

Inherited values in Islamic Architecture in Egypt

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Introduction:

values, in addition to being a true documentation of the society culture and the unity of its intellectual curriculum through the times, the Islamic heritage is considered the stock that contains qualities of stability and continuity, which combines spiritual, aesthetic, and cultural value in the face of continuous change and successive artistic revolutions. The concept of Islamic heritage includes two main dimensions; The intellectual concept; which is represented in inherited concepts, ideas, as Islamic art was creatively influenced by arts of the civilizations that preceded it, but it excluded from there aspects morals that are not compatible with the Islamic faith, and treated its abstract arts in accordance with Islamic religion teachings, spirit and philosophy, thus, Islamic art was distinguished from the arts that it was influenced by, as it melted them all in its own crucible. The spirit of the East was represented in formulas with rhythm and distinct geometric and decorative formations, although it differed in some of its details from one region to another, and this difference did not prevent the expressive unity of the Islamic faith, and all regions continued to use the same architectural elements, plastic decorations and Arabic fonts required by the plastic process as much as what is imposed by the functional aspect to support the architectural product, as it remained based on the architectural elements. Also the decorative and Arabic calligraphy that are consistent with the spirituality of Islamic art, its achievements came in a group of values that are almost similar to each other in all Islamic countries, with some slight variation that each environment bears, hence appeared the differences among Islamic heritage products and design features. There are many variables affected humans, which are reflected in his living requirements and life behaviors, as Muslim people do a heartfelt behavior, which appears on their beliefs and culture, and appears on architecture and construction in which they live, taking advantage of the Islamic heritage value content by integrating it with contemporary designs bearing the characteristics and implications of heritage beliefs and cultural values. The materialistic concept was represented in artistic production of all kinds, as the Islamic heritage is a translation of the society life and a product of the experiences, skills, and innovations that society produced through its ages.

Research Problem:

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- (1) The absence of concept of creative thought of Islamic architecture style.
- (2) Lack of integration of inherited Islamic values into contemporary design process.
- (3) The identity of contemporary architectural production, which is the foundations that must be automatically adhered to architectural works when designing, shaping, or aesthetically scratching.

The goal of the research:

- (1) We have created the concept of creative thought of the Islamic style.
- (2) Linking the inherited values of Islamic art and Islamic architectural elements to contemporary architectural designs.
- (3) To emphasize the importance of reviving the function of Islamic architectural elements in contemporary architecture.
- (4) Taking advantage of Islamic values to achieve contemporary designs that reflect the Arab-Islamic identity and are innovative.

Research Methodology: The descriptive analytical approach was followed to achieve the purpose of the study, and to learn about the concept of Islamic architecture and the sources of Islamic architectural thought inherited values and their relationship to human behavior and their role in architecture, as well as an analysis of some of the values that Islamic architecture was keen to achieve.

Islamic values: values derived from the Holy Quran and the Prophet's Sunnah. The standards of people conduct and manners dealing on basis of cooperation, fraternity, equality, shura, respect, good manners, and Islamic law is compatible and developed with the ages development and progress.

2- Sources of Islamic Architectural Thought:

2.1 Fixed Sources:) Divine Heavenly Sources: which came down through revelation, namely the Qur'an and the Prophet's Sunnah. **The Qur'an:** That is the constitution of the Islamic religion being an emphasis to all the fundamental life issues, Islam is a system of society with a complete approach in all aspects of life, which is a religion of civilization that is always applicable at all times and places, which reflected on the formulation of architectural environment and helped to formulate Islamic architectural thought. **The Prophet's Sunnah:** That is what was quoted from the saying, act, or report of the Prophet, which is not a Qur'an, it is the second source of legislation after the Holy Quran, and Islamic architectural thought derived some of its characteristics from the Prophet's hadiths and practices. The Prophet, peace be upon him, Al- Medina Mosque, the first pure building that could be called "Islamic", and the Prophet allowed the addition of any architectural element that facilitates the performance of the mosque for its function, the design was simple, and the use of environmental materials were not costly or conditional.

Jurisprudence sources: Came based on the jurisprudence of the Sahaba and the jurists, although it is known about the Islamic religion its comprehensiveness, but the greatness of the Creator has left some things whose provisions change by time and space, to the diligence and consensus of Muslim Imams and jurists.

Opinions of the judges: They derived the rulings from the Book of God, the Sunnah of his Messenger, and the jurisprudence, the jurists and judges relied in their handling of urban issues and the provisions of the structure on three sources of sharia, which are: Measurement, Custom, and Companions.

2.2 Variable factors: factors that exist for every time and place and serve as determinants but variables to different peoples and times, lead to difference in architectural output, types of buildings and architectural elements that make up them, derived from fixed factors as follows:

Social factors: phenomena involving large groups of people such as common traditions and customs, and this is shown through the right of neighborhood where Islam had the forerunner in laying the foundations of the residential neighborhood and affirming the rights of the neighbor.

Cultural factors: Their impact on the concept of values and their impact on the residential environment can be limited to three main points:

- Social customs and traditions: - Social customs: are a set of behavioural patterns that are transmitted from one generation to another in the same society.
- Social traditions: are a set of rules and behaviour that govern a small-scale "limited" society, drawing strength from the class they have become familiar with.
- Behaviors: Within the framework of a specific cultural level the individual interacts with the surrounding environment, and his behaviors come as a direct reaction to this integration between the cultural level of thought and the social level surrounding the individual.
- Level of education: The higher the level of individual education, the greater the level of mentality and intellect, it also affects the standard of individual living, awareness of life matters, related achievement of a certain level of values, and affects individual's shelter and housing.

Political factors: Both domestic and foreign policy have an impact on the city and society, the establishment of cities has had political objectives for the ruler, including what was established as the capital to display the power of the ruler, some of which were for recreation and comfort, some were defensive, including military, the political circumstances of wars and conflicts had an impact

on the design of housing from home country and abroad.

-Natural factors: Topography and Geology of the place and their available natural raw materials.

- **The nature of the land:** it has a great impact on its inhabitants, the Bedouins and deserts are characterized by intensity, violence, and cruelty, while the people of the valleys and low plains are characterized by tranquility and stability.

- **Geographical location:** The inhabitants are forced to have a certain way of life, if the location is in a desert and close to the equator and the sun is scorching, the lives of individuals go inside to prevent the heat of the harsh atmosphere, to create a wetter environment, vice versa, in environments with valleys, plains and warm sun, leading its inhabitants outdoor to enjoy the atmosphere and the warmth of the sun, as the geographical location affects the type of population activity, if the location overlooks the seas there is contact with the outside world and continuous movement and ways of living are diverse and

sophisticated, while the inhabitants of the deserts with limited movement and activity, and relative retirement from the external world unless they need it.

- **Building Materials:** Architecture reflects the building materials available in the city site, in the past palm trunks and mud were used, with the integration of Arab Muslims with new environments, the difference of buildings form appeared, depending on local architecture, materials, construction methods, as well as the architectural experience of these countries people.

- **City location:** Place Residents are influenced by many cultures depending on the relationship of the site to important commercial methods, through the movement of traders and travelers.

Climatic factors: Mainly temperatures, amount of rain and weather conditions, these effects are different according to place and time, and each country is distinguished from the other in the fact that whether the summer is extremely hot, warm, or moderate, and winter if it is extremely cold, bearable cold or moderate, reflected the difference in the form and layout of its buildings.

Technological factors: Are the methods available that enable the architect to build a building that fulfills the wishes of users at the best cost.

Economic factors: Strong factors influencing architecture design, communities with income and similar economic level have a variety of residential buildings formations as a result of different social systems, values, principles and beliefs prevailing.

3- The content of Islamic architectural thought: it is a set of rules and foundations that created Islamic architecture, while the architectural vocabulary in the external and interior form complemented these foundations to show its architectural body in a way that combines a clear Islamic and Environmental content and vocabulary stemming from the available possibilities.

4- The Methodology of Islamic Architectural Thought: The Islamic architecture in different environments, despite being different in its external or internal form, but it agrees on the set of foundations that form this architecture content. For Example,

Privacy: is achieved by directing the building inward and reducing the external openings, although they are found to be covered with Mashrabiya which allows a higher level of view from inside than from the outside-by people in the street, as well as privacy of the external entrance doors achieved using the Broken Entrance.

- **Abstraction:** The Muslim artist succeeded in respecting the religious teachings in prohibiting simulation of living things, such as the embodiment of human figures or animals, thus shifted towards abstraction through decorations to achieve fluidity in lines, geometric balance, and color compatibility.

- **Moderation:** related to all aspects of human life, and can be considered as a measure of quantity and quality in architectural work, for example the moderation in using architectural spaces, which is linked to design standards which commensurate with the requirements of the Islamic society, and the moderation of the centrality in the used materials, as to increase the life span of the building and give it the appropriate plastic cultural values.

5- Foundations and Principles of Egyptian Islamic Architectural Design:

- **External Spaces:** very limited and for specific uses either for pedestrian or animal movement, or for trade, and in any case they are to serve the population.
- **Doors: The Doors of Mosques:** Came in rear or side walls and completely forbidden to be in the direction of Qibla wall, as the Mosque front, then the back is filled respectively.
- **Doors of Houses:** (Installing Doors): They are meant not to face each other's doors for not infringing on the privacy of the neighbor.

- **Natural Lighting and Ventilation:** Well-ventilated buildings are the ones that are exposed to the impact of the wind before others in the horizontal elevation, Egypt Climate is characterized by sun brightness, dust storms, clear sky yet it is sometimes saturated with dust, scarcity of rain, and surface of the earth reflects a large amount of heat and light, using of afforestation is preferred because grass reflects 20% of rays, and preferred using solar protections and umbrellas.

- **Ventilation Methods in Islamic Architecture:** natural ventilation is carried out through the upper vents, or through the open house plate, and through the upper positions "air well", which is an open energy in the ceiling at the top of the north corner surrounded by four slightly high walls and opens above a north-west side as in Beit Al-Suhaimi and Beit Al-Krytlya.

- **Urban Horizontal Extension:** The Islamic city tended to extend more horizontally than vertically because of reconstruction of earth is an Islamic value, except for the minaret because of its function of calling for prayer.

- **Social ties:** Attention to neighbors till the forty neighbor, five prayers in the Mosque, Friday prayers, zakat and pilgrimage all strengthen social ties, so the urban fabric came, where the average height and sizes of Islamic Buildings.

- **The Rights of Building Height:** Defined by Islam, it is necessary to consider the rights of neighbor in lighting, natural ventilation, and in the relations of buildings with each other.

- **The Right to Ride:** building part of a building on top of another building, construction of additional rooms or a suite on a nearby roof was allowed after obtaining the owner's permission, so that the neighbor gets an increase in the space, and the owner of the roof receives additional income in return.

- **Social Solidarity:** Islam requires Muslims to be interdependent among themselves, calls for the melting of differences and class tendencies, emphasizes social ties and the need for the cohesion of groups of society, resulting in the creation of new architectural patterns created by the principle of social solidarity in Islam, such as: School, Kottab, Sabeel and Bimarstan.

6- Creative Thought in Islamic Architecture: studying Islamic thought and faith, clarify that thought and faith formed architecture and interior design, islamic art was liberated from embodiment, turned to abstraction and repetition, as it turned towards the absolute and infinite, because of the balance between spirituality and materialism, the Muslim designer dealt with nature by simulating the universe assets.

Conclusion:

The inherited values of Islamic architecture are a set of rules and foundations; the architecture of Islamic times in different environments, if different in their external or internal form, agrees on the set of foundations that form the content of this architecture, which is characterized by diversity in styles and forms of design that has always been characterized by unity, development and diversity, as well as abstraction in art as a mathematical process in the approach to access the total symbol, the Muslim artist has reached the general essence of the laws of mathematical and engineering nature, and formed structural designs. The main theme in some abstract Islamic arts, the artist used the elements of nature through an artistic formulation that no one has addressed before him, targeting the underlying system, which is a part of the general universe system, where the Muslim artist employed the relationship between the part and the whole using the design principles.

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