When Shibli Ibadi and his enlightened colleagues at the court of Abbas I planned the Mamluk’s Baghdad and the royal city, they deliberately avoided interfering with the older medieval fabric. Because of this preference, an additive process of attaching the new to the old, replication, especially in Hanumani’s account of Paris, never occurred in this period. The approach was adopted in the development plans of Islamic towns. Shibli Ibadi’s approach, as different to that of a Hanumanian, remains the key to the problems which Baghdad and all the medieval Islamic cities will have to solve.

Although the medieval quarters continued to grow and change during the whole of the Seljuk period, they remained an immaculate residential character by comparison with the official centre of government which developed in the new city. Whereas a quarter in the Middle Ages incorporated all public buildings, including religious monuments, the Seljuk city created a division between official space (both secular and religious) and residential space. Thus fourteenth-century developments in the old quarters consisted mainly of houses which fitted the existing frame and patterns of growth. With the exception of a residential area which was built in the eighteenth and nineteenth centuries and

Dardasht is the old quarter north of the main area and west of the Friday Mosque. It has been brutally cut in half by the new Abdurrahman Avenue. This fact, together with a standard of services which is late when compared to new development in the suburb, has caused a gradual erosion of the population and the abandonment of the traditional courtyard houses. At first step in preventing further deterioration, the author of this article, who is an architect and consultant to Organics (the Marine Planner of Iranian), intends to establish a field unit by opening an office in a disused camouflaged. Her project is based on participation by local inhabitants, and the assumption that financial aid will be forthcoming not only from private philanthropic organizations, but also from the Ministry of Housing in Tehran, which will allocate the funds formally earmarked for new periurban development, now no longer needed, to a major rehabilitation programme within the old city.

1. Inhabitants within the walls contained fief and gardens. This view, from ‘Persian Songs for Persians’ by E. Pirouz and P. C. J. C. see (1985), was drawn from the area north of the Mamluk’s city and shows the ‘valley’ of old Dargh and the dome of minarets of the Dargh Mosque rising above the trees and mountains.

2. The residential area west of the Chahar Dargh, which was developed in the eighteenth and nineteenth centuries according to Shibli Ibadi’s plans.
have been getting the old quarters and the planning strategies to which these have given a new form, both in a practical and in a functional sense. Before getting into the details, let us consider some of the themes that have been under discussion.

The old quarters of the city are characterized by their narrow streets, small houses, and dense population. These quarters were developed over a long period of time and have a unique character. The street patterns are irregular and the houses are closely packed together. The old quarters are also characterized by their lack of modern amenities such as electricity and running water.

The old quarters are an important part of the city's cultural heritage. They are a reminder of the city's past and are a source of pride for the residents. However, they also face many challenges. The lack of modern amenities, the high population density, and the lack of infrastructure are some of the problems that the old quarters face.

A new approach is needed to deal with these challenges. The city authorities need to work with the residents to find solutions. This can be done by involving them in the planning process and by providing them with the tools they need to improve their living conditions.

The old quarters are also an important part of the city's economy. They are home to many small businesses and are a source of employment for many people. However, the high population density and the lack of modern amenities can make it difficult for these businesses to thrive.

A new approach is needed to deal with these challenges. The city authorities need to work with the residents to find solutions. This can be done by providing them with the tools they need to improve their living conditions and by providing them with the support they need to start and grow their businesses.

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establishments. Because these are centralized, however, and do not operate at the level of the quarter, what is now urgently needed is the small scale local operation with as much public participation as possible.

To resemble the problem as a purely architectural level, moreover, will only result in the depopulation of the entire quarter and in their transformation into dead, imprisonable, and undesirable tourist areas. Thus the question of reuse, or of finding a new use, should always be regarded as a necessary complement to any restoration programme.

Rehabilitation in Dhahah

At Lebanon the double quality of the two principal axes—the main bazaar route and the Chahar Bagh—which continue to form the dominant thoroughfares of the city's structure despite the cutting of new roads, has had the remarkable effect of preserving the old quarters more or less in their integrity. Their survival has been helped by a dense circulation network, which provides frequent connections to the main bazaar and by their sheer size, which has enabled each quarter to retain a degree of autonomy.

Dhahah is linked to the route of the main bazaar by the three-areas of its local bazaars. Its eastern part is bordered by the Bahai Mosque and the bazaar, which, in addition to the main quarter, originally occupied the neighboring quarter of Zandeh. Today these two quarters are separated by Hazf Avenur, which was the first of the modern roads to be laid in Lebanon.

Dhahah consists of four zones divided by rings, which are long, narrow street formations and all of which enjoy the main bazaar. The public buildings of the quarter are located along the rings, while residential areas fill the remaining space. One of these zones, for example, consists of four lots giving way to a severely divided one, which is in effect the private road to this group of buildings. This disposition of zones behind a "ring" is described in Levantine history as the "four-street" which were barred with gates at night and guarded by watchmen. Nevertheless, the thirteenth-century Levantine geographer refers to an extensive residential zone behind the Friday Mosque, which was undergrounded and fortified by street walls.

The rehabilitation proposals for Dhahah have been examined at two levels. First, there is the problem of the architectural heritage and the conservation of white areas; and second, there is the need for the architects and planners carrying out the proposals to establish a relationship with the local population and to promote effective public participation. To avoid a stereotyped approach to the problem of rehabilitation, it was found essential to define the two main courses of action: to provide access and services; and to make existing buildings or find new uses for them by removing, renovating or even adding to them where required.

Access and services will both be provided by making the new roads into an infrastructure incorporating all the pipes, wires and parking facilities required by the local population, in this way full advantage will be gained from the development of another use of the quarter for the satisfaction of its population. In this way, too, it might be possible to stimulate the appearance of the new roads with the very different character of the new buildings which have been created. As for the mode of access to these interior regions, that will have to be a matter for the master plan as well.