

Urbanization Principles of Bou-Saâda Ksar «Analysis of the Form and Content»

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Abstract: In this part of analytical study on the Ksar of Bou-saâda, we examine the mode of urban land in the form and in content, in terms of the urban structure, from one-time items (plots and crossroads) or linear (streets, alleys and dead) and their relationships as part of liaison with the construction. Then, we turn to the analysis of networks of public facilities and green spaces of Ksar to infer. Finally, the constant principles and content of this spiritual ksar order to take them as building blocks in the urban planning residential areas and this within a framework that ensures on the one hand the requirements of present and future generations and on the other hand, takes into account these constants as starting points for the occupation of urban land with historic dimensions cultural, social, economic and environmental issues of authenticity, to ensure sustainable development.

Key words: Principles of urbanism, morphological analysis, Ksar, the form and content, authenticity, sustainable development

INTRODUCTION

Speaking of urban and architectural principles, it is resorting to reference multidimensional (historical, cultural, social, economic and environmental). As for the researcher who analyzed the cities through the ages, it includes no doubt that they are like the artistic canvas that reflects the specifics of its painter, its dimensions civilizational, cultural and social. These cities also reflect the cultural, social and economic aspects as well as civilization and the spiritual principles of their inhabitants. These principles are, in fact, that the components of the identity of a company, because the city is a mirror that reflects the identity of its inhabitants, the faithful expression of their constituencies and their architectural heritage so that urban.

It seems that we are developing plans for buildings and that we plan cities according to criteria and methods imported to make this ultimately constructions resembling the body without a soul. Because, in reality, the construction of cities is not only an occupation of land by buildings constructed with the stone or wood and the putting into service of public facilities, construction of roads and different networks, but values and principles. Therefore, the construction of cities should be based on a solid basis, because in reality on the human form and built on the identity of a society. And if research into the authentication of urban and architectural principles through an analytical study of ancient cities leads to the characteristics and rules that determine the content of the

construction of buildings and cities, it offers at the same time a rich different forms and structures that meet the needs of present generations, without neglecting the requirements of future generations, to create a vibrant and sustainable development.

THE PRINCIPLES OF STRUCTURING THE KSAR

The Ksar, or the old Medina of Bou-saâda lies northeast of the city. East, it is bounded by the wadi, north of the palm, south and west by urban sprawl of the city. Its foundation came to complement the work of the Almoravids who founded the holy places across parts of the Arab Maghreb, with the saint Sidi Thameur, bearers of knowledge and wisdom to spread Islam (Nouibat, 2007; Ben Hamouda, 2001; Nacib, 1986).

We are dealing in this study analyzing factors constituting the link which represents the linear elements and grab, then, the facades as part delimiting the network link, in order to deduce the principles city, which was the basis of the constitution the whole Ksar. These elements are:

The linear elements (road network): The network that secures residential units is a network circumvented and winding formed a set of roads linked to each other and respecting both the climatic conditions that the social and economic principles (Nouibat, 1997; Nouibat and Sahli, 1993). It comes in the following points:

The street: It provides liaison between rahbates (squares) and public places, such as the Koranic school, the mosque, zaouïa the market. It also provides for the sustainability of the following specifics.

- The favorable weather conditions: it offers on the one hand the shade, the breeze and the preservation of the walls from the sun and on the other hand it is an important wind breaks.
- The security aspect: it is provided by the protection and control permanent, which represents an obstacle hindering the progress of a potential enemy.
- The realization of the principle of Islamic economics based on the rejection of waste and the successful exploitation of the land, allowed a distinction from all those streets as an urban audience for the height buildings.

These streets have a width that varies between 3 and 4 m, allowing the passage of two mules or two donkeys carrying loads. Thus, the operation of urban land is based on the human factor and not on the mechanical factor.

The streets: This type of street has multiple roles. It provides liaison between residential units and the main streets leading to the squares and public places. These lanes are not long and have a width of 2.5 m and they are designed with the same principles applied to the streets.

The dead: We believe that the impasse is a basic characteristic of the Ksar. It shows the value of architectural and urban space and its relationship with the human and social specificity of the Arab-Muslim society and it establishes linkages between people and close neighbors, so it offers a space urban almost Special s'exploite only by the people who live there. In addition, we are experiencing a rate of 65% of the stalemate covered roofs, connecting homes from the top floor, which deepens over the principles of the urban specificity of this architectural space with a width that sometimes reaches 0.90 m, to secure residential units related to it and which do not exceed the number of two houses.

The public places: The urban fabric of Ksar includes public squares in an irregular shape, such as Rahbet Al-Baid and Rahbet Loumanine, which are linked to other elements liaison streets, passages and dead ends. In Rahbet Loumamine, five streets converge linked to nearby residential units and public construction. As for Rahbet Al-Baidh, gave a street, in addition to an impasse and an entry. This street has a commercial aspect and generally leads to the mosque Loumamine. But the stalemate secures two residential units.

Despite the lack of development outside of these public places, they have played a very important role in creating many jobs. In addition, they can be distinguished on the one hand by their social role, associative and distractif for the various social strata of Ksar and on the other hand by their economic and commercial role, given the existence of cafes, restaurants, mosques. They are therefore based on the principle of the integration of social life, distractive, spiritual, economic and commercial matters. The functional role in determining the public square is now non-existent in most modern urban fabric.

THE PRINCIPLES OF ORGANIZATION OF PUBLIC FACILITIES

The public facilities represent 12% of the total land area of Ksar, with the market, business premises and professionals (especially those intended for the manufacture and marketing of traditional products), cafes, restaurants, Moorish baths the rooms and care.

With regard to the mosques, their size was the largest, as the mosque's palm, or those of Ouled Attig, Chorfa, Zoukoum, Ouled Ahmeida. The mosque was the palm kernel Ksar. The other mosques were of their role, but only in their neighborhood. She was able to realize its vast functional role at the Ksar. This role was not limited solely to the teaching and worship. She was also a court where people were going to make their marriage, divorce or reconciliation in the wake of disputes. Likewise, it was a school for religious education and science and a charitable association where legal collected alms and donations. These mosques are, in their form, characterized by a length and are oriented qibla direction required for the performance of prayer. In addition, we are experiencing a regular space between the ranks of the practitioners. The mosque is constructed so as to obtain the reverence and fear of God, not glare. That is why the people have insisted on the soundness of the building and did not give enough importance to the decoration and ornamentation consistent with the principle of moderation in spending and use of materials. These buildings represented by housing units and public facilities, including mosques have adopted the principle of moderation, which is why they appear simple in form, powerful in its content. In addition, this product architectural and urban took dimensions of the reality principle that established the strong link between him, the principles and values of society. It appears that this product was like a fabric made in a manner suitable to the body, customs and culture of society without dissociation of mécanicisms time and the demands of society.

PRINCIPLES OF LAND IN URBAN GREENSPACE

The network of green spaces, in public places, in the Ksar, is non-existent. We are experiencing some small gardens in the housing units directed inward. This interpretation of the way of life of its inhabitants who were of agriculture in the gardens at the oasis bordering the housing units of Ksar, which has enabled these green spaces to play first social role and distractif for families. And then, on the economic front, they were a kind of employment of the people of Ksar. They highlighted the complementarity between population growth and the creation of jobs. Finally, on the environment and climate, the gardens have created a vast green and clean environment (Oasis), which softens the atmosphere and stop the advance of the sand toward populated areas of Ksar.

CONCLUSION

The contents of the substantive part of the Arab-Muslim identity as an immutable constant but the shape is designed to change. Therefore, the content becomes the real dynamic element in the architecture and urban planning, in search of the form it is the axis on which is based the true constant principles of the Housing and Urban in our societies. These principles laid part of our analysis Ksar of Bou-saâda are the fundamental bases on which root Habitat and Urban Development to carry out the requirements of present and future generations and achieve sustainable development. And these principles are:

- The principle of economic and socio-cultural dimension: The realization of this principle is linked to the man and his reactions to respond to its demands. The town planner or architect begins with an interest in human beings and their social and economic capabilities, its cultural conceptions. Because these capabilities and these conceptions not binding on the company but inspire the social, economic and cultural to the individual in a single housing as a group in a town or city. From here, two kinds of specifics appear, the first in the particularity of the society, the second in the particularity of the individual and the family. In addition, social participation in urban planning will be through participation in decision-making and execution, either by management, maintenance and funding, but that could take a variety of forms such as the

construction of residential quarters habitat itself or with anything that is related in terms of service delivery and public facilities. However, the economic dimension is to be spent in the projects of public utility without waste or austerity. The expenditures must be well studied in order to derive maximum benefit and return, knowing that the economic dimension is measured not by the direct value, but by the social value, because if the cost is reduced because of the use materials imported or supplemented by local materials, the yield social benefits.

- The principle of the environmental dimension: The realization of this principle is implemented by calls that we have sent to individuals and to society, to be able to exploit the natural three factors, social and cultural development which constitute the environment of man on the one hand and their conservation and protections on the other.
- The principle of moderation and realism in urban planning and habitat: The realization of moderation in terms of quantity and quality is achieved from the moderation in the use of architectural and urban gap, which it is appropriate to the individual and society to adopt, in the use of materials that increase the longevity of the building and also in the use of ornamentation civilizational value. In addition, the moderation may apply at the modes and methods of planning and implementation corresponding to the time and place one hand and artistic and technical means available on the other. So come true complementarity between the particles and intégralités. It should be noted that the expression of moderation that appears in the simplicity (form and content), is powerful in its soul and its contents. Similarly, the architectural and urban production must take its dimensions of reality to realize the strong commitment between this product and principles of the society, because the product may not be realistic if it dissociates mechanisms and time requirements of the company.
- The overall aesthetic values for the strength and usefulness: The realization of the principle of aesthetics is substantiated by the consistency and complementarity between the operation and interest in form and appearance as aesthetic principle complementing the principle of the utility related to the needs and demands of everyday man and the strength today related to technology and strict rules for calculations (civil engineering).

- The principle of the planning of public facilities: public facilities have become an important element in urban planning. Their content reflects and manages the behavior of individuals and society through the following principles: The conceptualization-quality (Quality Plan), The conceptual plans for quality happens in the light of technological and economic capabilities and corresponding methods consistent with the foundation and construction existing at the local level.
 - The work in the administrative structures needed reconciliation, collaboration and direct communication between governments and the various services as a single company.
 - Concern for reserve peace and calm in the workplace to ensure the development and realization of this work.
 - Creating a central place that brings together all who will be restricted to a party to a park.
 - The desire to give the benefit of both schools by linking them to the library, to the green space and playground on the one hand, to lighting and at different points in the functional plan secondly.
 - The desire to reserve rooms and stages in the planning of residential neighborhoods and cities.
 - Reserve infrastructure distractives related to the specific family.
 - Principle Planning mosques: The mosque is built on the general principle that holiness is embodied by the much more related to the holy place. From there, the constitutional principles and the architectural elements are complementary factors in the issuance of the holiness of the place. So is the content that characterizes the mosques in the realization of functionality during the preparation of a plan that should be based on the following principles:
 - Reserve a vacuum equal to the number of Muslims who will be praying in rows.
 - Adoption of form in longitudinal direction of Mecca in order to lengthen the ranks of the practitioners so that the greatest number of them enjoy the front ranks.
 - Reduction in the number of pillars that cut the ranks.
 - Adoption of construction methods and materials to ensure the continuity of civilization aesthetic principles to society.
- Construction of a vacuum that animates recollection and fear of God in the spirit and not glare and hence, the concern in the construction shall be directed towards the soundness and not bragging.

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