# IISS 5 INTERNATIONAL ILEM SUMMER SCHOOL

The Scientific Studies Association (ILEM) organizes International Summer Schools to exchange intellectual experience within academicians, researchers and intellectuals from different geographies worldwide. With this aim, ILEM is hosting the 5th International ILEM Summer School to analyze "Urban Crises and Trends in the Muslim World".

The 5th International ILEM Summer School seeks to raise questions for way out about what types of cities and living spaces should be offered to Muslim World in the contemporary period. Important cases, existing facts and new experiences will be discussed in various conferences, lectures and workshops under following subtitles: Memory, Modernity and Power.

Regarding to Muslim's tradition and intellectual heritage, this headings will be on the agenda to find sustainable solutions to contemporary environmental and urban crises in the Muslim world. Researchers around the world will share their ideas and great intellectual experience during this annual event, which will be held on July 9-14, 2018, in Istanbul. We would like to thank our supporters; Presidency for Turks Abroad and Related Communities (YTB), Mavera Education and Health Foundation, Turkish Airlines, and Fatih Sultan Mehmet Vakıf University who collectively have worked to organize the program.

Scientific Studies Society (ILEM) ILEM was founded in 2002 with a view to train and support scientists and intellectuals who are expected to suggest encompassing solutions for those problems that have been taking place over two centuries. Studies within İLEM are planned with a comparative and interdisciplinary approach to assist the training of sapient and sagacious scholars who understand zeitgeist and main dynamics of their own civilization. With this regard, one of the main objectives of ILEM is conducting scientific research to suggest solutions for the questions of humanity by laying a ground for training scientists who preserve our tradition of science. ILEM hopes its scientific studies to inspire varied groups in Turkey and abroad.

Presidency for Turks Abroad and Related Communities (YTB) YTB is established as a public institution under the Prime Ministry. After its establishment, Turkey's relations with its citizens living in different parts of the world, as well as with kin communities with whom Turkish people share a common cultural and historic heritage, have been firmly restructured on a more institutional foundation. Of its various responsibilities, the Presidency's coordination responsibilities include defining strategies to meet the needs of related communities and Turkish citizens living abroad, and implementing steps in accordance with the planned strategies.

Fatih Sultan Mehmet Vakıf University (FSMVU) is a newly established higher education institute whose goal is to be at the forefront of Turkish higher education and research. FSMVU emerged from the historical waqf tradition which played an influential role in the scientific, civic, and cultural life throughout Ottoman history. Being privileged to have its origins in the centuries old civic and academic heritage, FSMVU strives to carry on this tradition by combining traditional education with contemporary knowledge. FSMVU is located in the historical peninsula of Istanbul, which lies at the heart of the city where culture, history and art are parts of the fabric of everyday life. Our location lends a unique quality to our academic vision. FSMVU hosts all members of the higher education community, from faculty members and researchers, to graduate and undergraduate students.
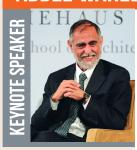
Mavera Waqf's purpose is to raise generations who are sensitive about their country and social problems, are respectful for humanity, have scientific and inquisitive thoughts, develop their faith and cultural background and who can think along with their history and civilization. Mavera Waqf aims to set up clear and transparent substructures which can be used in all aspects of the society by developing beneficial alternatives in the fields of education culture and health.

| July 9, 2018 Monday | | |
| --- | --- | --- |
| 9:00-10.00 | Register | |
| 10:00–10:30 | Welcome Speeches | FSMVU Atik Valide Campus |
| 10.30–11.30 | Keynote Conference - Abulwahed Al-Wakil | FSMVU Atik Valide Campus |
| 11.30-12.30 | Panel Discussion: Gulzar Haider, Jamel Akbar, Alev Erkilet, Mustapha Benhamouche | |
| 12:30- 14.00 | Lunch | FSMVU Atik Valide Campus |
| 14.00 -15.00 | Acquaintance Meeting | FSMVU Atik Valide Campus |
| 15:15–16:45 | Workshop I: Future of Current Issues / Moderator: Ruba Kasmo | FSMVU Atik Valide Campus |
| 17:15–18:45 | Workshop II: Continuity of Memory / Moderator: Lana Kudumovic | FSMVU Atik Valide Campus |
| July 10, 2018 Tuesday | | |
| 09:00–10:30 | Lecture I: Theory of the City in Islamic Thought / Gulzar Haider | ILEM |
| 11:00–12:30 | Lecture I: Theory of the City in Islamic Thought / Gulzar Haider | ILEM |
| 12:30- 14:00 | Lunch | ILEM |
| 14.00 –15:30 | Workshop III: The Impact of Social Problems / Moderator: Hamdi Çilingir | ILEM |
| 16.00 –17:30 | Workshop IV: Rethinking Our Cultural Heritage / Moderator: M. Erkan Karabekmez | ILEM |
| 18:00–21:00 | Social Program I: Uskudar Tour & Çamlıca | Uskudar |
| July 11, 2018 Wednesday | | |
| 09:00–10:30 | Lecture II: Islamic Urbanism in The Light The Sharia Framework, Maqassid: A Way To Revival / Mustafa Ben Hamouche | ILEM |
| 11:00–12:30 | Lecture II: Islamic Urbanism in The Light The Sharia Framework, Maqassid: A Way To Revival / Mustafa Ben Hamouche | ILEM |
| 14.00 –15:30 | Workshop V: Remembering Imagination and Identity / Modetator: İbrahim Halil Üçer | ILEM |
| 16.00 –17:30 | Workshop VI: Management of Development / Moderator: Nihat Erdoğmuş | ILEM |

| July 12, 2018 Thursday | | |
| --- | --- | --- |
| 09:00–10:30 | Lecture II: Modeling Political Power in Urbanism, From The Islamic Historical Perspective / Mustafa Ben Hamouche | ILEM |
| 11:00– 18:00 | Social Program II: Historical Peninsula Tour | Historical Peninsula |
| 18:00 -22:00 | Event: About Turgut Cansever with Participant Scholars and Celaleddin Çelik, Emine Öğün, Yusuf Civelek | Yenikapı Lodge |
| July 13, 2018 Friday | | |
| 09:00–10:30 | Lecture III: Human's Need for Islamic Principles for Sustainable Civilizations / Jamel Akbar | ILEM |
| 11:00–12:30 | Lecture III: Human's Need for Islamic Principles for Sustainable Civilizations / Jamel Akbar | ILEM |
| 14:30-16:00 | Workshop VII: Growth and Tension /Moderator: Süleyman Güder | ILEM |
| 16:30-18:00 | Forum: City and Modernity in Muslim World: Experiences & Offers / Moderator: Alev Erkilet | ILEM |
| July 14, 2018 Saturday | | |
| 09:00–10:30 | Lecture III: Human's Need for Islamic Principles for Sustainable Civilizations / Jamel Akbar | ILEM |
| 11:00–12:30 | Lecture III: Human's Need for Islamic Principles for Sustainable Civilizations / Jamel Akbar | ILEM |
| 14.00 –15:30 | Workshop VIII: Administration and Intervention / Moderator: Mustafa Kömürcüoğlu | ILEM |
| 16.00 -17:30 | Workshop IX: Memory and Identity / Moderator: Alev Erkilet | ILEM |
| 17.30 - 18.30 | Closing Session | ILEM |
| 19.00 - 20.30 | Social Program III: Bosphorus Cruise Tour | Bosphorus |

# ABDEL-WAHED EL-WAKIL

Abdel-Wahed El-Wakil (b.1943) is an Egyptian architect. He is most well known for his awe-inspiring mosques in Saudi Arabia and beyond. He is considered to be one of the foremost contemporary authorities on Islamic architecture.
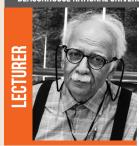
El-Wakil graduated from Ain-Shams University, Cairo in 1960. From 1965 to 1970, he was Instructor and Lecturer at Ain Shams University in the department of Architecture. Two years later, he met the Professor Hassan Fathy (1900-1989). El-Wakil's work with Fathy had a profound impact on the architect. However, his main intention was to create architecture by integrating local tradition and modern technology.

El-Wakil has designed more than 15 mosques in Saudi Arabia alone, as well as mosques in South Africa, Brunei and Bahrain and other buildings in the West. He has won numerous prestigious prizes including the Aga Khan Award for Architecture in 1980 for the Halawa House in Egypt and again in 1989 for the Corniche Mosque in Jeddah. He also has earned Driehaus Prize at the University of Notre Dame in 2009.

Today, El-Wakil continues to work with his private practice. Recently, he has signed on to develop and design a city quarter in Qatar, to design the restoration of the old Al-'Udhaibat farm in Diriyah, Riyadh, and to develop an experimental social housing project made of mud brick in Senegal.

# GULZAR HAIDER

BEACONHOUSE NATIONAL UNIVERSITY

**LECTURER**

Gulzar Haider graduated from civil engineering from Punjab University, Pakistan in 1958. He continued his studies in architecture at the USA. He holds his Ph.D. from the University of Illinois in 1969. He was appointed professor and head of the architecture department of King Faisal University, Saudi Arabia in 1977-1978. Whereafter he has been a visitor professor in various universities in different countries, He became director of the School of Architecture at Carleton University, Canada (1998-99, 2000-2004), and founding dean of the School of Architecture at Beaconhouse National University, Lahore (2005).

Gulzar Haider undertook design consultant to eleven different architectural practices in USA and Canada. He has received recognition for his contribution to İslamic architecture theories and project. He has designed mosques and Islamic centers and won numerous prizes. He has been nominated for the Aga Khan Award for Architecture twice with ISNA Headquarters Mosque at the Boston Society of Architects in 1990 and Bait-ul-Islam Mosque in Canada in 1990. He has been a member of the Organization of Islamic Conference long years and worked for the Preservation of Islamic Cultural Heritage.

Haider is well-known architecture and academicians with his distinctive contributions to Islamic architecture projects and theories. He is prominent with his papers including "Islamic Architecture and City", "Islam, Cosmology and Architecture", "Heritage and Harmony", "Habitat and Values in Islam: A Conceptual Formulation of An Islamic City". Today, he is Emeritus Professor of Architecture, Carleton University in Canada. He contunies to works in Beaconhouse National University, Lahore.

**LECTURER**



Mustapha Ben Hamouche holds a Doctorate from Paris VIII University (1994), an MPhil degree from the Faculty of Arts (1986), University of Newcastle upon Tyne and an architect-Planner's degree from EPAU, Algiers (1983). He is at present associate professor in architecture and Urbanism, at the University of Blida, Algeria. He is also head of Medina Foundation, a private company in architecture and planning consultancy, and a private school of Interior Design. He is the editor in chief of Medina Magazine.

He previously worked at the United Arab Emirates as a planner and a professor of architecture in Bahrain (1995-2011). He published several books and refereed papers in English, French and Arabic, on urbanization in the Arab Gulf, Urban History in North Africa during the Ottoman Period, and the Impact of Islamic law on the Built Environment in Muslim Cities.

At present he is working on the application of GIS on Algerian cities, and the Theories of Chaos, Fractals and Cellular Automata applied to Traditional Urban Fabrics. He is also in charge of the "Reference Documents for Norms and Standards for the Design of Mosques and Religious Facilities" that is requested by the Algerian Ministry of Religious Affairs and Waqfs.

# JAMEL AKBAR

FATIH SULTAN MEHMET VAKIF

**LECTURER**

Jamel Akbar is a Professor at Fatih Sultan Mehmet Vakif University. He holds B. Arch. from King Saud University, Saudi Arabia; M.Arch.A.S. and PhD. from MIT. He was at King Faisal University for over 25 years. His theoretical contributions are in the field of the built environment. His major contribution is in measuring the quality of the built environment by investigating human's and properties' rights. His latest book (Qas ul-Haq) which concentrated on economic principles by comparing rights in different cultures such as access to resources, developed conclusions regarding equity, justice, efficiency, production modes, power structures and social settings and their ramifications on the quality of life and built environment.

Jamel Akbar won the First King Fahd Award for Architectural Research in the Muslim World and the First Award of the Organization of Islamic Capitals and Cities. He is much proud of a letter of recommendation from his mentor John Habraken who taught at MIT for 14 years. In his letter, Habraken stated: "I do not believe in all my years of teaching to have met another student who matched the combination of research skills and ability for theoretical constructs that he brought with him to MIT".

| Time | Workshop | Theme | Moderator | Speaker | Title |
|---|---|---|---|---|---|
| MONDAY, July 9, 15:00 - 16:30 | WORKSHOP I | Future of Current Issues | Ruba Kasmo | Ali J Al-Sammarraie | Technology and The Future City |
| | | | | Lien Fina | "Islamic Authentication" and The Crisis of Mosque Architecture in Contemporary Indonesia |
| | | | | Tınhınane Bachır Cherıf | Identification and Enhancement of the Vernacular Know-How of Earthen Architecture of Southwestern Algeria- In the face of Urban and Socio-Cultural Crisis |
| | | | | Neşe Nur Akkaya | Rethinking "Locality" and "Universality" in Islamic Citites in Daily Practices |
| MONDAY, July 9, 17:00- 18:30 | WORKSHOP II | Continuity of Memory | Lana Kudumovic | Sajjad Bayat | Optimizing integrated Growth Management Model For The Development Of Historical Urban Space |
| | | | | Bencheikh Darda | Transforming Cultural Heritage into A Sustainable Development Model: A Case Study Of Laghouat, Algeria |
| | | | | Mehran Qureshı | Srinagar: Historic Transformation of Typologies of Built Form |
| | | | | Ahmed Kaıhoul | Old Islamic Saharan Cities, The Narrative of Social Fabric and Climatic Response; Study Case: Old Cities in Southern Sahara of Algeria |

| Time | Workshop | Theme | Moderator | Speaker | Title |
|---|---|---|---|---|---|
| TUESDAY, July 10, 14:00-15:30 | WORKSHOP III | The Impact of Social Problems | Hamdi Çilingir | Obydullah Al Marjuk | Drug Addiction Among Street Children: A Case Study of Dhaka City |
| | | | | Nazi Karim | How Immigration and Mobility is impacting Muslims in The Urban Cities? |
| | | | | Mehebub Sahana | Forced Migration and The Plight of The Rohingya: A Demographic Assessment of Their Historical Exclusions and Statelessness |
| | | | | Parisa Hakim Javadi | Collective Activities: Raising Historical Consciousness of Urban Dweller in the Middle East |
| TUESDAY, July 10: 16:00-17:30 | WORKSHOP IV | Rethinking Our Cultural Heritage | M. Erkan Karabekmez | Mahmoud Zin Alabidin | Urban Crises and Rethinking Cultural Heritage of Aleppo City |
| | | | | Berşan Karagül | Can't Conserve or Don't Conserve: Discussion of the Loss of Cultural Heritage in Terms of Memory |
| | | | | Rabia Unber Malik | Rethinking Our Cultural Heritage |
| | | | | Elvira Kulieva | The Islamic Perspective on Tangible Cultural Heritage |

| Time | Workshop | Theme | Moderator | Speaker | Title |
|---|---|---|---|---|---|
| WEDNESDAY, July 11, 14:00-15:30 | WORKSHOP V | Remembering Imagination and Identity | İbrahim Halil Üçer | Muhammad Hasanul Arifin Bin Zawawi | Harvey Cox on Urbanization As The Context of Secularization: A Preliminary Ghazalian-Attassian Reflection |
| | | | | Mohammad Reyaz | Rethinking Cultural Heritage: Memories of Muslim Minorities Living in Secular Democracy |
| | | | | Nazmus Sakib | Divergent Development Trajectories Between Western Europe & Post-Ottoman Nation States: The Destruction Of Awqaf As An Explanation |
| | | | | Büşra Dilaveroğlu | Matter Versus Memory; City Image in The Memories Of Palestinians |
| WEDNESDAY, July 11, 16:00-17:30 | WORKSHOP VI | Management of Development | Nihat Erdoğmuş | Md Nazmul Islam | Urbanization without Development - Exodus of Socio-Economic Inequality, Rapid Urban Growth and Poverty in Less Developed Muslim Countries: A Case Study on Dhaka City of Bangladesh |
| | | | | Tuğçe Su | Crisis in The Built Environment |
| | | | | Kazi Moriom Binte Ear | Concept of Islamic City And Urbanization: The Present Trends in Bangladesh |
| FRIDAY, July 13, 14:30-16:00 | WORKSHOP VII | Growth and Tension | Süleyman Güder | Md. Abdullah Al Zobair | Socio-Cultural Impact of Urbanization on Muslim Youth: A Study On Youth in Dhaka |
| | | | | Fjolla Spanca | "Kosovo's Dangerous Tango; A Clash Between Identity and Governance |
| | | | | Javed Iqbal Ahmed | The Arrival of the Migrants and the Rise of Ethnic Tension in Karachi-One of the Most Populous Cities of The Muslim World |
| | | | | Yunus Çolak | Recall Morality in the Modern City |

| Time | Workshop | Theme | Moderator | Speaker | Title |
|---|---|---|---|---|---|
| SATURDAY, July 14, 14:00-15:30 | WORKSHOP VIII | Administration and Intervention | Mustafa Kömürcüoğlu | Ahmad Zharif Ahmad Zahir | Modern Rationality, Cultural Diversity and Beauty in the 'Tradition Sensitive' Work of Urbanism |
| | | | | Shahidul Islam | How Islamic Values Face with Crises and Challenges in Rapidly Urbanized Societies: An Example from Bangladesh |
| | | | | Mohammed Bitarafan | The Crisis Over Urban Management System in Iran; Centralized or Decentralized System? |
| | | | | Aysan Beidaghdarshotorban | Reflection of intervention Methods in Valuable Urban Areas With a View to Strengthening Islamic- Local Attributes |
| SATURDAY, July 14, 16:00-17:30 | WORKSHOP IX | Memory and Identity | Alev Erkilet | Sana Ben Hamouche | The Woman & The City: How Do Women Shape Our Built Environment? |
| | | | | Zeynep Doğusan | Between Collective Memory and Urban Identity: Mevlanakapi Neighborhood |
| | | | | Iaroslavna Mikhailova | "Aksaray Çok Rengli Bir Mahalesi" : Ethnicity And Urban Space of Istanbul. |
| | | | | Ehsan Karimi | Self, Social Space And Urban Crime: Ethics of Urban Design |

## WORKSHOP I
Future of Current Issues

**Moderator: Rubo Kasmo**

**Ali J Al-Sammarraie**
Technology and the Future City

**Lien Iffah Naf'atu Fina**
"Islamic Authentication" and the Crisis
of Mosque Architecture in Contemporary
Indonesia

**Tınhınane Bachır Cherıf**
Identification and Enhancement of
the Vernacular Know-How of Earthen
Architecture of Southwestern Algeria- in the
face of Urban and Socio-Cultural Crisis

**Neşe Nur Akkaya**
Rethinking "Locality" and "Universality" in
Islamic Citites in Daily Practices

# Technology and the Future City

## Ali Al-Sammarraie
**Cambridge, USA**

Cities are continuously morphing to meet their citizens' demands, and more so in the digital age where information, computation, and technology are changing urban form and theory. The paper investigates the ideas and utilization of 'Big Data', new transportation methods and their efficiency, emergent technologies for users, as well as practitioners, social science in the age of computation, the growing shared economy in the conventional city model, and artificial intelligence with respect to urban form to anticipate the future of cities. It takes the reader through a through discussion of previous ideas and speculates possible tangible outcomes in the city and eventually concludes on a precautionary state, where technology's ultimatum in our future cities is either of revolutionary transformation or the fall-out of the conventional city model. These ideas, as abstract as they sometimes get, have been translated to the built environment in the way I understood, designed, and lived in cities as a practitioner and an academic.

**Keywords:** Urban Design, City Planning, Technology, Architecture.

# Islamic Authentication" and the Crisis of Mosque Architecture in Contemporary Indonesia

## Lien Iffah Naf'atu Fina

**Sunan Kalijaga State Islamic University, Indonesia**

Indonesian landscape is witnessing a growing number of mosques built with architecture and ornamentation from the older Muslim lands (mainly the Middle East, Ottoman Turkey, Central Asia and South Asia), almost without considering the local features. Scholars explain this new trend as the urge to be Islamically authentic, following the stream of Islamic revivalism and modernism in the country. I view that this brings about a crisis in the contemporary Indonesian mosque architecture and the Muslims' identity. The research is to question and examine the very notion of "Islamic authentication" in this context. It is conducted by revisiting among the earliest mosques in Java, the Great Mosque of Demak (1479) and *Panjunan* Mosque of Cirebon (1500s), which are usually regarded as syncretic by the proponents of Islamic authentication, and by reviewing the mosque architecture across the older Muslim lands to capture the universal feature of mosque architecture in Islamic history. The research argues that any direct import and implantation of foreign culture to a certain region without any process of considering the local features has no basis in Islamic tradition, and thus Islamically non-authentic; the two Javanese mosques under studied are in line with Islamic tradition. To continue the legacy of Islamic tradition within the context of mosque architecture, Indonesian Muslims, instead, need to observe a continuous dialogue between the universal Islamic tradition and the local culture.

**Keywords:** Islamic Authentication, Mosque, Architecture, Crisis, Indonesia

# Identification and Enhancement of the Vernacular Know-How of Earthen Architecture of Southwestern Algeria- In the face of Urban and Socio-Cultural Crisis

## Tınhınane Bachir Cherif
**Salah Boubnider, Contantie3, Algeria**

Earth is a material used since the dawn of the human life to create their shelters. As the science progresses with new innovations as well as discoveries of new materials, the earthen vernacular know-how are vanishing with time. Earth has been considered as a dead material, a material for poor. The climate changes, economic crisis as well as other factors have pressured the researchers to identify ecological, sustainable, recyclables and cheap materials; earth then has imposed itself as the material of choice. This research project aims to gather knowledge that is still widely available, but rapidly disappearing, on the ancestral earthen vernacular know-how in the southwestern region of Algeria and document them for future references. It's not only about identifying and describing the most representative systems but also evaluate their qualities and viability for enhancement, also adapt them to current changing context and contemporary demands. It's, therefore, a contribution for reviving the identity and image of the vernacular Saharan cities, and to save this essential heritage.

**Keywords:** Ksour, Earthen Architecture, Southwestern Algeria-image of Identity, Enhancement.

# "Rethinking "Locality" and "Universality in Islamic Cities on Daily Practices

## Neşe Nur Akkaya
**Istanbul Technical University, Turkey**

In today's world, the city is the center of capitalist production relations. At this point, it is impossible to think about city consumption or global. Wars, migrations, politics, etc. are the means by which this movement is maintained. All these global affairs are located on a floor where the local and the global are intertwined beyond finding answers in every part of our everyday life. In this context, can the solution be searched locally? Is it possible to focus on the emotion of the place while reconsidering the place in Islamic thought? It is possible for neighborhoods, towns or districts to organize the city through their own internal dynamics? Can regional relations establish the integrity of the city? Where is the daily practice, the idea of a space or place in Islamic thought? Can we define space or city through everyday experiences, do an analysis of today's social order, help us in the future? Is it possible to read the values that constitute the basis for building new cities from the historical cities and the daily life there? Is it possible to revive the order in centuries-old Islamic cities by downscaling and rethinking urban relationships on daily practices This study carries the character of answering such questions on the Mardin city. Through the individual experience, to read the cultural heritage, to study universal values that will provide continuity, and to present observations with a duality of order and conflict. Mardin in southeastern Turkey, an Islamic city is a home to many civilizations throughout history. While Mardin preserves feature of the traditional city, it has so many things about the urban conditions and difficulties. The city is a fluid network in which the spatial foci intensified by certain practices are embodied/knitted in the practice of walking. In this context, I aim to use this method through my ''everyday practices'' in Mardin to tell that space has a layered structure where the different scales pass inward. Through my daily and ordinary life, I describe a section that expresses the stratification of the city in many aspects, from cultural, historical to social order. I look for the answers to the questions I asked above. Is it possible to pursue the universal by maintaining the local feelings? I try to read the stone's memory and tell the story.

**Keywords:** Locality, Universality, Islamic Cities, Mardin.

## WORKSHOP II
Continuity of Memory

**Moderator: Lana Kudumoviç**

**Sajjad Bayat**
Optimizing integrated Growth Management Model for the Development of Historical Urban Space

**Bencheikh Darda**
Transforming Cultural Heritage into a Sustainable Development Model: A Case Study of Laghouat, Algeria

**Mehran Qureshi**
Srinagar: Historic Transformation of Typologies of Built Form

**Ahmed Kaihoul**
Old Islamic Saharan Cities, The Narrative of Social Fabric And Climatic Response; Study Case: Old Cities in Southern Sahara Of Algeria

# Optimizing Integrated Growth Management Model for Development of Historical Urban Space

**Sajjad Bayat**

**University of Tehran, Iran**

Increasing urban population in cities and its continuity will face with future of Earth more with urban prospects. Urban areas will occupy more than 75% of world's population by 2025. This urbanization process, while developing physical form of cities, has destroyed agricultural lands and urban environment. On the other hand, the pattern of inappropriate consumption of resources in cities has exposed them to more instability than villages. Instead, due to the historic centers in big cities, the city's efforts must be made to integrate the city's environmental, economic, social and physical capabilities, especially in the historic regions. Integrated management should plan to use the capabilities of its historical center and plan its future development based on the strengths of each of its areas. In the direction of integrated management, determining the role and function of effective elements in the city and organizational communication of the city as well as institutions that affect life of the city and education and awareness of the citizen recognized. With this approach, attention to the historical core of the city due to existence of models of native life and existence of historical patterns can lead to recognition of this process. This research attempts to present a model of urban development based on local and native patterns of Islamic cities. In this regard, with the structural analysis of Istanbul and Isfahan, a comparative model of the structure in Islamic city will be achieved.

**Keywords:** Historical urban cities, growth management, urban population, Islamic cities.

# Transforming Cultural Heritage into a Sustainable Development Model: A Case Study of Laghouat, Algeria

**Bencheikh Darda**
**University Saad Dahleb, Algeria**

The sustainable approach reorients the foundations of architecture towards a greater consideration of the environment and the impact of any construction on nature, while ensuring comfort for the occupants and reducing their energy consumption. It has indirectly favored the vernacular architecture, in which the thermal comfort was treated passively. This architecture must be an object of a renewed interest nowadays, especially in the hot arid climate. The present paper seeks to enhance vernacular architecture of arid climate, by evaluating its thermal performances. The study is based on an experimental approach that combines the site measurements and the numerical simulations by Energyplus software. The results show that the summer thermal comfort was totally fulfilled in traditional habitat without using active cooling systems. On the other hand, The winter thermal comfort was not reached, what obliged the inhabitants to use the fire placed in the living rooms, but for no more than two months. This built heritage assessment can lead to the elaboration of a normative action plan, which includes the guidelines on a strategic framework of the future south Algerian urban and architectural design, while applying the vernacular architecture strategies, which were, in the past, issue of a meeting between human needs and building's art and refer, nowadays, to the sustainable architecture principles

**Keywords:** Built heritage, Vernacular Architecture, Sustainability, Thermal Comfort; Arid Climate.

# Srinagar: Historic Transformation of Typologies of Built Form

**Mehran Qureshi**
**Architect, India**

The objective of this research is to analyze the typology of built form in Srinagar in terms of its historical transformation. It intends to locate the specific typological configurations of built form in specific shifts that occurred in political and cultural orders of history of the region. In this paper, it is particularly intended to connect urban design and morphology of built form of Srinagar to specific paradigms of political, spiritual and cultural in medieval (pre-modern) and modern times. The methodology would involve mapping of urban public spaces, residential clusters, natural features and elements, monuments, circulation areas etc. Also, this study demonstrates their inter-relationship and establishes their articulation within a specific epistemic order. For instance, a comparative analysis of urban morphology of the old city of Srinagar with new Srinagar city in terms of inter-relationship of different urban spatial expressions and their constituent grounds. With this study, the aim is establishing not to analyze traditional forms of architecture, urban design and planning without taking into account historical, legal, political, cultural and spiritual order in which they were grounded. Thus, there are still so much to learn from our traditional models of urban planning and design.

**Keywords:** Typology, Transformation of Cities, Srinagar, Medieval, Modernity.

# Old Islamic Saharan Cities, The Narrative of Social Fabric and Climatic Response; Study Case: Old Cities in Southern Sahara of Algeria

## Ahmed Kaihoul

### University of Larbi Ben M'hidi-Oum El-Bouaghi, Algeria

Of all of the arts and technology produced by man, architecture in its level's view point toward a public spaces and urbanism in city's global point of view, are the most conspicuous of them all. The search for a city planning and public spaces quality is a most difficult endeavor and for a multi-cultural/environment nation, the effort is even more so. Great public spaces are those places where celebrations are held, social and economic exchanges occur, friends run into each other, and cultures mix. They are the "front porches" of our public institutions – libraries, field houses, schools – where we interact with each other and government. When theses spaces work well, they serve as the stage for our public lives. This study focuses on improving the use and quality of cities' planning in Islamic Saharan cities in south of Algeria (case study: Ouled Djellal and Ghardaia) contributing to the production of cultural identity, cohesive social fabric and climate issues' needs in cities' planning and public spaces. For the purpose of this study, the old kernel of Ouled Djellal and Ghardaiahave has been analyzed theoretically and historically toward achieving the quality exigence. The methods used for data collection included: the analysis of cities planning, urbanism and architecture and a survey using a standardized thematically axes. The aim of this work and research is to define the influence of different variables and indicators of the climate and cohesive Islamic social fabric on the old Saharan cities' planning in south of Algeria.
**Keywords:** Islamic Saharan Cities, Social Fabric, Climatic Performance, The City of Ouled Djellal in Southern Sahara of Algeria, The City of Ghardaia in Southern Sahara of Algeria.

## WORKSHOP III
The Impact of Social Problems

**Moderator: Hamdi Çilingir**

**Obydullah Al Marjuk**
**Md. Juwel Ahmed Sarker**
**Mahbub Alam**
Drug Addiction Among Street Children: A
Case Study of Dhaka City

**Nazi Karim**
How Immigration and Mobility is impacting
Muslims in the Urban Cities?

**Mehebub Sahana**
Forced Migration and The Plight of the
Rohingya: A Demographic Assessment of
Their Historical Exclusions and Statelessness

**Parisa Hakim Javadi**
Collective Activities: Raising Historical
Consciousness of Urban Dweller in the Middle
East

# Drug Addiction among Street Children: A Case Study of Dhaka City

**Obydullah Al Marjuk**
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Drug addiction among Street Children (SC), similar to many developing countries, is a growing problem in urban life of Bangladesh. Wryly, till today this issue has been interpreted as an outcome of income poverty and hidden reality of SC's life has been overshadowed under the guise of euphemistic term 'Pathokoli' (flower of street). Therefore, in many cases, their absence in public and social policy has become common. This study, in pursuit of exploring realities of life of SC that contribute to drug addiction sought answers beyond conventional stereotype regarding them: how they came to the street and what types of problems they faced as well as opportunities they got which instigated them to take drug etc. have been explored in this study. In the process of exploring their realities, this study employed qualitative research method with semi-structured questionnaire and in-depth interview. It analyzed different issues and role of different actors to understand the causes and consequences of drug addiction among SC. This study also explored conflicts and contradictions of actors, ideas and realities for this sake. At the end, this study came up with the conclusion that drug addiction among SC, besides income poverty, is an outcome of multifaceted issues consisting broken family, bad parenting, street sub-culture etc.

**Keywords:** Drug Addiction, Income-poverty, Pathokoli, Street Children.

# Forced Migration and Plight of Rohingya: A Demographic Assessment of Their Historical Exclusions and Statelessness

**Mehebub Sahana**

**Jamia Millia Islamia University, India**

This paper attempts to outline forced migration and consequent flee and displacement of Rohingya Muslims in Northwestern Arakan State of Myanmar after several violent clashes and insurgencies between Rohingya Muslims, Buddhists and government security forces. More than 4 Lakh Rohingya Muslims have fled from Myanmar in recent weeks which have been described as "a textbook example of ethnic cleansing" by United Nations High Commissioner for Human Rights (UNHCHR). Being only visible as 'refugee problem' of this mass exodus, continuous forced migration and displacement of Rohingya have been rendered invisible. In this context, this paper attempts a demographic assessment of Rohingya people through historical process of their exclusions and the magnitude of forced migration to neighboring countries as illegal, economic burden, stateless migrants. This paper analyses historical origin of the underlying situation, identity politics and ethnic crisis, demographic decline and statelessness for better understanding demographic dynamics of Rohingya. Finally, it highlights international community's responses to this undergoing humanitarian crisis of Rohingya.

**Keywords:** Forced Migration, Rohingya Muslims, Historical Exclusion, Ethnic Crisis and Statelessness.

# Collective Activities:
# Raising Historical Consciousness of Urban Dweller in the Middle East

**Parisa Hakim Javadi**
**Tehran University, Iran**

This study explores the ways in which introducing entertaining urban practices for the inhabitants of the cities in the Middle East can help raise socio-historical awareness and elicit the sense of identifying with one's compatriots from inhabitants of these cities. In Tehran, Iranian capital, the number of city tours has grown significantly during recent years. In order to explore how these tours engage in inhabitants of Tehran as participants in entertaining practices, this study specifically focuses on tour entitled "The Story of the Jews of Iran." In this study, it has been delineated subjective/objective experience of an imaginary participant in this tour by looking closely with personal impression of participating in it and also what it is gathered through talking to other participants. Then, it has been examined in these types of activities how to develop a sense of belonging in participant's mind and connection that ensues between him/her and not only other participants but also other Iranian people through pages of history and how it triggers awareness and tolerance of diversity in the city. By doing this, it has been argued that this sense of affinity with people (both alive and dead), engendered by storytelling which historicizes the subjects (i.e. the participants or, to be more exact, urban dwellers) by going through a deep physical/intellectual/creative experience is able to initiate a transformation in how the subject identify themselves as Tehrani (i.e. from Tehran).

**Keywords:** Socio-historical Awareness, Tehran, Collective Activity, Diversity, Identity.

## WORKSHOP IV
Rethinking Our Cultural Heritage

**Moderator: M. Erkan Karabekmez**

**Mahmoud Zin Alabidin**
Urban Crises and Rethinking Cultural
Heritage of Aleppo City

**Berşan Karagül**
Can't Conserve or Don't Conserve: Discussion
of the Loss of Cultural Heritage in Terms of
Memory

**Rabia Unber Malik**
Rethinking Our Cultural Heritage

**Elvira Kulieva**
The Islamic Perspective on Tangible Cultural
Heritage

# Urban Crises and Rethinking Cultural Heritage of Aleppo City

**Mahmoud Zin Alabadin**

**Yıldız Technical University, Turkey**

Aleppo has exceptional universal value because it represents medieval Arab architectural styles that are rare and authentic, in traditional human habitats. It constitutes typical testimony of the city's cultural, social, and technological development, representing continuous and prosperous commercial activity from the Mameluke period. It contains vestiges of Arab resistance against the Crusaders, but there is also the imprint of Byzantine, Roman and Greek occupation in the streets and in the plan of the city. The Old City of Aleppo has been severely damaged due to the armed conflict and very large portions of the property appear to have been completely destroyed. Some experts estimate that 70% of its core zone has been affected by this large scale destruction and compare it with Berlin and Warsaw after World War II. Some of the most important monuments and historical neighborhoods of Aleppo may have been erased from the map. This has resulted in a humanitarian crisis with loss of life and displacement of large sections of the community, and major destructions of the city that will need extensive reconstruction and recovery of its social and economic fabric. Throughout various historical periods, Aleppo had witnessed a lot of invasions, wars and attacks. Yet the latest attack that the city has seen since 2012 to 2017, by far, the most savage, brutal and barbaric. It did not only affect the city's urban structure, but also its population at large. In fact, it has so far resulted in so many damaged historical buildings and the displacement of most of the inhabitants of the city's old neighbourhoods into other 'safer' neighbourhoods or even other neighbouring cities, while many people reluctantly left their homes in Syria in an attempt to find a job or have some safety and security, leaving behind their private possessions and the best of memories associated with their homes. This research eventually aims to reach and present a number of proposals and recommendations that can be practically employed and exercised during the reconstruction process.

**Keyword:** Aleppo, Urban, Neighbourhood, Heritage, Building

# Can't Conserve or Don't Conserve: Discussion of the Loss of Cultural Heritage in Terms of Memory

**Berşan Karagül**

**Yıldız Technical University, Turkey**

Cultural heritage is monuments, buildings, environments and protected sites which are made by previous generations and carry universal values. Throughout history, there have been countless endeavors in the name of preservation of them. Conservation is understood before as protecting monuments, not as broad mean as today. By charters and laws, conservation theories made progress during the 20$^{th}$ century and have been taken seriously by authorities with sanctions. However, it can be said that these tryings cannot reach the desired result. Due to the fact that cultural heritage that have been spread all over the world, making arrangements is difficult to overarching. In this process, some of the cultural heritage were destroyed and the ones who were trying to protect were not saved from ravage. While cultural heritages are being destroyed, the values they carry and a "memory" that can also be attributed to mankind disappear with them. This study will focus on the reasons of the extinction which is inherent in cultural heritage and how they should take place in conservation theories. In the scope of the study, the reasons why cultural heritages are protected will be discussed, especially the situation when the cultural heritage is preserved but the memory disappears will be presented with examples and in order to understand the relation of Muslims to these problems the Turgut Cansever's conservation concept will be evaluated.

**Keywords:** Cultural Assets, Cultural Heritage, Memory, Conservation Laws.

# Rethinking Our Cultural Heritage

## Rabia Unber Malik
**International Islamic University, Pakistan**

Islamic archaeology is a specialism within the discipline of archaeology. The term Islamic archaeology may be broadly defined as the examination of the physical remains of human activity and of the wider environment in regions of the world where the ruling elite professed the faith of Islam. Thus, archaeologists concern themselves with the material record of Muslim and non-Muslim communities in any given area or time period. This definition is sometimes extended to include the study of Muslim communities living under the dominion of non-Muslim elites. While the methods and analytical procedures followed in this specialism generally derive from other branches of archaeology, scholars have debated the extent to which Islamic archaeology should be defined specifically as the study of the material record of Muslim faith and practice. Islamic archaeology can be considered an historical discipline in the sense that it is the interpretation of the physical remains from periods for which there exist contemporary textual sources. The chronological boundaries are from 622 CE to the present, although many Islamic archaeologists also study the relationships between the material records of pre-Islamic and Islamic phases. It is often difficult to delimit the boundaries between Islamic archaeology and Islamic art history, and in some phases, particularly the early Islamic period (usually defined as 7th–10th centuries), there is considerable overlap in the objects of study (see also Walter Denny's separate article, "Islamic Art"). Archaeology encompasses a wide range of activities in the retrieval of data (such as excavation, field survey, environmental sampling, photography, and remote sensing) and at the level of analysis (ranging from conventional concerns with dating, sequencing, typology, and distribution to the numerous forms of scientific testing). Archaeological projects involve specialists from many disciplines, and this multidisciplinary character is often reflected in published reports. Islamic archaeology has yet to develop an agreed corpus of "canonical" publications.

# The Islamic Perspective on Tangible Cultural Heritage

**Elvira Kulieva**

**Ibn Haldun University, Turkey**

The historical value of antiquity had been long-recognized from the secular perspective and adopted as part of various preservation practices around the world. The philosophical foundation and justification for the preservation policy towards historical heritage is deeply entrenched in Western European thought and was spread via colonialism as a universal approach. However, the global context of modernity demands the multiplex conceptual frameworks based on local cultures which can enrich and contribute to the global debates on cultural heritage. Specifically, the vulnerable cultural heritage of the MENA region with its predominantly Muslim population nowadays suffers from discourses and practices that affirm the incompatibilities between Islam and the tangible cultural heritage which represents non-Islamic places of worshiping of the old civilizations. This paper will investigate the Islamic perspective on the preservation of tangible cultural heritage from both the legal and spiritual dimensions which together constitute the holistic Islamic world-view on humans and their environment.

**Keywords**: Tangible Cultural Heritage, Islamic Perspective, Fiqh, Sufism, Post-Colonialism.

## WEDNESDAY, July 11, 14:00-15:30

## WORKSHOP V
### Remembering Imagination and Identity

**Moderator: İbrahim Halil Üçer**

**Muhammad Hasanul Arifin Bin Zawawi**
Harvey Cox on Urbanization as The Context of Secularization: A Preliminary Ghazalian-Attassian Reflection

**Mohammad Reyaz**
Rethinking Cultural Heritage: Memories of Muslim Minorities Living in Secular Democracy

**Nazmus Sakib**
Divergent Development Trajectories Between Western Europe & Post-Ottoman Nation States: The Destruction of Awqaf As An Explanation

**Büşra Dilaveroğlu**
Matter Versus Memory; City Image in The Memories of Palestinians

# Harvey Cox on Urbanization as the Context of Secularization: A Preliminary Neo-Ghazalian Attassian Reflection

**Muhammad Hasanul Arifin Bin Zawawi**

**Universiti Teknologi Malaysia, Malaysia**

Urbanization remains a critical feature in the modern idea of development, change, and progress. Like the ideas of modernity, development, change, and progress themselves, the concept of urbanization, being born out of the womb of Western civilization, is not neutral. In fact, according to the eminent American Catholic theologian Harvey Cox (1929- ), urbanization can be understood as the context of secularization. In other words, the term 'urbanization' is actually value-laden, carrying the agenda of secularization subtly. This can therefore be problematic for any serious Muslims involved in the science of urban planning and design since secularization as a philosophical programme is understood as "the deliverance of man from religious and then from metaphysical control over his reason and language". As such, through a semantic, conceptual, historical, and philosophical analysis, we aim to unpack the concept of urbanization as understood by Cox. To render our analysis more meaningful, we would juxtapose the concomitant ideas against the reflections of eminent contemporary Neo-Ghazalian thinker Syed Muhammad Naquib al-Attas (1931- ) on secularization and Islamization. Subsequently, we would introduce *maddana* as the term conveying the meaning of urbanization that is rooted in the metaphysical worldview of Islām. Our preliminary study of *maddana* can subsequently be used as a starting point for future research in Islamic urban planning and design.

**Keywords:** Urbanization, Secularization, Worldview, Islamization, Maddana.

# Rethinking Cultural Heritage: Memories of Muslim Minorities Living in Secular Democracy

**Mohammad Reyaz**

**Jamia Millia Islamia, India**

Islamized culture was a major source of influence in almost every aspects of the living space in Indian sub-continent owing to their rule for almost five centuries that was usurped by British in the 18-19th centuries. Even in cities like Calcutta (now Kolkata) which was established primarily by British, motifs of Islamized culture were quite prominent. As India was partitioned August 1947, into India and Pakistan cultural role of Muslims consequently diminished. Islamized culture that has nonetheless survived in India although largely de-Islamized. Only those Muslims are today celebrated who would publicly claim to shun Islam and show how secular and syncretic they are. This paper aims to sketch the memories of Muslim Minorities living in Secular Democracy like India and how they have employed different techniques to hold on to their heritage despite prevailing Islamophobic environment. This study will present Kolkata as a case study while speaking about Muslims in India, and also compare it with Delhi and Hyderabad, one national capital and another provincial capital where contributions of Muslim rulers were noteworthy. Finally, this study also addresses present situation to show how there are interesting churning on ground and young Muslims are willing to wear their identity on their sleeves and have become more assertive than ever before.

**Keywords:** India, Muslim, Islamicate Culture, Minority, Heritage.

# Matter versus Memory; City Image in the Memories of Palestinians

**Büşra Dilaveroğlu**
**Fatih Sultan Mehmet Vakıf University**

Forensic means, 'pertaining forum, open court, public' as a Latin word. The Roman Forum was a space of negotiation, a truth-finding space. In which politics, law, and economy were discussed. The term of 'Forensic' is used to describe various situations through the time, a term of medicine, law, and meaning have referred to; 'scientific methods of solving crimes, examining the object of substances involved in crime.' In 2007, Eyal Weizman did something unexpected with the book of 'Hollow Land'. He excavates the term of forensic and constructs a new meaning; 'Forensic Architecture'. With 'testimony of material objects', He has tried to mediate the testimony of landscapes, media, ruin, wall, stone, topography. Collected data from maps, photographs, spatial statistics, and media were the concrete proof of 'Architecture of Occupation', that was the matter part of this research. During 2002 invasion, there has been a systematic deconstruction of public spaces. According to Sara Hanifi, this deconstruction was not a side effect of invasion but was to transform the Palestinian 'topos' to 'atopia', which means deconstruct the city image in the memories of Palestinians. Forensic of spatial politics of Israeli Government has brought concrete evidence to understand invasion and occupation, but space is not something that is free of people living on it, and an object can be proof of a situation but people is always actual witnesses of what happened. Annihilating a city means, erasing collective memory and historical narratives. For this reason, this research aims to collect the city image of Palestinian people through the architectural notions and dedicated to those who seek for home even in their home.

**Keywords:** Matter, memory, Palestinians, city image.

## WEDNESDAY, July 11, 16:00-17:30

## WORKSHOP VI
Management of Development

**Moderator: Nihat Erdoğmuş**

**Md. Nazmul Islam**
Urbanization without Development - Exodus of Socio-Economic Inequality, Rapid Urban Growth and Poverty in Less Developed Muslim Countries: A Case Study on Dhaka City of Bangladesh

**Tuğçe Su**
Crisis in The Built Environment

**Kazi Moriom Binte Ear**
Concept of Islamic City and Urbanization: The Present Trends in Bangladesh

# Urbanization without Development – Exodus of Socio-Economic Inequality, Rapid Urban Growth and Poverty in Less Developed Muslim Countries: A Case Study on Dhaka City of Bangladesh

**Md. Nazmul Islam**

**Saarland University, Germany**

The trends of globalization and the legacy of colonialism have massive impacts on Muslim world especially the capital city of third world and the least developed Muslim countries based on the UN least developed country list including Kabul of Afghanistan, Dhaka of Bangladesh, Mogadishu of Somalia and Khartoum of Sudan. Nevertheless, this paper will articulate the general overview of geography, population and city structure of these four least developed Muslim countries which are carried out the consistency and process of urbanization without development to comprehend socio-economic inequality, poverty and rapid urban growth. However, the main emphasis of this paper is to find out that whether urbanization process is a tool of development for less developed Muslim countries or not. In that case, this paper basically argues on case analysis of the development structure of Dhaka city of Bangladesh. The causal explanation will be simplified to identify reasons- why Dhaka city lost its position where hypothesis to be shaped by the extent of political development of the country caused socio-economic inequality in Dhaka city, the massive migration from rural area of Bangladesh due to both of domestic and foreign investment in Dhaka city, and in turn to result in lower subjective well-being here. This paper addresses the question as to whether and why rapid urban growth, poverty and socio-economic inequality impact the degree of Dhaka city populations' subjective well-being and urbanization without progress and development. In order to elaborate a more satisfactory explanation, it will take into account at least two more factors: occupational aspirations and economic capitals of Dhaka city. The methodology of this study is based on both in qualitative and quantitative to find out the actual data of socio-economic inequality, rapid urban growth and poverty in Dhaka city.

**Keywords:** Urbanization, Development, Socio-Economic Inequality, Rapid Urban Growth, Poverty, Occupational Aspirations and Economic Capitals.

# Crisis in Built Environment

**Tuğçe Su**
**University of Bath, England**

Urbanizm has become a place where the conservation of heritage is necessary to find an iden-tity, in contrast to globalization. The urban landscape which humans have created will be char-acterized as preserving their past and enabling them to search for their own architectural style for their further development. However, discontinuity between the eras of built environment because of industrialization has been changed by the interventions in territorial planning and it led to have crisis in built environment. The questions which should be addressed for the rights of future cities to embrace the past and what changes industrialisation and capitalism in built environment make by destroying existing buildings can be answered by analysing territorial planning. The main questions in this study will be mainly why historic and contemporary build-ings have conflicts in urban context even though they are both the results of their own civiliza-tions? What are the reasons for discontinuity between different periods of built environment?

**Keywords:** Conservation, Identity, Territorial Structure, Centralization, Urban Transformation.

# Concept of Islamic City and Urbanization: The Present Trends in Bangladesh

**Kazi Moriom Binte Ear**

**Bangladesh Islamic University, Bangladesh**

Urbanism has entered into a new turn with the advent of Islam, so the formation of urban life has changed in human life. Urban communities have undergone major developments in social and economic dimensions in accordance with Islamic rules. With the gradual domination of Islam in Bangladesh, the fields were ready for the rapid growth of cities and the creation of new cities with transformed form and modern culture. Following these changes, in keeping with the comprehensive ideology of Islam and its philosophical principles, the notion of "Islamic city and urbanism" has been brought into the world as a new issue in urbanism, especially in Bangladesh. This concept is seen in a concrete way in the theory of physical development of "construction and design of new cities". This article is aimed at promoting and comparing sustainable Islamic city indicators and urbanism in Bangladesh. It tries to answer whether the Islamic city is a sustainable city example or not in Bangladesh. In this context, the general principles of sustainable development, the theoretical framework of the sustainable city and the principles of Islamic cities will be examined. The research method is descriptive-analytical and is based on library data and resources. The results of the research show that using Islamic principles and values can trace the Islamic cities that are considered in sustainable cities.

**Keywords:** Islamic City, Bangladesh, Urbanization, Sustainability, Sustainable Islamic City.

## WORKSHOP VII
Growth and Tension

**Moderator: Süleyman Güder**

**Md. Abdullah Al Zobair**
Socio-Cultural Impact of Urbanization on
Muslim Youth: A Study on Youth in Dhaka

**Fjolla Spanca**
"Kosovo's Dangerous Tango; a Clash Between
Identity and Governance

**Javed Iqbal Ahmed**
The Arrival of the Migrants and the Rise of
Ethnic Tension in Karachi-One of the Most
Populous Cities of The Muslim World

**Yunus Çolak**
Recall Morality in the Modern City

# Socio-cultural Impact of Urbanization on Muslim Youth: A Study on Youth in Dhaka

**Md. Abdullah Al Zobair**

**Bangladesh Islamic University, Bangladesh**

Urbanization is the synonymous of civilization throughout the human history but Westernization is seemed to be the name of urbanization that influences education, government, media and urban culture, through either injecting policy or widely diffusing new-generation media globally, in the post-colonial era have been erecting seemingly walls not only between their faiths, and everyday life of Muslim youths but also abolishing social norms and traditional values in order to make them so called modern people. The study is an attempt to primarily find out the growing nature of urban social and cultural structure that distinct from rural Bangladesh; secondly, it will explore the impact of infrastructural inadequacy, political and administrative delinquency and corruption, as well as socio-cultural instability, deprivation and inequality on Muslim youths; and finally will search possible solution to build Dhaka on the basis of the majority's belief and 400 year old historical legacy with modern outlook of economic expansion, good governance and democracy. It is indeed a combination of qualitative and quantitative social research which will be conducted surveying among the youth population living across the Dhaka city by systematic and scientific questionnaire and interviews aiming at understanding and demonstrating the impact of social and cultural changes in urban areas that distinct from their locality. The study primordially founds a number of issues that put the urban youths in dilemma and unsteadiness, deprivation, and despair which should be addressed by policymakers, need long-term strategic plan along with easing urban crises.

**Keywords:** Urban impact, Muslim Youth, Urban crises, Public policy, Governance

# Kosovo's Dangerous Tango; a Clash between Identity and Governance

**Fjolla Spanca**
**European University of Tirana, Albenia**

Since the end of the Cold War, the issue of humanitarian intervention has become the most contentious concept and heated debate in the field of international relations. This debate between schools of thought is mainly concentrated on the question of legality and the right of states to militarily intervene in the affairs of another state in cases of massive violations of fundamental human rights. The Responsibility to Protect is being touted as a new approach to protecting populations from mass atrocities. Certainly it would be encouraging to believe that an end to genocides and large-scale loss of life were within humanity's reach. However, alike approaches somehow have hidden a very crucial issue: the debate related to the effects of post-humanitarian intervention. Said differently, the aim of the paper is to bring out the example of a divided city such is Mitrovica; its efforts to re-build communities by remembering images of identity and rethinking its cultural heritage, because while the grand moves of peace and conflict might occur somewhere else, their actual impact is often found in the city. Consequently, this article brings to the fore the city as the nexus for international and local peacebuilding efforts. Furthermore, the paper will analyze the negative and positive effects of Kosovo's post-independence Governance toward the divided city.

**Keywords:** Culture Heritage, Identity, Governance, Mitrovica, Urban Crises.

# The Arrival of the Migrants and the Rise of Ethnic Tension in Karachi-One of the Most Populous Cities of The Muslim World

## Javed Iqbal Ahmed

**University of Sindh Jamshoro, Pakistan**

Karachi is one of the most important economic and strategic cities of the Muslim World. Located on the important sea route, contributes almost the half of entire revenue of the state, Karachi is generally known as the financial and industrial capital of Pakistan. A small town of approximately 12 to 14 thousand inhabitants in 1843, today Karachi has emerged as the most populous cities of the world, with 14.9 million estimated populations. The largest share of the population (90%) came from outside as the migrants, among whom the larger part arrived in the city after the partition of India (1947) and Afghan War (1979 till today). The arrival of the migrants, belonging to different ethnic, linguistic and economic backgrounds affected the demography of the city. Due to lack of equal opportunities among ethnic groups, high ambitions to take control of larger political and economic share and some rogue element of underworld mafias, the relations between the ethnic groups have been remained not good, throughout the history. Even severe bloody conflicts have been witnessed between them since 1970s. This continuous ethnic tension has been badly damaged the economy and administration of one of the most important cities of Pakistan that has been called as its economic hub. This paper aims to trace the origin and evolution of this ethnic tension after arrival of the migrants during different periods of history of the Pakistan. Besides it also proposes suggestions to eradicate it.

**Keywords:** Migrant, Ethnic Tension, Karachi, Muslim World.

# Recall Morality in the Modern City

**Yunus Çolak**
**Kırklareli University, Turkey**

In the modern city, limited methods are used to create a moral ground. None of these methods can provide a solution to the fundamental problems of urban life. In this review, a number of modern writers' views will be taken and they will be subject to criticism. After expressing these views, an answer will be sought in the framework of Gulzar Haider's Learning City concept, in order to find a solution to the moral propositions in the city from the heritage of Islamic thought. Within the modern city, moral precepts are becoming increasingly restricted, and this restriction must be allowed to stand out. The readability of moral ideas in cities has become very difficult in the modern world. The city itself does not make sense in such situations. It does not disclose, nor does it allow human behavior to intervene. Therefore, it will meet with considerable difficulties to provide the entrepreneur and to evaluate it as a founding ground. This study is a recollection of a literature world in which morality can not see the fundamental founding role in the city. It is the goal of this journey of discovery to give hope to morality as a founding ground. For the literary article which recalls despair, removes all the possibilities of its historical connection and its close relationship with its own geography and universe imagination in producing a contrast in its attempt to disseminate the idea of relativity.

**Keyword:** Morality, Urban Thought, Gulzar Haider, Modernity

# WORKSHOP VIII
## Administration and Intervention

**Moderator: Mustafa Kömürcüoğlu**

### Ahmad Zharif Ahmad Zahir
Modern Rationality, Cultural Diversity and Beauty in the 'Tradition Sensitive' Work of Urbanism

### Shahidul Islam
How Islamic Values Face with Crises and Challenges in Rapidly Urbanized Societies: An Example from Bangladesh

### Mohammed Bitarafan
The Crisis Over Urban Management System in Iran; Centralized or Decentralized System?

### Aysan Beidaghdarshotorban
Reflection of intervention Methods in Valuable Urban Areas with a View to Strengthening Islamic- Local Attributes

# Modern Rationality, Cultural Diversity and Beauty in the 'Tradition Sensitive' Work of Urbanism

## Ahmad Zharif Ahmad Zahir
**Northumbria University, United Kingdom**

The paper aims to elucidating particular ideological concerns that are deemed to be the catalyst to the urban crisis, not limited to the contemporary Muslim worlds. They are discussed with the premise that the problem of urban crisis, manifest in physical environment and phenomenological experience of the civilized world, is caused by great ideological crisis amongst both urban theorists and practitioners. Methodologically, the paper draws contextual arguments primarily derived from theoretical underpinnings, historical allegories, as well as contextual corollary between traditional and contemporary practices of urbanism and architecture. As a case study, it analyses the conceptual framework of a newly hatched urban planning work commissioned by an Omani state corporation which has been largely publicized as a 'tradition sensitive' contemporary work. The urban project, known as Medina al-Irfan, is, however, commissioned to urban practitioners based in the West. The study, amongst others, also offered cursory sketches of ideological problems of particular thought framework that contributed to the urban crisis, which the Medina wished to negate. It then draws theories, which I suppose congenial to the Islamic thought, as guiding principles to finding best solutions to the mentioned crisis. The main areas of study cover (1) Modern Rationality, (2) Cultural Diversity, (3) The Idea of Beauty, and (4) Cities as Cultural and Civilizational Experience of a Worldview, which are discussed by means of literature review of scholarly references covering subjects of cities and architecture, history as well as  metaphysics.

**Keywords:** Civilizational Experience**,** Worldview, Tradition Sensitive, Cultural Diversity, Beauty.

# How Islamic Values Face with Crises and Challenges in Rapidly Urbanized Societies: An Example from Bangladesh

**Shahidul Islam**
**University of Dhaka, Bangladesh**

Micro-institutions such as marriage, family, mosques etc. of a society/system are core mechanisms for generating a value system. There are some meso-institutions such as society, local government etc. which are the part of a macro institution such as state, government etc. This paper argues that micro-institution is the most important category of institutions which can perform and last even amid a great anarchies in meso and macro institutions. However, micro-institutions are mostly prone to get adversely affected by changes due to industrialization and urbanization. There are some evidences around the world that micro-institutions shaped the future of Islam amid great adversaries in macro-institutions. Bangladeshi population has a deep reverence to Islam but this reverence could be better mobilized to develop an Islamic societies with a deep belief in Allah and passion for the nation. Urban population drives the economy. If this population is patronized Islamic culture, the future of Islam could be different.

**Keywords:** Micro-institutions, Urbanization, Value System, Future of Islam, Culture.

# The Crisis over Urban Management System in Iran; Centralized or Decentralized System?

**Mohammad Bitarafan**

**Kharazmi University, Iran**

Before formation of the constitutional discourse in Iran, urban management system was handled by a bunch of state officials such as Mohtaseb, Re'ies, Daroogh-e, Kalantar Etc. who were in charge in the city on behalf of central government or urban rulers. These officials had a great power to resolve and fix urban problems. However, after Iranian constitutional revolution, instead of those, western democratic institutions were replaced. This paper holds the view that inconsistency between Iranian urban management culture with basics of western thought made a great trouble in managing the city. The results of this research indicates that the combination of dogmatic tradition and imported modernity was nothing but chaos in urban management, while the indicators of urban management have been grown better by the centralized system. In other words, experience of modern urban management showed that, at least at that time, the selective council was not a good idea. The research is intended to answer the following question: what are the main obstacles to the growth of urban management system in Islamic-Iranian city?

**Keywords:** City, Iran, Urban Management System, Tradition, Modernity.

# Reflection of Intervention Methods In Valuable Urban Areas With A View to Strengthening Islamic-Local Attributes

**Aysan Beidaghdar Shotorban**
**Istanbul Technical University, Turkey**

Historical textures of cities have undertaken various changes and have always provided new interventions. Urban development has caused changes in the tissues over time. There are two distinct approaches to interventions: First, it is a conservative approach that tries to protect them with minimal changes in these tissues and second, a completely unilateral approach to modernizing them. Meanwhile, the moderate approach is based on urban development as well as the preservation of a valuable urban heritage on the agenda. And the most important of these interventions should be the precise and profound knowledge of these historical bound-aries. With the study of Islamic lands, at first sight, it can be seen that most Islamic cities, especially in Turkey, have a historical boundary. The revival of these historical structures pro-vides the field of development with the least cost of these ranges. The revival of the historical context, the middle approach is due to socioeconomic and political issues and local culture, and this goal is not possible except by understanding the integrated pattern of the city within the historical boundaries and range. An integrated approach with a variety of criteria is also responsive. The paper aims to provide a model for integrated development by exploring the elements that influence the development and conservation of the integrated Islamic cities and the city of Istanbul.

**Keyword:** Cultural Heritage, Sustainable Environment, New perspectives, Urban Restoration, conservation, Şişhane, Azap Kapı, Turkey.

## WORKSHOP IX
Memory and Identity

**Moderator: Alev Erkilet**

**Sana Ben Hamouche**
The Woman & The City: How Do Women Shape
Our Built Environment?

**Zeynep Doğusan**
Between Collective Memory and Urban
Identity: Mevlanakapi Neighborhood

**Iaroslavna Mikhailova**
"Aksaray Çok Rengli Bir Mahalesi": Ethnicity
and Urban Space of Istanbul

**Ehsan Karimi**
Self, Social Space and Urban Crime: Ethics of
Urban Design

# The Woman & The City: How Do Women Shape Our Built Environment?

## Sana Ben Hamouche

**Architect, Algeria**

How do women shape built environment? What do women contribute in design process of urban landscape? Many previous studies have stressed lack of attention to women's need due to male-dominated field of architecture. Accordingly, this study elucidates contribution of women as designers of the built landscape that may differ from men. It highlights women design approaches as an architect and as a planner. The main hypothesis is that women presence in the field of architecture and planning is neglected and needs to be investigated. The second hypothesis is that women have more different design patterns than men. At the first stage, the study will rely on national statistics collected from National Board of Algerian Architects and national schools of architecture & urbanism. At the second stage, a list of criteria, based on psychological and sociological studies will be developed to identify women pattern of design and will be verified through interviews with women practitioners. At the third stage, an investigation will focus on built environment. Expected results of the study would help in a better assignment of tasks to women and shape her role in design process.

**Keywords**: Female, Design, Patterns, Built Environment.

# Between Collective Memory and Urban Identity: Mevlanakapı Neighborhood

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The social memory of the neighborhood, which is produced within the land walls' complex in every-day life, includes heteregenous aspects which are not included in grand narratives of the land walls. This social memory has also a manipulative power on homogenizing historicism politics of the land walls and their administrative transformations today. It has also an empowering aspect for the settlers, to stand in a group against upcoming threats from the municipality. In the neighborhood, people construct their memories in relation to ongoing administrative conflicts and in relation to their space. Settlers of Mevlanakapı mostly refer to their biographies, family memories and their local knowledge on the neighborhood while emphasizing their right to keep on the area. On the other hand they have a sense of belonging and loyalty to their neighborhood. It is not only based on the social relations among the neighbors, but to the history they live on. Massive transformations in the area, can lead to traumatic experiences or lead them to nostalgia. On the practical level they also take action to protect historical artifacts and physical environment of their neighborhood. To understand the neighborhood's experience and their sense giving process to their neighborhood, I conducted a research with old inhabitants of Mevlanakapı. As the methodology of the research, I made in-depth, semi-structured interviews with people in different social levels, men and women, and groups organized around different social activities in the public places of the land walls. There are 18 participants, 10 male, and 8 female, who have been living in the neighborhood between 30 and 70 years. In the paper of this research I will focus on the cases which had affected people emo-tionally, like the municipality's park project, abolishment of the conquest celebration in the Land Walls and the theft of cultural artifacts from the mosques. For analyses I will follow the literature on social memory and urban memory, with a focus on themes like identity and nostalgia.

**Keywords:** Collective Memory, Urban Identity, Mevlanakapı Neighborhood.

# "Aksaray Çok Rengli bir Mahalesi"[*]: Ethnicity and Urban Space of Istanbul

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Main aim of this reserch is to show how "ethnicity" is manifested and, at the same time, trans- forms urban space. An example of this is one of the micro-districts of Istanbul -- Aksaray, located in the European historical part of the city (Fatih). In the early 1990s, for the purpose of purchasing and further reselling goods (the " suitcase traders"), immigrants from the former USSR, mainly from Russia, began to arrive in Istanbul, and since that time Aksaray has been labeled as "Russian" district unofficial status of "Russian". However, around the beginning of the 2000s, the situation began to change radically. The number of legal and illegal migrants, refugees seeking political asylum has sharply increased. According to research, many ref- ugees consider Turkey as a point of transit for further migration into Europe. Naturally, mi- grants mainly choose Istanbul as a place of residence, since it is the largest city in the country, which implies great economic opportunities. The qualitative research methods include:  inter- viewing informants, media content analysis, the "go along" method, and participant observa- tion. Aksaray is one of the most striking examples of the manifestation of the phenomenon of "ethnization" in urban space. The ethnic diversity of the region is everywhere - restaurants of ethnic cuisine, signs in various languages, service firms likecompulsory medical insurance, hairdressers "based on their own for their own" and so on. The urban space generated by eth- nization transforms the socio-cultural appearance of the city as a whole.

**Key words:** Ethnicity, urban space, transnationalism, migration.

[*]   Aksaray is a varicoloured neighborhood

# Self, Social Space and Urban Crime: Ethics of Urban Design

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Drawing on the Islamic teachings, it will be argued that unlike the modern capitalist cities which are the scene of societal disintegration, the spaces and environments that Muslims design should be built with social inclusion of the criminals in mind. While suggesting creative architectural points is beyond the scope and aim of this paper, the following examples can be offered to make our point about social inclusion of criminals clearer. For example, rather than building prisons outsides of the city, prisons should be built in the city centers to showcase that prison is a problem that we all have a part in it and each of us should be held responsible for it. As the first step, criminals at the earliest time possible should be able to be freed on bail and be submitted to their community and be integrated to the society to which they belong. Also, certain centers could be created in which criminals and non-criminals work side by side. This is because, it is not only the criminals who need to be rehabilitated but also each member of modern society need to learn about the social construct of 'crime' and that no one should be disegregated for having engaged in deviant behaviours. This is with a view to remind our duty to co-operate with the so-called criminals and recognize them as member of one community rather than to desegregate them. This idea could further be linked to the long-established act of charity which is a familiar concept among Muslims and be manifested in a verity of art forms in the design patterns of the cities and social spaces.

**Keywords:** Self, Social Space, Urban Crime, Ethics of Urban Design.

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