

# The Ethics Of Heritage Standards For Islamic Buildings And The Possibility Of Rehabilitating And Preserving Them In The City Of Kirkuk

Khaled H. Mudhee

Department of Civil Engineering, Tikrit University, Tikrit, Iraq

**ABSTRACT-** The vocabulary of life, the human relationship to the environment, and the evolution of human occurrences and activities can all be read via the historical and patrimonial evidence that is architecture. Therefore, the erosion of local identity in various architectural and urban aspects has become a phenomenon that many nations experiencing an urban renaissance are forced to deal with. This is because the majority of modern buildings that are constructed do not suit the environmental and cultural contexts and depend on imported architectural language and vocabulary. Linking the idea of urban identity to the architectural forms and styles of a particular era, especially the past, is one of the issues it faces. In order to affirm the urban identity of a specific civilization or culture, the characteristic components and shapes of these styles are consequently translated, replicated, and simulated in the present urban environment. The purpose of the study is to identify the regional architectural identity as well as the modern identity that is related to urban development and architectural identity issues. To establish certain criteria for heritage buildings in order to protect and restore them, as well as to produce findings and suggestions that can be used to future projects.

**Keywords:** Architectural Identity, Heritage Standards, Urban Renaissance, Ethics

## I. INTRODUCTION

In order to arrive at an architectural, philosophical, and intellectual notion for a city, we must research and analyze its past through the study of readily apparent structures with historical significance that are known and understood. The concept of identity in architecture in particular is based on a theoretical principle that claims that architectural elements, forms, and vocabulary reflect a lifestyle. As a result, the form of architecture is a living and true expression of the past and present intellectual values of society [1], meaning that the form of architecture expresses the identity of any community, The society that creates it, as well as the way of life that encompasses beliefs, moral standards, social norms, and other elements that are considered to be part of culture and civilization [2]. The traditional architecture in the city of Kirkuk is regarded as a natural outcome of human interaction with the environment, and it is distinguished by its distinctiveness with certain characteristics and characteristics derived from the culture, traditions, values, and concepts of society and its urban environment in the presence and consolidation of distinctive local architecture that is an illustration of civil architecture.

Kirkuk [3] The urbanization witnessed by the city of Kirkuk led to radical changes in its urban and architectural construction and from its traditional reality to a new reality characterized by modernity and renewal, with the emergence of many

transformations and changes in the characteristics of urban growth and the spread of strange architectural manifestations, and the deterioration of the traditional architectural character and urban fabric, which affected the architectural identity of the city of Kirkuk. The architectural heritage is the most important cultural legacy through which we can read the history of nations. Architecture is a record that does not lie, and it is a living witness that never silently expresses through its environment and vocabulary the sophistication of art, the sophistication of taste and the maturity of civilization, according to the vision of the Sheikh of Arab Architects, Hassan Fathi.

If needed, make subdivision for each section as follows.

## II. RESEARCH METHOD

The research's methodology was based on a survey questionnaire that examined the relationship between the architecture of the buildings and the city's identity. By analyzing concepts like identity, privacy, originality, heritage, modernity, and contemporary, the analysis worked effectively that reformulate the original question.

### A. Identity

Kirkuk possesses an architectural and aesthetic privacy, and the most important common residential components in it and the statement of the Islamic intellectual cohesion of the city and the extent of influence in this city, for this identity is defined as special features through which a person can be distinguished from another, or a group from another, or a culture from another, and it is the cultural specificity that develops The sense of self, activates the ego, defines the civilized personality, confirms its position in its global phenomenon, its human relationship, and the building of the cultural self, which is confirmed by the common architectural elements of the societal components in this city.[4].

### B. Levels of Identity

There are multiple factors that imposed themselves in the classification and architectural description of this city, the way of life in it, and the multiplicity of its manifestations. Therefore, we say that identity has levels, and each level is distinguished and different from others, and the circle of difference widens as the level decreases. Then the geographic level is included under it, and it is defined by the geographical identity and its manifestations, climatic characteristics and terrain. The spatial

level is included under it and includes Bedouin, rural and urban identities. Under these identities, the family identity falls under which the individual identity falls.

### C. Architectural Identity

Focusing on ancient and modern architectural concepts and styles, where the architectural identity represents the mechanism by which society addresses the environmental, functional and social needs, which it reflects materially in meeting those challenges, where architecture acquires its identity from these functional and environmental solutions [4], and the architectural identity is considered part of the cultural identity For the peoples, and from this point of view, the architectural style cannot be unified because it is the cornerstone of the diversity of the cultural life of the peoples of each geographical region, in which the built environment is felt and centered around the idea of social identity. There are two types of factors that determine the city's architectural identity.

1) Permanent factors: They are those that do not change easily, such as natural and geographical conditions, climate, and local building materials in the region. The city of Kirkuk was distinguished by this characteristic, which makes this research an illustrative tool for a distinctive and prosperous architectural work that distinguishes it from other Iraqi cities.

2) Temporary factors: These include social and economic conditions and the artistic and constructional heritage [5] that the architectural identity is a sign in the language of architecture linked to the place, so the characteristics of the architectural identity were associated with extension and breadth with the geographical signs associated with the formation of the identity of the place and the cultural identity of the person who lives in it. Kirkuk, this city whose identity carried a deep dimension throughout history, and basic characteristics and landmarks that reflected its civilization and its intellectual, artistic and social richness has been and is currently subject to distortion and gradual change in its architectural character as a result of the social and economic changes that the city is going through, as well as the lack of awareness of the local authority and the people of the danger This problem, which leads the city to lose its future identity and personality as shown in figure 1.



Figure 1. Kirkuk heritage

Architectural buildings of different styles that have nothing to do with the architecture of this city began to appear, which directly affected the shape of the city and led to the loss of the distinguished personality of the city as shown in figure 2.

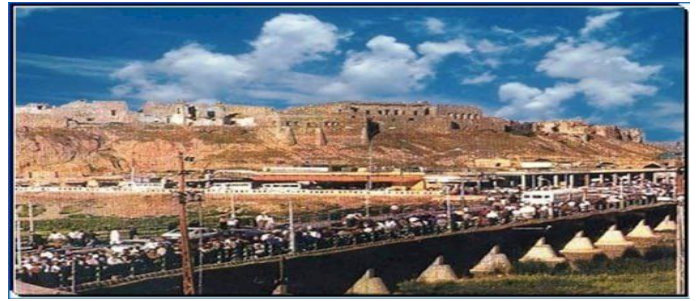


Figure 2. Buildings of different styles in Kirkuk

### D. The problem of identity in the architecture of the city of Kirkuk

Studying for the key elements of this identity is necessary in order to determine Kirkuk's architectural identity. How might its vintage and modern urban goods represent this identity in actual reality. The city of Kirkuk is considered one of the ancient Iraqi cities that formed a link between the ancient civilizations in the East and other civilizations, as it was called by its inhabitants as. Throughout history, it remained the window of Iraq overlooking the outside, due to the important strategic location that the city enjoys and also considering it a cave, and the spread of walls, castles, forts, and a system of wells dating back more than a century indicate the presence of ancient architecture that derives its basic value from the cultural heritage of the city of Kirkuk as shown in figure 3.



Figure 3. Cultural heritage of the city of Kirkuk

The city of Kirkuk witnessed a radical transformation from its traditional reality to a new one characterized by modernity and renewal, which affected the architectural identity of the city of Kirkuk as shown in figure 4.



Figure 4. A radical transformation in the city of Kirkuk.

The introduction of models of modern buildings, which became an explicit and clear example of the identity crisis that most Iraqi cities suffer from, most of whose modern buildings depend on the language of And the vocabulary of Western architecture that does not reflect the culture of society, does not interact with the local environment, and has no connection with heritage constants, and this is what results in a false identity, and the features of this crisis are summarized in:

- 1- The absence of elements of cultural continuity (Continuity), which emphasize the cultural roots of the city.
- 2- The absence of the Distinction elements, which refer to the distinctive features of civil architecture
- 3- Difficulty in recognizing this architecture.

The identity crisis is a global phenomenon, and is not confined to a particular society. It arose as a natural response to the phenomenon of globalization, which calls for the dissolution of all cultural specificities. One of the problems facing the concept of urban identity is linking it to the architectural forms and styles of a certain time period, especially the past. Accordingly, the distinctive elements and forms of these styles are transferred, imitated and simulated in the contemporary urban environment as an affirmation of the urban identity of a particular civilization or culture. For example, (contracts in Islamic architecture), the problem of identity, as Al-Naim says, "becomes an emotional problem [6]. The other problem is that the use of contemporary materials and technologies is considered strange or Western, and that it represents a challenge to identity, and in this perspective, it is considered "hostile" or a danger that should Fighting it, as if architecture does not have an identity except when its methods and means are traditional. Hence the confusion and problematic in defining and expressing the true meaning of identity and the accompanying ignoring of the changing temporal and spatial impact [7]. And through what we are witnessing in the city of Kirkuk, there is a trend that deals with architecture without going back to the past and producing architecture that is strange in form and function and abandons identity, traditions, and material and spiritual needs, and there are those who believe that society cannot be modern and traditional at the same time. However, it must be emphasized that some strong traditional values can persist in modern societies, and since the phenomenon of coexistence

between the old and the modern together characterizes developing societies more than developed societies, this prompts us to put forward a hypothesis that constitutes a cultural and visual hybrid that combines the traditional with the contemporary in the architecture of Kirkuk, especially And that the city of Kirkuk, which was famous for its cultural, social, ideological and intellectual diversity, which formed a positive relationship in the course of the Iraqi cultural, political and intellectual movement through the different ages. Contemporary technology is one of the pillars of architecture that contributed to the change and development of the formal and expressive aspect of architecture, as it created new patterns and forms in the modern buildings of the city of Kirkuk, as shown in figure 5, and was distinguished in the appearance of many historical forms and gave them a contemporary feature and that is the reason for the creation of new materials and the development of construction methods. A lot of controversy and problems at the professional, educational and cultural level around many concepts such as identity, privacy, originality, heritage and contemporary modernity. [8]. The gap in the concept of environmental protection widened due to the widespread use of glass surfaces that are not suitable for the environment as shown in figure 6.

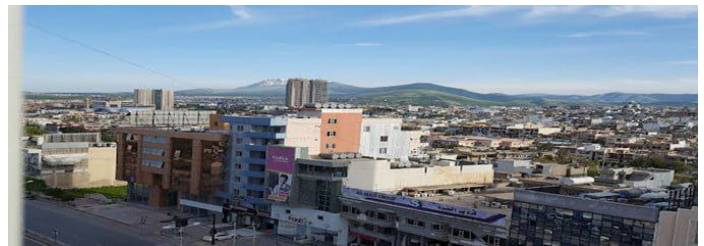


Figure 5. A modern hotel in the city of Kirkuk.



Figure 6. Glass surfaces in the city of Kirkuk.

### *E. Architecture and Identity:*

The real study of a theoretical and practical nature gives a real summary of architecture in the problem of searching for the true identity of that period in order to complete the interpretation and definition of architecture, which is the truest and purest of narrations. All of them are like thought, values, and behaviors, and from here emerge the first motives for interest in heritage and the feasibility of preserving it, as it represents a pure mirror from which we extract the juices of history in order to build on it the pillars of the future [9]. Looking at architecture as an expression of culture and civilization is a look that aims to explain the difference in Architectural expression, and through this interpretation, the dimension of identity emerges clearly, as architecture becomes an important embodiment of the privacy of the society that produces it, and since architecture has an essential role in renewing our awareness and our spatial sense,

so the concept of identity has a great impact in determining the way we perceive the architectural surroundings in which we live and the way we deal with it [10].

Architects have been facing a case, and for a long time, an important issue, which is how to link the identity of society and architecture, or more precisely, the issue of renewal and rooting in architectural expression and its connection with the concepts of modernity and heritage, and then the only way out is to emphasize cultural continuity through renewal with rooting, in order to obtain an architectural identity that derives its strength and historical ability to reach a concept that is compatible with the application of ideas that prevailed with modernity and what it obtained from changing the composition of architectural elements of important heritage value that need honest and honest documentation of all historical events.

### *F. Architectural expression of identity*

Refaat Chadirji discussed the architectural expression of identity and classified the factors through which identity is formulated in architectural work into three groups [11]:

- 1- Intellectual and aesthetic factors.
- 2- Architectural elements such as the dome or arches and building materials.
- 3- The relationship between the elements and spaces of the building [2].

Fielden defines the cultural heritage, of which the architectural heritage is a part, as the manifestation and material expression of unique human components, because man is the only being who has the power of abstraction that allows him to think rationally and is the basis of creation, creativity and production [13].

The heritage buildings in the city of Kirkuk represent one of the most important aspects of human creativity in the architectural expression of identity. The distinguished ones deserve to remain a memory or model for the efforts made by man. It led to the emergence of these buildings of these shapes and designs, and most of the heritage and historical buildings enjoy a distinctive architectural character and clearly represents the expression in the designs of the interior spaces and taking into account human standards in specific proportions and the use of primary building materials. Heritage buildings are characterized by consistency and harmony with nature, acquired through many years of dealing with the external environment as shown in Figure 7.

Urban forms are multiple and changeable according to time and place, and they are means of expression. The more these forms are able to reflect and embody the essential characteristics of the total and social values, customs, traditions and lifestyle of the community, in addition to compatibility with the surrounding environment, the more these forms are an expression of the civilized and cultural identity of the community, if The expression of identity, as Al-Naeem says, is a dynamic process that weakens and strengthens, and it may grow over time.



Figure 7. Heritage buildings are characterized by consistency and harmony with nature.

### *G. Architectural heritage and contemporary identity*

1- The Encyclopedia Britannica defines heritage as the historical spaces, sites and buildings associated with the city, which can be considered of important value to be presented to successive generations.

2- Heritage is the totality of what the civilizations of previous generations created for the contemporary society and is not limited to language and literature only, but rather includes all dimensions of civilization, both moral and material, such as thought, philosophy, history, science, art and architecture. Heritage has an essential and fundamental role in determining what the present is and the directions of future development. .

3- Heritage is not a museum view of its drums or facilities left behind by previous generations, but rather a conscious and objective understanding of the rooting of the new and the development of the present within the concept of clear identity and belonging. Architectural heritage is defined as a concept of moral or spiritual human privacy that is in solidarity and interacting with the function.

4- One of its results and sensations is that urbanization possesses the human scale with integrated dimensions, acquiring the characteristic of cultural belonging.

5- The architectural heritage represents the material framework for understanding the accumulation of thought, knowledge and experiences as a result of the interaction between environmental and climatic factors and the specificity of the human experience over many centuries. Each era has its own requirements and data according to the degree of human development in it.

6- The paradox that must be achieved is how we become contemporary and return to the specific intellectual origins constructively at the same time, and how we revive and

resurrect the old from our civilization and be an important and effective part of global civilizations [10].

The city of Kirkuk, which bore its identity with a deep set throughout history and basic characteristics and landmarks that reflected its civilization and its richness, is witnessing a radical transformation from its traditional reality to a new one characterized by modernity and renewal. The requirements of the local reality, and the interfering of random strange shapes and elements that lead to a state of chaos in contemporary architecture, with which the local architecture loses its characteristics and causes the loss of the local architectural heritage (Fig. The previous architectural heritage in the design processes and the generation of contemporary architecture produces forms and elements that are inconsistent with each other and separate from the architectural assets of the context and disconnected from it.

The forms of buildings are modern and strange The problem of traditional architecture (architectural heritage) in the modern era (contemporary identity) and the two contradictory tendencies that attract it, the first of which lies in the inevitability of returning to traditional architecture with its origins and values and trying to benefit from it and apply it in our modern architecture. In the name of "modernity" calls for liberation from the old, and architectural realism necessitates here the future outlook and the impossibility of returning to the past. era, without rejecting or losing the features of yesterday with all its cultural roots that link man with his society and history, and from which he acquires his identity and belonging [4].

Contemporary building in terms of its concepts and method of application bears modern planning concepts that have had a great impact on the formation of the contemporary urban identity. As well as its traditions and the prevailing natural and climatic environment that is the core of its urban identity [12].

Among these planning and architectural concepts, the General Authority for Lands determines how to build on the plot of land, the shape and location of the building in the plot of land with a constructive ratio that exceeds a specified percentage, the height of the floors, the setback of the building from the front, back and sides not exceeding certain meters and this is a reason that conflicts with the intrinsic value of society And damage between neighbors, such as the neighbor revealing his neighbor's privacy as a result of the application of setbacks, and the affected person is forced to pay the damage for himself by making high metal barriers on the wall of the outer wall, which results in distortion of the facade of the building and the urban environment, as shown in figure 8.



Figure 8. The facade of the building and the urban environment.

Also, many people had to block balconies and windows to ensure the privacy of the building, and to prevent the heat from entering the air-conditioning units located in the recesses between buildings, and the exposure of all building facades to sunlight and the use of reinforced concrete [13], leads to a large consumption of electrical energy as shown in figure 9.



Figure 9. The relationship between building facades & sunlight and the use of reinforced concrete.

#### *H. Preservation and rehabilitation of architectural heritage*

Clinging to and preserving the architectural heritage does not mean sticking to the old and fearing the experience of modernity and keeping pace with it, but rather reformulating the old in the spirit of the modern era in a way that is consistent with the originality, values and roots of civilization [14].

Preserving the architectural heritage is an issue of great importance and a means of measuring the degree of civilization for a particular people, in relation to the degree of protection provided by society and state laws for the values of the urban and rural environment or allowing its destruction. Architectural preservation aims at several aspects, the most important of which are:

- Prolonging the life of the heritage heritage and making it usable now and in the future.
- Fighting damage to cultural property, whether natural or human.
- Revitalizing societies intellectually, culturally and artistically.

- The rehabilitation of heritage buildings is part of the concept of historical continuity

It is very important and requires knowledge of the value and importance of the building, which comes through:

- The architectural character and external appearance of heritage and historical buildings.
- Continuity and constancy of archaeological buildings across time periods.

Economic, social and political importance.

The nomination of heritage buildings for rehabilitation is subject to important criteria and considerations:

- The age of the building: the greater the age of the building, the greater its historical value.
- Historical Significance: Link to historical events.
- Architectural and aesthetic importance: Some heritage buildings represent a special and unusual architectural style, or they have special and distinctive design details and treatments.
- The social dimension of the building: its association with a specific social or cultural heritage.
- The importance of the site.
- Scarcity of the building.
- Possibility of restoration and its costs.
- Availability of documents and information.
- how to use.

### III. RESULTS AND DISCUSSION

1) The architectural identity is an integral part of the cultural identity of peoples, and is linked to the formation of the identity of the place and the cultural identity of the person.

2) The city of Kirkuk witnessed a radical transformation from its traditional reality to a new reality characterized by modernity and renewal, which affected the architectural identity of the city.

3) The existence of a traditional architectural formation in the city of Kirkuk, rich in its vocabulary and architectural formations.

4) The traditional architecture in the city of Kirkuk spontaneously provided solutions to the problems that man faced in the environment, detachment of architectural solutions, which succeeded in achieving a balance between the requirements of man and the environment.

5) Neglecting the existing heritage buildings of architectural, historical and cultural value and not maintaining and preserving them.

6) Lack of interest in the traditional architectural character of the city of Kirkuk, and failure to benefit from the vocabulary of traditional architecture in contemporary architecture.

### IV. CONCLUSIONS

1- the concept of rehabilitation and understanding the heritage characteristics of heritage buildings is of great importance and effectiveness in maintaining a positive balance and the challenges of the times, between tradition and innovation, which can be achieved through high design skill imbued with a clear and objective understanding of the characteristics of heritage and the ability of its creator to employ it in contemporary frameworks.

2- The city of Kirkuk contains an architectural heritage that is reflected in the special and distinctive archaeological and historical buildings and facilities it includes, but this heritage is in danger due to a number of issues that signal its extinction and potential loss of identity.

3- The lack of specialized cadres in the restoration and preservation of heritage structures and resorting to craftsmen from the construction workers in the surface repair operations.

4- The duplication of duties amongst government organizations in managing historic structures (local authority, the General Authority for Antiquities, the General Authority for the Preservation of Historic Cities).

### Declaration of competing interest

The authors declare that they have no any known financial or non-financial competing interests in any material discussed in this paper.

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