To whom it may concern

Dear Sir or Madam,

This is to confirm that Mr. Ahmed Mohamed Abedelrahman Shehata, passport number: A02237359, has been accepted to attend the International Conference on "Green Urbanism" that will take place at the University of Roma Tre (Roma, Italy) from 12th to 14th of October 2016.

Mr. Ahmed Mohamed Abedelrahman Shehata will travel to the Conference's Venue with the purpose of presenting his own research paper. For any further inquiries about the event, please contact Arch. Francesco Mingrino (Responsible Organizer) using the following contacts: mobile number +39 3883631665, Email: francesco@ierek.com.

Mr. Ahmed Mohamed Abedelrahman Shehata will be required to travel to attend the conference, we therefore ask to whomever it may concern for any support regarding the issue of the Entry Visa for this scientific event.

Any assistance in this matter would be highly appreciated.

Yours faithfully,

Fabio Naselli

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Open Museums as a Tool for Culture Sustainability.

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Abstract

Museums are the cultural interface of every nation. Creating and maintaining museums has been a national obligation to preserve and protect their inherited culture. An open museum is a special type of museums, which is usually initiated in locations with huge architectural and urban heritage that cannot be otherwise accommodated in a building. They introduce a mixed image of the past and present, and help develop cultural and heritage tourism in an area.

This research argues that museums, especially the open ones are good and effective tools to preserve urban heritage, maintain the history and culture, and encourage sustainable tourism. Makkah city is one of the oldest cities in the world. It has hundreds of memorable historic locations. As a city, Makkah has its unique diversity of culture and heritage. Being the birthplace of Islam, Makkah has a special image in the minds of billions of Muslims around the world.

In view of the big development plans that cover the entire city, and which are expected to affect every aspect of its rich cultural heritage, preserving the historic locations has become even more significant. Since the development projects are likely to endanger the existence of historic locations in Makkah city, the paper proposes to create areas within the city as preserved historic locations and to develop them as open museums. The paper argues that this proposal will help create a sustainable tourism industry in the city in addition to the existing Hajj and Umrah business activities. Finally the paper concludes with recommendations to preserve and protect the Makkah heritage in a sustainable manner.

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1.   **Museums:**

Museums have long been considered emblematic spaces for consolidating the values and identity of the society by which they were created, transmitting monologues which, until recently, could not be questioned.

In today's complex world, where cultural references can become blurred between virtual reality and nomadism, museums must be capable of repositioning themselves and showing a willingness to question the objectivity of the dominant cultural context, making way for the references and perspectives of new social actors.

Recently, a museum has been defined by the International Council of Museums as an educational, cultural, and entertaining unprofitable institution. It serves the society through preserving, exhibiting, and maintaining the human heritage and its environment for the purposes of education, study, and enjoyment. [14]

1.1.   *Museum Types:*

Gurian defined five different types of museums. These types are classified according to their use and function as follows:

- Object-Centered: These are Treasure-based or art museums that present objects without context.
- Narrative: They display only objects that fit within story. They eextensively use of all types of multi-media.
- Client-Centered: These types are concentrates on individuals and small social groups like children and families. They depend on interactive and role playing exhibition techniques.
- Community Focused: They look like museum but it is often multi-agency community centres.
- National: they are usually physical display of national aspirations

It worth mention that, almost all museums are mixtures of these types and no museum is only one type any more. They also can be classified according to their ownership, where museums can be public, non-profitable organization, or even charity ownership. Moreover, they can vary in their size to small, medium, or large ones. Collection can give the museum its type. There are artistic, scientific, historic, public, and specialized museums. Closed, open, and virtual are the physical are another types of museums. This research is concerned with the open museum that is narrative and community focused. [12]

1.2.   *Open Museums*

Simona advocated that museum significance does not relay on its collection, but also in the impact and reflections it initiates and experience and the multiple visions it offers on the heritage. [18]

Today there are thousands of open-air museums of different kinds and status. The Association of European Open Air Museums defined open air museums as "scientific collections in the open air of various types of structures, which as constructional and functional entities, illustrate settlement patterns, dwellings, economy and technology". Open museums can be built through making a mockup of the real site with its old buildings. The other and most common type is using the old buildings and urban areas as a frame to contain the presentation function. [21]

1.3.   *Historic Areas' Types (Cultural Resources):*

Cultural resources can be classified into the following five types:

- **Buildings:** Houses, hotels or any similar construction that has been built to shelter any human activity. The term also apply to any construction that accommodates any supporting function like courts and jails or even houses.
- **Structure:** It is constructed to serve different purposes as against buildings. It does not accommodate activities. Its functions cover bridges, courtyards, etc.
- **Objects:** The term is usually used for artistic, small, simple or movable small valuable historic man-made or natural objects.
- **Sites:** Locations where major and special historic events happened. It might be even a single building, ruins, or even just location of a historic event, no matter what are the surrounding buildings values.

- **District:** A center or link between historic locations or activities scattered through an area over masterplan. [15]

2. Heritage conservation, in the context of sustainable development:

Sustainable development is defined as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs". [16] Sustainable urban regeneration refers to a process that helps reconstruct or rehabilitate the urban fabric, revitalize community-based economy and built social capital. [15]

Heritage conservation helps to preserve and present community culture and historical character of the urban areas. It is essential process for any long-term prosperity of a city and can create sustainable development. Heritage is a key factor in sustainable urban regeneration. This requires comprehensive policy for heritage conservation by the local community involvement and through integrating the heritage conservation in the process of urban regeneration which must lead to achieve sustainable development. [8]

2.1. Heritage conservation projects (Cultural Resources):

Cultural resources management encompasses a broad range of issues related to the protection, preservation, and use of such sites. To mitigate the threats facing archaeological and urban sites several actions are required. Documentation, restoration, preservation of urban and architectural heritage is essential for any sustainable development. Legalization is important to govern any development activities within such sites. Such issues are of global concern and well-illustrated in the many of recent publication of researchers.

Sustainable cultural resources management is policy oriented, and principally played out at the regional and national level. Its focus is the individual site, or classes or spatial groupings of sites that come under a single development scheme. The following section presents case studies of implementing different approaches to sustainable site development. [11]

The success of such projects as defined by Amira and Ahmed depends on "public participation and awareness of the project. Integrated urban conservation approach that employ several concepts underlying cultural sustainability; preserving the basic pattern and morphology of the urban fabric and the use of space; minimal interventions following a scrutinized analysis and assessment of the monuments or buildings involved; a bottom up approach and involving all stakeholders from the beginning of the projects; restoring buildings to their original form using traditional decorative features and motifs." [6]

The following case studies are successful in terms of number of visitors, economical success and effective heritage conservation programs.

2.2. Case studies of sustainable cultural sites development:

2.2.1. Case1: Darb al-Ahmar District:

Situated in old Cairo. Figure 1 shows map of the area and the important historic buildings. It is known as one of the oldest urban areas in the word. It was built in the tenth century. It has been a haunted destination for visitors from around the world. Darb al-Ahmar located south of the prestigious al-Azhar Mosque and the popular Khan al-Khalili, Cairo's principal tourist bazaar bound by al-Azhar Street to the north the Ayyubid Wall to the east and Darb al-Ahmar Street to the west

It has some of the most valuable and beautiful buildings in the Islamic architecture. Figure 2 shows the urban characteristics of the historic developed area. Moreover, it is not only an archeological site but also on open bazar.

A documentation effort was complimented by a major restoration project financed through the UNESCO followed by a management plan


Figure 1 Map shows the distribution of historic buildings.

by the Egyptian ministry of tourism and antiquities. [16]
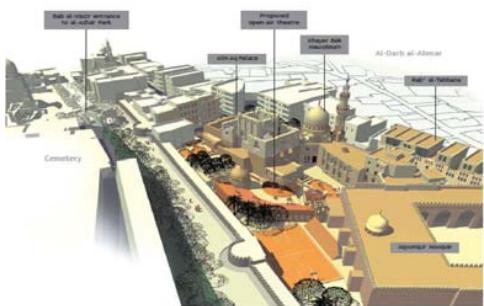
Figure 2 Two pictures show the urban characteristics of the historic developed area[17]

2.2.2. Case2: Luxor City:

Lies on the Nile river, 700 Kilometers to the south of Cairo. Having one third of the UNICCO listed world Archeological heritage in one site as shown in the Figure 3, it is considered as the largest open museum in the world. It is the dream of every tourist in the world to visit Luxor with its bountiful hundreds of ancient temples and tromps. Figure 4a, b and 4c show the urban character and the interfering between the archeologic sites and the city. [4, 9]

Figure 3 Arial view of Luxor city

Figure 4. (a) Nile view of Luxor city; (b) Urban characteristics of the historic developed area; (c) Buildings of Archeologic site.

2.2.3. Case3: Historic Old Rome:

2000 years old, the historic heart of ROME is one of the biggest open museums in Europe. Figures 5 and 6 shows the locations and sample of the old buildings and monuments scattered in the urban area. It is on the list of most desired locations to be visited in the world. It is classified by the UNICCO as one the world listed heritage locations.[16]

Figure 5a developed archeological site area; 6b Developed urban spaces of old Rome; (C) Old ROME map

2.3.   *Common Features:*

The three case studies have the following common features: [20]
- They all part of urban of old city.
- Archeological site integrated with other city urban fabric.
- Area contains valuable buildings, mostly historical ones.
- Historical buildings surrounded by deteriorated urban area.
- Urban fabric is traditional one cannot accommodate new technologies of communication and transportation.

2.4.   *Learned* lessons: [10]

- Partnership between governmental and non-governmental bodies is the base for the project success.
- Local community capacity building help in identifying needs, problems and priorities.
- Engaging different categories of local community help in the project success.
- Frequent training and workshops combined with practical experience boost the local professional capacity in monitoring and
- The integration between of historic buildings and local urban fabric can benefit both of them.
- Local community economy benefits from projects of restoration for neighboring historic buildings.
- Integrating local communities in restoration activities help in maintaining sustainable activities related to the restored buildings.
- Combining urban upgrade with restoration of historical buildings creates sustainable built environment.
- Selecting local bodies is important to make any upgrade project succeed.

3.   Open Museum of Makkah City:

3.1.   *Makkah historic and cultural values.*

Makkah city is the heart of the Islamic world. It was the origin of Islamic civilization that once ruled the world. It has all the needed cultural and social diversity to be one of the best cities in the world to live in. Makkah receives about ten million visitors yearly from the Islamic world. Makkah has a lot of religious and historic locations that need to be preserved and presented. [13] It has two types of locations, historic locations and religious locations.

3.1.1. *Religious Locations (locations Related to Ritual Activities):*

- Al-Haram contains the holy Kabaa, Al-Masaa, Muqam Ibarahim and Zamzam well
- Arafat area ten kilometers to the east of Al-Haram containing mount Al-Rahamah and Uranah valley.

- Mina valley, five kilometers to the east from Kabaa. It has Al-Jamarat shrine and al-Baiaa mosque.
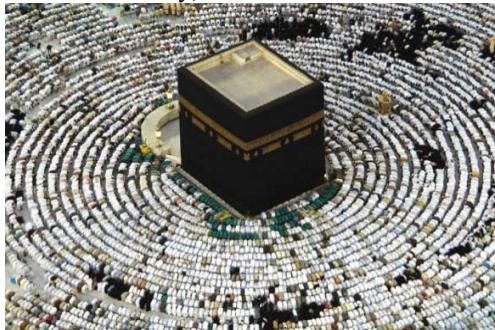

Figure 6. (a) The holy Mosque and Al-Kabaa in the middle; (b) The holy Mosque as one of the largest facility on earth.

Figure 7 Mina, Arafat and Muzdalifa and their spatial location in relation to the holy Mosque. (The authors)
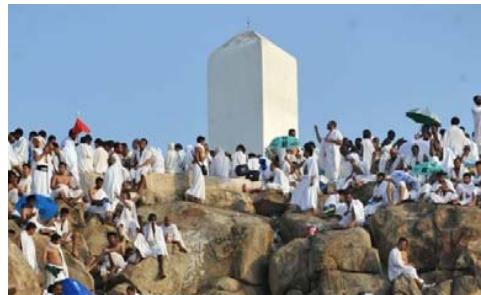
Figure 8a: Mina valley aerial view; (b) Arafat Shrine (The authors)

3.1.2. Historic and Heritage Locations in Makkah.

Al-Moulud: The house where the Prophet Mohammad was born. The exact location is situated at the east piazza of Al-Haram. The ruins of the house are under a small building at the location as shown in Figure 11. (Al-Noor Mountain and Heraa Grotto: Overlocking the old Makkah city and Al-Kabaa, the grotto of Al-Noor is situated four kilometers

to the north-east of Makkah city. Prophet Muhammad (peace be upon him) used to meditates in this place. It is also the location that God Almighty chose to reveal the first verses of Quran, the holy book of Muslims. [1,3]
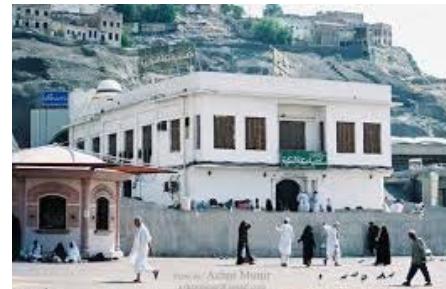
Figure 9. (a) Al-Noor Mountain overlooking Makkah city; (b) Traditional small building built above the historic one.

Thor Mountain and Thor grotto: Prophet Muhammad (peace be upon him) stayed in this place for few days during his journey to Madinah. More than one Miracle happened in this place.

Al-Baia' Mosque: The Existing mosque has been built by khalifah Al-Mustanser. It was built in the exact location where the prophet Muhammad (peace be upon him) made an agreement with the delegates from Madinah and won their support. [1,3]

Figure 10. (a) Thor Mountain and its grotto; (b) Al-Baia' Mosque and its surrounding piazza (The authors)

Figure 11(a) shows Ayshah mosque or Al-Taneim Mosque. It is located at six kilometers to the north of Kabba. It was built in the location where the prophet Muhammad (peace be upon him) sent his wife, Aisha to put on Ihram for umrah. It is now the place where Makkah citizens wear Ihram.

Al-Gen Mosque shown in figure 11 (b) was built in the third century and restored several times since then. It was built in the place where the prophet, Muhammad met Jinns (demons) and invited them to Islam. [1,3]

Figure 11 (a) Al-Taneim Mosque and its surroundings; (b) Al-Jinn Mosque and its surrounding urban area. (The authors)

Figure 12 illustrates Al-Kheef Mosque at Mina, about five kilometers to the east of Kaaba. It was built in the same place where the prophet Muhammad (peace be upon him) and more than seventy other prophets stayed.

Figure 13 shows Al-Mashaer Al-Haram Mosque in the middle of Muzdalifa. It was built at the same location where the prophet Muhammad (peace be upon him) stayed and prayed during Hajj. The building was restored and rebuilt several times, the last time was about fifty years ago. [1,3]

Figure 12. Al-Kheef mosque and its piazza; Figure 13 Muzdalifa mosque and plaza.

Namera Mosque at Arafat: AS shown in figure 14, it is one of the largest mosques in Makkah city, with an area of 10 hectares. It has been built at the same location, where the prophet Muhammad (peace be upon him) gave the pilgrimage speech. [1,3]

Figure 14 Namera mosque during Hajj

3.2.   Makkah Museums:

Makkah has many old and modern museums. These museums receive thousands of visitors every year from around the Islamic world.
- Makkah Heritage Museum: It is a public museum for Makkah area heritage. It was built in 1946. The museum is originally hosted in a building that was built originally as palace and served as school for some time. Fig, 20 shows the entrance and main access of the museum.
- Umm Al-Qura Museum: Private museum presents the old Makkah urban area and style of life.
- Islamic Dinar Museum: Public Special museum for old Islamic state money and notes.
- Peace Upon You Muhammad Museum: Public Special museum contains the prophet, Muhammad's belongings. [5]

3.3.   Touristic Activities in Makkah City:

Makkah receives around ten million visitors a year. During hajj period, the number of visitors reaches to three million. It has all the required infrastructure and facilities to accommodate and entertain such a large number of

visitors. Makkah visitors vary between Hajj and `Umrah in terms of socio-economic characteristics. Even in different seasons of `Umrah, visitors vary in their interests and cultural backgrounds.

3.4.   Special Characteristics of Hajj and Umrah:

Hajj is one of The Islam pillars. It is mandatory for every Muslim who is physically and financially able to perform it once in a lifetime. It must be performed in the first ten days of the lunar month of Dhul- Hijjah. Hajj involves staying in Mina, performing the rite of Wuquf (standing) in the plains of Arafat, spending one night in Muzdalifah, and three in Mina. While Umrah is recommended but not obligatory for Muslims. It can be performed at any time of the year. It involves performing rites of Tawaf and Sa`i at the great mosque in Makkah. [2]

4.   Conclusion - Makkah Open Museums Proposal:

The research suggests strategic proposal and action plan to develop an open museum within Makkah city and its surroundings. This plan aims to utilize the historic locations related to the prophet Ibrahim's family and the prophet Muhammad's (peace be upon him) life in Makkah before his migration to Madinah, and his last journey back to Makkah for pilgrimage. Moreover, it should house the developments made by the Islamic states since the early days of Islam till today.

4.1.   On the Strategic Level, the Paper Suggests:

- Governmental plan to define protected historic areas, make regulations to define and protect these areas within Makkah city and its surroundings as per Al-Mashaer protected area.
- Engage the local community and private sector through a governmental initiative to make a P.O.T project to upgrade the historic areas by developing both the environment and the services. [7]
- Build a basis for real tourism industry through provision of qualified personnel and multimedia facilities with descriptive narration for each location. [19]
- Include the different locations in the master plan of Makkah land use and public transportation plans. [19]

4.2.   On the action plan level, the paper suggests to establish and develop:

- Open museum at each of the following historic locations:
    - Ka'aba and its surrounding (Old Makkah city).
    - Al-Mashaer Area (Arafat, Muzdalifa and Mina).
    - Makkah Historic Mosques.
    - Makkah Museums and palaces.
    - Al-Nour Mountain.
    - Thour Mountain area.
- Proposal for paths to link different historic locations will help to encourage visitors to spend more time in these locations. The map in Figure (15) illustrates the suggested locations and paths and its surrounding urban features.
- Increase the services within these locations to match the expected number of visitors.
- Cultural and folklore events around the year to prolong the stay of pilgrims in Makkah, especially in the off season.
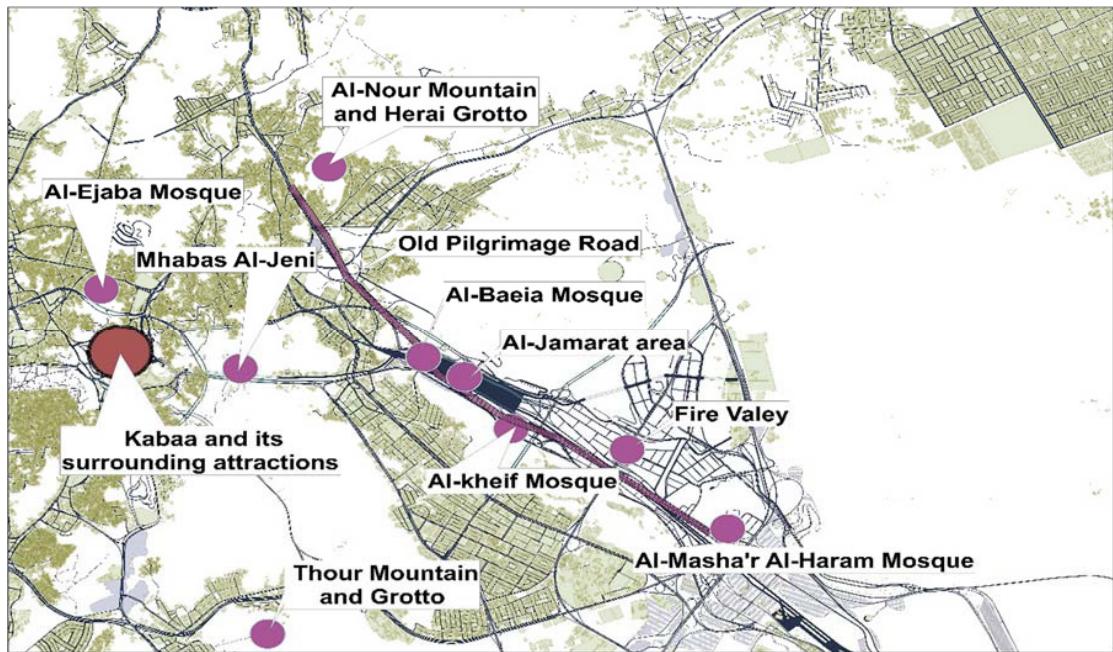
Figure 15 Historical locations and paths within Makkah city

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