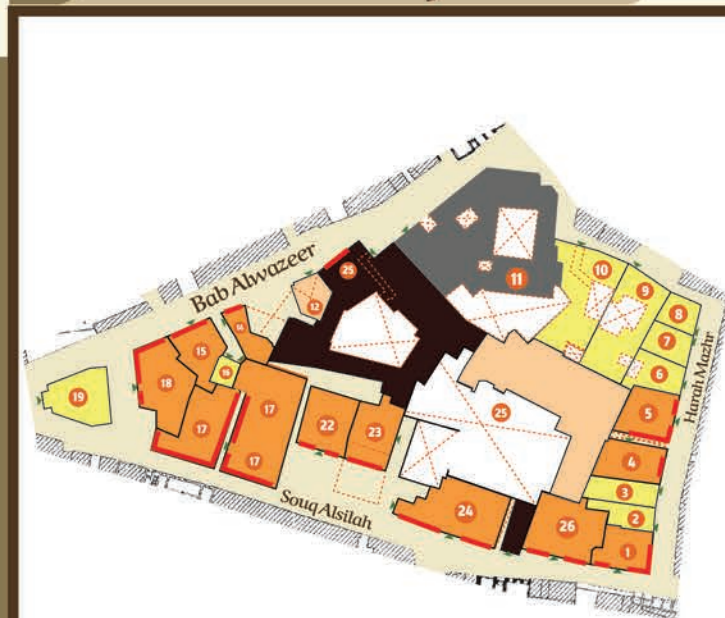
Entrance

Scale: 0 100 m



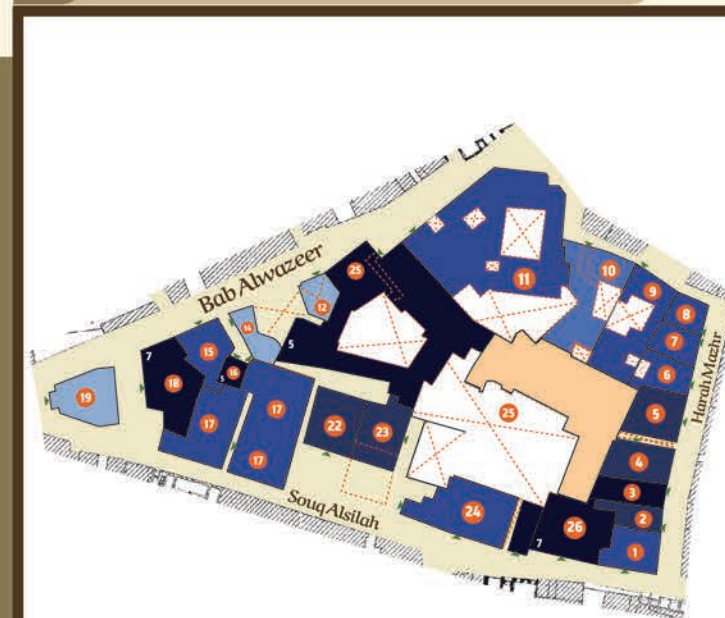
Maps of the current situation

Usemap



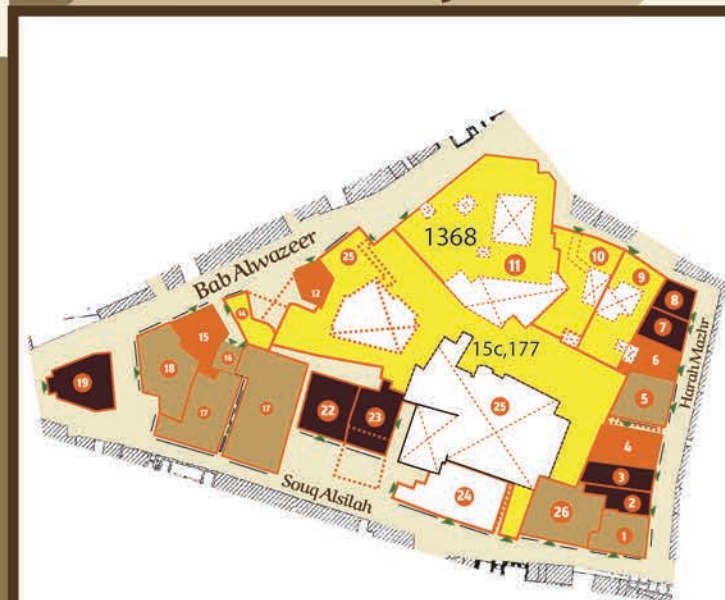
Residential
Residential-Crafts-Commercial
Storage
Religious
Registered Public
Commercial
Ruin
Open Area

Heightmap



0
Ruin
1 Floor
2 Floors
3 Floors
4 Floors
+4 Floors

Datemap



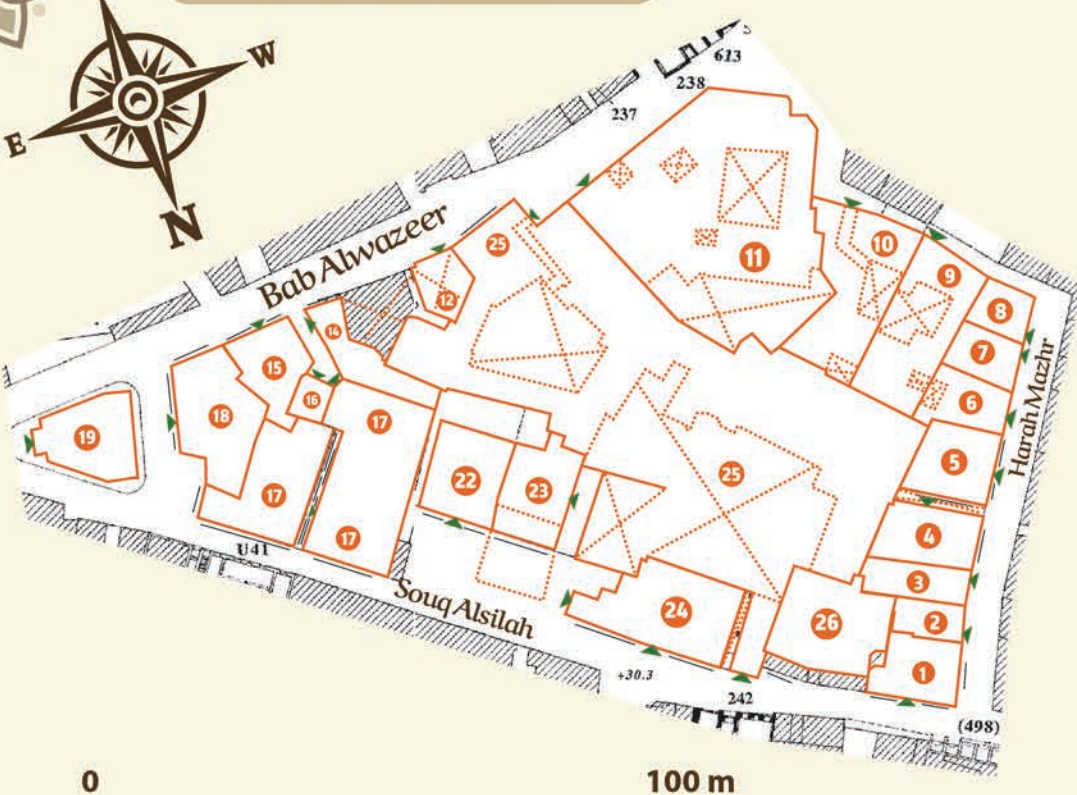
Before c.1850
From c.1850 to c.1938
From c.1938 to c.1980
After c.1980
Space

Struc.map



Masonry
Concrete
Ruin
Temporary
Space

G -Area



G -photos

The Madrasa of Umm Sultan Sha'ban (G-11, reg. no. 125, built in 1368) is a masterpiece of architecture—dating back to the Mamluk period, with two tombs and an intricate Sabil Kuttab. The mosque area around the courtyard is still used for prayers. The neighboring Bayt Razzaz (G -25, reg. no. 235, rebuilt in 1778), which was originally two houses dating back to the Mamluk period, was combined in the 18th century by Razzaz and has two courtyards. One of these facing Bab al-Wazir has been restored and used for events under the Ministry of Tourism and Antiquities, but the one facing Souq al-Silah has fallen into disrepair. On the other hand, G-9 and G-10, which are now two houses, are depicted on the 1938 map as a single site, with a sa'bat (tunnel road) that still exists, some parts show the Ottoman style; the early 20th century map also shows the same but with no access to Souq al-Silah (now Hara Mazhar). Napoleon's map shows Souq el-Ezzy on the west side and El-Tabbaneh on the east side, but only a dead-end street (A'tfet el-Sâqyeh) from El-Tabbaneh was drawn on the south.

Photos for G -Area Buildings

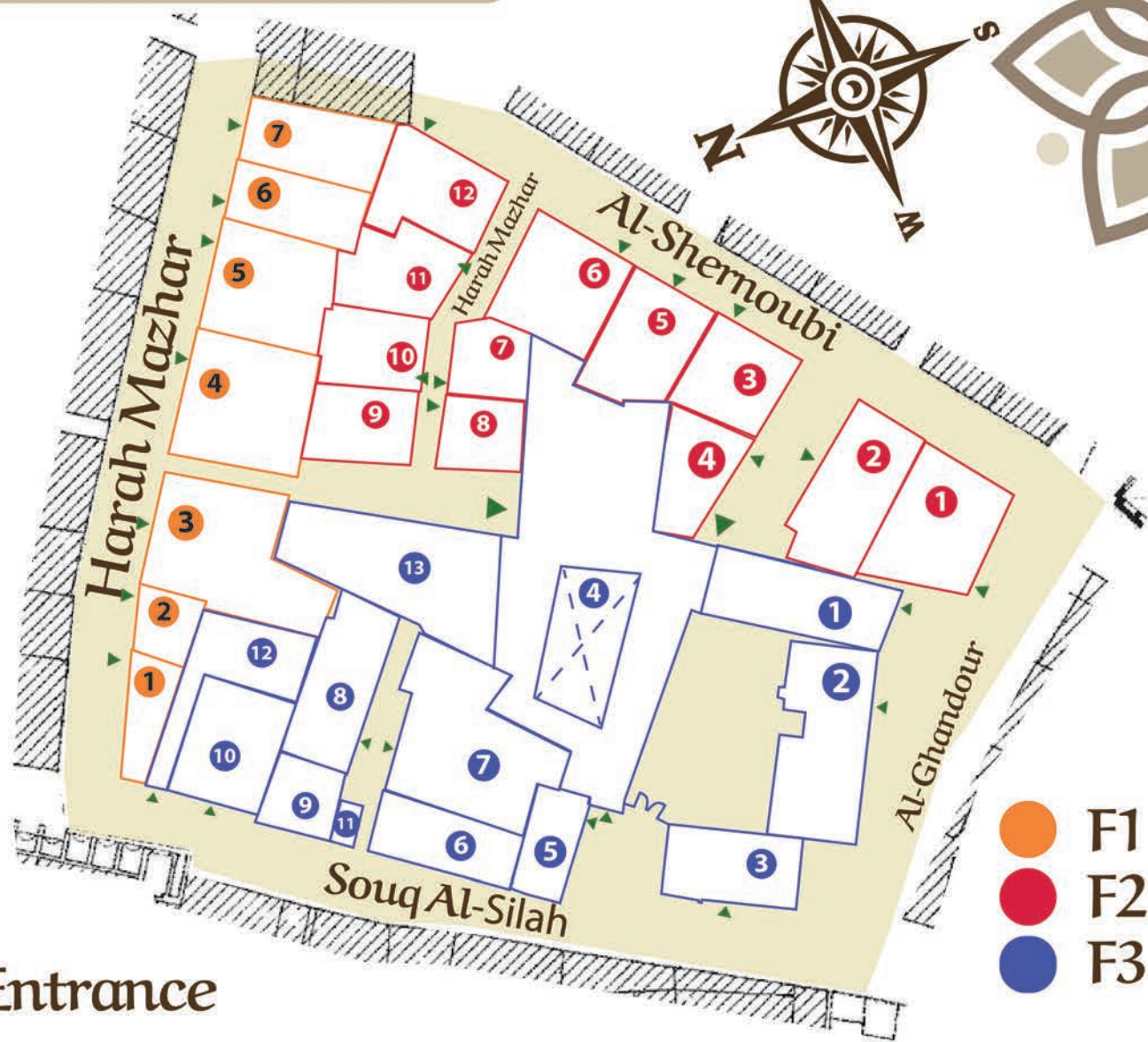


From these, it can be inferred that the present Hara Mazhar was laid out after the beginning of the 20th century. The sites G-16, 17, 22 and 23 are depicted as a single site on the early 20th century maps, and the 1938 map shows the road widened and the name of Muhammad Ali Cinema written in, indicating that a largescale residential conversion had already occurred in the early 20th century.

G-15 along the Bab al-Wazir has a European design and was probably built in the early 20th century, as was G-12, but it has been razed and only the entrance remains.

STOP: There has been a great deal development in this area recently. Unfortunately, Nos. 17, 18 and 24 were built in the last few years and have not been chosen for their design and height in the historic quarter.

F-Area



Entrance

Scale: 0 100 m

Before:



Maps of the current situation

Use map



Height map



Date map



Struc.map



Before c.1850
From c.1850 to c.1938
From c.1938 to c.1980
After c.1980
Space

Masonry
Concrete
Ruin
Temporary
Space

The 1938 map shows that the Bayt Yakan (F3-4) occupies the site including F1-7-8 and F3-13, with an uncovered passage leading from the northeast corner of the courtyard (as it is now). The passage continues to a garden in the northwest part. The south wall of the Bayt Yakan was a Mamluk mosque. The ground floor vaults on the east side of the courtyard date back to the Ottoman period. Its upper floor was the Qa'a (guest room), which led to the maqad (opening hall) facing the small courtyard to the north. On the south side, on the first floor, there was a big maqad with three open arches. The former was probably for family use and the latter for guests. In the 19th century, the arches of the two maqads were closed to form a hall and the first floor was renovated. The grid shaped housing area to the east was the site of the demolition of the residence of Ibrahim Pasha Yakan and the development of a factory, which adjoined the Bayt Yakan. This development probably occurred after 1938, around the time when the large site was divided and the Bayt Yakan enclosed a courtyard. Due to the high slope in the east and low slope in the west, in addition to the original western entrance, a south-eastern entrance was built on the first floor and a northern entrance on the ground floor. It was then uninhabited and used as a slaughterhouse. After Professor Alaa bought it in 2010, various restorations and renovations were carried out. It is still in use today.

Before:



Bayt Yakan:



After:

As one example, we worked with Professor Alaa on the Toyota Foundation project "Revitalization and Sustainability of Communities in Historic Cairo Based on Their Historical Monuments and Traditional Habitats" from May 2016 to April 2018, with Bayt Yakan as the core. The project initially aimed to raise awareness of the value of history and cultural heritage in the community. Over the course of two years, 29 workshops were held, as well as exhibitions and lectures, welcoming many visitors from Japan. As a result, the residents have come to recognise the value of this historic district and its heritage, and have continued work on it. It is important to note that in the course of these activities, the residents have come to consider what they want to do with this heritage site and have decided for themselves that they see benefit in sustaining it.

Also, presuming that sustaining this historical heritage site will require the active involvement of residents, the following suggestions were made. Some of the historical heritage, such as houses, belonged to individuals, but much of it, such as streets, were "places for everyone", functioning as public places and facilities in pre-modern times. Today, however, there is no "place for everyone" for the inhabitants of this district and the community is not very present. The inconsiderate dumping of rubbish in the streets is one example of this. Rather, through these activities, a new community is forming around the Bayt Yakan. As background to the situation today are the modernisation of the city since the beginning of the 20th century, the urban development and the influx of displaced peoples since the 1950s, the megalopolis of Cairo since the 1980s, the heritage management of the Mubarak era, and the state of religious institutions since the revolution. The "place for everyone" that existed in pre-modern times has disappeared from the city, and society is making it increasingly difficult to create a community-based "everyone". In order to sustain historical districts, it is necessary to restore places for everyone, public places, and this activity can be positioned as an example of this.

The Bayt Yakan has since become a thriving place for everyone, thanks to the efforts of its owners, Professor Alaa and Ms. Ola. Workshops for women and children continue. Various green gardens, solar panels, a library, etc. have been added. Joint workshops with Japanese woodworkers were set up by the Japan Foundation in 2019. And a woodworking vocational training centre funded by the Japanese Foreign Ministry's Grassroots Fund is being established. The 2021 Urgent International Contribution Programme for the Safeguarding of Cultural Heritage (Expert Exchange) "Project for the Sustainable Preservation of Historic Cairo / Community Development with the Participation of the Residents" was held on the 8th (for women) and the 9th (for men) January 2022. In addition, a workshop is planned for 4 March with stakeholders and residents regarding the conservation of the Historic City of Cairo under the title "The Future of Souq al-Silah". In this way, the Bayt Yakan is an evolving historical centre with the appreciation of the community.



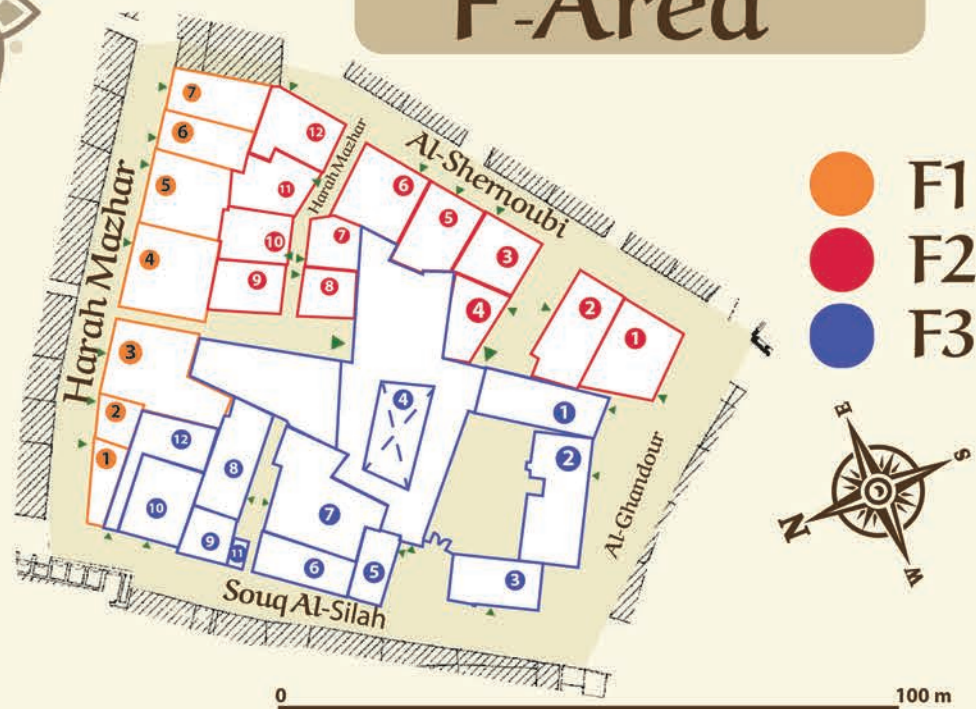
8-1-2022

● This workshop at Bayt Yakan for the residents of souq Al-silah (women and men)



9-1-2022

F-Area



Photos for FArea Buildings

F-2 photos



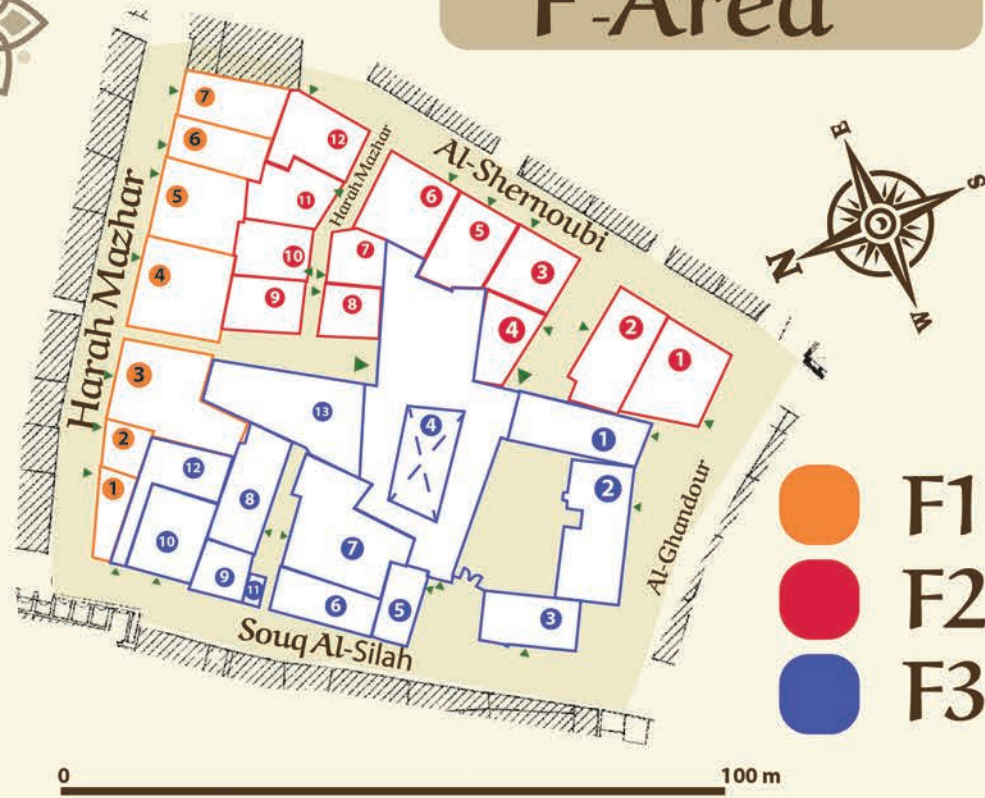
F-1 photos



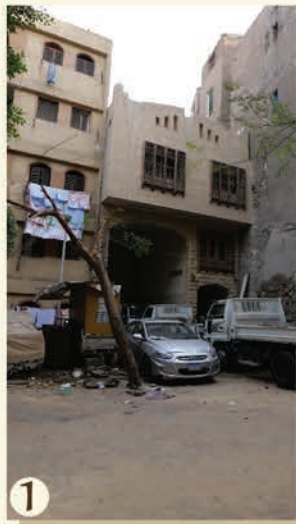
F-1,2,3 areas should have been a single area, but as it was the first district of our survey and we did it in three groups, we divided it into F1 along Hara Shenowby, F2 along Hara Mazhar and F3 from Souq al-Silah to Al-Ghandour. Most of the buildings date from after 1938, but F2-5 is estimated to be pre-1938 on the basis of its height and style.



F-Area

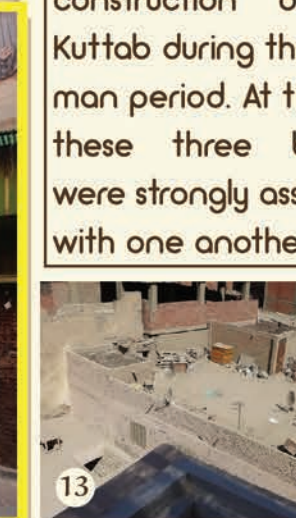


F-3 photos



Comment

F3-2 is a state apartment building that was affected by the socialist policies of the Nasser era, and was restored by Professor Salah in the 2000s.



Maps of the current situation



The north wall of Sudun Min Zada Mosque

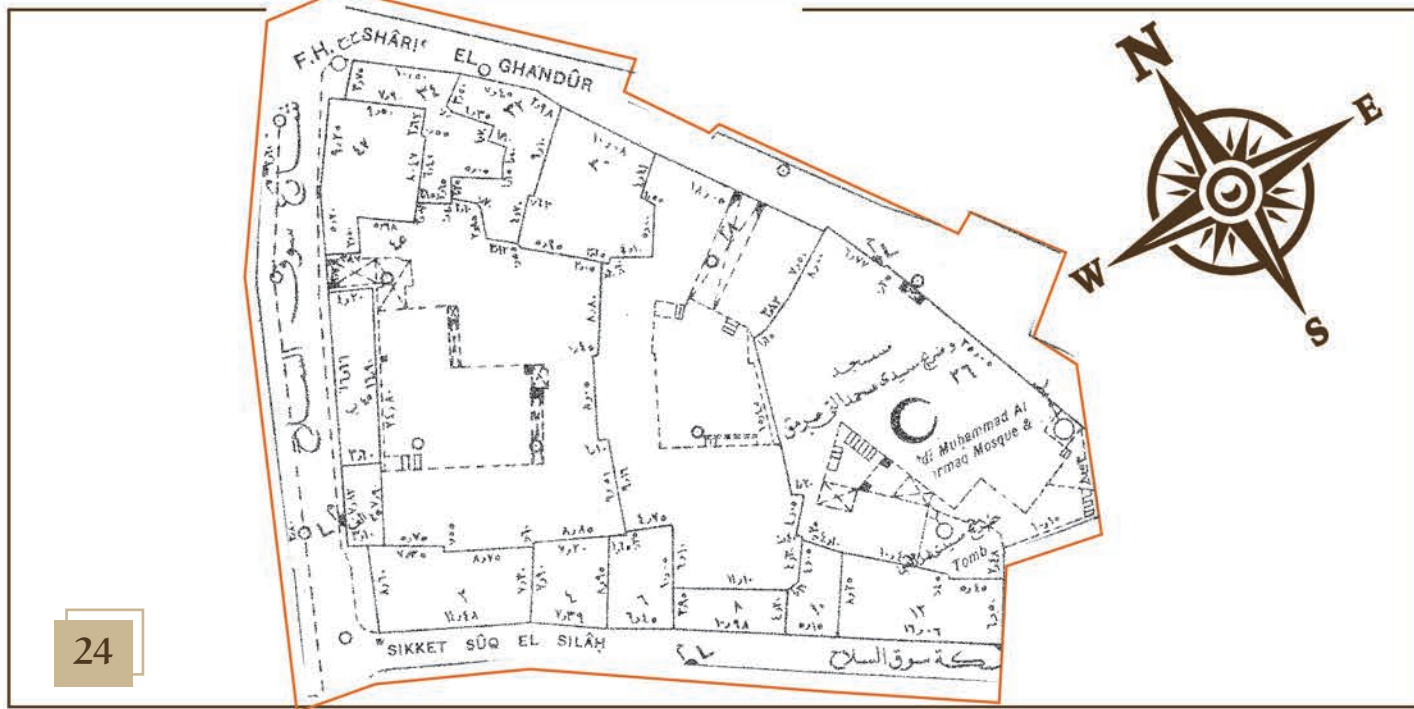


A comparison with the 1938 map shows that the state apartments were built on the site of the Sudun Min Zada Mosque (built in 1401, reg. No.127, now demolished). Unfortunately, the qibla wall of the mosque is hidden by the newly built fire station (F3-1). And the three big sites that make up most of the area and the estate of Ibrahim Pasha Yakan to the east were redivided. The most important remains are those of the Bayt Yakan (F3-4), which continues to the south-east of the Sabil Kuttab Kokalian (F3-5, reg. No.243), built in 1697, and the wikala façade (F3-6 & 9 / facade, II / entrance) along the Souq al-Silah. The southern wall of the Bayt Yakan is the wall of the aforementioned mosque and dates back to the Mamluk period. It can be inferred that the wikala was built around the time as the



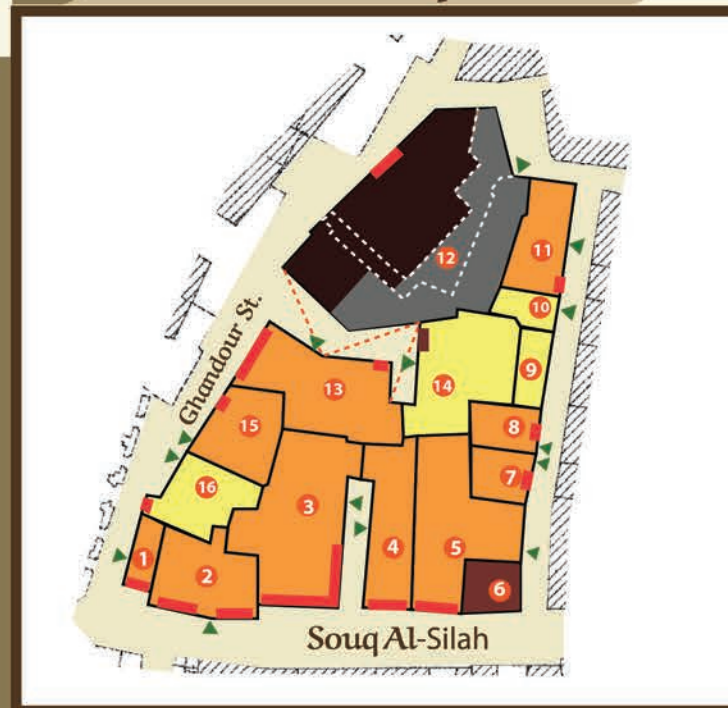
construction of Sabil Kuttab during the Ottoman period. At the time, these three buildings were strongly associated with one another.

E -Area

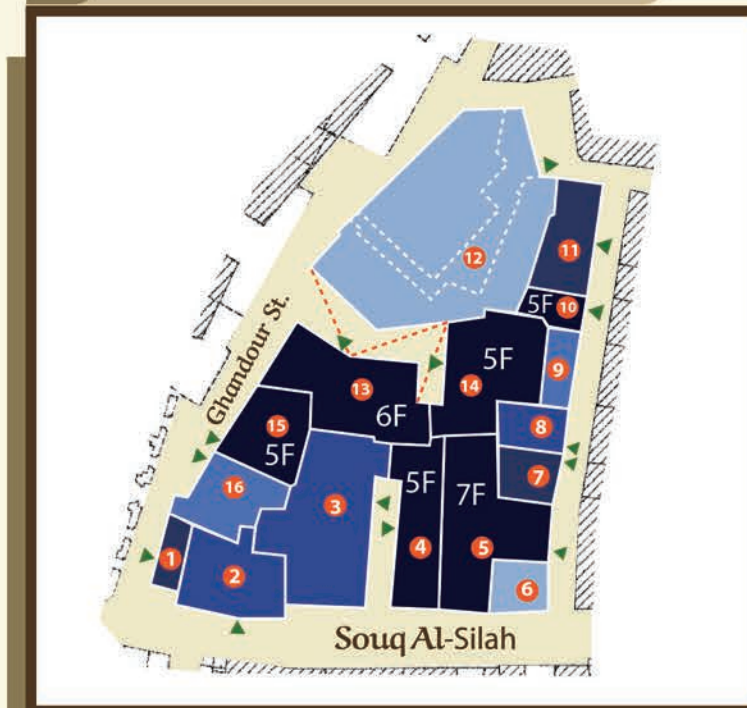


Maps of the current situation

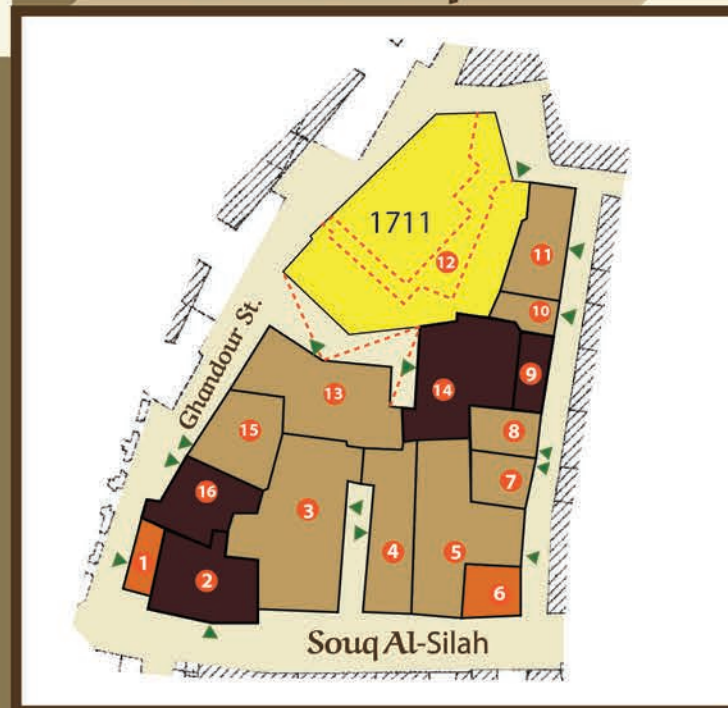
Use map



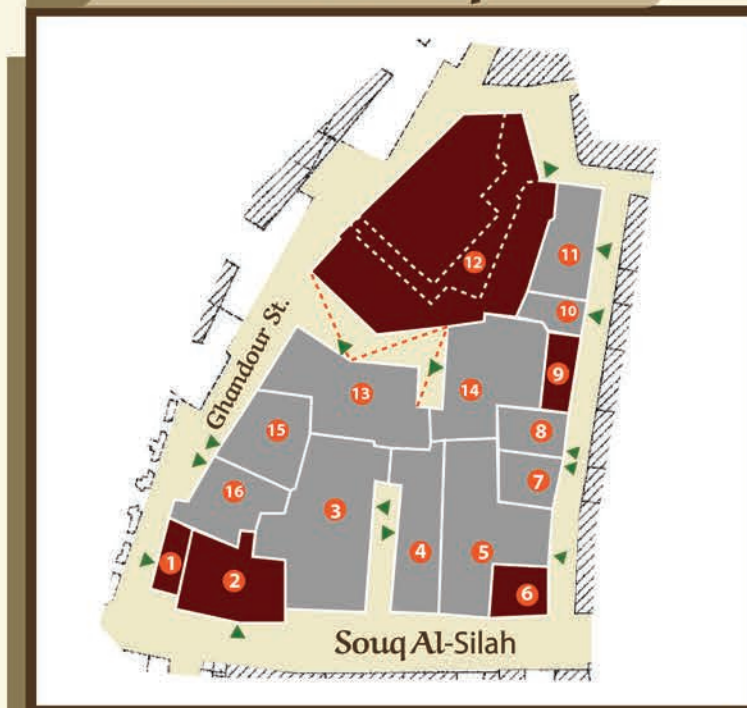
Height map



Date map

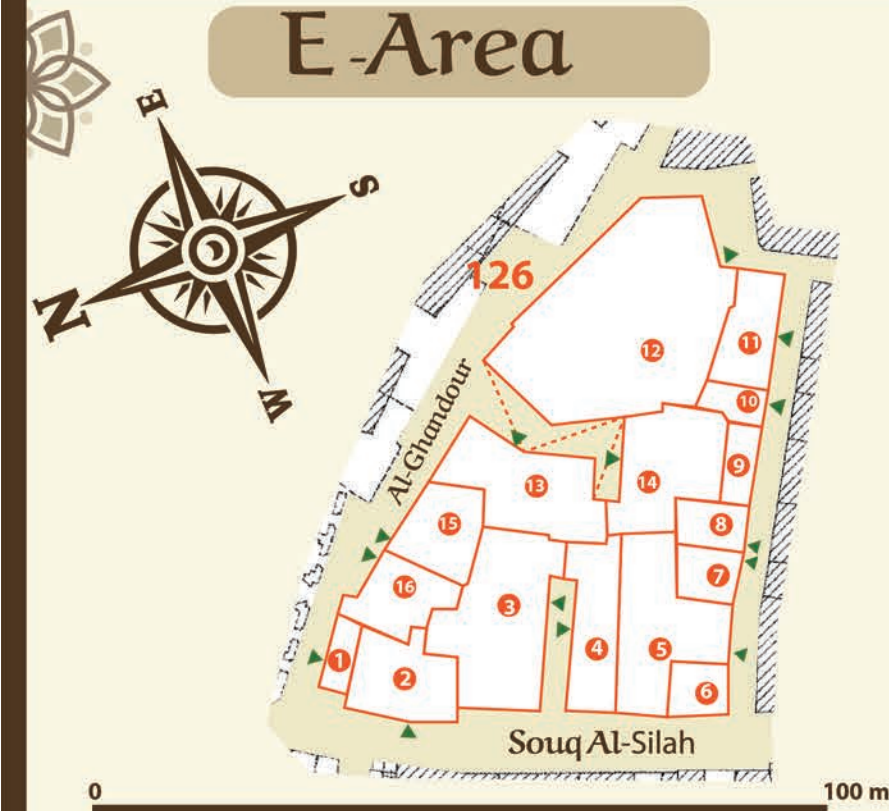


Struc.map



E-Area

Photos for E Area Buildings



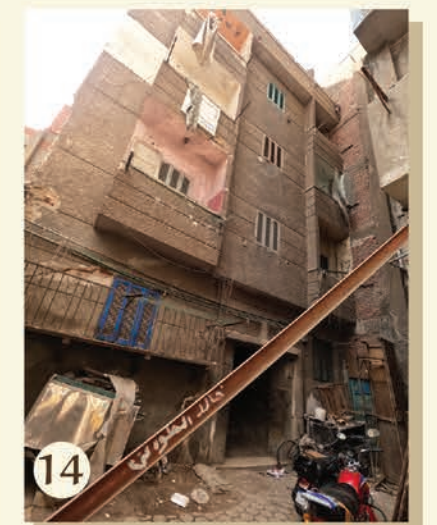
E photos

Compared with the maps surveyed in 1938, the major change in this area is the subdivision of the large west-central (E-3, 4) along Souq al-Silah and north-central (E-13 and an open space) along al-Ghandour sites of a mansion with a vast courtyard. The new style of the buildings suggests that this change had already begun in the President Nasser period. The most important monument is E-12, Alti Barmaq Mosque (reg. 126), built in 1711, which is registered as a heritage site, but its prayer room is currently closed for restorations, and the tomb to the south-east is still locked, as is the sabil on the north-west side of the entrance, only the open area is used for the prayer.

E-1 and E-6 are corner buildings, which we assume to be pre-1938, based on the comparison with the 1938 map and the fact that the former is of masonry construction with arches on the ground floor, while the latter is a remnant of a 1938 construction with a cornice and brackets.



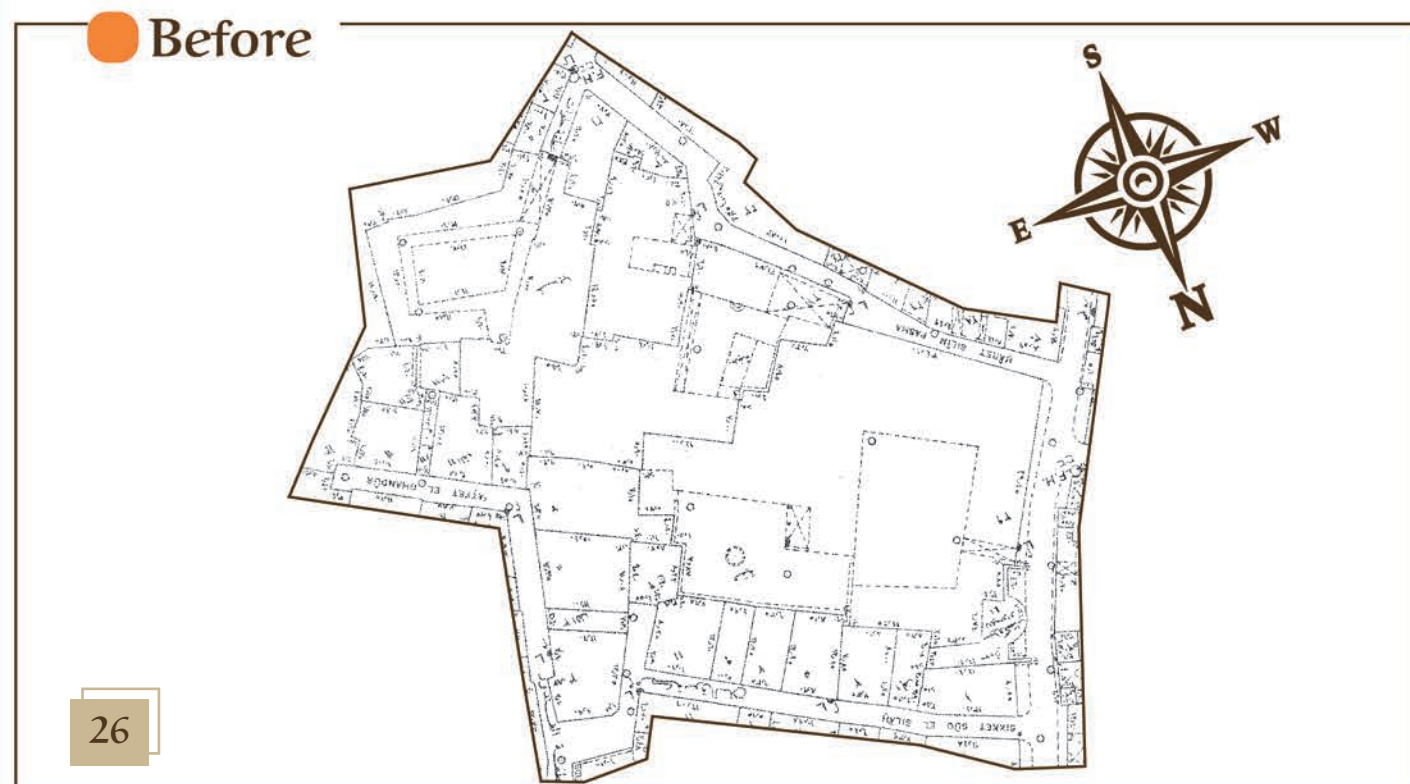
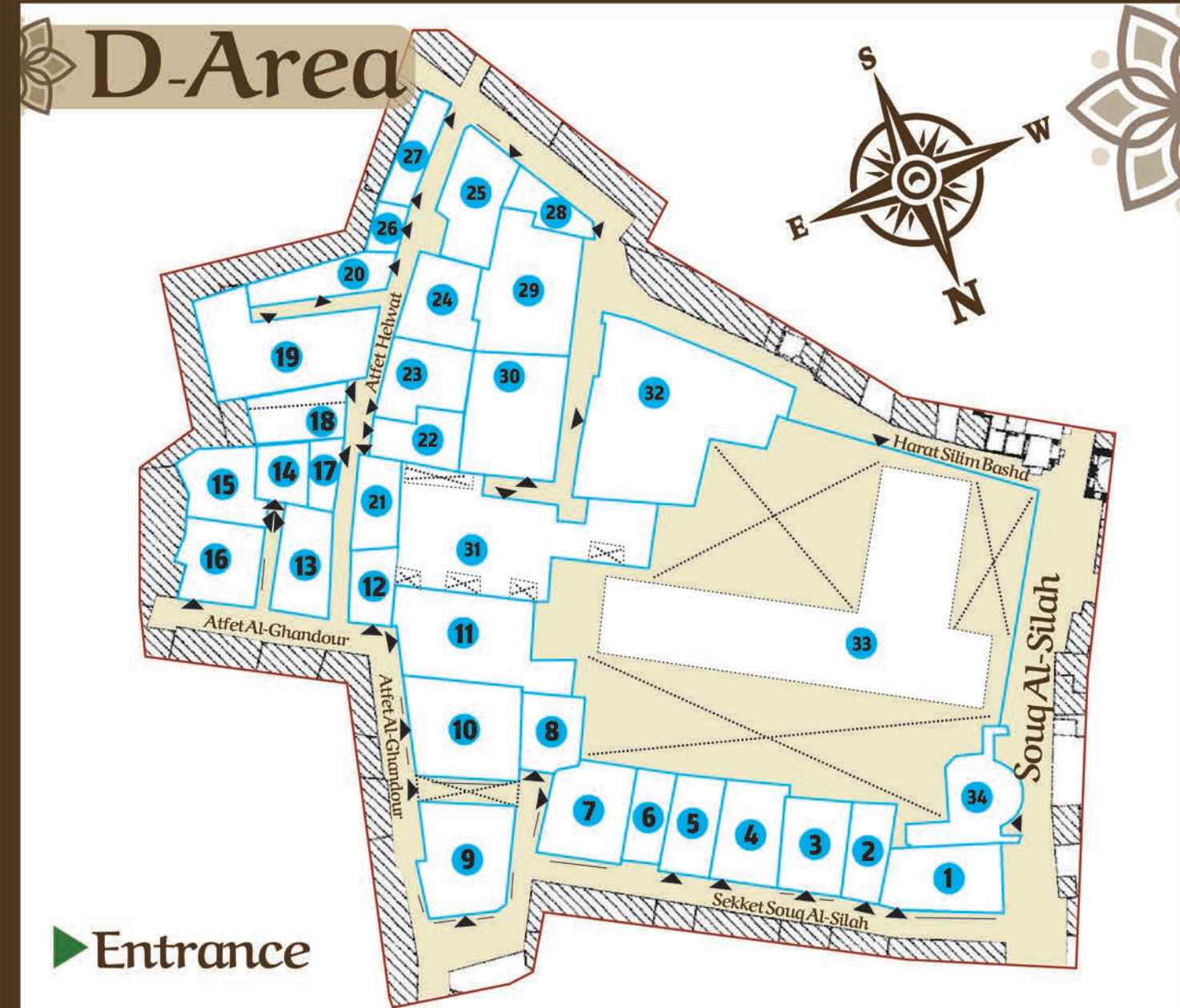
Comment
The Mosque of Alti Barmaq shows the awqaf system, as the ground floor has 5 shops.



Comment

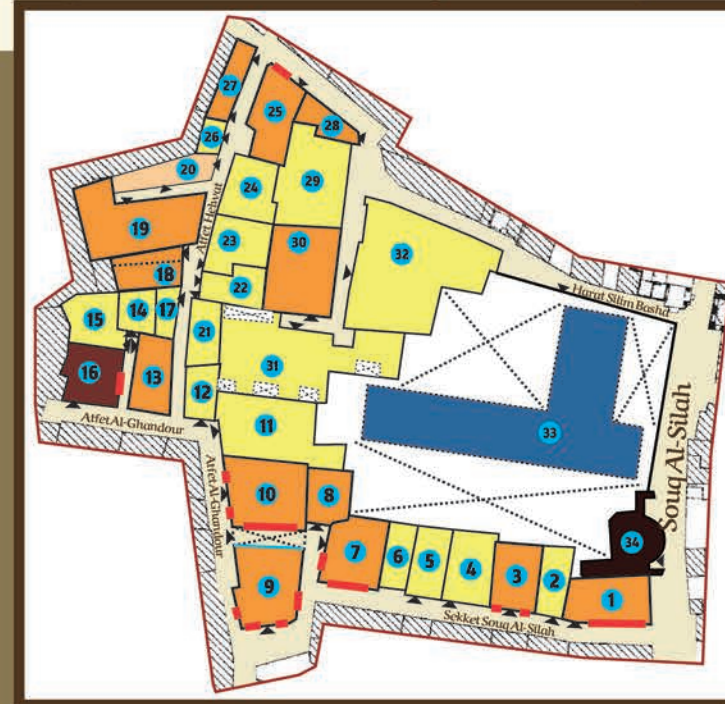
The Mosque of Alti Barmaq is a complex including the mosque, founder's tomb, sabil, and shops. So, we would hope for a comprehensive reuse of the building, not just the opening of a prayer room. In particular, the Sabil needs to devise new functions for public services, not just for tourism.



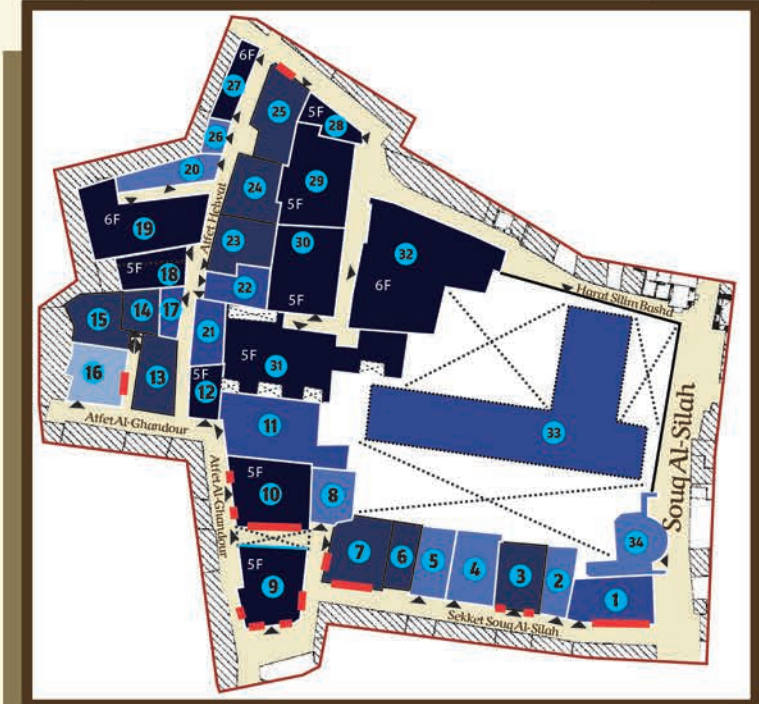


Maps of the current situation

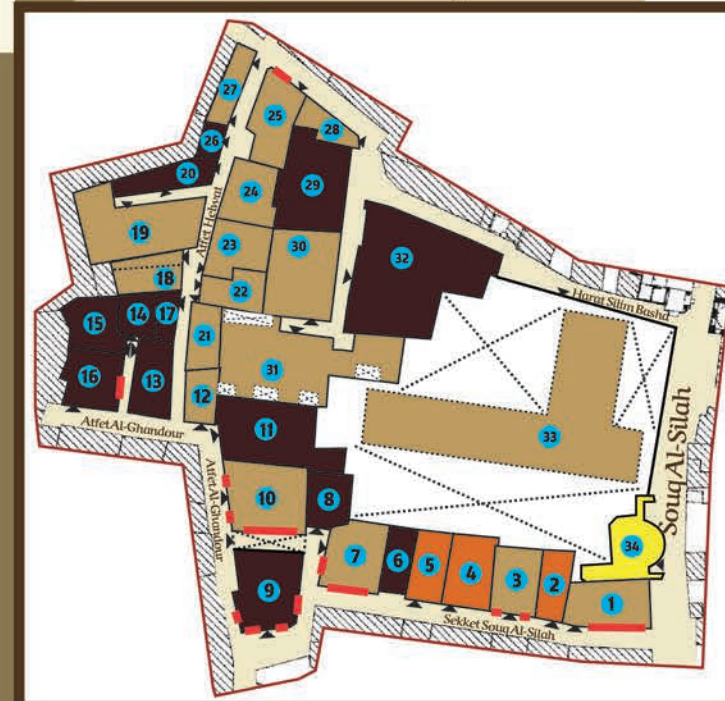
Usemap



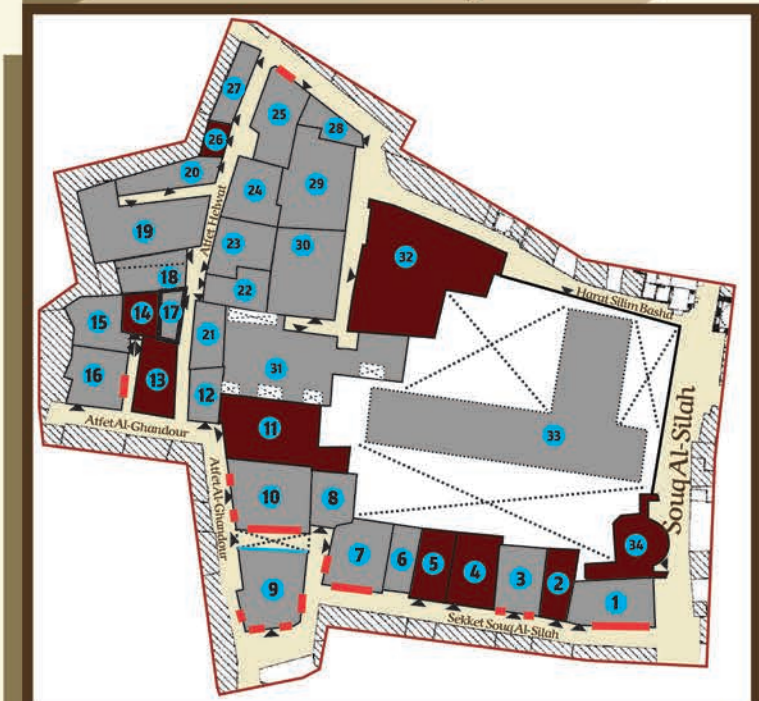
Height map



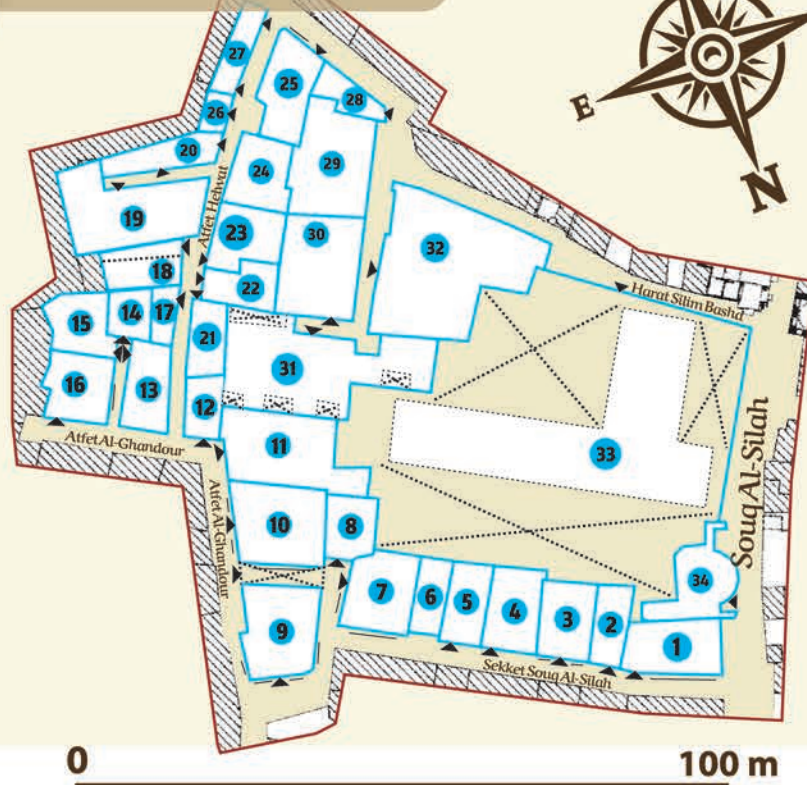
Date map



Struc.map



D-Area



Photos for D-Area Buildings



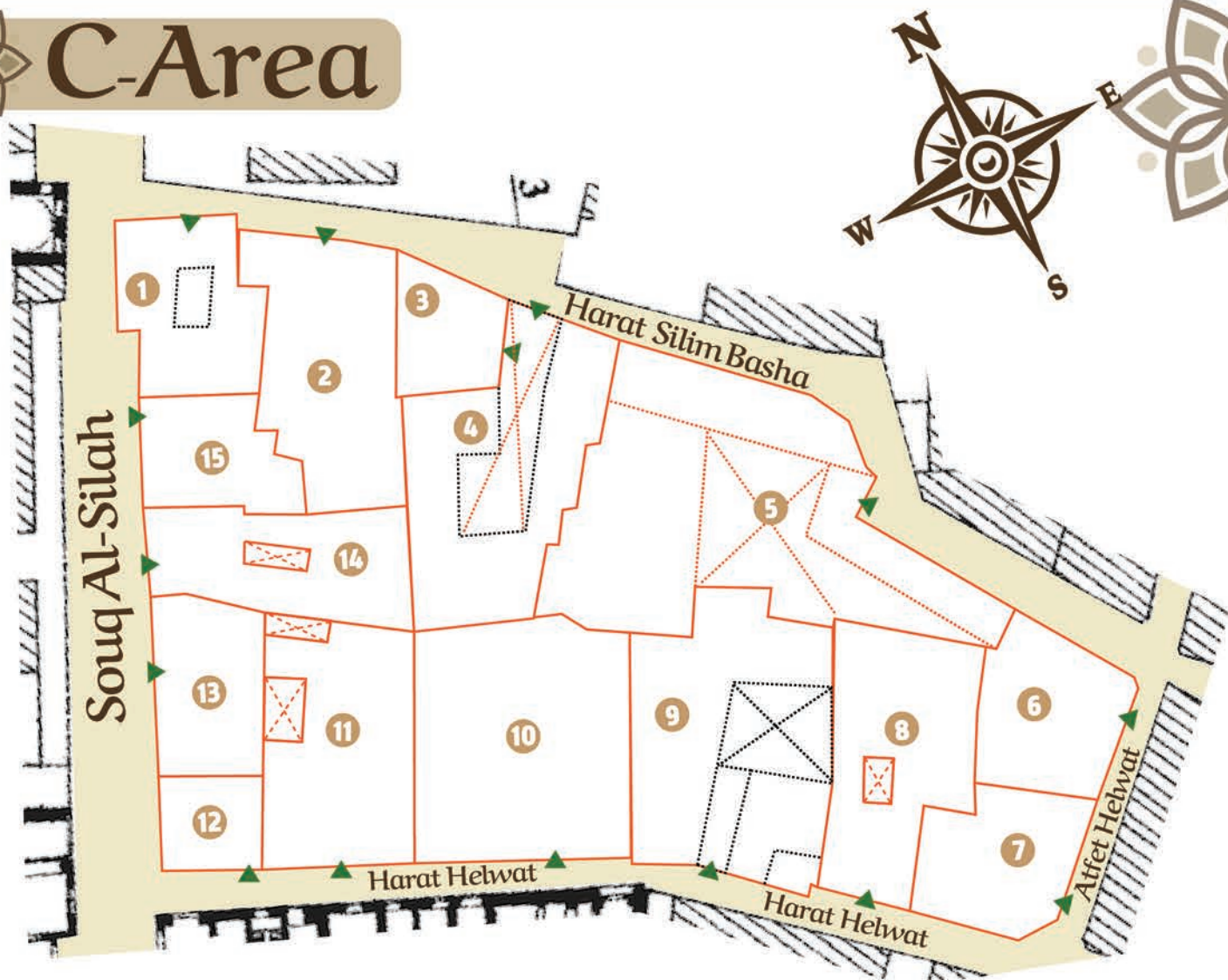
D-photos

Sabil Kuttab Ruqayya Dudu (D-34, reg. 337, built in 1761) is a beautiful building with a semi-octagonal facade. Along the Sekka Souq al-Silah (not shown on Napoleon's map), which runs to the east, there are a number of two-storey houses (D-2, 4, 5) with wooden girders projecting from the first floor, dating back to before 1938. The present school site (D-33) is presumed to have been the original residence of the founder of Ruqayya Dudu's. The differences between this area now and on the 1938 map are obvious. Firstly, D-13 to D-16 are marked with branch numbers on the old map, indicating that the division of the area had already occurred in 1938. Secondly, the old map shows a building at the end of Atfa al-Halawat, in a courtyard through a long corridor, which may have been converted into a workshop complex, as it is marked as dilapidated. This site was divided into D-18 to 20, and 22 to 24. Thirdly, the cul-de-sac between D-29, 30, 31 and 32 was also created after 1938. Finally, a narrow road was built between G-13, 17 and G-12, 21, so that Atfa al-Halawat, a cul-de-sac on the old map, became a through road to Atfa la-Ghandour. The condition of the buildings suggests that the changes probably took place in this order.

Comment

Sabil Kuttab Ruqayya Dudu was built by her mother in memory of her daughter, who died young in 1758.

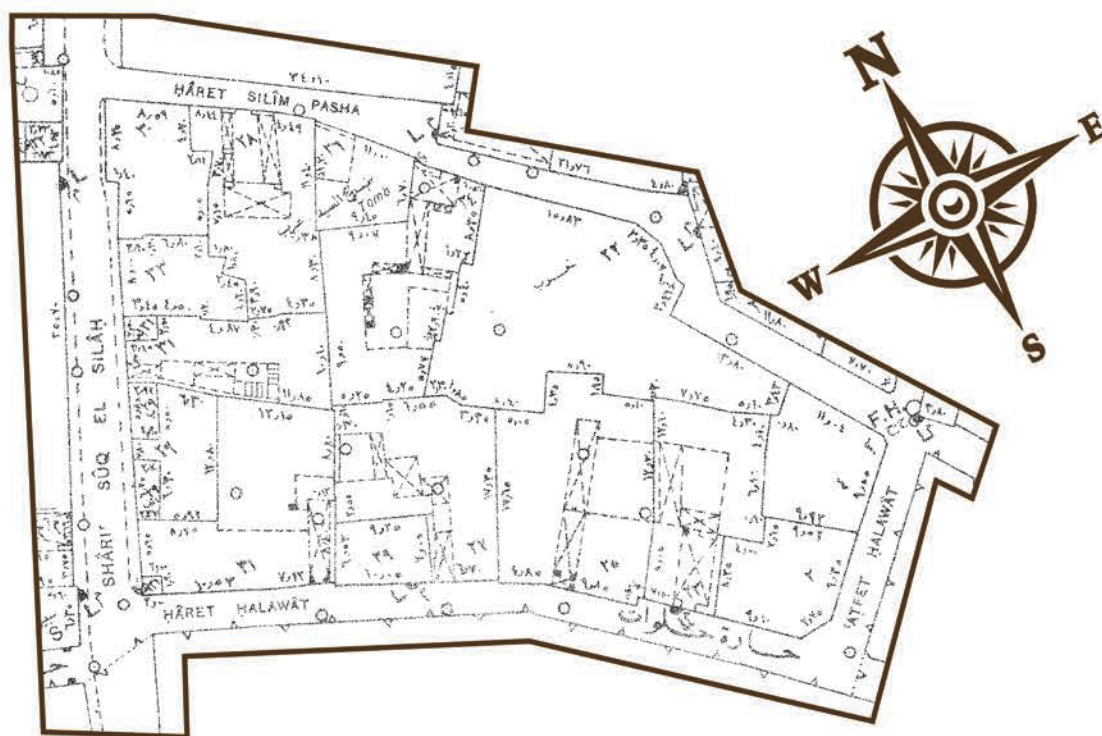
C-Area



Entrance

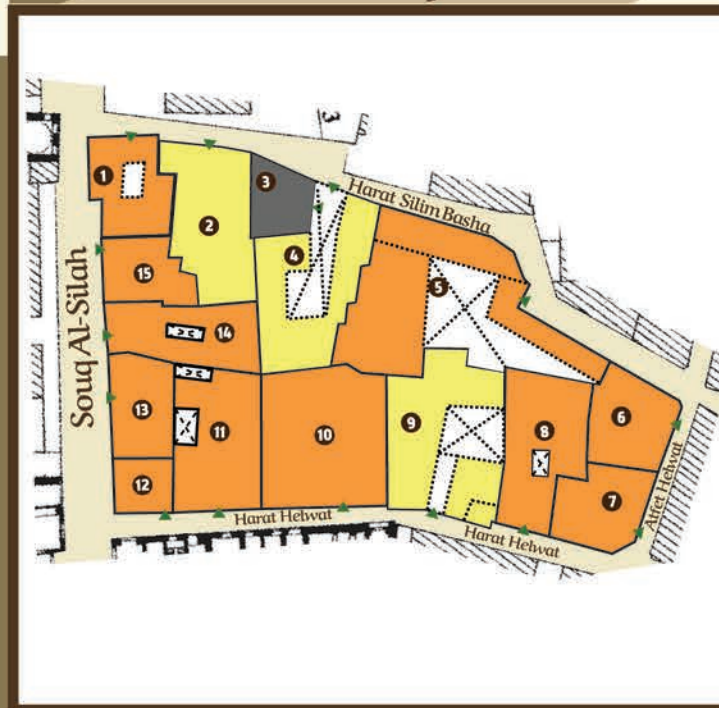
Scale: 0 50 m

Before



Maps of the current situation

Usemap



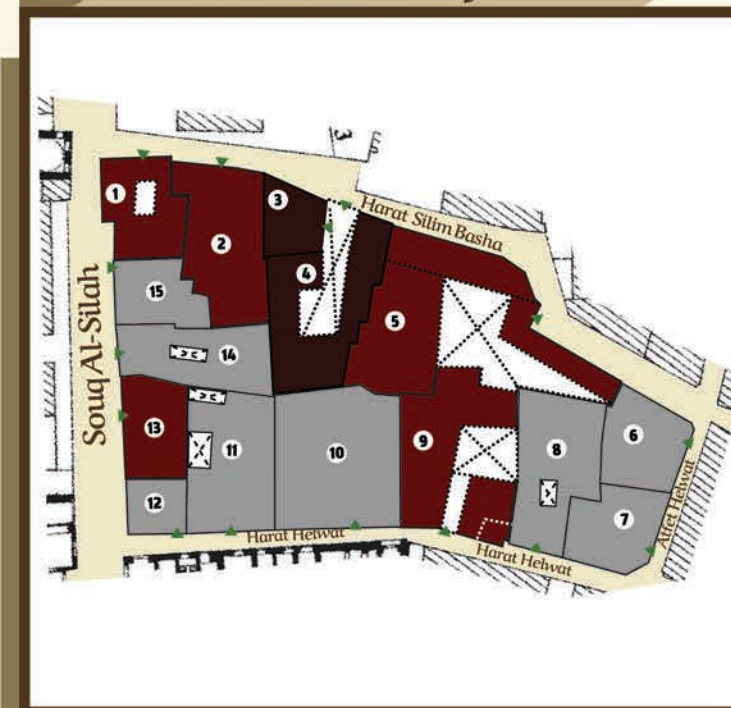
Height map



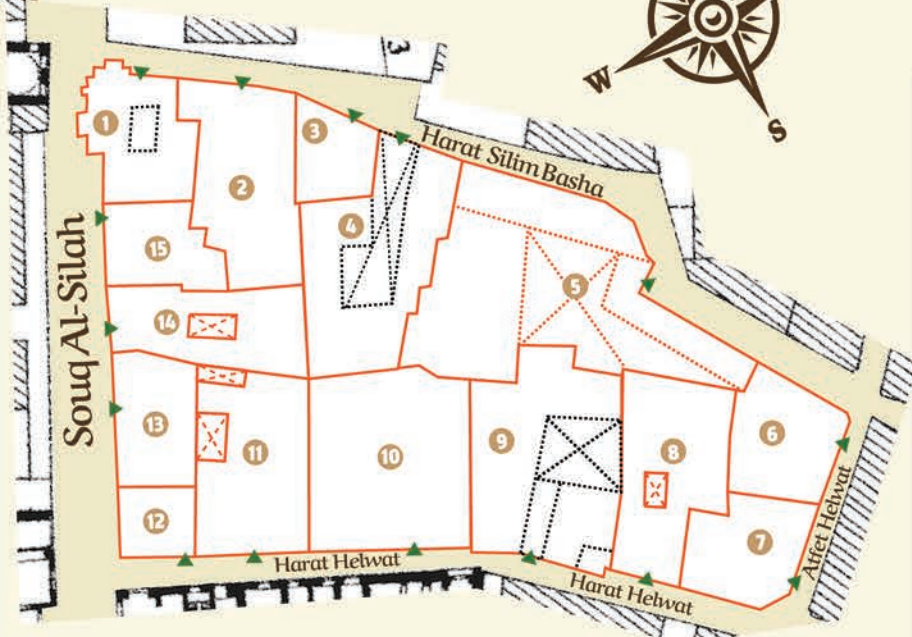
Date map



Struc.map



C-Area



0 50 m

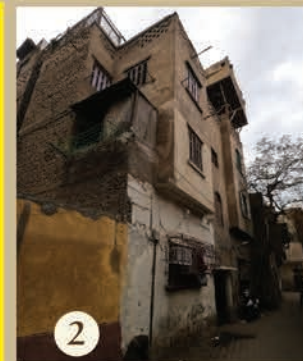
C-photos

It is surrounded by the streets shown on Napoleon's map. The site layout is almost unchanged from the 1938 map. The house in the north-west corner (C-1, reg. no. 545) is a 17th-century house with wellpreserved stone brackets and Mashrabiyya oriel windows. Along the Hara Salim Pasha, which runs east-west from here along the north side of this area, the tomb of Sayyed 'Arab was shown on the map from 1938 and still remains (C-3). The neighbouring residential site (C-4) is a large dilapidated compound with a few temporary dwellings inside, integrated with C-3. Next to the house (C-5), old wooden lattices can be seen on the window frames. It seems to date back to before 1938, although it is not currently occupied.

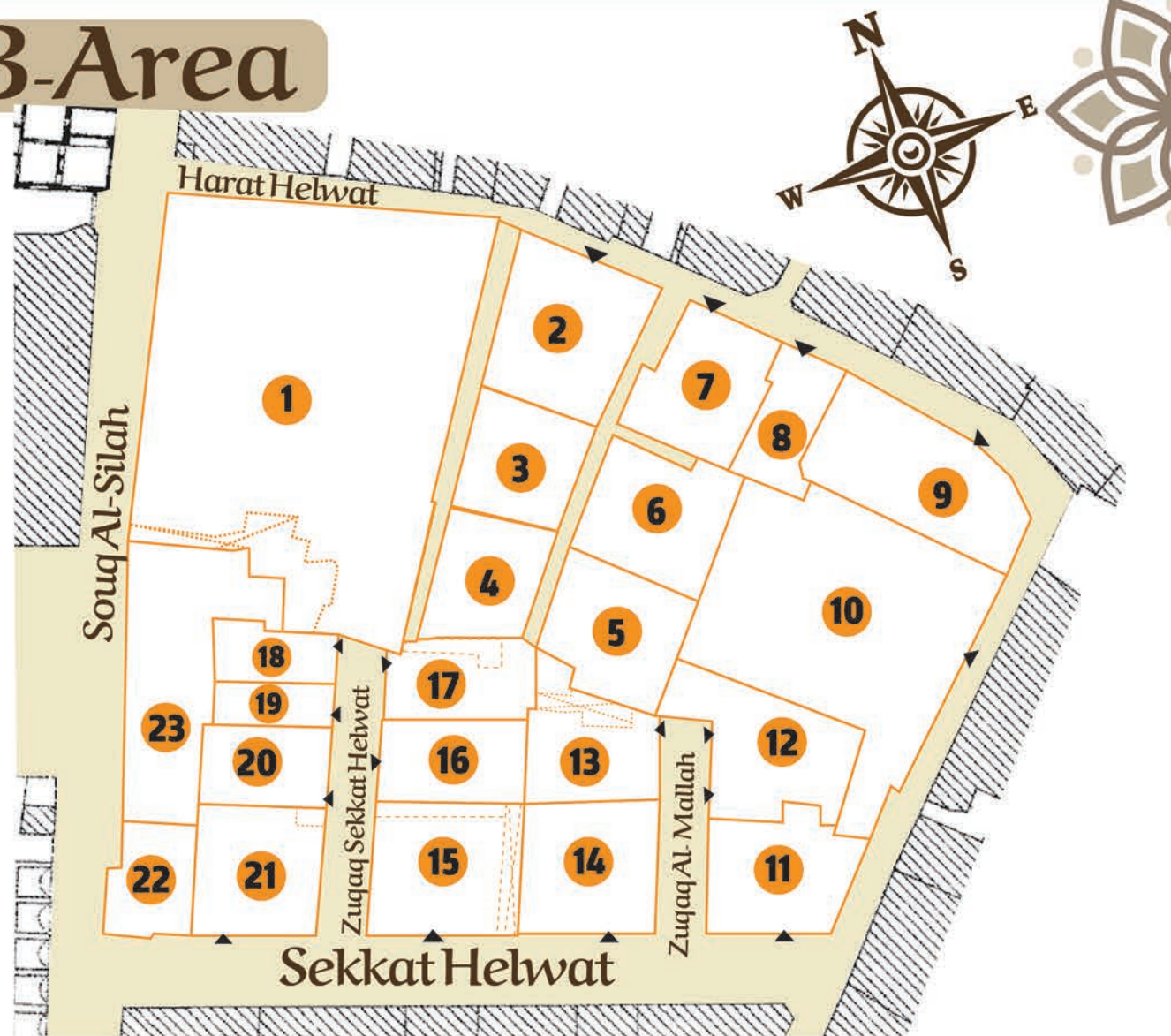
The 1938 map shows it as in a state of decay, so it is possible that it was later used for some purpose such as a factory. The façade of the house to the south (C-9), which is mortared but still retains its stone brackets with mortar covering, is thought to date from before 1850. The rest of the site has been gradually rebuilt with tall buildings, although the shape of the site remains unchanged.



Photos for C-Area Buildings



B-Area

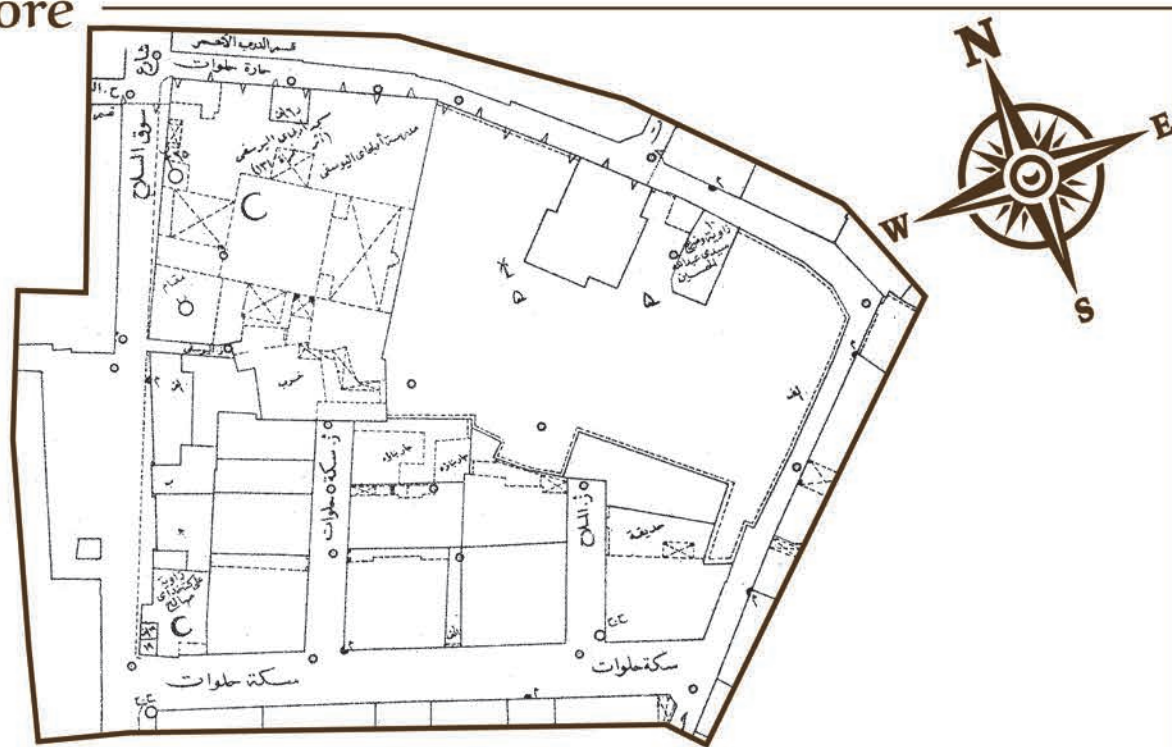


Entrance

Scale: 0

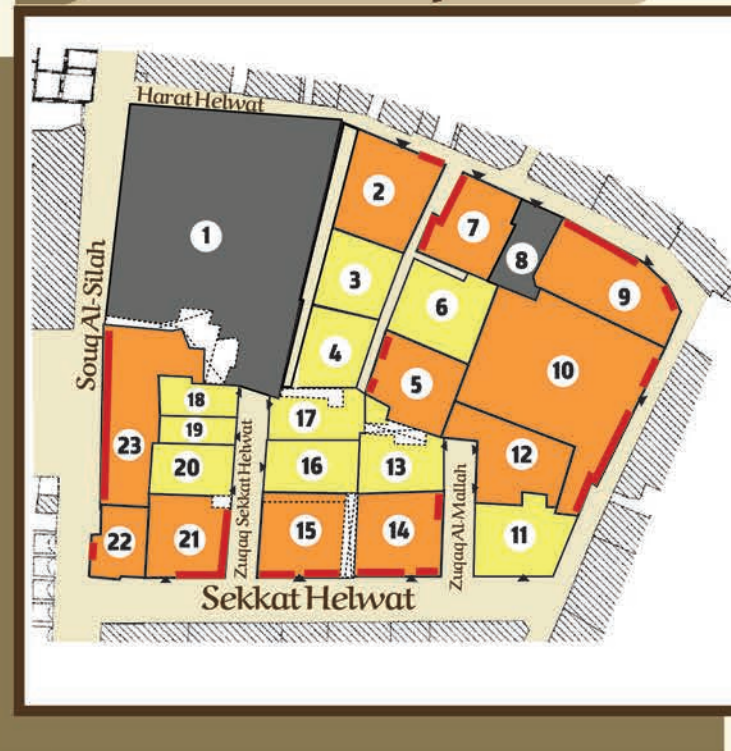
100 m

Before



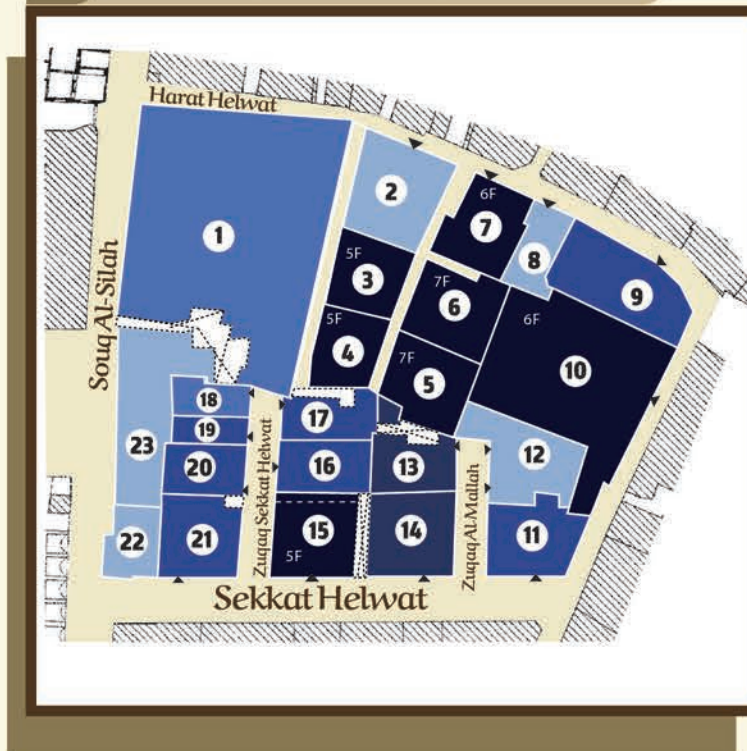
Maps of the current situation

Usemap



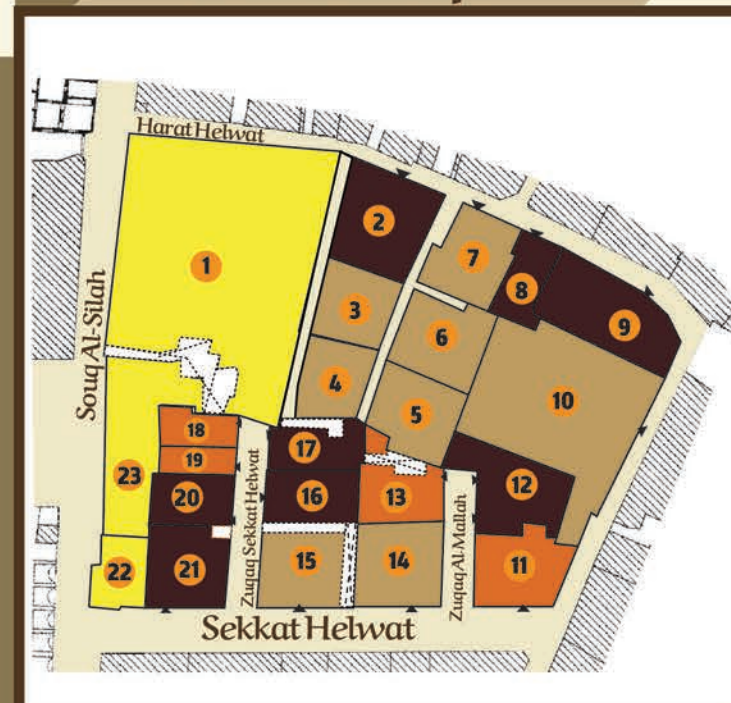
Residential
Residential- Crafts
-Commercial
Storage
Religious
Registered
Public
Commercial
Ruin
Open Area

Height map



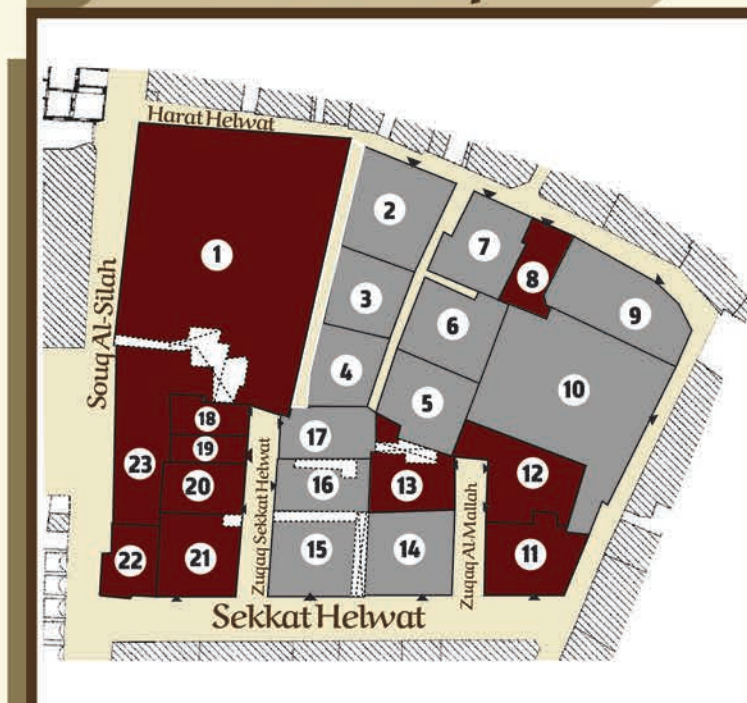
0
Ruin
1 Floor
2 Floors
3 Floors
4 Floors
+4 Floors

Date map



Before c.1850
From c.1850 to c.1938
From c.1938 to c.1980
After c.1980
Space

Struc.map



Masonry
Concrete
Ruin
Temporary
Space

B-Area



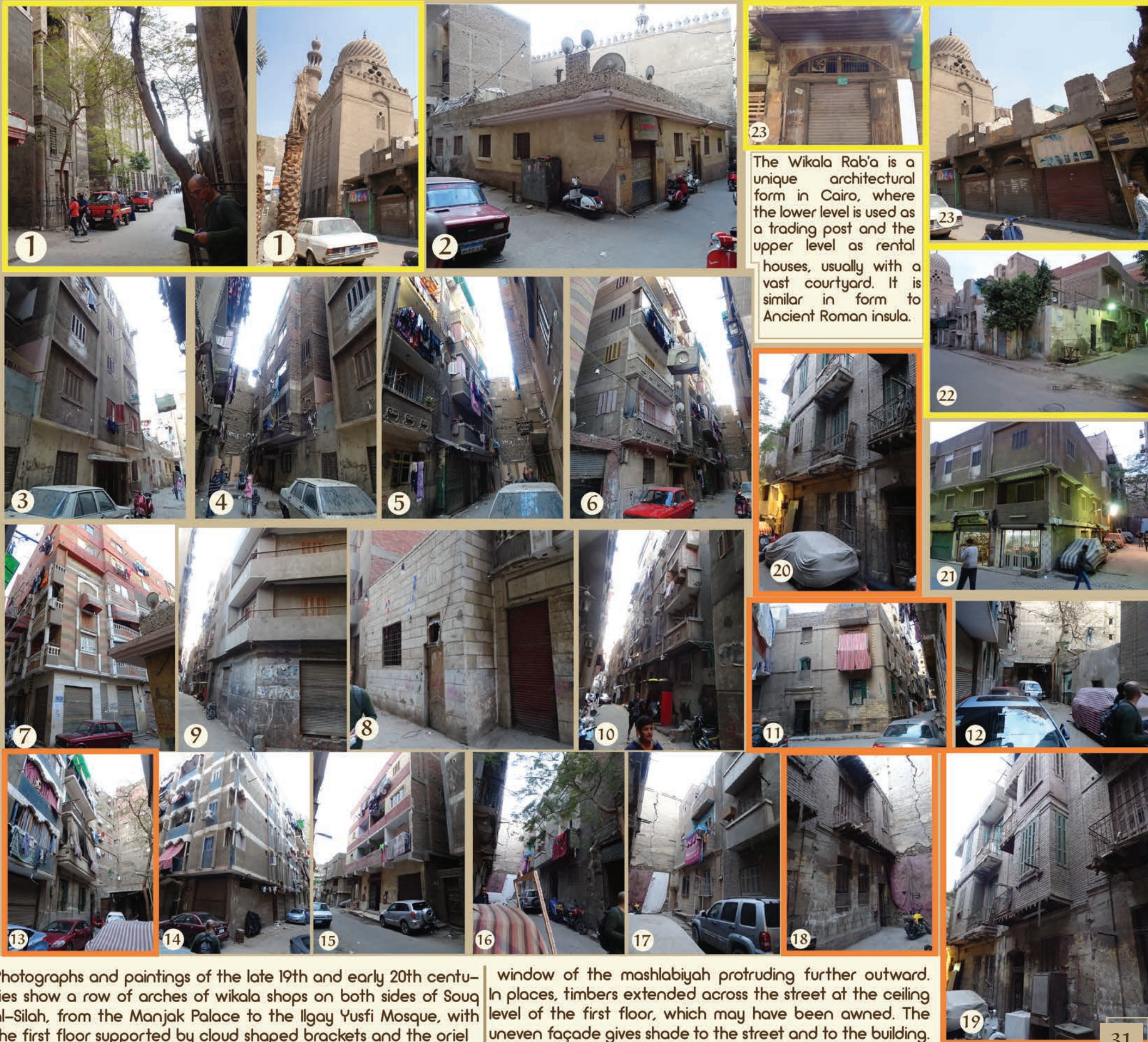
0 100 m

B-photos

The streets surrounding the area to the north, west, and east date back to the 19th century or earlier, and the presence of the Ilgay Yusfi Mosque (built in 1373, reg. no. 131) confirms that the streets to the north and west existed in the 14th century. On the side facing the Souq al-Silah is the remaining wikala rab'a (B-23, built in the 17th century), which probably had a large courtyard behind it, based on the style of the central entrance. The south side of the building is marked as Zâouyet el-cheykh Hoseyn with a projecting part on Napoleon's map, and as Zawiya 'Ali Katkhoda Saleh on the 1938 map. The old masonry remains on the north side of the facade, which is now a residential building with warehouses. Next to the Ilgay Yusfi Mosque there is a large plot with a large garden on the 1938 map, which shows that the present plot was created after 1938. The mosque (B-8) on the same plot is mentioned (zawiya wa darih Sidi 'Abdallah al-Hussayn on the map), which is still a mosque, but the building has been rebuilt. The south side of the B area was also demarcated at the end of the 19th century when the Sekkat al-Halawiyat was laid out. Some of its buildings (B-11, 13, 18, 19) seem to date back to before 1938.



Photos for B-Area Buildings

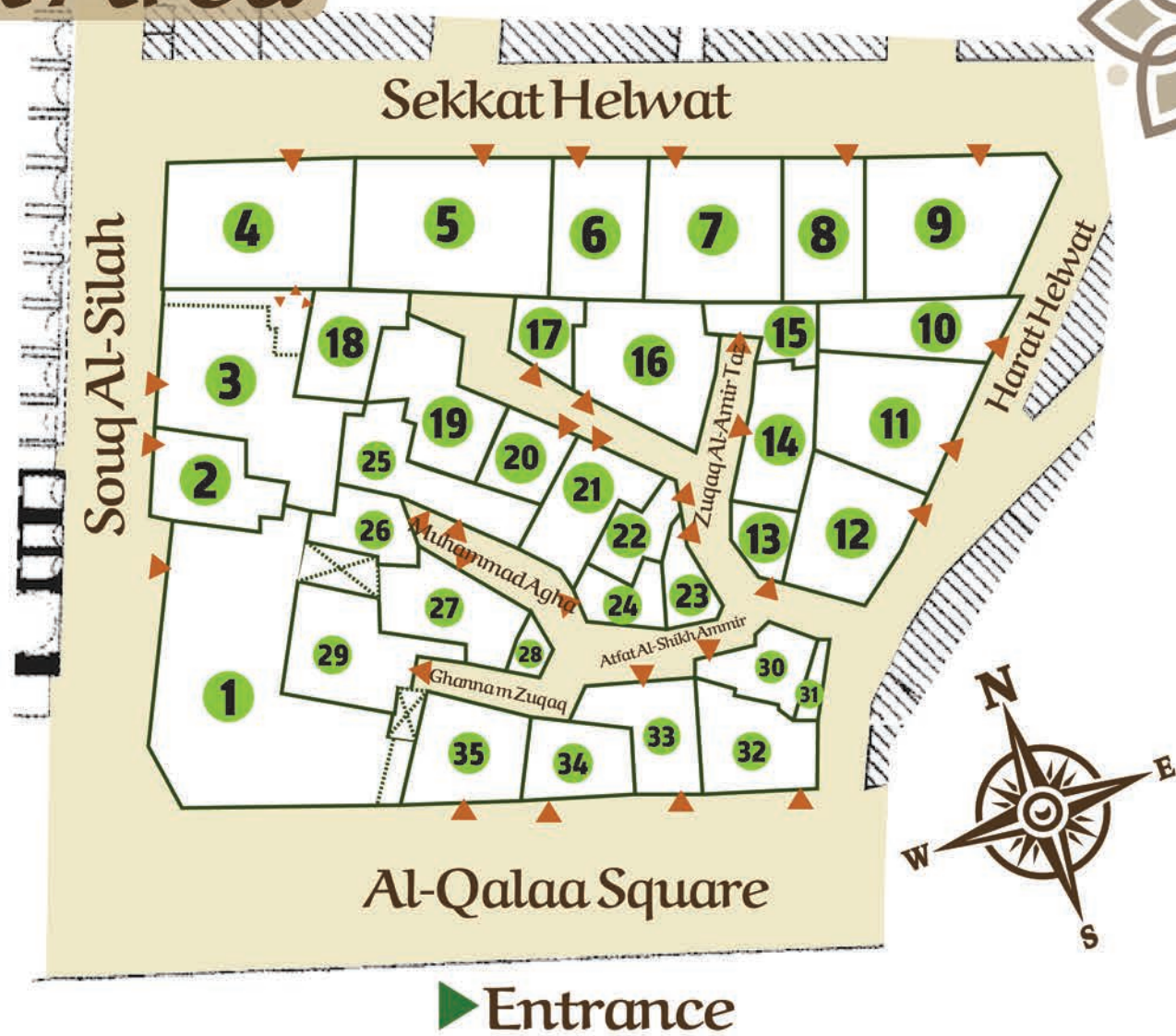


The Wikala Rab'a is a unique architectural form in Cairo, where the lower level is used as a trading post and the upper level as rental houses, usually with a vast courtyard. It is similar in form to Ancient Roman insula.

Photographs and paintings of the late 19th and early 20th centuries show a row of arches of wikala shops on both sides of Souq al-Silah, from the Manjak Palace to the Ilgay Yusfi Mosque, with the first floor supported by cloud shaped brackets and the oriel

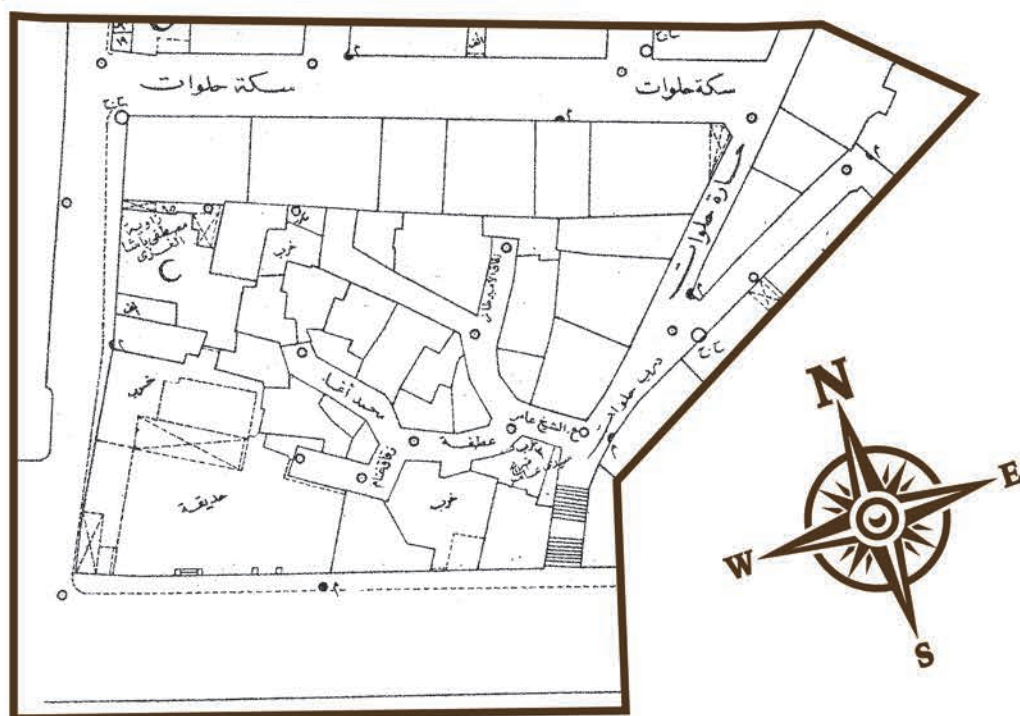
window of the mashlabiya protruding further outward. In places, timbers extended across the street at the ceiling level of the first floor, which may have been owned. The uneven façade gives shade to the street and to the building.

A-Area



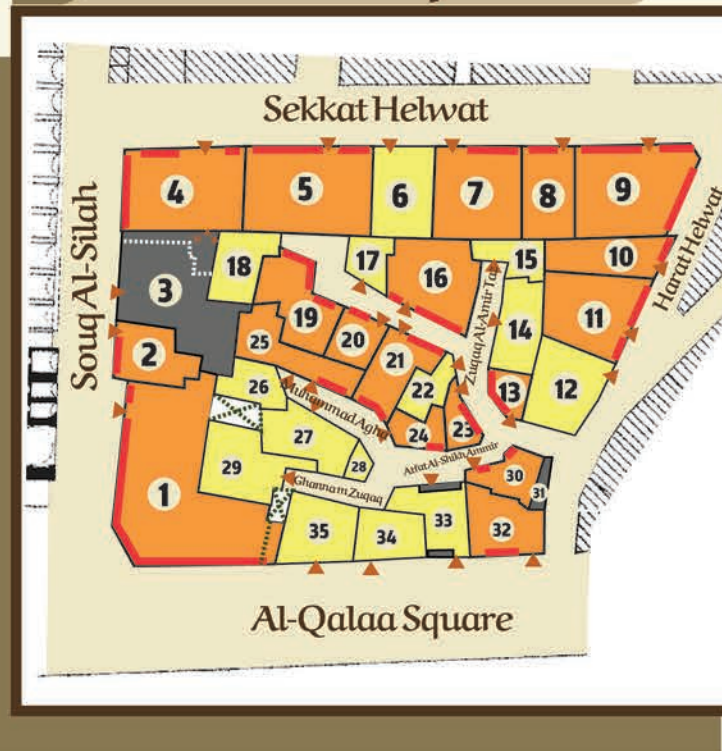
Scale: 0 50 m

Before

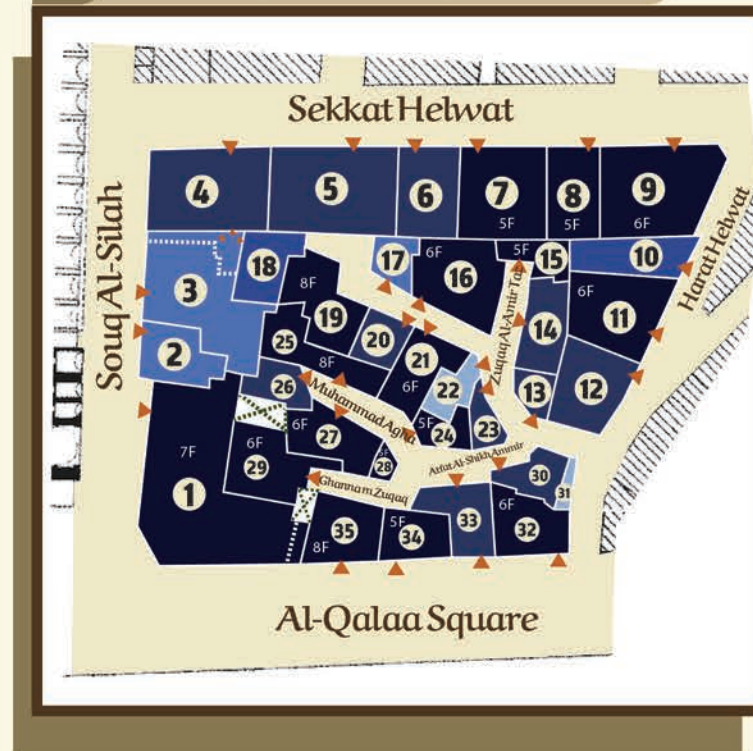


Maps of the current situation

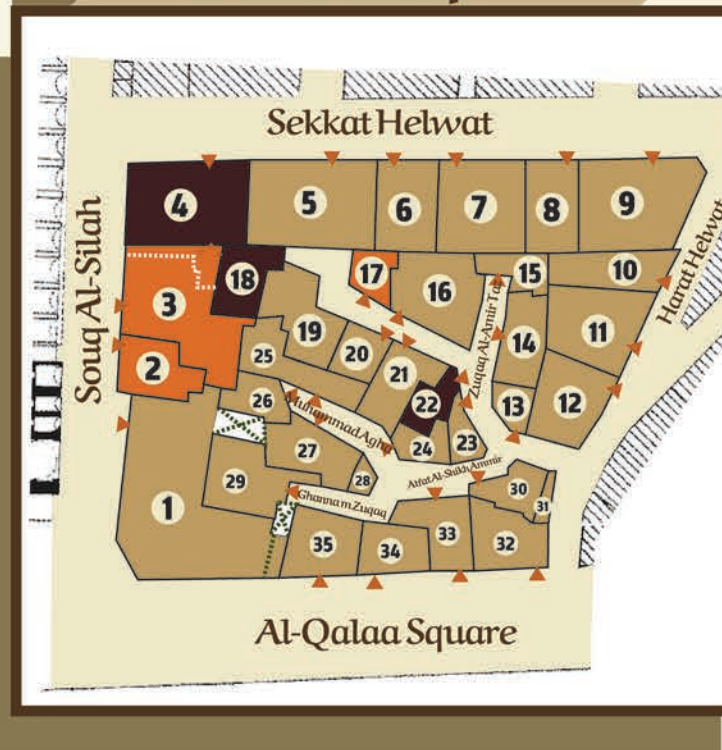
Usemap



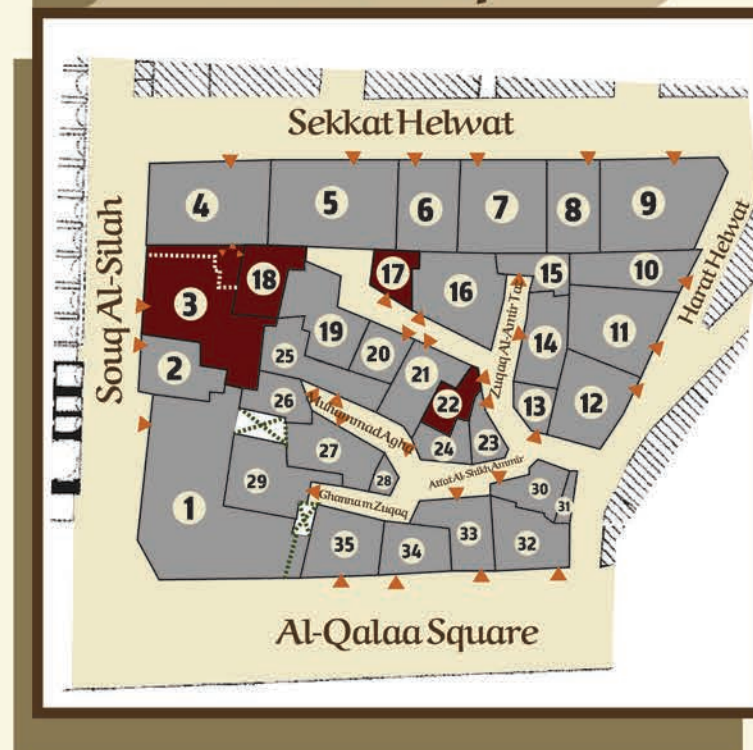
Height map



Date map

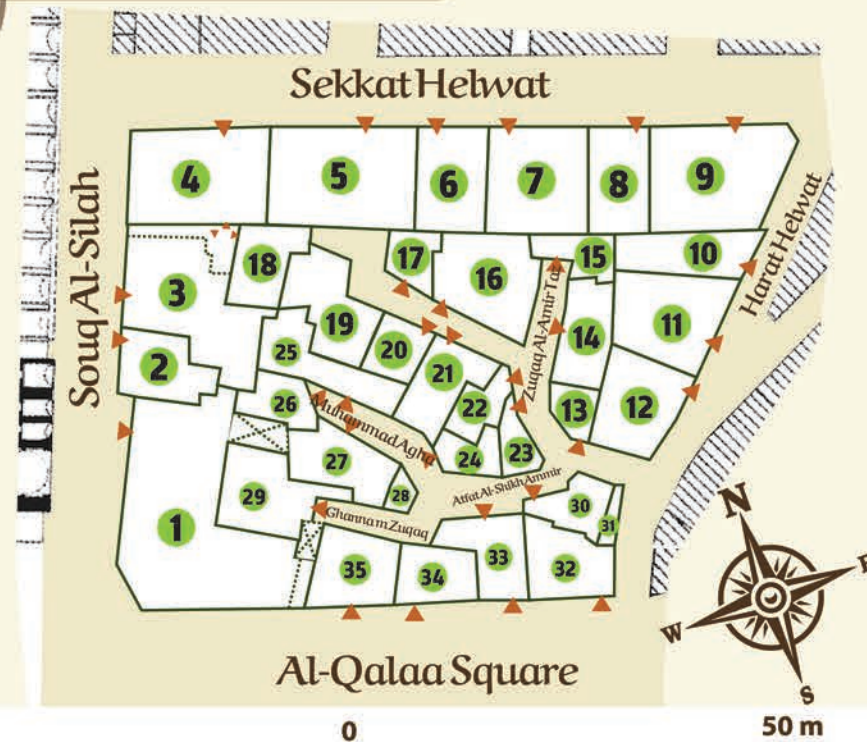


Struc.map



A-Area

Photos for A-Area Buildings

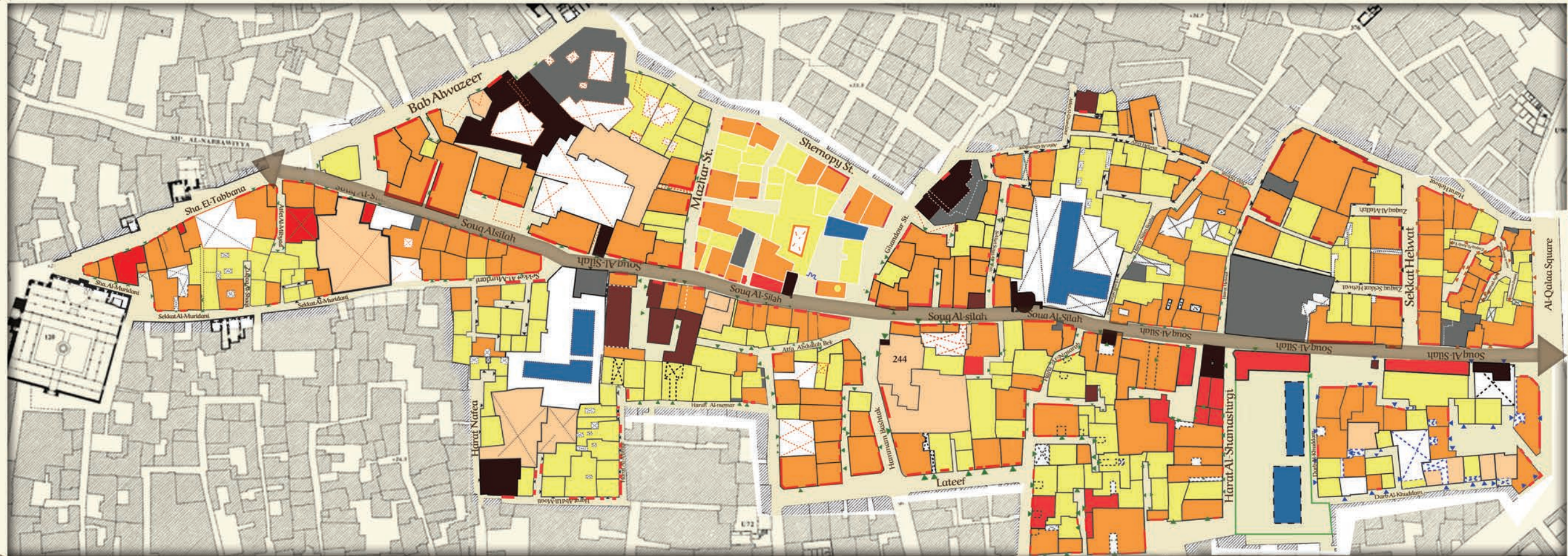


A-photos

This area, Souq al-Silah on the west side and Hara al-Halawiyat on the east, is an old street dating back to Napoleon's map, where capillary-like alleyways (marked Kharâbet el-Benâgoueh) are also shown. At the end of the 19th century, with the construction of the Rifaie Mosque, the square under the citadel in the south was built and the Sekka al-Halawiyat in the north was constructed. Today, this configuration remains largely intact, although many of the buildings have been rebuilt since 1980 to more than five storeys using reinforced concrete. The mosque along Souq al-Silah (A-3), depicted on the 1938 map (Zawiyah Mustafa Basha al-Guzzi), is the oldest surviving building in terms of style. The mausoleum at the entrance to the cul-de-sac (A-31, Sidi A'amr), on the other hand, has been replaced by a new building, although its name remains on the street. Another characteristic of this relatively small district is the number of mosques (A-12 and 33, ground floor) that have been built in recent years. Some of the remaining buildings at the end of the cul-de-sac (A-17, 18, 22) can be dated to before 1980 because of the use of timber girders and sun-dried brick masonry.

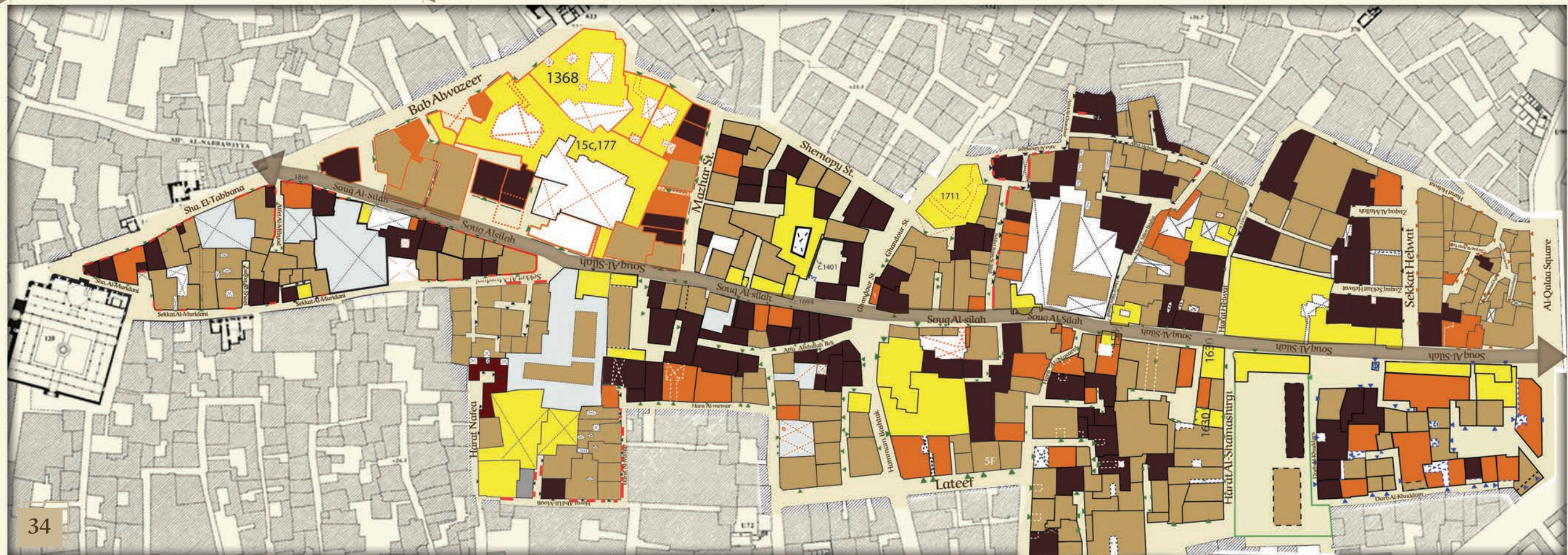


Function



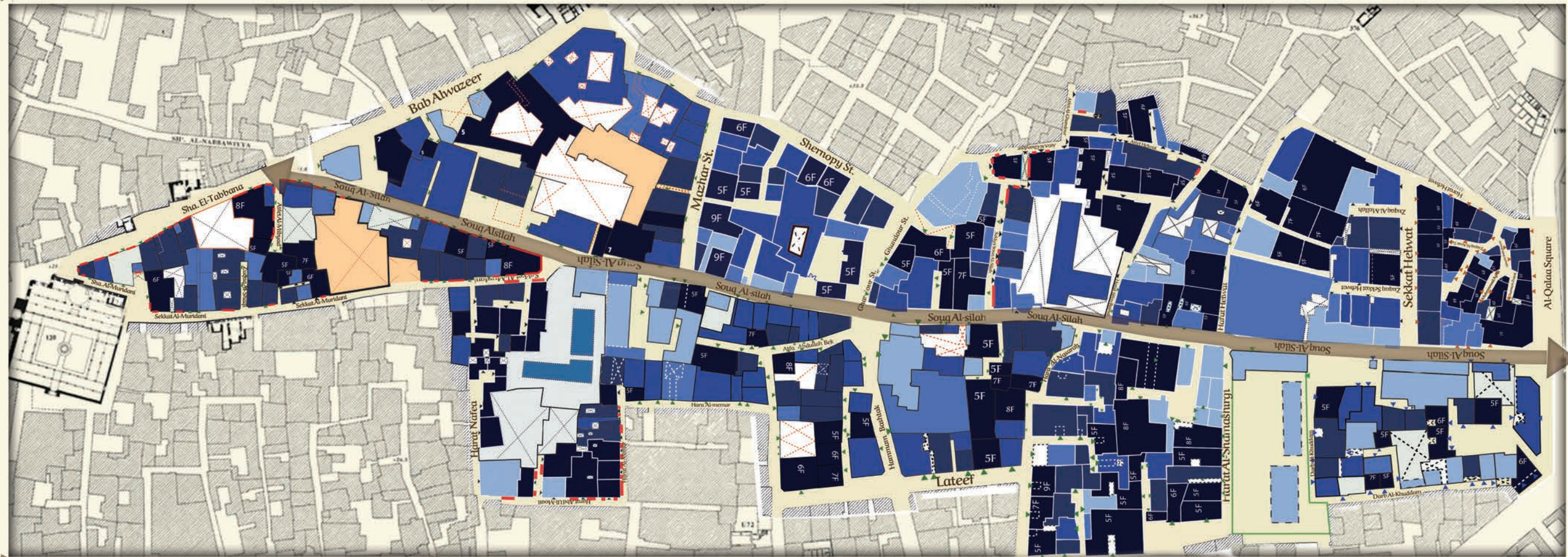
- Residential
- Residential-Crafts-Commercial
- Storage
- Religious
- Registered
- Public
- Open Area
- Commercial
- Ruin

Dates

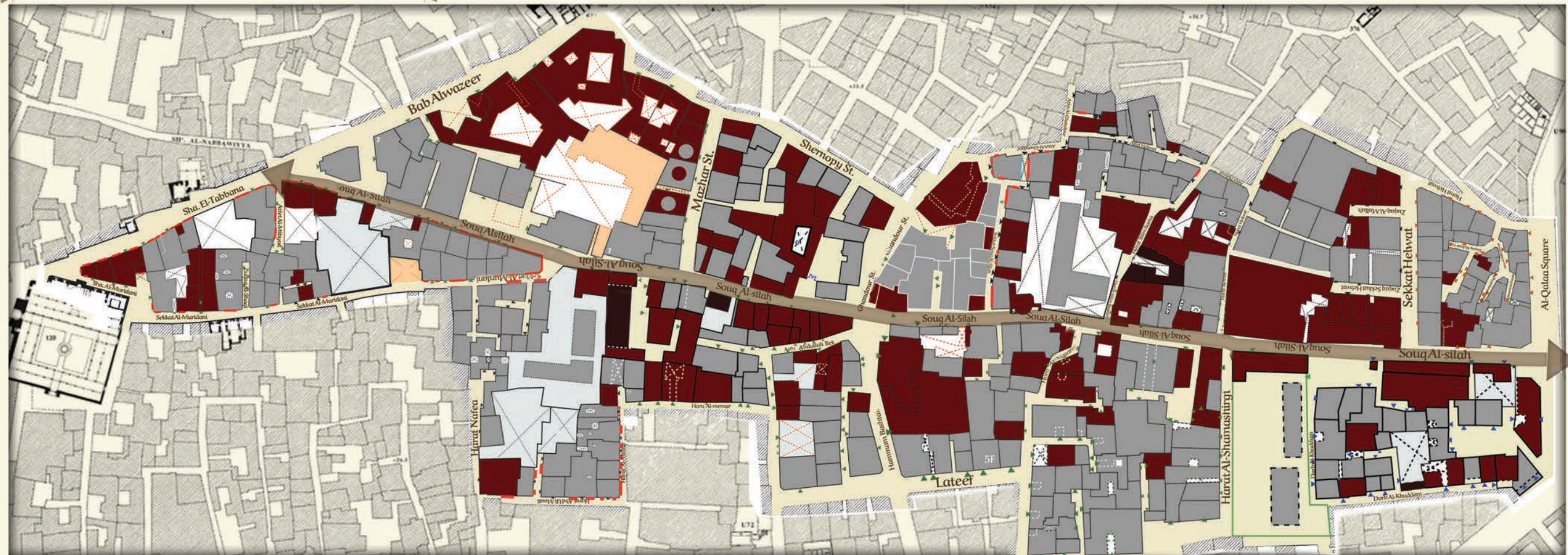


- Before c.1850
- From c.1850 to c.1938
- From c.1938 to c.1980
- After c.1980
- Space

Height



Material



Two Sides Of Souq Al Silah Street Facade

Sabil-Kuttab
Ruqayya Dudu

House in The Waqf
of Mustafa Sinan



Gate Of Mangak
Al Yusufi

Sabil Of
Mustafa Sinan



Two Sides Of Souq Al Silah Street Facade

Mosque
Of Ilgay Alyusufi



131

North

East

South

Qubba of
Shaykh Su'ud

Sabil Of
Mustafa
Sinan

Hammam
of Bashtak



246

510

244

South

West

North

Two Sides Of Souq Al Silah Street Facade



Two Sides Of Souq Al Silah Street Facade

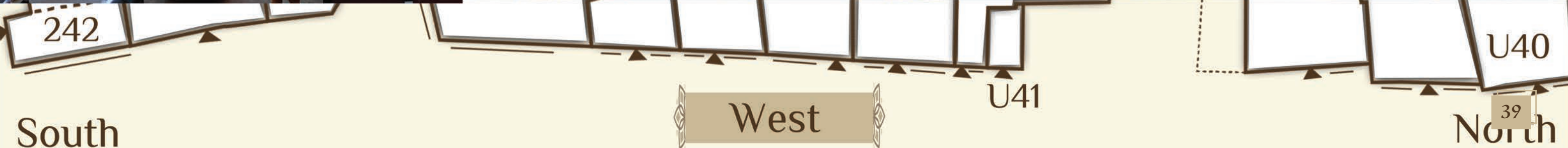
Sabil-Kuttab Hasan
Agha Koklian



Madrasa of
Qutlubugha
Aldahabi

Zawiya of
Ali Almaghrabi

Zawiya of
Arif Pasha





I 1	S-6	Gâma' Soultân Hasan No.133	جامع سلطان حسن	I 23	Q-6	Hammâm Qeyssoun(bain d'hommes)	حمام قيسون	I 40	P-5	Beyt Khalyl Bey Belefyeh	بيت خليل بيه بليفية
I 6	S-6	Okâlt el-Qoumâch	وكالة القماش	I 24	Q-6	El-Qoubourgyeh	القبورجية	I 41	P-6	A'tfet el-Dâly Hosseyn	عطفة الدالي حسين
I 8	S-6	Hoch Bardaq	حوش بردق	I 25	Q-6	Hârt el-Nasârah (du quartier chrétien)	حارة النصاراة	I 42	P-6	El-Zâouyet el-Byr	الزاوية البير
I 9	S-6	Hoch Bardaq	حوش بردق	I 26	Q-6	Turcs au milieu du quartier chrétien		I 43	O-6, 7=I-51	El-Mogharbelyn	المغربلين
I 10	S-6	Sekket el-Roumeyleh	سكة الرميله	I 27	Q-6	El-Cheykh So'oud	الشيخ سعود	I 44	O-6	Gâma' el-Ganâbqyeh	جامع الجنابقية
I 11.VIII*	S-6→Q6	Hammâm Bachtak (pour les hommes)	حمام بشتك	I 28	Q-6	El-Moudaffer	المضفر	I 45	O-6	A'tfet el-Ganâbqyeh	عطفة الجنابقية
I 12. VIII*	S-6	Beyt Mohammed aghâ	بيت محمد آغا	I 29	Q-6	Sekket el-Qoubourgyeh	سكة القبورجية	I 46.VIII*	O-6	Sekket el-Mardâny	سكة المرستاني المرداني
I 13	R-6	Tekyet Qeyssoun	تكية قيسون	I 30	Q-6-7	A'tfet Mohammed aghâ	عطفة محمد آغا	I 47	O-5-6	Zâouyet el-Cheykh Derys	زاوية الشيخ دريس
I 14	S-6	El-Qoubourgyeh	القبورجية	I 31	Q-6	A'tfet Bachtak	عطفة بشتك	I 48	O-6	Derb el-Ganâbqyeh	درب الجنابقية
I 15	S-6	Water Facility {Hammâm Bachtak (pour les femmes)}	حمام بشتك	I 32	P-6	Sekket ebn A'bd-allah bey	سكة ابن عبد الله بيه	I 49	O-6	El-Zâouyet A'bd el-rahman Kykhyeh	الزاوية عبد الرحمن كيكيه
I 16	S-7	Okâlt el-Gâmous	وكالة الجاموس	I 33	P-6	Sekket A'bd-allah bey	سكة عبد الله بيه	I 50. VIII*(1)	N-6	Zoqâq el-Mesk	زقاق المسك
I 17. VIII*	R-6	Hammâm Qeyssoun (pour les femmes)	حمام قيسون	I 34	P-5	Okâlt el-Farrâyyn	وكالة الفرائين	I 51	O-6=I-43	El-Mogharbelyn	المغربلين
I 18	R-6	Zirybet Souq el-Selâh	زريبة سوق السلاح	I 35	P-6	Sekket A'bd-allah bey	سكة عبد الله بيه	I 52	O-6	Beyt Khalyl kâchef No.228	بيت خليل كاشف
I 19	R-6	Derb el-Khoddâm	درب الخدم	I 36	P-6	Gâma' A'bd-allah bey	جامع عبد الله بيه	I 53. VIII*(2)	N-6	Derb el-Ounsyeh	درب الونسية
I 20	R-6	Souq el-Selâh	سوق السلاح	I 37	P-6	A'tfet ebn A'bd-allah bey	عطفة ابن عبد الله بيه	I 54. VIII*(3)	N-6	Qasabet Radouân	قاسبة رضوان
I 21	Q-R-6	A'tfet el-Qoubourgyeh	عطفة القبورجية	I 38	P-6	A'tfet A'bd-allah bey	عطفة عبد الله بيه	I 67	S-7	Tekyet el-A'gâmU105	تكية الأعجام
I 22	Q-6	Sibyl Mohammed aghâ	سبيل محمد آغا	I 39	P-5	2 ^e . demi-brigade		I 68	S-7	Gâma' el-A'gâmNo.263	جامع الأعجام

I	69	S-7	Manâkh el-Gemâl	مناخ الجمال	VIII	95	N-4	A'tfet Gâma' Aslân	عطفة جامع أصلان	VIII	188	N-5	Zâouyet el-Naoueh	زاوية النوه
I	74	R-7	Qeysoun	قيسون	VIII	96	N-4, O-5	Sekket Gâma' Aslân	سكة جامع أصلان	VIII	189	N-5	Zâouyet el-Barâde'yeh	زاوية البرادعيه
I	75	S-7	Zâouyet el-Moudaffer	زاوية المدفر	VIII	97	N-4	Sibyl el-Ab Ayoub el-Mohdy	سبيل الأب أيوب المهدي	VIII	190	N-5	Zâouyet Zara' el-Naoueh	زاوية زرع النوة
I	83	R-7	Zâouyet el-Cheykh A'bd-allah	زاوية الشيخ عبد الله	VIII	98	N-4	A'tfet el-Tâhoun	عطفة الطاحون	VIII	191	N-5	Hârt Zara' el-Naouyeh	حارة زرع النوة
I	84	R-7	Derb Qeysoun el-Hammâm	درب قيسون الحمام	VIII	99	N-4	El-cheykh Goueyny	الشيخ جويني	VIII	192	N-5	El-Barâde'yeh	البرادعيه
I	85	R-7	Gâma' el-Mâz	جامع الماظ	VIII	101	N-4	A'tfet el-Byr	عطفة البير	VIII	193	N-6	A'tfet el-Balachouny	عطفة البلشوني
I	86	R-7	A'tfet al-Mâz	عطفة الماظ	VIII	102	N-4	Beyt Ahmed bey	بيت أحمد بيه	VIII	194	N-5	Okâlt el-Milâyât	وكالة الملايات
I	93	Q-7	Hammâm el-Doud	حمام الدود	VIII	103	N-4, N-5	Byr el-Mech, nom d'un puits et de la rue où il est situé	بئر المش	VIII	195	N-6	Derb el-Ahmar	درب الأحمر
I	94	Q-7	A'tfet Hammâm el-Doud	عطفة حمام الدود	VIII	104	M-4	A'tfet el-Henoud	عطفة الهنود	VIII	196	N-5	Gâma' Qesmâs el-Barâde'yeh	جامع قسماش البرادعيه
I	95	Q-7	El-Zâouyet Mohammed aghâ	الزاوية محمد أغا	VIII	105	M-5	Derb el-Daly	درب الدليل	VIII	197	N-5	A'tfet Abou Kelb	عطفة أبو كلب
I	96	Q-7	Sekket el-Qeysoun	سكة القيسون	VIII	106	M-4	A'tfet Abou el-Qout	عطفة أبو القوط	VIII	198	N-5	Sibyl el-Mechhady	سبيل المشهدي
I	97	Q-7	Zâouyet Qeysoun	زاوية قيسون ال	VIII	107	M-4	Kharâbet Moutâoua'	خرابة مطاوع	VIII	199	M-5, N-5	Hod el-Mousleh ou el-Mously	حوض الموسله أو الموسلي
I	98	Q-7	El-Qeysoun	القيسون	VIII	108	M-4	Gâma' el-A'n'baryeh	جامع العنبريه	VIII	200	N-5	Sibyl el-Gabbâseh	سبيل الجباسهه
I	99	Q-7	Tekyet Qeysoun	تكتية قيسون	VIII	127	S-5	Sibyl A'ly Kykhyeh	سبيل علي كيخيه	VIII	201	N-5	Mouqaf el-Hommârah	موقف الحماره
I	101	P-7	Hammâm Qeysoun (pour les hommes)	حمام قيسون	VIII	128	S-5	Gâma' el-Mahmoudyeh	جامع المحموديه	VIII	202	M-5	Hârt el-Rakhabeh	حارة الرخبه
I	102	P-7	Gâma' Chygânem	جامع شيجانيم	VIII	129	S-5-6	Derb el-Masna'	درب المصنع	VIII	203	M-5	A'tfet el-Tâhûn	عطفة الطاحون
I	103	P-7	A'tfet el-Mahkame	عطفة المحكمة	VIII	130	S-5	Gâma' Emyr Yâkhour	جامع أمير ياحور	VIII	204	M-5	Beyt el-Batrak, maison du patriarche	بيت البترك
I	104	P-7	Okâlt el-Farrâyyn	وكالة الفرايين	VIII	131	S-6	Derb el-Qoutneh	درب القطنه	VIII	205	M-5	A'tfet el-Sibyl	عطفة السبيل
I	105	P-7	Cistern		VIII	132	S-5	A'tfet el-Dâly Ibrâhym	عطفة الدالي ابراهيم	VIII	207	M-5	A'tfet Bourbarah	عطفة بربرة
I	112	Q-7, P-7	El-Kheyâmeh El-Sorougyeh	الخياميه	VIII	133	R-S-5	Gâma' Gouharlâlêh	جامع جوهر لاله	VIII	211	M-5	Zâouyet cheykh el-Houy	زاوية شيخ الهوي
I	113	P-7	El-Aghaouât	الأغات	VIII	134	R-5	A'tfet el-Labbâneh	عطفة اللبانه	VIII	213	M-5-6	Hârt el-Roum	حارة الروم
I	114	P-7	Okâlt el-Qolal,	وكالة القل	VIII	135	R-5	A'tfet el-Mantâouy	عطفة المنطاوي	VIII	232	N-6	Sibyl Goulôhânyeh	سبيل جلهانيه
I	115	Q-7	El-Mogharbelyn	المغربلين	VIII	136	S-6	Cheykh el-Refâ'y	شيخ الرفاعي	VIII	233	M-6	Cordonniers	
I	116	Q-7	Derb el-Haouârat	درب الهواره	VIII	137	S-6	Sibyl effendi	سبيل أفندي	VIII	234	N-6	Gâma' Senân el-Yousfey	جامع سنان اليوسفي
I	117	Q-7	Derb el-Moghârbeh	درب المغاربيه	VIII	138	S-6	El-Zâouyet cheykh Lâouy	الزاوية شيخ لاوي	VIII	235	N-6	Okâlt el-Khanzyr	وكالة الخنزير
I	157	Q-7	Beyt Mohammed aghâ	بيت محمد أغا	VIII	139	R-S-6	Sekket el-Refâ'y	سكة الرفاعي	VIII	236	N-6	Beyt Hasan bey Qasabet Radouân	بيت حسن بيه قصبة رضوان
VIII	47 Ci.	S-4	Sekket Bâb el-Enkchâryeh	سكة باب الإنكشاريه	VIII	140	R-6	Kharâbet el-Benâgoueh	خرابة البناجورة	VIII	237	N-6	Gâma' el-Mahmoudyeh	جامع المحموديه
VIII	48	S-4	Sekket el-Roumeyleh	سكة الرميله	VIII	141	R-6, Q-6, 7	Derb Halâouât	درب حلاوة	VIII	238	N-6	Maison des gens de l'Ouâly	
VIII	48	S-4	Sekket el-Roumeyleh	سكة الرميله	VIII	142	R-5	A'tfet Halâouât	عطفة حلاوة	VIII	239	N-6	Baouâbeh el-Ouâly	بوايه الوالي
VIII	49	S-4	El-Mahgar	المحجر	VIII	143	P-Q-5-6	Souq el-E'zzy	سوق العزي	VIII	240	N-7, M-7	El-Qarâbyeh	القرابيه
VIII	50	S-4	El-Mouristân el-Qadym	المرستان القديم	VIII	144	R-6	Beyt Hasan bey	بيت حسن بيه	VIII	243	M-6	Gâma' el-Sâleh	جامع الصالح
VIII	50	S-4	El-Mouristân el-Qadym	المرستان القديم	VIII	145	R-6	Zâouyet el-cheykh Hoseyn	زاوية الشيخ حسين	VIII	244	M-6	A'tfet el-Qâdryeh	عطفة القادريه
VIII	51	R-4→S-4	Zâouyet el-Hanoud	زاوية الهنود	VIII	146	R-6	Gâma' el-Sâys	جامع السايين	VIII	245	N-6	A'tfet el-Moqachât	عطفة المقشاة
VIII	52	R-4	A'tfet el-Tekyeh	عطفة التكيه	VIII	147	Q-6	Beyt A'ly aghâ	بيت علي أغا	VIII	246	N-6	Derb el-Qoundaqgyeh	درب القندقيجيه
VIII	53	R-4	El-Kharâfyeh	الخرافيه	VIII	148	Q-5	A'tfet el-Ghandour	عطفة الغندور	VIII	247	N-6	Hammâm el-Derb el-Ahmar	حمام الدرب الأحمر
VIII	54	R-S-4	Derb el-Soukkary	درب السكري	VIII	149	Q-5	El-Zâouyet Belefeyeh	الزاوية بلقيه	VIII	248	M-6	Cheykh A'ly el-Seddâr	شيخ علي السدار
VIII	55	R-4	Gâma' el-Soukkary	جامع السكري	VIII	150	Q-5	Gâma' Alty Barmaq	جامع التي برمق	VIII	249	M-6	Bâb Zoueyleh	باب زويله
VIII	56	R-5	A'tfet el-Soukkary	عطفة السكري	VIII	151	Q-6	Sibyl Sitty el-Bedaouyeh	سبيل سيد البدويهه	VIII	250	M-6	El-Moutouâilly	المتولي
VIII	57	R-4	Derb el-Fourn	درب الفرن	VIII	152	Q-6	Sibyl ou Hod A'ly Kykhyeh	سبيل أو حوض علي كيخيه	VIII	251	M-6	El-Qoundaqjîya	القندقيجيه
VIII	58	Q-4	Sekket Bâb el-Ouizyr	سكة باب الوزير	VIII	153	P-5←Q-6	Sibyl Hasan aghâ	سبيل حسن أغا	VIII	252	M-6	Ma'mal el-Khall	معمل الخل
VIII	59	R-5	Sekket el-Koumy	سكة الكومي	VIII	154	Q-5	85.e demi-brigade		VIII	253	M-6	Hammâm el-Soukkaryeh	حمام السكريه
VIII	60	R-4	A'tfet Koheyl	عطفة كحيل	VIII	155	Q-5	Derb el-Qazzâzyn	درب القزازين	VIII	254	M-6	A'tfet el-Soukkaryeh	عطفة السكريه
VIII	61	R-4	Derb el-Habbâneh	درب الحباهه	VIII	156	Q-5	Beyt Moustafâ effendi	بيت مصطفى أفندي	VIII	256	M-6	Okâlt el-Sibyl Sitty Nefyseh Mourâd bey	وكالة السبيل ستي نفيسه مراد بيه
VIII	62	R-4	Okâlt Mouristân el-Qadym	وكالة مرستان القديم	VIII	157	Q-5	El-Zâouyet Derb el-Qazzâzyn	الزاوية درب القزازين	VIII	257	M-6	El-Soukkaryeh	السكريه
VIII	63	R-4	Gâma' Bâb el-Ouizyr No.250	جامع باب الوزير	VIII	158	Q-6	Gâma' Mesdâdeh	جامع مسداده	VIII	317	Q-7	A'tfet el-Naggâr	عطفة النجار
VIII	64	Q-4	Sibyl Bâb el-Ouizyr	سبيل باب الوزير	VIII	159	P-5	Sibyl Ibrâhym aghâ	سبيل ابراهيم أغا	VIII	318	Q-7	A'tfet el-Târâtý	عطفة التاراتي
VIII	65.(1)	N-3	Decombres(Bâb el-Ouizyr)	باب الوزير	VIII	160	Q-6←P-5	Sibyl Belefeyeh	سبيل بلقيه	VIII	319	Q-7	A'tfet Abou-Qeloung	عطفة أبو قلنج
VIII	65.(1)	R-4	Bâb el-Ouizyr	باب الوزير	VIII	161	P-5	A'tfet el-Sâqyeh	عطفة الساقية	VIII	320	N-7	A'tfet el-Fourn	عطفة الفرن
VIII	66	R-4	Cheykh Aydoumouch*	شيخ أيدمش	VIII	162	Q-5	Sekket el-Ensâry	سكة الأنصاري	VIII	321	Q-7	A'tfet el-Sitteh	عطفة السنه
VIII	67	R-4-5	Derb el-Qassâzyn	درب القزازين	VIII	163	Q-5	Beyt Mohammed bey el-Manfoukh	بيت محمد بيه المنفوخ	VIII	329	N-7	A'tfet el-Halouagy	عطفة الحلوجي
VIII	68	Q-4	Gâma' el-soultân Terâbyeh	جامع السلطان ترابيه	VIII	164	Q-5	Hammâm el-Gedyd, grand bain	حمام الجديد	VIII	330	N-7	A'tfet A'bd el-Rahman Kykhyeh	عطفة عبد الرحمن كيخيه
VIII	69	Q-4	Beyt Moustafâ Kykhyeh	بيت مصطفى كيخيه	VIII	165	P-5	El-Tabbâneh	التبانهه	VIII	331	N-7	A'tfet el-Qerabyeh	عطفة قربييه
VIII	70	Q-4	Sibyl el-Zâouyet cheykh Mourchad	سبيل الزاوية شيخ مورشد	VIII	166	P-5	Madfoun Ibrâhym aghâ	مدفن ابراهيم أغا	VIII	332	N-7	Zâouyet el-Qerabyeh	زاوية القربييه
VIII	71	Q-4	A'tfet Yahyâ	عطفة يحيى	VIII	167	P-5	Gâma' Om el-Soultân	جامع أم السلطان	VIII	333	N-7	Sekket el-Qerabyeh	
VIII	72	Q-4	A'tfet el-Ouâhyeh	عطفة الواحيه	VIII	168	P-5	El-Zâouyet Moustafâ effendi	الزاوية مصطفى أفندي	VIII	342	M-7	El-Gazzâryn, bouchers = 241	الجزارين
VIII	73	Q-4	A'tfet el-Markaz	عطفة المركز	VIII	169	O-5	A'tfet el-Moubayad	عطفة المبيض	VIII	343	M-7	Sibyl el-Deheycheh	سبيل الدهيشه
VIII	74	Q-4-5	A'tfet el-Byr	عطفة البير	VIII	170	O-5	Souq el-Tabbâneh	سوق التبانهه	VIII	344	M-7	Sekket Sy A'ly Abou el-Nour	سكة سي علي أبو النور
VIII	75	Q-4	Cheykh Amourât el-Dâher Beybars*	شيخ أمراء الظاهر بيبرس	VIII	171	P-5	A'tfet O'smân Sâouch	عطفة عثمان صاوش	VIII	345	M-7	Zâouyet el-cheykh A'ly Negm	زاوية الشيخ علي نجم
VIII	76	Q-5	Hârt el-Kharbakyyeh	حارة الخربكيه	VIII	172	P-5	El-Gazzâlyn, brodeurs	الغزالين	VIII	346	M-7	Okâlt Sy A'ly Abou el-Nour	وكالة سي علي أبو النور
VIII	77	Q-4-5	Sekket el-Kharbakyyeh	سكة الخربكيه	VIII	173	P-5	A'tfet el-Arba'in	عطفة الأربعين	VIII	347	M-7	Okâlt A'ly bey	وكالة علي بيه
VIII														

A detailed street map of the Old Town of Aleppo, Syria, showing the layout of buildings and streets. The map is labeled with letters A through S and lowercase letters a through s. It includes a scale bar from 0 to 100 meters and the text "All Outline map".

Part (2)

**SOUQ AL-SILAH
VISION IN AL-DARB
AL-AHMAR**

**By:
Dr. Alaa El-Habashi**

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Introduction

This document is about shaping out a vision for the Souq al-Silah Street area in al-Darb al-Ahmar that is based on the recognition and the respect of the values entailed in the area and the encountering of the contemporary needs of the inhabitants. We recognize that we are dealing with a high value urban fabric that is suffering from multifaceted aspects of threats and weaknesses. Values, opportunities, weaknesses, and threats were all systematically surveyed since 2009 until the present time, the years of the existence of the authors in the area along with his post graduate students and their interactions with the built fabric and the local community. These surveys were achieved throughout a long list of academic research, publications of which a list is attached at the end of this report.

The vision laid down in this booklet is a manifestation of such accumulative knowledge about the area, and through acquiring and discussing the entailed opportunities with the local community. The vision depicted here in drawings and sketches are conceptual visualizations of what was literally agreed upon throughout a series of workshops with the local communities that were conducted since 2012. Those workshops were culminated with official meeting with community representatives and the selected scholars gathered by the JSPS (the Japanese Society for the Promotion of Sciences), and selected representatives of concerned Governmental Institutions Those meetings were conducted

on the 8th and the 9th of January 2022 at Bayt Yakan, both in person and online. The output of those workshops was analyzed by the Japanese experts who attended the workshops and summarized the consensus of the recommendations on how to reuse the registered monuments of Souq al-Silah, more specifically six target buildings, as following:

- Palace of Manjak Silahdar
- Hammam (Amir) Bashtak
- Sabil Kuttab attached Mosque of Ilgay Yusufi
- Sabil Kuttab Mustafa Sinan attached Wikala
- Sabil Kuttab Ruqayya Dudu
- Sabil Kuttab Hasan Agha Kokalian

For the formulated vision briefed in this report, the encountering of the “Bayt al-Razzaz” as an additional seventh monument was considered. The reason is that this house, with its two large courtyards, brings in an exceptional potential to activate a system of climatic enhancement, as well as to adopt large social activities needed in the area. This matter is further elaborated upon in the “Cultural Node” section below.

References throughout this report are made to the illustration sheets that are associated with it. For example, the workshops of the 8th and 9th are represented here in sheets 6 and 7. The following sections of this report are explanations of those sheets.

It is worth indicating here that the vision presented here has been schematically

shaped in February 2021 based on the request of the Prime Minister, Dr. Mostafa Madbouli, and was presented to him and to other local authorities, namely the Urban Development Fund (صندوق التنمية الحضرية), with six other schemes presented by other consultants for possible adoption within the State's plans for the regeneration of Historic Cairo. The vision was schematic and didn't contain any reuse plans. The vision that was earlier prepared was a collaborative effort with some of my post graduate students namely: Alyaa Khalil, Alia Alaa, and Natalia Ramirez. In here, the author employs that vision and detailed it based on the information discussed and inferred from the local community. The author was assisted by Architect Yassmen Hesham who has skillfully adapted the drawing sheets to fit the design inferred from the vision of the community representatives.

Survey of the Existing Conditions:

The survey of the existing conditions of the urban fabric of Souq al-Silah Street and its surrounding areas has been systematically conducted throughout many stages of site assessment, research, and analyses. Those are summarized in sheet No. 2 which represents the transformation that took place in the urban fabric of the al-Darb al-Ahmar area as assessed throughout a comparison between the 1930's cadastral maps of Cairo and the conditions as it currently reached. The assessment depicts the process of replacing the historic buildings

of 3 to maximum 4 floors height with high rises which have defaced the historic urban fabric. The assessment indicates that if the rate of such incompatible transformation continues as it used to develop since 2011 until today, the fabric would be utterly affected, and recovery would certainly be more difficult. Luckily, these assaults are progressing based, to a large extent, on the footprints of the properties, thus preserving at least the city structure, a fact that was not of a concern earlier when many alleys and streets were pierced within built fabric to interconnect various neighborhoods, and many neighborhoods were designed and fitted in areas which are cleared out. These phenomena are exemplified here in three locations in al-Darb al-Ahmar where those piercing took place and resulted in transforming the urban fabric by demolishing many courtyard buildings and replacing them with a grid system-built fabric such as in Bayt Yakan area or inserting buildings within open spaces such as in the cases of areas surrounding Qayt bey and Bayt Madkour houses.

These survey and assessment were even further detailed with a plot-by-plot survey conducted by Dr. Naoko Fukami and a team of researchers from United Consultants accompanying her. The details and the results of such comprehensive survey are presented along with this vision.

Regeneration Plan for Souq al-Silah

The plan, depicted in plates No. 3 and 4, is formulated based on a scope that is larger than

the vision directed towards the 6 monuments in subject of this report. It frames those monuments in the larger context of Souq al-Silah Street, and invests on the two important attracting nodes at the two extremities of the street, e.g. The Sultan Hassan and al-Rifai mosque from the southeastern end, and the al-Azhar Park on the northwestern end. It just profits from the visitors of those two important nodes, being the cultural and religious tourism frequenting the Sultan Hassan Mosque, and the al-Rifai mosque, and the visitors of the al-Azhar Park seeking entertainment, natural and biodiversity contexts within the dense fabric of the city. Souq al-Silah Street bridges those two nodes and becomes a path where the frequenters of its two ends meet and interact with the historic fabric and its neighborhood. In that respect, the piazza of the two magnificent Mosques at the southwest of path, and the entrance gate of al-Mahrouq to the Al-Azhar Park in the northeast are considered crucial catalysts to activate the regeneration plan.

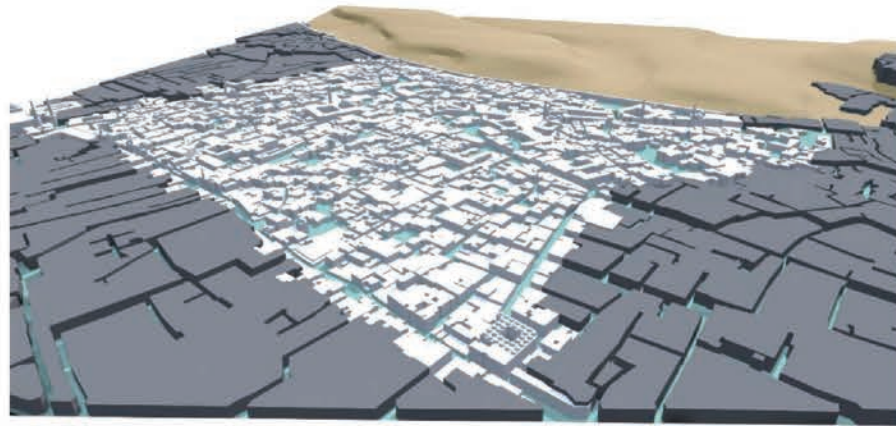
The regeneration plan entails representations and the interpretation of the intrinsic opportunities and values that the Souq al-Silah Street embodies. The frequenters of such values are still minor in comparison the high values that are preserved in the area. For that reason, the cultural path envisioned to connect the two nodes at the extremities of the street is a tool to give al-Darb al-Ahmar the visibility it deserves, and its proper

weight to represent one of the most authentic and culturally vivid contexts in Historic Cairo.

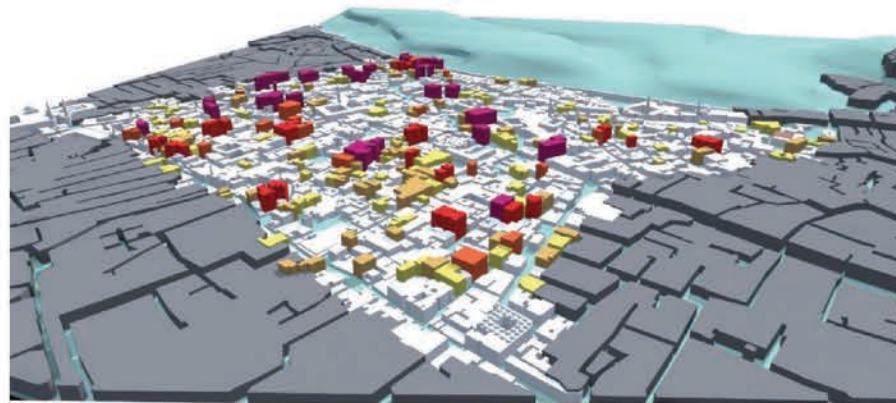
One of the main interventions that is essential to achieving this regeneration plan is to assure an effective mobility along the Souq al-Silah Street; a mobility that would sustain servicing the neighborhoods and their retailing and crafts activities as well as to allow a safe pedestrian path for the prospective new visitors. Our constant interaction with that large urban context, we can conclude that the main problem of the mobility congestion along the street is due to the allowance of two ways vehicle trafficking, especially when the flow hits tight street widths, e.g., the stretches of the street in front of Sabil Ruqaya Dudu, Sabil Kukilian, and the Zawiya Aref. In addition, the stretch of the street from its intersection with Bab al-Wazir Street and the Bab al-Mahrouq gate of al-Azhar Park cannot accommodate except pedestrians and perhaps a one-way Tuk Tuk flow. For the reasons briefly stated above, but certainly better studied and analyzed in other assessments, we propose a scheme for the flows which we think it can enhance mobility, along with the central parking areas and street parking allowances in selected streets. This proposal needs to be presented to the traffic department, revised and if adopted, to be integrated in the overall traffic system of the city.

AL-Darb AL-Ahmar Neighborhood

1930



2022



FUTURE



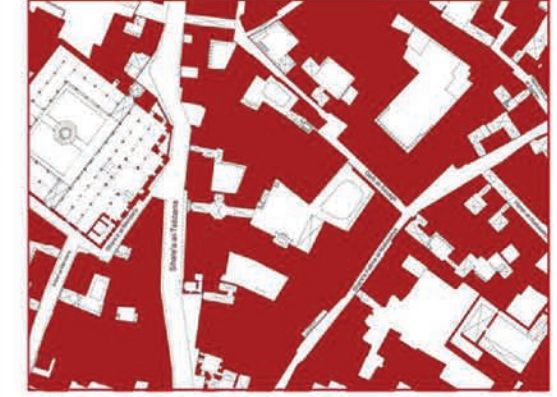
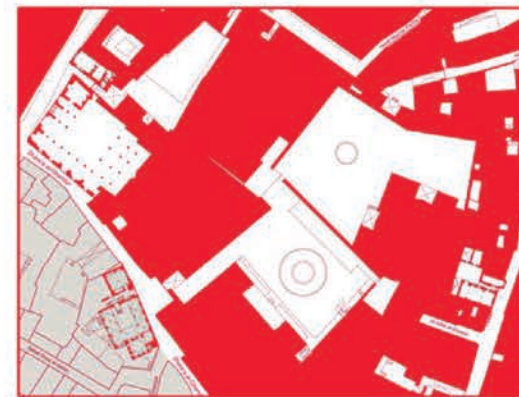
1930



2022



2022



2019



Bayt Yakan area

Qtbay palace surroundings

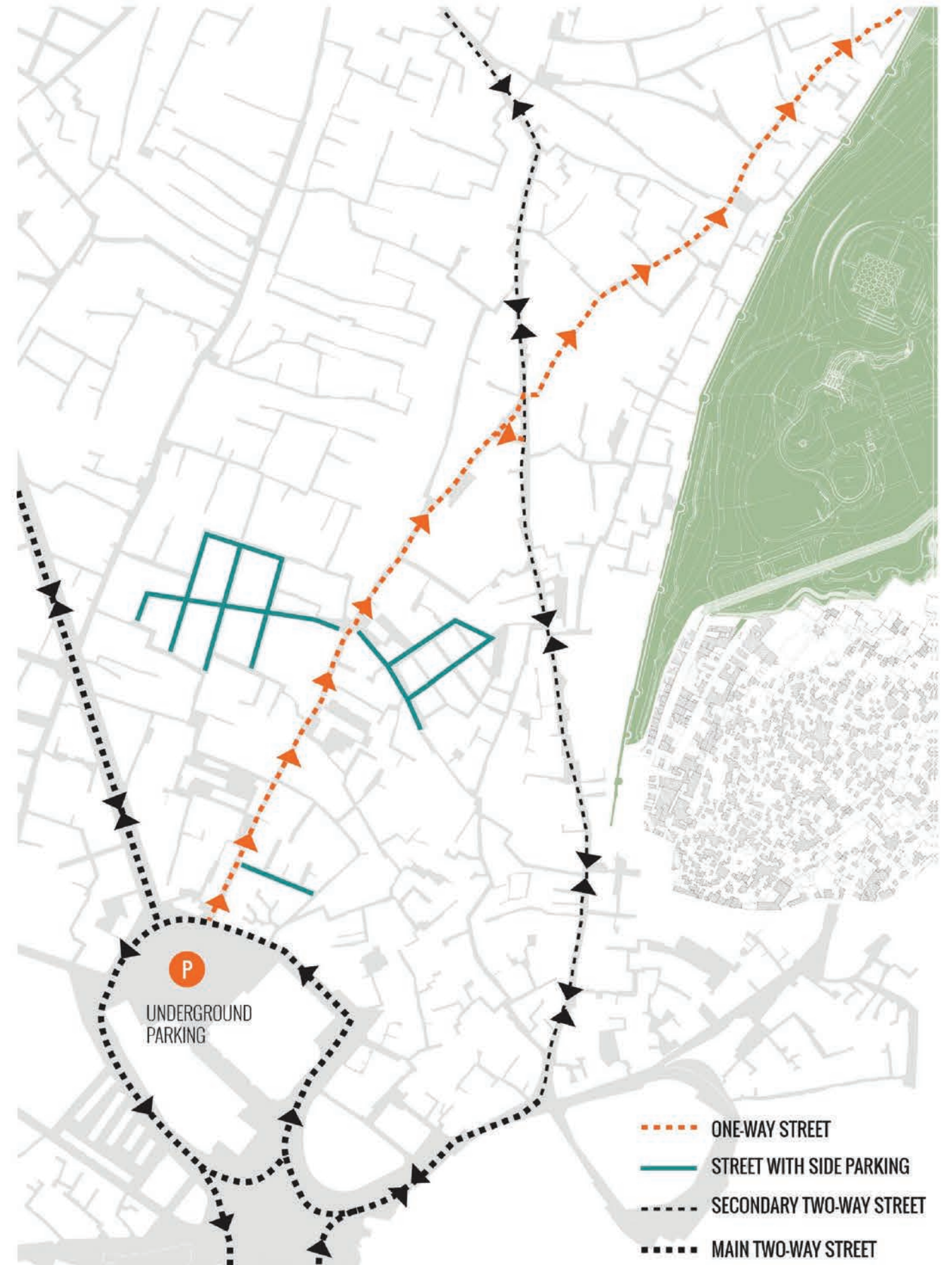
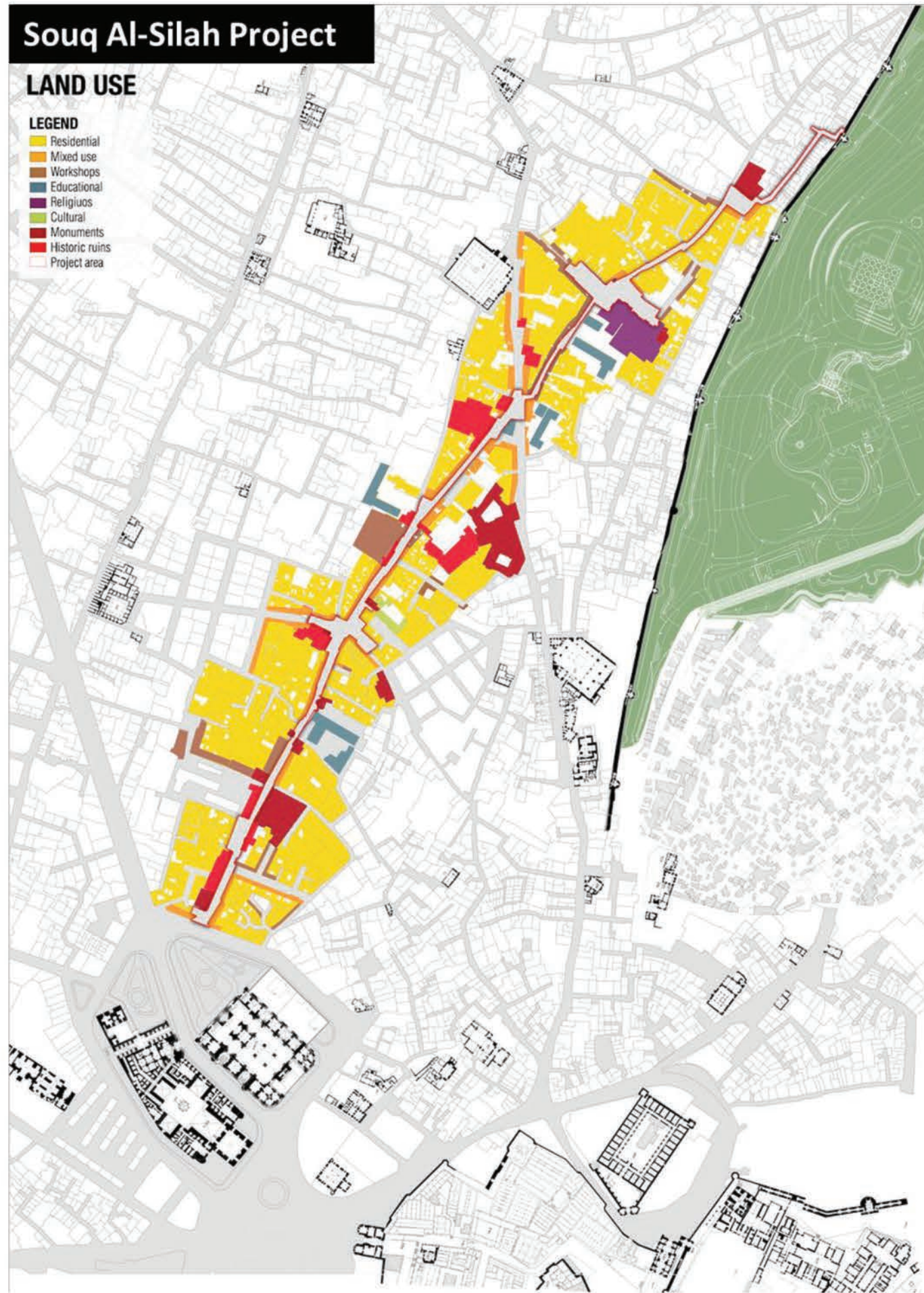
Bayt Madkour area

Souq Al-Silah Project

LAND USE

LEGEND

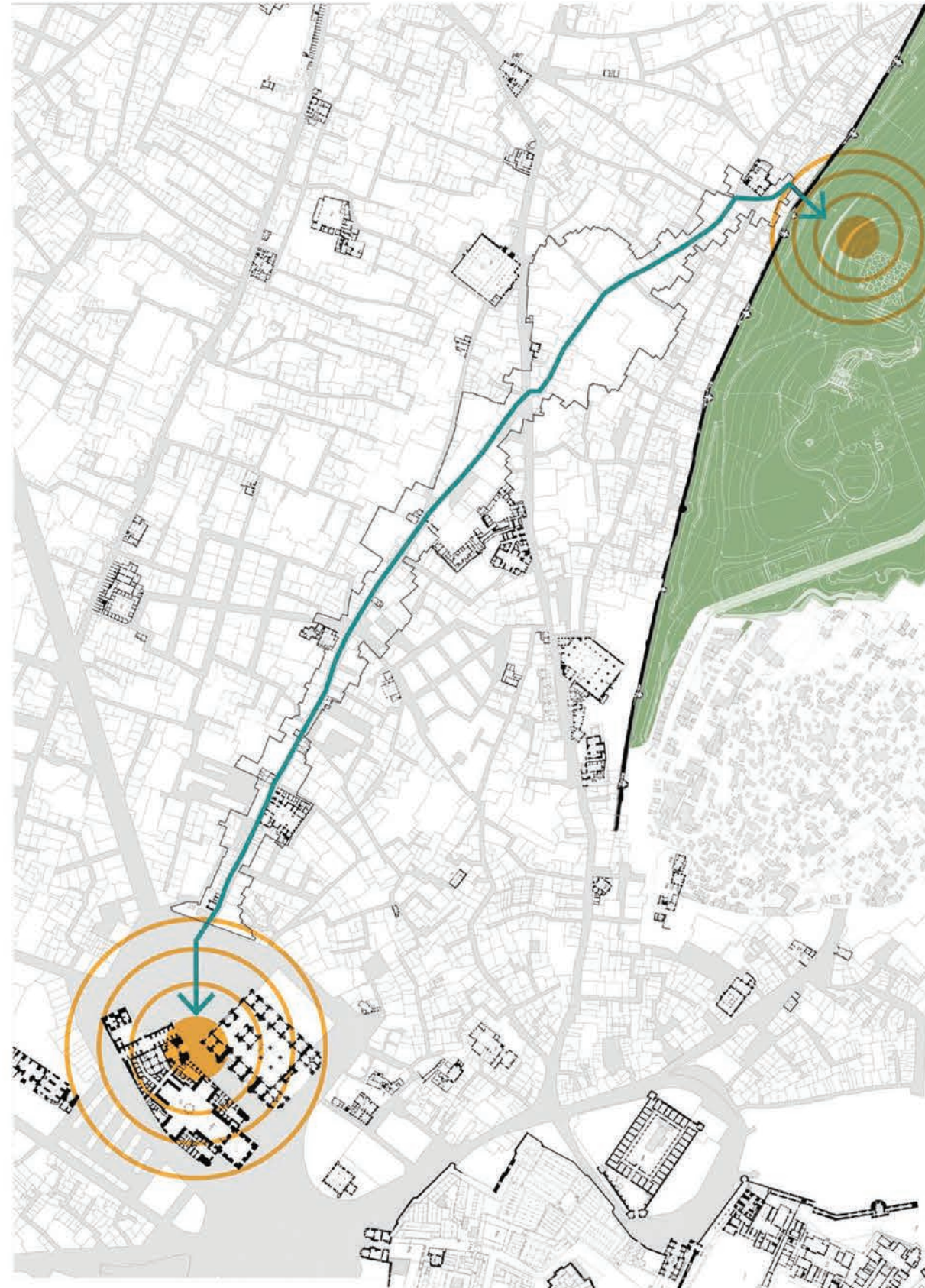
- Residential
- Mixed use
- Workshops
- Educational
- Religious
- Cultural
- Monuments
- Historic ruins
- Project area



AREA OVERVIEW

Connecting 2 nodes of cultural and touristic importance

AL SULTAN HASSAN &
AL RIFAI MOSQUES



AL AZHAR PARK



Opportunities and Assets

The research conducted in Souq al-Silah Street has revealed so many weaknesses and threats the area is suffering from. Those are not the focus of this report; however, it is important to briefly stating them through examples and glimpses. On the social level, the area suffers from a segregation of the women from the public spaces because of the intensity of the male dominated services and activities, e.g., cafes expanding on sidewalks and alleys, workshops for tuktuk and motorcycles. Such activities are too intimidating for females to feel at ease passing through, not to mention to enjoy the public spaces. There are many social problems people do not prefer to talk about, such as drugs, the disbalance in the social demography, the high rate of divorce, and illiteracy.

Environmentally, the area is suffering from the intensity of the tuktuk and motorcycle flows which are hindering other means of mobility to take place, not to mention the resulted pollution, and the taking over of the public spaces for parking and/or by mechanics to use them as their workshops ground.

Economically, poverty prevails, and economic foundations in the area are limited to either running cafes, driving tuktuk, operating crafts' workshops to produce either traditional low quality or cheaply designed products. In addition, food shops are being also, quite successful among all other activities, and to a large extent still maintaining traditional recipes.

Very limited percentage of those activities are legally recognized and legally functioning. Those quick glimpses over the assessed problems indicate that the area of Souq al-Silah is lacking essentials for it to seek any future sustainable development. However, the opportunities and the assets the area entailed are quite promising to found developments that would go far beyond expectations. Already the efforts that are put together by Bayt Yakan, which are in a way limited in scope to the historic house itself and its immediate surroundings. Achievements are briefed in various media coverage. Even though limited in urban scope, those achievements are indicative that the area is ready to engage in a large development, and they have paved the way for the local community to participate vocally and positively in shaping the prospective regeneration plan. The readiness of the local community and the examples and studies conducted by Bayt Yakan are one of the opportunities considered in shaping that regeneration plan.

Other opportunities that are considered and explored to be invested upon in this proposed regeneration plan are as following:

The traditional crafts, and their extensive existence in the urban fabric. The crafts that the area of Souq al-Silah is known for are those associated with carpentry activities, tailoring, and gastronomy of traditional food.

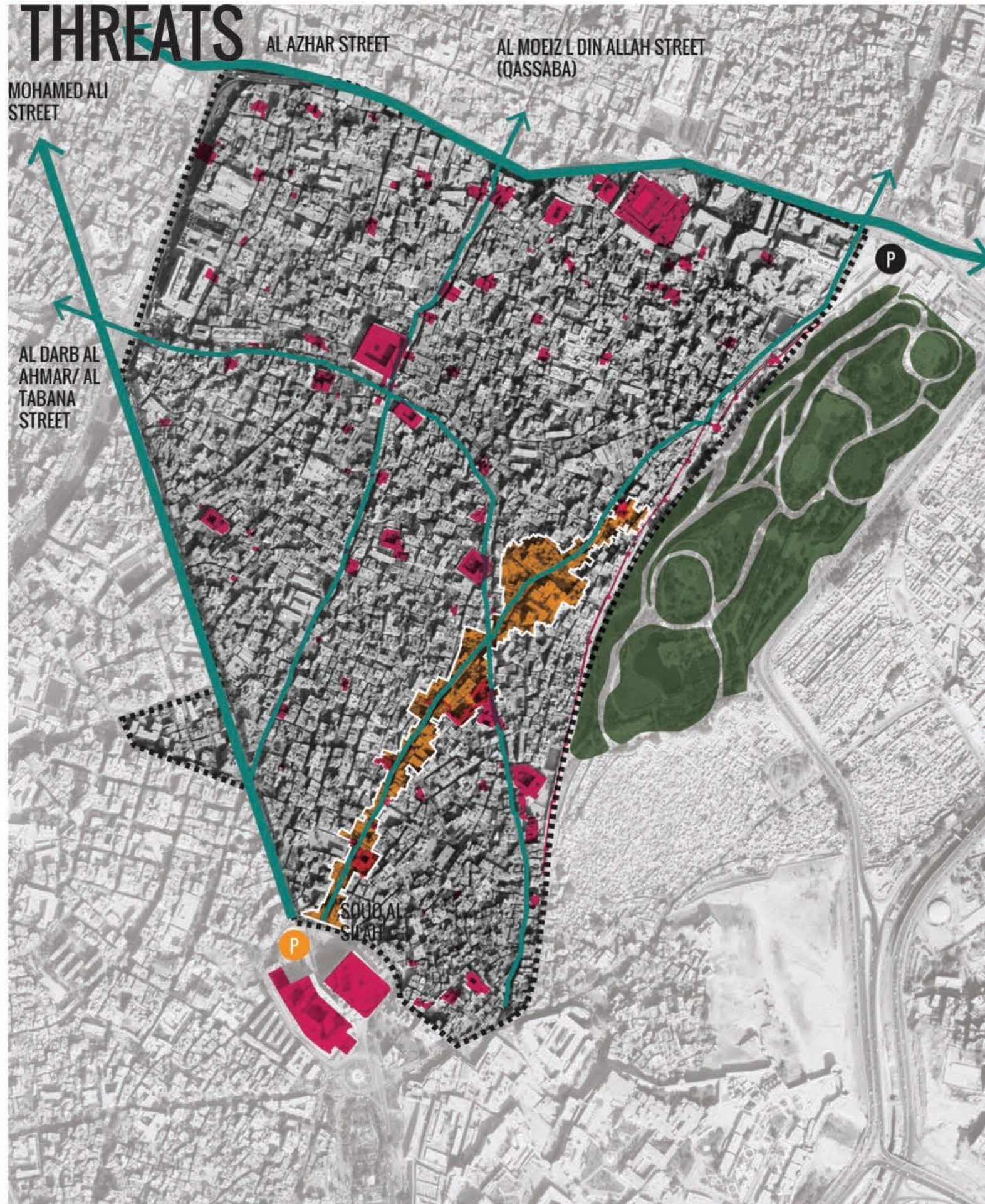
The targeted area includes several historic buildings besides the registered monuments. Those structures are either underused or ruined

and not at all in use. This is an opportunity for rehabilitation and reusing those heritage structures for the benefit of the local community.

The Cultural Activities that are still maintained in the area mainly expressed besides the traditional crafts that are still vividly practiced, but also in the celebrations of the Saints either al-Rifai' and the Fatema al-Nabawiya are intangible values which are still associated with the urban fabric and not detached from it. Such activities are the essences upon which cultural tourism can be introduced in the area.

Weaknesses/ Threats	Strength/ Opportunities
Socially <ul style="list-style-type: none"> Segregation of the women from the public spaces Drugs the disbalance in the social demography High rate of divorce, and illiteracy. 	<ul style="list-style-type: none"> Bayt Yakan efforts in with local community and paving the way for the local community to participate vocally in shaping the prospective regeneration plan to engage in a large development. The studies conducted by Bayt Yakan are one of the opportunities considered in shaping regeneration plan. The traditional crafts: carpentry activities, tailoring, and gastronomy of traditional food. Several historic buildings besides the registered monuments as an opportunity for rehabilitation and reusing Cultural Activities: celebrations of the Saints either al-Rifai' and the Fatema al-Nabawiya are intangible values can introduce cultural tourism
Environmentally <ul style="list-style-type: none"> Tuktuk and motorcycle flows and the resulted pollution Taking over the public spaces for parking or by mechanics to use as their workshops 	
Economically <ul style="list-style-type: none"> Poverty prevails Limited economic foundations: cafes, driving tuktuk, operating crafts' workshops with low quality or cheaply designed Food shops with traditional recipes. 	

SWOT: OPPORTUNITIES ADDRESSING WEAKNESSES AND THREATS



Vertical Expansion over ruins of historical buildings



Reuse of abandoned unused monuments



The Vision for the Monuments of Souq al-Silah

Within the overall regeneration plan formulated and explained above, the community workshops that were January 2022 provided an effective platform to engage selected active personnel from the community to share their opinion on how to reuse public valuable assets, such as the monuments of Souq al-Silah (plate 6). The discussions led to a list of possible functions which were associated with each discussed monument as shown in the maps and the table of recommended uses derived from them (plate 7). The table have differentiated between the opinions developed by the women of the area, and those men. It was necessary to assess such opinions and lay down in a “shared opinion” column the functions mutually agreed upon by both genders of the community. The list of the “shared opinions” was essential to shape the vision drawn here for the six targeted monuments. Those shared opinions were also assessed by their benefits for the realization of the overall regeneration plan and were also commented upon by the Japanese experts who attended the workshop either in person or online.

The vision formulated to rehabilitate and use targeted monuments located along the Souq al-Silah Street is briefed in plates 8 and 9. The idea proposed here is to gather functions mutually proposed by the local community in nodes, which we are hopefully that they will act as catalysts for development propagating into the

surrounding urban fabric. Those nodes will act as centers through which the surrounding residents would get engaged and hopefully forming neighborhoods, or rather “haras” and helping the historic city to be restructured demographically in a socio-economic process that would lead to restore the historic urban fabric. Three main nodes are proposed along Souq al-Silah Street, and in some location stretching within the surrounding urban fabric. The identification of those nodes is based on profiting of the existing concentrated activities to accommodate the functions proposed by the local community. The three nodes are as following:

- 1-The crafts node
- 2-The Gastronomy node
- 3-The Cultural node

For each of those nodes clear parameters were identified based on the readiness and the existence of compatible activities to the proposed node. The crafts node is the center of a high density of carpentry workshops. The gastronomy node has branched more towards the west to cover a large section of a market street which is well known with food booths, cafés, and little restaurants. As for the cultural node is from the existence of one of the largest monuments in the area which is Bayt al-Razzaz that would easily accommodate cultural activities that are in need for as expressed by the residents of area.

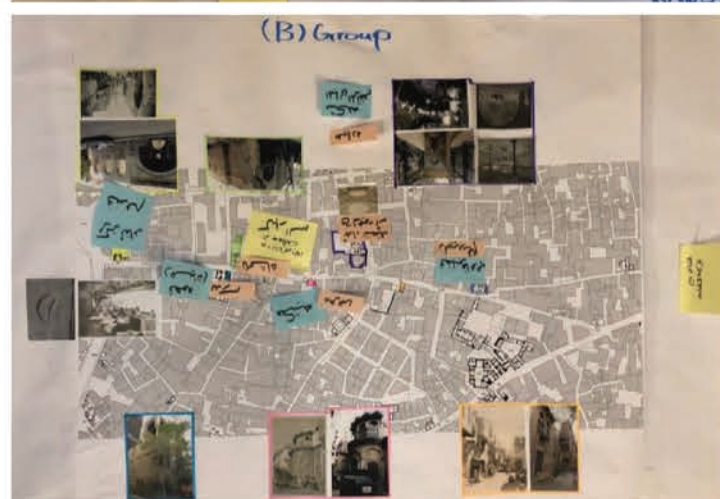
COMMUNITY WORKSHOPS



Community Women Workshop



Community Men Workshop



MONUMENT	Souq al-Silah WOMEN	Souq al-Silah MEN	Shared opinion	Japanese's
Hamam (Amir) Bashtak	<ul style="list-style-type: none"> sauna and physical therapy for old peoples upper floor to be a kid's area 		<ul style="list-style-type: none"> Tourists' attraction treatment area as a public traditional hammam and a beauty salon. 	<ul style="list-style-type: none"> Place for special occasions like marriages, ceremonies, and religious events. public laundries, public kitchens, wedding and funeral venues, and child support centers. It is also important that the facility be accessible to female residents on a daily basis.
Manjak Silahdar	<ul style="list-style-type: none"> public park and open theatre for children. small restaurant selling baked goods and traditional foods. Develop it as a touristic gate for a of Souq al Silah and information center Restaurant on the rooftop 	<ul style="list-style-type: none"> School to teach crafts Hotel with perfect view of Refaie Mosque and Madrasa Sultan Hassan. 	<ul style="list-style-type: none"> information center for tourist attractions Exhibition and bazaar of handicrafts/hand made products of the local people 	<ul style="list-style-type: none"> a place to display and sell traditional crafts, handicrafts, foods, and sweets produced in Souq Silah.
Sabil Kuttab attached Mosque of Ilgay Yusufi:	<ul style="list-style-type: none"> tourist attraction a takiyya a hospice and center to provide food for the poor 	<ul style="list-style-type: none"> A small hospital, having emergency department A prayer place like Zawiya 	<ul style="list-style-type: none"> Islamic center 	<ul style="list-style-type: none"> play a role in the care of school children. I agree with the idea of turning the Sabil Kuttab into a library
Sabil Kuttab Ruqayya Dudu	<ul style="list-style-type: none"> Zawiya for prayers A small restaurant and Cafeteria 	<ul style="list-style-type: none"> Tourist attraction Library 	<ul style="list-style-type: none"> Islamic center 	
Sabil Kuttab Hasan Agha Kokalian	<ul style="list-style-type: none"> library having special area for kids Cultural center for the elderly, classes for the literacy Place for Muslim marriage. 	<ul style="list-style-type: none"> Kuttab for kids. 	<ul style="list-style-type: none"> Tourist attraction A bookstore Prayer place 	
Sabil Kuttab Mustafa Sinan attached Wilkala	<ul style="list-style-type: none"> A small restaurant and Cafeteria hotel rooms 	<ul style="list-style-type: none"> wikala to be a small trade center for selling handmade products of the locals. 	<ul style="list-style-type: none"> Tourist attraction 	

Social Solidarity as basis for new “hara(s)”

The functions proposed by the local community were all adopted and taken in consideration to be housed in either the monuments in target of this report, or in others which are located along Souq al-Silah Street, as well as in historic buildings that are mostly vacant. In addition to their associations the nodes, those functions are also categorized based on their expected economic operation. Two categories are proposed:

- 1) the income generating function;
- 2) Community Service functions

The later are subdivided into those functions whose operational expenses are evened up, and those which are subsidized, and they are targeting all the categories of the community: children, women, men and elders from both genders. The idea of such financial categorization is to put those functions and their associated buildings/monuments into a managerial system that make sure that they all operate efficiently for the benefit of the local community, the local economy, and the cultural life. Financial sustainability in that sense is a guarantee that those functions will persevere for few operational years until the local community would get engaged into the process of the urban regeneration. The table below summarizes associates the functions proposed by the local community with the three nodes, and places them into a suitable financial category. The following is an example on how we envision how this system works.

In the crafts node, the income generating functions are those related to the prospective exhibition areas, the museum with its museum shop, and surely the crafts market. The income raised out of those functions are to fully sponsor selected community services either the subsidized wedding center that would support the youths of the area, or partial financial support for the upkeep of the women’s haremlik al-Hara, and the beauty salons. This system of social solidarity are the bases for regenerating the sense of a “hara” once more in historic Cairo. The association of the community services with one of the income-generating functions are based on the location of the earlier in relation to the later. This would

guarantee that a financial autonomy is structured with the proposed three nodes, and this would heighten the possibility of the formation of a close neighborhood. The system would be left quite flexible so that income-generating association would further merge with others from other nodes, or even splitting from within one node to form sub-nodes. This matter would be assessed during the future of the prospective regeneration plan. The social solidarity system is designed to that all functions would be complementing with each other under one managerial umbrella, whose headquarter is planned to be housed in of the targeted monuments planned to be housed in of the targeted monuments are explained below.

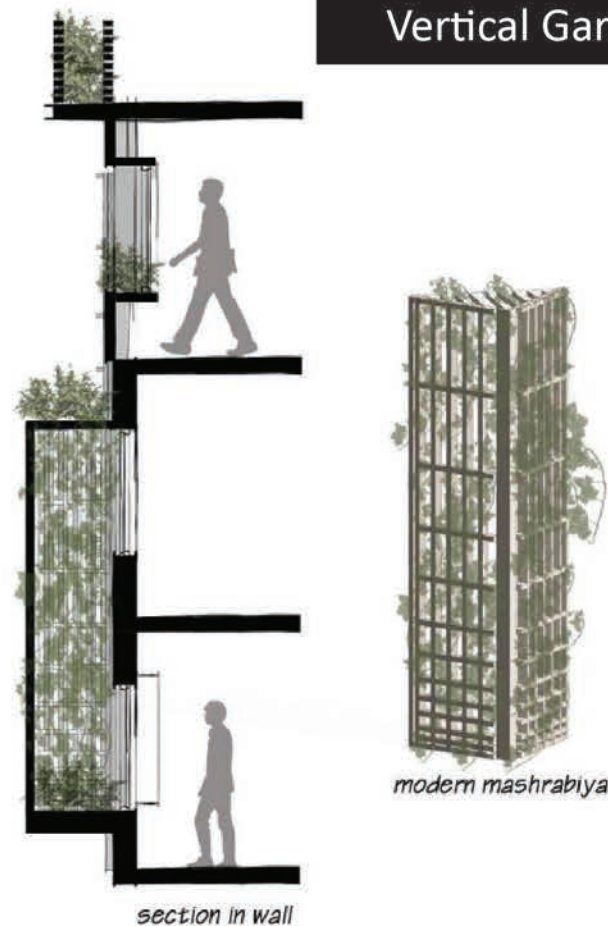
Hara al-Yakaniya/Souq al-Silah Administration Unit		
Income Generating	Community Service	
	Evening Expenses	Subsidized
1) Gastronomy a) Bakery b) Restaurant c) Central Kitchen d) Kitchens at communities	1) Children a) Nursery b) Entertaining	1) Children a) Care Center b) Educational (kuttab) c) Educational
2) Crafts a) Craft Exhibition area b) Craft Museum c) Craft Market	2) Women a) Haramlik al-Hara b) Beauty Sallon	2) Women a) Wedding Center
3) Cultural a) Bookstore b) Movie theatre c) Boutique hotel to support crafts and Gastronomy	3) Men a) Administrative office for trades, and crafts and urban management	3) Men a) Fitness Center
	4) Elders a) Physical Therapy Center	4) Elders a) Literacy Center

Sustainability of the Approach

This vision is shaped to attain a sustainable development in Souq al-Silah Street. The economic and social sustainability are taken into consideration through the framework of social solidarity that was shaped as a fundamental bases on which the vision was shaped. Those sustainable pillars are expressed throughout the proposed urban settings, assigning the functions to structures, and in setting up the principles of the managerial framework of the vision. The environmental sustainability is entailed in this proposal in its three nodes through series of pocket gardens, street trees, and roof and vertical gardens. The fact that those greeneries are set side by side with the gardens set or proposed in existing courtyards would re-activate the passivity of the urban fabric and enhance the micro-climatic conditions. The proposed vision aims at activating the first “green corridor” in Historic Cairo that would sustain a better climatic performance for the urban fabric of the city.

This is encountered in the carefully placed trees and gardens to be cultivated along with selected roof gardens. The vision also supports the ecological approach by introducing, a system of municipal bicycles and its carefully placed parking spots. The gardens, the trees and the municipal bicycles parking are elements that are repeated throughout all the three nodes to create pleasant and pedestrianized open public spaces.

Sustainable Souq al-Silah Street will attract more upscale businesses, and residents of middle and high classes, and would activate a cultural tourism. The sustainable development is foreseen to quickly progress to cover the whole district of al-Darb al-Ahmar, setting a model of progress for Historic Cairo.



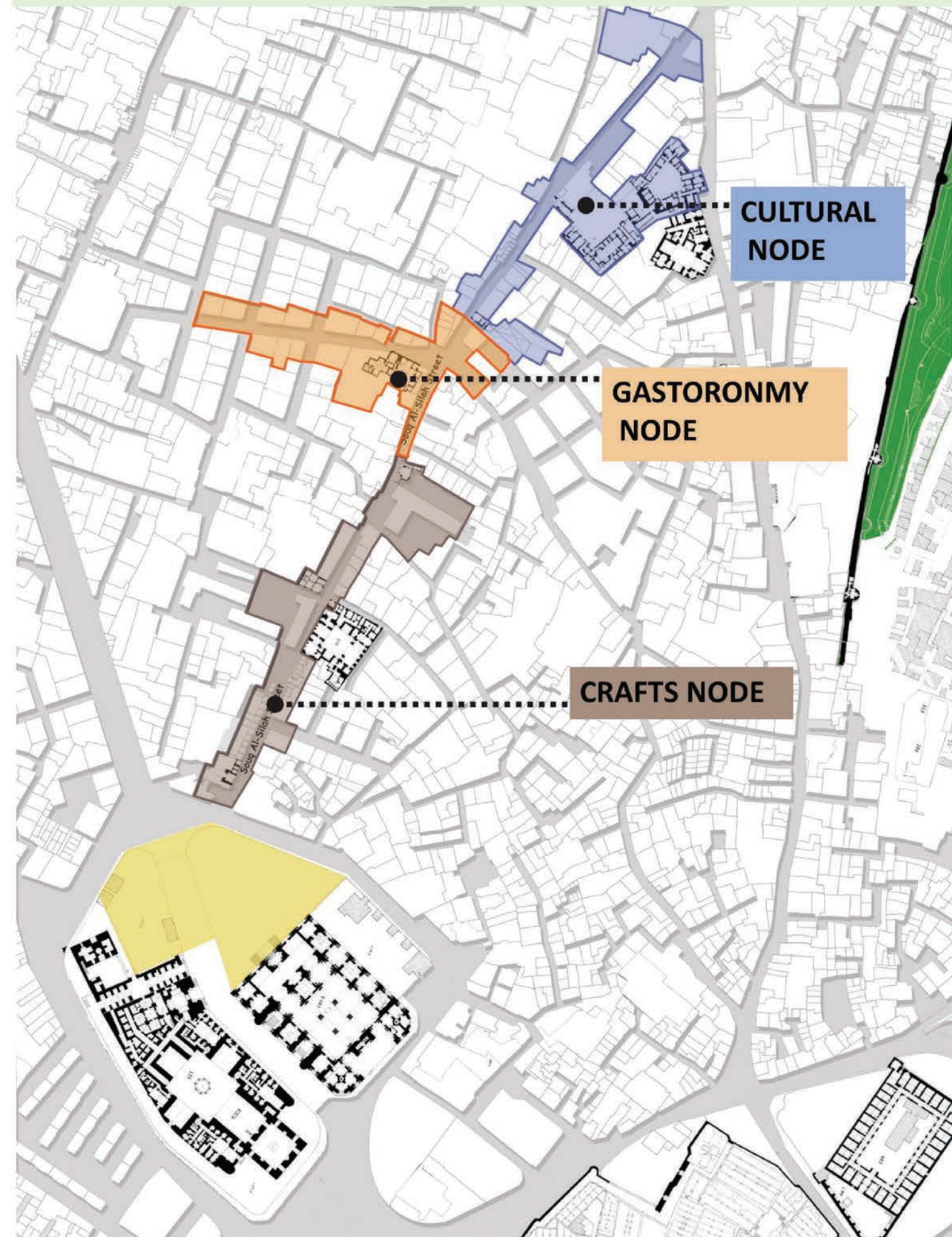
Cultural Node: Shopping Center & Food court



The Nodes of Regeneration

The three main nodes are studied to encounter the functions that were classified for each. The idea is that each node would house its own activities of specialty, and in addition a mix of income generating, and community service functions. Each node has a frontispiece where the agreed functions are listed in a table and distributed among the built fabric of the designated node. The functions are then further distributed among the different floors of each designated building, i.e., ground, first and second floor. The reason for doing so is to check the compatibility of the proposed location of each function with its immediate surroundings in the urban fabric. For this report only the plans for the six targeted monuments are explained below. The design plates further detail the distributions of the function among the different floors of each building within each node.

THE VISION DIAGRAM



Crafts Node

This node is depicted in eleven plates starting in plate No 9 to plate No. 19. It concerns the southwestern extremity of the Souq al-Silah Street. It entails the highest number of designated monuments subject to this vision, four out of the six as follows:

- ☒ Palace of Manjak Silahdar
- ☒ Sabil Kuttab attached Mosque of Ilgay Yusufi
- ☒ Sabil Kuttab Mustafa Sinan attached Wikala
- ☒ Sabil Kuttab Ruqayya Dudu

The ruins of the entrance gate of the palace of Manjak Silahdar is strategically situation at the tip of the street overlooking the piazza of Sultan Hassan and al-Rifai' mosques. We envision a visitor center on the ground floor of that building where the historic and social assets of the three nodes of the street would be explained. With minimal architectural additions within the ruins, it is envisioned to lay down a space for a permanent exhibition for some selected historic objects that would give a hint on the type of traditional crafts that can be interacted in the area. In addition, the open space after the main dome of the entrance would house temporary exhibitions during specific occasions as would be decided by the management of the area. The roof of the building is to be cultivated to give the first glimpse of greeneries in the street. It has

such a central location with the Crafts node that it acquired that use. With its two floor spaces, this sabil has its own entrance doorway separated from the Mosque allowing its use without interfering with the Mosque's religious activities. Having it attached to the Mosque would always coat a sense of spirituality and correctness over the decisions taken from within that building and would also gradually revive the role of the Mosque itself in the civic activities of the neighborhood. For an example of related activities, it is envisioned that elections for the chairperson of the Union, and other similar events, would be taken place in the main hall of the Mosque. Extendibility for spaces for the Union can be considered in the opposite sabil Kuttab Mustafa Sinan as explained below.

The Sabil Kuttab Mustafa Sinan and its attached outdoor Wikala are used for a permanent exhibition of the crafts products of the area. Indoor exhibition areas would be within the Sabil itself, and the outdoor space is attached with a possible erection of a dismantlable shelter if the conditions mandate.

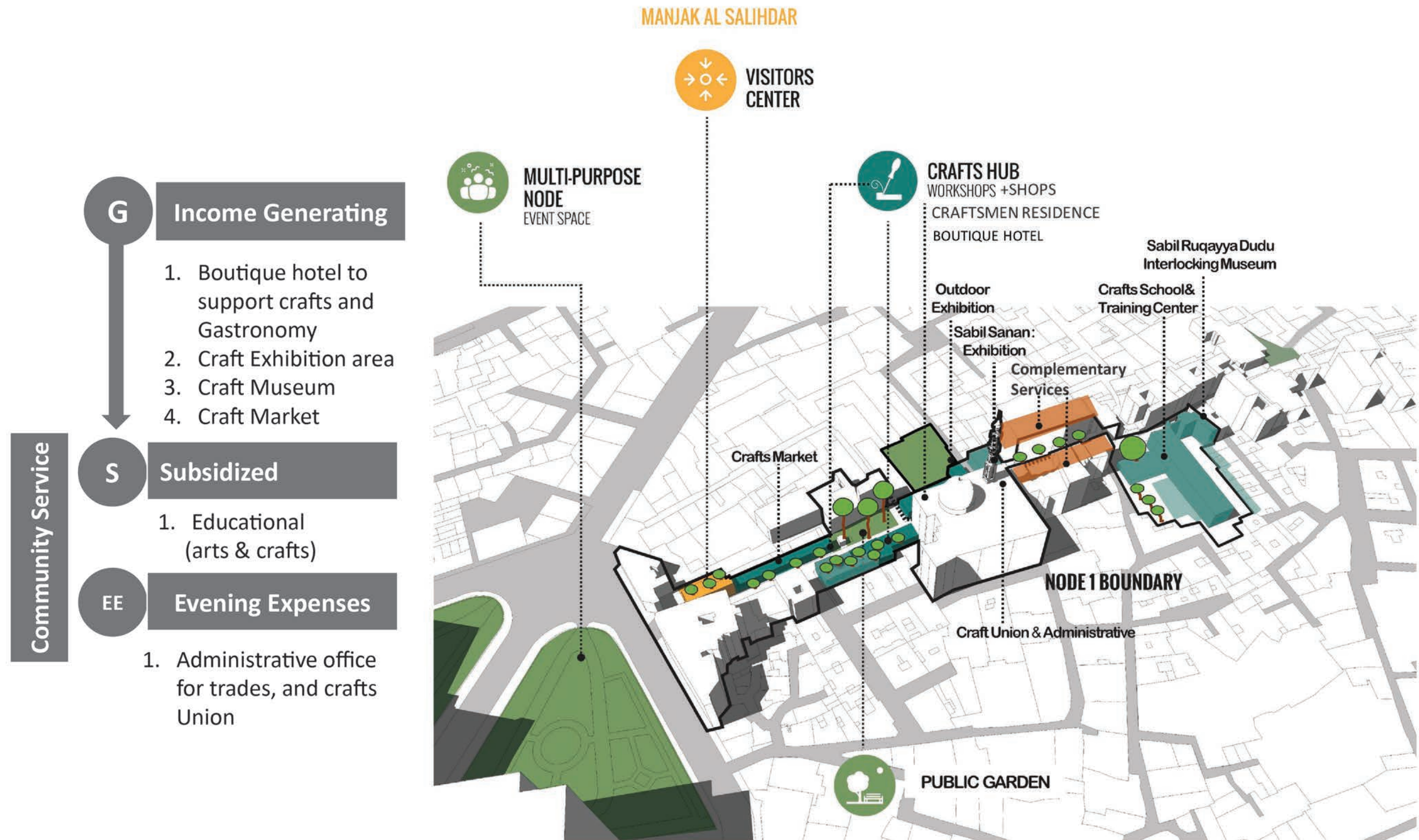
The Sabil Kuttab Ruqayya Dudu is a very distinguished building with elaborately decorated façade, making it a museum of decorative styles. The use proposed for that sabil is to profit from its architectural supreme status to house a museum for traditional joinery techniques. Historic

and newly made master objects are those envisioned to be exhibited in this museum. A little museum online shop would be established to link the museum frequenters to either the exhibition space or to the workshops of the artisans. All other historic houses and structures in that node are supporting the main theme of that neighborhood which is centered around the traditional crafts of the area. On the ground floor level, a series of workshops, and artisanal shops, there is also a craft training center, and craft school, and other complementary required services such as a food market and a pharmacy, and a tool maker/seller.

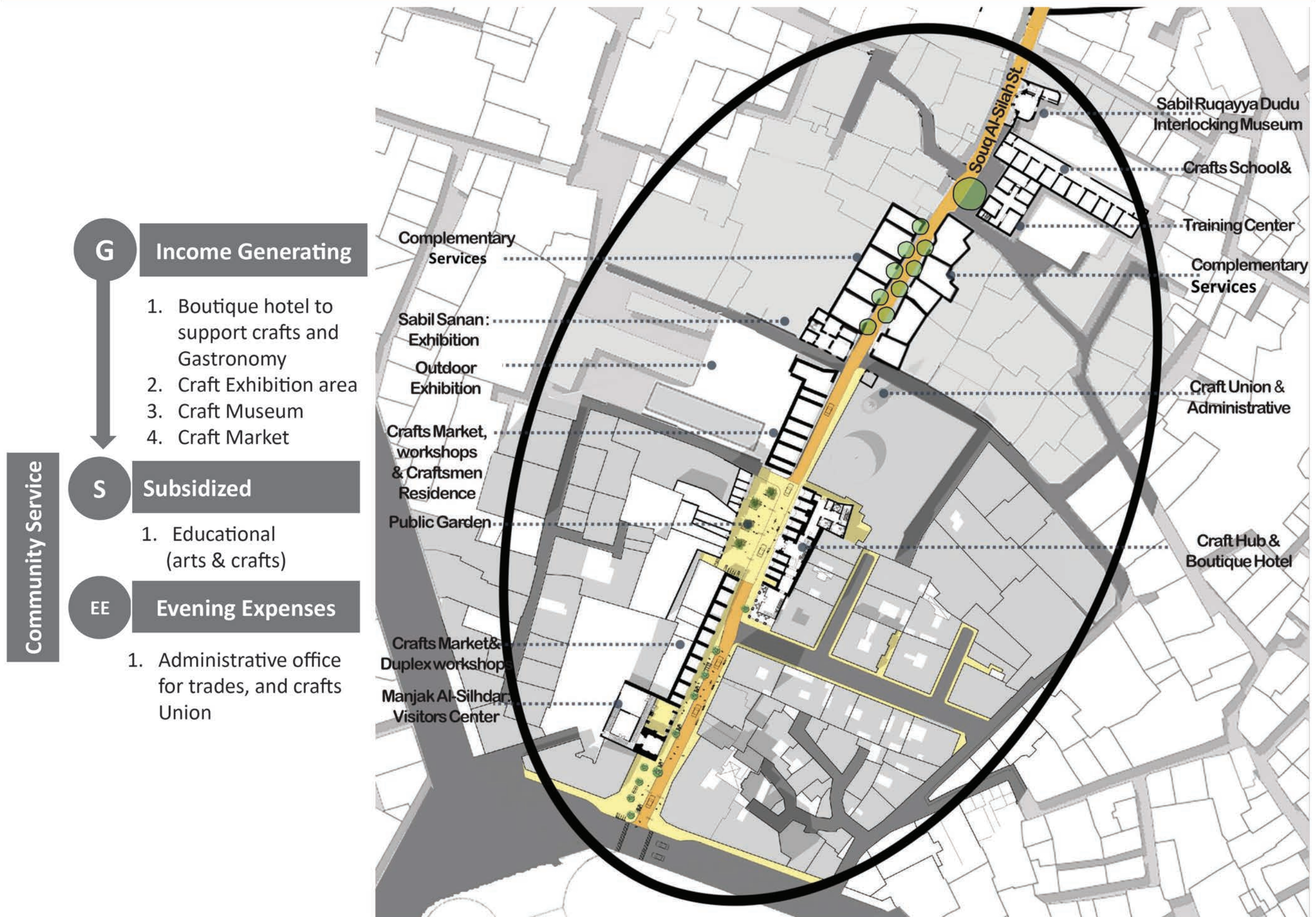
On the first and the second-floor levels many craftsmen residences and envisioned, along with a boutique hotel which will activate the notion of "living with an artisan". Boutique hotels would also serve the visitors of the area during the celebrations of the saints' birthdays (moulid). Roof top greeneries are envisioned.

The presentation proposes some architectural concepts for selected structures and open public spaces, such as the one of Manjak al-Salihdar visitors' center in plate 15, the rab' al Manesterli workshops and boutique hotel and the public space in front of it in plates Nos. 16 and 17. The vision also proposes an approach to tackle the problem of the building whose heights are incompatible with the historic urban fabric, as depicted in plate no. 18

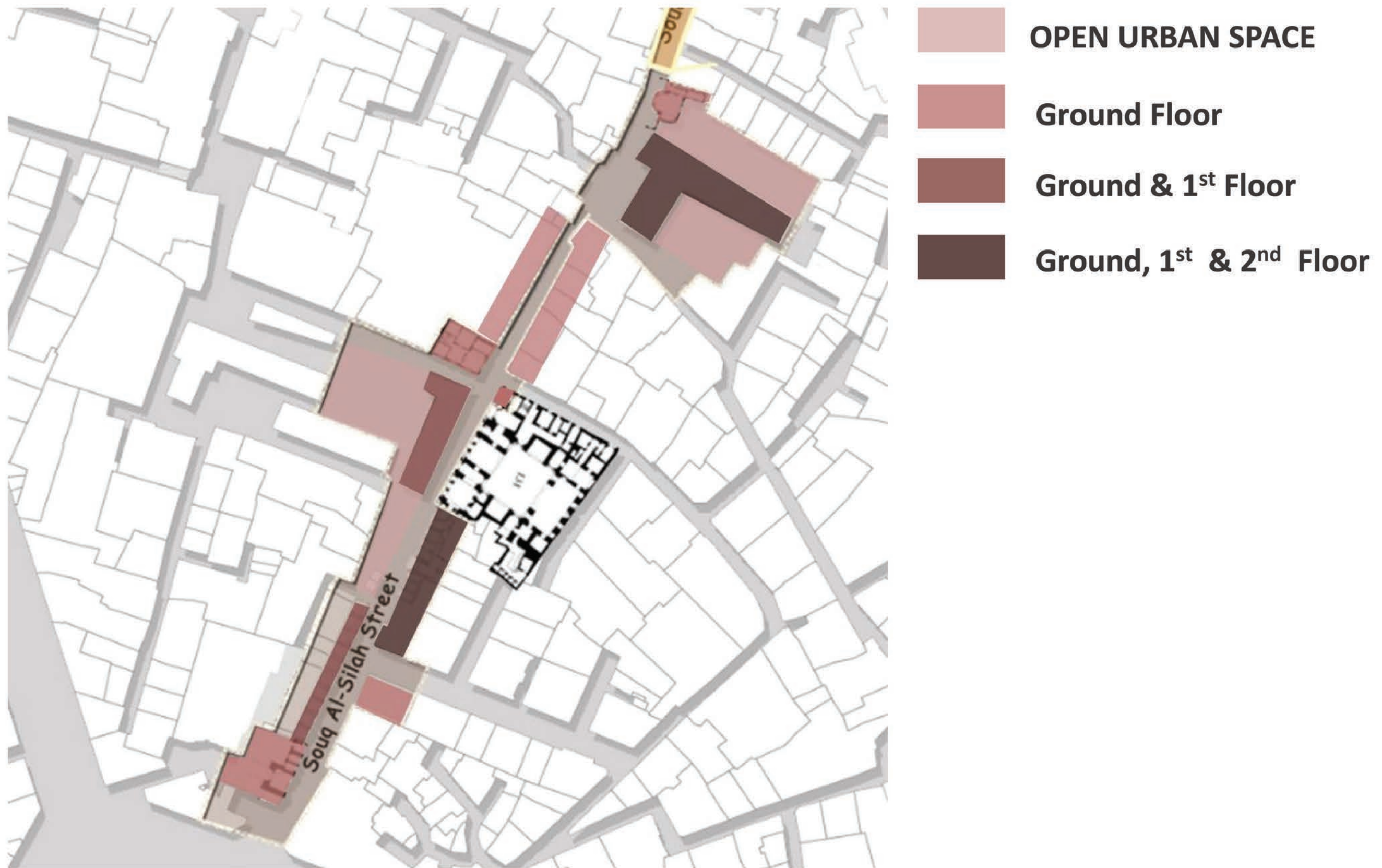
CRAFTS NODE



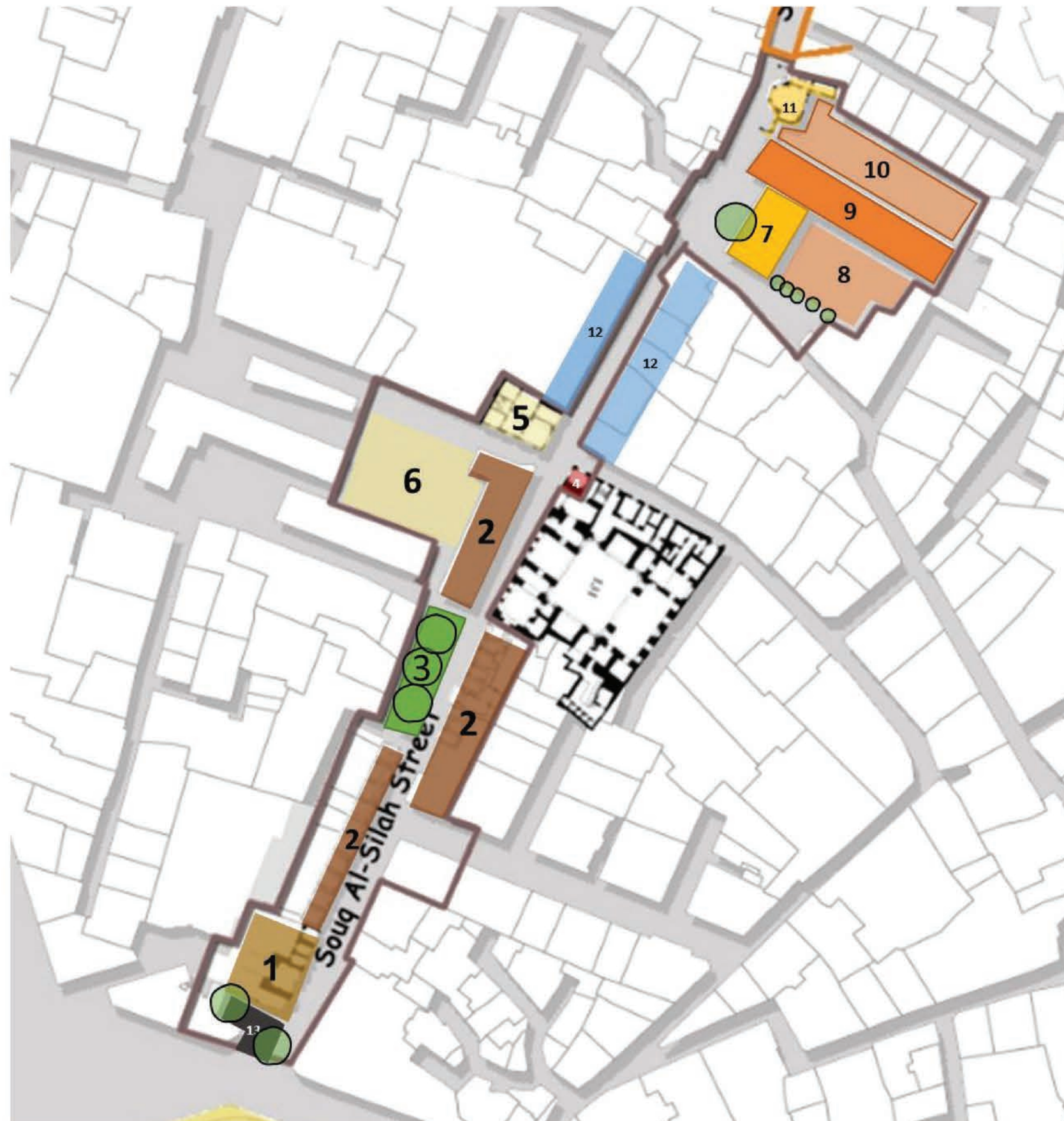
CRAFTS NODE



CRAFTS NODE: NUMBER OF FLOORS

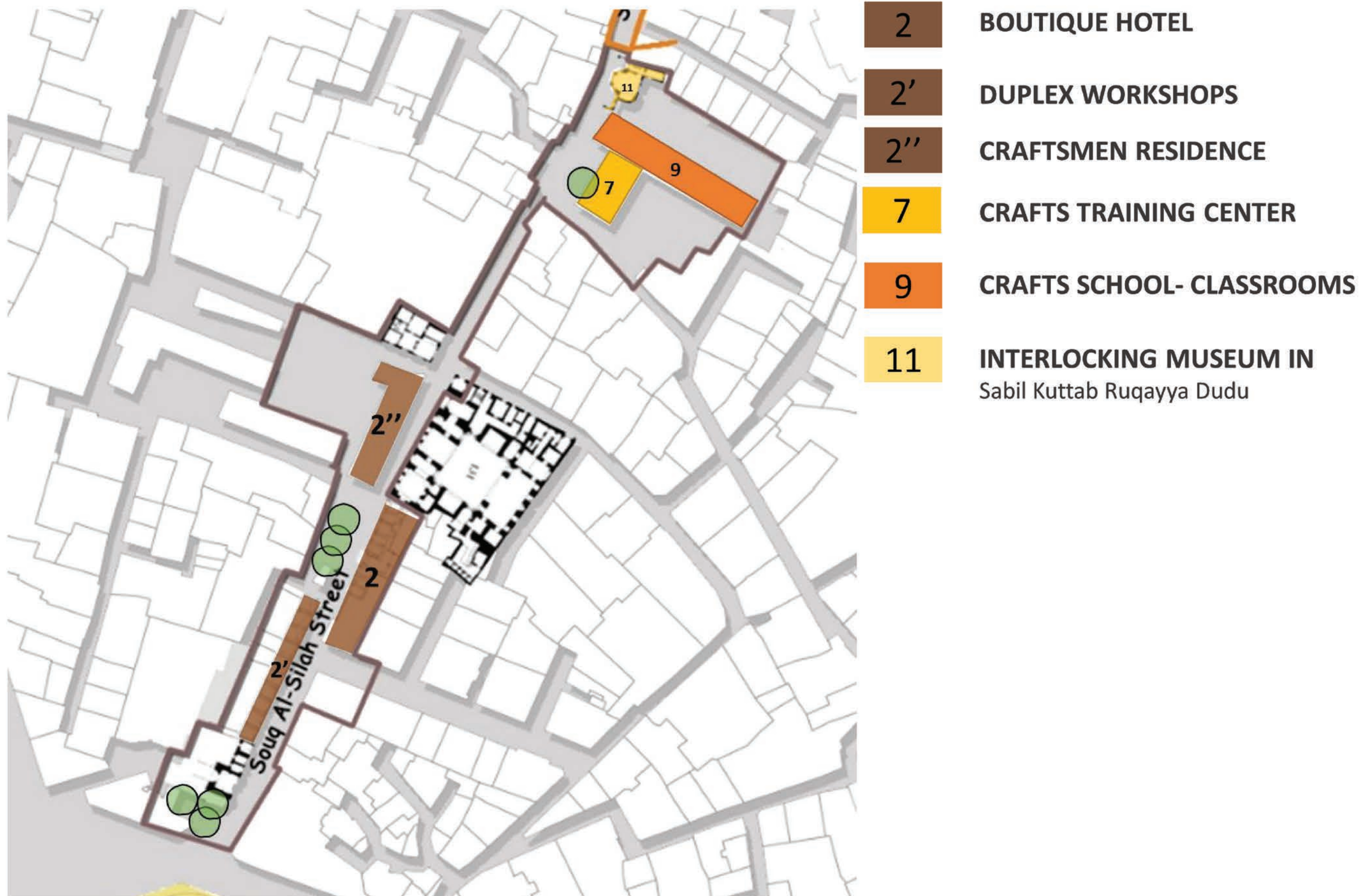


CRAFTS NODE: FUNCTIONS AT THE GROUND FLOOR

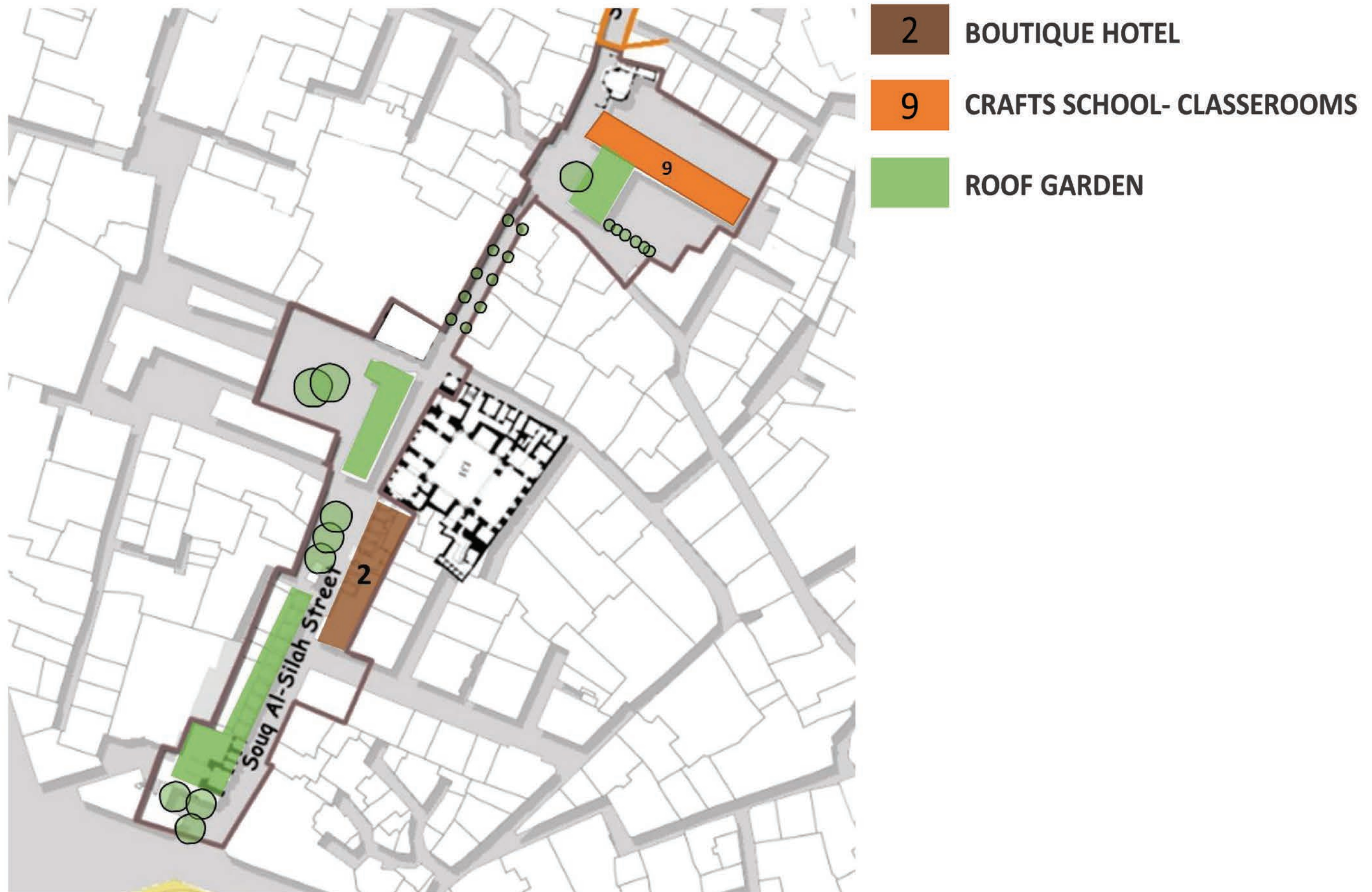


- 1** VISITORS CENTER
IN MANJAK AL-SILHDAR
- 2** CRAFTS WORKSHOP & SHOPS
- 2'** Duplex WORKSHOPS
- 3** PUBLIC GARDEN
- 4** CRAFTS UNION HEADQUARTER
- 5** EXHIBITION IN
Sabil Kuttab Mustafa Sinan
- 6** OUTDOOR EXHIBITION
- 7** CRAFTS TRAINING CENTER
- 8** COMMON COURTYARD:
Multi purpose (Training center and
crafts school)
- 9** CRAFTS SCHOOL- CLASSROOMS
- 10** SCHOOL WORKSHOP AREA
- 11** INTERLOCKING MUSEUM IN
Sabil Kuttab Ruqayya Dudu
- 12** COMPLEMENTARY SERVICES:
Tools sellers, mini market, pharmacy
- 13** MUNICIPAL BICYCLES PARKING

CRAFTS NODE: FUNCTIONS AT THE FIRST FLOOR



CRAFTS NODE: FUNCTIONS AT THE SECOND FLOOR

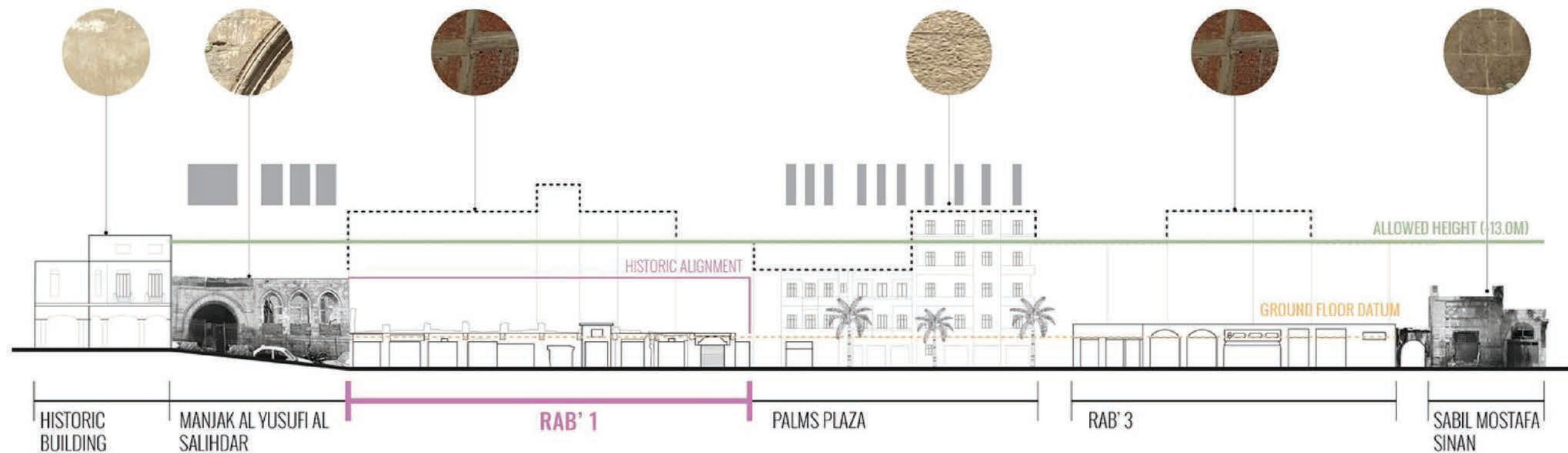


CRAFTS NODE: INTERVENTIONS

INTERVENTIONS -1

ACTIONS:

1. Reconstruction of ruins to restore historic alignment
2. Restoration of historic facades
3. Re-facading of modern buildings
4. Removal of extra floors exceeding allowed height



INTERVENTIONS -2

BUILT FABRIC:

- 1-Restoration and rehabilitation of Manjak Al Salihdar
- 2-Restoration and reconstruction of upper floors of 3 Rab' ruins including Rab' Al Manesterli
- 3- Re-facading for 3 compatible residential buildings
- 4- Demolition of extra floors and re-facading of 2 incompatible residential buildings



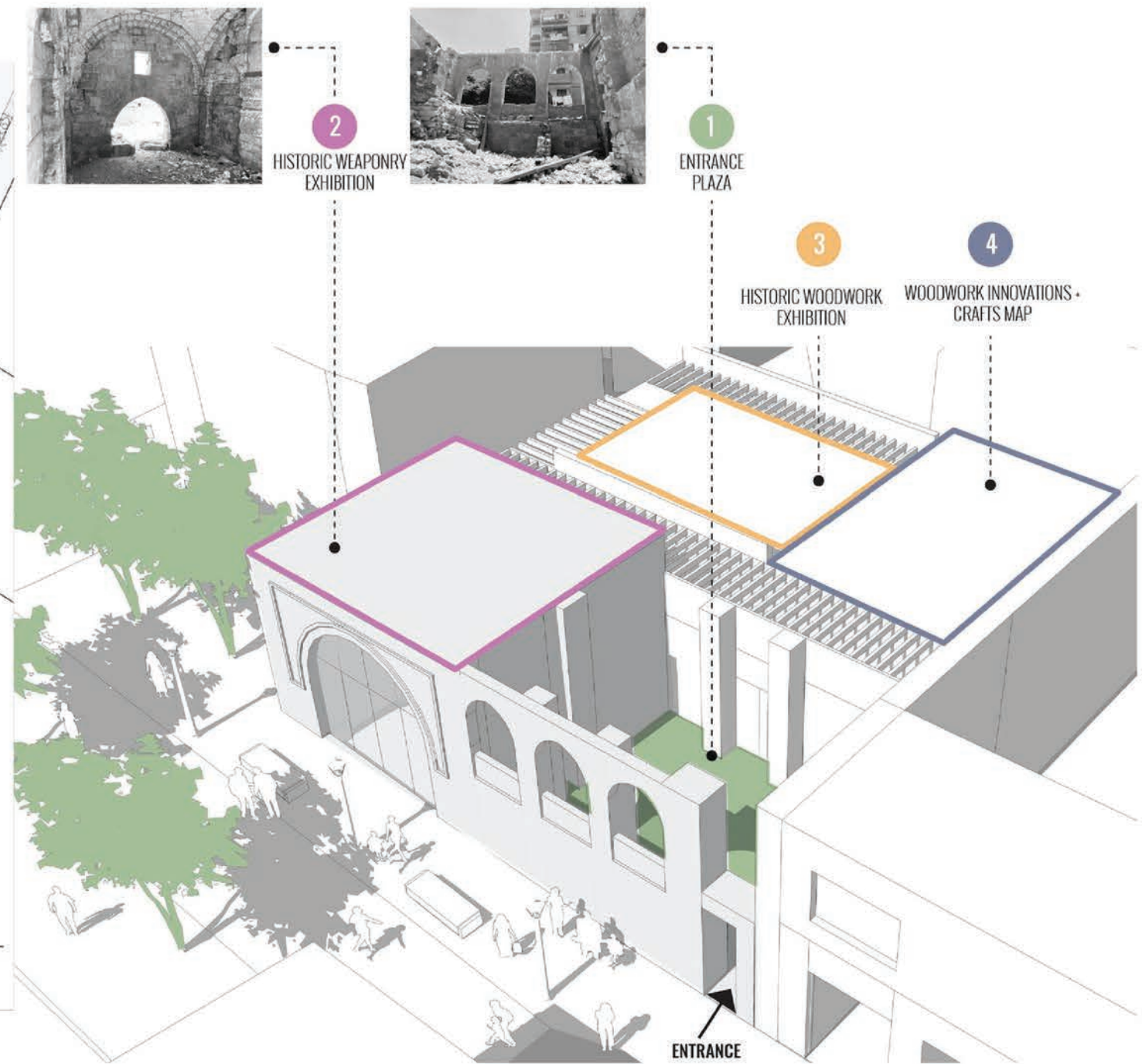
PUBLIC GARDEN:

- 1-Regeneration of plaza with softscape, hardscape and street furniture
- 2-Street Greening
- 3-Street pavement



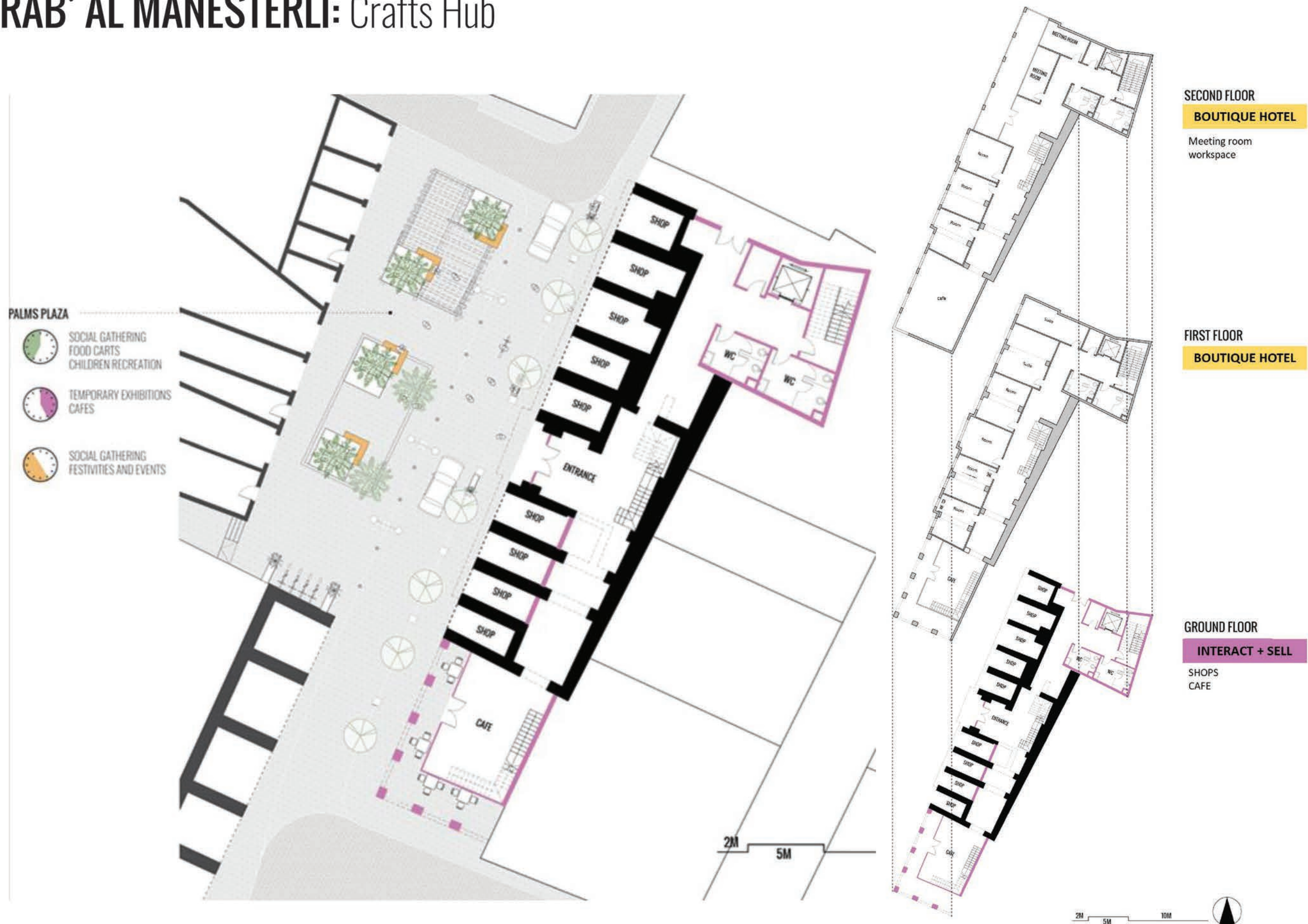
CRAFTS NODE: PROJECTS

MANJAK AL SALIHDAR: Visitors Center



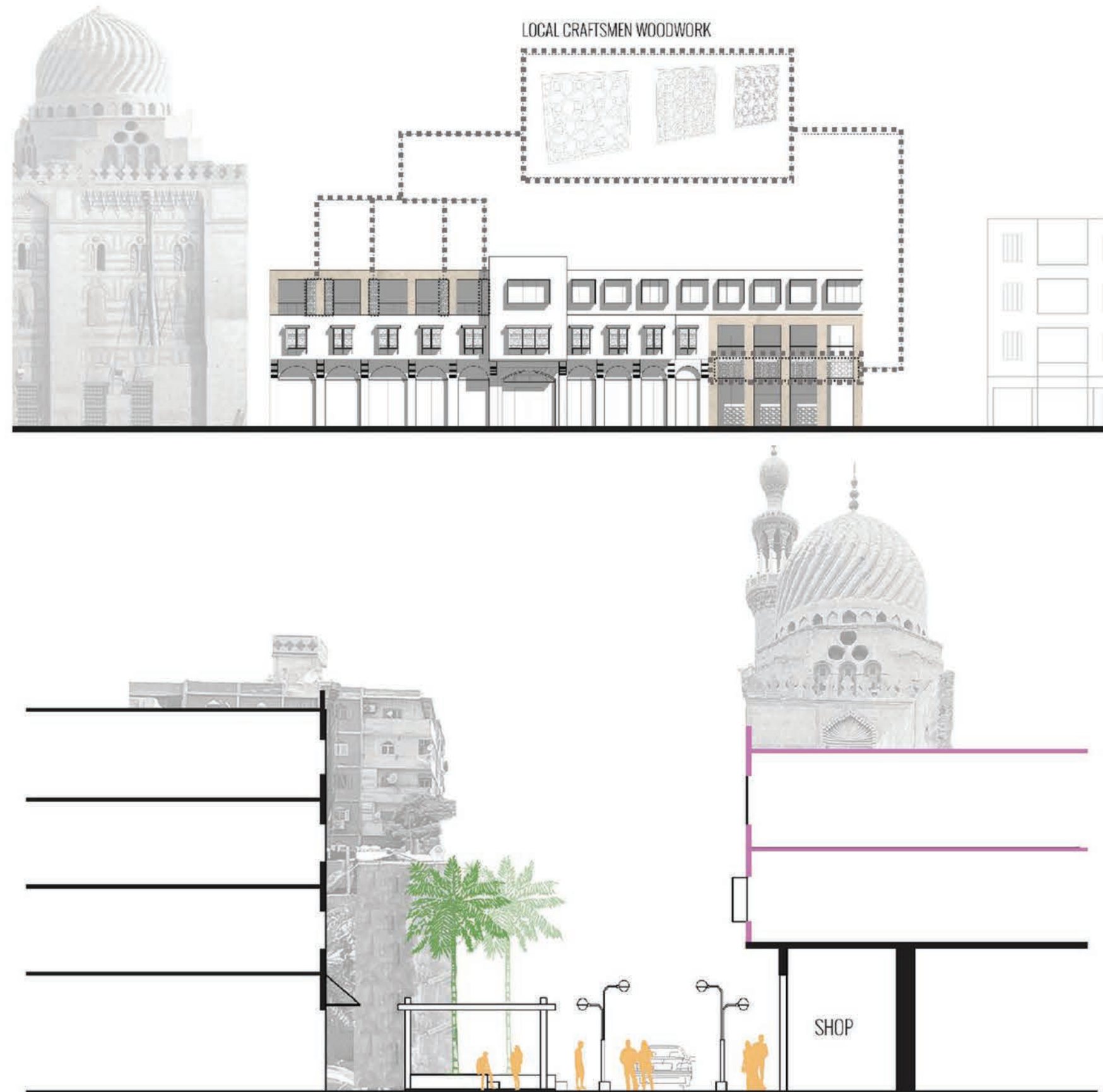
CRAFTS NODE: PROJECTS

RAB' AL MANESTERLI: Crafts Hub



CRAFTS NODE: PROJECTS

RAB' AL MANESTERLI: Crafts Hub



Gastronomy Node

This node is depicted in eleven plates starting in plate No 20 to plate No. 28. It concerns the heart of the Souq al-Silah Street. It entails the main market area that stretches along the Hammam Bashtak Street, which crosses the Souq al-Silah Street forming a little piazza that demarcates the entrance to one of the oldest public baths that still survives in Historic Cairo; the bath that gave the name to the street. That Hammam Bashtak Street is the continuation of al-Ghandour Street that rises topographically towards the citadel. It is at this intersection that Cairo starts to flatten out eastwards towards the Nile; making that intersecting one of the busiest in the historic city that witnesses all the social interactions of the neighborhoods flanking the two sides of the Souq al-Silah Street. At no other point along that street that this interaction is felt as strong. All such qualities made that area a potential to present one of the fundamental cultural heritage aspects related to culinary. The designated monument subject to this vision is as follows:

- Hammam (Amir) Bashtak

The Hammam Bashtak is strategically situated at the piazza delineating the crossing between Hamman Bashtak Street and its western continuation the Street of al-Ghandour with the Souq al-Silah Street. In that historic public bath, unfortunately no longer in use, we envision to restore its original function with an introduction of a spa and healthcare center that is directed towards the members of the local community and the visitors of the area. The vision is to have

that historic building forming a hub of income generating activities in it and in its surrounding buildings such as the proposed beauty salon at the main Souq al-Silah Street, and more importantly the use of the bath furnace to establish a central kitchen to produce traditional food that would serve a series of restaurants in the area. The use of the bath furnace for cooking is traditionally recognized, and hence the proposal for the regeneration and upscaling of that role.

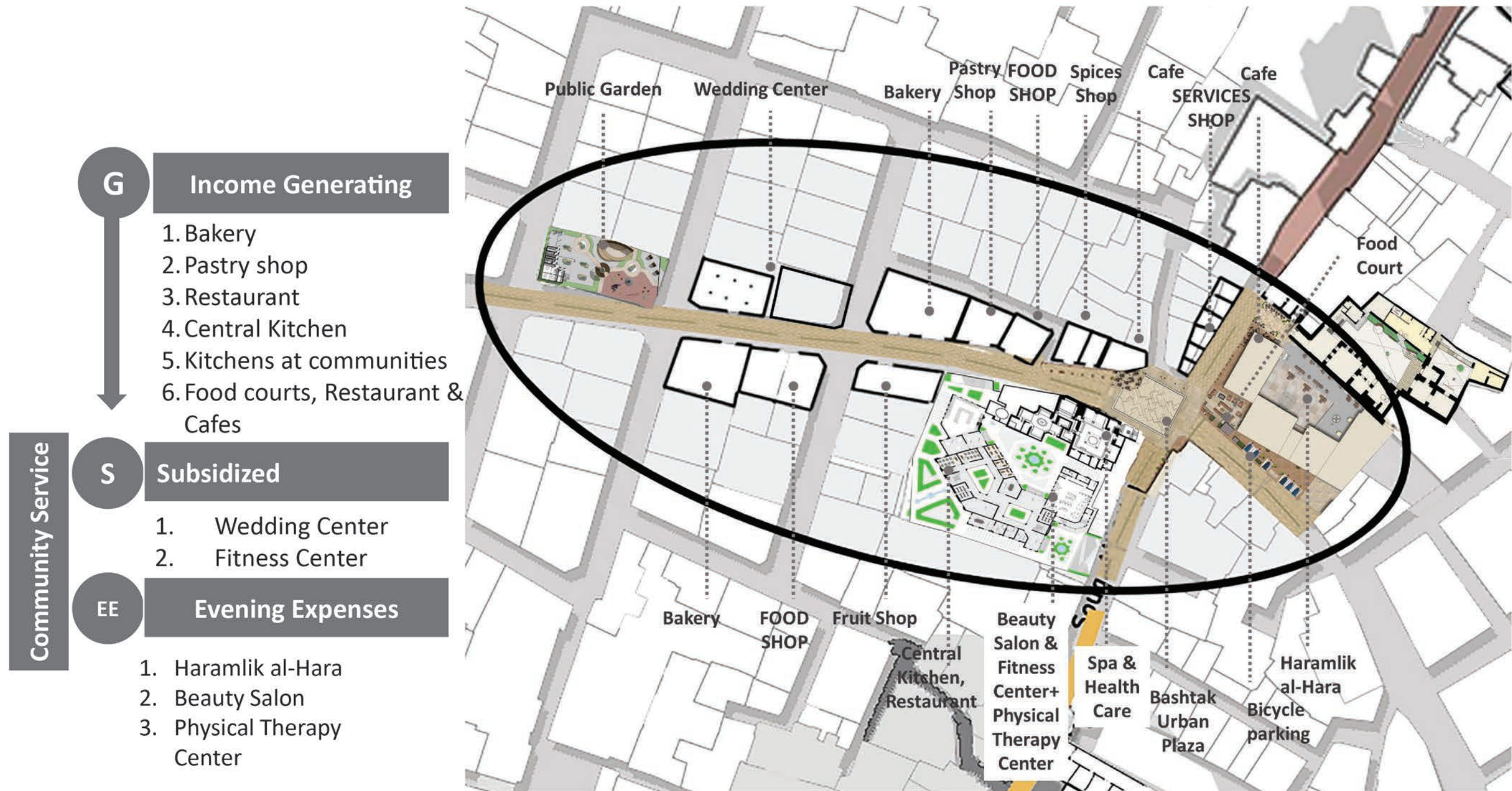
All other buildings, either historic or newly built located in that node are supporting the main theme of the neighborhood which is about using traditional culinary as means for economic development. The selection of the uses is mostly based on currently existing activities, but with a vision to emphasize on the traditional roots of each. On the ground floor level, a bakery, a fruit shop that also serves fresh fruit juices, series of cafés for both genders. The women's café in that context is referred to here by "the Haramlik of the Hara" which is open space that has its own privacy, and which would revive the idea of the "mastaba", literally the building threshold, where women use to gather in alleys during the day. In addition, a wedding center is proposed to be established in a historic building that is in ruins and that is related to a proposed public garden that would replace a private land currently voided and used for parking.

On the first and the second-floor levels the public uses that are dominating the ground floor spaces are repeated to accentuate that

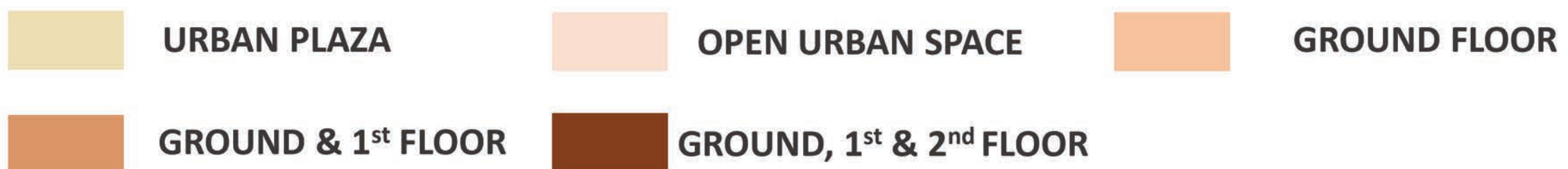
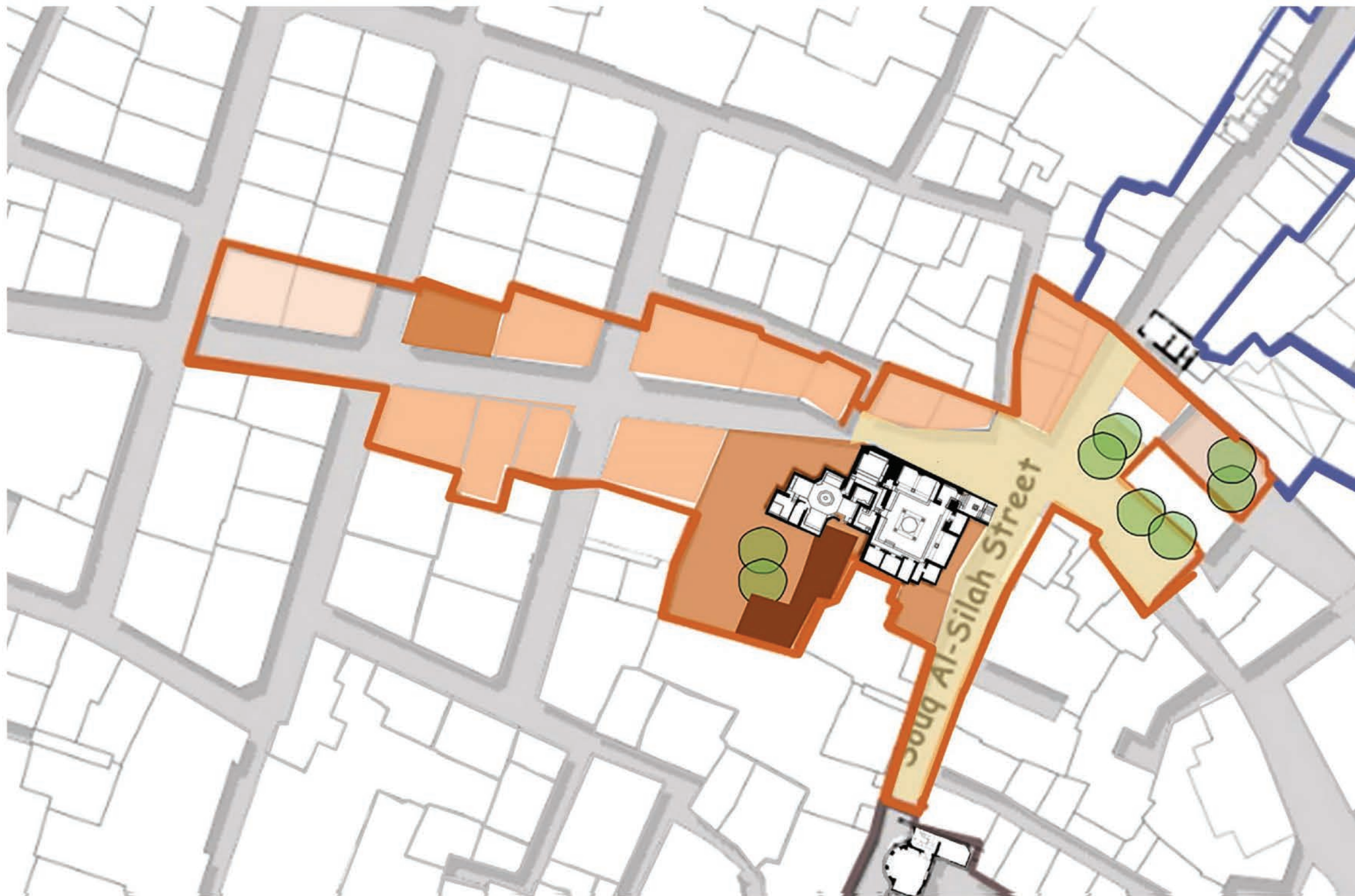
character of the area. Whenever possible there are roof areas that were dedicated for the installation of the solar panels to produce enough energy to make for the operational needs of the public bath. This is part of the environmental approach this vision is emphasizing upon. The proposal for the gastronomy node also depicts some architectural concepts for selected structures and open public spaces, such as the design of the urban plaza in front of Hammam Bashtak (plate 26). It also depicts the design of the Haramlik of the Hara inspired by the notion of mashrabiyya that usually offers privacy to the women in their interior spaces and interprets the remains of Sudun Mirzada Mosque, a Mamluk Mosque that use to be in that area (plate 27). In addition, an architectural scheme on how to reuse hammam Bashtak and conceive other additions in its surrounding vacant lands is also proposed (plate 18).

The vision in that node proposes an approach to use vacant lands that resulted in recently demolished historic buildings as pocket gardens in the hope to provide more public green spaces in the dense built fabric and to connect them in an environmental study to activate the passivity of the urban fabric. These urban pocket gardens would be components, along with open courtyards, and streets' trees of the hoped green corridor, a concept that is adopted by this vision, and which would enhance the climatic condition and the air quality in the historic city and reintroduce once more the biodiversity aspect in it.

GASTRONOMY NODE



GASTORONMY: NUMBER OF FLOORS



GASTRONOMY NODE: FUNCTIONS AT THE GROUND FLOOR



GASTRONOMY NODE: FUNCTIONS AT THE FIRST FLOOR



3 FITNESS CENTER

5 RESTAURANT & OPEN AIR
ONE SEMI COVERED
WITH SOLAR PANELS ON
PERGOLA

10 WEDDING CENTER

GASTRONOMY NODE: FUNCTIONS AT THE SECOND FLOOR



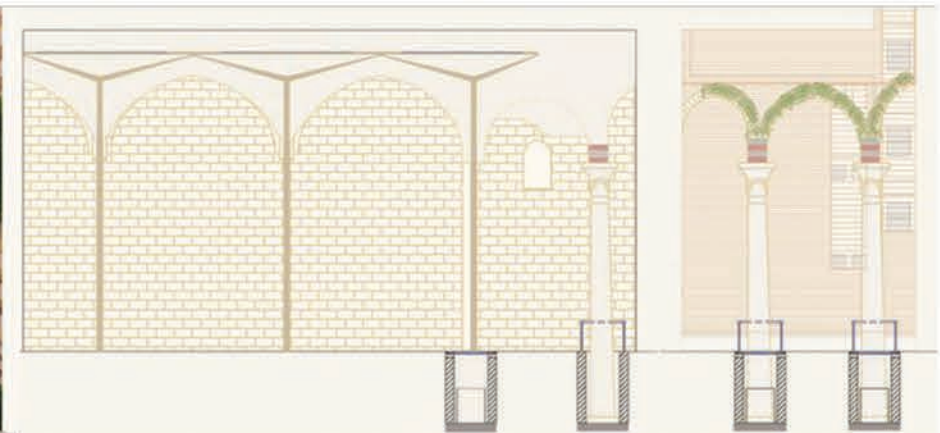
GASTRONOMY NODE: INTERVENTIONS

BUILT FABRIC:

- 1-Restoration and rehabilitation of Hammam Bashtak Historical building, and another historical building in Front of Hammam Bashtak
- 2- Restoration, reconstruction and rehabilitation of upper floors of Rab' Rab' Al Balfiya
- 3- Reconstruction of ruins including Sabil-Rab' Al Balfiya
- 4- Re-Facading for 5 compatible residential buildings
- 5- Demolition of extra floors and re-facading of 1 incompatible residential building

OPEN PUBLIC SPACES:

- 1-Regeneration of plaza with softscape, hardscape and street furniture
- 2-Street Greening
- 3-Street pavement



GASTORONMY NODE: PROJECTS

BASHTAK URBAN PLAZA

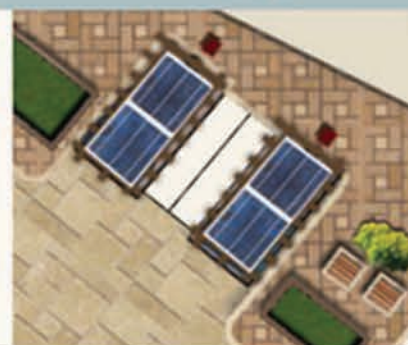
Multi Uses Urban space-Bicycle Parking- Food Court



Environmental & Energy



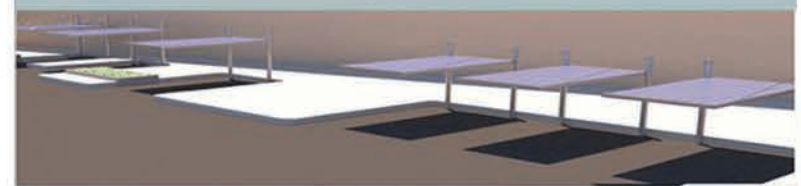
Shaded
by solar
panels



Shaded
Area
by
trees

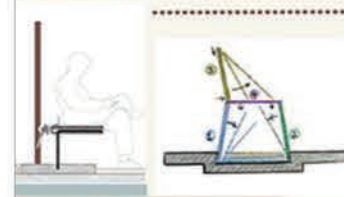


Bicycle Parking
covered with solar panels

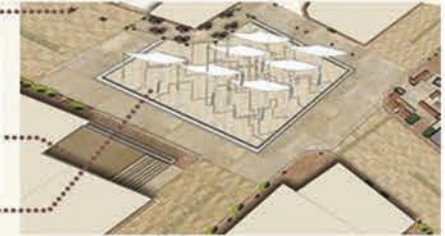


Flexible Furniture

Chair



Shade

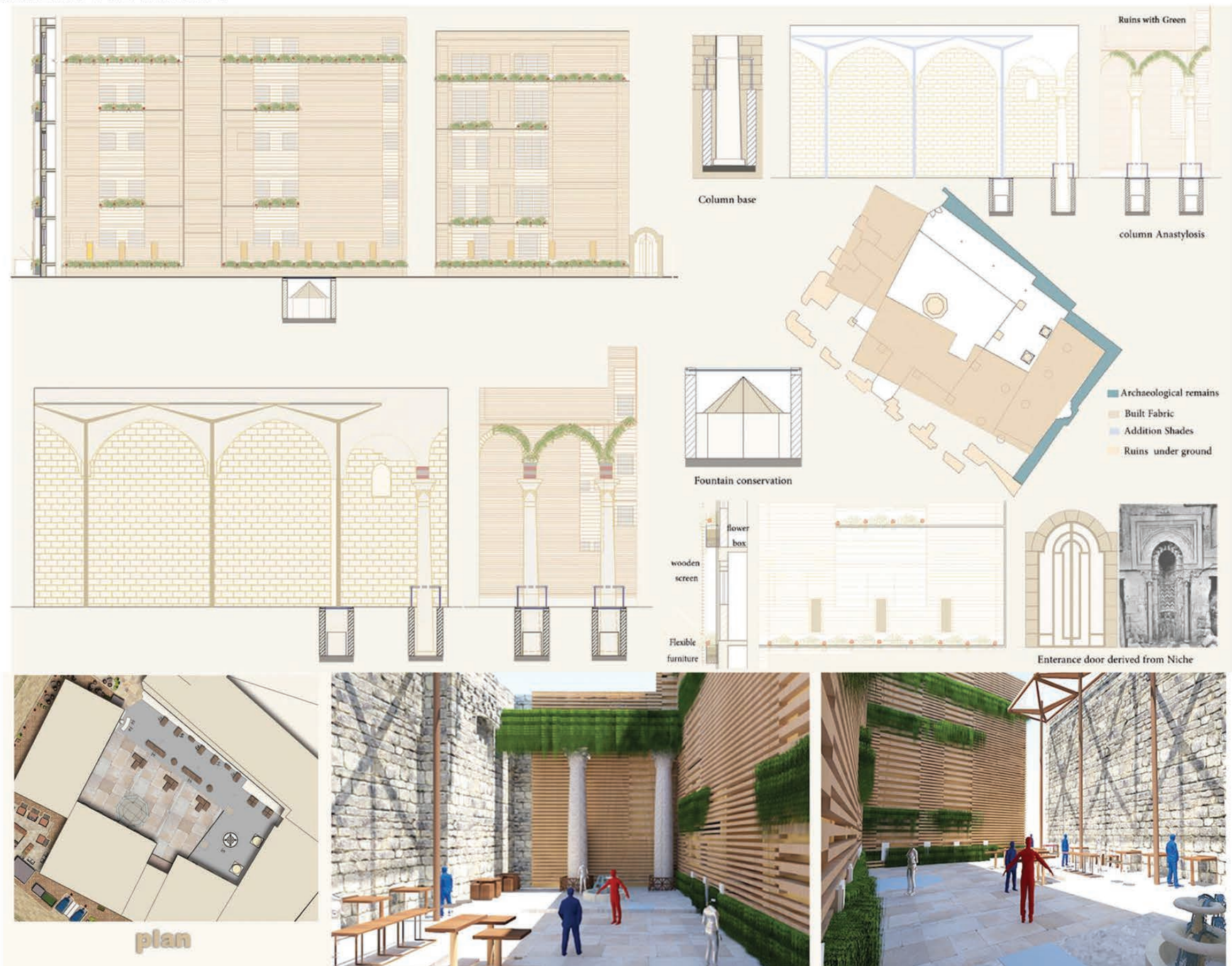


Food Court



GASTRONOMY NODE: PROJECTS

HARAMLIK AL-HARA



GASTRONOMY NODE: PROJECTS

BASHTAK URBAN PLAZA AND ITS SURROUNDING:

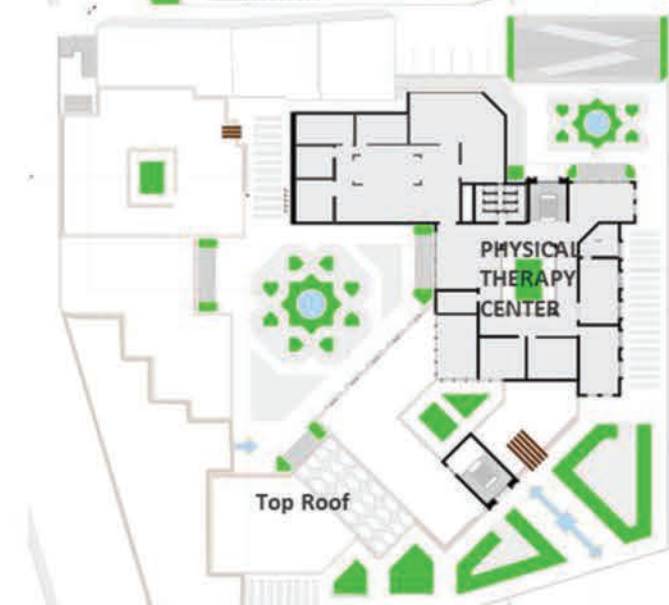
Spa&Healthcare center, Beauty salon, Fitness center, Physical Therapy Center , Central kitchiens & Restaurant



GROUND FLOOR



FIRST FLOOR



SECOND FLOOR

Cultural Node

This node is depicted in ten plates starting from No 29 to plate No. 38. It concerns the northeast extremity of the Souq al-Silah Street before its crossing with Bab al-Wazir Street. It entails an area that has been lately subject of regeneration, especially with the efforts of both Bayt Yakan in the south of that node and Bayt al-Razzaz at its north. This node is the northern gateway to the project, and thus entails a fundamental environmental role since it is considered the capture of the preferred wind. The existing three major courtyards in historic buildings within this node, the two of Bayt al-Razzaz and the one of Bayt Yakan, are considered an opportunity to claim that role and to act upon being the lung of the project. The designated monuments subject to this vision are as follows:

- Sabil Kuttab Hasan Agha Kokilian
- Bayt al-Razzaz

Sabil Kuttab Hasan Agha Kokilian is newly restored by the Ministry of Tourism and Antiquities but was never put in use. The Sabil has a common wall with Bayt Yakan, which has been doing major community awareness efforts in the past years and made this vision quite plausible through an active participation of the community members. We envision to reuse this sabil as being a literacy center directed to the community member as a subsidized service. It is envisioned that a local NGO would take the responsibility to operate the building. It is also recommended that this Sabil would be linked on both the ground floor and the first-floor levels with the building next to it towards the north.

duplex structure that were dedicated to artisans to reside on the first floor and to have their workshops on the ground floor). The idea is to link the use of the Sabil with that rab' which is proposed to be reused as a bookstore at its ground floor space, and as a nursery on the first floor. Those function would be sustained with the library that Bayt Yakan is offering for the public but for more research purposes and would create a vivid cultural environment.

Bayt al-Razzaz has two large courtyard one of which, the eastern, is restored and reused by a local NGO. The western courtyard with its magnificent surrounding architecture is left in ruin and needs careful attention. The vision is about using the vast courtyard to set a movie theatre profiting from the solid wall of the shopping center next to it. Services and a little coffeeshop is also designed to be housed in the maq'ad wing of the surrounding built fabric of the monument. This income generating function would sustain future restoration for the other halls and rooms of the western courtyard which could easily accommodate a museum for the historic habitations in Cairo.

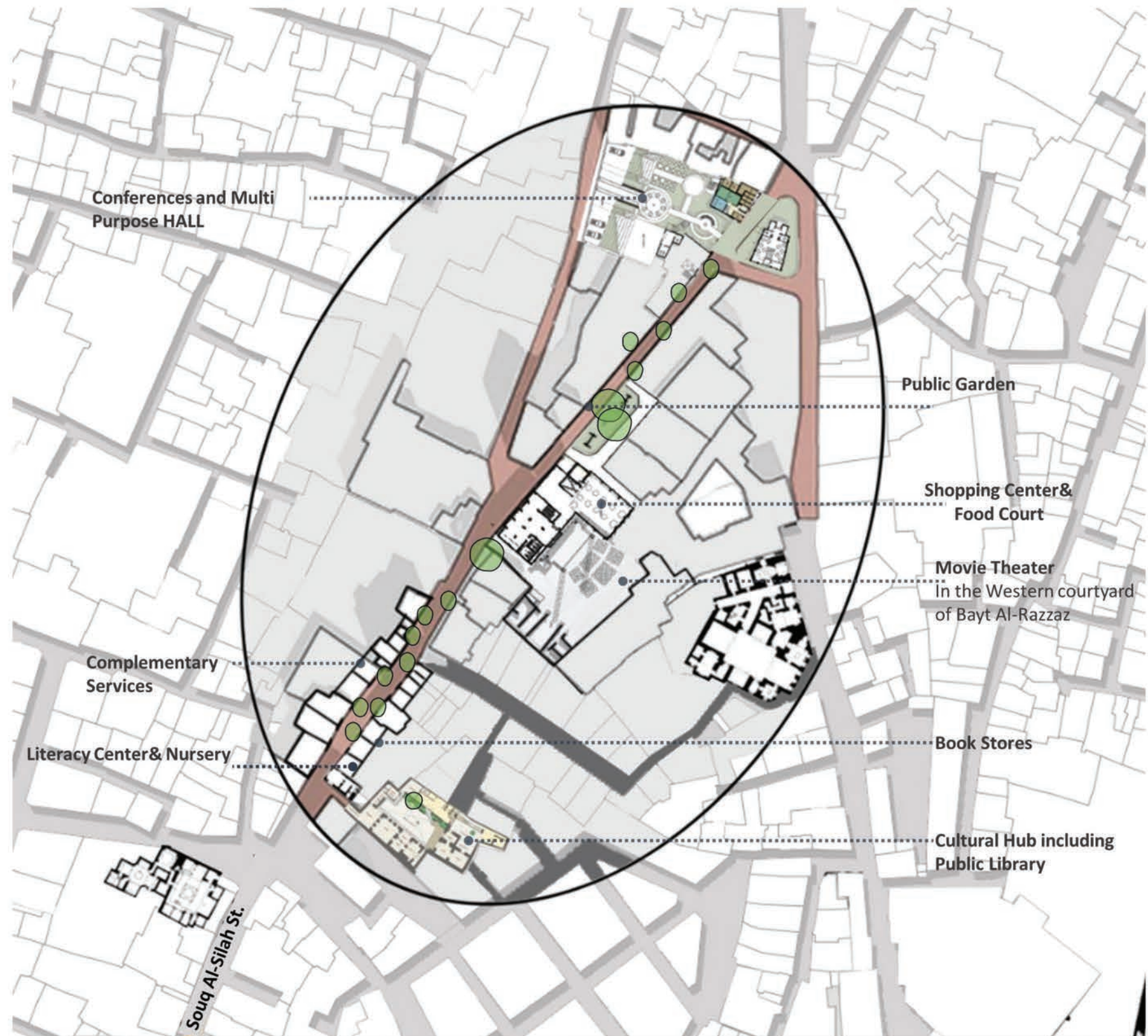
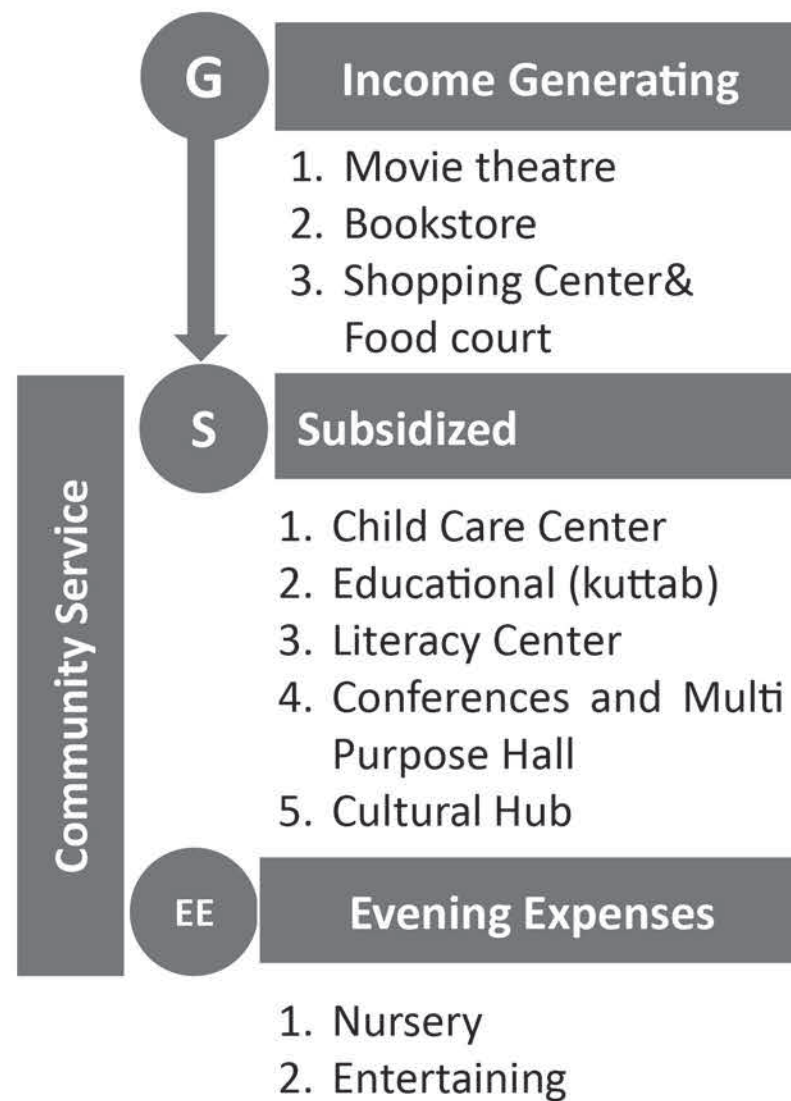
All other buildings in this node have been assigned compatible uses to assure that it would have a positive impact on the cultural life of the residents of the area, as well as to give fair representation of the local culture to the visitors. A vacant social outlet building is proposed to be a shopping center and a food court that would be served by the main kitchen located in the gastronomy node. It is proposed to expand the multipurpose hall that is located at the northern tip of the Souq al-Silah Street onto the ruined

property of a wikala. The expansion would be based on creating a relatively large garden, rest area, a hologram, a restaurant and to use the 'Aref Pasha Mosque to establish a Kuttab (a Qur'anic recital school that is in large demand by the local community).

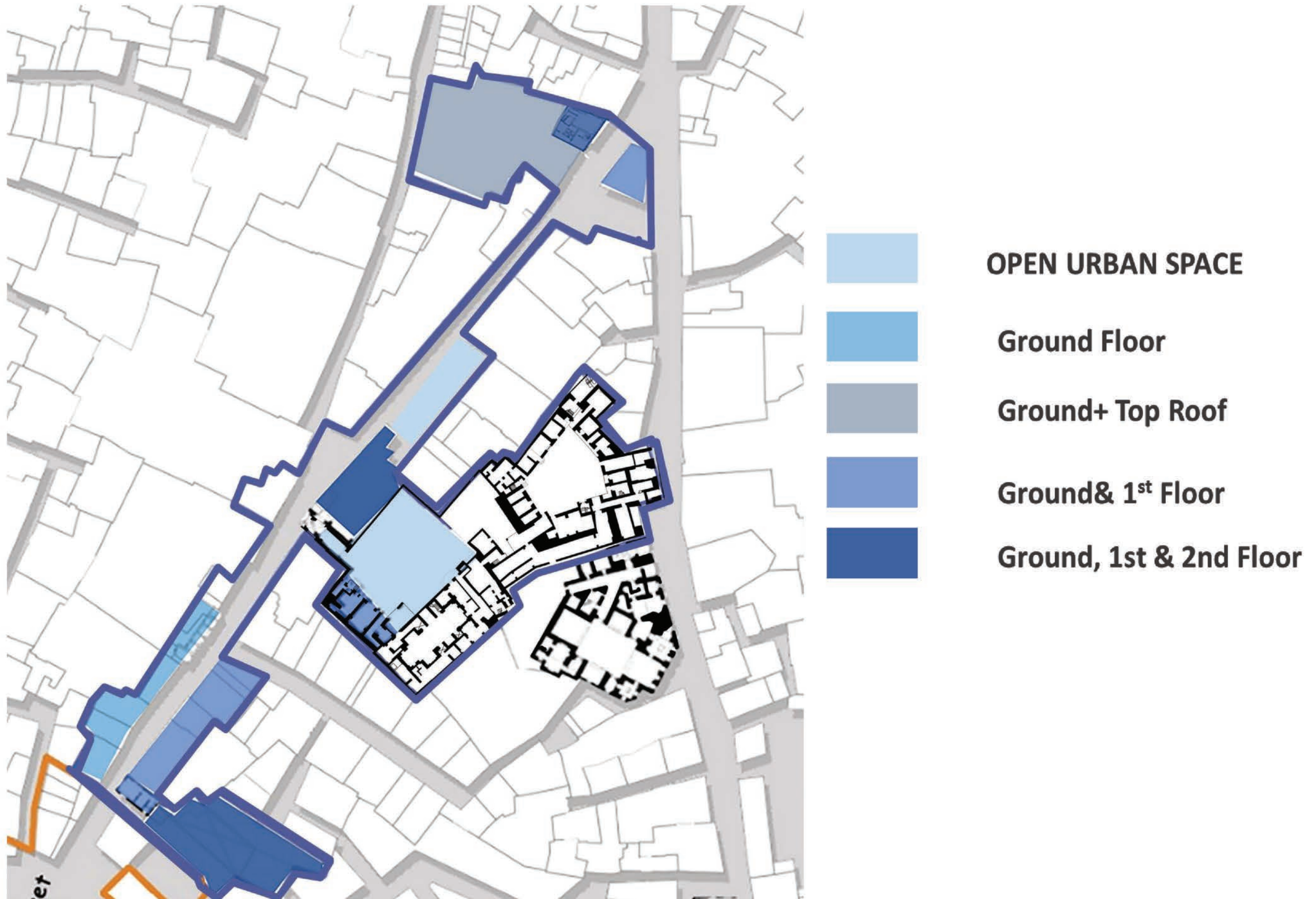
The proposal for the cultural node also depicts some architectural concepts for selected structures and open public spaces, such as the design of the conferences and multipurpose hall located at the northern tip of the Souq al-Silah Street (plates 35 and 36), and the remodeling of the shopping center and the food court (plate 17), and the movie theater in the western courtyard of Bayt al-Razzaz (plate 38). Those architectural concept are reflections of students of the 4th grade to the formulated vision under the guidance and the supervision of Dr. El-Habashi and Eng. Hesham.

The green open public space of the multipurpose hall with the design's roof gardens and vertical garden sets the northern gateway of the Souq al-Silah Street, and acts as a recipient of the preferred northwestern breeze, filtering it and driving it to the depth of the street. The greeneries are then appearing in the shopping center's vertical garden to act side by side with the greeneries of the two courtyards of Bayt al-Razzaz and the one of the Bayt Yakan. In that regard, the cultural node signals the beginning of the green corridor, a concept that is adopted by this vision, and which would enhance the climatic condition and the air quality in the historic city and reintroduce once more the biodiversity aspect in it.

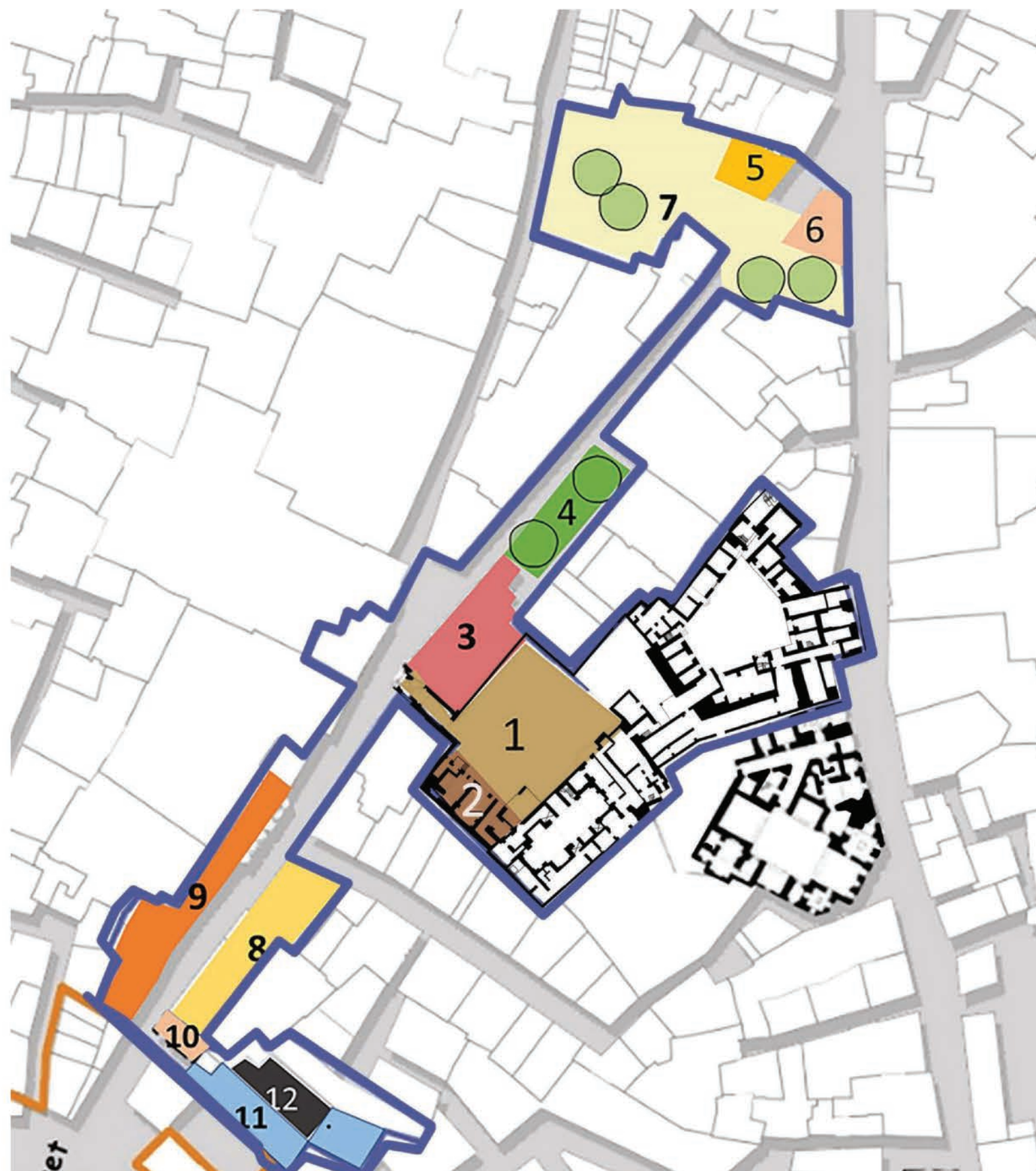
CULTURAL NODE



CULTURAL NODE: NUMBER OF FLOORS

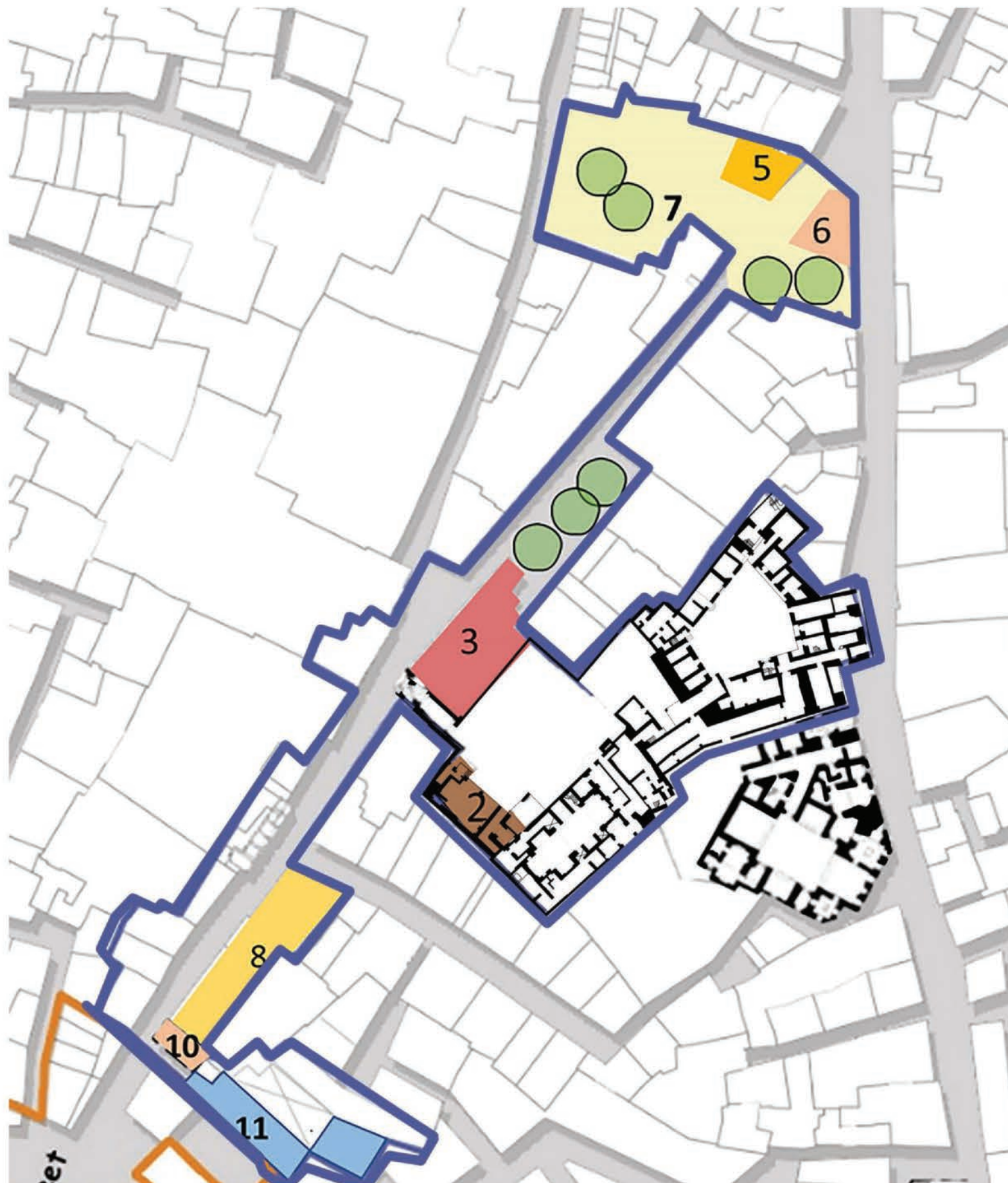


CULTURAL NODE: FUNCTIONS AT THE GROUND FLOOR



- 1** MOVIE THEATER IN WESTERN COURTYARD OF BAYT AL-RAZZAZ
- 2** SERVICES FOR THE MOVIE THEATER
- 3** SHOPPING CENTER& FOOD COURT
- 4** PUBLIC GARDEN+ BICYCLES PARKING
- 5** EDUCATIONAL (kuttab) IN ZAWYIAT AREF
- 6** CONFERENCES AND MULTI PURPOSE HALL : REST AREA + HOLOGRAM+ RESTAURANT+ SERVICES
- 7**
- 8** BOOKSTORES
- 9** COMPLEMENTARY SERVICES: STATIONERY AND PAPERS SHOPS
- 10** LITERACY CENTER
- 11** CULTURAL HUB FOR: COMMUNITY TRAINING WORKSHOPS, CULTURAL EVENTS AND LECTURES
- 12** SEMI PUBLIC COURTYARD

CULTURAL NODE: FUNCTIONS AT THE FIRST FLOOR



2

VIP BALACONY FOR THE MOVIE THEATER

3

SHOPPING CENTER& FOOD COURT

5

EDUCATIONAL (kuttab)
IN ZAWYIAT AREF

6

CONFERENCES AND MULTI

7

PURPOSE HALL : REAST AREA +
HOLOGRAM+ RESTAURANT+ SERVICES

8

NURSERY& CHILD CARE CENTER

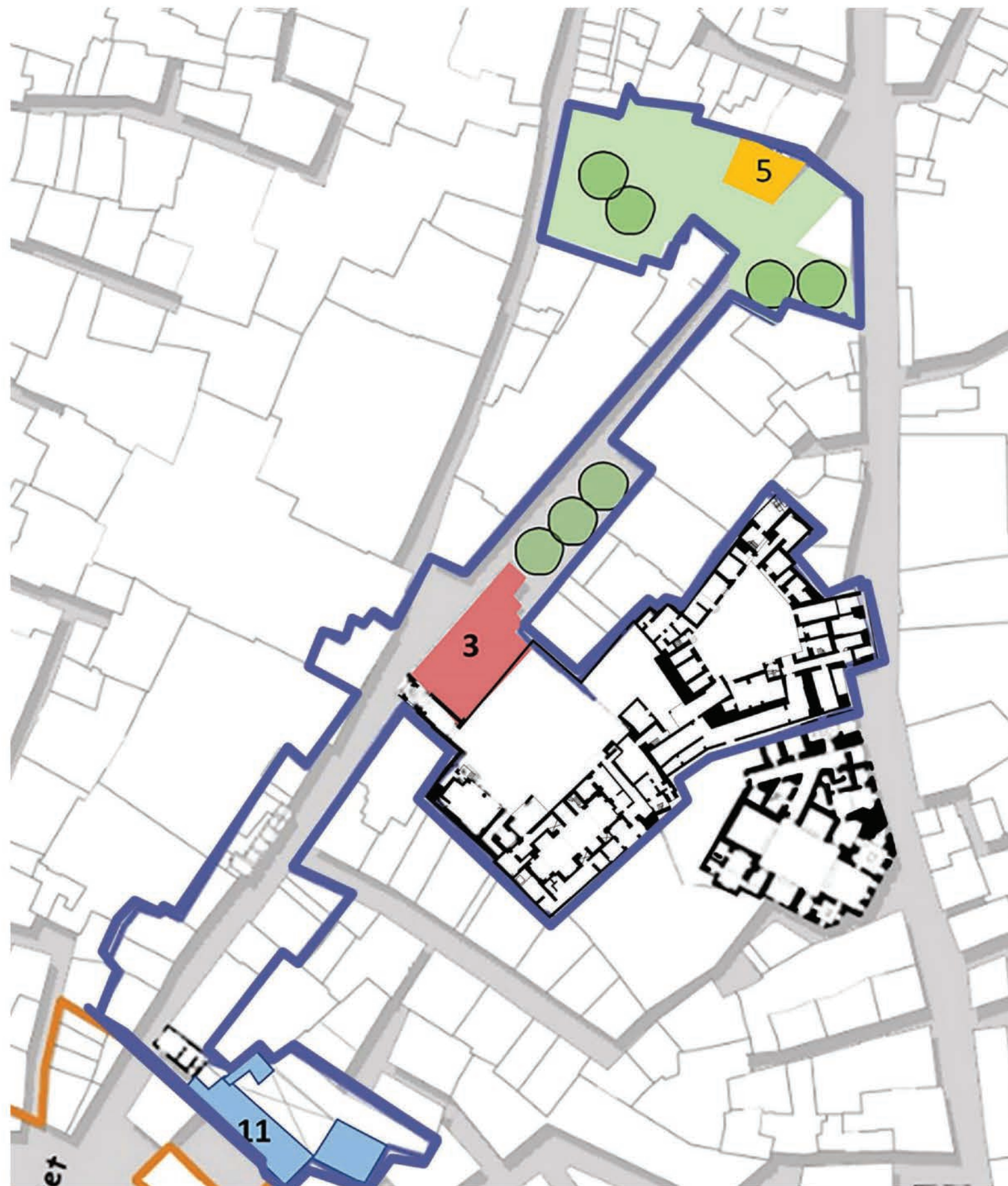
10

LITERACY CENTER

11

CULTURAL HUB: PUBLIC LIBRARY
AND LECTURES HALLS

CULTURAL NODE: FUNCTIONS AT THE SECOND FLOOR



3 SHOPPING CENTER

5 EDUCATIONAL (kuttab) IN
ZAWYIAT AREF

11 CULTURAL HUB : RESEARCHER RESIDANCE

CULTURAL NODE: INTERVENTIONS

BUILT FABRIC:

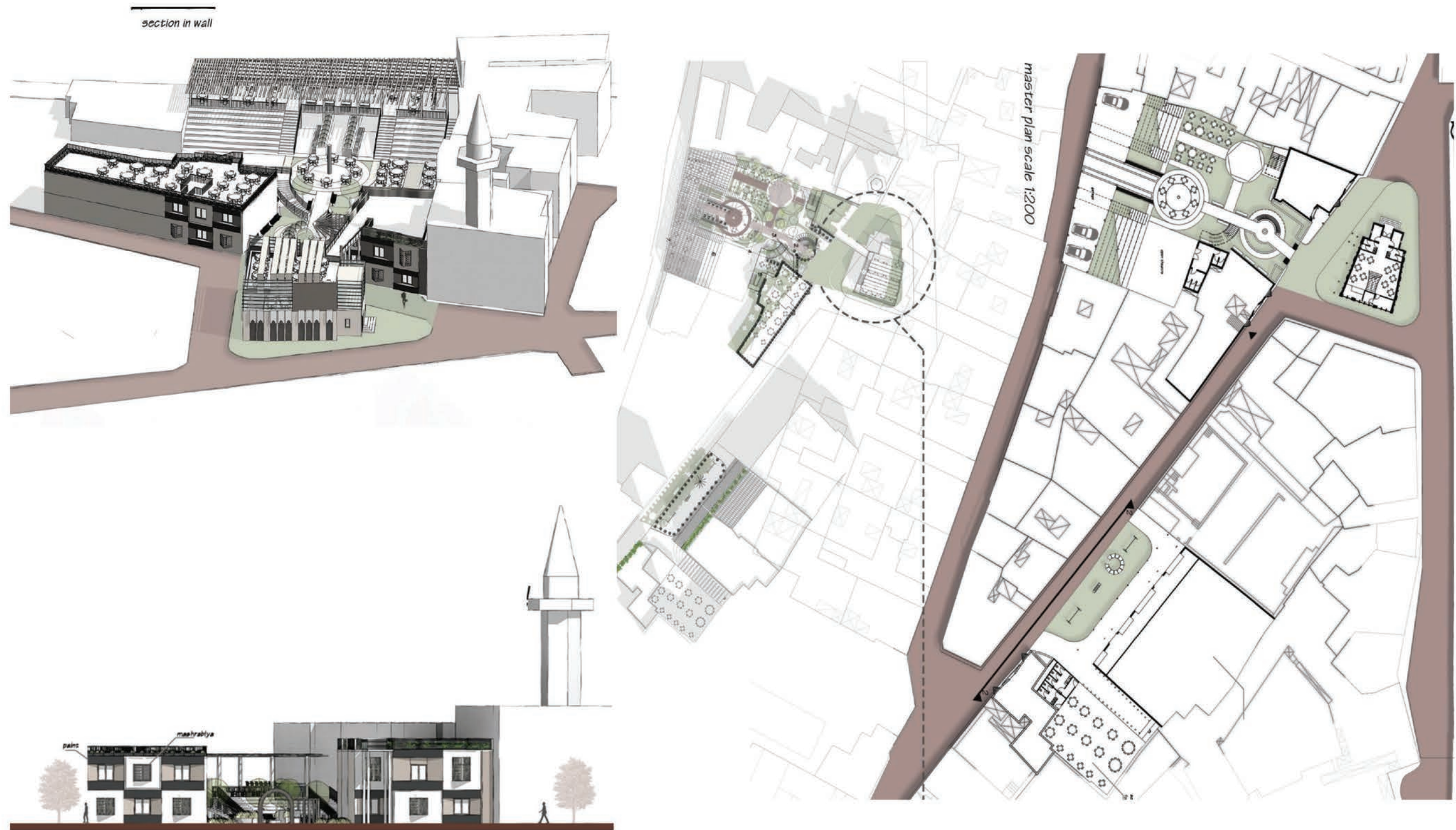
- 1- Rehabilitation of Sabil-Kuttab Koklian
- 2- Restoration and rehabilitation of the western courtyard of Bayt Al-Razzaz
- 3- Restoration, reconstruction and rehabilitation of upper floors of Rab' next to Sabil-Kuttab Koklian
- 4- Reconstruction of ruins for a Historic -Rab' Al Balfiya and the ruins of Sudun Mir Zada mosque
- 5- Re-Facading for 5 compatible residential buildings
- 6- Reuse Zawyat Aref As Kuttab

OPEN PUBLIC SPACES:

- 1- Regeneration of plaza with softscape, hardscape and street furniture
- 2- Street Greening
- 3- Street pavement

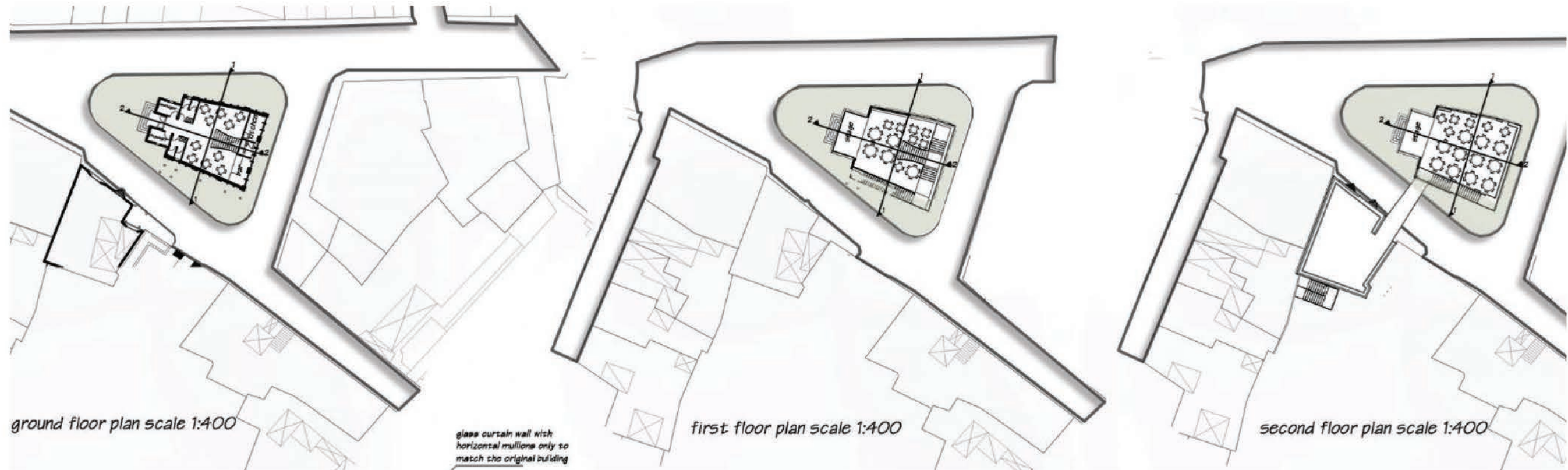
CULTURAL NODE: PROJECTS

CONFERENCES AND MULTI PURPOSE HALL



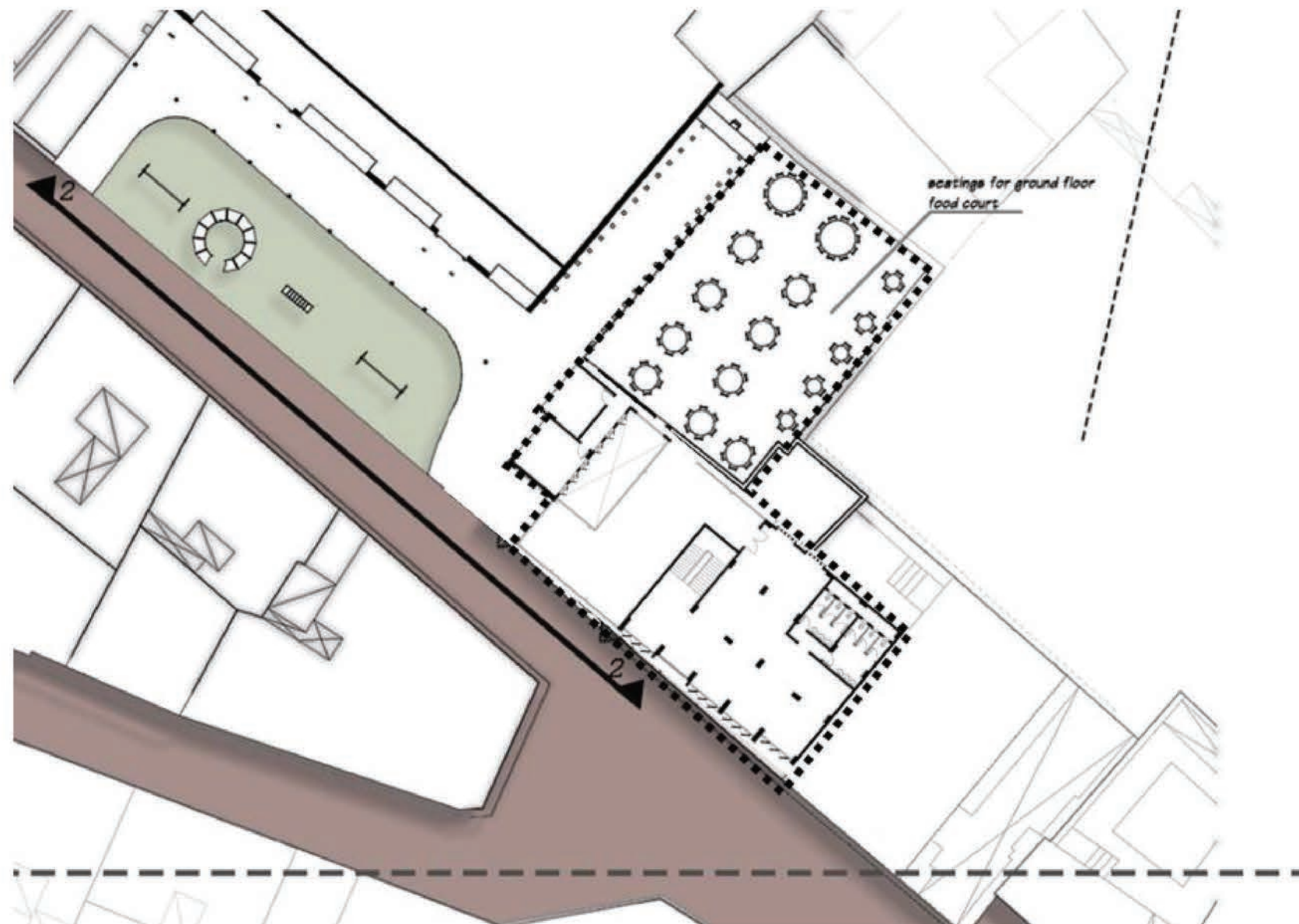
CULTURAL NODE: PROJECTS

CONFERENCES AND MULTI PURPOSE HALL



CULTURAL NODE: PROJECTS

SHOPPING CENTER& FOODCOURT



CULTURAL NODE: PROJECTS

MOVIE THEATER

In the Western Courtyard of Bayt Al-Razzaz



Editors Notes:



Naoko Fukami

Naoko FUKAMI is Director, Japan Society for the Promotion of Science Promotion Society (JSPS) Cairo since 2015 and engaged in a project of Revitalization and Sustainability of Communities in Historic Cairo supported by TOYOTA Fund from 2016 to 2018. She obtained her M.Sc from Tokyo Metropolitan University in 1981 about Islamic Architecture in Deccan from the 14th to 17th century, and Ph.D from Yokohama National University in 1998 about Muqarnas, its origin and development. She was a Visiting Professor Institute of Oriental Culture, University of Tokyo from 1999 to 2001 making the Digital Archive: by the Mission for Indian History and Archaeology, University of Tokyo in 1959-1962. She was a Professor, Organization for Islamic Area Studies, Waseda University from 2011 to 2014, she joined the project of Islam and Multiculturalism. Her article is 'The Use of Muqarnas in the Transitional Zone of Domes in Egyptian Islamic Architecture: From the Fatimid to the End of the Mamluk Era', ORIENT, Volume 52, pp.93-120, 2017, Her books are the World of Islamic Architecture, Kodansha Genndai-Shinsho, 2005, Global history in Islamic Architecture, Iwanami Shoten, 2013, and Beautiful Mosques from the World, X-Knowledge, 2016 etc.



Alaa El-Habashi

Alaa El-Habashi is an Egyptian professor of architecture and heritage conservation, and chairs the Department of Architecture in Menoufia University. He received his MS and Ph.D. from the University of Pennsylvania. His researches and practices aim to found a preservation framework that respects the specificities of local history and traditions. He has many conservation projects in Egypt and in other Arab countries whereby he attempted to develop heritage conservation approaches appropriated to different local values, identities and specificities. He assisted in registering, managing, and evaluating sites listed as World Heritage. He is a member of the editorial advisory board of the Journal of Cultural Heritage Management and Sustainable Development. He established Turath Conservation Group specialized in conserving and managing heritage sites, and founded a Center in Historic Cairo for the Revitalization of Historic Cities. He and his family are the current owner of "Bayt Yakan" where has won the "ICCROM Sharjah" award for best practices in the preservation of heritage in the Arab world in 2020.



Hajar Taariq

Hajar Taariq is an Architecture Engineering who completed a Bachelor's Degree in Architecture, Faculty of Engineering Al-Azhar University, Cairo. Class of 2021, her graduation project was Development Harat Alatouf in Gammaliah. After graduation Pro. Salah Zaki recommended her to this work as her graduation project supervisor. "I earned my living by learning what I love", she started as a teacher for foreign people to tell and teach them about Islam so she gained 5 years of experience and well English too by working in more than 3 Islamic institutes around the world. Photography and drawing are her favorite hobbies, she have also 4 years of experience as a Graphic Designer for Education at Ijaazah institute Virginia ,USA . video Editing and Montage for 1 year, and at Sani LLC company Virginia ,USA for Products.



Fatima Abd El-Wahed

Fatima Abd El-Wahed is an Architecture Engineering completed a Bachelor's Degree in Architecture Class of 2021, Al-Azhar University, Cairo. She graduated with a very good general grade with honors, and she also got a very good grade in the graduation project which about Development Baha'a Addin st. to Harat Assaqiah in Gammaliah. After graduation Pro/Salah Zaki recommended her to this work as her graduation project supervisor. She joined to Khudair Al-Bursaidi Arabic Calligraphy School "Mar 2022" at Bayet Al-Sehimi, Cairo. She also joined to this Arabic calligraphy School as a scholarship offered by the Egyptian Ministry of Culture after taking its exam. She have 3 Years of Experience as a Freelancer Graphic Designer. She also learning Japanese at the JF (Japanese Foundation) at Cairo.

Toward the Future of **Souq Al-Silah**



Surveyed Dec.2021-Feb.2022