

Beyond Boundaries

A Philosophical Mapping of the Pre-Modern City of the Levant

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Abstract

Understanding the pre-modern Muslim-Arab city of the Levant within our embodied modern framework of reference and in the absence of classical texts explaining urban theory within its culture highlights epistemological differences, which endemically produce cultural projections and misrepresentations. Therefore, this dissertation provides a conceptual framework for comprehending the city through an intertwined process of examining key conceptual and historical aspects of the city from within its indigenous culture while, simultaneously, critiquing our modern frameworks for conceptualizing it as currently epitomized in French poststructuralist philosophy. The dissertation undertakes this project through the investigation of the foundational notion of structure and boundaries as defined by dichotomous epistemology in modern Western thinking and by complementary duality in traditional Muslim-Arab epistemology. It reconstitutes the discourse of the city according to these terms by arguing that the latter defines Muslim-Arab worldviews and culture including, most notably, the semantic and phonetic structure of Arabic words. Through an analysis of key architectural and urban terms within a culturally-specific hermeneutical framework, the dissertation shows that compositions of any structural unit as complementary dualities intermediated by liminal mechanisms in order to create a horizontal hierarchy of autonomy and interrelativity are at the basis of the particular concepts of identity, difference, and dimensionality which ground Muslim-Arab ontology. These concepts underlie the intertwined conceptual, spatial, and social orders of the city and frame its urban culture. In comparison to this framework, it demonstrates the limitations of Derrida's deconstructionist model of interplay of opposites in overcoming the structuralist, dichotomous, and essentialist notions in understanding the urban order. It also shows the inability of the Foucauldian power discourse on centrality and marginality to break away from its structuralist and dichotomous presuppositions. Finally, the dissertation exposes Deleuze's critique of identity and hierarchy as engendering the dichotomous thinking its author had endeavoured to escape. As an alternative, the dissertation proposes a framework indigenous to the Muslim-Arab city based on complementary dualities resulting in a hierarchy of diverse unity. This hierarchy is horizontal, polycentric, and relational relative to another vertical, centric, and metaphysical hierarchy. The meeting of both hierarchies

occurs through human agency and defines moral spaces of freedom as the foundation of the cultural values and spatial order of the Muslim-Arab city.

Abstract

Comprendre ce qu'est une ville arabo-musulmane pré-moderne de la région du Levant, à partir d'un cadre de référence moderne, et en l'absence de textes classiques présentant une théorie urbaine située à l'intérieur de cette culture, met en lumière des différences de nature épistémologique qui ont donné lieu à des projections culturelles fautive ainsi qu'à des représentations gauchies et inadéquates. La présente thèse vise donc à fournir un cadre conceptuel afin de rendre possible une compréhension plus exacte de la ville arabo-musulmane, et ce à travers un processus qui consistera à examiner les aspects conceptuels et historiques clés de cette ville à partir de ses propres références culturelles, permettant ainsi que soit développée une critique de certains cadres modernes, tels qu'incarnés par le poststructuralisme français contemporain. La thèse s'attaquera à ce projet en s'attardant aux notions de structure et de frontière telles que définies, d'une part, par l'épistémologie dichotomique de la pensée occidentale moderne et, d'autre part, par la dualité complémentaire intrinsèque à l'épistémologie arabo-musulmane traditionnelle. Le discours sur la ville s'y verra donc reconstitué à partir de ces perspectives, en défendant l'idée que l'épistémologie arabo-musulmane définit non seulement les visions du monde ainsi que la culture propres à la civilisation arabo-musulmane, mais aussi et surtout la structure sémantique et phonétique des mots arabes. Par le biais d'une analyse des concepts-clés de l'architecture et de l'urbanisme au sein d'un cadre herméneutique spécifique à la culture arabo-musulmane, la thèse démontrera que les compositions d'une quelconque unité structurale en tant que dualités complémentaires véhiculées par des mécanismes liminaux pour créer une hiérarchie horizontale d'autonomie et d'inter-relativité sont à la base des concepts de l'« identité », de la « différence » et de la « dimensionnalité » particuliers sur lesquels repose l'ontologie arabo-musulmane. Ces concepts, qui sous-tendent les ordres conceptuel, spatial et social de la ville et qui se recoupent entre eux, sont déterminatifs de la culture urbaine dont ils servent à définir les références. En comparaison de ce cadre d'analyse, la thèse démontrera les limites de la déconstruction et du jeu des opposés chez Derrida quant à la possibilité de surmonter les dichotomies structuralistes et les notions essentialistes qui entravent les tentatives de l'école Derridienne de comprendre l'ordre urbain. Elle prouvera aussi l'incapacité du discours de Foucault sur le pouvoir entourant la question de la centralité et de la

marginalité à se détacher de ses présupposés et ses dichotomies structuralistes. Pour conclure, la thèse développera une critique de l'identité et de la hiérarchie dans la pensée de Deleuze pour démontrer que celle-ci reste foncièrement conditionnée par la notion de dichotomie, malgré les tentatives de son auteur pour y échapper définitivement. Comme alternative, la thèse propose un cadre de conception intrinsèque à la ville arabo-musulmane même, et qui se base sur des dualités complémentaires dont résulte une hiérarchie d'unité diverse. Cette hiérarchie est horizontale, polycentrique, et relationnelle, en contraste avec une autre hiérarchie qui, elle, est verticale, centrique, et métaphysique. La rencontre de ces deux hiérarchies s'effectue par l'intermédiaire de l'action humaine, et définit des espaces moraux de liberté comme fondation des valeurs culturelles et de l'organisation spatiale de la ville arabo-musulmane.

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ABSTRACT

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TABLE OF CONTENTS

1	PREFACE.....	1
2	THE PROBLEM.....	3
3	HYPOTHESIS.....	3
4	RATIONALES FOR THE STUDY.....	4
5	IMPORTANCE OF THE STUDY.....	4
6	OBJECTIVES.....	5
7	LIMITATIONS AND SCOPE OF THE STUDY.....	6
8	RESEARCH FOCUS.....	7
9	WRITING METHODOLOGY.....	8
10	RESEARCH METHODOLOGY.....	11
11	OUTLINES OF THE RESEARCH.....	14
12	DEFINITIONS.....	20

CHAPTER I

CRITICAL DISCOURSE ON THE MUSLIM-ARAB CITY

1	IDENTITY DISCOURSE AND THE NATURE OF THE CITY.....	23
1.1	OUTLINE OF THE DISCUSSION.....	23
1.2	BACKGROUND OF THE CONCEPTUAL CONSTRUCTION OF THE TERM 'ISLAMIC'.....	25
1.2.1	HEGEMONIC CREATION OF CONCEPTUAL DICHOTOMY.....	28
1.2.2	EUROPEAN HISTORY AND THE CREATION OF THE ISLAMIC- CHRISTIAN DICHOTOMY.....	30
1.2.3	'ISLAMIC' AS AN IDEOLOGICAL CONSTRUCT.....	31
1.2.4	'ISLAMIC' IN THE MODERN MUSLIM MIDDLE EAST.....	33
1.2.5	ALTERNATIVE IDENTITIES AND ORDERS.....	34
1.3	LINGUISTIC ANALYSIS OF 'URBANISM' IN TRADITIONAL MUSLIM- ARAB CULTURE.....	36
1.3.1	THE MEANING OF 'URBANISM' IN MUSLIM-ARAB CULTURE.....	38
1.3.2	OVERVIEW OF DISCOURSES ON MUSLIM-ARAB URBANISM AND THEIR ALTERNATIVES.....	40
2	INTRODUCTION TO THE STATE OF THE ART ON ISLAMIC URBANISM	41
2.1	CRITIQUE OF ORIENTALISTS' MODERNIST DISCOURSE ON TRADITIONAL MUSLIM-ARAB URBANISM.....	42
2.2	HISTORY OF THE DISCOURSE ON MUSLIM-ARAB URBANISM.....	45

2.3	EARLY ORIENTALISM ON THE MUSLIM-ARAB CITY.....	47
2.3.1	THE WEBERIAN PROTOTYPE OF WESTERN AND MUSLIM-ARAB CITIES	48
2.3.2	FRENCH ORIENTALISTS AND HISTORICAL INTERPRETATION METHODOLOGY	54
2.3.3	THE CONCLUSION OF THE ORIENTALIST PARADIGM.....	70
2.4	THE REVISIONIST SCHOOL OF MUSLIM-ARAB URBANISM	72
2.4.1	EUGEN WIRTH’S MORPHOLOGICAL APPROACH.....	73
2.4.2	E. ASHTOR-STRAUSS’ CENTRALITY OF CIVIC AUTONOMY	74
2.4.3	CLAUDE CAHEN’S STATIC BYZANTINE FORM OF THE MUSLIM- ARABCITY	76
2.4.4	SAMUEL STERN ON URBAN IDENTITY AND MUNICIPAL AUTONOMY	81
2.4.5	IRA LAPIDUS’ COMPREHENSIVE APPROACH TO THE CITY:	84
2.4.6	DALE EICKELMAN’S ETHNOGRAPHIC AND THEMATIC ANALYSIS ..	91
2.4.7	STEPHANO BIANCA’S CULTURAL AND MORPHOLOGICAL TYPOLOGY	93
2.4.8	OLEG GRABER ON THE SOCIAL HISTORY OF THE CITY	95
2.5	CONCLUSION OF THE REVISIONIST SCHOOL	96
2.6	THE POST-COLONIAL SCHOOL	97
2.6.1	HUGH KENNEDY AND THE ORGANIC TRANSFORMATION OF THE CITY	99
2.6.2	MICHAEL BRETT’S CORRESPONDENCE BETWEEN LOCAL ECONOMY AND AUTONOMY	103
2.6.3	BESIM HAKIM’S LEGAL CODE AND URBAN TYPOLOGY	108
2.6.4	HICHEM DJAÏT	111
2.6.5	NEZAR ALSAYYAD’S POWER CONSTRUCTION OF CITIES	116
2.6.6	JANET ABU-LUGHOD’S ANALYSIS OF THE ‘ISLAMIC’ IDENTITY OF THE CITY	118
3	CONCLUSION OF STATE-OF-THE-ART LITERATURE REVIEW:.....	121
3.1	ALTERNATIVE FRAMEWORK FOR STUDIES OF MUSLIM-ARAB URBANISM	124

CHAPTER II

CITY, COSMOLOGY, AND THE ARABIC LANGUAGE

1	OUTLINE OF THE CHAPTER.....	128
2	THE RELEVANCE OF ARAB CULTURE, HISTORY, AND GEOGRAPHY TO THE CITY AND ISLAM.....	129
2.1	NATURAL GEOGRAPHY AND CONNECTIVITY OF THE ARAB REGION	130
2.2	SHORT CULTURAL HISTORICAL NARRATIVE OF THE REGION	131

2.3	TOWN CULTURE OF ARABIA	132
2.4	ARABIC AS INTERMEDIARY BETWEEN ARABIAN CULTURE AND ISLAM	135
2.4.1	FROM ARABIAN CULTURE TO MUSLIM-ARAB CIVILIZATION	135
2.4.2	COLLABORATION BETWEEN ARAB CULTURE AND THE RELIGION OF ISLAM	136
2.4.3	HIERARCHY OF IDENTITIES IN THE SOCIAL STRUCTURE OF ARABS.....	137
3	THE SEMIOTIC LINK BETWEEN LANGUAGE, CULTURE, AND THE CITY	139
3.1	THE RELATIONSHIP BETWEEN ARAB COSMOLOGY AND THE ARABIC LANGUAGE	141
3.2	HISTORY OF THE ARABIC LANGUAGE IN RELATION TO ISLAM.....	143
3.3	OVERVIEW OF THE RELATION BETWEEN LANGUAGE, CULTURE, AND CITY	145
4	WORD STRUCTURE IN THE ARABIC LANGUAGE.....	146
4.1	THEORY OF VERBAL (STRUCTURAL AND SEMANTIC) COMPLEMENTARITY IN ARABIC.....	149
4.2	THE RELATIONSHIP BETWEEN THE WORD AND ITS ALLEGORIES:..	149
4.3	COMPLEMENTARY DUALITY IN RELATION TO THE ARAB ENVIRONMENT	150
4.4	EXAMPLES OF LINGUISTIC ANALYSIS.....	151
4.5	LIMINAL STRUCTURES AND MEANINGS IN A COMPLEMENTARY SYSTEM OF DUALITIES	155
4.6	THE SOCIO-URBAN DIMENSION OF LINGUISTIC HIERARCHICAL STRUCTURE	156
4.7	THE INNER DYNAMIC OF COMPLEMENTARITY	157
4.8	SYMMETRY, OPPOSITION, AND TRANSITION BETWEEN COMPLEMENTARY DUALITIES.....	161
4.9	THE INTRINSIC DUALITY AND HIERARCHICALITY OF THE ARABIC LANGUAGE	162
4.10	MOVEMENT AND ORIENTATION AS COMPLEMENTARY DUALITIES: ...	164
4.11	MOVEMENT WITHIN THE FABRIC OF LANGUAGE AND THE CITY ...	167
4.12	HORIZONTAL DIRECTIONAL VERSUS CYCLICAL ORIENTATIONAL MOVEMENTS	168
4.13	RECIPROCITY AND CONTINUITY OF MOVEMENT	170
4.14	TRANSCENDENTAL STABILITY AND COSMIC MOVEMENT	172
4.15	BEGINNINGS, ENDS, AND THRESHOLDS	174
4.15.1	PHONETIC LIMINALITIES IN THE LINGUISTIC HIERARCHY	176
4.15.2	MOVEMENT	178

4.15.3	CONNECTIVITY.....	179
4.16	COMPLEMENTARITY IN THE HIERARCHICAL BUILDING	180
4.17	SELF-ANTONYMIC VERBS AS ULTIMATE LIMINALITY	181
5	SPACE AND PLACE IN ARABIC	184
5.1	ANALYSIS OF TIME AND PLACE DENOTATION IN ARABIC.....	185
5.2	THE INTER-DYNAMICS OF TIME AND SPACE	186
5.2.1	EXPANSION AND CONTRACTION OF TIME AND SPACE.....	187
5.2.2	THE MOVEMENT OF TIME AND THE CITY AS A HIERARCHY OF TIME AND PLACE	189
5.3	EXCHANGE OF OPPOSITES.....	192
5.4	COMPLEMENTARITY OF BEING AND TIME.....	194
5.5	THE COMPLEMENTARITY OF QUANTITY AND QUALITY IN RELATION TO TIME AND SPACE.....	196
5.6	TIME AND PLACE CONNOTATION IN ARABIC.....	197
5.7	CONSTRUCTION OF MEANING AND SPACE AS COMPLEMENTARIES AND THE BEST OF ALL POSSIBLE WORLDS	199
6	DUALITY, METONYMY, AND HIERARCHICAL COMPLEMENTARITY:	201
6.1	THE DUALITY OF NECESSITY AND FREEDOM	202
6.2	THE INDETERMINISM OF COMPLEMENTARY DUALITIES	202
6.3	THE DYNAMIC DUALITIES OF THE COLLECTIVE AND THE INDIVIDUAL IN THE HIERARCHICAL ORDER	204
6.3.1	MEDIAN AS ANTITHESIS OF THE HIERARCHY	204
6.4	HOMOLOGICAL SETS OF COMPLEMENTARY DUALITIES	205
6.5	HIERARCHICAL ORDER BEYOND STRUCTURALISM.....	206
6.6	ANALYZING THE SIGNIFICATION OF HABITATION IN ARABIC:.....	208
7	CONCLUSION.....	213

CHAPTER III

LIMINALITY AND THE HIERARCHY

1	OUTLINE	215
2	THE MEANING AND CHARACTERISTICS OF LIMINAL SPACE	217
2.1	THE DYNAMICS AND FUNCTION OF THE LIMINAL SPACE.....	218
2.2	ANTI-STRUCTURAL LIMINALITY AND STRUCTURAL PRODUCTION	219
2.2.1	DUALITY, LIMINALITY, AND THE HIERARCHY	220
2.2.2	DICHOTOMY, POLARITY, AND VERTICAL HIERARCHY	221
2.2.3	LIMINALITY, NEUTRALITY, AND HORIZONTAL HIERARCHY.....	221
2.3	THE MEDIATORY FEATURES OF THE LIMINAL SPACE	222
2.4	LIMINAL STABILITY, FERTILITY, AND DIVERSITY	223

2.5	LIMINALITY AS CENTRALITY IN THE HORIZONTAL HIERARCHY ...	224
2.6	LIMINAL AND LIMINOID SPACES	225
2.7	CHARACTERISTICS OF THE LIMINAL	227
2.8	LIMINALITY AS A COSMIC HIERARCHICAL STRUCTURE	229
2.9	LIMINALITY, TIME, AND THE CITY'S HIERARCHY	230
2.10	STATIC AND DYNAMIC LIMINALITY	232
2.11	LIMINALITY AND COSMOGONY	233
2.12	LIMINALITY AND ESCHATOLOGY	235
2.13	LIMINALITY, GENDER, HUMAN IDENTITY, AND SOCIETY	236
2.14	LIMINALITY IN THE URBAN HIERARCHY	238
2.14.1	BOUNDARIES WITH AND WITHOUT LIMINALITY IN THE CITY	239
2.14.2	THE LIMINAL AS HETEROTOPIA AND ANDROGYNITY VS. CENTRE AND PERIPHERY	240
2.15	LIMINALITY AS SPACE OF OTHERNESS	241
3	LIMINALITY AS COMPLEMENTARITY OF CHAOS AND ORDER	242
3.1	LIMINALITY AS A STATE BETWEEN CHAOS AND ORDER	243
3.2	FEEDBACK COMPLEXITY AND THE FRACTAL NATURE OF MUSLIM- ARAB URBANISM	245
3.3	AUTONOMY AND SELF-ORGANIZATION OF THE FRACTAL URBAN STRUCTURE	246
3.4	SELF-SIMILARITY, DIVERSITY, AND COHESION OF THE HIERARCHY	247
3.5	HORIZONTAL-CHAOTIC SELF-ORGANIZATION	249
3.5.1	CHAOS AND LIMINAL TIME-SPACE	250
3.5.2	COMPLEXITY AND STABILITY OF THE HIERARCHY	250
3.5.3	ADAPTABILITY, CONNECTIVITY, AND AUTONOMY OF THE HIERARCHY	250
3.6	HIERARCHY OF CHAOS-ORDER, STABILITY-CHANGE, ONENESS- MULTIPLICITY IN MUSLIM-ARAB COSMOGONY	251
4	HEGELIAN DIALECTICS AND THE HIERARCHY OF ISLAMIC URBANISM:	253
4.1	CRITICISM OF THE HEGELIAN STRUCTURE	253
4.2	THE PRINCIPLES OF ALTERNATIVE HIERARCHY	255
4.3	THE HIERARCHICAL PROCESS OF STRUCTURING	257
4.4	COMPLEMENTARY AND DIALECTICAL LOGIC OF COMPOSITIONS:	258
4.5	THE HIERARCHY AS AN ALTERNATIVE TO DIALECTICS	260
4.6	HORIZONTAL AND VERTICAL LOGIC OF HIERARCHICAL DEFINITIONS	261
4.7	BASIC CATEGORIES OF THE HIERARCHY	262
4.7.1	PROPERTY AND POSSESSIONS	262
4.7.2	NATURE AND CULTURE	263

4.7.3	THE UMMATIC MODEL OF HORIZONTAL URBAN HIERARCHY	264
4.8	DIALECTICAL DETERMINISM AND HIERARCHICAL FREEDOM	266
4.8.1	DIALECTICS AS PERPETUATION OF DICHOTOMIES	267
4.9	SHORTCOMINGS OF THE HEGELIAN MODEL	268
5	CONCLUSION.....	270

CHAPTER IV

AN ALTERNATIVE TO THE METAPHYSICS OF DICHOTOMY

1	OUTLINE OF THE CHAPTER.....	274
2	INTRODUCTION TO THE DERRIDIAN DICHOTOMY AND THE HIERARCHY OF THE CITY	276
2.1	CULTURAL SPECIFICITY OF THE DICHOTOMY AND ITS PROBLEMATIC SOLUTION	278
2.2	STABILITY AND CHANGE IN THE HIERARCHY	280
2.3	INTERIORITY-EXTERIORITY AND FORMALITY-SPONTANEITY WITHIN THE HIERARCHY	282
2.3.1	INTERPLAY OF OPPOSITES.....	283
2.4	CRITIQUE OF DERRIDIAN INTERPLAY - DUALITY VERSUS DICHOTOMY	284
2.4.1	FUTILITY OF INTERPLAY OF OPPOSITES.....	289
2.4.2	ABSENCE OF REAL SPACE OF POSSIBILITIES IN INTERPLAY OF DICHOTOMIES	291
2.4.3	FIXEDNESS AND STABILITY BETWEEN OPPOSITION AND COMPLEMENTARITY.....	291
2.4.4	STRUCTURALISM VERSUS THE HIERARCHY AS A NON- STRUCTURALIST MODEL	293
2.4.5	DE-CENTRALITY, EQUALITY, AND DIFFERENCE	295
2.4.6	CENTRE, TRUTH, AND ABSOLUTISM OF THE VERTICAL VERSUS COMPLEMENTARITY, CONNECTIVITY, AND RELATIVITY OF THE HORIZONTAL.....	295
2.5	DEFERRAL: A CHAIN INFINITE SEMIOSIS AND LACK OF STABLE DEFINITION.....	299
2.6	THE INTERDEPENDENCE OF COMPLEMENTARY IDENTITIES.....	300
2.7	DICHOTOMY AND COMPLEMENTARINESS RESOLUTIONS:	301
2.7.1	MECHANISM OF HIERARCHICAL COMPOSITION	303
2.7.2	INDIVIDUAL AND COMPOSITE IDENTITIES	304
2.7.3	COMPLEMENTARITY VIS-À-VIS DICHOTOMY	305
2.8	HUMAN AND COSMIC RELEVANCE TO THE CITY	307
2.9	BOUNDARIES AS MEDIATORS OF FREEDOM AND MORALITY	310
2.10	EXTERNALITY AND INTERNALITY OF THE HIERARCHICAL COMPOSITION	311

2.10.1	EXPANDING-RETRACTING AND CONNECTING-SEPARATING BOUNDARIES.....	312
2.10.2	COMPLEMENTARITY AS HIERARCHICAL NECESSITY	314
2.11	THE CITY AS A HIERARCHY OF TIME, PLACE, AND EVENTS	315
2.11.1	ENDURANCE AND TRANSIENCE OF THE LIMINAL	316
2.11.2	PRESENT LIMINALITY BETWEEN PAST AND FUTURE	317
2.11.3	TIME-SPACE, CITY, AND CIVILIZATION.....	318
2.12	CONCLUSION ON DERRIDA	320
3	THE HIERARCHY AS A RELATIONAL STRUCTURE.....	324
3.1	DICHOTOMY OF UNITY AND DIFFERENCE	324
3.2	THE RELATION BETWEEN THE SOCIAL AND THE MATERIAL IN THE CITY	324
3.2.1	STRUCTURALIST AND POST-STRUCTURALIST URBAN ORDERS	325
3.2.2	DYNAMIC SUBJECTIVITY OF THE HIERARCHICAL UNITS	327
3.2.3	SPONTANEITY, CENTRALIZATION, AND PARTICIPATION.....	328
3.3	THE HIERARCHY, THE TRIADIC STRUCTURE, AND THE NETWORK OF <i>ISLAMICITY</i>	329
3.4	THE HIERARCHY BEYOND POST-STRUCTURALIST GEOGRAPHY	330
3.5	SPACE AS PERFORMATIVE ENTITY	331
3.5.1	ACTIONS AS SPATIAL DIMENSIONS	332
3.6	THE SOCIAL COMPONENT OF SPACE.....	333
3.6.1	DISCURSIVE PRODUCTION OF SPACE	334
3.6.2	THE HIERARCHY AS DIFFERENTIAL DIMENSIONS AND POSSIBILITIES	335
3.7	THE HIERARCHY AS AN ACTIVE PROCESS	337
3.7.1	THE DIMENSIONAL VOCABULARY OF HIERARCHY	338
3.8	UNITY OF SPACE AND ACTION	339
3.9	SPACE AS MATERIALIZED AND LOCALIZED POWER.....	340
3.10	CRITIQUE OF THE BINARY FOUNDATION OF ACTOR-NETWORK THEORY	341
3.10.1	COMPLEMENTARITY AS AN ALTERNATIVE FRAMEWORK FOR THE NETWORK	343
3.10.2	THE HIERARCHY AS A NETWORK OF DYNAMIC EXCHANGE.....	344
3.11	THE DYNAMIC OPERATION OF THE HIERARCHICAL NETWORK:	344
3.11.1	THE TRIADIC STRUCTURE AS RELATIONAL FRAMEWORK FOR THE HIERARCHY	346
3.12	PROBLEMATIC ASPECTS OF THE ACTOR-NETWORK THEORY	347
3.12.1	POWER EXCHANGE AND FLOW IN THE HIERARCHICAL NETWORK:	348
3.12.2	THE FLUID MODEL OF SPACE.....	348
3.12.3	FLUIDITY, ACTORS, AND CONTEXT PROBLEMATIC	350

3.13	STRUCTURALIST, POST-STRUCTURALIST, AND HIERARCHICAL SPACES.....	350
3.14	THE HIERARCHICAL NETWORK AS AN ARABESQUE MOTIF.....	352
3.14.1	EXPANSION AND CONTRACTION MOVEMENT OF THE NETWORK...	354
3.14.2	DIMENSIONALITY, DIFFERENCE, AND DISTANCE IN THE HIERARCHY	356
3.14.3	LIMINAL SINGULARITY AND HIERARCHICAL DIVERSITY	358
3.15	COMPARING HORIZONTAL AND VERTICAL HIERARCHIES.....	359
3.16	HIERARCHICAL TOPOLOGY AND DISTRIBUTION OF POWER	361
3.16.1	POWER AND SPACE IN DICHOTOMOUS AND HIERARCHICAL MODELS ..	364
3.17	MAPPING THE CITY AND REPRESENTATION.....	366
3.17.1	REPRESENTATION AND POWER	367
3.17.2	TRADITIONAL FORMS OF REPRESENTATION	368
3.17.3	REPRESENTATION, REDUCTION, AND POWER	369
3.17.4	REPRESENTATION OF TIME AND SPACE	371
3.18	CONCLUSION.....	373

CHAPTER V

A NEW THEORY OF STRUCTURE: A CRITICAL READING OF DELEUZE

1	INTRODUCTION AND OUTLINE	375
2	DELEUZE'S PHILOSOPHY OF IDENTITY AND DIFFERENCE	380
2.1	PLANE OF IMMANENCE AND THE HIERARCHICAL STRUCTURE	382
2.2	ASSEMBLAGE AND COMPLEMENTARY COMPOSITION	385
2.3	ARBORESCENT AND RHIZOME DICHOTOMY	386
2.4	MULTIPLICITY AND THE HIERARCHY	387
2.5	SUMMARY OF THE DELEUZIAN FRAMEWORK.....	388
3	FORMS OF MULTIPLICITY	388
3.1	LINEAR AND SPIRAL TRAJECTORY OF RELATION IN MULTIPLICITIES ..	390
3.2	MULTIPLICITY AND UNITY IN VERTICAL AND HORIZONTAL HIERARCHIES	392
3.3	VALUES OF MULTIPLICITY IN THE HORIZONTAL HIERARCHY:.....	393
3.4	MULTIPLICITY OR FRAGMENTATION.....	394
3.4.1	DYNAMICS OF SEPARATION AND CONNECTION	396
3.4.2	PRACTICAL DYNAMICS OF CREATING URBAN SPACE	396
3.5	MULTIPLICITY AND THE PROCESSES OF IDENTITY PRODUCTION...397	
3.6	INTERWOVENNESS AS A DUALISTIC PROCESS IN THE HIERARCHY OF MULTIPLICITY	399
3.6.1	POSSIBILITIES AND COERCION IN HORIZONTAL AND VERTICAL COMPOSITIONS	400

3.6.2	GENEALOGY, BOUNDARIES, AND HIERARCHY: IDENTITY EXCHANGE THROUGH DIVISION AND UNITY	401
3.6.3	CORRESPONDENCE OF THE NOTION OF HIERARCHY TO HISTORY: ..	403
3.6.4	THE VERTICAL MEETING THE HORIZONTAL	404
3.6.5	THE CITY AND REPRESENTATION	408
3.6.6	EXCHANGE OF COMPLEMENTARY DUALITIES IN THE HIERARCHY	412
3.6.7	THE STRUCTURES OF AGGREGATION AND COMPOSITION	420
4	HIERARCHICAL CONTINGENCY AS A POWER RESISTANCE MECHANISM	429
4.1	THE ASSEMBLAGE AND THE HIERARCHY	431
4.2	DIFFERENCE, MULTIPLICITY, AND CONNECTIVITY OF THE HIERARCHY	431
4.3	LIMINALITY, DIVERSITY, AND FRACTALITY IN THE HIERARCHY ...	433
4.4	THE CONCEPT OF RELATIONALITY AND CONNECTIVITY IN THE HIERARCHY	433
4.5	MUTUAL RELATIONS BETWEEN HIERARCHICAL UNITS	434
4.5.1	RELATIONAL, DIMENSIONALITY, AND POWER IN THE HIERARCHY	435
4.5.2	CONTRACTION AND EXPANSION	437
4.6	IMMANENCE AND EMERGENCE AT THE HIERARCHY	438
4.6.1	POINTS AND BOUNDARY LINES IN THE HIERARCHY	439
4.6.2	THE MOLECULAR AND THE MOLAR IN THE HIERARCHY	442
4.6.3	REDEFINING LINES OF FLIGHT WITHIN THE HIERARCHY	444
4.6.4	HIERARCHICAL RELATIVITY AND REPRESENTING THE CENTRE WITHOUT CENTRALITY	445
4.6.5	SMOOTH AND STRIATED DICHOTOMOUS AND HIERARCHICAL STRUCTURAL DIFFERENTIATION	448
4.7	CONCLUSION	500

CHAPTER VI

SUMMARY OF FINDINGS AND CONCLUSION

1	THE PHILOSOPHY OF STRUCTURE AND THE CITY	505
2	THE ARABIC LANGUAGE, NATURE, AND MUSLIM-ARAB URBANISM ..	511
3	THE CITY AS A LIMINAL SPACE	517
4	DERRIDA'S METAPHYSICS OF DICHOTOMY	523
5	ALTERNATIVE THEORY OF STRUCTURE	531

ENDNOTES	541
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BIBLIOGRAPHY	574
APPENDIX I: DIAGRAMS	596

INTRODUCTION

1 Preface:

The challenges facing studies of Muslim-Arab urbanism can be attributed to two issues sharing a common root. The first issue is the cultural and ideological framework within which these studies are undertaken. The second issue is the methodological framework and its related disciplinary approaches to investigation. Both of these problems are circumscribed by Western metaphysical and cultural presuppositions, the basis of which is the notion of dichotomy, particularly in the context of modern structuralist and poststructuralist discourses. The notion of dichotomy as a categorical identifier of concepts, values, and methodologies for analyzing and interpreting the city is incommensurable with the model of the city in Muslim-Arab culture. In response to the challenges affecting current studies of the Muslim-Arab city, this thesis proposes alternative theoretical and methodological frameworks for studying and understanding the city's spatial order, urban functions, and social life. One of its central arguments is that the main philosophical principle for understanding the nature of the city in congruence with its Muslim worldviews and Arab cultural heritage of the Levant is the notion of hierarchy based on 'complementary duality'. Studying the Muslim-Arab city through the principle of complementary duality, one may be able to avoid some of the pitfalls resulting from the reductive methodologies inherent in the cultural and historical specificity of modern epistemology. In particular, complementary duality permits a broader view than that afforded by the theoretical, historical, and cultural limitations of post-structuralist discourse, and allows for alternative answers to those presented by Derrida and Deleuze regarding the problem of dichotomy.

In essence, this dissertation responds to the lack of theories and direct traditional¹ sources on the architectural design and spatial ordering of the city resulting from worldview and epistemological differences in modern forms of conceptualization, representation, and action. The response to these issues is an opportunity to explore – on an abstract level – the framework within which the city was conceived, developed, and negotiated by its native dwellers. As a result of this exploration, the dissertation proposes a set of

philosophical concepts, such as identity, difference, and dimensionality, which bridge different academic disciplines and underlie the various compartmentalized approaches to understanding the city.

In addition to complementary duality, liminality, and hierarchy, the notion of boundaries is critical for the exploration of the philosophical mapping of the Muslim-Arab city. The dissertation espouses the notion of boundaries as a philosophical and practical framework for deciphering the structure, dynamics, and values of the urban order in the Muslim-Arab city. Boundaries in the city are structured upon the notion of complementary duality, which in turn is mediated by the concept of liminality. These principles generate horizontal hierarchical compositions that form the relational spatial and social fabric of the city. This dissertation contends that this organizational framework, comprised of complementary duality, boundaries, liminality, and hierarchy, is rooted in the Arab culture that – albeit predating Islam – conforms to Islamic principles and worldview. To substantiate the viability of this organizational framework, these principles will be explored in further detail as a manifestation of the structure and semantics of the Arabic language, which encompass the different dimensions of Muslim-Arab cultures in its representation. Moreover, this dissertation offers a criticism of Eurocentric structuralist and post-structuralist discourses using the spatial order of the Muslim-Arab city as an example of an alternative paradigm grounded in a different worldview.

For all these reasons, this dissertation compares the notion of dichotomy and vertical hierarchy, on the one hand, and complementary duality and horizontal hierarchy, on the other, while examining their different conceptual and cultural expressions, particularly in relation to urban form. This dissertation holds that the Muslim-Arab city is composed of a hierarchy of autonomy and interconnectivity based on complementary dualities mediated by liminal spaces resulting in the diversity and unity of the urban fabric. This hierarchy is a relational structure and is also multi-central, resisting polarization into a power-based dichotomy of centre and margins. It is characterized by sovereignty, spontaneity, and fractal self-similarity accounting for its diversity and unity. It also optimizes freedom for

each member unit through organic compositions without externalizing its cost to other units of the cohesive fabric of the city.

2 The problem:

To date, there has been no theory that encompasses the philosophy of Muslim-Arab urbanism within the epistemological particularity of its originating civilization. This is due to the absence of a theoretical discipline for studying the city in the classical tradition of Muslim-Arab culture. Simultaneously, modern views on the identity and nature of the city have been conflicting in their conceptual and methodological approaches between different disciplines and ideological paradigms. As a general trend, Eurocentric biases, historical projections, and narrow disciplinary approaches have made reading the city a very confusing endeavor. These conceptual and methodological problems all stem from the tendency to study the city outside its cultural context, by both Western and Arab scholars alike. Essentially, these scholars have produced theories resulting from worldviews and ideological predispositions grounded in strictly modern disciplines.

One of the main determinants of this misrepresentation is the all-pervasive notion of dichotomy, which defines most categories in Western thought. Such a split predates Descartes and is rooted in the Ancient Greek philosophy upon which modernity is predicated. This dichotomizing framework defines intrinsic categories for understanding any phenomenon by splitting, thus creating binaries such as private-public, nature-culture, and time-space. Because the Muslim-Arab city exists outside of the Western conceptualization of the binary, its use is inappropriate for analyzing and understanding Muslim-Arab cities and the culture that produces their spatial order. Therefore, there is a dire need to establish a new and comprehensive philosophical framework beyond Western paradigms to understand the Muslim-Arab city.

3 Hypothesis:

This dissertation contends that Muslim-Arab culture subscribes to a worldview in which categorical distinctions are based on the notion of hierarchy rather than dichotomy.

Hierarchy is predicated on the principle of complementary duality, which in turn mediates

the binary opposition of singularity and multiplicity.² This different system of categorical definition pervades all aspects of Muslim-Arab culture including the spatial order of the city. As such, the city can be understood as a hierarchy of complementary dualities forming a series of liminal and intermediary spaces, resulting in the diversity and unity of the hierarchy. This conceptualization of the city accounts for its unique order and allows for its understanding within its own culturally-specific framework.

4 Rationales for the study:

Urban studies since the early 19th century have been trying to draw from the experiences of different cultures and historical periods for developing new understandings and alternative visions of urban order. However, these studies have been afflicted by serious shortcomings. The most notable of these shortcomings is that the studies are undertaken within the framework of Western epistemology, which intrinsically dismisses the conceptual categories defining these cultures on a fundamental level. This situation warrants an exploration - from within their own worldview - of different urban experiences, such as those in the Muslim-Arab context, to accurately account for the epistemological-based differences that distinguish them from their Western counterparts. Without studies other than those guided by Western epistemology, studies of Muslim-Arab urbanism will continue to be fraught with inaccuracies and contradictions stemming from the compartmentalization of disciplines and the reductive tendencies of the modern paradigms. Therefore, this study attempts to see the city through the prism of its own culture and explore the most foundational categories that underlie its order. In this way, the epistemological alienation and disciplinary fragmentation of standard academic disciplines may be overcome.

5 Importance of the study:

Since, in most societies, the city encompasses all aspects of civilization and cultural life, this research is of great importance not only to urban planners, architects, and geographers, but also to theorists and thinkers from different disciplines. The city exposes social structures, political systems, and economic organization. Deciphering the principles that underlie its nature and order sheds light on all these aspects. Thus, this research

approaches the city as a cultural totality and views it in a philosophical framework, which, in its abstractness, encompasses many contextual specificities and practical instantiations. The significance of the research also consists in offering an epistemological theory regarding architecture and the urban order of the city. It provides a new framework for analysis and interpretation that probes the foundational categories which define the city on conceptual, social, and physical levels. The very abstractness of the presentation of this dissertation allows it to seamlessly bridge the gaps between different theories, reconcile conflicting disciplinary approaches, and offer a unified vision and understanding of the city based on a coherent and flexible set of principles. It accounts for the city in its different social and material variations, as well as in regional contexts, without dismissing the unifying principles that underlie this diversity. It also provides a different interpretation that subsumes the debate on the nature of the city in a philosophical framework that takes details into consideration, without missing the main principles that underlie them. This study offers an alternative way to evaluate and possibly change our urban environment beyond the limitations of contemporary urban practice through the historical study of a different cultural urban paradigm. These limitations are inherent to the dominance of the modern cultural values of instrumentality, reductionism, and regimentation, and their impingement on the diversity of urban experiences around the world.

6 Objectives:

This dissertation begins with the assumption that there are set philosophical principles underlying the different and concrete social, spatial, and functional modalities of the city. Based on this assumption, the research is geared towards several objectives. First, on an abstract level, the dissertation seeks to deduce these principles, which, in turn, will allow for the inclusion of different disciplinary views within a common framework of analysis and interpretation. Second, on a theoretical level, the dissertation seeks to develop an interpretive framework that is inclusive of the different aspects of the spatial organization of the city, corresponding to other social and environmental dimensions of Muslim-Arab culture. Therefore, it abstracts different cultural and material expressions to find their quintessential and shared principles. Given these objectives, the research seeks to answer

the following questions: What are the principles underlying the different aspects of urban/material, social, and conceptual organization in Muslim-Arab culture? What is the nature of structure, relations, and dynamics connecting urban and other cultural expressions in the Muslim-Arab city? Which framework could resolve different theoretical, methodological, and ideological conflicts on the nature of Muslim-Arab cities?

Other objectives of this dissertation are: defining philosophical categories based on Muslim-Arab worldviews that allow for the deciphering of underlying principles for the formation and operation of the Muslim-Arab city. Another objective is uncovering a modern theoretical framework for the representation and interpretation of the traditional Muslim-Arab city, one which takes into account its historical and cultural positioning outside modern frameworks of conceptualization, representation, development, and operation. This will enable understanding the city in its cultural context without making external cultural reference to our contemporary paradigms. Ultimately, the research aims to translate the city into a modern understanding by probing traditional worldviews and the history of the city using abstract frameworks that transcend cultural specificity and allow for cross-cultural analysis. By investigating the city within the epistemology and worldview to which it ascribes, the research therefore overcomes the lack of direct traditional sources on the city, based on our contemporary frameworks of understanding and ideological backgrounds.

7 Limitations and Scope of the Study:

Since the inception of the field of urban studies of Muslim and Arab cities, little more than a century ago, many studies have been produced with the purpose of defining the identity and order of the city. These studies vacillate between different ideological and methodological trends, which, despite having initiated a heated and rich debate on the topic, have diverted research from its most pertinent questions. Since the early 20th century, most investigations were undertaken within the fields of social, political, and art history and, in the second half of the century, within anthropology and sociology; all of which encouraged fragmentation and conflicting views in the field. This research attempts

to understand the city within abstract categories that transcend disciplines, ideologies, and cultures. Therefore, it undertakes a philosophical discussion of the basic categories underlying the Muslim-Arab city and its culture, while allowing its differentiation and comparison with those of other civilizations. It restricts itself to a theoretical discussion, while leaving much of the historical and sociological details in the background of the investigation. As such, and in order to address the city as a system of boundaries within its widest and deepest meaning, it avoids excessive references to contextual details. In addition, while the research deals with the nature of the Muslim-Arab city since its evolution, it focuses on its state of maturation between the 10th and 12th century in the Levant or Fertile Crescent. It avoids excessive entanglement in historical and physical details about particular locations in the cities of this time and region, in the interest of abstracting the guiding principle of their construction and growth.

8 Research Focus:

This dissertation will focus on the philosophical dimension to conceiving the nature, function, and meaning of the Muslim-Arab city. It will also pay special attention to critiquing structuralist and post-structuralist frameworks for understanding urban order by addressing the notion of dichotomy, which underlies both frameworks and constitutes the foundations of Western epistemology. This epistemology defines our contemporary mental categories in general and consequently our improper conception of the order of the traditional Muslim-Arab city in particular. Therefore, the dissertation will focus on analyzing the organizational structure and dynamics of spatial and social boundaries in the urban fabric of the city as it is conceived in dichotomous paradigms and as it is authentically in reality according to the author. With such assumptions, the dissertation will concentrate on providing an alternative theoretical framework for understanding the city, stemming from the Muslim-Arab worldview and cultures. It will seek to develop conceptual frameworks and a philosophical language that engage the study of the culturally-specific order and meaning of the Muslim-Arab city beyond the typical functional, typological, and historical approaches of earlier paradigms. In particular, it will provide a general framework linking the spatial order of the city and other Muslim-Arab cultural expressions together, based on their common worldview.

9 Writing Methodology:

The themes of this dissertation and its writing method are genuinely interrelated. The seemingly wandering, repetitive, and diverse views of its main points regarding the principles of the city are themselves theoretical embodiments of the way in which the city is organized. They reflect the cultural mode of Muslim-Arab life, which defines the order of the city. Therefore, the method of writing this dissertation and contextualizing its concepts echoes the values and order of the city's horizontal hierarchy, which it attempts to explain. Through this approach, the dissertation oscillates between the micro and macro scales of urban hierarchical compositions to explain their nature as an interconnected relational fabric. As a result, it provides a comprehensive framework for understanding the structure, relations, and functions of the diverse parts of the city as a total unity. To reinforce this approach, it discusses hierarchy as a set of abstract units but overlooks their specific identities or meanings in order to explain their shared structural principles, relational dynamics, and contextual relevance. Furthermore, similar to the nature of the horizontal hierarchy, the thematic structure and treatment in this style of writing is neither regimented and striated nor smooth and unbounded. Rather, it espouses the same qualities of the hierarchy including complexity, diversity, and contextuality. It is akin to a network where each node can be a beginning and an end of any part of the structure without disturbing the meaning of the text as a whole.

Akin to the hierarchy that it describes, the organization of the text is fractal, partially self-similar, and interrelative in its thematic links. While partial self-similarity in textual composition gives the impression of repetition, it also indicates the reliance of the text on the localization and contextualization of common conceptual and verbal units, so as to always express different facets of meaning with each reference. By using this writing technique, the dissertation also tries to imitate, to some extent, the structure of writing of the Qur'ān itself. It attempts to emulate its thematic distribution, relational composition, and conceptual interweaving. By doing so, it provides optimum representation of the organizational dynamics and structural order of the different facets of Muslim-Arab

culture. Accordingly, and similar to Qur'ānic style, topics in the dissertation are contextualized in different locations and interwoven with other themes in order to simulate relations of complementarity, diversity, and unity of the urban hierarchy, while maintaining basic thematic unity and locational identity across the whole text. This approach to textual interweaving emphasizes the importance of context for each embodiment of meaning, interlinks diverse ideas in an organic and coherent network, and reinforces conceptual diversity through the contextual relevance of the same idea to different thematic locations and conceptual compositions.

Substantiating this approach, the word *qur'ān* is a verbal noun of the word *qara'a*, denoting 'repetitive' recitation. Therefore, the Qur'ān in its external enactment is not linear, in that it is not read from beginning to end, nor is it cyclical in the sense that it is repeated reading and thus static in meaning. Rather, the Qur'ān is spiral and developmental in its repetition as a result of the meeting of the eternal word, which is represented in the vertical axis of the spiral, with temporal human understanding and experience, which is represented in the horizontal displacement from the centre, expanding horizontally and vertically with each cyclical repetition. The chapters of the Qur'ān are not ordered chronologically in terms of sequence of revelation or events nor are they mono-thematic. It does not have a fixed writing style for its verses nor does it resemble any form of poetry or prose; yet, it is profoundly coherent and rhythmic. The Qur'ān as the ultimate definition and expression of Muslim-Arab culture corresponds to the hierarchical structure of the city demonstrated by the dissertation, through its conceptual building and style of composition. In this hierarchical order, 'repetitions' of concepts are not identical reiterations but espouse conceptual displacements, contextualization, and cross-fertilization, which are important for their development.

The style of the Qur'ān, echoed by the dissertation, reflects a cultural feature of Arab and Muslim civilization both before and after Islam. As a result of the Qur'ān's influence, this feature appears in different capacities in Muslim classical scholarship across different disciplines. The traditional method of spiral interweaving specifically involves the revisiting of concepts on different occasions and interweaves them in diverse contexts. It

allows for their interaction, cross-fertilization, and mutual exchange within different settings. In each instance of the contextual localization of a concept, a new angle of the concept is revealed in relation to its new milieu. It would not be possible to explore this angle without its specific contextual localization. Therefore, what seems to be a 'repetition' is in fact a process of re-contextualization and cross-fertilization of the concept within a set of other concepts in order to organically interweave the different conceptual dimensions of the theme. This technique is based on the assumption that there is no concept that exists *a priori* or is always imbedded in the same context. This is because, in traditional cultures, logic is not linear, forming a singular chain or alignment of causal effects. This approach is typical of reductive and material modern rationality.

Furthermore, it is not a circular approach resulting in tautologies, defying creativity and the regeneration of organic structure. Rather, in traditional Muslim-Arab culture, material, conceptual, and textual structures are spiral, which involves cyclical reiteration with displacement. This allows for newness with correspondence and repetition with difference. The reengagement of a concept in different contexts--themselves composed of a set of other concepts contextualized in other conceptual mediums--creates infinite hierarchical compositions forming the fabric of mutual contextualization. This conceptual and textual hierarchy defines a main feature of the epistemological structure of Muslim-Arab culture. Within this structure, no conceptual element is separable from a fabric or a network of other concepts, which mutually and infinitely define each other.

Spiral development through continuous re-contextualization and displacement engenders the hierarchical interweaving of a fabric of ideas. This epistemological hierarchy corresponds with the context-based urban hierarchy of the city. As ideas are relocalized or revisited in a new context, they are slightly displaced to become slightly different from their previous understanding. This method allows for gradual development and hierarchical growth of the concept (unit) in the total conceptual fabric represented in the text. Unlike our modern conception of novelty, difference in traditional culture is not *ex-nihilo*-based since this quality is only a property of the Divine. Rather, it is a gradual and collective process based on incremental differences resulting from multiple incarnations

of the same unit in different contexts. In the hierarchy, everything is historically and spatially contextualized, built on a pre-existing predecessor, yet different from it. There is no absolute newness, unique singularity, or sudden change. Existent ideas are always contextualized and predicated on something else that grounds them in a multi-dimensional hierarchical network where no one element can determine its own identity or that of another. It is a polycentric or non-centric hierarchical structure that finds its origin in the exclusive notion of Divine Absolute Centrality and Oneness.

Finally, the dissertation makes the point of not resorting to photos, plans, or any other form of modern representation not used in traditional Muslim-Arab culture when depicting the city. It attempts to remain loyal to the same modes of expression that were used to conceive of the city as a means of connecting with its original values and culture. However, it does provide a few simple diagrams of the type which were typically used in traditional Muslim-Arab treatises to illustrate complex ideas.

10 Research Methodology:

The dissertation takes the primary notion of structure, which is an endemic expression of the dimensional nature of material existence, as a means of examining the nature of the traditional Muslim-Arab city, albeit from a contemporary post-structuralist vantage point. It uses this elemental concept as a means of engaging the city in both its indigenous cultural context and through the Western literature and ideas on the Muslim-Arab city that have defined its character over the past two centuries. It espouses an abstract approach, which allows for a culturally-neutral cross-examination of the notion of structure and boundaries in both indigenous Muslim-Arab culture and the Western-centric perspective on the Muslim-Arab city. It challenges the basic notions of identity, difference, and composition as logical *a priori* and establishes an alternative framework with which to conceive of them. It also engages the notion of order on epistemological, ontological, and cosmological grounds to uncover the underlying principles of complementary duality and hierarchical diversity and unity in Muslim-Arab culture in comparison with the notion of dichotomy, which defines Western philosophy and continues to persist in its contemporary post-structuralist critique.

The method adopted by this dissertation involves a historical overview and critique of the notion of the Islamic identity of the city in opposition to the idealized model of the Western city. It explores, analyzes, and critiques the history of this demarcation in order to arrive at a self-referenced identification of the city based in its own culture. This leads to a survey and critical analysis of different contemporary schools of thought in Muslim-Arab urbanism. The basic framework of the analysis is premised on critiquing the notion of dichotomy as definitional to the conceptual and cultural categories used in the construction of the discourse on the Muslim-Arab city. Therefore, the dissertation identifies this notion within different ideas on the order of the city and articulates its influence across different conceptualizations of the structure and evolution of the city.

Another methodological technique undertaken to arrive at the indigenous identity of the city is a linguistic analysis of key urban terms in order to explain the commonality between the principles underlying the spatial order of the city and the Arabic language as an embodiment of deep philosophical, historical, and social dimensions of Muslim-Arab culture. This analysis shows, on the semantic and structural levels of Arabic words, the shared principles between language and the city. It also exposes the different philosophical aspects of these principles and their urban expressions. For instance, the concepts of time, space, and city, which are signified by the same root in Arabic, are analyzed and cross-examined to articulate their quintessential and common philosophical significance.

Based on the survey, critique, and analysis in the first two chapters, the dissertation proposes an alternative conceptual framework for comprehending the city in a manner that corresponds to its indigenous cultural background and the specific nature of its spatial order. This framework espouses the notion of complementary duality in the context of a horizontal hierarchy to explain the state of liminality that mediates all values, functions, and spaces of the city. The dissertation identifies and explains how non-dichotomous categories and mechanisms such as diversity-unity, stay-passage, and inside-outside underlie the conceptual, social, and physical orders of the city. Through the

basic principle of liminality, which mediates the complementary duality of oneness and multiplicity, the nature and meaning of the urban fabric in correspondence with the cosmological and metaphysical structure of reality is articulated. The dissertation shows how liminality between dualities bridges the gap between the physical and metaphysical dimensions through the notion of hierarchy, which interweaves the fabric of existence. In this manner, the dissertation establishes a generalized theory that contextualizes the city as part of a comprehensive and complex hierarchical order involving all dimensions of reality according to the Muslim-Arab worldview.

The dissertation proceeds by discussing the philosophical and structural dimensions of the principle of dichotomy, based on Derrida's criticism of Western metaphysics. It analyzes Derrida's characterization of this concept and critiques his solutions to its problems. It explains the inability of deconstructionist techniques to free themselves from the same notions they attempt to critique. Then, it compares the Derridian model with the hierarchical principle, explains its advantages and points to examples of it in different features of the Muslim-Arab city. The dissertation next moves on to exploring the order of the city through an exposition and critique of the notion of actant-network theory incorporating Foucauldian post-structuralist concepts of space. It explores the idea of relational spaces in correspondence with the hierarchical structure of the Muslim-Arab city. It also critiques its concept of fluid space and the endurance of the principle of dichotomy through radical destructuralization of relations within its notion of network. In response to these shortcomings, the dissertation explains the advantages of the hierarchical model and articulates characteristics that can avoid and overcome the limitations of the actant-network theory.

Subsequently, the dissertation explores and critiques the Deleuzian conceptualization and solution to the notion of dichotomy. The dissertation undertakes a conceptual analysis and abstract extrapolations of the notion of binary opposites in Deleuzian philosophy. It presents, analyzes, and critiques different aspects of the structuralist and post-structuralist orders such as striatedness and smoothness and compares them to the alternative model of the complementary dualities of the hierarchy. It demonstrates the differences between

these two models and the principles, forms, and mechanisms that characterize the hierarchy and allow it to overcome the shortcomings of its counterpart. In particular, the dissertation examines the power relations underlying the notion of dichotomy and its derivative structures and explains its constructive dynamics of the Muslim-Arab city, based on complementary dualities and a hierarchy of autonomy and relativity.

11 Outlines of the Research:

The first chapter is a critique of the characterization of the Muslim-Arab city and a review and analysis of state of the art literature on 'Islamic' Urbanism. It begins with a critical analysis of the debate on the identity of the 'Islamic' city and its defining features. It explores the history of the term 'Islamic' by uncovering its complex background, dispelling its misconceptions, and defining its real denotation within the Muslim-Arab cultural framework. It provides a theoretical framework to settle the issue of the identity of the city through etymological and semantic analysis of the Arabic terms associated with it, such as *'amārah* عَمَارَة (architecture), *binā* بِنَاء (building), and *'umrān* عُمْرَان (urbanism). Based on this critical analysis, the chapter proposes an alternative approach to characterizing and understanding the city. The chapter then chronologically analyzes literature on the city, dividing it into three main schools: orientalist, revisionist, and post-colonialist. The first began in the early 19th to mid-20th centuries and was championed by Max Weber, William Marçais, Robert Brunschvig, Louis Massignon, and Jean Sauvaget, among others. This school of thought denies the city its identity through its reference to and judgment by European urban models. It espouses essentialism through sociological, historical, and geographic assumptions alien to the nature of the city. The revisionist school spanned the early 1950s until the late 1960s and was pioneered by Eugen Wirth, E. Ashtor-Strauss, Claude Cahen, Ira Lapidus, Dale Eickelman, Oleg Graber, and Stephano Bianca, among others. It focuses on the institutional autonomy and morphology of the city and employs diverse disciplines including anthropology, sociology, and social geography to understand the city without, however, achieving much success in breaking away from Eurocentric ideological frameworks of reference. The post-colonial school started in late 1960s and continues until now. It has been promoted by Hugh Kennedy,

Michael Brett, Besim Hakim, Hichem Djaït, Nezar AlSayyad, and Janet Abu-Lughod. It attempts to understand the city in its indigenous context by exploring the role of local economy, politics, customs, and laws in defining urban practices. The chapter concludes with a critical summary, which proposes an alternative philosophical framework for understanding the city.

The second chapter is based on the premise that urban order is inescapably evolutionary and systemic in nature and studies the city within the cultural and historical framework of the Muslim-Arab society that produced it. It explores the link between the Arab environment and ancient Arab and Middle Eastern urban culture. It also explains the function of the Arabic language as an oral and conceptual depository of ancient Arab culture in Arabia and the symbiotic relationship between Islam, Arabs, and the Arabic language on historical, sociological, and linguistic bases. After establishing this background knowledge, the chapter continues to explore the main characteristics of Muslim-Arab urbanism through the means of language itself, arguing that different expressions of Muslim-Arab culture, including the urban spatial order, have the same principles and structure that characterize the Arabic language itself at the level of their conceptual foundations. This structure denotes a hierarchical order, which organizes and intermediates singularity, duality, and multiplicity through relations of complementarity, creating a unique system of physical, social, and political boundaries in the Muslim-Arab city. To prove this argument, the chapter conducts a semantic and etymological analysis of Arabic words denoting social, urban, and cultural categories, including the names of spatial units and urban concepts essential to understanding the nature of urban life in Arab-Muslim culture. Furthermore, it draws a conceptual map of the nature and significations of the system of boundaries organizing the relationships among the components of the city's fabric. It then demonstrates the quintessential principles underlying this system of boundaries by explaining the structure of Arabic words themselves and the philosophical connotation of this structure in Muslim cosmology. It affirms the argument that, as an embodiment of culture, language, on the semantic and structural levels, underlies the system of boundaries which defines conceptual categories and material structures in the Muslim-Arab city.

The third chapter consists of three sections, explaining liminality, chaos and order, as well as Hegelian dialectics. The first section defines the notion of liminality in different genres of literature and explains its key role as a mechanism for the complementarity of dualities and hierarchicality of multiplicity. It explores its characteristics, values, and meaning while focusing on the value of neutrality and intermediacy, both of which establish connectivity among the units' compositions of the Muslim-Arab city. It also underlines the anti-structural nature of liminality which, paradoxically, allows it to construct the horizontal hierarchical structures of the city. It outlines its values of subjectivity and freedom, which produce diversity and defuse power centrality through creating horizontal hierarchy compositions. The chapter then explores the notion of liminality in different aspects of Muslim-Arab culture, including cosmogonic, metaphysical, and social structures and corroborates them with an analysis of urban hierarchy. Finally, it presents the Muslim-Arab city as androgyny and heterotopia in opposition to the centrality and otherness of dichotomy.

The second section explores liminality in relation to chaos and order, explaining the feedback process that enriches the horizontal hierarchy and produces its fractal structure. It discusses the principle of relative self-similarity and its role in providing for the diversity and unity of the hierarchy. In addition, it addresses the self-organizing capacity of the urban structure and its parameters for change and stability. The section concludes with a discussion of liminal agency between chaos and order, stability and change, and oneness and multiplicity in both the horizontal and vertical hierarchy of Muslim cosmogony. The third section discusses Hegelian dialectics as a mechanism of hierarchical building and its similarities to, and difference from, liminality. It explores the process of synthesis and sublation and compares it to the complementarity of dualities and process of hierarchical composition. It explains that in the realm of absolutes, and through the mechanism of a series of negations, the result is tautological and self-central. Finally, the chapter ends with a critique of dialectical determinism and compares it with the hierarchical optimization of freedom and possibilities. It demonstrates the limitation of the concept of sublation in providing dynamic relational structure that corresponds with the reciprocity, multi-directionality, and diversity of relations in the city.

The fourth chapter consists of two sections. The first explores the Derridian characterization and criticism of the problem of dichotomy underlying Western metaphysics. It uses this exploration as a framework for understanding the problematic of structure in general and its effect on our modern and Western-centric conceptualization of the Muslim-Arab city. The chapter evaluates Derrida's critique and offers alternative answers to both the problem of structure and his proposed solutions to it. It demonstrates how Derrida's notion of interplay of opposites perpetuates dichotomy due to its commitment to the same presuppositions that he critiques. In addition, it explains the absence of the notion of dichotomy in Muslim-Arab culture through an exploration of the relation between Arabic writing and speech, and presents the notion of hierarchy based on the complementarity of duality as an alternative structure order. Then, it compares the notion of liminality, which is intrinsic to complementarity and hierarchy, to the notion of aporia, which is central to the Derridian interplay of dichotomies. Moreover, it examines the notion of deferral and the resultant indefiniteness and instability of structures in its application. Next, it explores the notions of stability and change in hierarchical and dichotomous systems as a means to understanding their values and operation. Subsequently, it discusses the idea of complementary and dynamic interdependence within the units of the hierarchy, using as an example the duality of 'presence' and 'absence,' which is directly linked to the meaning of the word 'city' in Arabic. The chapter then investigates the foundational elements of the city including hierarchies of time, place, and events. It focuses on the dimension of temporality as a means of understanding the city as a compositional process grounded in the notion of presence, which corresponds in Arabic to space, time, and civilization. Finally, the chapter summarizes its critique of structuralism and post-structuralism based on the notion of hierarchy and its associated value system.

The second section of the fourth chapter discusses the actant-network theory, which is based on the Foucauldian theory of power and space. It begins with an analysis of the notions of difference and unity, which preoccupy poststructuralist philosophy. Then, it explains the correspondence between the social and spatial orders as inseparable parts of

one relational structure of the city. The chapter goes on to explain the actant-network theory from the critical perspective of the triadic structure and the network of Islamicity. It critiques the binary foundation of this theory and the power dynamics it embodies. Also, it critiques the concept of 'third space' and identifies its shortcomings in light of the hierarchical principle of complementarity. The chapter then looks at space in the city as a performative entity, which actively participates in the processes that occur in it and shape its order. It explains the discursive nature of spatial production, which results in a hierarchy of differential possibilities. It presents the hierarchy as an alternative dynamic and relational network, operating based on the triadic framework of Islamicity. Furthermore, it contrasts the features of this network with the problematic aspects of the actor-network theory, namely its power dynamics and the notion of fluidity. It demonstrates how the hierarchy as a concept and practical order goes beyond the vague system of boundaries proposed by post-structuralist geography. The chapter continues by exploring alternative concepts to these problematics including hierarchical notions of movement, difference, and liminality. The chapter ends with a discussion of the representation of the Muslim-Arab city and the relation of the Muslim-Arab urban order to traditional and modern forms of spatial representation.

The fifth chapter examines, analyzes, and critiques the Deleuzian version of post-structuralist philosophy and the ideas of other thinkers influenced by his school of thought. It discusses the order of the Muslim-Arab city by addressing aspects of Deleuzian philosophy emblematic of the problem of structure in Western philosophy. The purpose of this endeavor is to develop Deleuze's theoretical apparatus and conceptual vocabulary to produce an abstract language and universal framework for understanding the city within Western culture. To this end, it employs Muslim-Arab history, worldviews, and cultural frameworks to go beyond the Western epistemological constraints of the post-structuralist paradigm. The chapter discusses Deleuze's philosophy of identity and difference in particular, and explains his transcendentalized secular-humanistic version of the metaphysics dichotomy, which he attempted to critique. Then it compares his reductive and dichotomous categories and structures, such as rhizome and arborescent, to the alternative horizontal-vertical hierarchical model of the Muslim-Arab

city. Also, it explores the issue of quantitative and qualitative multiplicity, which forms a central theme in Deleuze's critique of order. Then, it discusses the notions of assemblage, lines of flight, and plane of immanence, which contribute to developing his position on centrality and order in different Muslim-Arab epistemological contexts. Based on this theoretical background, the chapter explains the roots of the hierarchical system in the establishment of the first Muslim-Arab city in Arabia in the 7th century. Through this example, it articulates the way in which the horizontal and the vertical are intertwined via the triadic structure of *tawḥīd*, *sharī'ah*, and *ummah*. It takes the courtyard of the mosque as a detailed example of the intertwining and the realization of the elements of the triadic structure. The chapter then links the values of this structure to the issue of order and the representation of the Muslim-Arab city while critiquing the dichotomous and reductive models of tree and grass, which define structures for Deleuze. It challenges the representation of the city through pictorial maps, explaining the justifications for the strictly textual representation of the city in Muslim-Arab culture. As an alternative to dichotomous models of ordering and representation, the chapter elaborates on the exchange process of complementary dualities, which results in the integrated and intermediated articulation of this hierarchy. This discussion culminates in a critical commentary on the dichotomous relations between smoothness and striatedness, individuality and collectivity, and centrality and marginality in the Deleuzian model, in relation to the hierarchy of the Muslim-Arab city.

The chapter also explores the quality of hierarchical formation as a power resistance mechanism by looking at the Foucauldian notion of heterotopia and the qualities that make the horizontal hierarchy a power-neutral structure. One of these qualities is multiplicity, the linguistic and semantic properties in the Arabic language of which are analyzed in order to deduce its values, functions, and expressions in the urban hierarchy. The chapter also analyzes the meanings of *tanaww'* (diversity) and *'alāqah* (relationship) in Arabic to explain the hierarchical quality of diverse unity. It defines relations among hierarchical units in terms of dimensionality and as function of power as expressed through the dynamics of expansion and contraction, which produce hierarchical spatiality. Next, it examines the dimensional elements of 'point' and 'line' and their relational

embodiments in the boundary system of the hierarchy. It demonstrates the structural consequences of their geometric differences and relations to power, using the morphological order of the Muslim-Arab city as an example. Based on the principle of dimensionality, the chapter justifies the lack of dichotomies such as striated and smooth or centre and peripheries in the hierarchical order of the city, by outlining the holistic and hybrid nature of nomadism and sedentarity duality. Considering this composition, it explores the material, historical, and sociological dynamics for the development of nomadism and urbanism in the Levant before and after Islam. It articulates the complementary values of nomadic and sedentary cultures through analytic discourse and historical references to pre-Muslim cities and new Muslim cities, leading up to the classical model of the 12th century in the Levant. The chapter then analyzes, in detail, the meaning of *badāwah* (nomadism) and *haḍārah* (sedentarity) in the Arabic, to deduce their deeper meaning and discover their complementary relations and values. It links the meanings of ‘exposure, beginning, and absence’ of nomadism to ‘spatio-temporal presence and civilization’ of sedentarity. It also analyzes the meaning of the word *farāgh* (space), by establishing its semantic and philosophical distinction from *ghiyāb* (absence) in relation to urbanism and nomadism. Finally, the chapter explores the meaning of the word *madīnah* (city) in Arabic, showing its grounding in religion in general and Islam in particular. It identifies the complementary positive and negative connotations of the city in correspondence with nomadic and sedentary values. Then, the chapter analyzes the meaning of the basic root *madda*, which links *madīnah* to the cosmological notion of dimensionality, duality, and hierarchy. It concludes with asserting the complementary values of nomadism and sedentarity, and the hybrid spatial order and horizontal hierarchical system of the Muslim-Arab city.

12 Definitions:

The research uses some terms in a peculiar manner to reflect words and concepts that do not exist clearly in the English or in Western culture. The usage of some of these terms legitimizes, codifies, and engenders a Muslim-Arab terminology and introduces the terminology into English literature on the topic. Other definitions explain the compound meanings of some expressions used frequently in the dissertation.

‘Urf: custom.

Aḥkām: rules of life and thought derived by the method of *fiqh* (jurisprudence).

Allāh: monotheistic Creator, also referred to as God.

‘Awra: parts of a building or the human body that are private.

Ḥadīth: saying attributed to the Prophet Muḥammad.

Ḥalāl: permissible things and actions under Islamic Law.

Ḥarām: forbidden things and actions under Islamic Law.

Ḥimā: protected land or property.

Ḥurmah: the holiness of someone or something based on legislative rights set by Islam.

It also means sanctity of individuals, family, home, etc. *Ḥurmah*, as a metaphor, signifies ‘woman’ as a way of emphasizing her sanctity.

Qur’ān: the holy book of Islam believed to have been revealed to the Prophet Muḥammad in the 6th century CE.

Sharī’ah: Islamic Law.

Tawḥīd: Islamic theological principle of the oneness of God.

Ummah: entity comprised of the collective and worldwide community of Islam, understood geographically and epistemologically in terms of unity of knowledge and action.

Triadic structure: the foundational framework of Muslim culture. It comprises *tawḥīd*, *sharī’ah*, and *ummah*.

Interrelativity: a network of relationships among the units of a hierarchy, where each is related and dependent on the other.

Habitus: the synthetic product of all past mental, physical, and spiritual experiences in response to a new physical and social environment.³

Pratique: modes of thinking and habitual behaviors regulating, albeit unconsciously, people's everyday activities and living environment. It is located figuratively in the dialectic position between structure (result) and method (*habitus*).

Organic: refers to a self-organized, decentralized, and multi-agent system. This system is also characterized by complexity, emergence, adaptability, and nonlinearity.

Network of Islamicity: is the expression of the values and institutions⁴ emanating from the triadic structure of *tawḥīd*, *sharī'ah*, and *ummah* and producing the particular nature of Muslim-Arab culture. The collection of the interwoven 'series'⁵ of *Islamicity* creates, in turn, the quality of the cultural network that stretches commonly among members of the community.⁶ Within this hierarchy, individuals and groups harmoniously inter-communicate and exchange through the boundary system that outlines the distinction between any of their complementary dualities.

Relativity: denotes relevance based on quantitative and qualitative proximity, connectivity, and complementarity and through organic and functional relations.

Levant: in this study, is restricted to 'Bilād al-Shām' or greater Syria, which currently comprises Syria, Lebanon, Palestine, and Jordan. The Levant also includes Iraq. The dissertation alludes sometimes to examples from Egypt, which, during the Ayyūbid and Mamlūk periods, formed a political unity with Bilād al-Shām.

CHAPTER I

CRITICAL DISCOURSE ON THE MUSLIM-ARAB CITY

1 Identity Discourse and the Nature of the City:

The discourse on the Muslim-Arab city is centred mostly on the issue of identity. The birth and development of the study of the Muslim-Arab city took place in the Western academy – a location far outside the indigenous culture of its subject. Thus, the field has retained one of the more salient and encompassing characteristics of this Western discourse, namely the overwhelming tendency towards dichotomous thinking based on binary and oppositional categories.⁷ Therefore, the study of the Muslim-Arab city has been subjected to dichotomous logic in defining the city in terms of its internal components and the dynamics of its composition and evolution. At the same time, this dichotomous logic has ended up resulting in defining the city as the antithesis of its Western counterpart.

As the antithesis to its Western counterpart, the Muslim-Arab city has emerged as an ‘Other,’ embedded at the core of this culturally-specific epistemology. Therefore, this dichotomous and foreign framework for understanding Muslim-Arab urbanism in particular and its cultural background in general has produced distorted focuses, conceptions, and interpretations of the city. This chapter explores this dichotomous framework and its effects on the studies of the Muslim-Arab city. Such an exploration is important for understanding the difference between the representations of the city in Western literature, on the one hand, and the indigenous organizational structure of its spatial order based on the alternative notions of complementarity, liminality, and hierarchy, on the other.

1.1 Outline of the Discussion:

This section is a critical analysis of the identity issues raised in relation to the 'Islamic' city. The identity of this city has been a main concern because it is directly linked to the definition, nature, and character of a culturally-flagged urban model. Therefore, there has been a long and heated debate on the identity of the Muslim-Arab city since the start of the discipline of Islamic urbanism⁸. Analysis in this part of the dissertation concentrates

on the history of the term 'Islamic,' by uncovering its complex background, explaining its deeper meanings, and outlining its theoretical implications. As a result, misconceptions about this term's claims to authenticity and historical relevance – whether referring to the religious tradition of Islam or to the cultural heritage of its followers across its vast geographical and historical spread – will be distinguished. It will also be demonstrated that 'Islamic' should neither be taken at face value, nor should it be accepted without concrete theoretical grounding and justification. In order to provide such theoretical grounding and settle the issue of the identity of the city, this section will propose – in addition to criticism – a constructive and prescriptive solution to the problem of the identity of the Muslim-Arab city. It will undertake an etymological and semantic analysis of the terms 'amārah' عَمَارَةٌ (architecture), 'binā' بِنَاءٌ (building), and 'umrān' عُمْرَانٌ (urbanism) in Arabic and will discuss the varying cultural contexts of each term with the hope of unmasking their diverse meanings, value contents, and cultural connotations. Based on a critique of the various dimensions and limitations of these concepts, this portion of the dissertation proposes an alternative approach and focus to characterizing the city when it comes to both the conception and study of Muslim-Arab urbanism. The second section of this chapter explores 'state-of-the-art' literature about the Muslim-Arab city. It divides this literature into three main categories, based on the school of thought espoused by them: orientalist, revisionist, and post-colonial.

The first of the categories to be discussed in the literature review is the orientalist school, which presents the prototypical Weberian model of the Muslim-Arab city. In essence, this model denies the Muslim-Arab city's identity in contrast to the ideal European model of the city. The rubric of the orientalist school also encompasses the French orientalist school, which includes scholars such as Willian Marçais, Robert Brunschvig, Louis Massignon, and Jean Sauvaget, among others. This school is characterized by a stringent focus on typology, essentialized historical, geographical and sociological assumptions, and too much emphasis on local North African Muslim-Arab cities as models representing other Muslim-Arab cities. This section of the literature review analyzes and critiques the interest of these studies in the historical interpretation and institutional autonomy of the city and explains the epistemological limitations of this focus.

The second school to be discussed is the revisionist school. In particular, this section will present a critique of its static – in relation to time and space – model of the city. This school includes scholars such as Eugen Wirth, E. Ashtor-Strauss, Claude Cahen, Ira Lapidus, Dale Eickelman, Oleg Graber, and Stephano Bianca, among others. The analysis of this section will begin with a focus on civic autonomy and morphology before moving on to explore the studies by this school in the early sixties. In addition, it will discuss the ideas of these studies, which cut across new and diverse disciplines to Muslim-Arab urban studies including anthropology, sociology, and social geography. Furthermore, it will examine the ability of these disciplines to explain the order of the city outside Eurocentric urban models and ideological frameworks of reference. With this in mind, it explores new interpretations of the urban order that can account for social forces, such as that of the ‘*ulamā*’ علماء and *fiṭyān* فتيان, in shaping the order of the city in a holistic way.

Lastly, the chapter moves on to the third category of Muslim-Arab urban studies, the post-colonial school, which began in the late sixties and has continued to the present. This school is characterized by the abandonment of the Eurocentric model for constructing the Muslim-Arab city and by the attempt to understand the city within its indigenous context. The chapter discusses the works of representative scholars of this school including Hugh Kennedy, Michael Brett, Besim Hakim, Hichem Djaït, Nezar AlSayyad, and Janet Abu-Lughod. Among the themes of these works are: first, the effect of change in modes of transportation on local economy and consequently urban spatial order; second, the influence of local customs on bylaws and urban legal practices; and third, the impact of political order and power structures in society on shaping the city. The chapter concludes with a summary of different notions and methodologies and critiques their shortcomings at arriving at an authentic representation of the order of the Muslim-Arab city. As a consequence of this criticism and as a preamble to the next chapter on Arabic language and the city, the chapter begins to hint at an alternative framework for understanding the city based on local cultural values and worldviews.

1.2 Background of the Conceptual Construction of the Term ‘Islamic’:

Before delving into the internal and external factors affecting the term 'Islamic,' it is important to take a brief detour to gain perspective into the geography, history and political development of the Arab region, in general, and the Levant, in particular. The Arab world is the region extending from the Arabian Gulf and Zagros Ranges in the east to the Atlantic Ocean in the west, and from the Taurus Mountains in southern Turkey to the Ruwenzori Mountains in the south.⁹ The Levant, as defined in this dissertation, denotes *al-Mashriq* المَشْرِق (the east of the Mediterranean Sea) or Bilād al-Shām بلَدُ الشَّام (the land of beauty marks, i.e., dotted with cities, in reference to its numerous, ancient, and prosperous civilizations). It refers to the area east of Italy, which extends from the Taurus Mountains in the north, to the Arabian Desert in the south, and from the Mediterranean Sea in the west, to the Zagros Mountains in the east. It comprises present-day Syria, Lebanon, Palestine, Jordan, and Iraq. The Arab region forms a geographic, historical, ethnic, linguistic, and cultural unity. This region has been the natural home of Semitic Arabs (Canaanites) for several millennia.¹⁰ The most ancient civilizations of the region include the Akkadian, Assyrian, Aramaic, and Phoenician civilizations among those of other sub-ethnic and sub-cultural groups of the ancient Arabs.

Being at the crossroads of three continents, Asia, Europe, and Africa, the Levant in the Arab region has been subjected to many attempts at domination by foreign nations. The Levant was occupied by the Greeks (332 BC, including the Seleucid Empire 312–63 BC),¹¹ the Sassanids (a sporadic presence in the 3rd, 6th and 7th centuries), and the Romans (64 BC to 636 CE)¹² before it re-captured its Arabic identity after the Muslim-Arab re-conquest of the region between 634-637 CE.¹³ With the Muslim-Arab restoration of the Levant, the region reconnected with its oriental roots and its indigenous culture recommenced its development. The rule of the Levant by non-Arab Muslims such as the Mamlūks (9th to 16th centuries) and Ottoman Turks (16th to early 20th centuries) did not force an alien cultural identity upon the region. Shared Muslim values and strong Arab influences among these groups protected the indigenous culture of the region across its subsequent history.

Various scholars define the inception of modernity in the Muslim-Arab world according to different factors and events. It can be argued that the return of Western influence to the region started with the decline of the Ottoman Empire (1299 to 1922 CE) and the indirect seeping of European modernity into the region. Means of these influences include missionaries, commercial delegations, and consulates of countries such as Italy and France in commercial centres such as Aleppo and Beirut. The rise of European power vis-à-vis the Ottomans further increased indirect Western influences by the Ottomans themselves through modernization and reform along Western models and paradigms. This reformation was motivated by the Ottomans' need to resist the augmenting power of the West by copying the latter's values and organizational structures.

The strongest and most direct impact of modernity on the Levant took the form of a sudden interruption of its relatively short period of reconnecting with its indigenous history with the Western colonial occupation and imposition of modern systems of domination and control. This stage began with Napoleon's occupation of Egypt and Palestine between the years 1798 and 1801. The British occupation of Egypt in 1869 marked the inception of 'New Imperialism' when European nations competed vigorously to dominate culturally, and later to occupy militarily, different parts of the Arab world. Shortly after the end of the First World War and with the collapse of the Ottoman Empire (1923), the Arab world fell entirely under direct Western colonial occupation. The Sykes-Picot Agreement between France and Britain in 1916 divided the Arab region into colonial cantons of geo-political and economic interests under the military occupation of major European colonial powers. Most of these colonies gained independence between the end of the Second World War and the early 1970s to form divided and parochially-nationalist Arab 'countries.' Practically, however, these countries continued to be politically, economically, and culturally dependent on their ex-colonial powers. They were ruled by colonial-bred indigenous political elites who carried on the same colonial process of dismantling local indigenous culture and imposing alien modernity on the local populace.

1.2.1 Hegemonic Creation of Conceptual Dichotomy:

The term 'Islamic urbanism,' used in contradistinction to Western/European urbanism, is often (mis)understood as referring to specific types of spatial organization produced in the pre-modern era (18th century) in lands where Muslims lived. Although perceived as a valid tribute to Muslim society, a clear affirmation of its cultural identity, and a convenient tool for orientalist researchers fond of taxonomy, this term is nonetheless fraught with conceptual inaccuracies. Namely, it perpetuates the notion of dichotomy where a privileged term--here Western--exists at the centre and where disfavored terms such as 'Islamic,' 'Eastern,' or 'Arab' exist at the periphery. By tracing the genealogy of the term 'Islamic,' it will be apparent that the use of this word as an adjective, identity marker, or symbol is a fairly modern invention motivated by intertwined internal and external factors, inherent to the deeper historical circumstances, which surrounded its (relatively) recent origin around the middle of the 19th century.

The internal factors are primarily related to the state of Muslims as members of a distinctive civilization which flourished during the intermediate and later European 'Middle Ages' (10th-16th CE),¹⁴ only to decline during the 'modern' era (the years 1500 until 1960) with the rise of Europe and the inception of Western colonialism.¹⁵ The direct result of the ensuing wave of 'Westernization' led to loss of political independence and economic autonomy in the Arab region, as well as a restructuring of many societal frameworks that represented, even on a symbolic and subconscious level, the Muslim-Arab cultural identity. The Western (French and British) military occupation of most of the Muslim-Arab world and the heightened external cultural challenges provoked, in reaction, an anxious search for identity and an acute sense of self-awareness which took Islam as the utmost emblematic aspect of its character, leading to the birth of the term 'Islamic.' This adoption of this term by Western colonial administrators, officers, and orientalist academicians highlights an internalization of the same dichotomous logic used to identify, isolate, and homogenize indigenous cultures by European colonization.

Once Muslim states gained independence from Western colonialism, the association with this internalized and new form of identity became sharpened with modernity, thus

embedding it aggressively into traditional Muslim society through the Westernized intellectual and power elite who ruled in the post-independence era. In addition, the independence of Muslim lands and peoples under fictional state boundaries artificially drafted by various European colonizers shattered the identity of local populations.¹⁶ This fragmentation and the importation of narrow nationalist ideologies based in European national histories by local colonial beneficiaries provoked a counter call by the populace for an essentialized and pan-Islamic identity.

This continuous yet indirect Western cultural internalization in the post-independence era alienated the region from its indigenous culture and drastically undermined the internal structure of its societies in favor of imported ideological paradigms. This alienation prevented indigenous theoretical researchers in the Muslim-Arab region from understanding the philosophy of local urbanism and its independence from identity or value-based cultural annexation or exclusion from the ideal Western model. The bankruptcy of these political, intellectual, and academic ideologies, due to their detachment from society, provoked cultural crises that furthered conservatism and self-enclosure.¹⁷ The deep sense of cultural loss as a result of this ideological alienation and antagonism to Western cultural domination provoked an exaggerated nostalgia for the past and distorted consciousness of an identity under the title 'Islamic.' Ironically, this politicized identity was constructed on the same ideological bases as Western centralism and secular nationalism, which were adopted by the indigenous elite as a means of competing with and liberating itself from Western cultural domination. This took the form of creating a counter-centre in which 'Islamic' would exist as a contrast to the 'Western' hegemonic cultural paradigm at the fringes. The rise of this romanticized and inauthentic notion of 'Islamic' identity is associated with an inability to critique Western ideological frameworks for constructing the 'East' in binary opposition to itself. This also prevented the understanding of local Muslim history from its primary sources after the dismantlement of the indigenous educational system by colonial authorities and Westernized local elites, and entailed the disappearance of a 'traditional' (i.e., pre-colonial) way of life. This constructed 'Islamic' identity is still predicated on the concept

of 'otherness' and 'difference' from the West, which in turn is perceived in apprehensive and dichotomous ways.

1.2.2 European History and the Creation of the Islamic-Christian Dichotomy:

Within this historical context, the term 'Islamic' was born as a taxonomical and definitional cultural divider between the universal category of 'Christian-European' identity and the narrow and marginal one of the Eastern, Arab, and Muslim 'Other.' The notion of dichotomy has been grounded in European culture since the ancient Greeks, who considered all non-Greeks as barbarians.¹⁸ However, this notion was intensified after the fall of the Roman Empire in 476 when Western Europe plunged into the 'Dark Ages' (fall of Rome 476 – early Renaissance 14th century).¹⁹ Fear, isolation, and conservatism reduced all identities under the strong rule of the Church and represented non-Europeans as culturally threatening and militarily dangerous 'Others.' Internal enclosure created mass fanaticism, which led to religious wars within Europe (1525-1648).²⁰ This resulted in the construction of narrow cultural self-identities and promulgated a xenophobic attitude towards Muslims on the other side of the Mediterranean. Led by the Church, the consolidation of European identity as monolithic and Christian resulted in the production of Arab 'Others' along religious lines. These 'Others' became personified by Islam. Because Europe feared the spread of Islam, it began to clash with Islam's adherents across its southern borders. Muslim society, which was pluralistic and inclusive of all identities as a result of its geographic location across three continents, its diverse socio-religious composition, and its political history was erroneously objectified, reduced, and reproduced into a single and uniform identity: Islam.²¹ Thus, Islam was constructed to mirror European identification with monolithic Christianity. The mythological construction of 'Islamic' identity is best exemplified by the Crusades (1095 to 1291), which viewed the 'Other' through fear, hate, and conflict, as a means to justify ideological and economic advantages.²²

This notion of identity that originated in the Middle Ages was consolidated through the rise of European nationalism in the 18th century. Soon it took on secular cultural and economic justifications in accordance with the increased power of science and the

importance of reason in the Enlightenment, as well as the increased industrialization and subsequent demise of the feudal economy in the late 18th century.²³ These narrow identities and their associated conceptual constructs were employed by different European nations during the colonial period to signify 'Otherness' and justify the domination of southern peoples.²⁴ The foreign and mythological construction of the neighboring Arabs focalized Muslim culture in stereotypical and negative images and interpretations (such as in Dante Alighieri's *Divine Comedy*).²⁵ Such an identity construct was imposed on the Muslims based on circumstances that were external to them and were used as a means of objectification, reduction, and reproduction of their culture in a singular, uniform, and derogatory way. Islam and its civilization were conceived as antithetical to Christian, modern, or indigenous Europe. Therefore, Islamic civilization had necessarily to be negative.

1.2.3 'Islamic' as an Ideological Construct:

In the historical development of the Western conceptualization of Muslim-Arab culture, three key terms have been used to represent this civilization: 'Saracen,' 'Mohammadan,' and 'Islamic.' From among the three terms, 'Islamic' is unique in that it came to be internalized, absorbed, and re-employed by Islamist (modernist/fundamentalist) Arabs as definitional of their self-identity. The modern cultural fragility of Muslim civilization accounts for the change in the treatment Muslim Arabs give to Western representations of Muslim-Arab culture. In contrast to this modern phenomenon, the terms Saracen and Mohammadan were not internalized by medieval Muslim-Arab civilization because, in this period, Muslim-Arab culture was relatively stronger compared to that of Europe, despite its military weakness and colonization by the Crusaders.

The term 'Islamic' first came into use during the late 19th century within Western orientalist circles, replacing two older (now deemed derogatory) terms: 'Saracen' and 'Mohammadan.' 'Saracen' was used during the Middle Ages as a generic term for Arabs and Muslims. It may be found in the *Fount of Knowledge* of St. John of Damascus (730 CE).²⁶ 'Mohammadan' became popular in 19th-century Western works on Muslim civilizations, such as in *The Mohammedan Missionary Problem* of Henry Harris Jessup.

From a Eurocentric point of view, these terms arose from the need to categorize peoples of different civilizations based on the social characteristic most 'alien' to Europeans, namely, religion.²⁷ This usage is a reductive attempt to attribute the multifarious aspects of Muslim lives and civilizations to a single idiosyncratic, absolutist, and politicized term – 'Islam.' As such, 'Islamic' is conceived as static, distinct, and inherently grounded in a certain historical time and geographic region.

The use of the term 'Islamic' by two presumably antithetical parties (Islamists and Western colonial orientalists) for different purposes, does not explain its inaccuracy and confused conceptual justifications. Its use by the first group represents an attempt at constructing and asserting an identity based on religion and a historical past in the face of augmenting modernity. This modernity is characterized by repressive colonialism, economic imperialism, and foreign ideological and cultural domination. Within this context, for Islamists, anything from the past is typically claimed to be 'Islamic' and therefore asserted, cherished, and sanctified. This conscious and subconscious construction and affirmation of identity represents an act of political, economic, and cultural defense, which in turn resembles that of Europe during the Middle Ages when Muslim civilization was vibrant, pervasive, and perceived as a threat. In contrast, the other use of the term 'Islamic' by orientalists reflects the need to identify Muslim-Arabs as an alien, inferior, and, ultimately, a different 'Other'.

It is interesting to note, however, that this dichotomous term did not surface and was not used as an identity marker when Muslims were invaded by the very same Western foreign cultures via the Crusades. At this weak point in Muslim history, the Crusaders politically and militarily occupied and dominated significant portions of the Muslim Middle-East for several decades. This lack of identity marker can be attributed to the strength of Muslim civilization despite the divisiveness and military weakness of their states during the Crusaders' invasions. Muslims did not feel inferior and, thus, had no need to consolidate their cultural identity through the invention of dichotomous concepts that distanced and isolated them from a counterpart 'Other.' Due to a confident and embracing attitude, they

did not need to seclude themselves or insulate others by tagging culture with an exclusivist identity, be it 'Islamic' or otherwise.

Al-Firanja الفِرَنْجَة, which means 'the Franks' in Arabic, is a metonymic name denoting the Crusaders, dubbing them as a foreign military menace, but not as a cultural threat to Muslim civilization. Therefore, they were not categorized based on a uniform and reductive identity. Thriving Muslim civilization did not need to erect protective conceptual walls to reflect cultural fear or define what was 'Islamic.' There existed no use of a narrow and restrictive conception of Islam as a mechanism for self-assertion or self-defense.²⁸ Rather, Islam was conceived of as a universal and a natural way of being; an all-pervasive and given fact of life that did not need to be identified through narrow categorical definitions nor artificially proven. Any cultural element added or interfered in this vast horizon of life distinguished itself by default as different and was either incorporated, tolerated, or dismissed. This was done without the need for rigid, artificial, fundamental categories which set striated scales for sorting the diversity of life through binary pre-given identities.

1.2.4 ‘Islamic’ in the Modern Muslim Middle East:

In the Muslim and Arab world, the earliest and most notable mentions of the term ‘Islamic’ can be found in the works of pioneer modernist thinkers, reformers, and ‘Islamists’ of the 19th and 20th centuries, including al-Afghānī الأفغاني (1838-1897),²⁹ Abduh عبده (1849-1905), Riḍā رَضَا (1865-1935),³⁰ Ben-Bādīs بن باديس (1889-1889), al-Nadawī الندوي (1913-1999) and al-Maudūdī المودودي (1903-1979).³¹ However, the spread of the term and its common use came in the second half of the 20th century in the writings of Quṭb قُطْب (1906-1969), al-Ghazālī الغزالي (1917-1996), al-Ghanūshī الغنوشي (b 1941), and ‘Amāra عَمَارَة (b 1931),³² as this term more deeply reflected the Muslim intellectual, psychological, and emotional state following the end of colonialism and subsequent secular nationalism. The relatively recent proliferation of the expression ‘Islamic’ over the last few decades came to be particularly associated with the ‘Islamic’ resurgence, which permeated almost the entire Muslim world after the ebbing of the tide of

modernism. With post-modernity and the post-structuralist subversive intellectual tradition came the fall of the absolutist modernist universality of Eurocentricism. However, simultaneously, this vacuum provides the chance to promote, with a lack of self-reflection, a similar but non-Western absolutist 'Islamic' identity in the Muslim world.

Another problem with the title 'Islamic' is that it confers an essential identity associated with Islam as a disembodied ideal and absolute notion, which defies time and place. Indeed, Islam adheres to some absolute values, but when perceived in time and place, it becomes a mere expression of these absolutes, which take relative forms. It cannot be clearly ascertained that a particular action, characteristic, or production is purely 'Islamic' since this absolutism entails the exclusion of other possible expressions of Islam under different conditions. Absolutism is a transcendental notion in Islam, which pertains to the Divine and cannot be conferred objectively or with certainty on contingent and relative worldly affairs.

1.2.5 Alternative Identities and Orders:

Criticism of the dichotomy of terms such as 'Islamic' or 'Western' is not a denial of diversity or a legitimacy of different identities. It is rather an objection to the essentialism of identities, which position certain characteristics as intrinsic and absolute. Thus, these identities are not mutually exclusive and do not prevent the possibility of other identities sharing in or overlapping with them. To the contrary, Islam, in classical times, was considered the very foundation of diverse forms of existence among peoples of many religions and cultures.³³ Historically, distinctions were primarily made among people on the basis of creed and worldview. These views were defined by religious institutions such as Judaism, Christianity and Islam, which were acknowledged to have common elements from an Islamic point of view. In addition, material and cultural productions were associated with non-religious identities such as their geographic places of origin and the ethnic titles of their producers, among other categories. The cage mentality that produces binary and absolute criteria of positive and negative value judgments for cultural

expression, based on fictional identities, was not born until the inception of colonialism and modernity in the Muslim-Arab region.

Instead of dichotomies, Islam knew different sets of concepts: oneness, duality and multiplicity, as part of a hierarchy of existence. In Islam, duality is not dichotomous; it is complementary and mediates the relationship between, on the one hand, oneness and multiplicity on an objective and transcendental (vertical) plain, and on the other hand, unity and diversity on a subjective and worldly (horizontal) plain. Rather than being power-based, structures and relationships in Muslim culture were established on a non-stratified horizontal plain equivalence. They were organized within a hierarchy of autonomy and interconnectivity that thrives on diversity and exists through unity. This religious and cultural framework precluded centrality and marginality of dichotomous structures and produced a creative order for plurality and inclusion. This model was lost with the dismantlement of the traditional structure, associated with the colonial and cultural imposition of Eurocentric and modern categories on Muslim and Arab regions in the past few centuries. The term 'Islamic' has been internalized with other modern dichotomies and constitutes a part of the cultural identification and intellectual schism of many contemporary indigenous Muslims and Arabs.

In summary, there were both internal (Middle Eastern) and external ('Western') circumstances and incentives, which collaborated in devising the term 'Islamic' and in perpetuating its ideological contents and roles. Now, this term is widely used, not only by orientalists, as a taxonomical tool to describe Muslim 'alien' cultures in an over-generalized, prejudiced, and sometimes pejorative manner, but also by modernist/fundamentalist Muslims, implying a simultaneous sense of fear and defiance towards the West. The word 'Islamic' is used as an emphatic expression in support of a threatened self-constructed identity facing the onslaught of modernity. The typical uses of this term by orientalists or fundamentalists/modernists alike set these parties against an 'Other' in a dichotomous manner of thinking, which is alien to the spirit of Islam itself. On both sides, this term comes to represent a sense of distance, isolation, and insecurity as an expression of unfortunate power relations on a civilizational scale.

1.3 Linguistic Analysis of ‘Urbanism’ in Traditional Muslim-Arab Culture:

‘Islamic,’ in modern terms, is not the only word with problematic denotations; the terms ‘urban’ and ‘architecture’ in Arabic also embody modern projections in their meanings and uses within modern discourses on the Muslim-Arab city. The word ‘urban’ can be expressed through different words in Arabic, each related to a set of concepts particular to Muslim-Arab civilization and markedly distinct from meanings and uses in Western languages and cultures. To understand the difference between the notion of urbanism in Muslim-Arab and Western cultures, we first need to explore the meaning of the word ‘architecture,’ which underlies urbanism on the micro-scale of the city.

The word ‘architecture’ in Western languages goes back to the Greek word *architekton* and Latin word *architectus*. Both are composed of two words: *archiī*, which means master or chief and *tekton*, which means builder or craftsman. The semantic field of these words conveys the notion of pre-design, technical skills and vertical professional hierarchy. However, the Arabic word for architecture ‘*amārah* عَمَارَةٌ has alternative meanings and different denotational and metaphorical uses and contexts within and without the framework of building and urbanity. ‘*Amārah*, 'architecture' or 'building' is derived from the word ‘*amara* عَمَرَ which means ‘to inhabit, to populate,’ or, as the noun ‘*umārah*, means ‘a large social unit in the hierarchical structure of Arab tribal systems.’ Other derivations of the root ‘*amara* inform the social content and values of architectural and urban activities in Muslim-Arab cultures in diverse ways. Such words are: *ma‘mar* مَعْمَرٌ, large living place; *i‘tamarā* اِعْتَمَرَ, ‘to visit or seek an inhabited place’; ‘*ummār* عُمَّارٌ, inhabitants or a gathering of people; *a‘marā* اَعْمَرَ, populating a place; ‘*awmara* عَوَّمَارٌ, intermixing; ‘*amarah* عَمْرَةٌ or ‘*imarah* عِمْرَةٌ, greeting; ‘*umrah* عُمْرَةٌ, worship; ‘*amara* عَمَرَ, to obey God; ‘*amīr* عَمِيرٌ, strong tissue; *a‘marā* اَعْمَرَ, to enrich; and finally *ma‘mūr* مَعْمُورٌ, serviced or attained to. The root ‘*amara* itself is associated with the dimension of time where ‘*umr* عُمْرٌ, means ‘life, period, age, permanence and endurance.’ These meanings link the temporal and spatial dimensions of buildings and the social aspect of the inhabitants of buildings. This rich dimensionality is based initially on a principle difference and distance between complementary dualities mediating singularity

and multiplicity. The common understanding of dimensionality among these three components of architecture is grounded in the metaphysical framework of cosmogony, which interweaves the hierarchy of reality in Muslim-Arab culture. These meanings are also embedded in the word *'umrān* عُمْرَانٌ which means 'urbanism' and conveys strongly spatio-temporal, social, and metaphysical dimensions of urban settlements.³⁴

Within the same semantic field of the word *'ammara* عَمَّرَ we note the dominance of the social and temporal dimensions over the physical one. In fact, the meaning 'to build,' from the emphatic form *'ammara* of the root *'amara*, reflects modern usage, which stresses the material aspects of the word. This new usage indicates a shift of emphasis in the conceptualization of the building and urban processes from the social dimension to the material one. Similarly, a recent derivation is the word *mi'mār* مِعْمَارٌ which means 'architect.' It is a superlative adjectival noun of the word *'amara* and was not used in classical Arabic before modernity. The absence of such usage is due to the fact that the category and function of architects did not exist in the way it existed in either pre-modern or contemporary Western cultures. In spite of the high development of the ancient Arab societies of the Fertile Crescent and, later, the Muslim-Arab civilizations of the medieval period, building activities were not performed within the same dichotomous theoretical and practical, conceptual, organizational and professional frameworks of Western culture, particularly as understood today.

Theoretical processes of design as a preconceived notion, technical modes of representation, and the dominance of a subjective agency of one person in defining all aspects of building were alien to Muslim-Arab culture. Building activity was grounded mainly in pre-existing environmental, social, and cultural contexts, which defined the framework of practice as social. Building practices were organic and informal, involving people and relations within complex hierarchical networks. They were enmeshed in social parameters and ethical norms, which precluded the individual agency of one planner or architect. Building practice was distributed among different social, religious, and legal domains, among others, which made the role and title 'planner' or 'architect' an anomaly. Like any activity in Muslim-Arab culture, building was embedded in the structural

liminality of *ḥāḍir* حَاضِرٌ (time), *ḥaḍar* حَضَرَ (space), and *ḥaḍārah* حَضَارَةٌ (culture) where dimensional duality, which defines difference, distance, and movement mediated multiplicity and unity and made any action contextual, relational and hierarchical.

Alternative to the word *'ammara* and its root *'amara*, building activities were defined by the word *banā* بَنَى which means 'to construct or build.' This word was used more often to describe the technical dimension of building activities. However, similar to *'amara*, *banā* still has strong social and human dimensions alongside its material and technical denotation. The root of the word *banā*, which is بَنَى *banaya* or *banawa*, بَنَوْ convey the meanings of increasing generosity, honour, and offspring. Other derivations of this word mean consummating marriage, body structure, and the innate nature of the human soul. The linguistic relevance of buildings to various social and spiritual aspects of life, as conveyed in the semantic field of this word, defines the nature and values of urbanism in the Muslim-Arab city.

1.3.1 The Meaning of 'Urbanism' in Muslim-Arab Culture:

Within this perspective of viewing building activity, the social and environmental contexts of the building process are central to urbanism in Muslim-Arab culture and preclude the notion of pre-design or pre-planning from urban practices. Building does not start with conceptualization by one individual utilizing intellectual and technical forms of representation to concoct a design or a plan. Indeed, building is not a conceptual exercise divorced from social structures, historical processes, and cosmological orders as reflected in the cultural beliefs and practices of the urban community. Rather, it is embedded within complex material, social, and cultural contexts and extends over a long period of time, so as to be inclusive of all societal considerations and harmonize all potential elements of the urban fabric.

The word *'amara*, which refers to collective and complex social processes of building, is also associated with *time* (the primary denotation of *'umr* is temporality) as a framework within which all social and material dimensions of *building* activities are embodied. It emphasizes both social and temporal dimensions through human active agency in

intergenerational and incremental building processes over extended periods of time. The temporal and social dimensions of *ta' mīr* تَعْمِيرُ (building) are also part of the cosmic task of *isti' mār* اِسْتِعْمَارُ (colonizing), which is also derived from 'amara and means building and populating the earth through 'umrān عُمْرَانُ (building of urban communities) according to the *sunnah* سُنَّة (divine norms and values). Accordingly, the human being is viewed as a contingent (i.e. possessing dimensional time-place based existence) social agent occupying the position of *istikhlāf* اِسْتِخْلَافُ (vicegerency of God on earth)³⁵ and operating as an intermediary between divine absolute Oneness and the world of multiplicity through a spatial hierarchy of liminal freedom between complementary opposites. 'Umr (time extension) is mediated by *ḥaḍīr* حَاضِرٌ (the present), which denotes the liminal space of the current moment in which human action establishes dimensional traces on the earth. As such, 'umrān (urbanism) is the spatio-temporal dimensional framework that embraces human ontological and teleological agency on the physical, social, and cultural levels to produce *ḥaḍarāh* حَضَارَةٌ (civilization) in the form of actualized presence in time and place. As such, 'umrān represents the spatio-temporal dimensions of *ḥaḍārah*'s social and material presence in the liminality of *ḥāḍīr* (present and city), which creates free agency within a hierarchy of possibilities grounded in autonomy and interconnectivity. *Ḥaḍārah* is a dimensional extension, not only of spatio-temporal reality, but also of the cultural presence of *ummah* أُمَّة (Muslim collectivity) through the harmony of the ontological and cosmological dimensions of the city. The city as such is a cultural 'extension,' which produces civilization, *ḥaḍārah*, as a continual moral and social presence in place and time. This dimensional presence is thus contingent upon and, therefore, referenced to the absolute Divine Presence through vertical cosmological and ontological hierarchy. Such connection is expressed in the meaning of *madīnah* مَدِينَةٌ (city), which is derived from the word *dīn* دِينٌ 'religion' and rooted in the meaning of the word *dayn* دَيْنٌ which denotes indebtedness (to the Divine). Therefore, the city in Muslim-Arab culture is a dimensional expression of Divine Ethics imbedded in the complementary duality of Divine Names and Attributes and embodied by the human being who functions as an intermediary between Divine Oneness and the multiplicity of the world. Divine Ethics are called *sunnān* سُنَنٌ

(the way), which also defines boundaries *ḥudūd* حُدُود (divine moral injunctions and restrictions), which in turn arbitrate moral choices and define their appropriate limits. In other words, the human being, who was made in the proverbial image of God, is an embodiment of Divine Ethics in the form of the effusion of dualistic qualities from His Absolute Oneness and producing infinite multiplicity through complementarity. The human being, as an ultimate expression of the Divine Names and Attributes, mediates this inter-multiplicity through structural hierarchies of complementary dualities.³⁶ The liminal and intermediary role of the human being, having the ultimate duality as a creation and yet, God-like, between Oneness and multiplicity, is called *khilāfah* خِلَافَة (succession) in the hierarchy of being and is performed through the function of *isti‘mār* (urbanizing, populating and sustaining the earth). Thus, the main connotation of *‘umrān*, on an abstract level, is the dimensional notions of *collectivity*, *temporality* and *spatiality*, which find their expressions in *ḥuḍūr* (community), *ḥaḍar* (present and city), and *ḥaḍārah* (civilization).³⁷ They highlight the two main principles in the philosophical framework of urbanism in Muslim-Arab culture, *ḥaḍar* (present) and *ḥaḍārah* (civilization), and the intermediary catalyst of their intertwinement *ḥuḍūr* (community). They form the foundation not only of Muslim-Arab cities but of their generative cultures as well.

1.3.2 Overview of Discourses on Muslim-Arab Urbanism and Their Alternatives:

Muslim-Arab cities need to be understood based on a set of authentic, profound, and inclusive principles. A framework based on these principles allows for the tracing of the idiosyncratic, yet dynamic, values of Muslim-Arab urban experiences beyond cultural clichés and superimposed symbolism. It would overcome the often shallow focus on morphology or superficial historical and geographical considerations to discern the general or distinctive characteristics of traditional Muslim-Arab urbanism. Yet, many of these classical approaches to Muslim-Arab urbanism still persist in current research. Emblematic of such approaches is descriptive analysis of individual urban units disassociated from their larger physical, historical, and cultural contexts. Another feature of such research is the consideration of the immediate influence of singular circumstances or personalities that influenced the construction of an urban unit without understanding

the multi-dimensional context for the development of the city as a whole. Other methods involve chronological tracing, which attempts to transform diverse urban expressions into one common cultural origin, political dynasty, or historical event. These fragmented, parochial, and barren approaches lack a comprehensive understanding of Muslim-Arab urban phenomena by suggesting mythological links between the morphological or historical urban elements. They divide the city into distinct components and tackle them in isolation from each other in a linear and formalistic historical perspective. These perspectives on Muslim-Arab urbanism see the past as fixed, linear, and rooted in a foreign cultural and ideal origin (Greco-Roman) of which Muslim-Arab civilization is a mere degeneration. Simultaneously, fundamentalists who espouse modernist, puritan, and dichotomous views of reality see the Muslim-Arab urbanism of the past in a nostalgic, static, and formalist way, while ignoring its deep social, historical, and philosophical contexts. In both cases, focus on borrowing hypotheses, historical referencing, and religious symbolism become the dominant ways of seeing the city in the absence of real philosophical and historical frameworks for understanding its principles and dynamics. Genuine alternative perspectives should give importance to all dimensions of civic life within a unifying framework that looks at the city as diversity in unity and accounts for all the factors shaping Muslim-Arab societies and their urban production in a flexible way.

2 Introduction to the State of the Art on Islamic Urbanism:

The second section of this chapter presents state-of-the-art literature on the Muslim-Arab city. It probes different schools of thought across the evolutionary history of the field of 'Islamic urbanism.' Such investigation is important for defining the different forms of representation that shaped the conceptions of the city. It also critiques the ideological and methodological frameworks of the development of these conceptions. Moreover, it permits a contrasting view of these conceptions to deduce a comprehensive view of this city. The oftentimes-contesting views of these disciplines offer mutual criticism of their different methodologies and approaches to the city. However, these diverse and critical views are mainly confined to one ideological focus on the city, namely its identity. According to Deleuze, this typical ideological preoccupation is characteristic of the

dichotomous Western framework of thinking.³⁸ It alienates the city from its indigenous cultural context. This alienation necessitates exploring the city within a philosophical perspective conscious of the underlying worldviews framing the nature of the city as well as the research disciplines trying to understand it.

2.1 Critique of Orientalists' Modernist Discourse on Traditional Muslim-Arab Urbanism:

It tends to be futile in any study of Muslim-Arab urbanism to review much of the orientalist literature in relation to this topic, as it is saturated with prejudices, ethnocentric presuppositions and distortions.³⁹ Many of the studies from the past two centuries were conducted with the ideological incentive of proving the superiority of Western civilization over the Muslim and/or Arab one, with the primary purpose of justifying the colonization, domination, and exploitation of the East.⁴⁰ In other respects, some studies romanticized and mythologized the East in reaction to social and political changes that developed in Western societies with the advent of modernity. These studies conceptualized and framed the inquiries concerning Islamic urbanism within internal parameters of cultures alien to the ones on which the cities of the Muslim-Arab region were based.⁴¹ As a result, the concepts, categories, and values attributed to the city's depiction, understanding, and evaluation were fictitious and mostly irrelevant.

Furthermore, the conventional modern idea of cities as a 'government planned and regulated entity' or 'architecture writ large' is not easily relatable to the theory of traditional Muslim-Arab urbanism as an intertwined cosmological, social, and material system that lies beyond our modern conceptual and interpretive framework. Indeed, contemporary urban discourse from modernist, positivist, humanist, and Marxist structuralism cannot account for the nature of Muslim-Arab traditional cities. The conception of these cities as dynamic and horizontally hierarchical cannot be understood even within poststructuralist approaches, which still maintain ethnocentrism and incompatible cultural presuppositions with regard to the reality of Muslim-Arab traditional cities. This critique points to the problem of relating our socio-cultural and political systems, which are the product of our modern theories, to the traditional conceptual, social, and spatial dimensions of urbanism in all their complexities and

diversities. This criticism requires viewing the traditional Muslim-Arab city in a more pluralistic kaleidoscopic scrutiny of cultures and sub-cultures inherent to the Middle East and reinforcing the complexity of Muslim-Arab urbanism.

Nevertheless, orientalist studies are important because they were the first to lay down the foundation for the discipline of 'Islamic urbanism.' They initiated discussions about 'Islamic' cities, despite their distorted ideological motivation, within the modern framework of consciousness based on a Western cultural background, culturally different from the urban experience it analyses. They created the possibility for critiquing and addressing this discourse through a cognitive framework that lies outside the cultural context within which it existed. Fraught with challenges, such studies and any critique thereof remain external to the immediacy and accuracy of the indigenous approaches to recognizing and experiencing the city within Muslim-Arab culture. Indeed, these studies attempt to use modern knowledge and terms to outline the differences characterizing the conceptions, mechanisms, and values of the traditional city against the very modern conceptual, methodological, and practical approaches, thus misrepresenting Muslim-Arab cities. The lack of acknowledgement of the relative incommensurability of traditional and modern paradigms presents a major challenge to any academic research on traditional cultures and particularly the Muslim-Arab city. Therefore, this dissertation approaches this theme from an intellectual and philosophical point of view which, though perhaps distant from the reality of traditional Muslim-Arab cities' production and experience, represents the best possibility for transcending these conceptual errors and arriving at a more realistic understanding of the city. While acknowledging this shortcoming, it is important to note that the confinement within this framework is inherent to two interrelated factors: firstly, our discontinuity with the traditional model for experiencing and 'producing' the city, and, secondly, the lack of textual materials explaining urban 'theory and practice' within Muslim-Arab traditional contexts. Thus, we are left with post-fact materials in the form of urban fragments and indirect textual indicators in history and literary works for the reconstruction of the traditional paradigm, while inescapably seeing them from our modern vantage-less point of view.

Thus, in our literature review, we need to distinguish three main traps in the studies of Muslim-Arab urbanism:

Firstly, we have the conceptual categories based on modern anthropocentric and positivistic sociological, historical, and philosophical models for understanding Muslim-Arab urbanism. Such categories are imbedded in the fabric of our modern thinking and Western languages (in particular, the research is written in English) and cannot be completely avoided or ignored. However, they must be defined, qualified, and critiqued as they appear in the theme's treatment of the research.

Secondly, we have the ideological and subjective value judgments, projections, and impositions, which lack scientific merit and assume unwarranted normativity and universality based on the power position of their adherents. These views are often based on a Eurocentric framework of thinking, which claims intellectual superiority in the understanding of foreign cultural phenomena such as the Muslim-Arab city.

Thirdly, we have the notion of universality and the absoluteness of polar categories as a framework for conceiving the world and organizing its internal relations. Such tendencies, according to Derrida, underlie the Western psyche and metaphysical structure and pervade all aspects of Western and modern culture.⁴² The critique of dichotomy is not alien to the theme of this research, since its central discussion of boundaries and spatial order is based on a critique of the notion of binary oppositions, their deconstruction, and the articulation of an alternative model to characterize the different facets of Muslim-Arab culture and the spatial order of its cities.

Finally, defining and evaluating the parameters contributing to the formation and development of the city has been an object of debate among scholars of different specializations including urbanism, geography, sociology, and history. While the diversity of these disciplines enriches the discourse, it has also entrapped the city within modern fragmented and pigeon-holed specializations with different and occasionally contradictory assumptions, and theoretical and methodological frameworks. Also, different aspects of the city are focused on and presented as disproportionately significant in affecting the city to the detriment of other possible parameters. These disputed ideas and competing rationales can be attributed to the temporal and cultural gap which

separates modern urban researchers and their *a posteriori* theorization from the historical, material, and cultural conditions of producing the environment of the city. This discrepancy is based on the difference between traditional and modern worldviews and constitutes the grounds for the investigation of the nature of the Muslim-Arab city. Manifestations of Muslim-Arab urbanism were not based on explicit and formal prescriptions, as in modern theoretical discourses, legal frameworks, and institutionalized practices of urbanism. Rather, they varied considerably from time to time and place to place, as well as according to community, based on diverse conditions and systems that are unaccounted for in modern theory and practice. This variety and conceptual difference have confused the arguments about the nature of Islamic urbanism and lend to the projection of Eurocentric models. Perceiving the city as a product of a set of non-canonized rules and non-coded principles manifest in urban processes reflects a modern imposition on the way the Muslim-Arab city is conceptualized by modern scholars. The notion of determining the identity of the Muslim-Arab city is, in itself, modern in nature, dictating methodologies and privileging biases that shape the perception of the city.

2.2 History of the Discourse on Muslim-Arab Urbanism:

The academic discourse on the Muslim-Arab city did not start until the twentieth century. Prior to that, most accounts of Muslim urbanism appeared in the form of itineraries and descriptions by Western travellers who went on pilgrimages to the Holy Land or the annals of European missionaries and commercial counsels who represented their countries in the main commercial urban centres of the Middle East.⁴³ The systematic studies and theories attempting to understand Muslim urbanism can thus be chronologically and conceptually divided into three main categories.⁴⁴ The first is that of the early twentieth century, pioneered by Max Weber (1864–1920)⁴⁵ and some French orientalist such as Louis Massignon (1883–1962). Studies from this period developed static and determinist models of Muslim-Arab urbanism based on preconceived notions of the nature of Islamic religion and culture as well as Western-centric notions and categories. Theories from this first category persisted until the middle of the twentieth century, when they began to be challenged and revised by a group of theorists whose fields of expertise lay in disciplines external to classical orientalism and included geography, anthropology, and sociology. Such revisionist scholars include Claude Cahen

(1909–1991), Eliyahu Ashtor-Strauss (b 1914) and, later, Ira Lapidus and Samuel Stern. This school continued until the last quarter of the twentieth century, which witnessed the second theoretical shift in the way that Muslim-Arab urbanism was conceived. The rise of postcolonial studies challenged both the orientalist French model and its static structuralist revisions through the development of new conceptions of Muslim-Arab urbanism. This model views the city as a product of multiple factors, continually evolving to give the city a dynamic form, meaning, and function. The pioneers of this school include academics of different disciplines such as Janet Abu-Lughod جَانِيْتُ أَبُو لُغْدُ (b 1928) and Nezar AlSayyad نِزَارُ الصَّيَّادُ. The third category includes Arab scholars in the Middle East who, influenced by Western notions of nationalism, started shortly after the independence of Arab countries formerly colonised by Western countries, in the sixties. They produced historical and sociological studies on Muslim-Arab urbanism with the purpose of engendering the Arab national identity of the city. Such scholars include Ṣāliḥ al-ʿAlī صَالِحُ الْعَلِيّ and ʿAbd al-Sattār ʿUthmān عَثْمَانُ عُثْمَانُ.⁴⁶ In the late seventies, the collapse of the Arab pan-nationalist project, the bankruptcy of secular governments, and the loosening grip of totalitarian Arab states' on cultural freedom with the end of the Cold World all induced the Arab world to rediscover an Islamic identity. This drove urban studies to focus on the role of Islamic law and theology in shaping the nature of Muslim-Arab urbanism. The proponents of this trend include Nader Ardalan نَادِرُ أَرْدَلَانُ (b 1939),⁴⁷ Jamīl Akbar جَمِيلُ أَكْبَرُ⁴⁸ and Samer Akkach سَمِيرُ عَكَاشُ.⁴⁹

Accordingly, studies of Muslim-Arab urbanism in the West were influenced by the development of different schools of oriental and urban studies following the development of intellectual paradigms, political ideologies, and cultural milieus in the West itself. The paradigmatic and ideological nature of these trends made urban research an issue of contention among different schools and promoted different orientations in an attempt to determine the origin, nature, and identity of the Muslim-Arab city. In the Arab world, urban studies echoed these trends and, in a compound manner, were conditioned by the local political, social, and economic conditions of each region. For instance, the existence of nationalist modernist or religious traditionalist regimes in different Arab states

prompted studies reflecting the interest of political power in most state-run universities and research institutions.⁵⁰

Being conducted by Westerners positioned outside the history and culture of the region, early studies of Muslim-Arab urbanism at the inception of the twentieth century were plagued by an obsession with the quiddity of the Middle Eastern city within a polarized perspective. This perspective always differentiated and compared the West, ‘us,’ with the East, ‘them.’ With that came a legacy of prejudices, misconceptions, and over-generalizations, which obfuscated rather than clarified the inquiries surrounding this matter. These inquiries were also framed in a manner that served ideological and political ends of little relevance to the city itself. Whether mythologizing, romanticizing, or objectifying, such colonialist-orientalist attitudes masked the real questions and approaches through which the city should be understood. The importance of these early studies of Muslim-Arab urbanism lies in their ideological and political struggle. Since the word ‘civilization’ in English is derived from the Latin word *cīvitās*, which denotes city, urban studies were the battleground for proving Western superiority, justifying colonization, and creating convictions allowing for the domination of ‘primitive’ and ‘underdeveloped’ locals. Thus, until the 1960s, the city as the epitome of culture seized the interest of historians in orientalist studies. Subsequent to this period and with the flourishing of critical disciplines, urban studies within Muslim-Arab culture branched out into diverse disciplines including cultural studies, sociology, anthropology, and art history in the West and, mostly, architecture and urban planning in the Arab world. By this time, a bibliography of more than 7,000 books and articles on Muslim-Arab urbanism had been published by a group of German scholars; these remain a partial, rather than conclusive, list of all works on the subject.⁵¹ Many more studies have been produced since, which makes exploring all their points impossible. Therefore, this literature review defines the state of the art in this discipline by establishing its broad genres and examining a number of works to illustrate the dominant approaches and positions on this subject.

2.3 Early Orientalism on the Muslim-Arab City:

The initial conceptualization of the Muslim-Arab city in Western literature was heavily influenced by both residues of medieval cultural prejudices about Islam, Muslims, and

Arab culture, as well as by the modern ideology of Western cultural superiority, absolutist rationality, and scientific reductionism. Orientalist literature on the Muslim-Arab city employed these concepts in defining the subject of its studies, the methodologies of its research, and the conclusions about the nature of the spatial order, basic cultural values, and evolution of the city. Many of these subjects were commissioned by colonial authorities in order to justify the domination of other cultures, understand their colonial subjects, and devise effective means for their control. Therefore, the outcomes of these studies were expressions not only of modern values alien to the culture of the city, but also of a colonial ideology, which asserted the cultural inferiority and corruption of the Muslim-Arab urban order. This section explores these representations of the city and critiques their problematic views and methodologies in order to arrive at an alternative framework for defining Muslim-Arab urbanism, the identity of the city, and its notion of structure.

2.3.1 The Weberian prototype of Western and Muslim-Arab Cities:

One of the paragons of orientalist studies of Muslim-Arab urbanism was the German sociologist Max Weber. His importance stems from his crystallizing of classical orientalist approaches going beyond the narratives of travelers and colonial officers such as the Dutch historian Snouck Christiaan Hurgronje (1857-1936)⁵² or orientalist philologists and historians like Ignác Goldziher (1850–1921), among others. Hurgronje developed a theoretical framework for conceptualizing Muslim-Arab urbanism. His approach frames the subject within the East-West, or us-them, dichotomy, which is typical of Western thought prior to the Cartesian split and of Greek civilization. This dichotomy was not only used to justify the domination of Eastern nations, but also to create a European identity based on the comparisons between two constructed radical opposites, one more privileged than the other.⁵³ References to the city in Weber's work were direct, in the form of theoretical analysis of its institutions, order, and functions, with the purpose of creating an essential identity to serve as a contrast to the Western city. This perspective echoes Marx's essentialist Eastern-Western categories, which he elaborated in his writings on the Asiatic mode of production.⁵⁴ It resonates with the same dichotomous distinction made by Emile Durkheim (1858–1917), who coined the term the "Eastern mechanical and oppressive form of solidarity" versus the "Western organic and

willful one.”⁵⁵ Weber’s analysis follows the same obsessive inquiry into why Eastern and Muslim societies were ‘backward’ and ‘decadent’ while European ones were ‘advanced’ and ‘powerful.’ Such an approach is similar to that of Marx, who placed groups of diverse cultures in two opposing and over-generalized categories, in which the East is focalized in earlier stages of civilizational development as defined by Western European history, standards, and values. It ignores some basic differences among Eastern cultures (and within Western ones as well), and views the world only within the prism of Western evolutionary history. His perspective also denies the international dynamics, exchange, and power relations that define main historical states, particularly in the Middle East in relation to adjacent cultural entities, namely Europe. As a result, his comparisons were meant to define the East in negative and essentialist terms in relation to and as emblematic of what was not Western.

In addition to the structural dichotomies of Western logical categories, reliance on secondary sources, which perpetuated misrepresentations through chain citations, going back to early-unfounded claims and distortions, such as those of Snouck Hurgronje, contributed to Weber’s prejudiced views.⁵⁶ Weber’s work on Islam is an example of armchair sociology drawing on the authority of other orientalists without returning to primary sources, understanding the native language of his research subjects or conducting on-site investigations of his topic. Another flaw in the methodology of urban investigations is drawing on limited and non-standardized samples of traditional cities in order to make unfounded over-generalizations.⁵⁷ Weber’s view of Islam was a means to construct Western identity and to interpret, based on comparison, the successful rise and ‘progress’ of the European capitalist economy. His theory about Muslim urbanism and Islam is complementary to the arguments proposed in his work *The Protestant Ethics*, in which he attributes the rise of the West to Christianity and the existence of autonomous urban centres. According to him, free cities allowed for independent thinking and action. Therefore, Christianity dissolved cultural tribalism, patriarchal structures, and stagnant rituals and provided free association based on confession, while the social structure in Islam did not permit the progression of such personal and collective autonomy. This precluded the existence of real Muslim cities, which were more like an assortment of

separate and independent tribal communities with mechanical forms of solidarity based on blood ties rather than on the free dynamics of association. For him, the clannish adherences and religious prohibitions prescribed by Islam dedicated social and economic fragmentation and prevented the establishment of a unified society. Thus, while Christianity and Protestant ethics promoted civic culture, Islam hindered the formation of a coherent city and the flourishing of urban culture.⁵⁸ Not only does this view lack any knowledge of Islam, Arab culture, or Muslim urbanism, it also views Muslim-Arab urbanism as the direct opposite of what the Western city is, therefore bolstering the latter's identity through dichotomous and mutually exclusive categories. Based on this Eurocentric logic, the city can exist only in one form, which is defined by Western identity and based on Christian communal ethics and the mercantile/capitalist economy of free cities.

In Weber's Eurocentric view, any city must have five features: ramparts, a marketplace, an independent judiciary system, a common identity and some form of autonomy.⁵⁹ Even though, in Europe itself, few cities fulfilled these conditions in the eighteenth century, such characteristics were more endemic to them than to their Eastern counterparts. Based on his investigations, Asian cities had markets and were walled, but they were not urban communities *per se*. They lacked autonomous rule, an independent judiciary and the notion of citizenship.⁶⁰ Not only did Weber lump all Eastern cities together without temporal, geographic, social, religious, and other forms of distinctions essential to their identities, but he also used Snouck Hurgronje's two volume dissertation on Mecca as a background source for his analysis. In the first volume of this work entitled *Islam: Origin, Religious and Political Growth and Its Present State*,⁶¹ Hurgronje reconstructed the history of the holy city in prejudiced and biased ways through a distorted reading of its origin, the history of Islam and the traditions of the early Muslim community. In the second volume, entitled *Mekka in the Latter Part of the 19th Century: Daily Life, Customs and Learning [of] the Moslims of the East-Indian-Archipelago*,⁶² he explores the repertoires of Muslim culture based on the daily life of the Indonesian community living in Mecca. Weber used this distorted and demographically and geographically specific knowledge to generalize about all Muslim cities of all eras. According to this deplorable

scholarship, Mecca and all Muslim-Arab urban centres across history are collections of clans with no rational administration or collective identity.⁶³ Thus, the city is focalized in one rigid form and geared towards decay, based on inherent problems in its founding principles. Like Mecca, Muslim-Arab cities from Muḥammad's time until now follow one prototype in which the city is surrounded by 'lordly property' belonging to a clan which dates back to one's ancestor who is a *sharīf* شَرِيفُ (noble-descendant of the Prophet Muhammad) while its other inhabitants consist of peasants, clients, and protected Bedouins.⁶⁴ Rather than being appointed by the caliph (who represents the formal and central authority of the state), the head of the city is one of the *sharīfs* who is agreed upon by elders, forming an aristocracy of wealthy landowners.⁶⁵ The different families of the nobles and the commoners enter into alliances to establish cooperation, control rivalry and maintain peace. These fragile alliances break due to divisive clannishness and lack of a common civic tradition, resulting in wars leading to the banishment of the loser from the city.⁶⁶ The social, economic, and political structures of the city are patriarchal and based on blood ties that do not save the community from parochialism, but rather increase conflict that is then resolved through violent, non-compromising, and radical solutions.

Thus, the Muslim-Arab city is at its most primitive within a political evolutionary scale where it most resembles the private order of a household ruled by a patriarch. When the extended family of the patriarch grows to a point of losing the ability to administer its affairs, the patriarchy transforms into patrimony and the kinsfolk become 'dependent subjects' and commoners. Their prior administrative position is taken by foreign staff in the form of slaves or hired mercenaries.⁶⁷ Thus, the caliphate is replaced by a sultanate where the authority of the ruler is based on absolute political and military power, rather than on soft social and religious power stemming from blood relations and lineage to the founder of the religion.⁶⁸ Relying on mercenaries warrants brute rule to obfuscate the lack of legitimacy of the sultan. Lack of kinship or moral-based loyalty to the sultan by his army, while simultaneously being the main instrument of rule, transforms the power into mercenaries' hands. Since the army is external to society, it exploits the sultanate and impoverishes its populations in the quest for personal wealth and power. The sultan becomes a merely symbolic figure and a puppet controlled by the military.⁶⁹ Later, he is

deposed and the sultanate swamped with wars among competing military leaders eager to seize power or to divide the country among some of them while continuing the wars to increase each other's territory.

Since the sultanate and its military system are based on absolute and violent rule, it precludes the rise of free cities with autonomous forms of association among its inhabitants.⁷⁰ In addition, the absolute rule and lack of freedom prevent the possibility of establishing a vertical hierarchy among different groups of the population which, in turn, could help organize the society and establish alternative and opposing forms of authority.⁷¹ The society is fragmented into small groups with competing jurisdictions and fluid consecutions, which prevent large scale organization. Therefore, the city is a patchwork of diverse tribal, religious, ethnic, and professional associations, which facilitate the domination of the sultan. Weber gives examples of these diverse and non-hierarchical authorities existing in the city, including:

1. ...[T]he collegiate administrative council (*mejlis*) installed by the Turks;
2. ... [T]he Turkish governor;
3. The four kadis of the orthodox rites, of whom the most eminent the *shafi'i* one...;
4. The Sherif, the head of nobility,;
5. [T]he craft guilds, foremost of which was the 'craft' of the pilgrim guides, followed by the butchers, grain merchants, and others;
6. [T]he city wards with their elders.⁷²

Weber, coming from a modernist conception of uniformity, order and absoluteness, argues that such a mosaic nature of society becomes a precondition to despotic rule. These diverse authorities, which exist on a horizontal power plane and lack a vertical hierarchy, contest each other and engender fragmentations that allow for easy authoritarian rule.⁷³ Lack of central power in the capital, even that of the sultan, makes any claim disputable and makes any appeals to different authorities impossible and confusing. Though this hypothesis is critical of despotism, it condones the authoritarian and spiritless bureaucratic rule to which Weber attributes ideal modern administration.

Also, it stems from a modernist obsession with control and power that abhors diversity, fluidity, and freedom, values celebrated by postmodernists.

Max Weber's interest in Eastern and Muslim-Arab urbanism was theoretical and served the purpose of establishing a counter example to support his theory about the rise of Western modernity. He lacked first-hand experience of the Middle East and thus relied on secondary sources for his research. Later, however, British and French scholars such as Sir Keppel Archibald Cameron Creswell (1879-1974), Jean Sauvaget (1901-1950) and the brothers Georges (1876-1962) and William Marçais (1892-1956) had direct contact with their objects of study, as they belonged to empires which dominated almost all of the Arab and Muslim worlds excluding a few areas occupied by Italy, Spain, and the Netherlands. Despite this close contact, the dominant Eurocentric and colonial spirit of the twentieth century perpetuated and furthered the same theoretical framework set forth previously by Weber and his predecessors. Sir Keppel Archibald Cameron Creswell was among the most distinguished British scholars of the early and mid-twentieth century who took a particular interest in Egypt,⁷⁴ then the oldest British colony in the Arab region. Similar to the colonial orientalists of his period, his approach included surveying, documenting and proving the artlessness and lack of authenticity of Muslim-Arab art and architecture.⁷⁵ The root of Muslim culture, he contended, lies in the superior Christian Byzantine tradition of which Muslim-Arab traditions are merely distorted copies.⁷⁶ For this reason, in his scholarship, he paid special attention to early Muslim architecture such as that of the Dome of the Rock⁷⁷ or the early mosques of Egypt.⁷⁸ French scholars undertook more analytical and urban approaches in their research, akin to those of Weber, and explored the origin of Muslim-Arab architecture and urbanism based on institutional histories, structures, and dynamics. Their hands-on studies allowed them to elaborate upon Weber's framework and infuse it with practical examples of the cities under French rule, such as those in Syria and North Africa. For instance, Jean Sauvaget conducted most of his research in Syria and on the urban scale where he studied the history,⁷⁹ institutions⁸⁰, and spatial order of Aleppo⁸¹ and Damascus⁸² with limited interest in architectural⁸³ and art history⁸⁴ studies.

2.3.2 French Orientalists and Historical Interpretation Methodology:

There are specific characteristics to French orientalism on the Muslim-Arab city. Most notably, it has deep roots in the French colonial experience in North Africa since 1830, when France occupied Algeria. Therefore, the French model of the Muslim-Arab city was markedly influenced by the local specificity of the North African Muslim-Arab city. Other features include the fact that the scholars who conducted urban research were mostly military or civil servants in the colonial administration. Consequently, their work tended to focus on documentation and methodical explorations of the formal and social aspects of the urban environment in order to provide instrumental utility and ideological justifications for the colonial presence in North and West Africa and, later, in Syria and Lebanon. The essentialization of the identity of the city, attributing the city to Roman tradition of which later Muslim-Arab developments were a mere deterioration, and focusing on the morphological features of the city were common aspects of this school of urbanism.

2.3.2.1 William and George Marçais on Nomadism and the Origin of the City:

The orientalist brothers George and William Marçais represent a characteristic example of the French colonial school that developed Weber's work and continued his hypothesis on the nature of Muslim-Arab urbanism. They were influential in shaping the discourse during their time and for many years to come. One of their works, which is emblematic of the French school, was the 1928 article 'L'Islamisme et la vie urbaine,' by William Marçais.⁸⁵ He applied the theoretical framework developed by Weber to practical examples of Muslim-Arab cities in North Africa. Thus, he substantiated the theoretical misconceptions about Muslim-Arab urbanism and grounded them in concrete examples. These projections moved Muslim-Arab urban studies from theory to reality, establishing practical schools of Muslim-Arab urban studies. One of the main premises of his paper was that Islam is an urban religion because it was founded in a city environment, upheld by town 'bourgeoisie' concerned with organizing communal affairs. He noted that the Qur'ān includes many injunctions that are applicable to the life of sedentary merchants of a city like Mecca.⁸⁶ This presupposition made Islam a culturally-specific religion restricted to the particular geographic region, ethnic group, and economic class in which it arose. He argued that the existence of Qur'ānic laws, which prohibit usury, stipulate

written borrowing and commercial contracts, and define urban sedentary social practices indicates the existence and importance of such social and economic institutions.⁸⁷ By advocating this position, he established the socio-economic and urban bases of Islam which, in turn, gave an 'Islamic' identity back to the city. This reciprocity made Islam an urban religion. He also notes that the Qur'ān spoke unfavorably of nomads, *a'rāb* أعراب, many of whom were rough, rigid, and uncouth.⁸⁸ Their mobility engenders an inability to maintain covenants and, thus, traitorousness as well. He also mentions that Muḥammad did not favour nomads.⁸⁹ His interpretation of these references was that Bedouins constituted a danger to trade routes, caravans, and cities, which they plundered and attacked seeking wealth. Based on his reading of the primary sources of Islamic sacred texts and, in view of his practical observations, William Marçais found the city in Muslim-Arab regions to be essentially religious-based and 'Islamic.' He also relied on *fiqh* فقه manuals and Muslim jurisprudential sources, which defined the city in terms of certain urban requirements essential to Muslim life.⁹⁰ The requirement of a city in the definition of a jurist was *masjid jāmi* 'المَسْجِدُ الْجَامِعُ' (a collective mosque) in which all the inhabitants of the city can collectively perform their Friday prayer). This shared prayer is a sign of the unity of the city and exists in association with small mosques, used for performing the five daily prayers. The Friday mosque also functions as a court of law for the *qāḍī* قاضي and as a media outlet to communicate government decrees and give pledges of allegiance upon the crowning of a new ruler. Simply put, in the absence of an open space, such as the Agora or the Forum, in the Muslim-Arab city, the mosque assumed many social, political, and educational functions beyond its strictly religious one. Another requirement was the public baths that fulfilled the religious obligation of ritual purity for the urban community. The third requirement was the market, which not only fulfilled a practical need for urban society, but also addressed special physical forms and functional norms set by Muḥammad.⁹¹ As a community leader and a Meccan merchant himself, Muḥammad, following his immigration to al-Madīnah, established Muslim economic autonomy by building a market place for the local Arab tribes of the city. This tradition was followed in other cities by his caliphs, who were of Meccan origin and steeped in the

commercial tradition. With such emphasis on trade, the market became an important component of the Muslim city and its culture.

In two of his most influential articles, “La conception des villes dans l’Islam”⁹² and “L’urbanisme musulman”,⁹³ Georges Marçais promoted and refined William’s hypothesis about the intrinsic affinity of Islam and city life.⁹⁴ He resolved the dilemma of apparent conflict between the sedentary nature of Islam and the support it received from nomadic people during the early period of Islamic conquest. He indicated that the early urban centres in Islam were garrison cities providing newly-converted Muslim nomadic tribes with the opportunity for permanent settlement in fulfilment of Islamic ideals. In fact, these cities helped stabilize the fickle loyalty of nomadic tribes and allowed them alternative urban lifestyles to replace nomadism, which had been forced upon them by the harsh climatic conditions of Arabia. Such an opinion corresponds to the arguments of Ibn Khaldūn ابن خلدون in his book, *al-Muqaddimah* المقدمة,⁹⁵ *The Introduction*, where he notes that the conflict between nomads and city dwellers is based on the quest for resources and on the prosperity that nomads can achieve through raids on urban centres. Upon the weakening of the political power in the city because of indulgence and luxury, power then falls to the nomads, who find the opportunity to rule and are gradually transformed into city dwellers, until they become weak again because of the refinement and lack of aggression of urban life, thereby triggering a new cycle of nomadic conquest. Georges Marçais contended that the nomads of the early Muslim period used the practical need for *establishing* garrison cities in the conquered territory to shift to an urban lifestyle, representing a natural evolutionary stage in human sociology.⁹⁶ These garrison cities provided the opportunity for settling without conflict between the already present urban populations. It represented a functional means for allowing the gradual transformation of nomadic and semi-nomadic lives to sedentary and urban ones. Newly established cities such as al-Baṣrah البصرة, al-Kūfah الكوفة, al-Fuṣṭāṭ الفسطاط, and al-Qayrawān القَيْرَوَان were the catalyst for this transformation, which resolved the conflict between nomadic and urban life as favoured by Islam in the early period of its history. It took a relatively long period of time for such cities, particularly al-Baṣrah and al-Kūfah, to enjoy political stability due to the remaining incongruity between the nomadic attitudes

of its recently settled population and Islamic civic traditions, which are akin to stable urban life. Al-Baṣrah and al-Kūfah, in particular, and to a lesser degree al-Fuṣṭāṭ, were subjected to continuous political upheavals, particularly during the Rashidite (632-661 CE) and the Umayyad (661-750 CE) dynasties, until urban customs became rooted in the predominantly nomadic attitude. Due to their deeply rooted urban culture and well-developed civic life, ancient cities such as Ḥalab حَلَب (Aleppo), Ḥimṣ حُمص (Homs), Dimashq دِمَشق (Damascus), al-Quds القُدس (Jerusalem), Tarābulus طَرَابُلُس (Tripoli), and al-Mawṣil المَوْصِل were less subject to political and social unrests and were more absorbent of Islamic urban values.

2.3.2.1.1 The Dichotomous Comparative Framework:

After this distinct position, however, Georges Marçais' analysis takes a sharp turn towards the Weberian model of Muslim-Arab urbanism. He makes his criteria of comparison for the Muslim-Arab city those of the medieval European one. Due to the threat of barbarians, the European city of the Middle Ages defined its boundaries strictly by its walls, excluding rural peasants and granting special privileges to the wealthy bourgeoisie, who could afford to settle in the vicinity of the fortress of their secular or religious lord. This class-based exclusion distinguished city dwellers from rural peasants, who were despised as alien, a distinction which had to be drawn in order to support the interests of the urban elite and bolster their sense of shared identity as citizens of the city. Citizenship denoted municipal loyalty expressed in the individual and collective concerns of the inhabitants about their city and its political and physical public institutions. The necessity of defense made the inhabitants active participants in all social, economic, and political aspects of civic life. In contrast, the Roman *cīvitās* city-state was more inclusive due to its lack of defensive needs. The rural residents and peasants outside its walls had the same political rights as the urban dwellers within its walls. The affiliation of each freeman with a municipality and his registration in a tribe did not constitute a criterion for the excision of rural dwellers.⁹⁷

Georges Marçais marked the historically-specific medieval European city as the ultimate model according to which he compared and judged Muslim-Arab urbanism. He decided that the Muslim-Arab city lacked any form of citizenship and, thus, was flawed and not a city *per se*. For him, the Muslim-Arab city did not have political life comparable to either the Roman city or the medieval one. In affirmation of the principle of unity of the *ummah* (the Muslim community), the ‘inhabitants’ of the city did not have a specific identity or privileged status that could set them apart from rural dwellers.⁹⁸ He claims that during the Umayyad era some of the Byzantine traditions of citizenship were maintained only to be lost later during the Abbasid (750-1258) era, due to the adoption of Islamic principles of administration. The outcome of this transition was depriving city dwellers’ of active participation in public affairs and making them mere tax payers subject to the autocratic authority of the caliph or his local representatives.⁹⁹ Consequently, the city lacked municipal organization or political autonomy.¹⁰⁰ This characterization of the Muslim-Arab city in terms of what it lacks in comparison to the Western ideal is typical of the Eurocentricism of orientalist literature. It superimposes pre-conceived notions and patterns on different realities, making them the bases of evaluation and judgment. He establishes dichotomies of original and fake, correct and false, and good and bad in two homological, pure, and hermetic sets, where the first set of terms is privileged, consolidated, and defined by a reference to what the other lacks.

Georges Marçais, like Weber and many other orientalists of the period, saw Islam as an aberration of the pure and elevated European Roman and Christian traditions to which they belonged. They tended to de-merit Islam and its culture as a means of asserting the superiority of their heritage and justifying the colonization and domination of the Middle East, which, in their conception, was a Roman territory to be recaptured from the ‘invading’ and ‘alien’ Muslim-Arabs and returned to its rightful owners.¹⁰¹ Consequently, the Arab origins of ancient indigenous civilizations of the region and their congruity with Muslim culture were downplayed or dismissed by attributing all the achievements of Muslim-Arab civilization to a eulogized Byzantine origin that had lost its traces under Muslim ‘rule.’ Based on relative and subjective criteria external to its norms and culture, both Weber and the Marçais brothers essentialized the city as ‘Islamic’ before they

disqualified its status as a city. Even the European dark-age cities, typically denounced by Enlightenment and modern scholars, were praised by orientalists as superior compared to those of the golden-age of Muslim civilization. For instance, the misfortunes of medieval European cities, such as class stratification and enclosed identities, were praised as necessary virtues, while the openness, plurality, and freedom that golden-age Muslim-Arab cities enjoyed were denounced as undermining their very urban status.

Undoubtedly, such a position is the result of orientalist scholarship's development of a structural dichotomy based in Western thinking where the West was constructed as superior to an inferior East. The West was depicted as enlightened and rational vis-à-vis the parochial and irrational Muslim-Arab orient. The medieval commune which was a forced product of hostile conditions was reconstructed and romanticized by Weber and his followers and likened to that of the Greek *polis* and the Roman *civitas*,¹⁰² while Muslim-Arab urbanism was dismissed as an aberrant and decadent form of the glorious ancient or medieval Western prototypes and was not made up of cities at all. These orientalists assumed that the progress of the West was based on the continuity and evolution of the Western medieval urban tradition, rather than its modern revolutionary rejection and transformation of it. The Muslim-Arab city was considered a static entity of mere demographic conglomerations where individuals, controlled by absolute and despotic rulers, were deprived of freedom, moral choice, and the practice of citizenship, unlike the Greek and Roman ideals.¹⁰³ With no civic culture, personal or group autonomy, Muslim-Arab urbanism simply could not have produced cities.

2.3.2.1.2 Defense Hypothesis:

In the latter portion of his paper, Marçais develops the argument that the morphology of the Muslim-Arab city was defined by accessibility to water and defense, basing this opinion on examples from his exploration of North African cities. He tries to answer the question of the rise and fall of some cities and the survival of others by suggesting that defense influenced all other economic, demographic, and morphologic elements of the city. With this argument, he indirectly tries to liken the incentives for evolution of the Muslim-Arab city to those of medieval Europe. For example, he claims that the dying of inland cities and the prosperity of coastal ones after 1052 CE was due to the immigration

and attacks of nomadic of Banū Hilāl بنو هلال after the drought which hit their territories in the Arabian Peninsula. These nomads wanted to settle in the fertile plains of the interior where there was better pasture for their grazing animals versus the less fertile ones of the coast, which were exposed to European pirates.¹⁰⁴ Their pressure caused a population shift towards the coastal cities, which had to develop elaborate ramparts and defenses to protect themselves from attacks from nomads.¹⁰⁵ Thus, external invasion and security were the main determinants of urban morphology in the Muslim-Arab city, similar to the way the barbarian's attacks on European medieval cities greatly defined their form, size, population, and administrative order. This simplistic over-generalization ignores the diverse climatic, political, and historical events which defined the patterns of settlement in this region over more than a thousand years. Narrow and reductive approaches are used to highlight one determinant of urban formation at the expense of the comprehensive, actual, and local conditions shaping the nature of these cities.

2.3.2.1.3 Urban Morphology and Typology Approach:

After this historical overview and theoretical interpretation of the Muslim-Arab city, Marçais tries to develop a typology for the morphology and functions in the city. He describes the city as rectangular in shape, crossed by two main perpendicular streets intersecting at its centre. All vital institutions exist around this centre, including *al-masjid al-jāmi* 'المسجد الجامع' (Friday prayer mosque), with the *sūq* السوق (market place) around it and the *bayt al-imārah* بيت الإمارة (palace of the ruler), which also houses the administrative offices. Surrounding this public core are the residential quarters, each of which functions as a unit that includes a homogenous community defining ethnic, religious, or professional identity. Such identity-based quarters originally existed in garrison cities founded by Muslims.¹⁰⁶ However, Marçais overlooks the fact that the same order he describes also corresponds to ancient cities that existed before Islam and offers no explanation for this similarity. If identity-based quarters are remnants of the old tribal allocation of territories in a city and a result of preserving tribal traditions, then how is it that the ancient cities of the Middle East, developed over millennia, espouse the same order? Furthermore, his thesis does not explain non-ethnic bases for identity such as economic or religious ones. Marçais goes on to describe each of these quarters as having

gates that enclosed it on the inside because there existed hostility among these quarters, which kept the city fragmented and liable to control by a despot. However, the assumption of the autonomy of each quarter goes against the idea of having a ruler who exerts total and central control over the city. In addition, such a depiction fails to explain the ability of the city to have highly coordinated services such as a sewer system, fresh water management, and waste disposal for populations exceeding hundreds of thousands during the medieval period. It also ignores the existence of a functional legal system under the united supervision of the higher legal authority of a high judge *'qaḍī al-quḍāt* قاضي القضاة (literally translated as the 'judge of the judges'), whose judgments were enforceable in the whole of the city. Marçais also contradicts the morphological spontaneity and organic diversity and distribution of functions in the city, which suggest limited government interference and the absence of an imposing central authority. Simultaneously, the organization of the *sūq* into specialized trade units with a hierarchy and top management, and their appropriate juxtaposition so that none harms another, indicate a high level of cooperation and organization and defy the assumption of fragmentation and insular enclosure.¹⁰⁷ Spontaneity and irregularity, which mark the spatial organization and informality of social and economic transactions in residential and commercial quarters, negate the existence of central and authoritarian control over the city. These conflicts undermine G. Marçais's and others' superimposed interpretations and approaches to the study and understanding of the Muslim-Arab city.

The historical interpretations offered by the Marçais brothers with regard to the origins and nature of the city are mainly based on Weber's sociological reading, with minor changes. The French school was more concerned with understanding the city on the morphological, rather than the social, historical and philosophical, levels. It tended to focus on the physical mapping and documenting of the city, which not only fit within the modern functional framework of studying urbanism and architecture, but was also useful to colonial authorities who needed plans and practical analyses to enhance their ability to manage and control local populations.¹⁰⁸ Physical mapping was associated with reductive historical analysis and externally-referenced interpretations, which distorted the real

nature and function of the city and always devalued it based on the Western ideal prototype.

2.3.2.2 Louis Massignon's Institution-based Interpretation of the Origin and Form of the City:

Another notable French-school orientalist is Louis Massignon, who was influential in Arabic urban studies. Two of his books on al-Baṣrah, Baghdād بَغْدَاد, and al-Kūfah in Iraq were translated into Arabic in the late seventies and early eighties, a few decades after they were first produced.¹⁰⁹ One of his most influential articles is “Les corps de métiers et la cité islamique”,¹¹⁰ written in 1920, which raised further interest in understanding the role of the *sūq* and the *aṣnāf* أَصْنَاف (guilds)¹¹¹ in shaping the order of the Muslim-Arab city. For him, the city was mainly built around the market and was the main outcome of the social and economic guild structures.¹¹² Again, Massignon's interest in and view of the guild stems from Eurocentric logic since he argues that the role of the guilds in creating different forms of autonomy in the city resembled the role of the communes of medieval Europe in shaping the city,¹¹³ even though he suggests that the origins of the guilds in Europe might themselves have originated in Muslim-Arab culture.¹¹⁴ In both cases, the typical orientalist approach is apparent in the notion of the origin and linear lineage where any character of the city is essentialized and back-peddled into some idea of an initial source. This strategy discounts the multiplicity and confluence of many factors and the role of local conditions in creating the urban character of a city. However, the centrality of Massignon's idea of guilds as a fulcrum for establishing relative autonomy for the components of the Muslim-Arab city within a static model persisted until Samuel Stern and Claude Cahen discredited it in the sixties.

2.3.2.3 Robert Brunschvig's Public and Private Legal Framework of the City:

Another notable French scholar of Muslim-Arab urbanism is Robert Brunschvig (1901-1990), who developed a new approach to understanding the city. In the absence of urban or architectural treatises on how the city or buildings were built, he turned to books of jurisprudence, which provide, secondary to historical texts, the most direct textual material on this subject. His interest was exploring the effect of *sharī'ah* law on the

morphology of the city. The common previous assumption by French scholars was that such influence did not exist because the city was not organized into legal or administrative units with a central authority.¹¹⁵ He relied on the primary text of Ibn al-Rāmī الراميّ who was a master stonemason and then a *muhtasib* مُحْتَسِبٌ and then became a judge himself before his death in 1333 CE. in addition to the rulings of an earlier judge called Ibn al-Imām الإمام (d. 996 CE) in Tunisia, Brunschvig's objective was to explore the influence of Islamic jurisprudence on urban activities, details, and issues of property. He examined the details in the manual including rulings on shared walls, sewage disposal, fresh water supply, renovation, the vertical expansion of buildings, exposure to sun and ventilation, zoning and building functions, passage rights in different kinds of streets, and relations between the 'public' and the 'private' in general. He explained the legal justifications of each case and the nuances among them, making this collection of rulings a manual for *muhtasibīn* مُحْتَسِبِينَ (building inspectors) and *quḍāt* قُضَاةٌ (pl. of *qāḍī*: judges) alike.

Brunschvig specifically examines the different sorts of streets in the city, distinguishing thoroughfares that allow passage as 'public-owned' and cul-de-sacs as 'privately-owned'¹¹⁶ urban entities. However, he ignores, for instance, the different levels of private ownership for properties located on both ends of the street, depending on their closeness to the opening of the open ends of the street. Such an example explains the imposition of Western-centric dichotomous categories of pure public and private identities on the hierarchical order of the Muslim-Arab city. Brunschvig explored the bylaws and restrictions placed on marking streets as public-based for allowing free passage of carts and loaded animals as a practical measure in Ibn al-Rāmī's book,¹¹⁷ which demonstrates the moral and functional grounds for defining these restrictions from a legal perspective and using legal terminology. Brunschvig discusses the rules for 'private' streets that joined the property of all the neighbors living on the street where their freedom is restricted to not causing *ḍarar* ضَرَرٌ (harm) to other neighbors – morally or physically. He cites examples of opening windows facing preexisting windows of a neighboring house, or raising a wall that casts a shadow or prevents light on the courtyard of a neighbor. The

identity and value of the harm, he explains, hinges on the level of hardship one can impose on the freedom or privacy to which a person is entitled on one's own property.¹¹⁸ What constitutes harm follows material, social, and psychological criteria particular to Muslim-Arab culture and local traditions that give each city its distinct character. The principle of harm stands in opposition to freedom. Therefore, urban matters boil down to an issue of boundaries, which mediate the relationship between the individual and collective, and that between groups of different identities. These relationships are not administered by a centralized government or coded in public laws. Rather, they follow personal preferences, cultural variations, and local conditions.

Indeed, *sharī'ah*, or Islamic law, is not a static code, but an evolving discourse of different forms of reasoning and scholarship of individual scholars and schools of thoughts. Islamic jurisprudence outlines general principles such as '*ḍarar*' with few practical and detailed textual examples, giving ample possibilities for myriads of *muftīn* مُفْتِينَ (pl. of *muftī*: legal scholar) and *quḍāt*, to interpret, derive, and apply rulings in accordance with each individual case. The ample space existing between the general principle and application of a rule provides immense flexibility and de-centrality, which produced the fluidity and spontaneity of the urban fabric of the Muslim-Arab city. It reflects limited control of a central government and significant autonomy and independence of society from such government.¹¹⁹ The nature, evolution, practice, and application of Islamic law mirror weak structural relations between society and the state and, thus, more autonomy and freedom for local units within a horizontal hierarchy across the city. Brunschvig, like his orientalist predecessors, identifies this as a weak link and the varied, fluid, and localized interpretations and applications of Islamic law as a disadvantage according to modernist aesthetics and Western cultural bias about what the city must be. The generality and vagueness of some main legal principles in urban jurisprudence allow for local customs, indigenous institutions, and organic social structures to fill the space and take on a greater role in defining the affairs of the city. Thus, they provide flexibility and remove the possibility of imposing generic, standardized, and blind laws on diverse and specific conditions. Brunschvig focuses on the concept of the family in order to construct and force a framework that categorizes

Islamic urban legal practices into a dichotomy of private and public domains. He feels that *darar* is a result of a violation of the hermetic boundaries between public and private, and confounds their mutually exclusive domains in some ways. This superimposition of Western dichotomous categories on the different reality of the Muslim-Arab city, involves intellectual violence and a misunderstanding that compromises his ability to arrive at an accurate conceptualization of the nature of Muslim-Arab urbanism.

Accordingly, Brunshvig's typology of the city forces it into two distinct and hermetic categories, public and private, which are claimed to be essentially Islamic.¹²⁰ This view ignores both the horizontal and hierarchical nature of the city, which accounts for the various legal identities of its spaces and defies absolute binary oppositions. The horizontal hierarchy of the city resolves the often-contradicting claims made, sometimes even by the same scholar, in order to fit it into the foreign and ready-made conceptual and historical framework of the Western city. Brunshvig believes, however, that unlike the Greco-Roman city, the Muslim-Arab city did not recognize the notion of urban planning, which entails centrality of administration and is associated with particular political and administrative frameworks. Rather, urban inhabitants formed local and autonomous units, which gave priority to their own concerns and attended to their immediate environment. The general principles and shared *ethos* of Islam, which guide the production and application of Islamic law, constitute the spirit of Muslim civilization and grant the city un-mediated unity. They allow the city to transcend local autonomies and unite, albeit in spontaneous, primitive, and vague ways. The plausibility of Brunshvig's argument is compromised by some ideological and methodological mistakes, such as over-generalizing his specific sample from the North African context and Mālikī *fiqh* on all forms of Muslim-Arab urbanism.¹²¹ He conceived Islamic law and civilization to be static and not subject to historical evolution, local variations, and circumstantial differences. He also made the urban history and ideals of classical Christian Europe the measuring stick for evaluating and judging Muslim-Arab urbanism. However, his idea of the centrality of Islamic law later flourished in the last two decades of the twentieth century among some Arab scholars, namely Besim Hakim بِسْمِ حَكِيمٍ from Tunisia¹²², 'Abd al-Sattār 'Uthmān عَبْدُ السَّاتَّرِ عُثْمَانُ¹²³ and Khālīd 'Azib خَالِدُ عَزْبٍ¹²⁴ from Egypt, Ṣāliḥ al-Hadhilūl صَالِحُ الْهَدَّالُولُ

¹²⁵, Ibrāhīm al-Fāyz ¹²⁶إبراهيم الفايز, and most importantly Jamīl Akbar ¹²⁷جميل أكبر from Saudi Arabia. Exploring the relationship of Islamic jurisprudence to urbanism goes beyond the analysis of social structures and historical events to describing the practical processes for generating the details of the urban structure and the mechanisms of building the city.¹²⁸ The notion of private and public, to which Brunschvig alluded, escaped many scholars of Muslim-Arab urbanism, while it became a main subject of Western urbanism in later years. Looking to the Muslim-Arab city through a legal prism maintained its technical aspects with no link to the sociological dimensions of its organization and nature. The theme of private and public was not only ignored, but was left unaddressed on the anthropological, political, and philosophical levels.

2.3.2.4 Jean Sauvaget's Residential Unit as Basis of the City:

Contrary to Massignon's notion of the centrality of the guild for the constitution of the city, Jean Sauvaget suggested that it is the *ahyā'* ¹²⁹أحياء, the 'residential quarters,' which represented the essential blocks of the urban structure. And unlike Massignon and the Marçais brothers, who made their generalizations about the nature of the Muslim-Arab city based on their study of North African cities, Sauvaget made the same generalizations based on his study of Aleppo and Damascus in Syria. He had the same interest in deciphering the causes, process, and morphology of urban evolution and suggested theories about them. Sauvaget also maintained his loyalty to the Weberian paradigm by returning the Muslim-Arab city to the Hellenistic-Roman and Byzantine city. However, he argued that there was more to this evolution than the effect of religion alone. In his studies, he considered that the typological forms and the functional patterns of the city were a product of multiple factors including geographic conditions as well as political and social evolution, without which the city could not be understood either theoretically or practically.¹²⁹

Sauvaget researched all the historical periods of Syria, including the ancient,¹³⁰ Hellenistic-Roman, Byzantine¹³¹ and Islamic¹³² ones and produced several books on architecture and urbanism. However, the studies for which he is best known are his books on Aleppo and the plan of Damascus.¹³³ One of Sauvaget's earliest and most significant

books was *Alep, essai sur le développement d'une grande ville syrienne, des origines au milieu du XIXe siècle*. In this book, he outlines his theory of Muslim urbanism and expounds upon the history and moral significance of urban evolution.¹³⁴ He gives an overview of the urban history of the city since its inception in the Hellenistic-Roman, Byzantine, and Muslim-Arab periods. His exposition and analysis conforms to the Weberian, Eurocentric, and colonial view of Middle Eastern civilizations, where the city's golden times and ideal forms began in the Western Hellenistic-Roman period, stagnated during the Eastern Byzantine times (395 to 637 CE), and plunged into decline and disorder during the Muslim era. This differing status of the city is defined by its physical morphology, as well as its underlying social and political order, which shape its organizational and administrative frameworks. Thus, the city is the result of a system of administration that reflects values through regulations and processes of implementation.¹³⁵ For Sauvaget, in its peak period, the city was a representation of the Hellenistic-Roman ideal of city-state, where public institutions and administrative law shaped the various aspects of urban life and transformed the city into a moral entity and organic unity; whereas, the Muslim history of the city represents a process of degradation associated with a moral decline reflected in the inability of the city to preserve the Greco-Roman ideals it once had.¹³⁶

Indeed, the shared notion among all orientalist of the first half of the twentieth century is that the Greco-Roman city is the zenith of moral, political, and urban systems, while the Muslim-Arab city is a degenerated and corrupted form of this ideal. This theory is linked to the notion of the dichotomy of absolute binaries where each term is determined by its opposite 'other' in a mutually exclusive and power-based fashion and where one is central and favored and the other is marginal and disfavored. This notion, which according to Derrida cuts through many aspects of Western culture, expresses itself in the form of a Eurocentric bias privileging the West, making it the standard for any judgment, and disadvantaging the 'other,' which allows it to justify its moral defamation and practical domination. These orientalist also reflect a staunch adherence to modernity, which finds its origin in Greco-Roman histories, and they downplay any cultures outside the Western context. Therefore, their evaluation of Muslim-Arab urbanism was based on

the centric, static, and deterministic values of modernity. As a result, Sauvaget saw the fluidity and freedom in the fabric of the Muslim-Arab city as disorder and corruption of the regular, rigid, and power-based order of the Greco-Roman city. The Muslim-Arab city's playful, spirited, and complex spatial order defied the striated, austere, and rational understanding of urbanism in the classical and modern eras. It is therefore no wonder that many of the orientalists who endorsed the subjugation of local cultures through their participation in colonial programs, while condemning the Muslim-Arab city as orderless, fragmented, and primitive, also adhered to modern ideals of centralized authority and strict bureaucratic rule, which controlled and micro-managed all aspects of urban life. The freedom, decentralization, and autonomy which civil society enjoyed under Muslim rule, even during the early and powerful stages of the life of the caliphate, were wrongly perceived by orientalists as disorder and decadence, since they did not fit the mould of vertical and centralized control. Therefore, the expanded autonomy that came with the weakening of the state's political and administrative grip on society was misunderstood as a fragmentation and dissolution of the unity of the city. Such a perception cannot be supported on morphological or functional levels of urban analysis, given the cohesion and unity that these cities maintained throughout most of their history.

The Muslim-Arab city constituted a horizontal socio-urban hierarchy based on autonomy, complementarity, and exchange, in contrast to the vertical hierarchy of classes, power, and control in Greek and Roman medieval cities. Within this horizontal hierarchy, there is no dominant centre, since the organizing principle of its system is a dynamic complementarity of dualities to form a diverse and changing urban fabric. In a vertical hierarchy, however, the ruling principle is a dichotomy privileging one pole and disfavoring the other, in order to create power differences and systems of centralized control. Each group within the horizontal hierarchy enjoys relative autonomy, which optimizes its internal freedom and the need to connect with others to establish a cooperative and functional unity. This autonomy encourages the creation and maintenance of diverse identities, which are the precondition of complementarity, connectivity, and rich unity. This organic order differs from the standardized, fragmented, and homogenized urban structure in the Greco-Roman and modern urban models. This

fragmentation and homogeneity require centralization to maintain the unity of the city; they are equally a product of centralization, which employs these techniques for the purposes of control. Therefore, in the Muslim-Arab city, the different units and functions in the urban fabric are relatively autonomous vis-a-vis the centralized control of the government, whose main role is defending the borders of the state. The autonomy of urban units is realized – to a great extent – in the form of an organic hierarchy of interconnectivity and inter-relativity, allowing crystallization and complementarity of diverse identities within a framework of unity. The relative autonomy of each quarter, where there is a local *muṣallā* مُصَلَّى mosque, *suwayqah* سُوَيْقَة market, and *shayykh al-hārah* شَيْخ الْحَارَة administration unit, makes it a self-contained and self-sufficient unit. It is never in isolation from the series of unit-compositions in which it is embedded or the total horizontal hierarchy of the urban fabric. Such an understanding, which was alien to orientalists, created a misperception of the city as an arbitrary conglomeration of fragmented units of shops, homes, or residential quarters within enclosed boundaries.¹³⁷

2.3.2.4.1 Institutional Autonomy and Collective Homogeneity:

For Sauvaget, decline and decentralization started with the Byzantines, who were ‘Eastern’ Christians, and was later accelerated by Muslim-Arabs in the eleventh century. The systematic grid-iron urban structure and clearly defined boundaries of the Greco-Roman *insula* were replaced by a hierarchy of streets in the form of branches ending with small cul-de-sacs. There are gates, which, after sunset, control entry to the residential streets and sometimes to an entire quarter, providing a unit definition for a community, as well as privacy and security.¹³⁸ Though the Muslim-Arab city satisfied three of Weber’s five conditions, including ramparts, markets, and the Friday mosque, it could not unite the city, which became--according to him--mosaic-like and fragmented with no municipal institutions and central authority. There was no public property, such as the *agora* or *forum*, at the centre of the city controlled by a governmental authority or a representative body. Thus, most of the city’s property is private and the Islamic *sharī’ah* provides formal legal and informal social ways to mediate collective interests and rites of passage. The dominance of private forms of property in most of the city, even in its commercial and cultural core, defines a strong notion of self-determination and local autonomy. Yet

Sauvaget, in an open contradiction, claims that the comprehensive and encompassing concepts of the *ummah* leave no space for individual freedom and self-government. The Islamic concept of *ummah* dissolves the possibility of difference, individual autonomy, and the establishment of institutional self-rule. Thus, this socio-religious disqualification of the identity of the Muslim-Arab city falters between two contradictory arguments. While the first notes the important role of private property and autonomy at different levels of the socio-urban hierarchy, the other claims a lack of personal freedom and self-governing institutions. Furthermore, while Sauvaget points to the autonomy and fragmentation of the socio-urban fabric of the city, he simultaneously denies these values by suggesting that the collective notion of the *ummah* moulds everyone into a cohesive unity, preempts individuality, and restricts the development of self-governing institutions. This debate, in effect, defines the understanding of the Muslim-Arab city in terms of the relation between the individual and the collective within the sociological and political frameworks of urbanism. This relationship is starkly different between Eastern Muslim-Arab societies and Western ones. While in the first, it is mediated through a hierarchy of autonomy and interrelativity, in the second, it is based on binary and conflicting opposites. These cultural differences are the source of some of the main misconceptions and misrepresentations of the Muslim-Arab city in orientalist literature. In summary, Sauvaget adhered to the same Western-centric framework articulated by Weber and developed by the Marçais brothers and Louis Massignon, among others. The difference is the addition of primary and secondary textual sources and the archeological research he conducted on the ground at the time of the French colonization of Syria. He showed, through the plans that he drew, how the straight streets of the Greco-Roman city were degenerated in later eras into the winding pattern of the Islamic city. He coupled this with socio-historical studies to advance his argument of the superiority and referentiality of the Greco-Roman city.

2.3.3 The Conclusion of the Orientalist Paradigm:

One of the orientalists who championed the opposition between the Greco-Roman ideal and the degenerate Muslim-Arab city was Gustave von Gruenebaum (1909-1972).¹³⁹ He compiled and synthesized all the stereotypes about the Muslim-Arab city in his article “The Structure of the Muslim Town.”¹⁴⁰ He adopted George Marçais’ notion of Islam as

an urban religion that despises Bedouins, William Marçais' notion of the city as the ultimate realization of Islamic religious norms and social order, and Louis Massignon's typology and anatomical order of the city.¹⁴¹ He also uncritically assimilated Sauvaget's theories that Muslim-Arab cities do not have autonomous municipal and administrative institutions or a cohesive unity.¹⁴² He reiterated Sauvaget's opinion that the Muslim-Arab city is a degraded form of the ideal Greco-Roman city.¹⁴³ He recycled the notion that the residential quarter is the main entity of the structure of the urban fabric.¹⁴⁴ He embraced Massignon's theory of the role of guilds in producing autonomous structural units of the urban fabric of the city.¹⁴⁵ Von Gruenebaum includes Brunschvig's theory regarding Islamic jurisprudence in his synthesis. Through this, he presents a great example of the blind borrowing and reproduction of the same arguments by different orientalists without examining the practical realities of the Muslim-Arab city or providing a critical view of previous writings on the subject.¹⁴⁶ In some instances, his article is almost a literal translation and paraphrasing of older orientalist opinions, which, in turn, have been taken for granted on the authority of other orientalists.¹⁴⁷ This uncritical acceptance of the opinions stated in the works of previous orientalists, from whom he is separated by almost two decades, sterilized the discourse and cast doubts on its scientific nature. In addition, by reinforcing the generalizations made about the typology of the Muslim-Arab city based on one reference to one region, it made orientalist scholarship and conclusions quite doubtful. In many instances, such literature is a mixture of conflicting schools of thought, disciplines, and approaches. Von Gruenebaum, for instance, combines the sociological approach of Weber, the historical understanding of the Marçais brothers, the economic interpretation of Massignon, the socio-political analysis of Sauvaget, and the jurisprudential reading of Brunschvig. The common denominator of all these approaches is a Eurocentric position, which exalts the Greco-Roman city and debases the Muslim-Arab one in a typical dichotomous framework. This argument, which was put forward by Weber, considered the Muslim-Arab city as a degeneration of the Greek *polis* and the Roman *civitas*, which were associations of citizens enjoying municipal autonomy and centralized administration, while the Muslim-Arab city was a mere collection of dwellers or settlers who were united merely functionally, rather than through a common ethos and shared identity. The Muslim-Arab city was a mere administrative entity, headed by a

despot, ruling fragmented and powerless subjects. Such a view reinforced a racist attitude toward the Muslim-Arab East and helped justify the colonization, domination, and exploitation of its peoples. This depiction persisted even after the independence of many countries in the Middle East, as it formed the intellectual foundation for many later studies. The sterility and misconception of this school eventually gave way to the next body of revisionist research, which began in the late fifties and early sixties with a group of scholars bridging several disciplines including sociology, anthropology, social history, art history, and geography, in addition to architecture and urbanism.

2.4 The Revisionist School of Muslim-Arab Urbanism:

The distinction between orientalist studies and the revisionist school started in the early sixties.¹⁴⁸ While orientalist studies had different approaches and foci to their theories, they supported each other by sharing some basic and faulty presuppositions. The revisionist school, however, established a break with the orientalist tradition by initiating criticism and challenging its approaches and Eurocentric assumptions. Some of the early pioneers of this new school were Claude Cahen, Dale Eickelman, E. Ashtor-Strauss, Eugen Wirth, Samuel Stern, Ira Lapidus, and Oleg Grabar. They challenged the West-East dichotomous categories as well as the concept of the superior and original Greco-Roman ideal of the city versus Muslim-Arab urbanism as a degradation of this ideal. They also critiqued the notion that Muslim-Arab cities, in contrast to European ones, are not constituted of autonomous associations of citizens with a centralized government. For instance, Samuel Stern and Claude Cahen critiqued Massignon's economic basis for the city and the idea of the centrality of guilds. It is important to note that part of this divergence from older orientalist thought stems from the contribution of scholars who came from outside the field of Oriental Studies and research on Muslim-Arab urbanism. Examples of such thinkers include Oleg Grabar, an art historian, Dale Eickelman, an anthropologist, and Eugen Wirth, a geographer. Their different specializations revitalized the discourse on Muslim-Arab urbanism and infused it with new ideas, methodologies, and theories. For instance, Ira Lapidus constructed an effective criticism of the Western-centric urban discourse and the referentiality of Hellenic-Roman tradition in relation to that of Muslim-Arab urbanism. He developed alternative views that considered urban functions and social relations as foundations for understanding the Muslim-Arab city.

Indeed, by the 1970s, these new notions had replaced the older orientalist stereotypes of the city. However, these new perspectives were diverse, conflicting, and unhelpful in creating a coherent idea of the nature of the Muslim-Arab city. Their critical nature contributed to this diversity without providing coherence, consensus, or resolution to the questions they tackled.

2.4.1 Eugen Wirth's Morphological Approach:

Another problem with the revisionist school is that it maintained some of the premises of the orientalist framework. Its questioning and critique of the previous paradigm was not profound enough to completely transcend the orientalist paradigm. A prominent figure of the revisionist school is Eugen Wirth, whose writings carry some orientalist influences. Typical to the German school of urbanism and, being a geographer, his emphasis was on urban morphology and material culture based on archaeological and architectural accounts. This approach likens him on a practical level to Jean Sauvaget, who studied Syrian cities earlier the same century. His article "Die Orientalische Stadt: ein Ueberblick aufgrund juengerer Forschungen zur materiellen Kultur" (The Oriental City: An Overview on the Basis of the Recent Research into its Material Culture) shows his methodology, conceptual framework, and main arguments regarding the nature of the Muslim-Arab city.¹⁴⁹ In this article, Wirth noted the similarity between Muslim-Arab cities in the Asian and North African regions and disapproved of this similarity based on Islam as a common denominator among the culture of these regions. This is because replacing the Friday mosque of the city with a church would liken the city to the European medieval model.¹⁵⁰ Therefore, what defines a city as 'Islamic' is its original features, which do not exist in European cities. These characteristics are: first, the disintegration of the city plan so that the symmetrical plans of a new city transform it into a maze-like form; second, the premeditated existence of cul-de-sacs in residential quarters; third, inward-looking courtyard houses; fourth, independent quarters; and fifth, a central *sūq*.¹⁵¹ Wirth argues that all these features pre-dated Islam except for the *sūq*, which is more oriental rather than 'Islamic' in nature and can be found in Turkish and Iranian cities as well.¹⁵² Therefore, the city in the Middle East and North Africa is not Arab, Muslim, or Islamic, but oriental.¹⁵³ Unlike the sociological approach of his contemporaries, Wirth's analysis is technical and morphological. It aims at defining the

identity of the city and its parts while questioning the possible influences Islam can exert on a city, be it of a strictly religious or of a cultural nature.

2.4.2 E. Ashtor-Strauss' Centrality of Civic Autonomy:

A further example of the persistent orientalist influence despite revisions and criticism is E. Ashtor-Strauss' 1956 article, "L'administration urbaine en Syrie médiévale," where he tried to prove that some Syrian cities from the 10th to the 12th centuries enjoyed a substantial form of civic-autonomy.¹⁵⁴ He argue that the existence of strong 'municipal' independence, coupled with weak central rule, allowed the local bourgeoisie of some cities in Syria and Iraq to maintain substantial personal and group autonomy and influence over their sovereigns. Examples of this are the *fuqahā'* فُقَهَاءُ (Muslim jurists), the *muḥtasibīn* (civic inspectors), the *a'yān* الأَعْيَانُ (the nobility), the *fiṭyān* الفِطْيَانُ or *aḥdāth* الأَحْدَاثُ (urban militia) and the *naqābāt* نَقَابَاتُ (guilds). He mentioned that the *muḥtasib* and his assistants performed many municipal tasks including inspecting the quality of goods, assuring accuracy of the scales and the accessibility of public streets, and the protection of public morality in accordance with Muslim religious injunctions, among many other tasks detailed in *ḥisbah* حِسْبَة (public accountability) manuals. The *umḥbisat* had assistants, forming a regulatory and accountability body that worked closely with guild leaders, heads of residential quarters, and the general public. The *umḥbisat* was appointed by the judge or the local ruler, but his decency and morality had to be agreed upon by the notables and the public. due to the sensitivity of his position and his direct interaction with city populations. Based on this analysis, Ashtor-Strauss recognized that Muslim political theories did not mention municipalities as crystallized and independent entities, as in the West. Rather, they invested many municipal institutional functions in the role of the *muḥtasib*.¹⁵⁵

Also, the *qāḍī*, judge, who would perform his work in the mosque or in his home, had substantial independence from the ruling power. Even though *qāḍīs* were appointed by the rulers, their credentials and positions had to be approved by their peers and the notables of the city. There were many instances where the *qāḍī*, who held an official post, would oppose the ruler by using his epistemic authority and public support to counteract

the ruler's political power and policies.¹⁵⁶ Many other posts were entrusted to individuals based on approval by their own professional, religious, or civic communities, thus granting the urban population substantive autonomy over its own affairs. Ashtor-Strauss gave another example of the autonomy and administrative order of the city through the position of *al-ra'īs* الرَّئِيسُ (the city chief) in 11th and 12th century Aleppo. The portfolio of the *ra'īs* or the city chief, varied according to the strength of his political power and the internal and external circumstances of the city. For instance, he operated as the chief of the municipality, head of police or city mayor. He was appointed by the ruler of the city, which denotes a limited choice for the ruler, who had to submit to the social and religious power of the inhabitants of the city. The authority of the *ra'īs* was inferior to that of the *muhtasib*, who represented the executive moral and legal authority supported by the city populace to ensure justice and order. However, the *ra'īs* was higher in rank in authority than the quarters' chiefs. The *ra'īs* represented the populace, being local to the city, while the ruler could be part of the Sultan's family. Therefore, the *ra'īs* had substantial power and popular support to oppose the ruler and to administer the affairs of the city on behalf of the ruler, using the soft power of his social authority. However, his effective and indispensable role and power often caused him to be in conflict with the ruler and the interests of this latter's foreign entourage and army.

The authority of the *ra'īs* came from the approval of the city populace and its notables, on the political level, and from his heading of the *aḥdāth* أَحْدَاثُ,¹⁵⁷ the city militia, on a practical level¹⁵⁸. His ability to enforce his political and moral authority through the militia accounted for his importance and power. For instance, *al-ra'īs* Sayyid b. Badī' سَيِّدُ بَدِيعُ , on behalf of the Seljūq ruler Alp Arslān أَلْبُ أَرْسَلَانَ (1029-1072), defended Aleppo against the attacks of the Crusaders, only to be later imprisoned because of his augmenting power and consequent threat to the ruler.¹⁵⁹ Also, the *ra'īs* and his militia could participate in battles to decide the winner in struggles among different princes vying to control the city and its vicinities. His pledge of allegiance could place political power in the hands of one prince or ignite war with another. In times of peace, the militia guarded the internal order of the city and maintained justice and morality through the practice of *futuwwah* فُتُوَّةُ , or the ethics of chivalry. Based on this analysis, it can be

inferred that the position of *al-ra'īs* and his militia represents the epitome of urban autonomy in the Muslim-Arab city, in contrast to the Greco-Roman or Western medieval ideal. This was temporary and not well grounded in the history of the city, as the power of some rulers would end its defiance and independence from the central state.

Accordingly, Ashtor-Strauss could not completely escape the Eurocentric attitude of his orientalist predecessors. He maintained the supremacy of the values and the ideals of the Western city but, contrary to the orientalists, he tried to prove that the Muslim-Arab city was not totally deprived of them. However, judging the Muslim-Arab city based on external criteria represents a form of intellectual imposition and bias that directly disadvantages the city and drives the interpretation of its history in an ideological manner. The culturally-specific framework for the development of Western urbanism, the high and low points of its evolution, and its success and deficiencies were the standards by which the Muslim-Arab city was evaluated, judged and, thus, inevitably failed to attain the status of its Western 'normative' counterpart. Ashtor-Strauss reproduced the Weberian paradigm and used Weber's criteria in his approach to the Muslim-Arab city, which remained deprived of the civic culture typical of Greco-Roman and European medieval cities. By attempting to find a resemblance between the Eastern Muslim-Arab city and its classical Western Christian counterpart, he subjected it to alien criteria and was bound to fail. Thus, his contribution remains restricted to the explanation of the role of some social structures and political institutions in the life of the city. Furthermore, by restricting his study and its findings to Syrian cities within a defined time-frame, he was exempted from adhering to the stereotypical generalities with which the Muslim-Arab city was conceived. He notes that, while the rulers of Syrian and Iraqi cities lived within the city, their North African counterparts lived in its vicinities; and whereas Iraqi cities were built by Muslims, Syrian cities were ancient ones. It is his use of primary sources that allowed him to make such distinctions between Syrian, Iraqi, and North African cities.

2.4.3 Claude Cahen's Static Byzantine form of the Muslim-Arab City:

Another figure who challenged the orientalists' archetypal model of the Muslim-Arab city is Claude Cahen, who shared the same interest as Ashtor-Strauss in the social structure and civic autonomy of the city, in contrast to the emphasis on morphology and typology

of his orientalist predecessors.¹⁶⁰ Cahen also developed a new approach to analyzing and understanding the Muslim-Arab city during its six centuries of evolution. In 1958, he published “Mouvements populaires et autonomisme urbain dans l’Asie musulmane du Moyen Age” (Popular Movements and Urban Autonomy of Muslim Asia of the Middle Ages), in which he explored the extent of autonomy achieved by different groups in Syria and Iraq during the 10th and 12th centuries. The same year, he published “Zur Geschichte der Staedtischen Gesellschaft im islamischen Orient des Mittelalters” (On the History of Urban Society in the Muslim Orient of the Middle Ages), in which he discussed the social evolution of cities from the inception of Islam until the 12th century. Cahen argued that cities that pre-dated Islam and were ruled by Muslims followed the same path of development as their European counterparts during the Middle Ages until the 11th century, at which point they took different paths.¹⁶¹ That point in time, which marked the economic decline of the East and the rise of Europe, accounts for the birth of the Muslim-Arab city. Thus, Cahen down-played the influence of local Arab culture, geography, and the religion of Islam in the formation of the Muslim-Arab city, while equating the conditions of the European ‘Dark Ages’ and their impact on cities with the golden medieval age of Muslim-Arab civilization and its influence on its urbanism. Furthermore, since the Arab region had been subject to Greek and Roman domination for centuries, he conceived that the character of these civilizations became endemic to these regions. Therefore, their ancient aboriginal culture and urban forms were of no consequence to the nature of its cities, whether before or after Islam, and thus must resemble that of Europe. Indeed, the few centuries of Greco-Roman influence in the region would determine the nature Eastern urbanism, while six centuries of Muslim-Arab civilization, due to its cultural poverty, could not effect substantial change in the nature of these ancient cities, until the rise of Western Europe established the difference between both. As such, during six centuries of Islam, the city was stagnant before going into decline, particularly in comparison with the Western city, which constituted, as always, the sole criterion of evaluation.

To support his thesis, Cahen explored the social history of Muslim-Arab urbanism and examined the features of the region’s cultures and societies, which were ruled by

Muslims, and how Islam had possibly changed them.¹⁶² Cahen realized the de-contextualizing effect of the Eurocentric approach of his predecessors when comparing the Muslim-Arab city to the Greco-Roman city and Western medieval commune. He also critiqued the temporal, geographical, and cultural de-contextualization of the city in order to show it as a static entity. He noted the contradiction of comparing Muslim-Arab urbanism in the Middle East to a pattern that existed in Europe and had ceased to exist centuries before.¹⁶³ On this basis, he focused on defining the nature of Middle Eastern cities before and after they were ruled by Muslim-Arabs; he then compared them to neighboring cities that had remained under Byzantine rule. This led him to conclude the continuity of a pre-Islamic pattern of urbanism under Islam. Since classical city-states did not exist at the time, it meant that they had lost their autonomy and were replaced over the previous centuries.¹⁶⁴ Cahen compared Italian and Byzantine cities with Muslim-Arab ones to discover what path of change, or lack thereof, the latter had undergone. He concluded that Western and Eastern cities developed in a parallel manner until the 11th century.¹⁶⁵

Cahen focused on Syrian and Iraqi cities due to their geographic connection with the Byzantine Empire and because they were the heartland of the Muslim caliphate. Cahen traced the development of autonomous movements in Italian, Byzantine, Iraqi, and Syrian pre-Muslim cities and found that their processes of change started in the second century CE and went on to accelerate and totally transform the city in the sixth and seventh centuries during Byzantine rule. This transformation was the result of a decrease in municipal autonomy and increased state power centralization resulting from internal instability, external wars, and demographic, economic and cultural deterioration. On the morphological and demographic levels, cities such as Aleppo and Damascus became more enclosed, for security reasons, and denser, due to the immigration of rural populations who had no protection during wars. This resulted in the creation of new quarters and a crowding of the walled city.¹⁶⁶ Influenced by the legacy of urban orientalism, the overriding concern for Cahen was to explore the expressions of autonomy in the Muslim-Arab city. Even though he proved that Muslim Arabs and Islam were not directly responsible for the decline of the fictional and ideal Western city-state in the

East, he maintained the idealistic notion of municipal autonomy, its centrality, and its value in the scale of urban and civilizational development, which is naturally Western. As such, Muslim Arabs simply maintained the deplorable state of the city they had inherited from the Byzantines and made no contribution to civilization and urbanism, before the fall of these cities into total disorder from the 11th century onward.

2.4.3.1 Popular Movements and the Civic Autonomy of the City:

Cahen focuses on the issue of autonomy in his article “Mouvements populaires et autonomisme urbain dans l’Asie musulmane du Moyen Age” by studying the different social movements and semi-organized forms of administration within urban society. Like Ashtor-Strauss, he noted the importance of the *ra’īs* and the *aḥdāth*, who were indigenous to the city and struggled for its autonomy against foreign Mamlūk مَمْلُوك rulers and who had substantial influence in the affairs of the city starting from the 10th to the 12th centuries.¹⁶⁷ The influence of *fityān* فَيْتْيَان only abated in the 12th century, by eliminating their *ra’īs*, disbanding their organization, and garrisoning brigades in each quarter of the city to break their autonomy. Cahen compares the *aḥdāth* movement in Syria to its *fityān*¹⁶⁸ and ‘*ayyārūn* الْعَيَّارُونَ¹⁶⁹ counterparts in Iraq and to medieval Italian militia. The ‘*ayyārūn* were disadvantaged members of the lower social and economic classes made up of criminals, the unemployed, the homeless, vagrants, tramps, and squatters whose common condition of marginalization aligned them together against society, in general, and the state, in particular.¹⁷⁰ As an organized group, they became an important social force and reform movement, which exchanged power for acceptance by society and legitimacy by the state. The ‘*ayyārūn* were less organized than the *aḥdāth* of Syria, due to their disadvantaged social background and their unfortunate conditions. These dispirited conditions, however, emboldened them in their resistance to the state’s political oppression and social injustice, particularly in times of political instability.¹⁷¹ In spite of the difference between the *fityān* and the ‘*ayyārūn*, they performed the same role of pressuring political power to care for society in times of its weakness and inability, in exchange for autonomy. Therefore, the names of both groups are often used interchangeably in the historical literature.¹⁷²

Due to the lack of historical examples on autonomous movements from Byzantine cities, Cahen uses examples from a southern Italian city, which resembled the Byzantine cities of the time, to compare them with similar movements in Muslim-Arab cities. He showed how, from the ninth to the eleventh century, Italian city militias, which consisted of lower urban aristocracy, opposed and rebelled against feudal aristocracy, the Church, and the princes to establish their municipal autonomy. These militias, which preceded the formation of guilds, were forms of competing social and religious fraternities, local to each quarter of the city and similar to those of the *aḥdāth* of Syria. They sustained their existence through participating and making alliances in the competition for power between influential families, princes, and bishops. These fraternities came to an end in Europe because of the decline of feudalism and the growth of the mercantile economy and commercial aristocracy brought about by the change in international trade routes around the 11th century.¹⁷³ The rise of European economic powers and their Crusader attacks on Syria impacted Muslim-Arab cities and plunged them into decline and poverty. This decline solidified the power of the foreign military aristocracy of the Mamlūks who inhabited and controlled urban centres and ended their municipal autonomy. With Europe developing new social, economic, legal, and political structures and the Muslim world retreating into authoritarian rule, differences between Muslim-Arab and Western urbanism expanded.¹⁷⁴

This rationale downplayed the role of Islam and Arab culture in defining the identity and nature of the city in favor of social parameters shared among different traditional societies at the same time period in both Muslim and Christian lands. The specificity of the historical period, location, and approach of Cahen's analysis separated him from orientalist over-generalizations and stereotypes of Muslim urbanism. However, his comparative methodology still acknowledged a European urban ideal. For him, Muslim civilization and culture had no effect in shaping the city, which is a passive product of the time and legacy of an active and effective Western civilization predating Islam. Indeed, the Muslim-Arab city of Cahen is not totally static from the time of its creation until modern times, as in earlier orientalists' works. However, it is considered passive after falling from the Greco-Roman ideal and then seen as maintaining its status-quo during

Muslim-Arab rule until its decline in the 11th century. Muslim-Arab culture was passive in terms of influencing urbanism; and the attempts of the city to realize autonomy were only a result of historical and social conditions indiscriminately common to the whole Mediterranean region. Even the point of bifurcation, which separated the European and Muslim-Arab city after the eleventh century, was a result of the mobility of Western civilization and then the stagnation and decline of the Muslim-Arab city as result of events outside its control and ability to affect change. The Muslim-Arab city and the culture upon which it is predicated are mere passive receptors of actions, while the ideal forms of the city originated conceptually and practically in Europe. The merit of the Muslim-Arab city comes from sharing its history with an external model characteristic of the European commune.¹⁷⁵ This model is the framework of reference and evaluation for any view of Muslim-Arab urbanism. Cahen's argument about the similarity rather than the difference between the Western and Muslim-Arab city separates him from the orientalist school, which had emphasized difference. However, he dismisses the role of Muslim-Arab culture in shaping the city and relegates it to earlier factors that were affected by Greco-Roman culture as the sole active and constructive civilization agent until the rise of Europe in the eleventh century. Nevertheless, his use of social history and structure, in order to understand social continuity and urban structure, is a step ahead of the sterile and generalized orientalist typological, morphological, and functional description of the city.

2.4.4 Samuel Stern on Urban Identity and Municipal Autonomy:

Interest in Muslim-Arab urbanism reached its peak in the mid-sixties and involved the contribution of many scholars such as Jean Aubin, Ira Lapidus, Samuel Stern, George Scanlon, Jacob Lassner, and Oleg Grabar. The accumulation and shifts in the discourse merited a conference held in 1965 at Oxford University and organized by Albert Hourani and Samuel Stern.¹⁷⁶ One of the most important studies presented at this conference was "The Constitution of the Islamic City" by Stern, who studied the social structure of the city and critiqued Massignon's guild theory, arriving at the same conclusions previously discussed in Cahen's work. He sought to determine the nature of the Muslim-Arab city based on its social, rather than material, structures. However, he started with an analysis of the Byzantine urbanism which Muslims used as a background for their own urban

experiences especially, as he contended, since they were deprived of an indigenous urban tradition. Such an assumption ignored the close identity and the cultural links of Arabs to the region, while attributing its urban tradition solely to transient Hellenistic and Byzantine foreign rule. He points out that Muslims borrowed a lot of institutions and administrative techniques from the conquered Byzantines, but he fails to note the vigorous Arabization process and significant cultural expressions, which the city and its urban culture underwent shortly after the onset of Muslim rule. Like Cahen, Stern concluded that the cities, which Muslim-Arabs inherited from the Byzantines, were deprived of civic autonomy, as a result of wars, militarism and the centralization of power in the Byzantine Empire. Thus, these cities were degenerate forms of the ideal Greco-Roman city-state which became extinct centuries before and thus helplessly could not be resurrected or reinvented by them.¹⁷⁷ In contrast to Cahen, Stern believed that Muslim-Arabs did not have any form of civic institutions and municipal autonomy due to the strong centralized government of the Rashidite and the Umayyad dynasties, on the one hand, and the continuation of the same administrative tradition of the Byzantines, on the other.¹⁷⁸ Such views ignored authentic Muslim institutions such as *hisbah*, *qaḍā'* and *waqf* (religious endowment), among many others, which imprinted the civic life of the Muslim-Arab city.

Stern contended that the limited attempts at autonomy by some cities were spontaneous and could not continue because they lacked the institutional structures to sustain them in the face of fierce political powers. Thus, the Muslim-Arab city, in spite of its superior urban culture compared to its European counterparts during the Middle Ages, did not possess the civic institutions and municipal autonomy known in classical times and, later, in the European communes.¹⁷⁹ The development of feudalism after the collapse of the Roman Empire and decline of urban life created the appropriate conditions for restoring the city-state ideal with the economic rise of the West, while prosperous urban life and strong centralized rule prevented the Muslim-Arab city from arriving at the Greco-Roman model.¹⁸⁰ Stern contradicted the views of many historians of Muslim societies such as Cahen and Lapidus by stating that government control of society was minimal and that different urban units enjoyed considerable autonomy. His position maintained the

Eurocentric attitude of comparing the Muslim-Arab city to ideal Western realities. His modernist ideology, with its absolutism and cultural centrality, referenced the Muslim-Arab city to Western standards and scales regardless of how inappropriate and misleading they are for judging such different cultural phenomenon. Stern's hard position, compared to that of Cahen, denied the existence of guilds as autonomous professional or religious bodies, dismissed Louis Massignon's theory, and deemed Bernard Lewis' ¹⁸¹ agreement with it a fantasy. ¹⁸² Rather, for him, the guilds mentioned in *hisba* accounts and manuals in the 12th century were unlike their European counterparts because they were not tightly organized and were overseen by state administrators. The leader of the guild was a mere liaison who communicated the orders of the *muhtasib* to his group, which compromised the autonomy of the guild. ¹⁸³ Stern goes further to assert that this form of guild was inherited from Roman times and, in spite of its association with the institution of *futuwwah*, was never fully developed to match its corporate autonomy like Western guilds. ¹⁸⁴ Islamic jurisprudence did not acknowledge corporate personality or municipal legal identity to allow for the autonomy of the guilds. ¹⁸⁵ Therefore, the Muslim-Arab city was merely a loose and fragmented structure with no inherent cohesion or unity.

Stern explained, within his culturally specific framework, what the city lacked, without explaining what constituted the Muslim-Arab city in positive terms. Like his predecessors, he explained the Muslim-Arab city by what it lacked based on already established, rigid, and external models of what the city should be. He failed to understand Muslim-Arab urbanism on its own terms; therefore, the image in which he cast it was alien and distorted. His rigid model about corporation and municipal autonomy, which he assumed to be lacking in the Muslim-Arab city, did not allow the possibility of searching for an urban constitution and identity for the city that would be authentic to its own culture. Therefore, his research revolved in the same orbit as that of the previous scholars of his school. In all these studies, the Muslim-Arab city is defined by what it is not, rather than by what it is. ¹⁸⁶ Since the criteria defining the city are totally external to its history and culture, the lack of a feature inherent to the European city in the Muslim-Arab city cannot be a defining feature of its nature or of Muslim and Arab identities. Consistently, the history of Western urban studies of the Muslim-Arab city was, due to Eurocentricism,

purely comparative, even when it was not meant to be so (as in the case of the scholars of the revisionist school). Proving or disproving the existence of municipal autonomy and corporate institutions annex the Muslim-Arab city to the Western one, which alone forms the framework of reference in any comparison. Both the orientalist's economic and social determinism as well as the revisionist's focus on structuralist social and cultural history are ideologically and methodologically related. The difference is the multidisciplinary approach, the investigative tools, and the conceptual openness possessed by the revisionists to the disadvantage of their orientalist predecessors.

2.4.5 Ira Lapidus' Comprehensive Approach to the City:

Ira Lapidus, a scholar of the same revisionist school, also focused his studies on the eleventh and twelfth centuries. Like Gustave von Gruenebaum in his article "The structure of the Muslim Town," he tried to develop a comprehensive theory of the city using social and urban historical approaches in his well-known book *Muslim Cities in the Later Middle Ages*.¹⁸⁷ In this book, he absorbed and critiqued Ashtor-Strauss, Cahen, and Stern's approaches and their analysis of specific political, social, economic, or physical aspects of the city, thereby producing a complete model that could explain the form, structure, and function of the city.

The main determinant of the nature of the city for Lapidus is civilization in all its political, social, economic, and spiritual expressions, and it, in turn, produces institutions and a social structure characteristic to the nature of the city.¹⁸⁸ He believes that the form of the city is an outcome of its relational system expressed in institutions and structures, which he sought to research, rather than to study based on external references.¹⁸⁹ Lapidus agreed with other scholars of his school, such as Cahen, that Muslim-Arabs were open to the civilizations that they came to rule and continued and developed their urban traditions. Old cities such as Dimashq, Ḥalab, and Himṣ were expanded and new cities such as al-Kūfah, al-Baṣrah, and al-Fuṣṭāṭ were built first in the form of garrison camps for the conquering armies to be transformed into permanent cities, *amṣār* ^{أَمْصَارٌ}, expressing some form of urban revitalization after a period of urban decline under Byzantine rule. The garrison towns absorbed the nomadic tribes and urban immigrants who came with the

Muslim-Arab armies or followed later. The settlement of these groups in garrison cities allowed for a transitional period of acclimatization to the nature and the lifestyle of the region. Its relatively pure Arab population preserved, even for a short while, Arab culture and identity vis-à-vis that of the majority of the population of the conquered land. These cities helped settle the nomadic tribes who could be sources of political instability for any government as a result of their economic lifestyle, which involved moving and fighting for the acquisition of territories and resources without substantial and constructive economic activities.¹⁹⁰ In the 8th and the 9th centuries, new kinds of cities, exemplified by Wāṣiṭ *وَأَسِيط*, Baghdād, and Sāmurrā' *سَامُرَّرَاء*, were built to serve as administrative and military bases for the caliphate away from the population centres, to ensure the caliph's political control over his armies and their isolation from the political debates and upheavals in urban concentrations. Even when such cities attracted laymen and were transformed into normal urban centres, new small cities in the form of royal quarters were constructed in the suburbs and shifted to new and remote places whenever these areas became populated by common people.¹⁹¹ Muslims also gradually populated the old cities of the region and integrated their cultures. While some lived in *qurā* *قُرَى* (villages) and worked in agriculture or animal herding, the rest remained as wandering Bedouins.¹⁹² Lapidus asserts that there were many modes of life chosen by Muslims that made the essentialist link between Islam and the urban form of living, as advocated by earlier scholars, irrelevant. Indeed, cities attracted new populations with the flow of wealth to new administrative centres of the state after the establishment of the Muslim caliphate. Furthermore, a change in the political and taxation systems and the removal of borders between many regions that had been under different regimes helped redefine the populations and boundaries of cities. However, in his opinion, this did not substantiate a direct and necessary link between Islam and urbanism.¹⁹³

Lapidus made a distinction between two kinds of cities: the ancient cities particularly in Bilād al-Shām *بِلَادُ الشَّام*, which were mostly populated by indigenous Arabs, and the newly built cities which were inhabited mostly by recent immigrant Arabs from Arabia.¹⁹⁴ The latter type of city was organized along tribal structures and thus had no significant class divisions. Also, the previous simple economic traditions of herding, trading, and

collecting booty from warfare influenced social organization and disallowed marked class stratification or occupational diversity in society. Religious, social and political personas could be amalgamated without a clear distinction among them.¹⁹⁵ The caliph, who was from the tribe of Quraysh قُرَيْشُ, the noblest tribe in Arabia, also had the religious title of *amīr al-mu'minīn* أمير المؤمنين (the commander of the believers). He appointed rulers from notable tribes who, in addition to their social and political authority, fulfilled religious functions such as leading the prayers.¹⁹⁶ Many of the pre-existing and new cities were in close proximity to each other for strategic and administrative purposes. Therefore, gradual intermixing and exchange started to occur when Arabs, who once refused to take up urban occupations, started to adopt some professional and cultural aspects of the locals. These latter, in turn, began to convert to Islam and adapt to features of Muslim and Arab culture. Therefore, the divisions of the city, which were kinship-based, became defined by social and economic interests and associated with the complexification of society, and class structure became more visible. The complexity and diversity of the city increased in the ninth century, with migration from different areas and cultures of the increasingly vast and united regions of the empire towards cosmopolitan urban centres. Migrants with shared ethnic, religious, or cultural identities tended to settle together in distinct quarters, which developed their social, economic, and political resources and structures to become increasingly autonomous. The solidified identity and structure of these quarters made them the main units of society and made the city resemble a cohesive collection of small villages.¹⁹⁷

2.4.5.1 The role of the 'Ulamā as Power Intermediaries:

These quarters reached their highest form of evolution in terms of being autonomous geographic units embodying social, economic, and political solidarity after the fall of the 'Abbāsīd dynasty and the establishment of the Saljūq and Mamlūk sultanates in the 11th and 12th centuries. Lapidus divided the society of the city in Syria and Egypt into three forms of social organization: parochial (including family, clan, neighborhood, and gang), religious community (Sūfī orders, *aḥdāth* fraternities, schools of law) and regimes of power (Saljūqs and Mamlūks).¹⁹⁸ He also considered four less specific categories of social structure, including the ruling elite, the notables, the commoners and the lumpenproletariat.¹⁹⁹ These tiers are connected together in a network of relations

maintained by the '*ulamā*', who preserved the legal, social, and moral fabric of society. The '*ulamā*' also performed educational, managerial, commercial, and secretarial functions, which allowed them to glue together the different components of the urban community. Law was an essential and all-pervasive mechanism of organization performed on the individual, familial, social, economic, and political levels, tying all these spheres into one unity.²⁰⁰ In addition to their religious role, the '*ulamā*' were social and political leaders, particularly after the eleventh century, when the fall of the 'Abbāsīd dynasty and the lack of political legitimacy moved them from the typical position of opposition to the forefront of power, performing active and direct political, administrative, military, and economic roles. The '*ulamā*' possessed epistemic and religious authority in addition to the rulers' popular support and dependency on them to manage different spheres of social and political life. The '*ulamā*' were natural and qualified leaders to whom both the populace and power elite resorted, particularly in times of political weakness, instability, and trouble. Simultaneously, the populace included members of any of the four schools of jurisprudence, which they needed to process all their social and economic affairs and which were administered by the '*ulamā*'.²⁰¹ This need for the '*ulamā*' and the independence of their legal community from power gave them *de facto* popular leadership beyond the narrow boundaries of residential quarters, professional associations, and social units in society. The '*ulamā*' provided for the common needs shared by all members of society including customs, universal judicial authority, family norms, organized religious life, commercial adjudication, administration of civic institutions such as schools, mosques, and charities, and also the organization of political rebellions and the defense of the city against invasions.²⁰²

Through the study of this peculiar social structure, Lapidus was the first to reject the Weberian criteria of what defines a city and transcend the attempt to prove the existence of civic associations and municipal autonomy, or lack thereof, within this paradigm. He proved that the Muslim-Arab city and its society had an alternative constitution and particular mode of operation, which did not necessarily require independent organization. Indeed, the '*ulamā*' assumed the function of the autonomous governmental and

administrative organizations that were necessary for Greco-Roman cities and European communes. Contrary to the orientalist's perception of the Muslim city as an aggregation of insular units controlled by an authoritarian ruler, Lapidus suggested that the city was a dynamic and complex system of relations interwoven by the soft religious, social, and political authority of the *'ulamā'*. In the absence of a rigid bureaucracy, representational institutions, municipal structures, and formal systems of control to organize and unite the city, the *'ulamā'*, as a non-class-based elite, were interwoven in all aspects of society and were able to unite all its spheres and components. The epistemic, religious, and social 'authority' of the *'ulamā'* replaced the need for the coercive 'power' of rulers in administering the affairs of the city and uniting its various components together.²⁰³ The *'ulamā'*, Lapidus explained, functioned as an intermediary between the Mamlūk ruling elite and the population of the city. The *'ulamā'* represented either party for the other in different forms of urban transactions. The Mamlūks, as a military elite of foreign origin with no substantial legitimacy, needed the *'ulamā'* to manage urban affairs and control the population on their behalf. The *'ulamā'* used the Mamlūks to protect the city from external invaders and maintain internal security and peace.²⁰⁴ The *'ulamā'* defended the population against the greed of the Mamlūks, who owned and managed immense rural property, had the power to impose high taxes, and disposed of a great deal of wealth to buy and monopolize the sale of essential goods for profit. The *'ulamā'* used to interfere and stop some Mamlūks and merchants from exploiting the peasants and urban population and also tried to prevent the Mamlūks from embezzling from merchants.²⁰⁵ Simultaneously, the Mamlūks, as a ruling military elite, were tied in a symbiotic relationship to urban society, rather than being mere tyrants with no interest in the welfare of their subjects. The *'ulamā'* had to mediate and cooperate with both merchants and the Mamlūk rulers, who were important for preserving the interests and the prosperity of the city.²⁰⁶

2.4.5.2 The Informal Order of the City:

This informal, dynamic, and connected social structure produced the morphology and physical structure of the Muslim-Arab city. Residential quarters seemed arbitrary and without a specific form as they sought to achieve their main concern of security and privacy in creative ways, according to their diverse local parameters. This spontaneity of

form was caused by the accumulation of changes and the integration of different institutions and functions into the urban fabric. The intermixing of institutions of worship, trade, education, and social welfare was characteristic of the market and facilitated access, achieved efficiency, and enhanced cooperation and integration of different functions.²⁰⁷ The impression of spontaneity was not a form of disorder, but an efficient system with defined patterns that allowed urbanites to conduct their affairs in an organized and effective manner. Lapidus explained this condition, stating that “the institutional history of Middle Eastern and Islamic urban societies is not to be understood in terms of formal political, legal, and social structures, but rather in terms of informal relations among individuals, classes, and groups.”²⁰⁸ This informality presents one major characteristic of medieval Islamic society where law, in its formal sense, was not the intermediary between the ‘government’ and the people for the formation and process of urban affairs and environment. This informality emphasized distinctive exchange mechanisms, which contributed to the particular spatial ordering of the Muslim-Arab city. Devotion, ethics, and spirituality were inseparable ingredients in law and were always at play in the process of shaping the urban environment. This, in turn, allowed for urban development without invasive governmental organization and interference.

2.4.5.3 Urban-Rural Integration:

Lapidus explains that the city was not an isolated entity physically and socially detached from its rural hinterland; furthermore, it did not exist in opposition to surrounding rural villages. Rural areas surrounding cities were incorporated through the organization of religious institutions and the legal jurisdiction of the four Islamic schools of law and their leaders.²⁰⁹ Schools of law relied on their urban and rural communities for support, which helped unite them. Also, the city population was not strictly urban but was strongly connected to the rural surroundings and villages through social, commercial, and political ties with the city at the centre. Urban merchants were also rural landowners and tended partly to reside in the countryside to manage their properties and interests.²¹⁰

Accordingly, the relationship between city and countryside was mutual and the Muslim community, he concluded, was regional, rather than urban.²¹¹ Therefore, there were similarities on the morphological and geographical levels between the fabric and spatial elements of the village and the city, where each shared some components of the other. A

village would have a *sūq* ‘regular market,’ a *khān* خَان (caravanserai), a *ḥammām* حَمَّام (public bath), walled quarters, a collective mosque and, occasionally, surrounding ramparts. Simultaneously, the city might have courts and gardens for agriculture and animal rearing.²¹² These features made the market aspect of Weber’s definition of the city irrelevant. Size and population are also not definitive in making this distinction since some villages were as large as a city.²¹³ Such distinctions followed a complex set of factors, some of which were elaborated upon by Muslim geographers such as al-Maqrīṣī in his book, *Aḥsan al-taqāsīm fī ma‘rifat al-aqālīm*, أَحْسَنُ التَّقَاسِيمِ فِي مَعْرِفَةِ الْأَقَالِيمِ (The Best of Categories for Identifying/Knowing Provinces/Regions) written between 985 and 990, which explained the criteria and different titles for each kind of residential settlement.²¹⁴ This hybrid reflected the futility of making absolute and oppositional distinctions between the fluid definitions of a city and a village.²¹⁵ Rather, Lapidus suggested merging urban and rural categories into a comprehensive context, which he coined “regional settlement composites.”²¹⁶ He noted that many of these composites or conglomerates were composed of a dense core city surrounded by a wall around which existed dense suburbs and villages, all of which was surrounded by a further collective wall to protect the city and its satellite surroundings from nomadic raids. Thus, the title ‘city’ included a regional composite of settlements of different modes of urbanization.²¹⁷ Understanding the city as a district or territory of settlements transcends the rural-urban dichotomy typical of the orientalist’s way of conceiving Muslim-Arab urbanism.

By developing this regional concept of the city, Lapidus liberated both Western and Eastern urbanism from narrow and preconceived conditions when defining a settlement as a city. These preconceptions, set by Weber, were Eurocentric definitions of the city in terms of the institutions particular to the Greco-Roman city-state and medieval communes. Lapidus was able to break away from the older paradigm by examining primary sources and looking at Muslim cities with an open mind. His scholarship combined both the classical historical methodology of orientalist as well as the sociological approaches of the social sciences. Thus, he was able to connect these two traditions and methodologies. In particular, his sociological methodology allowed him to go beyond the morphological and typological features of the city to look at it with a fresh

pair of eyes. This methodology adopted a functionalist logic which explained social phenomena through their network of interactions with other social events and forms instead of explaining their origin and evolution through diachronic analysis.²¹⁸ He used a synchronic approach focusing on the influence of social relationships and their organizational schemes on the material form of the city.²¹⁹ Events seemed to be less affected by time because less emphasis was placed on change and development. A new understanding of the influence of the urban elite, including the *'ulamā* and merchants, on the social and political dynamics of the city and the role of these *'ulamā* in maintaining its unity remains one of Lapidus' main contributions to the field. Another contribution is the regional understanding of the city, which solved the problem of dichotomist classification and Greco-Roman referentiality characteristic of the Western-centric perspective. Lapidus' influence on the field was marked by the production of many other works on the role of the urban elite after his milestone book, *Muslim Cities in the Later Middle Ages*, was published in 1967. Other notable works are *Slaves on Horses: The Evolution of the Islamic Polity* by Patricia Crone (1980),²²⁰ *The Civilian Elite of Cairo in the Later Middle Ages* by Carl Petry (1981),²²¹ *Ritual, Politics, and the City in Fatimid Cairo* by Paula Sanders (1994),²²² and Tsugitaka Satō's works on the Mamluk dynasty, *State and Rural Society in Medieval Islam*²²³ and *Islamic Urbanism in Human History: Political Power and Social Networks*, which were both published in 1997.²²⁴

2.4.6 Dale Eickelman's Ethnographic and Thematic Analysis:

Another main figure of the revisionist school of Muslim-Arab urbanism is the anthropologist Dale Eickelman, who wrote an influential article in 1974 called, "Is there an Islamic City?" His article expands Lapidus' idea of informal relationships as a mechanism to define and unite the residential quarter in the city. While he rejects the centrality of the Western urban experience in Weber's comparative model, Eickelman seeks an alternative comparative framework, which could be neutral to both patterns of cities. One option he suggests is creating ideal criteria for what makes a city that can then be applied to both European and Muslim-Arab urbanism. The city can therefore be defined by a particular form of association, neutral to both forms of urbanism or having an element pertaining to both forms of urbanism and, thus, can be used as a criterion for comparison.²²⁵ Another approach is to disregard the city as a conceptual element in inter-

cultural comparisons.²²⁶ The rationale behind this option is the cultural specificity of cities, which makes it unsuitable for constructing ideal and neutral forms or having common denominators for comparison across different civilizations. Instead, Eickelman suggests the concepts of authority and hierarchy as criteria for comparison. Such a new approach had the potential to drastically alter the conclusions of all previous studies.

Eickelman also critiques Lapidus for comparing the social structure of Western and Muslim civilizations through the study of informal social ties rather than comparing cities. The basis for his criticism is that understanding informal ties cannot be translated into an accurate knowledge of the character and the workings of Muslim-Arab urbanism.²²⁷ Such methodological deficiency leaves us short of being able to define the nature of the city. Therefore, an element of study should distinguish Muslim-Arab urbanism from other features of Muslim civilization and allow for comparison with European counterparts.²²⁸ He suggests social organizations and ties within a *darb* دَرْب (residential street) in a quarter of the city as an element characteristic of Muslim-Arab cities alone. He tries to prove the existence of a distinct form of mutual loyalty and identity corresponding to the social and physical boundaries of the quarter as grounds for comparison with European cities.²²⁹ Based on his ethnographic survey of an existing traditional town in Morocco, he uncovers the existence of *qarābah* قَرَابَة (a distinct relation of closeness) among the inhabitants of each quarter in the city. Relations of *qarābah* include kinship, factional solidarities, neighborhood identity, and patron-client ties.

Qarābah, as informal social ties, is represented in the spatial order of the residential street, or *darb*, of the quarter.²³⁰ He notes that just as social ties are dynamic, so too is the physical form of the alley changing and fluid. By abstracting the issue of social structure into the concept of *qarābah*, Eickelman can apply this principle indiscriminately to both the rural and urban contexts. As a result, he concludes that the quarter as a structured unit is not particular to the city environment.²³¹ Eickelman's summary and critique of the main preconceptions and approaches to Muslim-Arab urbanism enable him to devise a new method of examining the quarter of the Muslim-Arab city, which he did not attempt to differentiate or compare with European cities. Rather, his study offers detailed

perspectives of the structure and function of the quarter within the city. The abstract theme/unit of his subject's examination and its applicability to different urban contexts grants his conclusions validity in wider regional contexts. Nevertheless, Eickelman's ethnographic method for probing the workings of the city can only be applied to contemporary cities, which makes it difficult to project it back onto their historical predecessors.

2.4.7 Stephano Bianca's Cultural and Morphological Typology:

Another member of the revisionist school is the Swiss architectural and urban historian and conservationist Stephano Bianca, who was involved in preservation work in Aleppo, Fez, and Baghdad. Bianca wrote almost exclusively on the Muslim-Arab city with a focus on the functional, morphological, and typological aspects of the city as they relate to its social and cultural dimensions. In his book, *Urban Form in the Arab World: Past and Present*, he explores the typology of what makes the city Islamic. He also analyzes the role of Islam as a faith and the function of 'public' and 'private' religio-cultural behavioral mechanisms in molding urban space.²³² He views the Muslim-Arab city through its public and private spatial organization, which is a manifestation of the "traditional Muslim philosophy of life."²³³ By characterizing the conventional orientalist classifications of urban forms as an imposition of Western frameworks and culturally laden *a priori* assumptions, Bianca attempts to "explore the inner motivations behind visual structures as the main sources of pre-formal shaping forces and morphological structuring principles."²³⁴ These inner mechanisms pertain to the nature of medieval traditional culture and the worldview of Muslims, which constituted their *modus operandi* and shaped the physical environment of the city.

Bianca argues that the Islamic identity of the city cannot be attributed only to the nature of change or the adaptation processes that affected ancient Middle Eastern cities after the Arabs conquest and transformed its urban form, social organization, and economic and political structures. It rather pertains to a novel organizational structure, which was explicit in the newly established garrison cities, mostly in Iraq and Egypt. Examining the history of the establishment and the evolution of these cities, such as al-Kūfah, al-Baṣrah,

al-Fūṣṭāṭ, and Wāṣiṭ can be the key to understanding the essence of the identity of the Muslim-Arab city. While acknowledging this, Bianca believes that the non-formal elements of the culture, customs, and creed of Islam were truly the structuring principles influencing the formation and development of the city.²³⁵ Accordingly, the Islamization of pre-existing cities, classified as Roman, Hellenistic, Byzantine, or the continuation and acceleration of their initial ‘deterioration’ process under the Muslims, reflects not only a lack of understanding of the nature of Muslim-Arab urbanism and its guiding principles, but also a tendency to marginalize Islam as the main contributor to urban development in the region. Aside from the local social and political perspectives for examining Muslim-Arab cities, it is important to note the common pre-Islamic cultural, historical, and religious backgrounds shared by people of the Arabian Peninsula and the populations of the southern Mediterranean basin. These common cultural elements predate the Greek and Roman presence in the region and go back to a common Semitic origin shared with later waves of Muslim-Arab conquerors, which united their languages, values, and outlook on life.²³⁶

In particular, Bianca is concerned with the human dimension that gave birth to the distinct formal expression and meaning of the Muslim-Arab city.²³⁷ He emphasizes culture and religion rather than material aspects, such as climate and vernacular construction techniques, to solidify the commonality between pre-Muslim and Muslim-Arab cities of the Middle East.²³⁸ This notion explains the immense flexibility and openness with which the Muslim-Arab city’s religious, legal, and social structures were able to generate, incorporate, and adapt to various cultural, historical, or material elements after the Muslim conquest. As such, the Muslim-Arab city was not a mere continuation of the orientalizing process of Greek or Roman-Hellenic cities under the cultural influences of the Byzantines (395 to 637 CE), Achaemenids (538 to 331 BC), and Sassanians (616 to 622 CE).²³⁹ Rather, it constituted a distinct order based on indigenous principles consistent with its origins, history, and physical environment. In addition, the city formed a process of cultural exchange among different influences, namely those of the Mediterranean Basin, which formed a shared historical and cultural context. Accordingly, Muslim religious, legal, and social norms were influential factors in the development of

the city and were a medium of commonality and cultural exchange among the urban population of Middle Eastern cities. To this effect, Bianca asserts that “there is an unmistakably Islamic character that can only be attributed to a prevailing spiritual identity, as materialized through a consistent daily practice and the corresponding built environment.”²⁴⁰ Bianca believes that physical expression in the Muslim-Arab city was defined by the way the Islamic tradition chose to deal with the sacred in spatial and architectural terms, “(t)he sacred being the supreme reality which generates, conditions and permeates the various layers of the material world.”²⁴¹ Sanctity in Islam is defined and conferred based on both metaphysical as well as worldly moral considerations, which pertain to pragmatic and functional social, economic, and political dimensions of the individual’s life within a collective framework of living. It is through the vertical transcendental links of these ‘mundane’ activities at the horizontal level of existence that sacredness is acquired in relation to space or people’s modes of interaction in the city. Bianca emphasizes the continuity and unity of the culture of the region and gives particular importance to the influence of religion on social, economic and political life of urban inhabitants and, thus, the formation and characteristics of the city. He reads the structure of the city through social, religious, and cultural norms without explaining their historical development or the internal dynamics lending a historical dimension to the city. In spite of his socio-cultural interpretations, his main approach is morphological and typological, which stops short of offering a significant contribution to the theory of the Muslim-Arab city.

2.4.8 Oleg Graber on the Social History of the City:

Another approach to the study of Muslim-Arab urbanism is that of art history, the pioneer of which is Oleg Grabar, who attempted to infuse architectural and artistic analyses with sociological ones. In his influential article, “Cities and Citizens,” he argues that cities prior to the twelfth century had one large main public building, which was the Friday mosque around which the urban community was socially and physically centred.²⁴² This was due to the strong and centralized rule of the Umayyad, ‘Abbāsīd, Fāṭimid, and Saljūq dynasties. In later periods, however, there appeared many other public buildings including *madāris* (schools), *khānqāhāt* and *zawāyā* (Sūfī houses), and *mashāhid/maqāmāt* (saints’ shrines), among others, which reflected morphological,

functional, and social change in the city. This change was mainly caused by both the weakening of political power and the appearance of diverse, small, and fragmented power centres in the city. This condition coincided with the growth in urban population and expansion in the city area. This expansion made the Friday mosque incapable, on a practical level, of accommodating the religious, social, and political needs of the city's entire population. Also, the disintegration of a unified authority on the political level and the rise of a local bourgeoisie on the economic level created the decentralization of the urban fabric. With localization, the merchants invested in their communities as a means of achieving stability and gaining the support of the lower and middle classes. People of these classes grouped themselves around local social and economic leaders, forming a heterogeneous body surrounding local religious and social institutions, which were sponsored and endowed by local notables. This decentralization did not mean fragmentation and isolation, but a reorganization of the city in a new order within the total unity of Muslim society. Grabar, as an art historian, focused on establishing the link between the building and its social history as it changed throughout time, in contrast to Lapidus, whose social model was conceptually general and historically static. Grabar's micro approach, governed by the narrow scope of art history investigations, establishes the general cultural phenomenon through the study of individualized and particular causes. Through this approach, he reconciles the personal and the individual with the collective and the cultural, as well as the material and physical with the sociological and the historical. This approach places him between the sociological and historical approaches of Lapidus and the textual and morphological approach of Wirth.

2.5 Conclusion of the Revisionist School:

With Grabar's article, "Cities and Citizens," the revisionist school comes to an end, marking thirty years since Ashtor-Strauss' article "L'administration urbaine en Syrie médiévale" in 1956. The methods of social history attempted to introduce new concepts on the structure and origin of the city in contrast to the orientalist Eurocentric and stereotypical model inherited from Weber. The early pioneers of this school, including Cahen and Stern, could not break away from their predecessors' obsession with the autonomy of the city and its institutions, in comparison to that of classical and medieval Europe. However, they introduced new methodologies inherent to their disciplines, which

allowed a steady progression towards breaking the focalization around this topic. It was not until Lapidus challenged the dichotomous categories of the Muslim-Arab/European city that the new ideas of this school came to full fruition. Lapidus' creative outlook on de-centrality and his positive consideration of informal social ties allowed him to overcome a main impasse, which had hindered previous studies from breaking new ground. With him and his colleagues, the social sciences became an integral part of studies of Muslim-Arab urbanism. Even though Wirth's research was a regression to typical morphological studies, it offered new challenges to the strict and essentialist characterization of the term 'Islamic' in Muslim-Arab urbanism in its religious or cultural meaning. However, such a definition persisted due to the lack of an alternative, in spite of the demonstration of the cultural and historical diversity of the nature and evolution of Muslim-Arab urbanism.

2.6 The Post-Colonial School:

By 1979, Edward Said's (1935–2003) influential book, *Orientalism* had officially introduced post-colonial discourse to all disciplines including the humanities, social sciences and urban studies. With that, close scrutiny was given to the conceptual and methodological shortcomings of orientalist and revisionist research on the Muslim-Arab city.²⁴³ The Eurocentric assumptions and power relations of intellectual colonialism in previous studies were demonstrated and spurred attempts to invent new and balanced approaches to the study of Muslim-Arab urbanism. Furthermore, researchers became conscious and critical of using standard categories, stereotypes, and generalizations. In establishing postcolonial awareness, nothing would be taken *a priori* and all assumptions had to be re-examined in order to disentangle their power content. In essence, research since the 1980s has been critical of previous scholarship; from this came a quest for novelty and openness towards new ideas, even though it sometimes fell short by merely criticizing without offering intellectual and methodological alternatives. One of the methodological accomplishments of this new way of thinking was the discrediting of the cross-cultural comparative framework based on a binary opposition where the Western is privileged and the Muslim, Arab, and Eastern 'Other' is marginalized and debased. Even though the precursors of these post-structuralist ideas began in the late sixties and early seventies, it was with Said's work that they took their full political, social, and intellectual

force. Said directly addressed the case of Western prejudice as a ground for its hegemony over the Muslim-Arab world in particular. With that, the study of Muslim-Arab urbanism could not avoid this direct influence.

This new paradigm also triggered comprehensive evaluative studies of previous research on Muslim-Arab urbanism by researchers from Muslim-Arab backgrounds who lived and taught in the Western hemisphere such as Nezar AlSayyad, one of the pioneers of this type of critical re-assessment. He has re-evaluated the research models of early Muslim-Arab cities in order to arrive at a more accurate framework for understanding their natures, forms, and functions.²⁴⁴ Another scholar with Arab origins is Besim Hakim from Tunisia, who has further explored the legal framework of the Muslim-Arab city's structure.²⁴⁵ Valuable works have been produced by scholars who championed urban research in Arab universities including Ṣāliḥ Aḥmad al-‘Alī²⁴⁶ Hichem Djaït,²⁴⁷ and ‘Abd al-Jabbār Najī²⁴⁸ from Iraq, who has written foundational works on the social and urban history of the different Iraqi cities from an indigenous perspective critical of previous Western projections. Many Western scholars have also worked within the new framework on new and old topics. Such scholars include Michael Brett, who has re-examined the notion of the autonomy of the city, Hugh Kennedy, who has studied the transition between the pre-Islamic Byzantine and the Muslim-Arab urban systems and Baber Johansen, who has worked on the role of Muslim jurisprudence and customary law in defining urban morphology. Towards the 1990s, Japanese scholars began to show a keen interest in urban studies and, in 1989, organized the “International Conference on Urbanism in Islam,” in Tokyo (ICUIT), which, to date, is the largest of its kind ever held.²⁴⁹ The five-volume proceedings of this conference were followed up by an exhaustive survey of important works on urbanism in the Muslim world in a book published in English in 1994 under the title, *Islamic Urban Studies: Historical Review and Perspectives*.²⁵⁰ Between 1990-1991, another Japanese research group working under the Institute of Middle Eastern Study at the International University of Japan produced a series of important papers of a more sociological and philosophical nature on Muslim-Arab urbanism. The main works of this group are: *The Structure of Islamicity: Ideals, Norms, and Human Community in Muslim Society* by Naoyuki Kaneko,²⁵¹ *The Ideal*

Notion and Its Embodiment: The Courtyard House of the Arab-Islamic World by Masahiro Ezaki;²⁵² and *Nomadology and Community Formation: The Principle of Coexistence in Syria* by Naoto Sekio.²⁵³ The approach of this research group has been innovative in its use of critical Western sociological concepts and methodologies to understand traditional Muslim-Arab urbanism. In addition to the Japanese attempt at the “International Conference on Urbanism in Islam” to arrive at a comprehensive survey of Muslim and Arab urbanism, biographical surveys of the literature have been produced indicating the increased maturity and independence of the discipline of Muslim-Arab urbanism. In 1994, a group of German scholars published a nearly exhaustive bibliography of more than 7,000 works on Muslim and Arab urbanism under the title: *The Middle Eastern City and Islamic Urbanism: an Annotated Bibliography of Western Literature*.²⁵⁴ The importance of this bibliography is that it classifies the various scholars from different disciplines who have undertaken the study of Muslim-Arab urbanism until it became an autonomous and recognized discipline with specific frameworks, methodologies, and limitations.

2.6.1 Hugh Kennedy and the Organic Transformation of the City:

One of the main figures of the third critical, independent, and mature stage of the study of Muslim-Arab urbanism is Hugh Kennedy who, in 1985, revisited the issue of transition and continuity between Byzantine cities in Syria and Muslim-Arab urbanism. His article “From Polis to Madina: Urban Change in Late Antique and Early Islamic Syria” is a continuation of the morphological studies of Sauvaget, Wirth, and Bianca, even though his conclusions are similar in some respects to those of Cahen and Stern, in that he sees a continuity in the trajectory of urban development between the Byzantine and Muslim eras.²⁵⁵ Changes to the city were not a result of Muslim imposition, but a continuation of processes started before Muslim rule of the region. This is to say that Islam was not the death-blow to the Greco-Roman *polis* which, in fact, disappeared gradually before Islam’s advent. The real influence of Islam on urbanism appeared after the eleventh century. Kennedy’s focus is not on comparing the classical and Muslim-Arab cities *per se* or discussing and judging the existence or the lack of civic autonomy and independent associations of citizens in them. His approach is merely morphological and archaeological, rather than sociological, in support of the cultural continuity argument.

The physical support of this argument challenges Sauvaget's assumption that the disorder of the city was a result of upheavals and commotions in the tenth century. Rather, it was a larger and multi-dimensional process that started before the advent of Islam and reached its full form and development in the twelfth century. He contends that Islam was not the trigger for this change but functioned as a catalyst, as there were other factors that encouraged the departure from the Greco-Roman model centuries before the presence of Muslim-Arabs in the region. One of the reasons for this transformation during the Byzantine period is a population decline as a result of warfare and disease. The bubonic plague in 541 CE, followed by the Persian conquest of Syria and Egypt in 614 CE and then the wars waged to restore them to the Byzantines devastated the region and its population and prevented many cities from growing into *mudun* مُدُن or full-fledged cities later during the Muslim period. Some cities that survived the political chaos associated with change of rule and demographic decline started transforming into the model of the Muslim-Arab city. This perspective attempts to smooth the process of transition and justify the difference that exists between the Roman *polis* and the Muslim-Arab *madīnah*, without placing direct judgment on the merits of the former.

2.6.1.1 The Effects of Introducing a New Mode of Transportation:

Another transformation that predated the Muslim-Arab presence occurred in the fourth century, when the mode of transportation shifted from wagons and carts to beasts of burden. The reason for this shift was that the 'new and improved' domestication of the camel saved a lot of space from the wide Roman streets and also proved to be cheaper for transportation. The colonnades at both sides of the main streets were transformed into shops and this allowed the space for two loaded camels to pass in opposite directions in order for a street to be functional.²⁵⁶ Additionally, with the increased centralization of power during the fifth and sixth century of Byzantine rule, the patronage of buildings and construction became increasingly restricted to the emperor and his local appointees and was directed toward religious monuments rather than the secular infrastructure of the city.²⁵⁷ During the early Muslim era, this trend continued, particularly under the Umayyads, who were libertarian and thus in favor of a minimalistic administrative apparatus that did not interfere in the details of public affairs. Their focus was on defending the external borders of the state, sponsoring the building of some monuments,

running a few main mosques, constructing the marketplace, providing mail services, and establishing a running water system. However, they did not fund other secular infrastructures and left it to the population to maintain them.²⁵⁸ Therefore, the building and maintenance of the secular infrastructure fell to urban inhabitants, who developed a different logic for rites of passage and the utilization of different forms of street networks. Kennedy invokes Brunschvig's article, "Urbanisme médiéval et droit musulman" on the role of Muslim jurisprudence in shaping the network of transportation in the city.²⁵⁹ Kennedy explains that the systematic and uniform features of the Roman city were upheld by two aspects of Roman law. First, there are the dichotomous categories of private and public property. The preservation of this division protected both public and private property on behalf of the citizens through the enforcement of municipal laws. Private buildings could not encroach on public property even though this might not cause harm to someone. Second, Roman municipal bylaws preserved an aesthetical view of what the city should look like, based on uniform guidelines. Any private aesthetic expression had to conform to the general character of the city or else it was considered degrading to the uniform order of the city and must be removed.

2.6.1.2 Increase in Local Autonomy:

Due to a lack of resources for maintaining the city and a disregard for its affairs in the last centuries of Byzantine rule (395 to 637 CE), urban bylaws were relaxed. As a result, there were trends of expanding private property at the expense of public property. Later on, this trend of privatization was supported by Islamic law, which allows for the free use of private and public property with the condition that such use be accommodative of public rights and not harm others. As a result, streets became narrower and strictly functional in order to serve only those who used them in the most practical and efficient ways. A cul-de-sac could be transformed into a private street by closing its open end if the inhabitants agreed and as long as they were not infringing on other people's rights. Also, for thoroughfares, overhangs and *mashrabiyyāt* مَشْرَبِيَّاتٌ, high bay windows with lattice works for privacy and ventilation, could be constructed on the street. A person was discouraged from preventing his neighbour from using his wall to construct an overhang. If a person owned properties on both sides of a street they could be connected through a bridge with a room constructed on the top. This form of expansion was a common practice and was

responsible for making a little tunnel for passing through the streets of the city. If one neighbour was harmed by another, it was the responsibility of the disadvantaged party to make litigation warranting the intervention of the *quḍāt* (judges) and the *muḥtasibūn* (public inspectors) by asking the infringer to remove the harm. In our modern European or North American bylaws, an owner needs the government's permission to change or add any new structure to his/her property or expand on public property. Kennedy suggests that strict Roman bylaws could not resist this transformation, which was merely accelerated and later reinforced by Muslim jurisprudence.²⁶⁰ Another reason for the city's transformation was the cultural shift during which the Roman tradition started to wither and disappear. Muslim cities had no use for *agoras* and colonnades on both sides of the main streets and, thus, no laws were instituted to maintain their presence.²⁶¹ Rather, their disappearance was part of the normal evolution of the city.

2.6.1.3 Support of Commercial Culture:

Kennedy attributes the transformation of the 'Islamic' city to the change of its role and structure, which altered the nature of its urban fabric. He notes that Byzantine cities were mainly administrative centres for the surrounding rural regions where taxes were gathered and partly spent. The city was inhabited by landed aristocracy and bureaucratic elites, who created urban political and social life. Hence, the city depended on its rural surroundings for wealth and resources and had no significant commercial or industrial economy. Imperial and provincial rulers did not build marketplaces or promote a commercial economy. Their economic mode was through requisition, bartering, and payment in kind. Alternatively, Muslim-Arabs were traders, particularly the elite of Quraysh from which the Umayyads and the 'Abbāsids came. Therefore, a mercantile economy was subject to their attention. After building the mosque upon his immigration to al-Madīnah, the Prophet Muḥammad's second act was to establish the first Muslim community by allocating a marketplace for the peasants of the city to engage in commerce without the intermediacy of other Arab or Jewish tribes of the region. Caliphs and rulers sponsored the building of marketplaces as public institutions and government investments. Therefore, in pre-Muslim cities, the colonnades were transformed into shops to accommodate the expansion of trade with the changing nature of the Muslim-

Arab city.²⁶² The street was allowed to be transformed and the market to be expanded, as long as they did not obstruct movement or cause harm, regardless of the aesthetic quality or irregular nature of this expansion.

2.6.1.4 Summary of Kennedy's Conclusions:

Kennedy's systematic analysis and causal interpretations provide clear ideas of the evolution of the structure and the typological characteristics of Muslim-Arab urbanism. He concludes that the nature of the Muslim-Arab city is rooted in its pre-Muslim tradition and its specific historical circumstances as well as in its adaptation to the novel uses and needs that came with Islam and the Arab culture of Arabia. While he does not force a pure identity on the city, he recognizes Islam's influence on the private and inward-looking spatial order.²⁶³ He also sees the structural and morphological transformation of the city from the classical Hellenic model to the *madīnah* archetype as a result of the injection of the city with commercial functions rather than a deterioration of its order, as was previously assumed by prejudiced orientalists.²⁶⁴ As such, he examines the Muslim-Arab city based on its own local history and evolutionary trajectory, rather than comparing it to an ideal model external to its geographic and socio-political conditions. Hence, the Muslim-Arab city is unique and defined by its own conditions without reference to its likeness to, or difference from, the Western city. This coherent and plausible perspective of the Muslim-Arab city is informed by a multi-disciplinary approach to the subject using social, economic, cultural, and archaeological data to create a theory of the history and structure of the city. This methodology and perspective deservedly marks the beginning of post-oriental studies of this subject.

2.6.2 Michael Brett's Correspondence between Local Economy and Autonomy

Michael Brett revisits the issue of autonomy and civic institutions in the Muslim-Arab city. This issue had been present in the work of many orientalists from Weber to Ashtor-Strauss and Claude Cahen. Brett attempts to unveil the reasons for the failure of different attempts for autonomous rule in Syrian cities to be realized. Previously, Ashtor-Strauss had compared the social structure of Muslim-Arab cities in Syria, namely *al-ahdāth*, to Italian medieval cities and their respective militias, as a means of uncovering why they had stopped short of realizing their autonomy. In Brett's article, "The City-State in

Mediaeval Ifriqiya: The Case of Tripoli,” Brett tried to resolve the problem of this lack of autonomy by comparing Syrian and North African cities between 1000 CE and 1400 CE.²⁶⁵ The article starts with the exposition of the political history of the city, namely the change in its form of government. He describes its three patterns of self-government since it realized its autonomy from the Zīrid زُرَيْدُ dynasty in the early eleventh century up until its fall under the Ḥafṣid dynasty at the turn of the fifteenth century. The city’s three patterns of autonomy changed from: (a) informal and popular rule by elders based on *shūrā* (mutual consultation); to (b) *ri’āsah* (chieftainship of a prominent leader); and, finally, to (c) *mulk* (monarchy). The city maintained its autonomy and disposed of its local affairs under all these forms of rule. Specifically, before 1146 CE, when it was independent and dominated by the conquering Christians, and under the Muslims after 1160 CE, the city was ruled by a *muqaddam* (leader) or *ra’īs* (head), Ibn Maṭrush (1120-1180 CE), indigenous to the city.²⁶⁶ Brett notes that the transformation of *ri’āsah* into a hereditary monarchy was assisted by the desire of its inhabitants to formalize and maintain autonomous rule. Moving to the rule of the Ḥafṣid dynasty, this was done by the will of the local bourgeoisie, who chose to depose their local ruler in favour of the military rule of a foreign leader.²⁶⁷ The interest of the city could only be achieved by exchanging the autonomy of the city for the rule of a powerful sultan who united the whole region. It was in the interest of the merchants, who were socially and politically influential in the city, to maintain the autonomy of the city during the medieval Muslim era. However, when their interests were endangered with the competing trade of Italians in later times, they preferred to join a larger and stronger political entity to protect their interests. Brett compares this dynamic of urban autonomy with that of medieval Syrian cities to conclude that such autonomy evolved through breaking away from the rule of the Arab empire and by the gradual development of urban society and commercial economy in Syria.²⁶⁸ He suggests that this autonomy followed local conditions and was not the result of pre-Muslim institutions or European influences.

Brett defies Stern’s claims that the process of achieving full autonomy, which Muslim-Arab cities went through, was cut short, aborted, and lost. He also challenges Lapidus’ view that autonomous associations were alien to Muslim society and, hence, did not exist.

Brett refrains from projecting the Western constitutional republican model onto the Muslim-Arab city, due to the uniqueness of that model.²⁶⁹ Brett shows that the issue of autonomy is more complex and dynamic than the stereotypical or superficial reading of one aspect of the social history or typology of the Muslim-Arab city. He strips autonomy from its ultimately positive pre-conceived judgments and shows that it is a mere tool, which can be promoted or discarded based on the different conditions of the city in the course of its history. Autonomy cannot be the only key to understanding and evaluating the Muslim-Arab city and the city must not be perceived only in its Greco-Roman or Medieval European forms. Rather, autonomy has different forms and values relevant to the local environment and conditions of the city. As such, it must be value-free rather than being restricted in form, context, and value, as is the case for European cities. Thus, civic autonomy in Muslim-Arab cities was different than in European cities in its form and value, due to the differences in their political, social, and economic backgrounds. Cities in each civilization must be examined within their own cultural and material contexts rather than being seen through the one common perspective. This distinction allows for an improved comprehension of the components of the Muslim-Arab societies and cities and frees them from definitions and categories particular to Europe. At any rate, comparison should be made first within the framework of the same civilization and with cities of similar contexts in order to develop a value-free and authentic understanding of the nature of indigenous urbanism. Having done that, Muslim-Arab cities can then be contrasted with cities of other cultures.

While Brett focuses on the subject of autonomy and Kennedy on the issue of continuity between late Byzantine and Muslim-Arab urbanism--thus reforming the orientalist and revisionist traditions of Sauvaget, Cahen, and Stern--other scholars such as Besim Hakim, Baber Johansen, and Jamīl Akbar worked on the issue of Muslim jurisprudence, which had previously been initiated by Brunschvig. Even though these scholars share the same approach, their objectives have been markedly different. The main focus of Hakim's book, *Arabic-Islamic Cities: Building and Planning Principles*, was the role of law in shaping the physical form of the city.²⁷⁰ Johansen's concern in his article, "The All-Embracing Town and its Mosques: al-Miṣr al-Gāmi'" was the contribution of law to the

definition of the city. Finally, Akbar, in his massive work, ‘*Amāratu al-Arḍi al-Islām (Urbanism in Islam)*’, concentrated on the role of different schools of jurisprudence in protecting private property and the effect of private ownership in shaping the morphology of the city.²⁷¹ The Muslim legal approach to the study of urbanism presents a framework indigenous to Muslim civilization and uses primary sources that save this kind of research from both the obsession of establishing the origin of the city and from comparative frameworks that lie outside Muslim-Arab civilization.²⁷² Muslim jurisprudence represents one of the richest resources, not only with regard to urban activities, but also with regard to the cultural framework, within which urban culture was situated.

In his 1981 article, “The All-Embracing Town and its Mosques: al-Miṣr al-Gāmi” Johansen challenges the notion held by von Gruenebaum that there is no Muslim city. Von Gruenebaum’s opinion was based on the assumption that Muslim jurisprudence conceived of the Muslim community, or *ummaḥ*, as one homogeneous totality without differentiation between the urban and the rural.²⁷³ Thus, in order to maintain the unity of the Muslim community, Muslim law did not grant cities a distinct identity or special status. In response, Johansen extensively examines Ḥanafī legal material to conclude that such a distinction did exist in areas of *ḥudūd* (penal law), *ṣalāt al-jumu‘ah* (Friday prayer) and *zakāt* (taxation). He then identifies the Friday prayer as a criterion that was discussed extensively among the *fuqahā’* (pl. of *faqīh*: jurist) and its role in defining the city in counter distinction to other urban categories such as *arbāḍ* (suburbs), reef country, and *qurā’* (villages).²⁷⁴ He explains the definitions of different urban gatherings according to Ḥanafī taxonomy’s levels of urbanism. He then discusses, in detail, the term *al-miṣr al-jāmi‘* ‘المِصْرُ الْجَامِعُ’ (the all-embracing town), which appeared towards the end of the eighth century to denote a politically, socially, and economically inclusive body, incorporating different forms of groups into one united community ruled by a central government. Johansen chooses to expand upon two definitions of this concept to show a different understanding of what a city is in Muslim-Arab cultures. One of these definitions is of a legal-political nature, which defined *al-miṣr al-jāmi‘* ‘ as the place where legal ordinances are executed and *ḥudūd* penalties are applied.²⁷⁵ The other is demographic and determined by the size of the population, which constitutes a necessity

to establishing a *masjid jāmi'*, or Friday prayer mosque.²⁷⁶ These definitions pertain to the first century of Islam, when cities were relatively small. With the expansion of cities in later centuries, more than one Friday mosque was built within the same city and Friday mosques were also established in smaller towns and villages, thus breaking the Friday mosque's emblematic and exclusive association with a city.

This ambiguity in the definition of cities and other urban settlements called for other features distinctively characteristic of the Muslim-Arab city. One of these features was the building of more than one Friday mosque in big cities and the development of a hierarchy of religious buildings in the ninth and tenth centuries. As a result, a city can be defined by the complex gradation of religious buildings such as neighbourhood *masjid*, local *zāwiyah* (Sūfī house), *masjid jāmi'*, *'Īd muṣallā* (open area for Muslims' two yearly festivity prayer) as well as how many Friday mosques the city contains. The second feature is the existence of *tawābi'* تَوَائِعْ or *arbāḍ* (suburbs) and *finā' al-miṣr* فِنَاءُ الْمِصْرِ an open public area that symbolizes the inclusion of all the city's inhabitants. It also functions as an intermediate space between the urban fabric of the town and its agricultural hinterland, on the one hand, and the open countryside, *mafāzah* مَفَازَةٌ, on the other. The status of a settlement, whether a city, town, or village is defined based on the expanse of its *finā' al-miṣr* and the number of *arbāḍ* or *tawābi'* surrounding it.²⁷⁷ As such, this definition of the city is based on its political and religious functions. Therefore, it was important for cities to maintain and promote religious rites and economic life, so as to preserve their autonomy and status as the seats of political authority. However, Johansen does not make Islam an exclusively 'urban religion' as the Marçais brothers had previously advocated. Such a position engenders a dichotomy between the urban and the rural or nomadic categories in an essentialist and reductive way, which dismisses the complexity of the hierarchy of settlements and the connectivity of different modes of living experienced in Muslim society. The settlement taxonomy in Ḥanafī *fiqh* was instrumental for political administrators and jurists to manage and preserve political, religious, and social orders and institutions in society. The concept of the unity of the *ummah*, represented in the singularity of the *masjid al-jāmi'* in the city, was relaxed due to urban expansion, which created a spatial and functional hierarchy of religious places of

worship sanctioned by the *'ulamā'*. Nevertheless, the city was recognized as a hierarchy of interconnected units forming a total and organic body. Johansen's criteria are based on Ḥanafī *fiqh*, which leaves unanswered the question of how other prominent schools of jurisprudence at the time and in different regional and cultural settings conceived of the same issue. Finally, Johansen's legally-grounded differentiation between city and countryside comes into conflict with Lapidus' negation of a real distinction between the city and its rural hinterland, which are united in a regional entity. These conflicting views have yet to be resolved. However, the legal and textual-based definition adopted by Johansen might represent more of a theoretical or an ideal conception of how things can be, rather than what really existed at the time. As such, *fiqh* taxonomy might differ slightly from what was practiced in the complex, diverse, and dynamic reality of everyday life across many locations and times.

2.6.3 Besim Hakim's Legal Code and Urban Typology

Besim Hakim is another researcher who has looked at the role of Muslim jurisprudence in defining the city. In his book, *Arabic-Islamic Cities: Building and Planning Principles*,²⁷⁸ he focuses on how Muslim law shaped the typology and morphology of the Arab-Muslim city. His approach furthers the assumption that jurists, when devising regulations and making rulings, had a preconceived idea of what the city was, how it should be built, and in what ways it should function.²⁷⁹ Another of Hakim's foundational premises is that Islam, as a religion that encompasses all aspects of life, was the main determinant of the nature of the Muslim-Arab city. This argument is contrary to that of Kennedy, who in his article "From *Polis* to *Madina*: Urban Change in Late Antiquity and Early Islamic Syria," advocated that the city was shaped by trends that existed in the late Byzantine period up to the eleventh century, with no particularly noteworthy input by Islam.²⁸⁰ For Hakim, the principles and processes of building are grounded in the nature of Islam.²⁸¹ The book analyzes the case of the old city of Tunis and examines its parts and institutions to arrive at the determinate factors in shaping the spatial order of the city. These factors include Muslim property laws, the right to privacy, and the importance of the family unit within the fabric of society. These conclusions corroborate those of Brunshvig on the role of Muslim jurisprudence in influencing the spatial order of the city.²⁸² However, Hakim picks up on the issue of the influence of *'urf* or customary law within the framework of

the jurisprudential apparatus in making rulings that affect the city. He takes this idea further in a paper entitled, “The Role of ‘Urf in Shaping the Traditional Islamic City,” published in 1989, and in another paper entitled, “Islam and Public Law: Classical and Contemporary Studies,” published in 1993.²⁸³ The importance of these studies is that they show that Muslim jurisprudence is not a set of static or universal rules, but is influenced by ‘*urf*, local custom, which accounts for the diversity of forms and order of Muslim-Arab cities across different geographic regions and various social groups. Unlike Hakim, Janet Abu-Lughod argues--as we shall explore further below--that Islamic law is a reflection of a host of other factors contributing to shaping the Muslim-Arab city. It absorbed these influences and formulated them into a legal framework to allow for their application in the built environment. As such, law is an adaptive mechanism of other factors rather than the sole determinant cause shaping the life and form of the city.²⁸⁴ While Hakim’s conclusions show the dynamism of Islamic law and ‘*urf* in shaping the city across different communities and regions, his model of the city is a static one. This model resembles those of Sauvaget and von Gruenebaum, both of whom belong to the orientalist school. It is a constructed typology based on classical historical sources, modern studies, and over-generalized findings spanning several centuries of city life. Therefore, while advocating the diversity and flexibility of Islamic law in the urban production of space, he sees the city as a static and essentialized entity in relation to the effects of Islamic law on it.

Hakim’s model is based on the study of one treatise by the judge Ibn al-Rāmī, belonging to one school of jurisprudence, the Malikī, on one city, Tunis, during the fourteenth century. Therefore, his conclusions cannot be generalized to all Muslim-Arab cities, as he claims in his title. His research must be contrasted with studies on other schools of jurisprudence and other cities in order to verify its validity. Such an attempt was undertaken by Jamīl Akbar who, in his work, *‘Amārtu al-Aradḍfi al-Islām*, contrasts the Islamic legal guidelines of different schools of jurisprudence with an emphasis on the Ḥanbalī one. Hakim’s work is still sound, as it offers a detailed and compressive analysis of the spatial typology and building mechanisms in Muslim-Arab urbanism. His focus on Islamic law falls within the post-orientalists’ attempt to ground the understanding of the

nature of the Muslim-Arab city in indigenous culture, rather than on a Eurocentric model. In his research, Hakim explores the effects of a few legal principles on the development of architectural form and urban design concerning residential buildings in particular, focusing on the issues of privacy and access. He argues that urban development in the city was associated with the advancement of Islamic law until it gained a semi-legislative stature.²⁸⁵ The mechanisms for this urban development involved the function of the *muhtasib* and the *qāḍī*. The role of the *muhtasib* involves going around the streets to inspect situations that contravene legal guidelines and reporting them to the *qāḍī*, who then issues legal edicts for any violations. Another process is party litigation, where the *qāḍī* resolves disputes by arbitration, reconciliation, or pronouncing sentences. The kind of disputes and expectations among neighbours follows some kind of '*urf*, or customary laws, which are embedded in everyday local life, human tendencies, and the religio-cultural lifestyle of the inhabitants. For instance, city dwellers self-police their rights within the framework of well-known customs, while the *muhtasib* complements this process by inspecting public thoroughfares and institutions where responsibility is distributed widely among different users.²⁸⁶

Hakim asserts, “The uniform legislative guidelines, and the almost identical socio-cultural framework created by Islam – in addition to the similarity of climatic conditions and construction techniques within most of the Islamic world – helped produce remarkable similarities in approach to the city-building process.”²⁸⁷ This perspective on the commonality among different Muslim-Arab cities glosses over the variations among different schools of jurisprudence and ignores other conceptual, ideological, and political factors contributing to the distinct nature of each city. Hakim defines legal and customary principles and their effects in the form of a code, which belies the flexible and variable ways in which similar cases can be resolved, even within the same school of jurisprudence, depending on a given set of social and cultural factors. Organizational principles operated as mechanical laws devoid of the social, moral, and spiritual dimensions within which they functioned. He gives little attention to the social structure and dynamics producing these customs and laws and affected by them. For instance, explaining the legal principles and divisions of *ḍarar* (harm) and its effects on the

morphology of the city, he ignores the diverse social dynamics involved in deciding this principle. This shortcoming restricts the research to narrow, technical, and coded considerations, which do not warrant his broad generalizations in regard to the nature of the Muslim-Arab city.²⁸⁸ Furthermore, despite Hakim's explanation of legal "principles and guidelines derived from Islamic values," he does not explain the nature and role of these values in creating principles or their effect on the form and meaning of the city. Such values defy time, as they are not historically, socially, and politically situated.²⁸⁹ As a result, the principle of *ḍarar*, which is a background for urban legislation, lacks the definition of its operational moral background.²⁹⁰ Since the harm factor is endemic to any community, the specific customs and dynamics of these communities need to be explained. In the absence of such an explanation, the Muslim-Arab city becomes a static entity in contradiction to the changing values and evolving legal traditions in Muslim culture. Finally, even though Hakim acknowledges the difference between the political and the public decisions and areas of influence in shaping the built environment, he does not define the mechanisms of these effects.²⁹¹ Therefore, the dynamics of urban development and the mechanisms of change are reduced to a legal code, which prevents a deeper understanding of the nature of the city. As with Brunshvig, the legal principle of *ḍarar* (harm) represents reductive and linear mechanisms for a simple and codified conceptualization of the city, which cannot account for its complexity and continuous evolution.

2.6.4 Hichem Djait:

Another trend in post-orientalist urban studies is represented by Hichem Djait, who wrote the book, *al-Kūfa: Naissance de le ville islamique*, in 1986, and Nezar AlSayyad, who wrote *Cities and Caliphs*, in 1991. Both critically analyzed modern research on early Muslim-Arab cities to arrive at new theoretical and methodological conclusions about this field of study. Unlike Hakim, their main argument is that the city is a product of a host of different climatic, political, and social determinants resulting in a diversity of forms and plans. Conceiving the city in such a dynamic geographic, temporal, and cultural framework negates the attraction of the static model, which can settle the debate on the nature of the city. For these scholars, the city is a mirror of Muslim-Arab cultures in

different times and places and, consequently, it changes with the development and dynamic interaction of these factors.

In his 1986 book, *al-Kūfa: Naissance de le ville islamique*, Djaït looks at the primary historical sources on the establishment of the city of *Kūfah*, including al-Balādhurī and Sayf ibn ‘Umar.²⁹² He also examines architectural and archaeological traces to verify the textual historical narratives. Djaït cites the building procedures of the city focusing, namely, on the instructions of ‘Umar ibn al-Khaṭṭāb (586-644 CE), the second caliph, who gave clear guidance for the planning, land allocation, building materials, and social organization within the city. He infers that the city was developed rapidly, but with a clear vision. to become a permanent, functional, and complete urban settlement beyond the mere role of being a garrison or camp city. The city shortly became a civil settlement, as the tribes inhabiting it were not an organized military institution, but preserved a predominantly civic identity, which directly impacted the nature of the city. The political leadership of the time was keen on building these cities as Muslim urban centres in counterdistinction to the pre-existing cities in order to absorb Muslim-Arabs immigrants and stabilize the political and military conditions of the state’s new territories. In addition, they were positioned as demographic and military posts at the boundaries between Iraq and the Arabian Desert, in order to maintain communication with the capital, al-Madīnah, and facilitate the adaptation of Arabians to northern territories. Djaït also analyzes the Arabic noun *miṣr*, which means ‘city,’ and the verb from the same root *ṭamṣir* , *تَمَصِيرٌ* which means ‘to urbanize, build, civilize, found, and settle.’²⁹³ This term, which was repeatedly used by al-Balādhurī *البلدائري* , is significant for understanding what the process of building al-Kūfah meant to Muslim-Arabs at the time. As the second newly built Muslim-Arab city, al-Kūfah was a precedent and a prototype that informed the building of all other new cities built in Islam, including al-Baṣrah and al-Fuṣṭāṭ, in the Rāshidite period, Wāsiṭ and al-Qayrawān in the Umayyad period, and Baghdād in the ‘Abbāsīd period. Even though al-Baṣrah was built a few years earlier than al-Kūfah, Djaït contends that it developed more slowly and thus, adopted many of the ideas, processes, institutions, and forms developed in al-Kūfah.²⁹⁴ He argues that Baghdād's round shape was not influenced, as is commonly held, by Persian cities, but by al-Kūfah itself and Wāsiṭ *وَأَسْط* ,

which had an open public core with the Friday mosque and the ruler's palace with the administrative and political headquarters adjacent to each other in the middle. The residential quarters enclosed this area like a thick belt sliced up by radial streets, *sikak* سِكَكْ of straight geometrical alignment. This division into the public core and private periphery in both cities indicates Baghdād's influence on the planning of al-Kūfah.²⁹⁵ Indeed, Baghdād differs from al-Kūfah by having walls surrounding the quarter and by being planned as a royal city for the caliph and his government shortly before it was transformed into a city for the populace. However, the plans of both cities remained similar and denote the influence of the model of al-Kūfah. In addition, al-Kūfah was the 'Abbāsīd capital of for a short period of time before the caliph Abū Ja'far al-Manṣūr أبو جَعْفَرُ الْمَنْصُورُ (712–775 CE) decided to build his independent Round City.²⁹⁶

Djaït goes on to explain the chronology of the building of the city's institutions and the resultant typology and morphology. He notes that the city was divided into central religious and political cores where the Friday mosque and *dār/qaṣr al-imārah* دَارُ أَوْ قَصْرُ الإِمَارَةِ (the house of government) were located. The mosque was an important social, political, and religious centre while the *dār al-imārah* was the political, administrative, and legal complex of the city. Annexed to this core was the *sūq* or market, the development of which was subject to interesting jurisprudential and political processes.²⁹⁷ The second component of the city was the residential quarters, which were formed by lots called *khiṭaṭ* خِطَط (markings) distributed to different tribes surrounding the city centre, forming a radial plan. The third component of the city was a set of *manāhij* مَنَاهِج (streets), which functioned simultaneously as dividers between the tribes and as a public space of connection and circulation.²⁹⁸ One of the important areas tackled by Djaït is the transformation of al-Kūfah from a planned and orderly city at its establishment into a spontaneous and disorderly one in later times. He argues that this so-called 'disorder' is just another form of order that seems chaotic when viewed from an external framework of reference. Furthermore, he differs with Xavier de Planhol, who believes that the irregular plan of the city is an acquired urban characteristic, which is a result of the evolution of the city rather than a genuine and intrinsic aspect of its nature. Djaït conceives of this transition as a result of three effects: the resurgence of Bedouin tendencies, population

growth, and the formalization of the diverse aspects of Muslim civilization within an urban form.

Djaït critiques Wirth's contention that there is nothing that can be called an 'Islamic' city.²⁹⁹ He argues that the de-Islamization of the city and its subsumption within the broad title of 'oriental city' is part of the Eurocentric view of Islam as a mere religion with no relation to different social, material, and political aspects of life.³⁰⁰ By acknowledging the looseness and inappropriateness of the term 'oriental,' Wirth leaves this city without a title or connection to religion, culture, or civilization.³⁰¹ Wirth's argument is just the flip side of Weber's case, which essentializes Islam as incapable of producing the institutions characteristic of 'real cities.' In addition, Wirth's rigid typology made the Muslim-Arab city a static entity across the ages.³⁰² Djaït interprets these positions as part of the Western orientalist hubris against Islam discrediting its ability to produce innovative ideas and a genuine culture.³⁰³ For orientalists, since Islam has nothing to offer, any distinct feature of the city different from those in Western cities must be a degeneration of a pre-Islamic ideal and any similarity to Western cities must be a remnant of the Greco-Roman presence in what later became a 'Muslim region.' Essentially, Western orientalists disqualified the Muslim-Arab city as such, making it look static and like a degeneration of the ideal foreign model, or they denied it's Muslim-Arab identity altogether. In contrast to this negative perception, Djaït presents Islam as a vital force in creating a vibrant civilization with a rich urban culture developed over centuries of innovation and change. Within this context, it is important to note that, while the imprints of Byzantine culture on Syrian cities during the Umayyad period were deeply studied and the influence of Arab culture on the newly established garrison cities acknowledged, the deep effects of the Persian social tradition and administrative system during the 'Abbāsīd period on urban development was often neglected. Orientalists who have a cultural affinity to Greco-Roman culture had little interest in exploring the diverse effects of the Persian tradition, which became an important part of Muslim culture and had more influence on urbanism in the Middle-East than Byzantine culture.

Even though Djaït does not address the transformation of pre-Muslim cities under Muslim-Arab rule into a distinctive urban model, he presents a solid exposition and analysis of the establishment and development of the early Muslim-Arab city through the example of al-Kūfah, which formed the model for many other cities built later. His argument about the prototypical nature of al-Kūfah needs to be cross-examined and corroborated by the works of Ṣāliḥ Aḥmad al-‘Alī صَالِحُ أَحْمَدُ الْعَلِيّ, *al-Baṣrah*, 1986,³⁰⁴ *Baghdād*, 1988,³⁰⁵ and *Sāmurrā*, 2001,³⁰⁶ which are more profound but did not garner the attention of urban scholars because they were published in Arabic. Another of Djaït’s shortcomings is his disregarding of historical sources discussing the urban form and development of Makkah and al-Madīnah, the holiest and earliest prototypes of all Muslim cities, particularly the early garrison cities. As a holy city for Muslims and Arabs before Islam, Makkah played an important role in defining the spatial, social, and economic structure of the Muslim-Arab city. The tribal structure of Makkah, the divisions of its quarters, its remarkable economic function as the most important trade centre in Arabia, the centrality of its mosque, the *Dār al-Nadwah* دَارُ النَّدْوَةِ (council hall), which resembles that of the Friday mosque and the *Dār al-Imārah* of later Muslim-Arab cities, were completely ignored by Djaït as well as by all other studies of early Muslim-Arab cities. Al-Madīnah is equal to Makkah in importance due to direct edicts and bylaws by the Prophet Muḥammad concerning the planning of its parts and the establishment of its diverse institutions, such as the mosque and the market, as well as the outlining of the residential quarter by the close companions and successors of the Prophet.³⁰⁷ As such, the principles of Muslim-Arab urbanism developed and crystallized before the establishment of both al-Baṣrah and al-Kūfah, in al-Madīnah, which was the early capital of the Muslim community. Many of these instructions and this information on the urban character of the Muslim-Arab city exist directly in the form of *ḥadīth*, prophetic traditions, defining the details of urban design such as the width of streets or the height of buildings. They also exist indirectly in the definition of the concept of property, urban ethics, social and political meanings of the neighbourhood, and the notion of privacy. A study of al-Madīnah, in particular, would show Prophet Muḥammad’s forms of intervention as a prophet, head of state, and social leader in defining the various aspects of the urban form and its implications on Muslim urban thought. Such a study is also instrumental in

defining the way Islam understands the concept of the city and the nature of its physical environment. Equally important is the study of the dictates of the early caliphs and their urban legislative history, which were elaborations of the principles and considerations of the spatial ordering of al-Madīnah. Finally, the history of al-Madīnah is important since, on the legal and historical levels, “the tradition and consensus of the people of al-Madīnah in the early period of Islam” is – indirectly for the Ḥanfī, Shāfi‘ī, and Ḥanbalī schools and directly for the Mālikī school of jurisprudence – a main source of Islamic legislation and a way of knowing the principles of Muslim-Arab urban ordering.

2.6.5 Nezar AlSayyad’s Power Construction of Cities:

In his book *Cities and Caliphs*, Nezar AlSayyad develops a general critique of previous discourses on the Muslim-Arab city and endeavors to create a new understanding of the nature and form of the city. He produces new interpretations of early Muslim-Arab urbanism by placing his research within critical theoretical frameworks. His attempt at formulating a general theory subjects him to accusations of misinterpreting archaeological and textual evidence and creating topological schemes that were repetitive and derivative of the ideas of earlier research on the subject. AlSayyad studies the establishment and the evolution of cities through the role of caliphs and their representatives in the political, economic, and material life of the city. He argues that the orientalist stereotype of the Muslim-Arab city is reductive and simplistic, as it has dissected the evolution of the city into individual factors studied in isolation, disallowing the coherence of the form, function, and meaning of the city.³⁰⁸ With this critique of orientalists, he resorts to primary sources on the Muslim-Arab city using al-Balādhurī البَلَاذُرِيُّ, al-Ya‘qūbī اليَعْقُوبِيُّ, al-Ṭabarī الطَّبْرِيُّ, and al-Maqrīzī المَقْرِيْزِيُّ among other classical historiographers. He combines his study of social and urban histories with the analytical methods of architectural and urban design, which are akin to his professional specialization as an architect and urban planner, creating helpful analytical and topological maps.³⁰⁹ After explaining his methodology in urban studies, he analyzes the establishment and development of al-Baṣrah and al-Kūfah to argue for, like Djaït, the unique and archetypal nature of these cities.³¹⁰ AlSayyad points out that the establishment of the early cities of al-Baṣrah and al-Kūfah underwent direct intervention by the caliph ‘Umar ibn al-Khaṭṭāb

(586-644) in al-Madīnah, who gave direct instructions on where the cities were to be located and how they should be planned and built. The same occurred with al-Hajjāj Ibn Yūsuf al-Thaqafī (661-714), who built Wāsiṭ during the Umayyad dynasty, with the caliph Abū Jaʿfar al-Manṣūr (712–775) who built Baghdād, and the caliph al-Muʿtaṣim ibn Harūn (794-842), who built Sāmurrāʾ during the early ʿAbbāsīd period. This direct intervention waned with the later rulers of each of these dynasties, allowing different cities to develop their own distinct features and identities.³¹¹ The second caliph, ʿUmar ibn al-Khaṭṭāb, attempted to maintain the Muslim moral ideas of simplicity, humbleness, and equality in the building of cities. However, the cities that were later built were more administrative, military, or royal for the exclusive use of power and to the exclusion of the civil populations, before this nature changed over time.³¹² Furthermore, while the earlier cities of al-Baṣrah and al-Kūfah were a product of negotiation between the caliph, his governor, his appointees, and the tribes that were to dwell in the city, the later-planned cities were decided upon by the caliph, in consultation with his advisors only. AlSayyad studies the pre-existing cities that were ruled by Muslim-Arabs, including Dimashq and Ḥalab in Syria and Córdoba in Andalusia. He tries to find common types of changes occurring in these cities as a result of the vision and deliberate actions of the caliphs. He identifies a common tendency to buy old buildings, such as the central church, or appropriate open areas central to the city, such as the agora, to use for congregational prayers. The Friday mosque was erected in these areas by incorporating the church into the building of a mosque or building on the agora.³¹³ For the ruler’s residence and administrative quarters, some of the pre-existing central buildings were used until the later periods, when new buildings were constructed for this specific purpose on the outskirts of the city to allow space for the ruler’s large residences and suitable administrative quarters for the government.³¹⁴ These changes represent a practical attempt to adapt to the city’s pre-existing conditions in relation to the needs of the new administration, instead of being a fixed and standardized Muslim strategy or ideology for planning.³¹⁵ This shift denoted the populations’ resistance to the centralization techniques of power and the attempts at control by the caliphs.³¹⁶ After exploring the history of ‘garrison’ and pre-existing cities, AlSayyad discusses what he calls “planned capital cities,” such as Baghdād and al-Qāhirah (*Cairo*). He contends that the similarities that

existed between these cities in physical form, function, location, and building process were due to the power strategies manifested in the ideas of their founder caliphs, rather than being in any way representative of Islam as a religion or the culture of the people.³¹⁷ These cities were constructed to serve as capitals for religio-political empires and, thus, their logic and many of their details were, to a great degree, representations of power. This conclusion conflicts with an earlier finding that related the shape and organization of Baghdād to the prototypical cities of al-Baṣrah and al-Kūfah. The supposed similarity between both kinds of cities is not explained in terms of their evolutionary differences and does not warrant ascribing them to a different category of cities. *Cities and Caliphs* ambitiously attempts to establish a workable framework for the study of the origin and evolution of the urban form of Muslim-Arab cities. Regardless, it is difficult to establish a case for this framework and create coherent and justifiable grounds for an urban typology based on the study of a limited number of cities. Such a project would require a more detailed and extensive investigation of individual cities before attempting to suggest generalized patterns and categories for their taxonomy.

2.6.6 Janet Abu-Lughod's Analysis of the 'Islamic' Identity of the City:

One of the main and most influential figures in the study of Muslim-Arab urbanism is the urban sociologist Janet Abu-Lughod (b. 1928). She is one of the most poignant critics of the discourse on Muslim-Arab urbanism and her article, "The Islamic City – Historic Myth, Islamic Essence, and Contemporary Relevance." is one of the main writings shaping the discourse.³¹⁸ In an equally important but less known article of hers called "What is Islamic about the Islamic City?" Abu-Lughod questions the identity of the Muslim-Arab city as a means of examining its nature in light of the literature produced on this subject. She contends that an easy way to determine the nature of the city is to attribute it to a geographic region, ethnic identity, religion or a particular aspect of it, such as law, creed, or teachings. Another form of attribution is culture or some of its political, economic, or social features. Usually, these identities are associated with stereotypical images and pre-conceptions of how things are or should be. As a result, they provide a ready-made perspective for analyzing the city and defining approaches to its nature and character. This phenomenon of *a priori* identification, which represents a shortcut to understanding the city, has resulted in many parochial and misleading views of the nature of Muslim-

Arab urbanism. Usually a particular identity or aspect of the city is advocated as the sole or main reason for its character to the exclusion of others. While this approach sheds light on one aspect of the city and advances our knowledge of it through a focused view, it distorts and misrepresents the real factors contributing to the development and the nature of the city. Therefore, Abu-Lughod questions these identities, particularly the idea of the 'Islamic' city, by asking why there should be a claim to an 'Islamic' city while there are no similar claims to other cities attributed to religions, such as Buddhism or Christianity, and also why a large number of diverse cities are called Islamic. She answers that cities are oftentimes identified based on geo-cultural identities such as Greek, Roman, and Chinese or attributed to an era such as pre-modern or medieval. Abu-Lughod shows that Western 'orientalism' constructed this specific category for the purpose of pigeonholing 'Islam' and reducing its diversity into a stereotypic and static 'Other.' This 'Other' functions as a backdrop against which the variegated and developmental image of Western cities is highlighted.³¹⁹ She finds that this stereotype was codified from the 1930s to 1950s in Western orientalist literature as a result of the accidental exposure and discovery of North African urban traditions during French colonization, which started earlier than that of other colonial powers in the Middle East. This initial taxonomy became a conceptual template based on further premature generalizations, which were concocted about 'the' Islamic city.³²⁰ She then attributes this identity to the shared feature existing among these cities under Islam, irrespective of the geographic and cultural differences among them. This commonality, she argues, was due to religion alone.³²¹

Acknowledging that the term 'Islamic' is a recent term that came to exist only in the modern period in the West and was then transferred and utilized in the Islamic world for a variety of reasons, does not undermine the legitimacy of the title 'Islamic city.' This can be said not only for the real character of the Islamic city attributed to religion, but also to the lack of any better substitution. Other possible substitutes have far deeper inadequacies than the concept of 'Islamic city.' Classification by time period reflects only a projection of the Western vision and division of history into particular stages suited to its European experience such as ancient, traditional, and pre-modern. The geo-cultural category implies a strong nationalist tincture, which is particular to European history and does not

have the same historical significance or epistemic grounds in the Muslim region. It is true that there are many variables contributing to determining the nature of the 'Islamic' city, only one of which is religion. The diversity of these factors should not, however, cause one to downplay the role of religion, since all-inclusiveness is particular to the nature of Islam, which does not acknowledge a separation between the sacred and the profane. Encompassing all aspects of life and the colouring of its details grant specific importance, at least, to the attempt at understanding the role of religion as a world-view and practical system of life in shaping the urban environment. What gives dominance to the third factor over others, however, is that, in general, religious beliefs of the pre-modern era were codified into laws and incorporated into the practical details of social, economic, and political life and structures of society. As such, religion constituted the organizing and operative framework of culture and, at that level, it was also practiced by believers. Common religion integrated all informal and institutional aspects of personal and collective life. While Abu-Lughod acknowledges the all-encompassing role of Islam, she restricts this role to the period when Islam was the encoder of social life, rather than just one of its elements.³²²

Abu-Lughod also discusses the issue of the 'Islamic' identity of the city in relation to the superimposed criterion of having an autonomous form of association. She holds that, since the beginning of Muslim civilization, urban areas were the medium in which Islam and its social, economic, and political systems were formulated and flourished. "...[T]he Qur'ān, the Ḥadith, the principles of proper behavior in the home and in the marketplace –reinforced by an expanding body of precedents and legal texts – gave basic unity to a wider region."³²³ For instance, Abu-Lughod believes that rules of modesty and, consequently, the rules of male and female separation, whether inside the home, in semi-public places, or in public areas, were decisive in defining the 'Islamic' character of the city. The belief system of Islam on the theological level is connected to the social framework through a lifestyle and system of behaviour that created physical imperatives met by the urban solutions affecting the marking of the urban tissue of the city.³²⁴

In relation to the orientalist's Eurocentric fixation on autonomous institutions as a criterion of the very definition of the city, Abu-Lughod argues that cities were the centres of power, which was simultaneously secular and sacred and distributed among different social components, rather than polarized in a dichotomous and hermetic way between rulers and people. Therefore, cities could not have their own autonomous institutions because they were the institutions themselves through which the political, economic, and social systems operated.³²⁵ In other words, the city was part of a larger horizontal hierarchical network and its identity and boundaries were relative and corresponded to other entities in this system. This dynamic gave the Muslim-Arab city its peculiar nature, form of development, and characteristic identity.

3 Conclusion of State-of-the-Art Literature Review:

In conclusion, the post-orientalist studies of Muslim-Arab urbanism represent an advanced stage in creating an independent discipline for this subject, divested from Western cultural centrality and typical orientalist approaches and methodologies. This progress came after a long evolution from the old French orientalist model of the timeless, static, and negative prototype of the Muslim-Arab city. Then it moved to the revisionist model, which could not fully free itself from the ideological obsessions and methodological limitations of the previous model. Finally, the discourse arrived at a post-orientalist stage, which researched Muslim-Arab urbanism from the inside and through its own parameters. It acknowledged the dynamism and diversity of Muslim and Arab cultures through their different times and localities. This diversity came to be realized through a proliferation of research on Muslim-Arab urbanism within different disciplines and in different geographic areas and time periods. The monolithic and essentialist conception of the city based on a stereotypical and prejudicial understanding of Islam and its cultures was transformed through geographically, historically, and culturally specific research in the field of urbanism. For example, scholars such as Lapidus and Kennedy focused on the regional and contextual nature of the city to liberate it from Western external referentiality. However, this often produced generalized models across a large expanse of time and place and could not break away completely from the essentialist notion of the city. More specific and detailed studies of particular cities developed later, such as those on Tripoli by Brett, on Tunis by Hakim, and on al-Kūfah by Djaït. These

studies gave in-depth accounts of the social, political, and spatial history of the city, marking a breakthrough in the discipline. These studies acknowledged the role of Islam as a cultural force rather than a mere 'religion' isolated from everyday urban affairs or a monolithic force denying the role of other political, economic, and social factors in shaping the city.

The main contribution of the research of this genre is establishing the dynamic and changeable nature of the city instead of the calescent, archetypal, and superficial model that focused on its morphology, typology, and difference from the Western city. Such an approach increasingly eclipsed the role of Islam as a general framework organizing the practical aspects of life in Muslim society. Kenneth Brown alluded to this trend in his article, "The Uses of a Concept: 'The Muslim City'" pointing to the positive and comprehensive role of Islam in shaping identities, customs, and discourses of everyday life in Muslim societies.³²⁶ Acknowledging the diversity of geographic, climatic, demographic, social, economic, and historical factors shaping the city, there is an increased emphasis on Islam not only as an ideological, but also as a practical, framework, which organizes the diversity of these factors. Abu-Lughod recognizes that Islam is a complex process in the way it operates and affects the city rather than a static framework-produced idiomatic urban model. She points out three main processes to which she attributes the bulk of its effects on the city including: the *ummic* identity, which differentiates residential quarters in the city based on religious identity; gender segregation; and creating a distinct spatial organization. She alludes to the libertarian culture and litigation-based legal system, which involves local residents in deciding their environment rather than having general rules applied indiscriminately by the state as a ground for defining rights.³²⁷ It can be argued that these processes are not definitive or exclusive of the role of Islam and its culture in affecting cities. Rather, they define social, political, and urban processes within the cultural framework of Islam as an important force in shaping the city. Such an approach is elucidated further by André Raymond in his article, "Islamic City, Arab City: Orientalist Myths and Recent Reviews." While he gives a distinct temporal and regional identity to the city, he acknowledged the role of Islam in shaping beliefs, institutions, and culture within a unifying cultural framework.³²⁸ In all

these scholarly trends, the relationship of the city to the ancient Semitic civilizations of the region and understanding the dynamics of their societies, laws, cultures, and religions were not represented in defining what the Muslim-Arab city is. Orientalist, revisionist, Arabist, Islamist, and post-orientalist studies ignored, for ideological reasons, this important topic and started history from the vantage point of their ideological and cultural interests.

Yet these studies, which remained restricted to the domains of history, urban planning, and architecture, stop short of creating a philosophical discourse about the Muslim-Arab city. Consequently, the concepts, methodologies, and language that are used in this field are confined to the influence of these discourses and their concerns. Also, many of the studies of Muslim-Arab cities were conducted with practical interests in their preservation and restoration, which limits the framework of investigation and emphasizes the morphological aspect of the city. A divergence from these typical approaches of the study of Muslim-Arab urbanism is that of Richard van Leeuwen, who considers a post-structuralist framework for conceiving and analyzing the city.³²⁹ He notes the impossibility of having one framework based in one culture for defining the city or a common denominator, which can contribute to such a general definition. He acknowledges, however, that cities can be transformed into an abstract or conceptual construct within a wide framework including shared features across different cultures.³³⁰ Nevertheless, this does not cancel out the political, social, and cultural differences that exist practically among these cities. Thus, the city can be conceived within the post-structuralist perspective as a set of intersecting networks of relations, which make the city a centre of power. This general and abstract definition, he argues, can be cross-cultural and inclusive. This general, abstract, and culturally neutral framework allows for identifying elementary determinants, which can be the ground for establishing the distinct features of the Muslim-Arab city.³³¹ In spite of the revolutionary nature of this approach, it has two main shortcomings. Firstly, it assumes that post-structuralism is a universal and culturally neutral approach to the study any phenomenon. Secondly, it cannot escape the notion of comparison, which is often tied to the discourse on the same subject in Western cultures. These shortcomings on the conceptual and methodological levels in this field

leave a space for future studies, which take critical and philosophical approaches in questioning the conceptual categories underlying the nature of the city from within its own tradition. Scholars such as Nader Ardalan,³³² Gulzar Haidar,³³³ Samer Akkach³³⁴ made such attempts through re-establishing the role of Islam as a world-view and a distinctive framework for Muslim-Arab culture. This framework engages the city at the levels of theory and practice and addresses the foundational social, political, and economic dimensions of the society, which produced the Muslim-Arab city.

3.1 Alternative Framework for Studies of Muslim-Arab Urbanism:

The themes of the different genres of the previous research on the Muslim-Arab city can be ultimately grouped into three main categories. The first dominant theme was arriving at a typology and definitive physical and functional scheme and codes for the city. This most elementary, intriguing, and popular trend was championed by researchers across different schools, including the Marçais brothers from among the orientalist, Hakim from the revisionists, and Djaït among the later post-colonial studies of this field. The second theme is the particular obsession of the orientalist and revisionists with the issue of civic autonomy and corporate institutions. Starting from Weber and Sauvaget, to Cahen, Stern, and Ashtor-Strauss, studies focused on the notion of the collective identity of the city and its political and administrative frameworks as determinants of the definition, form, and character of the city. The third theme is the role of Islamic law and private property in the formation and change of the spatial order of the city. This trend started with Brunschvig, was continued by Johansen, and was particularly popular among Arab scholars such as Hakim, al-Fāyṣ, ‘Azab and Akbar. These three trends: (1) urban typology; (2) autonomous associations and public institutions; and (3) jurisprudence are underlaid by common notions of boundaries which, on the abstract and structural levels, include all their expressions. While typology is defined by categories and boundaries, it is true to say that associations, institutions, and autonomy involve organizing the relation between different organizational units within a framework mediated by a particular boundary system. Similarly, the notion of law is defined by limits on freedom, *ḥudūd* حُدُود (legal prohibitions and also spatial boundaries), and boundaries for defining relationships among different identities and categorical considerations. This research, by identifying

boundaries as a comprehensive framework inclusive of the thematic interests of Muslim-Arab urban studies, presents a philosophical framework that unites the different dimensions of the city – including its conceptual, social, and historical dimensions – under the theme of boundaries. This unity can also arbitrate the ideological biases, disciplinary fragmentation, and methodological contradictions and define the order of the city in its most foundational and shared form among all.

Historically, the notion of boundaries, identities, and categorical organization of the components of the urban structure were often taken for granted and were subjected to the narrow cultural and disciplinary projections of the researchers. This practice obfuscated the potential for understanding the Muslim-Arab city through a general and flexible system that accounts for all its relations. Oftentimes, this notion was addressed indirectly under particular themes and through pre-conceived and rigid functionalist, historical, or typological perspectives. These approaches lacked of the philosophical depth and abstraction that could subsume these urban aspects and methodologies within one comprehensive framework. For instance, not only did the notion of dichotomy plague the discipline of Muslim-Arab urban studies since its inception and create a binary opposition between Western and Islamic models, but it was also expressed in the notion of the centrality of one aspect of the city, which often presented itself as the sole determinant of its form and meaning. Categories, such as autonomy-homogeneity, public-private, and formal-informal, dominated the historical, legal, and typological studies in the field. Such categories are not only fundamentally alien to Muslim-Arab epistemology and, thus, misrepresent the nature of the Muslim-Arab city, but they also pigeon-hole the discourse into narrow concepts and themes, which undermines the possibility of arriving at a comprehensive understanding of the order of the city. Indeed, different specializations and approaches to this field were oftentimes mutually exclusive and created unnecessary confusion, which is a result of the epistemological compartmentalization of modern Western sciences. Therefore, an inclusive philosophical framework accounting for the very foundational issues of identities, boundaries, and relational orders has the merit of transcending these controversies, bridging the gap among different approaches, and synthesizing the knowledge of this field. It will provide a theoretical profundity and

create a new discourse and language for examining and understanding the nature and meaning of the Muslim-Arab city. The abstract nature of this approach does not ignore the concrete historical, social, and political considerations of the internal dynamics of the workings of the city, but grounds these different practical aspects in a comprehensive and common theoretical framework. Thus, boundaries as intermediaries of identities and relations would underlie the social, spatial, and political orders of the city and explain the dynamic relations that exist among them through a shared language and consistent order. This conceptual inclusivity underlines the importance of this approach to the study of Muslim-Arab urbanism and compensates for the lack of philosophical studies in this field. Therefore, this research studies the notion of liminality in the Muslim-Arab city as a quintessential category defining spatial identities and structures and the various dimensions of urban life and its order. It creates an abstract and dynamic framework, which can interweave all identities and relations in the Muslim-Arab city and account for its diversity and unity.

To achieve this goal, this dissertation reads the city as a hierarchy of autonomy and inter-relativity. This hierarchy consists of units with different sets of dualistic and complementary identities, which oscillate and shift depending on their juxtapositions and relations in order to connect with other units in hierarchical compositions. The hierarchy is a relational structure based on intermediacy where each of its units constitutes a liminal entity that connects and separates other units within different hierarchical compositions. As such, boundaries are not hermetic barriers, but porous and permeable, so as to allow relations of complementarity and interlocking among different units of the hierarchy. Complementarity is the dominant relation in the hierarchy and the basis of the intermediacy function of the dualistic qualities of its units. These dualities intermediate between singularity and multiplicity, individuality and collectivity, and diversity and unity. They represent a space of neutrality, ambiguity, and indecidability through their condition of in-betweenness. Since the main value of this liminal space is complementarity, the hierarchy is horizontal and devoid of power relations or monocentrality. This horizontal hierarchy intersects and is subsumed in a vertical hierarchy defined by dichotomous relations of power and centrality and it intermediates between

Divine Oneness and cosmic diversity. The locus of intersection between the horizontal and the vertical hierarchies is the human being, who represents the state of ultimate liminality, being simultaneously divine and human. Thus, the city as a human cultural artefact becomes an expression of the existential hierarchy and is maintained by the triadic structure of *tawḥīd*, Oneness, *sharī‘ah*, relationality and *ummah*, and multiplicity. This order and its links to Muslim-Arab culture will be the subject of the upcoming chapters.

CHAPTER II

CITY, COSMOLOGY, AND THE ARABIC LANGUAGE

1 Outline of the chapter:

The first chapter presented critical views of the concept of 'Islamic' urbanism. It also defined the interpretive framework within which the city should be studied and understood. Later, it established a general concept of the city within a Muslim-Arab cultural context based on a multiplicity of these critical opinions. It concluded that the urban form and structure of the Muslim-Arab city is the result of an evolutionary process rather than a hermetically sealed state, as many orientalist generalizations suggest. Muslim-Arab urbanism is a process (*energia*) rather than a final product (*ergon*) focalized at a particular period. The urban order of traditional Muslim-Arab cities needs to be studied as a changing entity in a diachronic rather than synchronic way. Urban order is inescapably evolutionary and systemic in nature. Therefore, it needs to be studied within the cultural and historical framework of Muslim-Arab society. This chapter will begin by exploring the link between the Arab environment and ancient Arab and Middle Eastern urban culture. It will point out the function of Arabic language as an oral and conceptual depository of ancient Arab culture in Arabia. It will also allude to the symbiotic relationship between Islam and Arabs at the inception of Islam and the essential historical and sociological link between Islam and the Arabic language. The rest of this chapter will explore the main characteristics of Muslim-Arab urbanism through the Arabic language itself. It argues that different expressions of Muslim-Arab culture have, at the level of their conceptual foundation, the same principles and structure that the research aims at explaining through the Arabic language itself. This structure denotes a hierarchical order, which organizes and intermediates singularity, duality, and multiplicity through relations of complementarity, creating a unique system of boundaries, which defines the physical form, social structure, and political order of the Muslim-Arab city. This argument will be elaborated through two corresponding approaches. The first one will be through conducting semantic and etymological analyses of Arabic words denoting social, urban, and cultural categories essential to understanding the nature of urban life in Arab-Muslim culture. Such words are names of spatial units and urban concepts referring to some main characteristics of the Muslim-Arab city. Further analysis of the words in different

chapters of this research will eventually draw a conceptual map of the nature and meanings of the system of boundaries organizing the internal and external relationships among the components of the urban fabric and producing a social and spatial order in the traditional Muslim-Arab city. The second one consists of a demonstration of the quintessential set of principles that underlie the system of boundaries in Muslim-Arab culture. This is achieved through the explanation of the structure of Arabic words themselves and the philosophical connotations of this structure in Muslim cosmology. It reinforces the argument that language, as an embodiment of culture on the semantic and structural level, underlies the system of boundaries defining conceptual categories and material structure in the Muslim-Arab city and is the ultimate expression of its culture.

2 The Relevance of Arab Culture, History, and Geography to the City and Islam:

The study of the boundary systems of the spatial order in the Muslim-Arab city requires a deep exploration of the social and cultural structures of the Arab people themselves. Indeed, Arabs lived in different geographic and climatic regions and, as a result, developed different forms of culture and urbanism over centuries. Therefore, it is important to note the different modes of culture and urbanization that impacted the historical and practical model of the city in the geographic area of the research. Not only were the cultural identity of Arabian rulers and the ancient Arab identity of the indigenous population of the Levant essential factors in shaping the nature of the city, but Islam also acknowledged Arab *'urf* عُرف, customs, as practical contexts for *sharī'ah* شريعة, as an indispensable framework for *fiqh* فقه, and as a suitable background for its universal beliefs, laws and *ethos*. Understanding Arab history also helps to explain the roots of urbanization. This research argues that these roots extend far beyond the nomadic, semi-nomadic, and small town culture of Arabia back into ancient Arab urban civilizations in Arabia, the Fertile Crescent, and North Africa. The shared ethnic origin and cultural affinity among the indigenous civilizations of these regions allowed for the uncontested acceptance and flourishing of Islam and its expressions in its initial Arabian cultural framework in these areas. This acceptance was based on shared cultural foundations, which made the city's cultivation, expansion, and new construction a resumption of pre-Greco-Roman Arab culture, rather than a total paradigm shift or an

alien addition to the culture of the region. Wael Hallaq, in his book, *The Origin and Evolution of Islamic Law*, asserts the continuity of urban tradition and shared origins and cultural values among the peoples of Arabia and the Fertile Crescent since the recorded history of the region.³³⁵ He elaborates on the links between urban traditions in Yemen, Arabia, Syria, and Iraq, and explains the different forms of familiarity and participation of Arabian residents in the urban life and traditions of these regions' local populations, including the Ghassanids of Syria and Lakhmids of Iraq.³³⁶ With Islam connected to the development of the native Arab culture of the pre-Greco-Roman period, the historical continuity of the region is restored and its previously suppressed indigenous urban features are awakened and crystallized.

2.1 Natural Geography and Connectivity of the Arab Region:

The Arabian Peninsula, where Arabs lived since before the Paleolithic era, is a geographical unity surrounded almost completely by water. To the north, the Tigris, Euphrates and al-‘Āṣī العاصي of the fertile crescent mark its upper Asian borders; while the Red Sea, Arab Sea, and the Arabian Gulf surround it from the west, south and east. This geographic isolation and unity and natural extensions, including Syria and Iraq, as well as its connection to Egypt and North Africa through the Sīnā سِينَاء (Sinai), contributed to this region's ethnic and cultural unity. Within this geographic unity, there existed regional, climatic, and environmental variations, which underlay cultural diversity among its original population. The sedentary communities of the green slopes of the ‘Asīr عَسِيرُ Mountains at the shores of the Red Sea, eht Yamanī يَمَنِي ranges in the south, and the green foothills of ‘Umān عُمان at the Indian Ocean affected the cultural and social propensities of their dwellers in ways different from those of the small towns and nomadic communities in the valley of eht Najrān نَجْرَان, of the grazing plateaus al-Ḥamād الحَمَادُ of Najd نَجْد, or the al-Dahnā الدَّهْنَاء Desert in the centre. Yet, this land is connected in blood and culture with the northern steppes of Syria, the fertile plains of the al-Furāt الفُرَات (Euphrates), and the swamps of al-Ahwāz الأهواز, where the Tigris River makes with the gulf of Shaṭ al-‘Arab شَطِّ الْعَرَبِ, the Arabian Gulf. The ancient urban centres scattered over the Shām³³⁷ and subsequently, Iraq, defined Arab urban culture over time, since there are records of Arabs inhabiting this area before 10,000 BC, after the end of the

last Ice Age. The end of the Ice Age warmed the region and allowed for the production of rich social, political, economic, and material Arab culture. Civilizations in the Nile Valley and the Fertile Crescent constituted the cultural and geographic frontiers of the increasingly desertified Arabia, which helped transform urban communities into nomadic and semi-nomadic communities. This isolation preserved the purity of the Arab culture and language and protected Arabians from occupation by Persia and the hegemony of the Byzantines. This relative isolation and protection granted Arabians autonomy, power, and a vital economic role in trade between the east and the west. The connection at the periphery allowed for cross-cultural exchange and fertilization and, with that, the diversity and richness of both Arab and foreign civilizations.

2.2 Short Cultural Historical Narrative of the Region:

The ancient urban culture of Arabia goes back to the Paleolithic era when mild weather, compared to the frozen north under the Ice Age, allowed for the development of sedentary and culturally rich societies. In his book, *The History of Arabs*, Hitti asserts that during the last Ice Age, Arabia was heavily populated³³⁸ and occupied by civilization for thousands of years. A surviving example of these civilizations is Yemen, where the elevation of the sea level maintained a mild climate, which has helped sustain an uninterrupted urban lifestyle up to this day. Increased aridness transformed the Bedouin population of central Arabia into herding and small agricultural communities living in valleys and around the oases; alternatively, it forced them to emigrate and to compete over scarce resources in the Fertile Crescent of the North. As such, Arabia functioned as a human reserve for immigration waves, which erupted with growths in population, increased drought, and the depletion of resources. Syrian and Iraqi civilizations, including the Acadian, Assyrian, Babylonian, Phoenician, and Aramaic, inherited immigrants from the Arabian Peninsula, thereby creating a historical continuity of Arab culture, despite geographic displacement. Those who stayed in Arabia had to adapt their ancient urban civilizations into new nomadic or commercial and agricultural small town lifestyles under a harsh climate. The material components of their old sedentary lifestyle were reduced and transposed into oral traditions, which were preserved in language and literature. Furthermore, urban social and political traditions transformed into tribal ones, while

maintaining traces of older features. Therefore, Arab Muslims who settled with the spread of Islam in Syria, Iraq, and North Africa did not encounter much difficulty in adapting and building a rich urban culture within a relatively short period of time. Their urban experience was based on a rich cultural memory imbedded in the oral, intellectual, and social culture of Arabian nomadic communities and particular urban centres such as Makkah مَكَّة (Mecca), al-Ṭa'if الطَّائِفُ, al-Madīnah الْمَدِينَةُ, Ḥā'il حَائِلُ, and Fadak فَدَاكُ. The persistence of this memory from Arabian ancient urban cultures and the re-invigoration of the new spread of Arabs and Islam in the north, highlights the authenticity and resilience of Arab culture. Its success is manifest in bridging the geographic, historical, and demographic rupture in Arab civilization and it facilitated a quick transition and adaptation to the sophisticated urban culture of Syria, Iraq, and Egypt. This vitality and continuity is apparent in the building of new cities and the transformation of pre-existing ones within a short time into a unique Arabian urban model. Thus, ancient Arab urban history and cultural memory, which was interrupted under the Greco-Roman and Persian occupations of Syria and Iraq, was revitalized, continued, and evolved with the infusion of new Muslim-Arab culture into the higher civilizational order in both old and new cities of the Fertile Crescent and Egypt. This reconnection and congruity were responsible for the large-scale urbanization, quick urban integration, and development of highly sophisticated civic culture within a short period of time in the history of Muslim-Arabs of this region.

2.3 Town Culture of Arabia:

Over hundreds of years, the repeated waves of droughts in Arabia changed the lifestyle as well as the social structure of its population into tribal ones. Even the culture of Arabian sedentary communities became tribal, as they lived in small, separate, and enclosed settlements or *shi'āb* شِعَابُ (pl. *shi'b*: valley) forming, over time, small tribal cities. Mecca is an example of a commercial city composed of different clans of common and diverse ancestors joined in treaties, which created a viable and defensible community. Each of these clans dwelled around a separate *shi'b* شِعْبُ (valley) in one vicinity, which together formed a city. Yathrib يَثْرِبُ, which was located in an agricultural land, was also inhabited by two tribes, descendent of one ancestor, and divided into small clans who

dwelled in different settlements surrounded by their farming lots. Al-Ta'if الطائف, which was an agricultural community of more fertile land and milder climate due to its elevation above sea level, was the only main city in Hijāz حجاز which had walls artificially defining its boundaries. Even though their manners were markedly different from those of the *a'rāb* أعراب or nomads, the population of all these cities had tribal structures and values, influenced by their larger geographic and social environments. City life was sustained through trade between nomadic, agricultural, and small craft economies. There were stations for caravans and places of exchange for local and imported goods along the trade routes between Yemen and Syria. Trade connected these centres in Arabia, both socially and culturally, with ancient cities of Bilād al-Shām بلاد الشام, such as Ḥalab حلب (Aleppo) and Dimashq دِمَشْق (Damascus), or Iraq, such as al-Ḥīrah الحيرة, al-Madā'in المدائن, al-Mawṣil المَوْصِل, Ninawā نَيْنَوَى, and Arbīl أربيل. Cities followed the borderline of the desert or spread along the oasis between the north and the south. The diverse geoclimatic factors created a need to integrate these regions' economies and maintained the cultural unity of different Arab peoples, in spite of their differences. The affirmation of this diversity in a framework of unity later, under the universal principles of Islam, allowed for the construction of large and sustainable Muslim-Arab cities.³³⁹ This diversity of Arab cultures and economies, within a unifying framework under Islam, allowed for a fast and easy transition from nomadic, pastoral, and agricultural lifestyles into advanced urban societies.

Islam provided a spiritual, legal, and moral infrastructure for urban life and helped realize its transformation, particularly in frontier cities such as al-Kūfah الكوفة and al-Baṣrah البصرة which were built on the boundary line between the Arabian Desert and Iraq. Islam also provided a platform for shared cultural life based on religion and the valorized Arabic literature essential to understanding the Qur'ān قرآن and Ḥadīth حَدِيث traditions. Both the Islamic religion and Arabic language became the common denominators and distinctive markers of urban identity, particularly in the early period of Islam.³⁴⁰ Arab immigrants soon integrated with their ancient relatives in Syria, Iraq, and Egypt to form a demographic unity. Their shared origin, linguistic, and cultural roots created the framework for unity, while the influence of a tribal hierarchical system maintained their

group autonomy and diversity. The religious and literary culture of immigrant Arabians complemented the material and urban culture of indigenous Arabs of the region to form a new cultural totality. These complementary roles and the familiarity of Arabians, particularly the Qurashī قُرَاشِيّ rulers from Mecca, with the culture of Syria and Iraq due to their strong commercial ties with their cities allowed for rapid integration of both the Arabian and the Syrian-Iraqi cultures and the development of new social and urban traditions between them after Islam.³⁴¹ The commonalities among Arabian nomadic, semi-sedentary, commercial urban centres and their strong links with the ancient urban and administrative centres of Syria and Iraq defined the evolutionary process of the new phase of Arab urbanization. This process involved restoring the indigenous tradition of this ancient region to an indispensable component of Arab culture by reviving historic, linguistic, ethnic, and religious links with the region. With the removal of Byzantine and Persian occupation, which formed cultural barriers among different Arab groups, the geographic and environmental barriers separating the ancient Arabs who lived in the Fertile Crescent and the Arabs who remained in the Arabian Peninsula were easily overcome. While the indigenous Arabs of the Fertile Crescent contributed from their ancient civilizations, the Arabians contributed Muslim faith, cultural vitality, and openness to form what is now known as the Arabic-Islamic way of life. Muslim-Arabs respected, preserved, and co-existed with local institutions and cultures; this enabled them, in a short period of time, to create a sophisticated civilization and a vibrant urban life in the new and old cities of the region.

In spite of the closeness and openness of the Arabian rulers to the cultures of the Fertile Crescent, the order, norms, and values of the newly established urban centres were devised to fit and transform tribal social structures and axioms. This was very pronounced in the new cities of al-Kūfah الكُوفَة, al-Baṣrah البَصْرَة, Wāṣiṭ واسط, and al-Fuṣṭāṭ الفُسطَاط due to the dominance of tribal groups among their inhabitants. The urban structure and organizational pattern of the older cities were influenced by Greek and Roman traditions of centralized planning and presented another urban model in the region. Eventually, both urban patterns underwent gradual transformations to arrive at a model that restored indigenous urban tradition. This tradition finds its legitimacy in the geographic, climatic,

and cultural features of the region as well as the Arabian tribal customs of newcomers and rulers and Islamic legal and spiritual traditions; all of which spread gradually in the region. Centralized planning systems typical of Byzantine cities gradually changed into a hybrid of local tradition, tribal customs, and Muslim values creating a new identity for what can be called the Muslim-Arab city.

2.4 Arabic as Intermediary between Arabian Culture and Islam:

The transformation of the ancient Arabian culture from a material, complex, and sedentary one into an organic, oral, and nomadic one provided several advantages for the spread of both Islam and Arab culture. Language, as a depository of culture, maintained the cultural complexity of ancient Arab civilization. It is characterized by the ability to communicate this culture orally and to aid in its dissemination. This transfer of Arab culture and values in the form of oral language and literature helped Islam achieve its fast expansion and universality while, simultaneously, popularizing Arab culture. The association of the organic simplicity of Arab culture with the basic creed of *tawḥīd* تَوْحِيدُ, the austere oneness of God, allowed for Islam's acceptance in different regions by different peoples. The consolidation of Islam and Arab cultures through the sacred language of Arabic diffused the possibility of a cultural and religious superimposition, particularly on other Arab cultures of the region. As a result, both were absorbed in the Fertile Crescent and North Africa in a relatively short period of time and maintained a constant presence. The primacy and flexibility of both Arab culture and Islam allowed for each to embrace the other and for the infusion of other cultures without uprooting, overriding, or replacing them. This primal simplicity permitted a rich process of religious and cultural synthesis among the different groups of Muslim-Arab population of the region.

2.4.1 From Arabian Culture to Muslim-Arab Civilization:

Simultaneously, Arab intellectual, social, and material culture, which was transposed, deposited, and represented in the Arabic language, was the material and main instrument for explicating and conveying the message of the Qur'ān. The Qur'ān, which itself means recitation or reading and is, thus, ultimately, a linguistic phenomenon, corresponded to

the main cultural feature of Arab culture, namely language. The Qur'ān was the medium and the message of Islam by virtue of its primary linguistic quality. The Qur'ān, as a language, provided a transportable cultural framework for explicating and constructing the material and the metaphysical vision of Islam. The correspondence and synergy between Arab culture embodied in the Arabic language and the message of Islam as represented in the linguistic nature of the Qur'ān allowed for the expansive, effective, and enduring prevalence of both, particularly in the Arab region. Also, the Arab culture embedded in language was employed by the Qur'ān as a means to explain its own worldviews, structure, and values. This collaboration could not be successful without congruity between both Islam and Arab value systems and the historical experience that served as a background for explicating Islam. Thus, Islam, based on a premise of primal level of congruity and common embodiment of monotheistic worldview, used Arab culture through the vehicle of its language, the Qur'ān, as a basic civilizational framework, organic infrastructure, and a universally applicable platform to explain its vision and establish its order. The Arabic language, being a depository of ancient monotheistic cultures preserved in its purity within the confinement of the Arabian Desert, represented an expressive and effective means of conveying creed, laws, and moral narratives, which were instrumental for building the civilizational model of Islam. This model is inescapably embedded in Arab philosophical axioms and cultural categories, which are stored in the Arabic tongue and represented in the Arabic identity of the Qur'ānic language and its necessary cultural content.

2.4.2 Collaboration between Arab Culture and the Religion of Islam:

Worldview, including religion and cosmology, are transcribed in the Arabic language. This innateness and depth united Arab culture and Islam and facilitated their successful and enduring spread and absorption in diverse new environments. For instance, ancient Arab cosmology and, later, Muslim beliefs about the hierarchy of existence corresponded with the notion of hierarchy, which is pervasive in different aspects of Arab culture. This coincidence was the premise for the Arabs' role as pioneers and early carriers of the religion of Islam. Shared principles between cosmological frameworks and socio-political structures in Muslim-Arab society formed the blueprints for the order of the newly built

cities in the *amṣār* أَمْصَارُ of the Caliphate. The spatial order of the city was formed of autonomous yet interconnected units in an organic hierarchy of diverse unity. The constitution of these units changed over time with social, economic, and political development, while the underlying structure of the city stayed the same due to the persistence and unity of the material and the metaphysical principles of Muslim-Arab culture. For instance, the defining factors of the identity of each unit might change between tribal, political, social, economic, or a mixture of all these elements without much changing the principles governing the structure and the order of the unit composition. This can be attributed to the existence of deep conceptual, social, and cultural constants representing the basic values of Muslim-Arab culture. For instance, the moral values and social structure of early Arabians were reformed and sanctioned by Islam to be presented as the ultimate representation of divine universal values. They were perceived by Islam as natural, innate, and organic, which premised their association with Islam and made them essential materials for its civilization. Also, the social structure that embodies organic values is tightly related to the epistemological structure of some basic Muslim knowledge. For instance, the Ḥadīth sciences correspond, generally, to the same hierarchical structure that can exist in a tribal order or in the city structure. Also, the primacy of the individual, freedom, and immateriality in Arab tribal and nomadic culture corresponds to Islamic values, which oppose uniformity, regimentation, and materiality. Such shared values form the basis of Muslim-Arab urban ethics.

2.4.3 Hierarchy of Identities in the Social Structure of Arabs:

The social and political order of the Arabs is defined by the horizontal hierarchy which allows for diversity within unity through maintaining a strong sense of individualism within a framework of collectivity. Living in harsh climatic conditions and competing for the scarce resources of the desert produced individualistic quests for survival. This survival cannot be ascertained in a competitive environment without the support and solidarity of a group to which the individual belongs. Therefore, a conditional, cautious, and fragile cooperation exists between both, with constant attempts by the individual to maintain his utmost freedom and the quest of the group to maintain its absolute cohesion. Therefore, this cooperation exists in the form of a hierarchy of associations providing

only the necessary and sufficient relation for the survival of both. When the benefit is not mutual, the hierarchy breaks at the point that can re-establish this balance and provide maximum benefit to both parties. As such, tribal unity is maintained as much as it protects the social and material security of its members against the harsh nature of the desert or against human enemies. In the absence of imminent danger, individuality surfaces strongly, leading to a splintering and fragmentation of the most efficient and necessary level of hierarchical composition, which is necessary for the mutual survival of the individual and the group. Therefore, Arabs always existed in a hierarchy of autonomy and inter-connectivity within a tribal structure. The purpose of this hierarchy is to optimize scarce resources in a hostile environment and to distribute different necessary functions at different levels of the hierarchy. A unit associates or dissociates itself from any layer of the hierarchy, depending on its best chances of survival. These chances change in different seasons, places, and circumstances giving flexibility and permeability to the boundary system organizing the internal relationships of the group. Accordingly, in spite of their seeming rigidity, tribal boundaries are malleable and permeable. Oftentimes, new identities are forged based on different formations and groupings necessitated by environmental, social, and political needs. A common ancestor can be invented with time to solemnize tribal alliances against an external enemy. Tribal splintering and *khal'* خَلْع (dissociation) occurs as a result of internal competition among the factions of the tribe, based on the desire for more freedom when external danger is not imminent. These processes of continuous and diverse separation and connection create and enhance a hierarchical system of loose associations, which aim at optimizing difficult conditions for the specific benefit of different groups at each level of the hierarchy. Therefore, an Arab simultaneously has multiple identities and loyalties, which are invoked within the different social and functional spheres by necessity and are kept dormant when not needed. All these identities are centred, in essence, around individual survival, mediated by temporary association and loyalty to a hierarchy of group compositions. These identities challenge the restrictive norms of a centralized authority and homogenizing order of the state. This system of identity was transcribed in the organic order of the cities that Muslim-Arabs built or dwelled in after the conquest. Within this context, Islam represented the larger layer in the hierarchy of identities to which an Arab adhered. It

connected, harmonized, and reconciled all other identities under a unified and comprehensive framework while acknowledging their importance and roles at each level of the hierarchy. This unity was religiously sanctioned through the principle of *tawḥīd* (unity), the uniform laws of *sharī‘ah* (the Divine way), and the concept of a unified *ummah* (Muslim community). This triadic structure of Islam reconciled individuality and collectivity within a hierarchical order of autonomy and interconnectivity. It offered an inclusive spiritual, legal, and social framework for competing loyalties within a hierarchical framework of a peaceful urban society.

3 The Semiotic Link between Language, Culture, and the City:

The importance of linguistic analysis in understanding traditional urbanism, in particular, stems from the fact that in traditional cultures language is characterized by semiotic abundance. Every object has the potential for semiosis and meaning is manifest in all social and material element because nothing is insignificant. Within this cultural framework, there is a hierarchy of signification, starting with the lowly object and ascending to things that most successfully signify supra-structural institutions of culture. This semantic hierarchy is infused in the urban environment on social, political, and religious levels, defining the nature of spatial order of traditional Muslim-Arab cities and the interplay of its formative forces. The hierarchical order of meaning corresponds to the spatial order and derives its value from the overlap, intersection, or interweaving of different hierarchical networks of cultural life, making cities conscious and lively expressions of culture.

Language, as many semioticians hold, evolved for the purposes of cognitive modeling rather than communicative message-swapping. The primary modeling system in semiotics is, more accurately, the non-verbal modeling of all organisms in tandem with their *Umwelt*.³⁴² Communication among early humans was carried out through non-verbal means; it was only later that language was co-opted for the verbal communicative function. The relationship between humans and their communication artifacts is like that of language to culture or the relationship of ‘secondary’ modeling systems to ‘tertiary’ ones.³⁴³ Mutual influences within the elements of this triadic framework explain how

Arabic, like other languages, embodies the cultural concepts of its speakers and how, through its intermediacy of thought and culture, Arabic is in constant reflection of human reality on both individual and collective levels. Binary categories, which exist in language, are preceded by corresponding mental categories from which they are originated and, through them, imparted to the members of the social group to form part of collective culture. Therefore, the notion of urban hierarchy and the system of complementary dualities embedded in the Arabic language, in general, including the meaning of urban and architectural terms, are connected to social, political, and religious categories and can effectively explain the logic on which Muslim-Arab urbanism was established.

Emphasizing the interrelation between language and culture, Thomas Sebeok contends that ‘modeling’ and the construction of mental categories imply a conception of the world where the environment stands in a reciprocal relationship with some other system, such as an individual organism, a social collectivity, or organizational institutions. In this reciprocity, the relations of the environment functions as a control of this system's total mode of communication.³⁴⁴ This tie between the mental and the environmental and, later, the control of societal and urban modes of communication and circulation, defines the essence of the urban order. According to this, the products of human behavior, linguistic texts, cultures, and social institutions are not mainly the result of human innovation, but a series of restrictions or choices of operation. According to his framework, in Muslim-Arab society, mental modeling corresponds to a complex network of Islamicity, which is based on the triadic structure of *tawḥīd*, *sharī‘ah*, and *ummah*. Based on complementary and dualistic conceptual categories, this structure produced multi-dimensional hierarchies and networks of relations reverberating through social, spatial, and cultural spheres of urban culture to create the traditional Muslim-Arab city. The values of this culture are best expressed in the language which was the expression of mental modeling (worldviews) and *Umwelt* (environment), which dictated and controlled its urban communicative functions.

Umwelt is the part of an environment that a society ‘chooses’ to inhabit and form into its perceptual or ‘subjective’ universe. The social or urban organism acts as a sign of the *Umwelt*, in that the structure of the organism will, in some sense, give clues to the nature of its environment. Conversely, the *Umwelt* also shows that it is, in itself, a sign of the organism, in that it is possible to make inferences about a society based on an analysis of its environment. *Umwelt* and social-urban organism are brought together by a third factor in the form of a code which Sebeok calls ‘meaning-plan.’³⁴⁵ This code is a master entity, in that it is partially outside the society proper and precedes the society's existence at a given point of its consciousness. Yet, the society enacts an ongoing process of interpreting its *Umwelt*, giving birth to new societies, which are born into a pre-existing *Umwelt*, as well as contributing to further interpretations or chains of the ongoing *Umwelt* and symbolic coding of its meanings. This reciprocity produces Bourdieu's *habitus*, which perpetuates and promotes certain modes of cultural expressions. Traditional Muslim-Arab cities are a product of this process, which is expressed through the cognitive modeling of cultural concepts and practices through the medium of language.

3.1 The Relationship between Arab Cosmology and the Arabic Language:

Arabic is an ancient language that witnessed the early development of human society.³⁴⁶ As such, it depicted and expressed cosmological, social, and cultural phenomena of the Arab peoples since the dawn of humanity.³⁴⁷ Having persisted without much change since its crystallization in the isolation of the desert of the Arabian Peninsula, Arabic still conveys, in its phonetic, syntactic, and semantic structure, the basic worldview and cosmological conceptions that existed with the early Arab peoples observing the order of existence and practising their ancient religious beliefs. As such, language itself was formed as an instrument for expressing and interpreting the relationship between the human being, the cosmos, and their originator deity. Arabs conceived of the universe as an order composed of dualities such as day-night, male-female, heat-cold, life-death and earth-sky. These dualities exist within a holistic order joining them in one unified structure, despite cosmic diversity in Divine unity. This holistic order is articulated through a system of boundaries, which mediates interrelationships, directional movements, and liminal transitions among dualities. It organizes them in a hierarchical

structure intermediating multiplicity and Oneness and encompassing all aspects of material, social, and metaphysical existence.

Contingent reality in Muslim-Arab ontology is expressed through the notion of complementary opposites mediated by liminal spaces to create a horizontal hierarchical structure of connection and separation. The representation of this reality through the Arabic language takes two forms of expression. The first is internal and structural, resulting from reversing the order of letters in a word and it relies on the antonymic nature of the Arabic language where each word is defined by its antonym in a circular infinity. The second is external and semantic, where the word is defined by its infinite metaphorical uses, which are based on a partial similarity and difference with other words. These uses can extend the meaning of the word into an infinite chain of words referring to the other in infinite semiosis.³⁴⁸ Both the internal structural and external semantic frameworks indicate indefinability and ambiguity of language. This problem is attenuated by a hierarchical boundaries system, which intermediates and interrelates different meanings resulting from internal or external forms of complementarity. Boundaries in this hierarchy inevitably represent reality as blurred, shifting and changing, in accordance with its contingency, which is transcribed in all aspects of Muslim-Arab culture. Therefore, the boundary system of the Muslim-Arab city is hierarchical so as to express contingency, relativity, and diversity within a framework of unity.

In conclusion, the Arabic language is characterized by an internal correspondence between the semantic and the phonetic/structural dimensions of words. This correspondence represents a system of complementary dualities, mutual transitions, and hierarchical connectivity. It also mediates and connects thought and environment, where words denote thoughts while letters signify the environmental entities constituting conceptual categories and culture.³⁴⁹ Therefore, the hierarchy is not only an environmental composition, but also an ideal expression in the form of cultural beliefs, which are manifest through all aspects of practices in Muslim-Arab societies. As a result of this connection between ideas and environment as well as language and culture, the Arabic language reflects, on semantic and structural levels, the Muslim-Arab worldview

and its resultant urban environment in terms of sets of complementary and oppositional dualities. The Muslim-Arab city can be understood in the form of a hierarchy of dualistic concepts embedded in socio-urban terminology. Analysis of the semantic and structural characteristics of these terms will reveal the meaning and the order of the urban fabric in relation to theological concepts, social structures, and political systems in the Muslim-Arab city.

3.2 History of the Arabic Language in Relation to Islam:

The innate intertwinement of structure and semantics in the Arabic word refers to the Arabic language's embodiment of Muslim monotheistic cosmology. Obviously, Muslim monotheism did not start with the Arabs embracing Islam in the 6th century, since the Arabic language predates Islam as revealed to Muḥammad, but was part of a continuous monotheistic worldview, which existed with Semitic Arabs since ancient history. This ancient and consistent monotheistic tradition has shaped the language to reflect, on structural and semantic levels, the ontological principles on which this worldview is based. The built-in ability of Arabic to express monotheistic concepts and other cultural features of Arab civilizations is considered by some scholars part of the reason for the birth of Islam among Arab peoples and the relevance of Arabs to the universal concepts and language of the Qur'ān. Therefore, it is extremely important not to separate the various conceptual, social, and political components of Arab culture from their worldview and to understand their structural correspondent and internal unity. Such an approach can be most useful to ward off the projection of modern categories and worldviews onto Muslim-Arab culture in the context of this study. This correspondence between language and worldview encompasses the perception and physical order of urban space in the Muslim-Arab city and the various cultural instruments that produce them. Such a relationship contributes to formulating the morphological order of the city and endowing its spatial configurations with philosophical significance and spiritual meaning.

The study further argues that the correspondence of these cultural aspects can be subsumed under a general framework. This framework is represented in a boundaries system that can explain different aspects of Muslim-Arab civilization and link its ancient

cultural heritage with the Islamic tradition. This generalized boundary system defines and unites all aspects of life in Muslim-Arab culture in the form of prototypical and relational hierarchical networks. Boundaries within this relational system intermediate and complement infinite sets of dualities including Oneness and multiplicity, verticality and horizontality, and unity and diversity. The relationship within this hierarchy mirrors the Muslim worldview (cosmogony, cosmology, and theology) as expressed in the triadic structure of *tawhīd* (conceptual, spiritual, and ontological Divine Oneness), *sharī'ah* (legal rules for complementing inter-human and divine relations), and *'ummah* (structural and social complementation of diverse multiplicity). The components of the triadic structure and the interrelationships among them define the essential idea, meaning, and nature of the Arab-Muslim city within the framework of boundary theory, which organizes the relationship between Oneness, duality, and multiplicity. Boundaries intermediate and complement dualities of different units of both the vertical and the horizontal orders of existence, making it all a part of larger hierarchy that subsumes all aspects of human life in Muslim-Arab culture.

As such, the Muslim-Arab city is an expression of correspondence between metaphysical, social, and physical orders characterized by a hierarchical structure. This order is generally represented in the liminal function of language, which mediates Divine commands, human relations, and material culture. A semantic and structural analysis of Arabic words unpacks this hierarchical boundaries system accordingly. It explains its relevance to the spatial urban categories defining conceptual, social, or physical realities in the form of one rich and multi-dimensional hierarchy. The Arabic language offers examples of hierarchical intermediacy between transcendental reality and physical cultural urban orders through the complementary relationship between singularity-multiplicity, autonomy-interdependency, and diversity-unity. Through this complementarity, the meaning of the urban order and its generative agents are exposed. These dualities are concomitant and inseparable as they are innately embedded in the framework, which defines form, function, and meaning of, not only Arabic words, but also the elements and dynamics of the socio-urban hierarchy of the Muslim-Arab city.

3.3 Overview of the Relation between Language, Culture, and City:

In order to understand the nature of Muslim-Arab urbanism, this research suggests examining the internal semantic and structural order of the Arabic words that are relevant to the city and its parts. Not only will this shed light on the meaning of these words, but it will also explain the underlying philosophical principles stored in their structural order and semantic possibilities. It will uncover the fundamental notions of difference, duality, and complementarity as well as movement, orientation, and dimensionality, all of which are inherent in the structure of Arabic words and definitive of the concept of Muslim-Arab city. It will specifically unveil the underlying link between Arabic language and the worldviews marking the nature of Arab lifestyle and urbanization patterns. Hence, some terms that are pertinent to the research subject will be analyzed within a framework of a novel theory of the Arabic language, in order to demonstrate this connection between the dynamics, structure, and character of the Arabic language and the ontological and cosmological content embodied in the meanings of terms informing the nature of the Muslim-Arab city. Such an approach is important for reaching a groundbreaking definition of these terms and deciphering the interrelationship between language, worldview, and the city. This part of the research will give examples of this relationship through a partial listing of these terms, the total of which would produce, if explored in the future, an accurate mapping of the city, detailed definitions of its conceptual foundations, and a profound philosophical understanding of its functions. Such a mammoth task, which is tantamount to creating a comprehensive philosophical dictionary of Muslim-Arab urbanism, falls outside the scope and size of this chapter. At any rate, the etymological and structural analysis of a significant number of words will follow in different chapters to explain the relationship between the different aspects of this theory and the other themes of this research.

Analyzing the system of meaning in Arabic words in relation to the internal structure of words introduces the relationship between Muslim-Arab worldview and the history of Arab urbanization since its inception. This is because the Arabic language uniquely mirrors the natural, socio-cultural, and intellectual traditions within which Arabs developed their lifestyles, customs, and urban culture over the course of history. This

relationship between language and its formative context touches on the debate that existed among the *naḥawiyyīn* نَحْوِيِّينَ (linguists), *mufasirīn* مُفَسِّرِينَ (exegetists), and *mutakalimīn* مُتَكَلِّمِينَ (theologians) about the origins of Arabic and whether it is *tawqīfiyyah* تَوْقِيفِيَّةٌ (transcendentally given) or *tawfīqiyyah* تَوْفِيقِيَّةٌ (humanly evolved).³⁵⁰ Both of these positions and the reconciliatory stance that combines them reflect the interest of medieval Muslim-Arab scholars in understanding the roots of the Arabic language and its correspondence to theology (God's nature and characteristics), cosmology (genesis narrative of the human being and worldly existence), and history of Arab society (as expressions of Arab life and environment). All of these positions and their intertwined dimensions enrich the understanding of Arabic language and load any term with deep connotations. They reflect the unique ability of the Arabic language to accommodate the different assumptions of these theories and their relevance to the natural and cultural contexts of Arabs. Namely, the first two positions represent the sacred and the secular sides of Arabic, in a non-exclusive or dichotomous way, as the later discussion of the hierarchical boundaries system in Arab-Muslim urbanity will show. The first position considers Arabic as a Divinely prescribed language aimed at sanctifying human culture and establishing links between the Divine order and the world realities at the level of language structure and semantics. The second position makes language a truthful echo of the Arab environment, lifestyle, and worldviews since the earliest times of their cultural history. The third school, which combines both, reflects the inseparability and unity of transcendental reality and human life in the form of a complementary duality, rather than dichotomous categories. The sacred and the secular in the Arabic language co-exist as dualities in complementarity, separated by a hierarchical liminality, which simultaneously secures both their autonomy and interconnectivity.

4 Word Structure in the Arabic Language:

The debate about the origin and the ontological status of Arabic in relation to the natural, cultural, and metaphysical world that it articulates was triggered by the revelation of the Qur'ān and has continued ever since. One of the most astute scholars who offered significant input into this debate is Ibn Jinnī ابن جني, a prominent linguist who lived in Iraq and Syria between the 10th and the 11th centuries. In the introduction to his *magnum*

opus, al-Khaṣā'iṣ, الخصائص³⁵¹, he analyzed the meaning and structure of the word *kalimah* كلمة (word) as an example of his linguistic theory about the semantic and structural complementarity of Arabic words.³⁵² This theory will be developed further, at a later point, to support the premise it makes about the correspondence of the Arabic language to the Muslim-Arab worldview, culture, and urban structure. Ibn Jinnī points out that the root meaning of this word is ‘to split’ or ‘to cut,’ which can be construed on the metaphorical level as to make categorical distinction, spatial distance, and dimensional expression of reality. This is performed through the construction of dividing categories and the differentiation of primal and homogeneous existence, according to Muslim cosmology, in order to produce meaning and allow articulation. The act of splitting, which generates distance, ushering in the birth of the dimensional world, is one of the main Divine attributes, *al-fāṭir* فاطر (The Splitter or The Creator), which also stands in different form for the innate nature of things, *fiṭrah* فطرة (identity or ‘distinction’), denoting diversity and dimensionality as the most basic principles of existence.³⁵³ The meaning of ‘splitting’ of the word *kalama* كلم marks the role of language as a means for mapping the world, setting the boundaries of material and conceptual categories, articulating human relations, and communicating in the form of a complementary process of division and connection. This process is hierarchical in nature and is necessary for the articulation of relations among different entities in the world as well as for divine emanation and creation of the world on a transcendental level. Both Divine transcendental effusion and the realm of cosmic becoming are predicated on creating the dimensionality of time-space as the underlying principle of worldly existence.

Ibn Jinnī emphasized, in the introduction to his book, the principle of duality in linguistic roots. According to him, not only are Arabic words composed of two letters, but, by reversing the order of these two letters, the antonym of the original word is produced, affirming the principle of complementarity and duality.³⁵⁴ However, this notion of duality embodies opposition and complementarity, where there are no clear-cut structural and semantic definers of the relationship between these complementary dualities in Arabic words. This is because the letter at the end of the word forms the start of its antonym and vice versa, in a continuous cyclical sequence where there is no beginning or end. As a

result, the shades of meanings existing between the two antonyms represent a hierarchy of threshold or liminal spaces of transition between these complementary opposites. As such, each word contains, within it, its own antonym with which it forms a complementary relation in terms of structure and meaning. Thus, with structural reversion and semantic antonym, there is a circular continuity that eliminates the beginnings and the ends or the binary opposition as linear and dichotomous categories. The structural possibilities of words are established as dualistic complementarity with overlapping boundary positions, while, simultaneously, semantic identities are differentiated by shades of meaning that bridge the gap between their antonymy. This difference is represented by the non-static nature of the overlap of the beginning-end point as well as the unity of complementary duality. This quality is due to the fact that these terms are separated by trespassing the circumference of the circle, which represents the semantic field of the word, including its allegorical shades, which connect the meaning of a word and its antonym. The beginning-end point represents the threshold of meaning, liminal space of transition, and boundary crossing from one denotation to its opposite. Simultaneously, it refers to similarity and difference, clarity and ambiguity, and connection and separation. Therefore, both the word and its antonym are inseparable from each other in a complementary relationship, in spite of their apparent oppositional nature. Each term defines the other in a way that is more authentic, accurate and relevant, rather than using external words since each of these words also needs to be defined by the external 'Other' in a circularity of an infinite semiosis. Using the internal antonym to define the word and vice versa asserts the autonomy of this word through a complementary duality, which mediates its singularity and the multiplicity of its meanings. The ontological unity of complementary opposites corresponds to the unity of existence that is expressed through a horizontal hierarchy of connections and separations mediated by liminal spaces. Such structural and semantic correlations on the theological level depict the relationship of the Divine to the cosmos as mediated by the human being, sharing characteristics of both, forming an ultimate complementary duality. As such, the human being asserts the principle of the unity of existence, which represents the major school in Muslim theosophy, namely that of Ibn 'Arabī and his followers.³⁵⁵

4.1 Theory of Verbal (Structural and Semantic) Complementarity in Arabic:

Almost all Arab linguists hold that most root words in Arabic are composed of three letters. Ibn Jinnī, however, refines this theory by holding that only the first two letters of a word are the basic root, while the third letter changes, expands, and enhances the scope of its meaning without changing the general connotation of the basic root. Therefore, there are two possibilities for constructing the antonym of a word. The first one occurs by reversing the first and the second letters, while maintaining the third in its place. The second occurs by reversing the order of the three letters of the word altogether, so that each word, whether it is reduced to a two-letter root or maintains its three-letter root, contains its antonym within it when the order of its letters is reversed. Another rule can be derived from the two-letter basis of a word, to help verify the meaning of words. By having the third letter identical to the second letter, the latter is emphasized and the two-lettered meaning of the word appears in its most intense form. In all these cases, the word and its antonym embody the same components. However, the orientation or the order of the letters is reversed. The change in orientation and movement from one letter to the other denotes distance and direction. These two components are the essential foundations of time-space dimensionality and, thus, of cosmic existence. As such, almost all Arabic words express this principle, asserting the link between the cosmological and cultural orders in Muslim-Arab culture. The limited number of words where the internal structural and semantic antonymic relationship is weak or is not obvious represent cases where such antonyms fell out of use due to difficult pronunciation or substitution of the internal antonym with more accessible external ones. Tracing such neglected internal antonyms is possible through an analysis of the character of the constituent letters and general movement generated by their order. It is also possible through inductive analysis of the general orientations and movements in the semantic fields of the words, which share the same first two letters while differing in the third.

4.2 The Relationship between the Word and its Allegories:

The semantic field of a word mainly consists of its allegories, which were constructed or extrapolated based on the main meaning of the word through different contextual usages. These allegories contribute to broadening and colouring the meaning of the word through

many displacements, correlations, and constructional possibilities, infusing it with richness and depth. Among all these allegories, there exists a common thread indicating affinity and asserting the unity of this semantic field, in spite of the transposition of the meaning into different semantic realms, on occasion. Therefore, oftentimes the meaning of a word is not directly indicated by these allegories, but exists in close derivation of the word. Ultimately, the meaning of a word is most accurately decided by knowing its internal antonym, which is produced by reversing the order of its two first letters or reading it in the reverse direction. Another technique for knowing the meaning of words, as used in this research and of theoretical import to its hypothesis, is the relation to the notion of movement and direction. The whole semantic field of the word, including both its direct and allegorical meanings, indicates a particular value, state, or action. An abstraction of these qualities produces movement and orientation, which are necessarily oppositional in internal antonyms. This movement is complementary and oppositional in order to maintain the reciprocity and continuity of its constituent antonyms. They connect dualities such as inside-outside, separate-connected, and part-whole through the optimization of their connotation. This abstraction of movement refers to the essential principle and universal dynamics of meaning in Arabic words. This meaning represents distance, orientation, and movement between two complementary positions. This distance is created and maintained by two kinds of oppositional and complementary movements, namely, contraction and expansion. This movement gives birth to dimensionality and brings it to existence in a time-space totality. This totality is the origin of all physical, social, and spiritual realities of the contingent existence according to Muslim theology.

4.3 Complementary Duality in Relation to the Arab Environment:

The notion of duality and hierarchy allows for an accurate and detailed perception of the environment. This sharp perception corresponds with the Arabic language's harsh and austere environment, which shaped its cognition and lent particular importance to each minute difference and detail around it. Arabs were known to be astute describers who could, verbally and poetically, mirror the details of their simple environment and reconcile its stark contradictions in a hierarchical order of total unity. Expressing things in the form of dualistic and complementary opposites allowed them to resist and co-exist in

an environment where life was a harsh existential struggle. Opposite yet complementary dualities enabled differentiation not only of clear and total categories, such as land-sky, water-draught, and life-death, but also of small details within these seemingly homogenous and undifferentiated categories, which extend endlessly in the desert environment. As ocean of sands would offset the endless sky, other objects within these seeming homogeneities were clearly distinguished and articulated in the form of opposites within the framework of the complementarity and unity of their total context. The title ‘*arab* عَرَب (Arab) denotes ‘city dwellers, active movement, swift flow and abundance.’³⁵⁶ It is derived from the verbs *i’rāb* إِرَاب and *a’raba* أَرَب, which mean articulation, differentiation, and expression. Its complementary antonym, *bara’* بَرَعَ also denotes, in part of the semantic field it shares with ‘*araba* عَرَب, distinguishing, standing out, and excelling. Also, the most notable characteristic of an Arab and Arabic is *faṣāḥah* فَصَاحَةٌ, which means the splitting, differentiation, and articulation of categories.³⁵⁷ The two-letter-based complementary antonym *ṣafaḥa* صَفَح itself denotes covering, wiping out, or glossing over differences. Its three-lettered antonym *ḥaṣafa* حَصَف denotes closing differences and indiscriminate and swift passing and exclusion, so as to create homogeneity.³⁵⁸ Thus, the Arab propensity for clarity, diversity, and unity meet through establishing complementary oppositional categories within a hierarchical framework of unity. These tendencies became embedded in the Arabic language which, as a container of culture and communicative agent, conveyed these cosmological and practical aspects of Arab life. The complementarity of oppositional dualities offsets the striation of clear and distinct categories through a liminal intermediation of the extremity of opposites. In-between thresholds separate and connect, differentiate and amalgamate, and divide and unite dualistic categories and, with that, the hierarchical structure in which they are embedded. This hierarchical structure interweaves dualities not only conceptually, but also through social, political, and urban structures as they exist in reality or are expressed through the agency of the Arabic language.

4.4 Examples of Linguistic Analysis:

A practical example of the theoretical framework, which has been explained in previous passages, entails examining a word denoting an urban concept and ascertaining the

common order that includes its physical, conceptual, and social connotations. If we were to examine in the *Lisān al-‘arab* dictionary the word *qaryah* قَرْيَة (town), which is mostly used in the Qur’ān to denote 'city,' we realize that its semantic field refers to a general trend or movement in which things tend to ‘gather and settle.’³⁵⁹ For instance, *al-qaru* الْقَرُو means ‘the land which forms one place uninterrupted by barriers, a basin where water gathers and settles, land covered by water, a vessel for holding water, and a hole in the bottom of a palm tree where wine is prepared.’ All these meanings refer to settlement, stability, and containment within a confined place characteristic of sedentary life. The same word also means habits or a uniform pattern or system of doing something. This meaning refers to stability in actions and order, which is typical to the urban lifestyle, since physical stability instils social and behavioural ones. As a verb, *qarawa* قَرَوَ means ‘visiting or going from one place of habitation to another, tracing the source of water (to where it gathers) and witnessing by investigating the conditions of others in a community.’ This set of meanings involves movement towards liveable places and communal activities. Similarly, the word *aqrā* أَقْرَى means ‘to dwell on something and insist on it or to return to one's norms of doing things.’ Both of these meanings signify stability and settlement. *Al-qaryah* الْقَرْيَة means a ‘city which gathers people from different places,’ while *al-miṣr al-jāmi* الْمِصْرُ الْجَامِعُ literally is a ‘collective bound’ or habitat composed of housing, buildings, and *dhiyā* ذِيَاءُ (surrounding villages).³⁶⁰ Also, it means ‘a town smaller than a city.’ Mecca is ‘the mother of towns *Umm al-Qurā*’ أُمُّ الْقُرَى. The ‘people of *qāriyah* قَارِيَة’ are sedentary people in opposition to the people of *bādiyah* بَادِيَة, who are nomads. The meaning of *bādiyah* specifically denotes ‘continuously restarting anew’ and ‘exposure,’ which is typical to the nomads. It stands in contrast to settlement as a result of the accumulation of labour in the process of building steady constructions and establishing permanent relationships defining place. *Al-qāriyah* الْقَارِيَة and *al-qārrah* الْقَارَاهُ denote a ‘sedentary and integrated community where people gather and stay all year long.’ *Qarā* قَرَى is to gather and hide food in one’s mouth, to gather water in a basin, and the gathering of the male and female fluids in the womb. All these meanings emphasize collectivity, stability, and fecundity. *Al-maqarī* الْمَقَارِي is ‘pots which are used to feed guests,’ indicating affluence, sociability, and settlement in contrast to nomads, who kept few utensils. *Qaraytu* قَرَيْتُ or *qara’tu* قَرَأْتُ mean ‘to read a book or a letter,’

where literacy is a feature in urban cultures compared to the oral nature of nomadic cultures. *Al-qayrawān* القَيْرَوَان is ‘a large number of people or the camping place of an army or a caravan.’

The word قَرْيَةٌ shares the same root as the noun Qurā'n قرآن, which is ‘the sacred scripture of Muslims.’ The relevance of both words lies in the meaning of ‘gathering,’ which, in the case of the Qurā'n, implies the ‘gathering’ of Divine signs, wisdom, and words in a book to be read, as its derivation *qra'* قَرَأَ means. Qurā'n, قرآن as a written and read text in Arab-Muslim culture is an expression of sedentary life contrary to nomadic illiteracy. This sedentary way of living exists in *qaryah*, where people gather to form a permanent community. As such, the religious, social, and cultural aspects of this detail of human life find their unity through a common semantic expression. As this example shows, the particular link between the religious and the social through language is grounded in primal meanings of the Arabic word. Therefore, a cross examination of these meanings can reveal the deep relational structure of Muslim-Arab culture concerning urbanism.

The accurate meaning of the word *qaryah* can be explored at the level of word structure by reversing its letter order to construct its complementary opposite. The general trend of the semantic field of the word *qaryah* and its family of related derivations exists in a complementary relation of opposition with those of the word *raqa'a* رَقَا. This word is identical in the identity, number, and order of its letters to the root word *qara'* قَرَأَ or *qarawa* قَرَوَ, with only the first and the second letters switched or reversed in order. The verb *raqa'a* means ‘to dry, dissipate and prevent.’ These meanings are generally opposite to those of a gathering of people, water, and sociability as denoted by the original word *qaryah*. The antonymic relationship between a word and the one with a reversed letter order is most obvious in its two-letter original form *qarra* قَرَّرَ and *raqqa* رَقَّقَ.³⁶¹ *Qarra* means ‘to stay in place.’ *Al-qarārah* لِقْرَارَةٌ is the ‘food which is left in the bottom of a pot, remnants or pouring water all at once.’ *Ahl al-qarār* أَهْلُ الْقَرَارِ means people of settling or sedentary community in contrast to nomads, who move around and travel. *Qarqara* قَرَقَرَ means ‘an empty smooth bottom of something’ or ‘flat land’ or the ‘back of an animal’ on which things settle. *Qārūrah* قَارُورَةٌ is a ‘bottle’ where liquid is contained, settled and kept.

Al-qarriyah القَرِيَّة is ‘a gullet (gorge or craw) of an animal where food is gathered and stored.’ *Al-qarari* القَرَارِي means ‘an artisan, a tailor or sedentary person’ who does not change places like nomads. *Al-iqtirār* الإقتِرَار is a ‘satiation,’ which is typical of prosperous sedentary people versus the need, deprivation, and hunger of the nomads. *Al-iqrār* الإقْرَار is ‘the settling of the fluids of a male camel inside the womb of a female camel.’ *Aqarrat al-nāqah* أقرت الناقة is ‘the settling of pregnancy of the female camel.’ As can be noticed, the semantic field of the word *qarra* indicates settlement, gathering and condensation. These meanings are opposite to the semantic field of the word *raqqa*, which refers to dispersion, thinness, flatness, meagreness, and weakness. The meanings of the word *raqqa* include thin, gentle, weak, poor, decreased in number, aged, and brittle. *Al-raqa'iq* الرقاق is flat soft land. *Al-riqq* الرق means ‘a white sheet, tree leaves and servitude/slavery.’ *Taraqraqa* ترقرق means ‘to glitter or to flow or to move easily back and forth,’ indicating instability and oscillation.

As has been demonstrated, the complementary root antonyms *qarra* قَرَّ and *raqqa* رَقَّ can help us further understand the meaning of *qaryah* قَرْيَة and its antonym *raqa'a* رَقَا. The word *qaryah* قَرْيَة and its root *qarra* قَرَّ refer, as aforementioned, to gathering, condensation, settlement, and attachment to a land or place.³⁶² These meanings are distinctive or indicative of a vibrant urban conglomeration or settled life. Its antonym *raqa'a* رَقَا³⁶³ and its two-letter root *raqqa* رَقَّ³⁶⁴ indicate antithetical qualities to urbanization including dissipation, dispersion, decrease in number, and instability in one place. On the structural level, the words *raqqa* قَرَّ and *raqqa* رَقَّ and, similarly, their three letter renditions *qara'a* قَرَأ and *raqa'a* رَقَا, from which the word *qaryah* قَرْيَة is derived, indicate how complementary dualities are subsumed in unity where each word embodies and complements its opposite. The movement that the semantic field of any of these words expresses is opposite to that which its antonym indicates in its denotations. The transition between the antonyms, however, is not abrupt on the structural and semantic levels. On the structural level, since the end letter of the first word is the first letter of its structural antonym, there is a continuous cyclical movement wherein there is no beginning or end. The direct opposition disappears within movement subsuming linear dualities in one circular unity. On the semantic level, the meaning of each word is

necessitated, generated, and initiated by the other since a word cannot exist without its antonym. The transition between the word and its antonym is not sudden either, because shades of meanings provide a gradated and smooth transition from the main meaning to its diametrical opposite. A dispersion of meaning in one antonym leads to a gradual accumulation in the antonymic meaning and vice versa. This dispersion occurs gradually from a high point of togetherness and fullness, so as to create space for the accumulation and precipitation of the other. As such, movement is the only constant in the contingent existence versus the absolute and Unmovable Mover who unites, subsumes, and annihilates all oppositional dualities, which is the unseen centre of the circle.³⁶⁵

4.5 Liminal Structures and Meanings in a Complementary System of Dualities:

The number of dualities that each word generates can increase from only two to a multitude when considering the third letter in addition to the two-letter-root words in Arabic. If we were to consider the variations resulting from applying the reverse methodology in generating antonyms on three-lettered-words, we would produce a complex network of associated meanings. This position is held by Ibn Jinnī, who believes that the meanings of all compositional orders of a three-lettered-word are interrelated in a comprehensive totality, insinuating a common notion.³⁶⁶ Advancing this idea, research using the principle of complementary duality posits that reversing the first two letters while keeping the third is as good as reversing all three letters of a word altogether and produces two general antonyms and a specific one from the initial three-letter-word. Applying this process on all variations of an initial three-letter-word produces six possibilities of three-letter-words. These possibilities can be divided into two groups of congruent meanings facing each other off as mutually antonymic sets. Each order of a letter combination or a possibility in these two sets correlates in the antonymic set to two words, which are its general and specific antonym based on a two or three letter reversal of its original composition. The third word in the antonymic set is neutral and functions as a liminal link that connects, transitions, and complements the relationship of the word in the first set with its two general and specific antonyms in the second. Not only is each word in either set complemented at different degrees with other words in the other set, but both sets also form a complementary antonymic duality, establishing the semantic unity

of the three letter combination. Eventually, the six variations of three-letter-compositions form a totality of complementary sets interconnected by liminal combinations and meanings. This totality is hierarchical where its units are intermediated and connected along a gradational scope of complementary dualities of meanings. Therefore, the different combinations of a three-lettered word form different types of unity than the simple one suggested by Ibn Jinnī. Such a theory can account for the semantic diversity of the Arabic language while simultaneously maintaining its structural and semantic coherence. This is because the six variations of a three-letter-combination of an initially proposed word do not need to have the same meaning as with Ibn Jinnī and thereby compromise the unique structural, semantic and phonetic identity of each of these variations. Various compositions of a three-lettered-word produce diverse meanings. However, these meanings are connected through dualistic relations of complementarities and liminal passages. This order allows diversity in unity through a hierarchy of meanings within each three-letter-combination set. This hierarchy has no definite direction or centre. Rather, its semantic units exist at the same horizontal plane of equivalence in spite of their autonomous and diverse identities.

4.6 The Socio-Urban Dimension of Linguistic Hierarchical Structure:

Thus, dualities imbedded in word structures represent a partial order in a system of compound dualities connecting all words in the language. For instance, different sets of three-lettered-compositions can be related by changing one of its letters, most appropriately the third one, while maintaining the first two letters. This creates a complex hierarchy of meaning with an extended scope of semantic interrelativity. More hierarchical complexity comes with further possibilities for organizing meanings based on similarity in the phonetic structure of the words despite difference in the identities of their letters.³⁶⁷ Each of these hierarchical compositions forms a duality complemented or subsumed in one unity, which, in turn, constitutes an element of a larger duality of further inclusive identity.³⁶⁸ This hierarchical structure of complementary dualities ties the various units together in a total and interrelated totality. This order existing in language resembles the organic social structure in classical Arab society. For example, the organizational structure of Arab tribal society is composed of fifteen hierarchical units

which are defined from largest to smallest as *jadhīm* جَدْمٌ, *jumhūr* جُمُهورٌ, *sha‘b* شَعْبٌ, *qabīlah* قَبِيلَةٌ, *‘amārah* عَمارةٌ, *baṭn* بَطْنٌ, *fakhdh* فَخْدٌ, *‘ashīrah* عَشِيرَةٌ, *fasīlah* فَصِيلَةٌ, *rahṭ* رَهْطٌ, *usrah* أُسْرَةٌ, *‘itrah* عِثْرَةٌ, *dhurriyyah* دُرِّيَّةٌ, *zawj* زَوْجَيْنِ, *fard* فَرْدٌ, in addition to three other categories mentioned in the some sources including: *ḥay* حَيٌّ, *bayt* بَيْتٌ, and *jimā‘* جَماعٌ.³⁶⁹

These categories are not only quantitative in that they are differentiated only by size, but are also qualitative and, thus, inter-relational and composite. As a result, they are intertwined where no category exists independently of the other across the entire scale of the hierarchy. This organic tribal structure represents the basic hierarchical system of boundaries organizing social and functional units in Arabian society. It constituted the initial blueprint or prototype of the structure of Muslim-Arab cities in the early period, as in the case of al-Madīnah, al-Kūfah, and al-Baṣrah, among others. This hierarchy creates gradational displacements in the boundaries of the unit through the different patterns of participation, relations, and identities it has with the rest of the units. These boundaries are permeable rather than enclosed and hermetic, so as to allow for a continuous processes of hierarchical association, dissociation, and re-association with other units in different scales of compositional structures. Its permeability is also inherent to the horizontal nature of the hierarchy where relations are based on complementarity of duality instead of the polarizing categories and the isolating boundaries of dichotomy. Thus, boundaries in the horizontal hierarchy function as liminal spaces of intermediation between complementary opposites, which are resolved into gradation of compositional unity. Within this hierarchical order of dualities and unities, each unit maintains its individual identity while being integrated within a collectivity. This hierarchical structure and system of boundaries underlies the principle and the dynamics of diversity in unity. This principle is the basis of Muslim-Arab cosmology, social structure, and urban order. Therefore, understanding the logic and dynamics of this hierarchical system of boundaries and compositions on religious, social, and spatial levels also allows us to decipher the structure, function, and meaning of the Arab-Muslim city.

4.7 The Inner Dynamic of Complementarity:

So far, it has been established that the Arabic language embodies a system of dualistic opposition, which constructs a hierarchy of autonomy and interconnectivity. Each word

forms an independent unity which is composed of an internal duality in the form of a pair of complementary oppositions. Therefore, when we finish reading the last letter of a word, in fact, we start reading the first letter of its antonym. This phenomenon is due to the fact that the letters exist within a cycle of complementarity and overlap in spite of their separation and distinctiveness. The reason for this is that complementary opposites are sequential where one leads to or initiates the other in a form of a reactive process. Thus, internal antonyms are connected, yet separated; the end of the first action is the start of the other, similar to the way letters of the word repeat in the antonymic circle. In this cycle, there is no abrupt transition from one meaning to its opposite since the end-beginning letter represents the invisible boundary line or liminal space allowing the connection of similarities and oppositions, and facilitating their transition. Therefore, such a transition is always gradual where meaning comes to stillness, similarity, and neutrality at the end stage of the first action, which resembles the first stage of the opposite one.³⁷⁰ Indeed, the beginning and the end represent the same letters. However, they denote different directions of movement and, thus, antonymic meanings. As such, the movement of one starts where that of the other stops and vice versa. This condition not only applies to the first and last letter of the word, but also simultaneously to each letter of any of its variations and its antonyms, considering the six possibilities of the letter composition in a three-letter-word. The sequence of letters upon reading makes a continuous circular movement with one direction, in the case of three- and two-lettered-roots, even though each phase is followed by its opposite.³⁷¹ In spite of the fact that this circular movement has one direction, the letters of the antonym have opposite sequences while maintaining identical points of beginning and end. This phenomenon represents the complementarity of opposites into one connective unity without losing their individual autonomy. It also stresses the value of directionality as the originator and definer of meaning in addition to mobility, which creates the dimensional distance. Movement and direction are themselves interdependent complementary dualities, constituting an integral unity. Direction grants a word its meaning, definition, and order without which it is a mere spontaneous activity. This applies to any duality in Muslim-Arab cosmology where the meaning of existence is derived from direction. This direction instils values in any movement or action so that its absence renders the word meaningless.³⁷²

In spite of these negative and positive values of orientations they, as complementary dualities, are subsumed in a continuous circular movement, which has one direction. Their complementary opposition comes together within a greater unity in one unifying direction. As such, unity of existence is represented in a circular trajectory (orientation), which differentiates and unites, separates and connects, and initiates and concludes complementary opposites. This circle represents dimensional existence on the circumference and invisible force of life (spirit) in the centre. The circumference is the physical (expression of) existence, which allows intuiting the metaphysical Existence, the invisible centre, which denotes God in Muslim theology. The circumference represents worldly movement while the centre refers to the First or immovable Mover.³⁷³ The first denotes difference, which breeds the foundational dimensionality of worldly existence, while the other represents Oneness, which entails Absolute sameness. Within the logic of difference of the dimensional world, the meanings of any word cannot exist without complementarities between opposites. (These opposites are primarily internal and secondarily external, thus the structure of meaning is ultimately hierarchical). Similarly, there can be no sustainable action without complementarity of diverse dualities within a hierarchical framework of unity. With that, the circle will collapse into its point of origin, marking the end of existence.

The formation of the meaning of a word needs an oppositional duality because expression requires a complementary difference where each term is predicated on the other. This relational difference articulates the dimensionality of the world and creates the internal movement generating meaning (of) and life. This internal movement, which is embedded in the meaning and contributes to its formation, ultimately refers to the verbal quality of Arabic words.³⁷⁴ This active nature aims at creating change and difference to produce movement and to express dimensionality. It is derived from the cosmogonic act of splitting, *kalama* كَلَّمَ, which brought the cosmos and its dualistic categories into existence. In the complementary, sequential, and cyclical dualities, movement in each word can hardly be noticed unless it is isolated and viewed in its partiality, which exposes its oppositional nature to its internal antonym. Therefore, defining the word in terms of its

complementary opposite asserts its difference within the unity of the meaning of the word. As a result of the principle of complementarity of dualistic oppositions, each meaning and movement embedded in it ceases to exist by eliminating their orientations when not defined in terms of innate opposites. Movement, which creates distance, depends on the orientation that gives it identity, meaning, and subsequently life. This is similar to the way movement in opposite orientations, when reading the letters of a word, gives it antonymic distinction, signification, and consequently life. Simultaneously, as there is complementarity in movement, in which there is a certain process of accumulation and build up of inertia leading to the birth of one meaning, there is also complementarity in orientation within a circular continuity, which combines the two oppositional directions of the antonyms in a unity. This difference of meaning and unity of movement stems from the shared letters between the pairs of internal antonyms, while simultaneously having different reading orientations for their letter sequences. As such, antonyms are the same at the liminal point of their overlap, yet they are different in relation to the vector of their movements at this liminal point. Each one potentially exists in the other in a complementary duality combining connection and separation, oneness and multiplicity, congruity and opposition, and stability and movement. Each of these dualities' terms eliminates the other and yet recreates it and opposes the other, while also uniting with it.

All meanings in the semantic field of a word are generated through a complementary relation between various shades of opposites, which are diametrically opposed in the circular trajectory of antonymic sequence. This complementary relation articulates the semantic hierarchical gradations enclosing the circle of meaning and allowing antonyms to meet in the liminal point of their mutual transitions. The movement that complementarity creates across the semantic field of the word highlights the series of dualities articulating hierarchical relations within the word. This hierarchy of meaning represents a range of affinities and differences in the semantic field of antonyms where affinity stems from sharing the same letters among complementary antonyms, while the difference is a result of these complementary antonyms having a reverse letter order. Graphically, similarities and differences are a result of the sequential and continuous

movements on the trajectory of the antonymic circle. Oppositions are a result of the contrasting positions at both sides of any diameter of the semantic circle. The hierarchical shades of similar and oppositional meanings bridge the span of differences between the high points of antonymy and accentuate the transition and complementarity of their meanings.³⁷⁵

4.8 Symmetry, Opposition, and Transition between Complementary Dualities:

Entities in Muslim-Arab cosmology are naturally self-defined through the internal relationship between opposites. This relationship is immediate, natural, and inherent in the autonomy and diversity of natural entities. Simultaneously, these entities of the cosmic order are organized organically and hierarchically in the form of unity of multiplicity, where this hierarchical system optimizes each entity's relations of autonomy and dependency in its diverse and united order. This hierarchy is based on successive relations of complementarity between compositional dualities. Different from absolute dichotomies, complementary dualities contain many similarities based not only on their symmetrical relationship as duality, but also on the notion of complementarity, which implies transition and exchange between both entities through liminal connections. A simple but non-inclusive example of complementary duality is the exterior and interior of a dome that embodies oppositional relationships. Even though the interior of the dome is similar in curvature to the exterior, they differ in their relationship to their surrounding environments based on their internal or external orientation. Whereas one is concaved or curved inward, the other is convexed or curved outward.³⁷⁶ Accordingly, complementary opposites share aspects of sameness, at least in those attributes that form the basis for pairing them together as duality, without which they are left apart. In such a relation, it is almost enough to know the exterior in order to conclude the nature of the interior. Similarly, each opposite predicts and produces its counterpart. Furthermore, the transition between these opposites is not sudden but gradual, similar to the transition or intermixture between daylight and night in the dawn and the dusk. Practically, complementary relations are multi-dimensional, where complex identities undergo a manifold transition mediated by a series of liminal agencies, forming a network of hierarchical composition.

As can be concluded from the visual example of the dome, each of the antonyms is separate from the other, but potentially imbedded in it in a reciprocal cycle of action and reaction, separation and connection, and inclusion and exclusion, where each one entails its antonym. Antonyms in the Arabic language are mutually and essentially interdependent whether they exist together or not. The meaning of each antonym is a necessary precondition for the fulfilment of the other. For instance, *faraṣa* فَرَاصَ has the general meaning of providing a space or opening for something to happen.³⁷⁷ Its reverse and antonym *ṣarafa* صَرَفَ means dispensing of something.³⁷⁸ Each opposite creates the condition for the other to exist. There is no happening without the opening in which a happening is allowed to take place. This dimensional distance is created by the oppositional movement back and forth or around the cycle between internal antonyms which, in spite of their opposition, form an inseparable unity. Such a complementary unity underlies the structure of any scale unit, simple or collective, in the linguistic, social and conceptual orders of Muslim-Arab culture.³⁷⁹ Thus, the unity of dualistic oppositions within and without the unit connect the hierarchy to create the diversity and the unity of the urban fabric. As complementary oppositions increase their dimensions and complexity within the framework of the hierarchy, they tend to become unconscious and mask the nature of the urban order which they produce.³⁸⁰

4.9 The Intrinsic Duality and Hierarchicality of the Arabic Language:

In Arabic, there are no synonyms since the phonetic qualities of each letter are not arbitrary within a structuralist framework. Rather, the relationship between the phonetic qualities of different letters in a word gives a unique character and meaning to the word (e.g. *bayt* بَيْتُ / *manzil* مَنْزِلُ or *madinah* مَدِينَةٌ / *balad* بَلَدٌ). This is because each letter in Arabic is based on its evolutionary history, vocal character, and phonetic location, and conveys different meanings in addition to the total meaning of the word. Having two words with different letters necessarily indicates difference. Therefore, words cannot be defined based on anything other than their internal opposites, which are produced by reversing the order of the letters. Allegories, which form a large part of the semantic field of the word, enrich its meanings, expand its applications in different contexts, and express the same orientation of the movement as the root word.³⁸¹ Practically, explaining a word

through ‘synonyms’ leads to logical circularity or to an infinite regression, both of which inhibit an accurate meaning of the word. Therefore, to overcome this logical impossibility, meaning in Arabic words is derived from the same word in the form of internal and complementary antonyms. Complementary duality is also an essential intermediary among different words in the hierarchical composition of meaning. In this hierarchy, singularity, duality, and multiplicity coexist and overlap at each scale of composition through relations of complementarity. These sets of principles correspond with the cosmological order of duality, multiplicity, and unity marking Muslim-Arab culture. They also underlie the monotheistic worldview embedded in the Arabic language on a structural level and, thus, other forms of Muslim-Arab cultural expression. These principles suggest that, in order to avoid circularity or infinite regression into a contingent universe, the entities’ cosmic diversity cannot mutually reference each other. Rather, they must be referred back through a hierarchical order to Transcendental Oneness. Even though there are causal relationships that complement dualities (including day-night, male-female, earth-sky, and creature-creator),³⁸² forming a hierarchical order through which entities are generated in the world, these relationships are metaphorical, unreal, and subsumed in teleological finality by the Oneness of the real Originator. This ontological order that exists at the level of language also characterizes social and spatial structures in the Muslim-Arab city.

Despite the fact that units in these structures are defined in terms of dualities such as interior/exterior, void/space, and public/private, the boundaries between them are not fixed or final. However, these simple dualities are subsumed through relations of complementarity in compositions, which themselves form larger sets of composite dualities integrated in the total hierarchical structure of the Muslim-Arab city. Boundaries within this hierarchy are unsealed and permeable given the composite identities of the entities mediating their complementarity. In this hierarchy of autonomy and inter-relativity, boundaries between dualities (interior-exterior, private-public, stay-passage) are always shifting to create new complementary compositions. These compositions are ultimately subsumed in one unity that simultaneously preserves the unique and diverse identities of its components. The units of this hierarchy, which form a fractal structure,

are not synonymous in spite of their relatively self-similar constitution. This partial self-similarity is based on the unity of the principles of the hierarchy rather than on any form of homogeneity. Indeed, each unit in the hierarchy finds its true identity in its internal antonym, with which it forms a complementary duality. It is also defined through a hierarchy of complementary compositions, which subsumes all units. Based on the premises of complementarity, diversity, and unity, the hierarchical order becomes a logical necessity.

4.10 Movement and Orientation as Complementary Dualities:

For a word to exist, it is released from the transcendental realm of absoluteness, neutrality, and objectiveness, through a space of potentiality, to a world of materialization. At this stage, the word becomes a duality, gaining oppositional and concomitant orientations and movements.³⁸³ Each of these opposite movements is defined by an orientation, which asserts its presence and resists that of the other until one of them is weakened and transition occurs, swaying the movement in the other direction. In turn, this process ends with the exhaustion of the first movement, which triggers the start of movement again, though in the opposite orientation. Thus, the dwindling movement of one antonym gives way to the other antonym, which sends the first to the background where it indirectly asserts its presence as well as establishing the contrast necessary to assert the other antonym. This antonym stays in the background until the tide changes direction and its movement gains strength to establish its ultimate presence and comes back to the foreground, sending the other to the background. Through this contestation, reciprocity, and interdependence, both sides of the word are granted presence, life, and identity. When the need arises for the expression of one kind of meaning or movement, one antonymic side of the word comes to the forefront while the other stays in the background. Similarly, in the city, the identity of a space is never clear on its own or determined through self-definition. Rather, it is always mediated by the identity of another space by which it is separated by a boundary line. The identity of a space is always relative to the next space in the hierarchy whether their relation is a partial overlap, inclusion, or correspondent, intermediated by other units. The continuity of the urban hierarchy and change of identities across its gradations highlights the distinct identities of

its spaces and asserts their unique position in the urban fabric. These distinct spatial identities result from shifts and changes between gradations with regard to the instant state and function in which the space is identified in the context of its complementarity with the other units in the structure. Within this context, each space grants identity to the one that offsets it through complementary relation, since in the Muslim-Arab city nothing stands alone, detached, or separate. Each space is the opposite side of the other, a background that offsets it, and a reference for a movement that contradicts it. Each place is a part of internal-external, stay-passage, or part-whole dualities, which are subsumed in a larger and more complex hierarchy of compositional dualities, until they are concluded by the city. The dualistic identities of each space in the hierarchical dynamics are relative and changing; however, both coexist complementarily in order to lend meaning to the other in each instance of change. Dualities such as movement-stillness, exteriority-interiority, and mass-void are urban characteristics forming the material for change in the dynamic and complementary composition of the organic tissue of the city. The complementary composition of these dualities and the social, legal, and religious significance of this relation give the Muslim-Arab city its distinct character.

The structure, orientation, and movement in the Arabic word itself can also be understood in terms of a set of dualities including existence-non-existent, absoluteness-contingency, abstractness-materialization, and objectiveness-subjectivity. Initially, a word is non-existent when it is in a state of neutrality before gaining any orientation³⁸⁴ or movement.³⁸⁵ However, embodying positive and negative orientations and movements gives the word an existence on its spectrum of complementary meanings. Furthermore, before settling on any orientation, the letters of the word represent its state of absoluteness. Figurative representation of this state occurs when placing the letters of the word in a circular order. In this absolute state, the letter preceding or following the other cannot be established. Consequently, a word in this condition can be read potentially and indiscriminately starting from any letter and in either direction. This absolute state of the word, before adopting a direction that will give it actual presence, stands as an opposite to a state of contingency. It represents the Divine will, knowledge, and thought for creation in a liminal state before enactment through the utterance of the *kalimah* كَلِمَة the word

'be.'³⁸⁶ This word 'be' splits homogeneity into complementary dualities, the composition of which creates the cosmic hierarchy of existence. With splitting, opposition is created and, with that, different directions are given to either, ushering in the dimensional world. The word is brought from the realm of Oneness (that of the absolute knowledge and will of God) to the realm of dualities (that of the contingency of the universe), from the sacred to the profane,³⁸⁷ from the spiritual (or the unseen) to the material (or the seen), from the abstract to the tangible, and from the objective to the subjective. As such, words (or any identity in Muslim-Arab culture) represent a set of complementary and opposite dualities subsumed in hierarchical unity. These dualities represent a state of intermediacy between cosmic multiplicity and Divine Oneness. Tracing back the hierarchy leads through relations of causality and entailment to the Absolute state of non-differentiation and Oneness. This transcendent state of non-dimensionality signifies the *ex nihilo* origination of cosmic multiplicity. In Muslim cosmology, it represents the tree of existence, which is the cosmological imprint of the Transcendental effusion of Oneness through dualistic Names and Attributes of the Divine. This structure of existence is the basis on which Muslims-Arabs model their conceptual categories, linguistic order, social organization, and urban space of their cities.

To sum up, in the absolute state of non-definition of a word, dualities such as movement and stillness are identical, due to the absence of meaning based on the differentiation of complementary opposition. When the word acquires directions and materializes its movement, meaning comes to existence and the language is born. The letters of a word in their circular order have the potentiality for a movement in either orientation, generating different (six) compositions of dualistic qualities. However, the composition hinges on their context within the larger order of a sentence which, in its structure, combines and subsumes other dualities and allows them to express one meaning rather than the other according to a particular syntactical and semantic logic. As such, a choice of a duality and the potential expression of any of its oppositional terms or patterns of movement is related to the context in which it exists and to the way in which the text is interpreted or perceived. Similarly, in the Arab-Muslim city, each spatial unit embodies a set of dual and complementary identities that are activated in relevance to the other units with which

it connects directly or indirectly. The identity of a space is defined according to the contextual composition to which a unit ascribes in an instance of exchange across the boundaries of the hierarchical structure. Therefore, such identity is never fixed but constantly changing to express the inter-relativity of different spaces in the larger and changing order of the hierarchical network of the city.

4.11 Movement Within the Fabric of Language and the City:

It has been established that the existence of a word is represented in the orientation animating its internal movement and giving it meaning in larger context of compositional possibilities of syntactical structures. In this sense, individualized and isolated existence, which eliminates directionality and stifles movement, is unattainable. Based on this principle, not only is the Arabic language a symbolic expression of dimensional reality within a hierarchical structure of complementary dualities, but the city is also a spatio-temporal expression through movement, change, and action, which is generated through the intermediation between unity and diversity by complementary duality. These principles underlie cosmological and metaphysical orders of reality and endow each structural unit with a meaning, function, and position in the hierarchy of existence. Accordingly, if oriented movement, which represents the complementary duality, is denied in a word or in reality, not only does the word lose its existence and meaning but so too does it lose its spatial expression in the world.³⁸⁸ This is because the movement, which is generated through a particular order of the letters of a word and produces the word's meaning, corresponds to actual dimensional movement in time-space that the meaning of the word depicts. The spatial units of the Muslim-Arab city are generated through complementary difference, which establishes their dimensionality, identity, and existence. Their assemblage in a cohesive hierarchical fabric is also realized through movement across liminal spaces between complementary dualities such as stay-passage, interior-exterior, and private-public. The city exists as a hierarchy of autonomy and interrelativity, which themselves represent a complementary duality. This duality signifies qualitative (identity and location) and quantitative (singularity and multiplicity) differences that grant the urban hierarchy its spatial and dimensional nature. As such, the city becomes a dimensional (spatial) expression of units composed of complementary

dualities forming hierarchical fabrics of autonomy and interrelativity, interiority and exteriority, and stay and passage, among many other dualities. It is a network of oriented (and thus meaningful) movements generating dimensional reality of time-space in accordance with cosmic principles of complementarity. This movement is represented in a change of boundaries and identities of its spaces, relations, and meanings through a constant process of complementary and hierarchical composition. In this hierarchy, boundaries' divisions represent difference and movement and correspond to a socio-spatial map within which urban inhabitants engage in life activities.

4.12 Horizontal Directional versus Cyclical Orientational Movements:

The orientation of a movement exists and takes two antonymic and complementary identities within the word depending on the direction of reading its letters. Both of these directions of the antonyms are united in one cyclical movement, which does not change orientation or have a beginning or an end. The length of the circumference (and thus the diameter) of this cyclical trajectory corresponds to the intensity of the signification of the word and the gradations of its meanings. The orientation of a movement of a word in reference to the external world occurs on a straight trajectory also corresponding in length to its signification (ultimately abstracted to contraction-expansion). This movement has to change direction in order to produce antonymic meanings due to its linearity. When the process of complementation is realized and the two external units become internal, this linear and interrupted movement and orientation of antonyms becomes circular and continuous. Similarly, each individual unit in the urban hierarchy of the Muslim-Arab city has sets of dualistic and complementary identities, which are expressed based on the direct or indirect context of hierarchical intermediacy. The presence of the unit in reference to the external world represents the horizontal oppositional movement, which implies a change of direction between complementary opposites including outside and inside, solid and void, and passage and stay. The identity of a space depends on its context, since words are antonymic by nature and thus are defined by its opposites. Likewise, in the city, each spatial unit possesses a set of dualistic characters, which are expressed based on the identities of the spatial units in the hierarchy of dualities with which it connects. Since difference is the main determinate of the identity of any adjacent

units in the hierarchy, such difference necessitates their separation and calls for mechanisms to establish connection and unity among the units in the structure. This mechanism is a complementarity, which must be inherent to each unit in order to connect the units of the hierarchy. These sets of complementary and oppositional identities connect the internal and external hierarchies of each unit and interweave different genres of hierarchies in one multi-dimensional urban fabric.

Moreover, the identities of any two adjacent spaces are defined across a boundary line separating and connecting them on both sides, espousing as a liminal entity the identities of both by embodying or switching constantly between them. Since units have sets of dualistic identities inherent to their own nature and in relevance to the nature and activities of the surrounding spaces, these identities shift across the boundary lines in order to assert differences and autonomy as well as similarity and connectivity or, conversely, distinction and complementarity as well as resemblance and independence. A unit's identity at a given point of time is the result of at least two juxtaposed spaces with asymmetrical complementarity of distinct and oppositional identities, which they adopt in reference to each other in the context of the larger hierarchical order of the urban fabric. Thus, the city forms a series of spaces with distinct and shifting identities across their boundary lines, creating a complementary system of associations and generating a hierarchical network constituting the city's fabric. Another way of conceiving the city involves each unit within this hierarchy possessing sets of binary identities in relation to itself and its surroundings. The opposition of these identities on a micro level allows for differentiation among the individual units of the urban fabric, while the congruence of these identities on a macro level produces the composite units in the hierarchical structure of the city. The identity of a space shifts between its binary values in relevance to the individual and collective identities of the units with which it is connected in order to create composite units in the hierarchy. These processes of individuation and integration generate different compositional units in the hierarchical gradations of the city. Thus, the formulations of complementary and oppositional binaries, rather than dichotomies, are what constitute the elementary means of generating unity and totality through hierarchical construction of the urban fabric.³⁸⁹

4.13 Reciprocity and Continuity of Movement:

Since the hierarchy's interconnected urban fabric is based on an exchange of differences, there is complementarity, simultaneity, and continuity in the movement representing the transition in meaning between antonyms in Arabic word structure. In reference to the external world, each word's meaning corresponds to and offsets its internal opposite as each one inversely denotes the other. For instance, the word *lazza* لَزَّ³⁹⁰ and its reverse letter order *zalla* زَلَّ³⁹¹ are antonyms. The first means drawing closer, condensing, and combining, while the other denotes slipping away or getting away quickly. The movement in this pair of complementary oppositions, when looked at together, implies a sequence in spite of the difference in orientation of each movement on a linear trajectory of events. In reference to the external world, drawing closer to one thing simultaneously means drifting away from another. These oppositely orientated movements are united in a cyclical movement corresponding to the principle of the rotational movement of the cosmos. Having the last letter of the first word as the first letter of its opposite creates a continuous and sequential cyclical movement, which has the same orientation despite the oppositional meaning of each word. The two meanings do not exist simultaneously, lest they eliminate the movement that each one embodies and corresponds to of the other. This sequential movement that relates the two antonyms to each other is not abrupt nor does it begin from a point of stillness. Rather, it is part of continuous movement in which there is transition in the shade of the meaning of one word towards its inversion. This movement represents the relative and complementary order imbedded in Arabic where drawing closer is part of a process in which entities were previously far away and vice versa.

In both *lazza* لَزَّ and *zalla* زَلَّ, there is a sequential, simultaneous, and continuous movement from one opposite to the other. These characteristics are expressed on both the structural and the semantic levels of the word. Any diminishment in the movement of one of the words leads to the increase in the other until the meaning is completely reversed. These reciprocal movements depict the transition between opposites through a liminal space where they unite directions after annihilating each other. Both the word and its

antonym must exist simultaneously, not only because each one gives meaning to the other in a simple oppositional sense, but also because each meaning and movement necessitates the existence of the other (Not getting closer to something cannot be done without getting away from other. Thus, there is no meaning for ‘closeness’ without the meaning for ‘farness’). This reality makes movement pivotal to understanding antonyms, which cannot express a static relationship. An example of the continuity, sequence, and dynamic simultaneity of the antonyms is the word *zalzala* زَلْزَلَةٌ which structurally embodies both antonyms back-to-back within the same word.³⁹² This composition results from adding the two letters (ذ) and (ز) twice in the same direction. The word means shaking (like an earthquake), which implies drawing close and far in a small interval in a sequential and continuous manner. Thus, a word in Arabic cannot exist without movement and orientation, which are adverse and proportionate to that of its antonym.

Another example is the words *jama'a* جَمَعَ and *'amaja* عَمَجَ. The semantic field of *'amaja* عَمَجَ refers to meanings of dispersion, disarray in winding paths, and swift expansion.³⁹³ The opposite word in letter order *jama'a* جَمَعَ refers to gathering and getting close to each other, after being divided and dispersed.³⁹⁴ These verbs are not only opposite to each other in terms of the letters' order, but also in the meaning and the movement that they depict and in the quality according to which this movement occurs. Each movement of these antonyms is a precursor for the other as the meaning ‘gathering’ necessitates a condition of ‘dispersion’ and vice versa. The derivation *jami* جَامِعُ of the word *jama'a* جَمَعَ means ‘mosque’ and gives the denotation of ‘gathering’ place or ‘gatherer’ of people.³⁹⁵ The pictorial impression that this word gives in Arabic is of people coming from diverse ways like little streams forming a river and pouring into a lake, while *'amaja* عَمَجَ is the dispersion of people after prayer where everyone goes his/her own way in a disarrayed manner. The first word points to a movement from the outside to the inside, while the latter indicates movement from the inside to the outside. The embodiment of any word of its antonym or the entailment of each action of its reaction is the condition representing not only constant movement and spatial distance between opposites but also their complementarity and balance. Accordingly, the opposition between the action of a verb and the reaction of its internal antonym produce a state of unity, stability, and

stillness. This unity and stillness refers back to the complementarity of Divine binary Names and Attributes, which stem from Absolute Oneness. Thus, the contingent world is characterized by dualities in constant movement, tension, and opposition, which find their balance in complementarity. This complementarity constructs diverse cosmic identities into a hierarchical structure, which reconciles their diversity in collective unity. The internal movement of the hierarchy refers to the contingent, dimensional, and active nature of worldly existence. The stability of the hierarchy corresponds to the permanence of the cosmic order and ultimately to the Divine Sameness, being the First Mover.

As such, each verb is an action in itself (exteriorly) and reaction to this action imbedded in it (interiorly) in the form of an antonymic counterpart. Each is on call for the other in a dynamic relation that explicates both and grants them autonomy, orientation, and value despite the ambiguity and indecisiveness associated with the transition between both. Similarly, each space in the city espouses dualistic and complementary identities such as inside-outside, private-public, and stay-passage, which shift between themselves in relevance to the surroundings units and according to their spatial sequence within the hierarchy of compositions.

4.14 Transcendental Stability and Cosmic Movement:

When the beginning and the end are simultaneous and the same, existence becomes perpetual. Movement is either non-existent or cyclical in nature, connecting opposites where each unendingly invokes the other. Through this cyclical movement of entering-exiting, gathering-dispersing, and extending-retracting, which occur in diverse conceptual, social, and physical relational mediums such as male/female, private/public, and open/built, the existence of the city as a complementarity of dualities and hierarchical unity becomes possible. The contingency of the city, as a united hierarchy of diversity and a dimensional framework of difference, is derived from Divine absolute Oneness and stability as the First Mover. Unlike Aristotelian theology, however, the Muslim Ash‘arī school holds that the action of moving in the cosmic realm is continuous through a simultaneous process of annihilation and recreation, which is generated by the Unmoved Mover.³⁹⁶ This non-deistic position assures active and continuous Divine involvement in

the world through the duality of creation and annihilation or existence and non-existence. Similarly, binary categorization of cosmic entities, language systems, and urban elements among other spheres of Muslim-Arab culture emphasize dimensional movement, in time-space, across a structure of opposites as the foundational principle of cosmic order and worldly existence. Such consecutive and oppositional movements across a hierarchical system of difference (boundaries), which mediates complementary relevance, opposition, and change, simultaneously allows for the multiplicity and unity of its organizing structure. This diverse unity is realized in the Muslim-Arab city through a movement across a system of binary identities in each simple or composite unit of the hierarchy. Through this movement, organic alignments of similar and different units form complementary compositions, which produce further dualities that reverberate and continue interconnection and movement across the whole body of the hierarchy. As the horizontal hierarchy of dualities is subsumed in vertical and absolute Oneness, cosmic movement and dimensionality, which define all forms of order in the city, are also grounded in Divine stability and transcendence of time-space dimensions and movements. Thus, simple and complex dualities or hierarchical multiplicities of the world are also referenced back to Divine absolute singularity and indivisible Oneness. This Oneness is an ultimate state of liminality that defies definitions, identities, and dimensions.

In theology, language, and the city, real existence is epitomized on the threshold where things end and begin. Liminality is the meeting space where Oneness becomes duality, dualities become multiplicities, and multiplicities become unity, which hints back to Oneness, thus closing the circle. It is an optimal state where the beginning and the end overlap since, in the realm of contingency, entities are never absolute, fixed, and clear, but change through a hierarchy which intermediates closed ends. Existence (being conceptual, social, and spatial) is a dimensional and directional movement in the form of a hierarchical change defined by a system of boundaries, which intermediates complementary opposites and establishes composite stability and unity. Thus, hierarchical existence is contingent and relative since it is referenced by the distance and movement connecting and separating complementary entities in structural relations. Ultimately,

contingent realities (cosmic and human), as dimensional expressions, are transient in-between different identities, which are punctuated by a complementary beginning and end. In this framework of existence, stability is a mere mental construction necessary for the human exercise of order and control over the diverse components of social and physical nature. By definition, dimensional reality is transient, fleeting, and ephemeral in a hierarchical cycle of binary complementaries where beginning and end overlap. This horizontal hierarchy of contingencies itself is a counterpart in an oppositional and complementary duality of vertical hierarchy of metaphysical necessity, which subsumes it in ultimate Oneness. This vertical hierarchy is the conclusion of all hierarchies as it represents the cosmogonical beginning of all dualities in Absolute Oneness.

4.15 Beginnings, Ends, and Thresholds:

Accordingly, in the horizontal hierarchy of the city, spatial identities are never fixed, but shift in relevance to the immediate and intermediated urban context in order to realize multi-dimensional forms of complementarity. A ‘stay’ identity of a space is not permanent, but merely a potential state for movement into space of passage, while simultaneously the ‘passage’ identity of a space is a potential state for arriving at stillness. Each space brings about its complementary opposite in order to perpetuate movement in the cycle of opposites, interweave the dimensionality of existence, and animate life in the urban hierarchy. This life dwells in suspension between different potentialities for movements and transformations within the hierarchy. This suspension between relative and exchangeable beginnings and ends allows for rejuvenation and rebirth, which further emphasizes movement as the essence of life. Boundaries which differentiate spaces and assert their distinctive identities are mere thresholds which mutually and interchangeably define beginnings and ends. Similarly, *alif* (ا), the first letter of the Arabic alphabet does not possess independent, definitive or real identities in most verbs. Rather, it is transformable into either *waw* (و) or *yaa'* (ي) which are the last two letters of the alphabet.³⁹⁷ Hence, the letter that initiates the beginning of the Arabic alphabet lacks genuine existence in the space of action. Alternatively, as a beginning, it is realized through transition (movement) and into the end of the alphabet and transformation into an end. This movement through which the alphabetical hierarchy exists and is subsumed

indicates the mutuality of the beginning and the end. It points out the dimensional nature of existence as folding and unfolding, manifesting in a hierarchical state of transition through the letters of the alphabet between the beginning and ends. Real existence lies in-between complementary dualities including the hidden-manifest, inside-outside, and stay-passage, which subsume all hierarchies existing at the ends of these dualities in unity. The 'essential' nature of worldly reality lies in the condition of transition across the liminal state of borderlines, which collapse together and simultaneously demarcate both beginnings and ends.

Thus, while boundaries denote separation and differences, they simultaneously signify connectivity and sameness. Such duality is only realizable through the complementary mechanisms of horizontal hierarchy of autonomy and interconnectivity. Through this horizontal hierarchy, beginnings and ends define time and place as a liminal, transitional, and dimensional reality relative and in deference to vertical, absolute, and non-dimensional reality. The relativity of beginning and end through hierarchical complementarity and interrelativity refers to Divine Transcendence of such a beginning or end and concludes all hierarchies. The Divine, as such, exists as pure Being with no beginning or end vis-à-vis the successive hierarchy of interdependence of contingency of entities of the world. This circular interdependency, which is expressed through a hierarchical network of relations and connections, is realized through shifts in-between binary identities of each unit to create the spatio-temporal extensions of dimensional reality. The boundaries of this hierarchy separate and connect these distances, creating diversity in unity relative to the cosmic multiplicity subsumed in Ultimate Divine Oneness. In this scheme, dualities, which constitute natural and cultural realities, are dimensional extensions in the form of relative, complementary, and cyclical opposites, mediated by a horizontal hierarchy underlying the shifts between day-night, inside-outside, and expansion-contraction of time and space. The world merely represents a state of contingency of relative beginning and end, which finds its origin and conclusion in a reality outside its dimensional expressions, where complementary dualities can be permanently and conclusively reconciled into Oneness. As such, the beginning and the end are not instants in an endless expansion of time-space but are relative and overlapping

states occurring simultaneously over all time-space extension. As a result, there is no past and future in this continuum, only thick present denoting time *ḥādir* حَاضِرٌ , space *ḥuḍūr* حُضُورٌ, and city *ḥaḍārah* حَضَارَةٌ.³⁹⁸ As beginning and end overlap, they define liminal states of neutrality where differences are suspended outside its bounds, creating the potentiality of distance, which separates and connects the different spatial units of the city through a hierarchy of autonomy and interconnectivity.

The liminal space, where there are no opposites and where beginning and end meet, is a dimension of a relative absoluteness. This is because the beginnings and ends are a mere mental construction and arbitrary choice of boundaries in the cyclical movement of any spatio-temporal entity in existence.³⁹⁹ An example of the non-definition of beginning and end is the exchange of day and night. When the dawn starts the day, the night is still very present. There is no exclusive point where one state exists while the other does not. Rather, they are intermixed and each one takes away from the other. Even when one denotes the complete state of potentiality of its antonym, they are intermixed and mutually inter-defined. Similarly, when the sun sets, the day is still there, making our choice of this particular point in time to mark the end of the day quite arbitrary. Even if we take noon versus midnight as a binary set, each of these opposites embodies, offsets, and forms the background of its counterpart, making both exist simultaneously and interdependently. Another example that demonstrates starker boundaries between beginning and end is starting a movement from a position of stillness. Even though, ostensibly, such a moment demarcates an absolute boundary between these two states, there is potentiality for stillness in motion and for motion in stillness. Therefore, the boundary line is merely a threshold or liminal distance of relative absoluteness.⁴⁰⁰ This liminal quality between complementary dualities is essential to the nature of the hierarchical structure in Muslim-Arab culture whether it is social, spatial, or metaphysical.

4.15.1 Phonetic Liminalities in the Linguistic Hierarchy:

When a word and its antonym are striped of their orientation, they lose their meaning and become indefinite. Their meaning resides in the moment of transition between the end of

the word and the beginning of its antonym, whether in terms of letter sequence or semantically through a shift in meaning from one direction to the other. The boundary line functions as a threshold separating the word and where its antonym embodies this indecisiveness, which allows for contradictions to exist simultaneously. This space of freedom, suspension, and neutrality connects opposites, facilitates their cross-communication, and allows their mutual coexistence side by side. Similarly, within cities, liminal spaces link different urban units across the hierarchy through internal and external complementation of their dualistic identities, so as to create a cohesive and dynamic fabric of an autonomous and interconnected spatial order.

An expression of the liminal in the Arabic language is the phonetic and grammatical marker *sukūn* سُكُونٌ. The *sukūn* represents stillness and neutrality or lack of a short vowel or lack of movement in Arabic. It also denotes the weakest state that a letter can take. A word cannot start with a letter in a state of *sukūn*, since starting denotes the initiation of movement, which contradicts the inert state of this pronunciation marker. Rather, *sukūn* is used on the last letter of a word when stopping the reading, regardless of the original short vowel on this letter or the conjugation of the word as a whole in order to deaden the sound and indicate stillness. The *kasrah* كَسْرَةٌ or *khafḍ* خَفْضٌ is a state of gravitation corresponding to *yā'* , يَاءٌ, while *ḍammah* ضَمَّةٌ or *raf'* رَفْعٌ is a state of elevation and corresponds to *waw* وَاوٌ. *Fatḥah* فَتْحَةٌ or *naṣb* نَصْبٌ are neither gravitation nor elevation and correspond to *alif* , أَلِفٌ which has no real existence in Arabic verbs, but stems either from *waw* وَاوٌ or *yaa'* يَاءٌ. This vowelation structure asserts the principle of complementary dualities and the importance of liminality as relative absoluteness, which has an androgynous identity and is transformable into either side of the duality. Not only is the *alif* transformable into either *wāw* or *yā'*, but the short vowel *fatḥah*, which is associated with it, also falls in the neutral zone in between two complementary opposites. Thus, liminality denotes a threshold, a state of potentiality characterized by neutrality, ambiguity, and tension. It also represents freedom for change, exchange, and crossing to either of the dualistic terms defining its in-between space. It is stillness and movement at the same time that asserts the potentiality of both. Therefore, there are no two long vowels denoting absolute stillness that can be placed back-to-back in Arabic. Rather,

stillness should be followed by movement, where the juxtaposition of both creates difference, distance, and movement. As such, liminality is a thick presence, condensed space, and real existence, which is extended as a long vowel that takes twice the vocal distance of any consonant in pronunciation. With that, long vowels indicate that real distance is androgynous silence, which intermediates, arbitrates, and creates limits and space. Also, each letter in Arabic words must be associated with the short vowels *fatḥah*, *ḍammah*, or *kasrah* or occasionally come in the neutral form with *sukūn*. Thus, consonants are always associated with *ḥarakāt* حَرَكَاتُ (movements) of the short vowels, interrupted by the relative silence either of the consonant with *sukūn* or with long-vowel intervals. This phonetic system of intervals alludes to the contingent nature of the world as a hierarchical order expressed through transitions between liminal spaces, separating and connecting two ends. This state of transition is inherent to the dimensionality and ephemerality of time-space.⁴⁰¹

4.15.2 Movement:

Because the beginning of a word is the end of its antonym, meaning is not stationary. Similarly, there is always internal movement between the dualistic identities of a spatial unit and external one in relation to its surrounding and complementary units. The movement between antonyms is continuous because it does not have a beginning or an end, since the beginning is the end and vice versa. Given that duality denotes dimensionality and, hence, movement and life, urban space, like a word, has multiple identities in the form of sets of complementary dualities continuously oscillating internally within each duality and across dualities and externally with the dualities of other simple and composite units to create different grades, functions, and meanings within the hierarchy through these movements.

Movement between opposites in Arabic is not only semantic and structural but also phonetic. The consonants must be subjected to movements, which are called short vowels *ḥarakāt*. The absence of such ‘movements’ means the stability and relative muteness of the letter. These movements define the declension and the grammatical state of the word and, as a result, animate it and grant it function, meaning, and life in the sentence. For a

word to exist, it requires movement between opposites on semantic, syntactic, and phonetic levels. Consonants in a word cannot exist in a word without ‘movement,’ while long vowels *aa* ا, *oo* و, and *ee* ي, which represent phonetic variation or movements, punctuate the internal structure of the word to accentuate the movement through their sonorous and prolonged sounds. Consonants without short vowels and long vowels are thresholds, or a period of neutrality, stillness, and balance, which often cannot repeat in sequence or be at the beginning of a word, lest it break the continuity and complementarity of movement among the phonetic hierarchy within the word or within the sentence. Also, a long vowel is absolute liminality, which represents the ambivalence of stability and movement by being *madd* مَدَّ (sonorous extension) on a phonetic level, denoting movement and having *sukūn* (neutral short vowel) on a structural level. Therefore, a long vowel cannot come at the beginning of a word or a sentence because its primary role is intermediation between two dualities rather than the initiation of singularity. Therefore, a word must start with a consonant with a short vowel, which combines both movement and stillness in one complementary unit. This set of rules signifies the importance of difference, distance, and movement in giving meaning on a structural and symbolic level of language. This also highlights the role of ‘silent’ or ‘still’ consonants and long vowels in the word as thresholds of transition and connection between voweled consonants in Arabic words.

4.15.3 Connectivity:

Hierarchical unity and dualistic complementarity, expressed in the nature of Arabic letters and words, cannot be written disconnected from each other. Connection maintains the identity of the letter that exists in a relation of interdependency with other letters to form a word and to produce signification.⁴⁰² In addition to the structural connectivity of the letters in the word through the writing system, the word is united in the complementarity of both its directional ways of reading (from right to left and the opposite), which results in related antonyms. These antonyms cannot be independent from each other because they are defined and exist through each other. This unity is further emphasized through the overlapping of the beginning of a word and the end of its antonym. This overlap creates liminal connection, transition, and complementarity between internal opposites

and generates hierarchical connectivity in the place of dichotomous isolation. Through this connection, inside and outside, stay and passage, and revealed and concealed meet at a neutral threshold, which represents both in correspondent relativity. At this point, oppositional identities cease to exist or are balanced to allow connectivity, transition, and passage. Liminality also dissolves any vacuum of isolation or rigid boundaries of separation, which are conducive to reductive dichotomies. In this connection, meaning is also based on continuous movement in the space between opposites where they complement each other and gain their full expression.

4.16 Complementarity in the Hierarchical Building:

Unity and diversity exist in complementary relation, which confirms and perfects each unit in the hierarchy through a cyclical transition from one state to the other. Each unity in the hierarchy represents the potential for diversity and its ultimatum (conclusion), while each diversity has a propensity for unity as its ultimate goal and state of being in the all-pervasive hierarchical structure of existence. Any unity itself is a part of a higher order of diversity, which is essentially an aggregation of smaller unities. This diversity itself aspires to achieve higher unity along the path of perpetual hierarchical ascendance to absolute Oneness. Each higher unity in the hierarchy is more complex and developed than the diversity it was initiated from. Also, each higher diversity in this hierarchy is more complex and developed than the unities from which it is comprised. Hence, within this system, there is a hierarchy of successive unities and diversities gradated in increased sophistication and complexity towards the extremity of the hierarchy where unity with Oneness overlaps. Accordingly, the units of this hierarchy are not static and the movement towards perfection and complexity is not linear and one-directional. Rather, it progresses only towards more complexity, which is realized in further inclusive unities. Rather, the relationship is complementary and reciprocal, leading to the complexity and perfection of simple and composite units in the hierarchy. Indeed, each unity is larger than the diversity from which it was initiated and smaller in relevance to the diversity of which it is a part in the hierarchy. However, the dynamic relationships of each unity with other unities in the higher diversity in which it takes part affect the very nature of these individual unities themselves. At any point in time, there is a reciprocal relation and

exchange between the elements of any individual unity and other individual unities where these relations comprise the diversity. These relationships allow each individual unity to develop and complexify, while at the same time participating in the development and complexification of the collective unity to which it belongs in the hierarchy. As such, there is a reciprocal relationship between the various units of the hierarchy leading to its refinement and complexity. These relationships exist on all compositional scales of the hierarchy. Interaction through different scales in the structure occurs in hierarchized ways, which allow further articulation and development of gradational units in the hierarchy.⁴⁰³

Individual unities or compositions that refrain from participation in a higher diversity destin themselves to isolation. This will reflect on the state of its units and will lead to its disintegration or diminishment. Therefore, the participation in the hierarchy of unities and diversities is essential to the vitality of every single unit in the final scale of unity of hierarchical compositions. Each element in this total unity has multiple dimensional and relational identity(ies). The more identities this element has the more vital, active, and effective it is in the fabric of the hierarchy.⁴⁰⁴ Within this hierarchical order, there is no hermetic isolation, since the boundaries articulating the structure of the hierarchy are permeable and interpenetrative by definition. The boundaries system that demarcates successive dualistic identities such as inside-outside, private-public, and stay-passage in the hierarchy is based on and sustained by a condition of inter-relativity and complementarity. Reciprocal and complementary relations across the boundaries of the hierarchy enrich various scale units in the hierarchy, give it its cohesive structure, and sustain its vibrancy. Within this system, boundaries separate in order to connect and vice versa, leading to a hierarchy of autonomy and interrelativity. These corresponding, and sometimes overlapping, hierarchical compositions generate the complexity of urban culture and give the Muslim-Arab city its exuberant nature.

4.17 Self-antonymic Verbs as Ultimate Liminality:

The word and its internal antonym denote mutual similarity within the margins of their semantic field.⁴⁰⁵ Complementarity requires partial semantic overlap, which is inherent to

their connections, facilitates their mutual transition, and asserts the semantic unity among different letter variations of the word. This correspondence relates to the general movement or the genre of the action that the verb embodies. Its association with the absolute pattern of movement, its direction and, hence, the connotation of the verb, whether positive or negative, is oppositional and defined by the context.⁴⁰⁶ Therefore, a verb cannot exist without a textual or semantic context, which can define the orientation or the direction of its movement regardless of its letter order.

The partial similarity of an internal set of antonyms is due to the existence of an absolute point functioning as a threshold, connecting and intermediating the qualities of the two letters that form the internal antonyms. Since the beginning of a word is the end of the other and vice versa, the first and the end letter of the antonyms are repeated twice beside each other (in linear trajectory) or stated as an end of one antonym once and as a beginning of the other (in cyclical trajectory). This order makes both the beginning and the end letter of internal antonyms function as a threshold or point of absolute values, where movement comes to a point of stillness before changing orientation or where directionality loses its value before shifting from one orientation to the other.⁴⁰⁷ Such liminality, which characterizes this transition, is the birth space for dimensionality, which includes movement and directionality and generates all dualities and therefore the entire hierarchical structure (See a diagrammatic representation of these concepts in Appendix I).

For instance, sunset and sunrise are seemingly similar but they have different potentialities for direction at the end of the day and beginning of night and vice versa. In addition, the first moment of the day and the last moment of the night are seemingly similar but denote conversely different states. Hence, opposites have instants of seeming similarity, which act as thresholds of absolute value besides their apparent antonymic meanings. Therefore, the directionality of the movement and the context in which it occurs are important to understanding the real meaning of any action or a state.

There exist cases where a verb simultaneously denotes a meaning and its antonym, while its antonym, which results from the reversal of the order of its letters, also does the same, however, only when they are de-contextualized. This condition denotes an ultimate state of liminality where the word stands for a double identity without rearranging the letters in the opposite direction. The meaning shifts without letter reversal, creating a hyper-state of liminality transcending the structural order. This condition is reserved for words whose letter character allows opposite directionality and movements due to their substantial mildness and equivalence. An example is the word *makkah* مَكَّة⁴⁰⁸, which denotes both inclusion and exclusion without changing its letter order, as we shall see in the example of *makān* مَكَان.

However, the general rule is that Arabic words are built on ‘contradiction of similarities or similarity of contradictions’ since their semantic structure is entrenched in the principles of duality and complementarity. In spite of the different meanings of antonyms, they have close meanings at the top of their derivational hierarchy (close to their original root word) and at the bottom of the derivational hierarchy.⁴⁰⁹ These kinds of similarities at the top of the hierarchy are distinct from those at its bottom. This difference in similarity gives diversity and richness in spite of the commonality of meanings and unity of origins.

Ultimately, since typically no existence is void of positive and negative values, each verb (with its letters reversed) necessarily implies two distinct antonymic meanings and a movement in two opposite directions. These values exist, however, in a proportion that gives preponderance to one over the other within the larger dynamic and complementary relations between such a duality. Only the liminal moment of shifting between antonyms or the naught of non-existence indicates no directionality, no movement, and neutrality, which lack positive or negative value.⁴¹⁰ The case of the latter is of words, which are not traceable to a verb in any of derivation (as in few nouns) and, thus, do not represent a movement and dualistic antonymic values. Even in such cases, the character of individual letters and their alignment would refer to a movement and direction despite a lack of clear lexical recognition of such qualities.

5 Space and Place in Arabic:

The word *makān* مَكَان (place) in Arabic denotes sets of meanings including: ‘extension, expansion, and protrusion; expression and manifestation; and clarity, apparentness, and conspicuousness.’⁴¹¹ These attributes are in opposition to diminishment, decrease, and contraction, concealment and covertness, and secrecy, furtiveness, and stealthiness. *Makānah* مَكَانَةٌ means ‘stature, standing, rank, position, prestige, and status.’ These meanings refer to a dimensional expression in the linear form of elevation, extent, and stretch, or in a real form of spreading over a field, domain, or realm. *Tamakkan* تَمَكَّن means ‘to conspicuously extend, to have the ability, mastery, command, or to be firmly established.’ It means also ‘deep-seated or deep-rooted and to be firm, fixed, strong, or solid.’ While its internal antonym *kumūn* كُمُونٌ means ‘to contract, shrink, and recess.’ It also means ‘to be in a potential state, concealed and in hiding.’ The word *kamma* كَمَّ,⁴¹² which is formed of the first two letters of *kamana* كَمَنَ, refers to ‘conglomeration, gathering, and amassment.’ *Kamma al-nasu* كَمَّ النَّاسُ تَجَمُّعُوا means ‘gathering of people.’ *Kammahu* كَمَّهُ means *ghaṭahu* غَطَّاهُ ‘to cover, encase, and suppress.’ *Kumm* كُمُّ الزَّهْر means ‘perianth or orcalyx,’ which insinuates envelopment and sheathing. *Kumm* كُمُّ also means a sleeve surrounding the hand. All these meanings revolve around gathering, encompassment, encirclement, enclosure, inclusiveness, envelopment, wrapping, and confinement. While its direct antonym *makka* مَكَّ means ‘extending towards the exterior or throwing away, sucking from or extracting.’ The last meaning refers to inclusive movement, expressing a facet of similarity to its antonym *kamma* كَمَّ which denotes ‘covering and inclusion.’⁴¹³ This similarity represents the threshold between these antonyms and is a result of the connection and intermediation of their last and first letters between their antonymic meanings. The general opposition between *kamma* كَمَّ and *makka* مَكَّ affirms the main meanings and orientations of movements of both words as antonymic, where one refers to inclusion and the other to exclusion, and where each is an action impacting or a reaction responding to the other. This opposition, movement, and directionality represent basic Arab cosmological principles, which permeate all forms of organization and structures in Muslim-Arab culture. These principles indicate the dimensionality and activeness of life as a space of in-betweenness defined by

complementary dualities. The difference defining these dualities is articulated through *i'rāb* إعراب⁴¹⁴, which makes the Arabic language a means of conceptual and cosmogonic expression of life.⁴¹⁵ Naming things through language, as the Qur'ānic story of genesis states, was a means for proving the superiority and mastery of the human being over all other creatures through the position of *istikhlāf* استخلاف from which the system of *khilāfah* خلافة, caliphship, is conceptually derived. They place the human being next to God in the hierarchy of existence as a liminal intermediary between its vertical and horizontal hierarchies. Through difference, which establishes distinctions among categories, identities can be articulated and dimensional existence becomes possible. The cosmos in Muslim cosmogony unfolds through the *ex nihilo* initiation of primal homogeneity, which is articulated into pairs of complementary and oppositional dualities forming multiple and different categories. These categories are interconnected through a hierarchical structure of autonomy and interrelativity, which unites diverse multiplicity in a cohesive unity.⁴¹⁶

5.1 Analysis of Time and Place Denotation in Arabic:

Zamān زَمَانٌ⁴¹⁷ (time) in Arabic denotes folding and contraction in contrast with *makān* مَكَانٌ (place), which denotes unfolding and expansion. Time folding connotes hiddenness while the expansion of place connotes manifestation and conspicuousness. This sets time and place within Arab cosmology as an oppositional duality in a complementary relationship corresponding with the cosmogonic principles of the vertical and horizontal hierarchies. *Al-makān* المَكَانُ is 'an extension from the centre of a circle to its circumference' and corresponds to the antonym of *al-zamān* الزَمَانُ and also *al-mazz* الْمَزْزُ⁴¹⁸, which denotes 'extent, amount, excess, surplus, virtue, or favour.' It also corresponds to *wasi'ah* وَسْعٌ⁴¹⁹, which means 'expansion, ability, richness.'⁴²⁰ While, *al-kumūn* الكُمُونُ (which is the infinitive of *makān* مَكَانٌ) signifies 'contraction from the circumference into the centre' and corresponds to *al-zamm* الزَّمْمُ⁴²¹, which denotes the 'folding, passage, or expiration of time.' It also corresponds to *sawā'ah* سَوَاعٌ⁴²², which means 'an hour, the now, hardship, or lose.' Both denote recession, decrease, and contraction. The expansion of place resonates the cosmogonic expansion of the universe from Oneness, to dualities, to multiplicity. Contraction of time corresponds to the aging, elapsing, and ending of the universe where it crunches back at its end into its original

point of beginning, closing the circle of creation. Based on this oppositional relationship, time and place are inversely proportionate: time expands when place shrinks, while time contracts and is shortened when place expands. Accordingly, when time is totally exhausted and is completely enveloped in place, then place becomes essentially existent. This principle is the foundation of the idea of accentuating the presence of place through the elimination of time in Muslim-Arab architecture and urbanism. Therefore, to cease change, and challenge the passage of time and attain eternity, time must stop, reach a point of spatial neutrality, or absolutely shrivel into a point of nothingness. In contrast, place should expand in dimensions, through differences and hierarchical articulations, to reach point of real existence, which resembles that of the afterlife in Muslim eschatology. *Makān* مَكَان (place) is expansion and *tamakkun* تَمَكُّن is ability, aptitude, and capacity, while *zamān* زَمَان is folding and *kumān* كُمُون is contraction, concealment, and potentiality. What is concealed is hidden in what is expanded and firm and by what is apparent and conspicuous. Time clandestinely incites place to express itself, to extend and manifest its presence in existence while staying hidden in the background. Time is hidden and active and place is materially present and passively acted upon. Time is action and place is reaction. Time transpires into liminal nullity to transform into extended place. There is a conservation of existence in the interplay of time and space dimensionality in Muslim-Arab culture where they form a duality of internal antonyms. The presence of one sends the other to the background to bounce back to the fore when the other fades. With that, existence is articulated into a hierarchy of time-space, which is defined through dimensional gradations, distances, and units. These units are not simple or linear, but compositional of multiple identities and complex boundaries to create the spatio-temporal totality of the urban hierarchy.

5.2 The Inter-Dynamics of Time and Space:

Since examining the meaning of ‘place’ in Arabic uncovers the meaning of time, it is important to study the complementary and oppositional interrelationship between them and how each affects the other, as well as the influence of both on the order of the Muslim-Arab city. This starts with analyzing the word *sawa‘a* سَوَاعٍ which is a root word for the word *sa‘ah* سَاعَة (hour) in Arabic. *Sa‘ah* means ‘a part of the day or night, the

current time (the now, the coming/arrival of time), little period, short distance, hardship, and Day of Judgment (being definitive, since it is established suddenly in an instance, or time-based as its arrival is awaited for).’ *Sa‘ah al-sha‘u* سَاعَ الشَّيْءِ means ‘got lost.’ The reverse of the letter order of *sa‘ah* سَاعَةَ produces its antonym *wasi‘a* وَسِعَ which means expansion, extension, ability, richness, prosperity. *Wasā‘* وَسَاعٌ is ‘wide steps and fast walking beast,’ *ittasa‘a al-nahāru* إِتْسَعَ النَّهَارُ is ‘extension of the day.’ These two internal antonyms refer to two dimensions (such is their only similarity): time and place, which exist in a complementary and oppositional relationship. Comparison between both show, as in the case of *makān* مَكَانٌ and *zamān* زَمَانٌ that time denotes diminishment and place expansion. Each forms the background for the other and brings it into existence in a consecutive movement, which changes direction to express the distinct and complementary identity and meaning of the other. The movement of time is passage, which is coming or arriving and going or elapsing simultaneously in relation to the dimensional unit which it crosses. Each moment that arrives concomitantly goes away, passing the object that it defines in instance as present. This presence is relative to place and indicates the non-dimensionality of time since each place has its own presence or now, which transcends construction of past and future. While place involves an active attempt on the part of the human being to traverse it by reaching and passing and leaving, time traverses (passes across) human existence. This condition creates double, oppositional, and complementary movements of traversing or coming and leaving. Time shrinks, departing from the periphery of the circle of existence to arrive at the centre (of diminishment), while place moves, departing from the centre of existence to the periphery in an expanding movement. They form dualistic complementary movements of leaving and arriving where, however, one is an expansion and the other is a contraction. Both have the same movement, but with different directions making them sometimes interchangeable.⁴²³

5.2.1 Expansion and Contraction of Time and Space:

By further examining the Arabic word *zaman* زَمَانٌ, which denotes ‘time’, we find that in addition to its meaning of ‘period or any length of time,’ it has a host of metaphorical significations. For instance, *azmana* أَرْزَمَنَ with different objects means ‘to stay in a place,

persist in a person; and to last or be prolonged in time for a thing.’ *Zamānah* زَمَانَةٌ is sickness or love, defect or deformity and *muzmin* مُزْمِنٌ and *zamnā* زَمْنَى means chronically sick person(s). These meanings refer to states, which endure in a person or a thing. Hence, *ilareneg n*, *zaman* زَمَنْ denotes distance, slowness, stability, and disability. On the contrary, its antonym *mazana* مَزَنْ means ‘hasting in seeking something, leaving, fleeing a battle, sinking in earth.’ *Tamazana alā* تَمَزَنْ عَلَى means ‘to offer a favour and to show immediate generosity and pride over someone’ in reference to haste, ability, and abundance, which corresponds to the metaphoric connotation of *al-mazin* الْمَزِنْ, meaning clouds. In summary, the internal antonyms *zamana* زَمَنْ and *mazana* مَزَنْ⁴²⁴ denote distance in time in the form of speed, whether slow or fast. This movement and speed is used to denote contracting movement for time and expanding movement for place. By linking these two concepts to the series of dualistic and complementary homologies with which they are associated, it becomes apparent that *zaman* زَمَنْ refers to contraction or folding of time while *mazan* مَزَنْ indicates hasty spread relevant to space. The first hides and the other exposes. One is conceptual and the other is material. Yet, both are integrated in a complementary manner in an antonymic relationship, where each gives rise to the other and contradicts it in orientation and movement so, when place is limited, time expands, and when place expands, time shrinks. At the absolute and liminal point of transition where time is nullified, place becomes timelessly present. When place is nullified, eternity is unfolded. However, life of any unit in the hierarchy is located somewhere in-between seeking expansive material presence and simultaneously yearning for extensive non-material eternity. These tendencies represent some of the main values underlying the Muslim-Arab urban hierarchy.

The inter-dynamics of folding of time and the spread of place and vice versa are the essence of spatial experience and practice in the traditional urban context. Within a homological series of dualities, which gather all binaries that define the city, the complementarity between public and private, striated and smooth, and connectivity and autonomy correspond to duality between time and place in a hierarchy of complementarity. For instance, the public is where space expands and time folds up upon itself transiently, while the private is where place is confined in order to produce eternal

experience. The hierarchy of a public and private boundary system defines different tempo-spatial experiences, which oscillate between non-material eternity and material absolute presence. The private is the space of unity and the public is the space of diversity. However, this diversity transforms into greater unity in a hierarchical sequence to arrive at the total diverse unity of the urban hierarchy.

There exist endless hierarchies in the city in correspondence with the multitude of dualities complementing each other to produce hierarchical diverse compositions. These hierarchies correspond and interweave together to create a complex fabric in the form of a total hierarchical network, which defines the ultimate order of the city. In addition, each term of complementarities is not restricted to a fixed and permanent relation with its initial duality. Rather, they interact and shift their definitions in order to account for the hybridity and the evolution of the hierarchical structure. There is always an added meaning to each formation of new dualities in coexistence and in addition or in place of older ones in the hierarchy. As such, homological sets of dualities are not insular and striated categories that lead to increased impoverishment with further division into a binary set of opposites. However, their entities change their definitions and identities through their processes of complementation and shift from one set to the other. They crossbreed and exchange, creating endless possibilities of complementation, overlap, and complexity within the hierarchy.

5.2.2 The Movement of Time and the City as a Hierarchy of Time and Place:

The meaning of time is more explicit in the first two letters of the word *zaman* زَمَنْ which makes the word *zamma* زَمَّ and its antonym *mazza* مَزَّ. *Zaman* زَمَّ means ‘to pull and to gather,’ *al-zimām* الزِمَامُ is ‘rope or whatever is used for tying strongly.’ *Zamma al-ba‘īru ra’sahu* زَمَّ البَعِيرُ رَأْسَهُ means ‘for the camel to raise its head because of the pain of pulling the rein.’ It denotes the pulling action with the objective of stopping or inciting the beast to move forward. *Al-zamm* الزَمَّ means arrogance. *Zammati al-qirbatu* زَمَّتِ القِرْبَةُ means that ‘the waterskin is filled’ and *zamama* زَمَمَ means *qarīb* قَرِيبٌ (close) and *al-zamzamah* الزَمَزَمَة means ‘group of people.’⁴²⁵ *Al-mazz* المَزَّ means ‘proportion or surplus.’ As an adjective, *mazza* مَزَّ means ‘something of high rank and esteem;’ *amazza* أَمَزَّ means

‘better;’ *mazzazahu* مَزَزَهُ means ‘to favour someone.’ *Maz̄āz* مَزِيْزٌ means ‘plentiful.’ *Maziyyah* مَزِيَّةٌ means ‘merit, advantage, or high characteristic.’ *Māza* مَازٌ means ‘to distinguish and separate from other things.’ *Mazzahu* مَزَّهُ means ‘to suck something.’ While *al-mazzah* الْمَزَّةُ means ‘one time of any of the previous meanings,’ *al-mazmazah* الْمَزْمَزَةُ means ‘intense moving or shaking of something or repetition of some of the past meanings.’⁴²⁶ As can be concluded from the exposition of the meanings of both internal antonyms, *al-zamm* الزَّمٌ mainly denotes a contracting and restricting movement resulting in closeness and condensation whether such movement is from inside to outside, when there are no limits to confine the movement, and from outside to inside such as the case may be.⁴²⁷ *Al-mazz* الْمَزُّ means ‘to separate, distinguish and increase,’ which indicates expanding movement, whether from inside to the outside, when the boundaries are permeable, and from the outside to the inside, when they are hermetic. The *al-zamm* الزَّمٌ produces *al-mazz* الْمَزُّ, since the first is a preventive and contracting movement producing a movement opposite in nature and direction in reaction. *Zamma* زَمَّ denotes contracting, accumulating, and gathering, while its structural and semantic antonym, *maza* مَازٌ, means to separate, distinguish, and expand.

Accordingly, *al-zamm* الزَّمٌ is preventive pulling and folding movement mostly towards the inside, while *al-mazz* الْمَزُّ is an expanding movement mostly and ultimately towards the outside. They represent oppositional movements of folding and unfolding, contraction and expansion, and condensing and spreading. The opposition resides in the gathering action and contracting movement in the first and dividing action and expanding movement in the second. This series of actions and reactions and back and forth movements originates distance and with that, gives birth to dimensional existence. They represent the dynamic movement of life and the complementarity of its binary directions, which join together its cyclical trajectory around a transcendental and dimensionless centre. This complementarity, in the form of action and reaction and contraction and expansion, exists in the framework of a hierarchy, which divides and connects, gathers and spreads, and expands and contracts to produce its articulations and interconnected structure. The hierarchy is interwoven though constant movement from individual singularity towards collective diversity and from collective unity to individual diversity

on cyclical trajectory of dualistic complementation. The folding and unfolding movements resemble the ripples caused by dropping an object into a pond and the reflections of these ripples after hitting the edges and coming back to the centre. Ripples from both directions interweave together forming a dazzling texture on the water surface and producing stillness, stability, and permanence.

Zamma زَمَّ, the two-letter-root of the word *zamān* زَمَان (time), means to contract and denotes a retreating movement from the outer to the inner. *Makkah* مَكَّة, the two-letter-root of the word of place, *makān* مَكَان, means extension and denotes movement from the inner to the outer.⁴²⁸ *Makān* مَكَان (place) denotes possibility of contradiction as in its derivation *mumkin* مُمَكِّن. Place combines two opposing and complementary identities including time-space, ability-inability, and past-future. *Imkān* اِمْكَان (possibility) is based on internal opposition and complementarity in addition to the direct meaning, which is ‘realization of platiality, indicating dimensionality, diversity, and existence.’ Another derivation of *makān* مَكَان is *mumkin* مُمَكِّن (possible), which signals ambiguity and undecidability, which is inherent to the hierarchical complementarity and oppositional dualities including autonomy and connectivity, interiority and exteriority, and private and public, which characterize the spatial hierarchy of the Muslim-Arab city. The liminal tension between these dualistic identities does not result in static order, but provides ‘possibility’ for constant movement, shift of boundaries, and exchange, and simultaneously: the connection and separation; territorialization and deterritorialization; and starting and ending of the boundaries of the Muslim-Arab city. This movement is inherent to the character and order of letters of a word rather than being arbitrary or based on historical reasons and ultimately grounded in Muslim-Arab cosmology and monotheistic belief. This innateness lends internal complementarity, unity, and autonomy to the word in spite of its relation to other words in the textual fabric of Arabic. The elements of any duality including individual-collectivity, private-public, and social-spatial are emphasized as complementary duality and unity rather than a conflictual and isolated dichotomy. This complementarity and its horizontal hierarchy allow for freedom, diversity, and complexity, while dichotomy and its vertical hierarchy produce striation, determinism, and control.

5.3 Exchange of Opposites:

The interplay of complementary dualities defines a deep philosophical framework for the significance of the hierarchical order of reality. Urban culture subscribes to the same order in view of the human being as a nexus between the horizontal and the vertical hierarchy and the holder of the position of *khilāfah* خِلاَفَة (vicegerency) on earth through the function of *isti'mār* اِسْتِغْمَار , 'building or urbanization' of the earth. The existential significance of duality in the hierarchy of being can be illustrated through the internal antonymic duality of the pair 'adima عَدِمَ and da'ama دَعَمَ. The word 'adima عَدِمَ means 'nullity' and produces its antonym da'ama دَعَمَ, which means 'to fix, assert, and support,' with the reversal of the order of its first two letters. Their mutual and internal antonymic identities engage in a complementary process where each step towards existence leads simultaneously to another towards nonentity; while progression towards nihility reintroduces existence. Each makes the other in the same proportion and direction it produces itself in the cyclical movement of complementarity. The movement in one verb is proportionate to the counter movement of its antonym. When one comes into appearance, the other withdraws into disappearance, transforming into potentiality until it swings back into appearance in a form of antonym. Thus, even though one represents an action, the other responds back in the same proportion as a reaction; these identities are not exclusive to either antonym but are exchanged in the cycle of complementarity.

The extent of the potentiality is proportionate to the extent of manifestation of the opposite meaning of a verb. Concealment is proportionate to apparentness, nullity to existence, and time to place. The entrenchment of one leads to the expansion of the other even through opposite identity and movement. There is no absolute existence or nullity, time or place, or appearance or hiddenness since they are either intermixed in the threshold of transition between both (dawn/dusk) or they exist in an ultimate state of potentiality when the other is at the height of its denotational expression (noon/midnight). On the trajectory of cyclical complementarity, the movement of one verb will take positive value and have the maximum speed when the antonym is in its highest potential state. This follows liminal stoppage where exchange happens, leading to negative

movement of the verb with maximum speed corresponding to the highest potential state of the other. Thus, each verb has both positive and negative movements and states of potentialities inversely proportionate in relation to each other.

Time and place, representing contraction and expansion, are embodied in every single verb in Arabic through the negative and positive movement existing in each verb, as they are also the embodiment of life itself. The first letter of any verb represents the ultimate manifestation of the state of the verb extension while, at the same time, it represents the maximum potentiality of its antonym. The middle letter in the word sequence represents the threshold where the potentiality and the external expression of both the verb and its antonym are equal, creating a state of ambivalence and critical neutrality. However, while the potentiality of the verb is building up and its external expression is dwindling, the external expression of the antonym increases at the expense of its potentiality. Moving to the verb's end letter, which is simultaneously the beginning of its antonym, the manifestation of the verb dies completely, changing into maximum potentiality, while its antonym completely loses its state of potentiality in return for gaining ultimate external expression. The reverse process occurs while completing the cycle, going to the first letter of the original verb through the same middle letter, which it shares with its antonym. This contraction and extension, whether in movement or any other form of expression, denotes the embodiment of time and place in every verb in the Arabic language.⁴²⁹ As each verb exists in a dimensional world, it cannot escape time and place and their complementary relationship. In each verb, place, as it is pronounced, creates/transforms into time and vice versa with its antonym. As soon as the first letter of a verb is pronounced, it produces the first letter of its antonym. The state of potentiality represents the hidden and the private and contraction and time, while the state of external expression represents the apparent, expansion, public, and place. These two states coexist in each word and their antonyms, producing difference, interchangeably, and the dimensionality of existence (time and place). Acknowledging these dimensions and their mechanisms allows for drawing the hierarchical map of the world's dimensions and expressions in reality. This concomitant, yet oppositional existence in appearance, potentiality, in addition to the liminal thresholds

of intermediation, which is produced by this complementary of both sides, creates the conceptual categories and relational framework for the order of Muslim-Arab culture.

5.4 Complementarity of Being and Time:

The role of complementarity in shaping the hierarchy is demonstrable by examining the nature of the defective verb *kāna* كَانَ, the origin of which is *kawn* كَوْنٌ,⁴³⁰ and its internal antonym *wakana* وَكُنَ, which is generated by reversing the two first letters of the first verb. *Kāna* كَانَ means 'has been,'⁴³¹ denoting past time, namely past as in 'was', and its infinitive and root *kawn* كَوْنٌ means existence, universe, or cosmos. Such denotation is based on the fact that the world, being a contingent existence, is only possible in 'time,' which forms one of its main dimensions. This time participates in the being of the cosmos and thus represents its life. The existence of the universe is dependent on its orbiting movement, which defines space and simultaneously creates a sense of time as a complementary of 'place.' Thus, the roots of existence in Muslim-Arab cosmology lie in time and place and in the reciprocal and complementary relationship between them. In cases such as *kawn* كَوْنٌ, where the word consists of three letters with one of them being a long vowel or two letters, the verb and its antonym embody the highest scale of potentiality, expression, and liminality, where each letter faces the other across a diameter of a circle. Each antonym replaces the other in one side of the diameter and vanishes in its presence on the other. However, in both cases, there is no complete existence nor non-existence of any party, since the last letter of the word is the very first of its antonym and vice versa. There is no beginning and there is no end and every beginning is an end and the reverse. Each letter in each word exists in its antonym yet in the opposite direction.⁴³² In addition, change from one state to another does not occur suddenly, but through a gradation of incremental steps, which represent the bridge between opposites. Opposition denotes change between two states and, thus, occurs through gradation and acceleration of steps in a process of transition. Thus, the whole semantic field of the word and its antonym is a bridge for transition between both. As such, the meanings of internal antonyms denote an ultimate state of liminality expressed through a gradational hierarchy of autonomous and interrelative meanings. This gradation and transition also assert the hierarchical nature of space in the traditional Muslim-Arab city, in which a gradation

system between interwoven sets of dualities including inside-outside, public-private, and passage-stay creates the multi-dimensional and hierarchical network of the city.⁴³³ Moreover, opposition is based on categorical similarity without which a relationship cannot be established between different and non-cognate categories. Antonymic complementarity exists as a result of difference of degree between two parties mediated by gradation, which represents the transition between both, culminated by liminal neutrality at the point of overlap or total polarity of opposites. Accordingly, any antonymic duality such as inside-outside or public-private belongs to the same conceptual category, however, it represents two extremities mediated by a gradation of degrees and liminal enclosure. This gradation is a result of the complementary and oppositional dualities of any unit identity in the hierarchy whether social, conceptual, or otherwise. The expression of either identity of the unit is relevant to the local context of the unit, which oscillates between both in order to connect with other units in the hierarchy. Eventually, this complementarity and gradation generates a hierarchical spatial structure of reciprocity between dualities where diversity transforms into unity and vice versa.

In Arabic, place is an expression of action, which occurs in time and, thus, is imbedded in it. Each verb is a dimensional expression of place, the antonym of which is a dimensional expression of time. If a verb is a place in itself and time is its antonym, each verb has two sides: apparent, which is place, and hidden, which is time. These two facets are engaged in a complementary relationship, which allows for the articulation and connection of events, history, and spatial order in a hierarchical manner. Time is associated with the inside, stay, private and contraction of place, while place is associated with the outside, passage, public, and extension of space. These qualities define the nature and the dimensions of existence on cosmological, spatial, and social levels in Muslim-Arab culture.

Arriving at an inclusive view of the complementary nature of the duality of time and place should go beyond the direct analysis of the terms *kāna* كَانَ, *kawn* كَوْنٌ, and *wakana* وَكَنَّ. It must include an analysis of the binary structures and complementary meanings related to them indirectly through the mediation of other terms in the homological sets of

dualities to which each belongs. Such sets include the following dualities *wasi'a* وَسِعَ 'a - *sawa'a* سَوَّعَ 'a, *makana* مَكَّنَ - *kamana* كَمَّنَ, *zamana* زَمَّنَ - *mazana* مَزَّنَ and constantly share in other particular attributes denoting their opposition, such as contraction-expansion. As a result of this oppositional relationship, any decrease in time (folding) is an increase of place unfolding and vice versa. Thresholds exist in points of non-dimensionality where contraction is equal to expansion, so as to annihilate each other. Such points represent the contingent reality of a world of dualities and the ultimate reference to Divine Oneness. Each duality, such as inside-outside or public-private is defined by boundary lines, which separate and connect them in the larger context of the hierarchy. In spite of the neutrality of this boundary line, its nature is precarious and ambiguous, since it blocks access, yet allows passage, in both directions in proportion to the potential state and explicitness of the sides of the complementary duality. The dynamic change in the spatial identity of each dualistic domain, through the process of complementarity in relevance to its contextual settings, produces the organic and hierarchical urban structure of the Muslim-Arab city.

5.5 The Complementarity of Quantity and Quality in Relation to Time and Space:

The word is a quantity in its own right, but also a quality as an internal antonym of its complementary. As mutual antonyms, they reciprocate these complementary identities. Therefore, a word cannot be defined on its own without the directional movement of the oppositional meaning of its antonym. Without this reciprocity, a word merely becomes a static quantity and loses any direction or value, since each word is defined by its antonym, which transforms it from mere quantity into quality and vice versa. For instance, the outside or place is a quantity and the inside or time is quality and vice versa, where each term defines its counterpart and exchange with it its identity.⁴³⁴ Each word is defined by its antonym, which is its quality since it is alone an indefinite or indistinguishable quantity without orientation, value, or frame of reference. Quantity and quality are inversely proportionate. The first corresponds to accumulation, while the second corresponds to diminishment. *Kamm* كَمَّ is interiorization, accumulation, and expansion, while *makk* مَكَكَ is exteriorization, diminishment, and dissipation. Quantity and

quality represent an essential duality, without which everything is either identical or nonexistent, since this distinction defines the orientation that is necessary for brute existence.

The autonomy and existence of each word is based on an orientation which denotes the notion of freedom and choice.⁴³⁵ Similarly, *al-kayf* الكَيْفُ corresponds to orientation and means freedom, since it allows the becoming of meaning and existence through choice and distinction. *Al-kayf* الكَيْفُ is an identity that exists in counter-position with the *al-kamm* الكَمُّ and defines its undifferentiated existence. This complementary relationship defines transition from place into time and from time into place, since *makka* مَكَّة in *makana* مَكَّنْ is a spatial spouting out towards the outside, while *kamm* كَمَّم in *kamana* كَمَّنْ is a temporal burst into the inside.⁴³⁶ The transition of a word into its antonym and the possibility of meaning in this process is dependent on moving from *al-kamm* الكَمُّ to *al-kayf* الكَيْفُ, which grants the antonyms their distinct identities, different meanings, and individual existences. This movement from *al-kamm* الكَمُّ to *al-kayf* الكَيْفُ, between the internal antonyms of a word upon reversing the order of its letters, creates a dimensional extension from one meaning to its antonym through free crossing of the liminal. It intensifies the meaning of each antonymic duality within both of their states of potentiality and manifestation, which bring about their complementary identity.

5.6 Time and Place Connotation in Arabic:

Time and place exist in each Arabic word through sets of homologies representing their internal antonyms. This internal dualistic expression provides the dimensional reality of the world. This reality is unified where the division of time and space is a mere conventional instrument for generating difference and distance, since each is conceptually embedded in the other. Typically, place is represented in any positive word and time by its internal negative antonym. Place represents positive and expansive movement, which refers to increase and growth, while time represents negative and fleeting movement, which connotes decrease and diminishment. Space is an expansion towards the outside and the collective, while time is a contraction towards the inside and the individual. Thus, time and space are a complementary duality in which the first represents the inside and

the latter the outside. Therefore, time and space exist through proportionally oppositional movements. Based on this principle, when place contracts, time expands and when space enlarges, time decreases.⁴³⁷ *Makān* مَكَان (place) also refers to firmness or establishment, as indicated in the derivation *tamakana* تَمَكَّن, while time *zamān* زَمَان is potentiality based on the antonym of *makān*, مَكَان which is *kumūn* كُمُون. Accordingly, temporal potentiality is imbedded in the spatial firmness and propels it, being grounded in change and difference, into change, continuous rebirth, and, thus, dimensional existence. As such, time is the subject and place is the object in the complementary scheme of existence. Time is a generative non-being (or nihility) and place is a generated being (existence). Place denotes expansion and often has a positive value in Arabic, while time signifies contraction and fleetingness and often has a negative value.

The expression of space and time also appears in the grammatical and derivational structure of the Arabic language. Inflective *mu'rab* مُعْرَب and declinable *mutasarif* مُتَّصِرَف nouns in Arabic are called *mutamakin* مُتَمَكِّن, which, in reference to place, signifies expansiveness, changeability, and dimensionality.⁴³⁸ Uninflected *mabnī* مَبْنِي and undeclinable *ghayr qābil lil-sarf* غَيْرُ قَائِلٍ لِلصَّرْفِ nouns are called *ghayr mutamakin* غَيْرُ مُتَمَكِّن, connoting contraction, reversal, and closing dimensions.⁴³⁹ The positive directionality, expansive movement, and expressive dimensionality of space are encountered by the negative directionality, contractive movement, and instantaneity of time. This temporal instantaneity, in reference to dimensional spatiality, is not a lack of distance, but a contracting movement in the opposite direction. This oppositional expansion and contradiction is necessary in Arabic, which endows each word with complementary positive and negative movement, leading to its internal balance. It brings the word out of ambiguity and suspension of liminality to dimensionality of existence and gives it its meaning, which is not totally inherent to itself, but also dependent on its opposite.

As was demonstrated with the internal movement of complementary meanings, Arabic words do not exist in superficial neutrality or denote static meanings. The internal dynamics, directionality, and 'movement' embedded in each word signify 'life,' which

exists in an antonymic relationship rather than a dichotomous one with permanence and stillness. Rather, these dichotomous values belong to the transcendental realm of the vertical hierarchy and lie outside the scope of human intervention and culture. Thus, all words in Arabic exemplify complementary movements representing space and time. In other words, time and space manifest in the meaning of all Arabic vocabulary, whose main function is to depict dimensionality and movement, which life represents.⁴⁴⁰ Hence, this dynamic exists on an urban level in the denotations of the names of the spatial entities of the urban tissue. These significations convey oppositional movements and changes of identities. These movements separate and connect different units to form hierarchical compositions of complementarities and interweave the united diversity of the urban fabric of the Muslim-Arab city. The movement and, consequently, the life that a word signifies in its meaning are a result of the exchange of antonymic positions and denotations through liminal spaces of mutuality and correspondence. Similarly, the vitality, significance, and function of any urban space are dependent on the two-fold movement between dualities, including inside-outside, public-private, stay-passage identities, which are embodied due to the inevitable location within the network sequence of the spatial hierarchy of the city. Within this spatial sequence of the hierarchy, each unit is defined by its compositional relations of complementarity with other units including interiority-exteriority, separation-connection, and passage-blockage, among other dualities. Each part predicts and embodies the whole in a metonymical relation of intermediation and participation, while the whole defines all units through mutual exchange of their diversity within a framework of hierarchical unity.

5.7 Construction of Meaning and Space as Complementaries and the Best of All Possible Worlds:

As we have seen, the structuring of meaning in Arabic is complementary. Each element denotes its very meaning in view of containing and fostering its opposite and thus is explained in association with the meaning of its antonym. This self-reflectivity, which shows the converse image in the mirror of the self, is at the basis of the principle existential complementarity, which produces and denotes diversity and unity. A sign, by expressing an orientation, embodies and connotes its opposite at the same time. This

acute and critical awareness of reality is characteristic of Arab culture and language, where in each utterance and denotation their opposites are simultaneously present, even in different forms, to unite disparities, establish balance, and integrate various elements of their existence. The complementary scheme of opposites indicates that truth lies in the threshold in-between boundaries, in change and exchange among dualities, and in complementarity and balance of contradictions. Dualities such as space and void, public and private, hidden and exposed are just exteriorities connoting hierarchical inner correspondence and mutuality in the form of thresholds, which create multiplicities and reconcile them into unity while preserving diversity through a hierarchal construction of dualities.

Dualities in Arabic do not have real positive or negative meaning since, in the world of contingency, things are relative to their surroundings and cannot exist independently or espouse an absolute value. It is only in dichotomy that such hermetic separation and essentialism is possible. Accordingly, there are no dichotomies where meaning is completely antonymic and oppositional. Rather, there is always an interplay of similarity and difference in the complementarity of contradiction. Thus, dualities such as inside-outside, public-private, and visible-invisible all are equal in value but different in relevance to their position within the collective hierarchy. This notion is grounded in Muslim-Arab cosmology, where natural opposites are complementary due to their relational coexistence and the relativity of the contingent world. The ‘best of all possible worlds’ of Abū Ḥāmid al-Ghazālī necessitates comprehensive goodness, which strips opposites of their absolute values and endows them with relative significances, which are dependent on the total context of the entire hierarchical chain of existence.⁴⁴¹ Natural opposites within a word correspond, intersect, and share some common attributes, which stem not only from their shared letters but also from the conceptual content of the word depicting a complementary vision of the world. Dualities denote subtle differences within a hierarchy of meanings, which form an important mechanism for expanding and enriching the conceptual categories of Arab culture since its early history. Thus, distinctions through opposition did not cause complete separation. There is always a space of complementarity and ambiguity where correspondence, similarity, and

difference meet and where value judgment is suspended to provide the freedom of crossing and the possibility of a poetic communication of meanings under these categories. The total unity of the word necessarily contains complementary contradiction. However, in the instant where the state of potentiality and expression of both antonyms are equal, they become similar (dawn is similar to dusk). This similarity provides a threshold for connectivity, an enigmatic space of imagination, and respite for undecidability, which dynamically link complementary opposites and create the gradational composition of the hierarchy. Since dualities are not absolute or dichotomous, there are always shades of meanings representing the eternal transition among the letters' sequence and the reverse of internal antonyms of words in one directional cycle. This horizontal cyclical movement, when centred around the transcendental axis of the vertical hierarchy, becomes an expanding spiral movement allowing for elevation (and evolution) of meaning and refinement of ethics, and growth of civilization where worldly, cosmic, and Divine dualities are unified in the all-encompassing unity of the Existence of Muslim theophany.⁴⁴²

6 Duality, Metonymy, and Hierarchical Complementarity:

Within the hierarchical structure, dualities do not always imply mutually exclusive contradictions, but merely indicate difference within a framework of complementarity. This complementarity involves partial relations of inclusion-exclusion, similarity-difference, mutual causation, or any other relationship of metonymic relevance. For instance, in each usage of a word, language is incapable of encompassing its original meaning since the root has infinite metaphorical usages and is employed differently in limitless contexts. However, simultaneously, any usage embodies the root within it because of their structural and semantic connection. Each usage in relation to the root is simultaneously relevant yet distinctive, connected yet separate, and derivative yet independent. These relations create a space of ambivalence, neutrality, or potentiality, which embodies all possibilities of usages. The dualistic sets of antonymic identities of each verbal unit in the hierarchical order of language or the city express this phenomenon through their liminal complementary mechanisms. Indeed, connectivity and separation, inclusion and exclusion, and interiority and exteriority are never dichotomous, absolute,

or exclusive due to their localization in a horizontal realm of worldly contingency. Each unit participates, causes, and complements the other unit directly or indirectly through a hierarchy of liminal intermediation and connections. There is also no absolute autonomy to any of these antonymic units of the hierarchy, as they cannot be defined without their complementary counterparts in the complex compositional context of the urban fabric. These principles are shared in the Arabic language, culture, and urban order of cities. In relation to the Muslim-Arab city, this metaphysics of complementary dualities is essential to the dynamic hierarchical system constituting the informal, spontaneous, and complex spatiality of Muslim-Arab urbanity.

6.1 The Duality of Necessity and Freedom:

Duality and, consequently, the hierarchy signify a state of existential necessity inherent to the world of difference, dimensionality, and contingency. Through this internal state of necessity, which is defined by complementary and oppositional dualities, comes the external necessity of connection between complementary in compositions, forming the hierarchy. The hierarchy constitutes a series of dualistic necessities, which produce a state of freedom, which marks the complementary opposite to all the dualities and hierarchical compositions of the hierarchy. The duality of necessity and freedom is grounded in the dimensionality, contingency, and impermanence of the world's events. Each of these events forms a complementary and oppositional duality when one of its terms reaches its apex, where it fades down and induces the rise of its complementary antonym. This process realizes the internal complementarity of the unit and external connectivity with other units in the hierarchy. These values and mechanisms make the hierarchy an essential principle on different scales, within and without each unit across the whole fabric of the Muslim-Arab city.

6.2 The Indeterminism of Complementary Dualities:

Complementary dualities within the hierarchy are not static, but developmental and evolutionary in their internal and external reciprocity across the hierarchy. This developmental quality grants a complementarity spiral trajectory, which simultaneously allows their liminal enclosure and opening along two perpendicular axes. This spiral

movement allows for growth through separation, integration, and alteration. Interior-exterior, past-present, and stay-passage meet at the threshold of undecidedbility, which grants freedom for changing direction, movement, and action. The outer defines the inner and the exterior decides the interior through a reciprocal mediation of liminal spaces of separation and connection, which interlace both sides of the duality. Continuous reciprocity and antonymic circularity ensure the horizontality of the hierarchy and prevent privileging either term of duality over the other. The identity of each term of a duality is structurally contingent on its opposite in terms of its position and orientation, however, it is also independent and self-ascribed as a subjectivity. Both terms represent the different sides of the same spherical shape mediated by the internal vacuum providing neutrality, freedom, and correspondence. Each unit possesses numerous sets of complementary dualities and each is transcribed on a different side of the spherical shape representing the unit identity. These dualities partially overlap to give the units their multi-dimensional complementarity and their perfectly symmetrical spherical representation. The relationship between each duality is not either/or since it is mediated internally through the liminal space of the sphere and externally through the surface, which incorporates many partially overlapping and intersecting dualities. The hierarchy, according to this pictorial model, results in the participation of different units, each through its sets of dualities, in constructing a larger spherical perimeter enclosing them all. This process repeats itself, producing a different hierarchical composition based on sharing complementary dualities at different scales of spherical enclosures. This structure facilitates different gradations of participation and collectivity, while preserving the autonomy and diversity of individual units of the hierarchy. This hierarchy becomes a series of spherical compositions defined by the gradation of common denominators transcribed on ever-larger enclosures until encompassing all units of the hierarchy. Since all common identities of the hierarchy are transcribed on the surface of its collective sphere, the inner space that includes all the units is the ultimate liminal medium of separation and interconnectivity.

6.3 The Dynamic Dualities of the Collective and the Individual in the Hierarchical Order:

In the hierarchy, the collective defines the individual and the individual is a participant in the collective, however, the individual is relatively distinct and qualitatively different from the collective. The collective does not specifically include the individual units, but forms their common denominator or shared identity. Even though the unit represents the whole collective, it does so in a partial way in order to maintain its distinctiveness. The collective is a diluted state of the distinct identity of the individual units constituting it. Even though the collective includes the individual, the latter is distinct from the rest in the collectivity and has additional qualities to the common denominator, which makes it a member of the collectivity. Each unit is an incomplete representation of the whole hierarchy as each derivative is an incomplete instance of the origin. The origin and the derivative are partially inclusive of each other, where each metaphorically embodies the other, but simultaneously falls short of totally encompassing it. This relation between the collective and the individual applies to all in-between units and compositions of the hierarchy. Since such dualistic complementaries cannot exist in absolute terms (i.e. dichotomies or autonomous units), they participate in and represent each other through the hierarchical order. This hierarchy marks the spatial order and different aspects of urban culture in the Muslim-Arab city. Each unit exists in relative exclusion to the total hierarchy, but is non-separate from the hierarchical context in which it has a position and signification. Thus, the unit is a relative state of particular intensity of the collective or a constitutive instance in the totality of the collective hierarchy. Both participate in each other and produce one another within a relational framework of intermediacy between similarity and difference; connection and separation; and inclusion and exclusion. This framework is essential to the formation of the hierarchical structure, which allows for articulation, gradation, and individuation on different scales within its totality while maintaining the cohesive unity.

6.3.1 Median as Antithesis of the Hierarchy:

In the hierarchy, there is no median or synthesis that overcomes its initial terms of composition. The hierarchy depends on the existence and participation of all of its

components through an enduring condition of complementarity, which is inherent to the contingency of its dimensional world. In the absence of synthesis, no end or final destiny can be reached through linear process. Rather, the very state of hierarchy is the ultimate goal and state of perfection in the realm of worldly contingency. This horizontal hierarchy is part of vertical hierarchy, which subsumes all existence into transcendental Oneness. Therefore, the hierarchy without a median resolves opposition through non-linear and non-deterministic hierarchical composition. It represents a pervasive state of liminality and ambiguity where boundaries are means of connection and separation rather than hermetic barriers against communication and movement. The hierarchy represents a permanent state of dynamic potentiality and an evolutionary process of change and refinement without linear development and power-based vertical stratification within the realm of contingency.

6.4 Homological Sets of Complementary Dualities:

Since in each word there is an orientation and movement that opposes those of its internal antonym, the meaning of both are organized within a sequence where each one leads to the other and corresponds to homological sets of dualities, which enrich their meanings through a multitude of similar categorical associations. For instance, *'aqala* عَقَلَ⁴⁴³ means to comprehend, tie, and fix, while its internal antonym *laqa* 'a لَقَعَ⁴⁴⁴ denotes swiftness, instability, and ephemerality. Both are intertwined within a process where *laqa* 'a لَقَعَ involves using external senses and leads to immediate access to external reality, leading to the opposite process of *'aqala* عَقَلَ which is fixing and tying the meaning internally through deep comprehension of the observed phenomenon. Thus, *'aqala* عَقَلَ is the interior and *laqa* 'a لَقَعَ is the exterior in a cyclical and sequential process of exchange, which produces the experience of reality. The tying, interiority, and slowness of *'aqala* عَقَلَ belong to one homological set, while accidentality, exteriority, and swiftness belong to another oppositional and complementary homological set. Each attribute of either antonym in its set associates with those of other antonyms to form an associative bond, which expands the meaning of each through a mere relation of association. Duality (including dimensionality and contracting-expanding movement) is a universal category that has many homological sets encompassing various shades of meaning. There are

numerous homological sets corresponding to the number of direct and metaphorical denotations, which a word has and can organize into complementary duality. Each meaning of any duality is associated in the universe of complementaries to two of as many sets of values depending on its subjective local context. Each set includes more than the limited lexical meaning of each of their components since they link them to other terms of dualities of diverse social, political, and religious dimensions within and without the homological set.⁴⁴⁵ Also, since the meaning of each antonym within its homological set is changing and always associated with other sets in complementary relations, these sets do not become absolute, hermetic, and dichotomous. This is due to the fact that the association of any term of duality to any of the many homological sets is subjective and grounded in the local interest of the unit. Therefore, similar units can have contrary associations to the same homological set depending on their local context, composition of identity, and the various relations they have within the hierarchy. These sets facilitate intermediacy and crossing in order to enrich the hybridity and diversity of the hierarchy. They form provisional complementary compositions, which dissolve and re-emerge into a hybrid and changing hierarchy.

6.5 Hierarchical Order Beyond Structuralism:

Contrary to Saussure's structuralist presupposition about the arbitrariness of the sign in his book "Discourse on Language," Arabs and classical Arabic linguists believed in the correspondence between the meaning of the word, on the one hand, and the phonetic qualities and positions of its letters within this word on the other.⁴⁴⁶ Meaning is strongly associated with some phonetic aspects and pronunciation techniques of the letters inherent to Arab culture. The cultural and physical environment gave particular characteristics, correspondences, and meanings to the sounds of each letter and to the structure of words based on their internal relationship within the word and external relationships with other words within the syntactic structure of Arabic language. These relationships between the signifier and signified echo the particular environmental, conceptual, and social systems of Arabs and their cultural and material experiences of associating these two complementaries.

Similar to language, the spatial order of the Muslim-Arab city consists of compositions of smaller units in a hierarchical structure. Each of these units has different degrees of autonomy in its relations to hierarchical connections between complementary dualities. Thus, the hierarchy creates relations of internal and external complementarity resulting in a gradation of autonomy and interconnectivity among the units of the hierarchy. The identity and the articulation of each of these spaces within the hierarchy are not arbitrary or based on crude difference. Rather, they are characterized by a multi-dimensional identity derived from social, cultural, and environmental experience giving each space its unique expression and identity within the structure. Muslim-Arab culture espouses the notion of duality, which emphasizes both autonomy and unity, rather than dichotomy, which stresses distinction and separation. Accordingly, any unit, whether an urban space or a word, embodies two oppositional identities within a unity. Identity is based on difference of orientation of the movement, while unity is based on the shared constituents and complementarity of differences. This complementary unity of dualistic oppositions breaks the striatedness, linearity, and reduction of dichotomous polarity of any conceptual, social, or physical construction. It creates a hierarchical order of autonomy and interrelativity mediated by liminal ambiguity, neutral thresholds, and suspended identities resulting from reversals, displacements, and complementarities of these identities. Uniting oppositions through complementary relations creates safe thresholds of transition and dynamic shifts of identities to generate the diversity of the hierarchy. Autonomy is a precondition for complementarity and vice versa, which makes both an essential duality for the realization of the horizontal hierarchical order.

The resultant horizontal hierarchy is linked through human agency to the vertical hierarchy, which transcends dimensional reality to a higher realm of communication, meaning, and understanding. Liminal conjunctures articulating the hierarchical dynamics through the ambiguity of connection and separation facilitate transition into a higher order of composition and communication with each crossing. It explains the evolutionary process of the hierarchy and its social and political necessity within the framework of a cosmic hierarchical order of reality. This hierarchy not only asserts the necessity of difference, but also the transcendence of difference and multiplicity into diverse and

complementary unity through a dimensional and horizontal hierarchy embedded in a non-dimensional and vertical one. Difference is the generative force for articulating language, culture, urban order, as well as uniting them in a total hierarchy, which subsumes and represents unity of Existence in Muslim theophany.

As was previously explained, at each phase of the hierarchy, one identity dominates but does not eliminate the counter identity that stays dormant in the background. This dormant identity becomes active and dominant on the other side of the liminal space, sending its antonym into the background. This alternation connects the complementary duality and establishes the autonomy of each identity within a specific gradational context of hierarchical composition. The dependency of each hierarchical composition on its smaller compositional components for diversity corresponds to the dependency of these simple compositional units on the higher collective compositions of complementary identities for unity. This state of interdependence makes the hierarchy a horizontal system of mutuality and asserts its total contingency and subsumation within a vertical hierarchy of absolute self-sufficiency. Oppositional dualities are expressions of contingency and imperfection, which find their resolution and are overcome through liminal mediation and the formation of hierarchical complementarity eventually subsumed in Oneness. Thus, the hierarchical unity of diversity represents the highest form of perfection within a dimensional framework of contingency. Duality, difference, and distance, which define this initial cosmogonic contingency, return back to Absolute Oneness in the form of a hierarchical unity, which represents the most perfect of all possible forms of contingent existence.

6.6 Analyzing the Signification of Habitation in Arabic:

Sakana سَكَنَ means to calm down, repose, and rest. It also means to be or become quiet and tranquil or still and motionless.⁴⁴⁷ It denotes 'to abate, to precipitate or sediment in accordance with its inherent order or an original state after an upheaval.' The same word *sakana* سَكَنَ with the same vowelation means 'to live in, dwell in, reside in, house in, domicile in; to inhabit, populate; to settle (down) in, or stay in.' *Sakana* سَكَنَ as a noun, means 'dwelling, living, residing, inhabiting, housing and residence' as well as 'stay or

sojourn.' *Al-sakan* السَّكَنُ is 'the total population of a tribe, women, children, provisions, or food.' *Sakana* سَكَّانٌ also means 'an existent,' since all entities of existence are in a state of balance or tranquillity as a result of the complementarity of their dualities in a context of the total cosmic hierarchy.⁴⁴⁸ *Al-sakinah* السَّكِينَةُ is 'calmness, tranquillity, peacefulness, repose, and quietude.' It also means 'gravity, sedateness, staidness, solemnity, sobriety; dignity; veneration, and reverence.' Moreover, it denotes 'mercy, humbleness, and humility.' *Sākin* سَاكِنٌ means 'calm, still, motionless, quiescent, serene, at rest, inactive, and dormant' or in language 'vowelless' or 'consonantal.' *Al-sukkān* السُّكَّانُ is 'population or inhabitants.' *Sākin* ساكِنٌ means 'inhabitant, resident, dweller, and occupant; living, residing, dwelling, lodging, inhabiting, population.' *Sakana ilaihi* سَكَّنَ إِلَيْهِ means *itma'ana* اِطْمَأَنَّ or 'to trust (in), have confidence or faith in, rely on or to feel at ease with.' *Miskīn* مِسْكِينٌ means 'poor, needy, indigent, necessitous, poverty-stricken or pauper.' *Sukūnī* سُكُونِيٌّ is 'static.' *Sakkana* سَكَّنَ means 'to calm, pacify, tranquilize; to soothe, relieve, ease, alleviate, assuage, and appease.'⁴⁴⁹

Al-sukūn السُّكُونُ, which means 'quiescence and stillness,' is not the opposite of *al-ḥarakah* الْحَرَكَةُ, 'movement' and is not necessarily 'motionlessness.' Rather, it is a steady, calm, and robust movement since motion is the essential sign of life in Arab cosmology. Hence, *al-sukūn* السُّكُونُ (quiescence) is relative to *al-ḥarakah* الْحَرَكَةُ movement, since the latter exists in any *sākin* سَاكِنٌ according to its own conditions. In this sense, *nakasa* نَكَسَ, which is the internal antonym of *sakana* سَكَّنَ, means to change the course of movement since the opposite of movement is stoppage rather than *sukūn* سُكُونٌ quiescence. Accordingly, what characterizes urban settlements is a steady and calm motion rather than complete stillness, which is equated with death.⁴⁵⁰ This movement corresponds to the nature of Muslim-Arab urbanism where the winding and endless series of interconnected mazes of streets form a continuous movement rather than halting stillness. Furthermore, the sequence of uninterrupted fabric of the spatial entities forming diversity in unity gives the meaning of a steady and continuous movement sequences. The lack of visual continuity due to an absence of straight lines in the tortuous streetscapes gives the impression of stillness despite the continuous movement through the spatial urban network. Movement through this network is not strictly linear but mediated by a hierarchical boundary system. This

hierarchy mediates movement through ambivalent relations of separation and connection, stay and passage, and inside and outside. These dualities facilitate or obstruct movement and stillness according to local parameters of the hierarchical order. Based on this understanding, there is movement in stillness and stillness in movement in all forms of spaces within the hierarchy. *Sakana* سَكَنَ as a state of quietness or steady pace of movement refers to the understanding of home as a complementary duality of movement and stillness in Arabic. The emphasis on movement and stillness in the form of sequential ordering of particular spatial progression is linked to the dynamics of hierarchical connections in city. It asserts the connectivity and vivacity of the hierarchy in spite of its system of boundaries, which grants it stability and stillness.

Sakana سَكَنَ (also residence) denotes 'natural order' versus its internal three-letters-root antonym *nakasa* نَكَسَ, which refers to 'reverse of the natural order' such as negative 'artificiality, mannerism, and culture.'⁴⁵¹ *Nakasa* نَكَسَ means 'to turn over, invert, reverse, turn upside down, bow or bend one's head, be born in reverse position with the feet coming first.' *Al-naks* النُّكْسُ is 'stinginess, weakness, unhelpfulness, or reverse movement.' *Nakasa* نَكَسَ means also 'to return to a situation after getting out of it, recurring, repeating.' *Intakasa* اِنْتَكَسَ means 'to relapse, suffer a setback, to deteriorate, to retrograde, retrogress.' All these meanings refer to 'retractive movement' in complementary opposition to the 'settling and quieting' one of *sakana* سَكَنَ. Residence *sakana* سَكَنَ as the most natural way of being is associated with essential human identity represented in *al-mar'ah* المَرْأَةُ (woman) who, in Muslim-Arab culture, refers to the values of stability, civility, and peace. She is identified and corresponds with the Divine Attributes of beauty, which include mercy, kindness, and gentleness, in contrast to those of majesty, which include justice, omnipotence, and self-sufficiency. These attributes form a complementary duality that corresponds to that of the natural and the cultural. Within this framework, a residential quarter is connected in a relation to opposition and complementarity with the *sūq* سُوْق (market). The first represents the natural, pure, and innate, while the other represents the artificial, mixed, and impersonal. *Sakana* سَكَنَ (residence) also corresponds to the interior, private, and permanent in contrast to the exterior, public, and transient of the *sūq* سُوْق. *Sakana* سَكَنَ is associated with constancy, orderliness, regularity while the

sūq سُوق is linked to unpredictability, change, and disorder. However, these characteristics are not dichotomous and exclusive to a given space in the city. Rather, they complement each other through a hierarchical context of liminal intermediation and connection. Each space in the hierarchy embodies both of these characteristics and shifts between them in relation to the contexts where it establishes its connections. Also, these identities are not hermetically organized in a dichotomous homological set, but intersect and mix within the constitution of a different scale of units' compositions. This shows the dynamism in each spatial unit within the urban hierarchy and explains the nature of the liminal qualities separating and connecting these dualities.

Kanasa كَنَسَ, which is the two-letter based internal antonym of *nakasa* نَكَسَ, means 'to be absent, hide, disappear, be sheltered, vanish.' It means 'to set off and be concealed (for stars), to enter into a den (for a gazelle), and to sweep the dust and gather it together.' *Kanasa* كَنَسَ shares similar meanings with *sakana* سَكَنَ because they share the same antonym *nakasa* نَكَسَ with one that is derived based on a three-letter-root and the other based on a two-letter-root. *Kanasa* كَنَسَ⁴⁵² as an indirect internal synonym of *sakana* سَكَنَ, indicates 'concealment through the setting off and retreating movement in a cyclical steadiness, connectivity, and continuity like the movement of the stars alluded to earlier.' When considering only the first two letters of the word root *kanasa* كَنَسَ, 'K' ك and 'N' ن, they both denote possibilities for their ordering *kanna* كَنَّ and *nakka* نَكَّ, eht antonymic meanings corresponding to the antonyms *sakana* سَكَنَ *nakasa* نَكَسَ. *Kanna* كَنَّ means 'to settle.' *Kinān* كِنَان means 'quiver for arrows.' *Al-kann* الْكَنَّ means 'inarticulate, stammering, and stuttering,' which also indicates concealment as a result of the inability to express oneself. *Kinn* كَنَّ means 'to cover, shelter, house, and retreat' as a verb and 'a nest, home, and housing' as a noun.⁴⁵³ *Akanna* أَكَنَّ means 'to harbor, cherish; to keep secret; to hide, conceal, to ensconce, shelter, cover.' *Nakā* نَكَى, which has the same two-letter-root with a neutral long vowel at the end, means 'to spite, infuriate, irritate, exasperate, and acerbate.' The general trend of these meanings is 'articulation and expression of emotion.' *Nakā* نَكَى⁴⁵⁴ also means 'to hurt, injure, or harm,' which indicates openness, visibility, and expression. It also means 'to subdue, vanquish, overcome, defeat,' which represents open forms of power expression.⁴⁵⁵ *Kanā* كَنَى, the antonym of *nakā* نَكَى, means 'to use

metaphorically or to nickname,' which connotes a form of concealment. Other words sharing the same two-letter-root refer to the same semantic ambit.

These meanings define the nature of living and the values of *sakana* سَكَنَ residing in Muslim-Arab urbanism. *Al-maskan* الْمَسْكَنُ (residence) corresponds to the inner, stay, and private and represents the domain of stability, staidness, and repose. It is the domain of natural order and the quieting of any irregular or agitating movement through an opposite steady and regular one. It is a space of relative concealment and restriction, which allows sedimentation and the activity of life to continue in a steady movement without disturbance. Residence is associated with woman as a generator, protector, and container of life, which is maintained through reliable order and stable movement. The meanings of *sakana* سَكَنَ can be corroborated via its antonym *nakasa* نَكَسَ which denotes an inversion of the natural order, upheaval, and instability, and represents the outer, passage, and public realms. The outer or the public is a space of exposure, which denotes vulnerability and consequently induces an exercise of power. As a result, exposure and dominance are realized through reversing and upsetting the regularity of the natural order. These two states of inside-outside, private-public, and stay-passage are complementary and interdependent within any unit composition as well as the total order of the hierarchy. Each term of the duality gains its meaning not only through its own definitions, but also in contrast to the characteristics of its antonym, without which it cannot assert its identity. Thus, within each unit of the hierarchy, there are instances of diverse complementary sets, through their exchange with other units in the hierarchical composition, where the unit establishes its connection and separation from other units in the urban fabric. Liminal spaces mediating these dualities inside and outside the unit with other scale compositions of the hierarchy allow, through separation as well as connection, difference and the possibility of exchange and transition between different units. These liminal spaces, through their neutrality and ambiguity, separate similarities and connect differences and vice versa to generate hierarchical connections and compositions among the units of the hierarchy. Correspondence between any two units through simultaneous similarity and difference intermediated by liminal ambiguity and neutrality allows for hierarchical connection. Internal and external opposition and similarities mediated by indecidability

produce new hierarchical identities. Liminality is inherent to the dualities, which mediate the relationship between Oneness and multiplicity through a horizontal hierarchy of difference, which is the essence of dimensional reality of the contingent existence.

7 Conclusion:

The expression of concepts and articulation of language in terms of dualities is the basis of the worldview of the natural order in Muslim-Arab culture. Dualities provide the conceptual framework and differentiation mechanisms for separating the homogeneous, undifferentiated, and quantitative mass of existence into heterogeneous, distinct, and qualitative categories. This articulation of reality is most apparent when it is antonymic and is based within each word in the language. Accordingly, place cannot be distinguished from time and so is the case for any other duality without a boundary line demarcating the internal oppositional and complementary relationship between these binary categories. Each side of the duality explains the other and offsets it in a complementary way, which gives their identity both difference and distinction. With difference in its starkest scale of oppositional expression, entities take on their qualitative differences and identities.⁴⁵⁶ Thus, through complementary opposites integrated in the hierarchical order, all aspects of existence in Muslim-Arab culture can be known and articulated as well as interconnected. This system of complementary oppositions and categorical distinctions allowed ancient Arabs to experience their world and interact with it through a framework that accounted for change in the phases of natural phenomena around them in their clear and frank desert environment. Their keenness to attain the most diverse and unified sense of life produced this worldview of dualities, which can engender an acute sense of their world. This perception of the physical and the metaphysical world was carried to their social and urban environment, as the terms depicting their details indicate. As such, the city becomes a hierarchy of spaces of dualistic and complementary identities in a constant process of forming and reforming compositions. This hierarchy is intermediated by a system of boundaries of liminal quality, which simultaneously connect and separate different unit compositions. The ultimate function of this hierarchy of autonomy and interconnectivity is to realize the unity and the diversity of the city. The hierarchy and the duality which constitute it are

subsumed in a transcendental hierarchy, which reconciles cosmic multiplicity and Divine Oneness.

Chapter III

Liminality and the Hierarchy

1 Outline:

The first section of this chapter defines the notion of liminality and traces its origin in different genres of literature. It discusses the notion of liminality as the key mechanism of the complementarity of dualities and the hierarchicality of multiplicity. It explores its characteristics, values, and meanings, which are essential to the structure of the Muslim-Arab city. Then it tries to uncover the process of association, disassociation, and re-association, which interweave the hierarchical structure of the city through liminal intermediacy. It explains the generative process of the hierarchy and the mechanisms of exchange it uses in structuring its compositions. Furthermore, it focuses on the value of neutrality and its role in establishing connectivity among the units of any structure. Moreover, it underlines the anti-structural nature of liminality which, paradoxically, allows it to construct horizontal hierarchical structures. It also alludes to the value of freedom and subjectivity as the basis of this ability, and delineates the nature of power exchange, which defines the function and the structures it generates. Furthermore, it explores its role in creating multiplicity, diversity, and unity within a hierarchical framework. Then it analyzes liminality's intermediary function and its effect on horizontal hierarchical building. The link between liminality and de-centrality is defined along with its diffusive power function. Within this context, the process of horizontal hierarchical formation is articulated, which is where power is well distributed over the hierarchy. The difference between the dichotomous in the vertical system and the complementary in horizontal hierarchies is also explicated by defining their operative objectives and mechanisms. The chapter then explores the notion of liminality in different aspects of Muslim-Arab culture including cosmogonic, metaphysical, and social structures, and corroborates them with urban hierarchy. It shows how the city could be with or without liminal spaces and what possible changes result from that. Finally, it presents the Muslim-Arab city as androgyny and heterotopia alternative to the centrality and otherness of dichotomy.

The second section of this chapter explores liminality in relation to chaos and order. It explains the feedback process which enriches and complexifies the horizontal hierarchy and produces its fractal structure. It discusses the principle of relative self-similarity and its role in providing the diversity and unity of the hierarchy. It also notes the self-organizational capacity of the urban fabric and its parameters for change and stability. Autonomy, connectivity, and adaptability are analyzed in relation to the liminal mechanism of intermediating chaos and order. It ends this section with a discussion of liminal agency between chaos and order, stability and change, and oneness and multiplicity in both the horizontal and vertical hierarchy in Muslim cosmogony.

The third section of this chapter discusses Hegelian dialectics as a mechanism of hierarchical building and its similarities to and difference from liminality. It explores the process of synthesis and sublation and compares it to the complementarity of dualities and process of hierarchical composition. It points out the linearity, directionality, and determinism of Hegelian logic and its preservation of the principle of dichotomy as the basis for its operation. It explains that in the realm of absolutes and through the mechanism of a series of negation, the result is tautological and self-central. Then it shows how the hierarchical subsumation resolves the conflict between the phenomenal and the noumenal of Kantian categories. It also discusses the flexibility of the hierarchy and its lack of a beginning or end. Then the androgeniety and totality of the system, which is arrived at through the complementarity of the subjective and the objective in transcendental totality, is explained. Furthermore, the difference between property and possession and between nature and culture and their impact on conceptualization and the structure of the city are articulated. Alternative to these dichotomous categories, it establishes the ummatic model of horizontal hierarchical nature, which underlies the decentralized and autonomous compositions of the Muslim-Arab city. Finally, the chapter ends with a critique of dialectical determinism and compares it with hierarchical optimization of freedom and possibilities. It presents reservations to the metaphysical presupposition of Hegelian dialectics, such as linear progression and structural finality. It concludes by showing the limitation of the concept of sublation in providing the dynamic

relational structure, which corresponds with the reciprocity, multi-directionality, and diversity of relations in the city.

2 The Meaning and Characteristics of Liminal Space:

Liminality comes from the Latin word *limen*, which means threshold or the preamble to a process. Both meanings refer to an initial stage in a series of spaces or repertoires of actions connecting a group of elements. It is also linked to the meaning of passing from one place or stage to another, which denotes separation but also some form of connection between two units. The anthropologist Arnold Van Gennep first used this term in 1909 in his major work '*Les rites de passage*,' which describes the rights of passage in ritual societies.⁴⁵⁷ The condition in which liminal space exists and functions involves three stages, starting with a state of units' separation and individuation, which leads into the creation of a mediating space of liminality followed by a process of re-assimilation.⁴⁵⁸ As a space of mediation, passage, and transition, the liminal requires temporary suspension of identity to secure neutrality of the elements within it in order to facilitate interaction, exchange, and possibly passage, which can result from the re-assimilation into the new medium into which the crossing occurred. Through this process of separation, transition, and re-integration of the social or the spatial, the body attains connectivity, continuity, and unity. In other words, the liminal space operates through processes of territorialization, deterritorialization, and reterritorialization to create the connected body of a hierarchy. The liminal as a between or betwixt space works as a catalyst or the interlocking mechanism that joins the elements at both sides of its limits and allows for passage or exchange between them. This is facilitated by the structure of internal or external dualities in establishing these connections, interlockings, and passages through complementarity. Liminal space is characteristically that of rituals and culture, which are essential to intermediating and exchanging among different parties. It provides rules and definitions for interaction and behaviour in spite of its neutrality and ambivalence.⁴⁵⁹ This ambiguity is intrinsic to the dualistic identity structure of each unit in the hierarchy, which makes them all, in some way, liminal spaces. In fact, the ambiguity itself provides self-consciousness, consideration for the other, awareness of the rules of exchange, and possibility of connection. Therefore, boundaries constituting liminality are not only

definers of the entities that they wrap and encircle, but are also definers of the other from which they are excluded and disjoined. By nature, they have an appositional function, depending on the point of view of the entities across their sides. The transition across this space of contradictions, ambiguity, and indecidability must involve rituals of detachment, suspension, and reattachment or the maintenance of conditions of neutrality and deferment, which provide the freedom for negotiation, exchange, and change without necessarily crossing from one side to the other.

2.1 The Dynamics and Function of the Liminal Space:

The ritual of transition between oneness, duality, and diversity in the liminal space aims at smoothing the possibilities of exchange which, if they do not lead to passage from one to the other, will contribute to different forms of structural reciprocity and connectivity in spite of the separation and detachment of any two entities across the boundaries.

Paradoxically, one of the main rituals of liminal space involves the suspension of all rules, ambiguity, and indecidability. This ambiguity is inherent to dualistic and oppositional identities, which define each unit within any structure. It is also particular to the nature of the units' boundaries, which simultaneously separate and connect entities of dualistic and complementary identities. This dualistic and ambiguous role is echoed by Victor Witter Turner who, in his book, *The Forest of Symbols*, describes the liminal space as “the Nay to all positive structural assertions, but as in some sense the source of them all, and, more than that, as a realm of pure possibility whence novel configurations of ideas and relations may arise.”⁴⁶⁰ As Mary Douglas points out in her book *Purity and danger: An Analysis of Concept of Pollution and Taboo*, liminal individuals have nothing, “no status, insignia, secular clothing, rank, kinship position, nothing to demarcate them structurally from their fellows.”⁴⁶¹ Within the liminal space, such individuals or elements do not have a definite identity or belong to a particular unit in the hierarchy, since they become neutral, equal, and ambiguous. However, they become the material which inter-joins hierarchical dualities with each other. Specifically, in the traditional socio-urban structure, the liminal is not a marginal space, but an interval that exists at each conjunction of the hierarchical organism of the city. Elements within the liminal space are “neither here nor there; they are betwixt and between the positions assigned and arrayed

by law, custom, convention, and ceremony.”⁴⁶² The liminal space is a non-structure or anti-structure, striated, or smooth. Yet, as a betwixt space, it is the medium which generates the spatial structure and order of the hierarchy. It is the “realm of pure possibility and structural invisibility”⁴⁶³ from which structure originates.

2.2 Anti-Structural Liminality and Structural Production:

This structure is not fixed, static, and stationary. Rather, it is a relational space, a network of shifting connections and alliances. It reproduces itself within the discursive field of competing subjectivities and power alignments. Turner suggests that the Latin term *communitas* denotes the idea of a social structure as an anti-structure characterized by interrelatedness.⁴⁶⁴ Similarly, the hierarchy of autonomy and interrelativity is based on a free but structured system of association, creating horizontal power dynamics. It emerges gradually in successive stages of multiplication or birth processes out of the liminal space, the womb, which produces the hierarchical fabric of the city. This fabric emerges from a rudimentary, undifferentiated, and unstructured state into individuation, distinction, and autonomy. However, this occurs without it losing its organic connection and hierarchical interlocking with all the units preceding it and betwixt the liminal spaces from which it was born. As it originates from the womb of undifferentiated liminality into autonomy and distinction, it does not lose its genealogical interrelatedness.

Liminality is a spatial expression *par-excellence* to any process of hierarchical structurization being social, urban, or otherwise. As a structuring mechanism, it is a dialectical process that transforms multiplicity into unity and vice versa through the mediation of reciprocal and shifting processes of individuation and integration across the hierarchy. Liminality is non-operative in vertical hierarchies and, thus, unable to produce states of externality, marginality, or inferiority typical to power structures and centralized orders. Rather, it is the quintessential mechanism generating the diversity and unity on the horizontal hierarchical plane, like a womb, which creates related and interconnected progeny. Liminality is a state belonging to multiple identities rather than that of detachment and isolation. Therefore, the units mediated and produced by liminal space are rich, plural, and multi-dimensional. As betwixt space, the liminal is an instrument of

fecundity, and thus, does not have assurance of final resolution of the ambiguity and possibilities of its production. It represents a midpoint of transition in status-sequence between two states or positions to always produce through exchange underlying commonality and differences. In the view of the hierarchy, it is a condition of interiority rather than exteriority. It represents the generative structural mechanism for social and spatial order of the urban hierarchy. This hierarchy grows through its boundaries where liminal spaces connect and separate units to give the tissue of the city its articulated order.

2.2.1 Duality, Liminality, and the Hierarchy:

Liminal space is institutionalized in traditional cultures and environments through the existence of horizontal social, cultural, and spatial hierarchies. These hierarchies are mediated by liminal boundaries, mechanisms, and rituals, which define and connect the hierarchy as a totality while maintaining its fluidity, diversity, and dynamism. Traditional concepts of liminality and its associated structures operate in a horizontal plane where power is fairly defused, negotiated, and exchanged among different social agents through the hierarchical order of autonomy and interconnectivity. There is multiplicity of centres correspondent to the number of simple and composite units in the hierarchy. This horizontal but complex distribution creates organic and functional power compositions, which maintain internal and external stability and balance within the structure of the hierarchy. The operative principle within the horizontal hierarchy is the principle of duality where each unit is characterized by dualistic and complementary identities, establishing its unity. These dualities help connect the unit to other units in the hierarchy through relations of relativity where each term of the duality establishes the unit's internal and external complementary relation with other units. Different units join in a multi-lateral hierarchical composition utilizing the different dualistic identities' structures, which are inherent to each unit. The linking of units occurs at their liminalities or boundaries where the internal complementary nature of the unit identity provides neutral and non-polarized space for interaction and exchange along the successive gradations of the hierarchy. This liminal space connects and isolates through processes of territorialization, deterritorialization, and reterritorialization. With that, it changes the

boundary map of the hierarchy through different hierarchical constipations and compositions.

2.2.2 Dichotomy, Polarity, and Vertical Hierarchy:

In contrast to principle of the complementary duality of the horizontal hierarchy, the values and dynamics of vertical structures are predicated on the principle of dichotomy.

Dichotomy tends to polarize any structure to the power centre and powerless periphery.

This order is maintained through coercion, manipulation, and marginalization. It produces a regimented, ordained, and striated spatial order as a result of its binary and exclusive categories. It generates a disjunctive, isolative, and restrictive boundary system in a vertically stratified structure to maintain power disparity. Power position of the centre is maintained through a set of values including maximization of power, freedom, and autonomy. This value system results in atomistic individuality, fragmentation, and homogeneity, which are preconditions and products of the power centrality in dichotomous and vertical structures of domination and control. Within this system, there is only one main polarity, which is that of the centre and the periphery. The centre exercises its control through fragmentation and homogenization of the margins in order to increase its centrality and maximize its power. It transforms the other side of the dichotomy into mere quantity, while enhancing the aspects of its own quality as a means of exercising power. The hallmark of the system is separation and disjunction which disallow any structural diversity or unity.

2.2.3 Liminality, Neutrality, and Horizontal Hierarchy:

Turner characterizes vertical hierarchy as a system of disenchantment and regimented power. The polarizing centre forces marginal groups to opt out of normative social and public spatial orders in the city as a result of the exclusivist nature of the dichotomy. This rigid societal order produces states of structural exteriority and inferiority.⁴⁶⁵ Contrary to his designation, margins and inferiority reflect the notion of polarity in dichotomy rather than that of liminality, which is restricted to horizontal hierarchy. Social protest movements of marginal groups are the result of a discursive field of power, which polarizes and ostracizes social units that do not ascribe to the power structure and, thus,

are deemed not normative. The relationship between the centre and the marginal in an absolute, exclusivist, and dichotomous system of social and spatial ordering is non-dialectic, and thus, is not mediated by liminal spaces, which allows reciprocity and passage. Any form of difference within this system is often excluded or co-opted to reproduce the same power relations against its constellation within the system.

Polarization undermines the qualities of neutrality, ambiguity, and reciprocity, which characterize the liminal space. In dichotomous and polarized structures, passage from one opposition to the other is unattainable since identities are absolute and fixed. Furthermore, passage among the units of each opposite category is meaningless because they have uniform identities. In contrast, liminal spaces of the horizontal hierarchy allow for a multiplicity of identities and, thus, exchange, redefinition, and passage through depolarization, ambiguity, and plurality of identities.⁴⁶⁶ The spatial distance of the liminal, where exchange and crossing happen, is a result of simultaneously belonging to a set of dual identities. The terms of these dualities are complementary and, thus, simultaneous in that no one excludes the other. As such, interiority-exteriority, concealment-revelation and connection-separation are concomitant. It is the middle space which mediates, separates, and connects these complementary dualities, which produces ambiguity and possibility, which facilitate change and exchange among the units of the hierarchy.

2.3 The Mediatory Features of the Liminal Space:

The liminal spaces of the horizontal hierarchy are not accidental or temporal as a result of sudden structural change or irregularity. Rather, it is a natural, intrinsic, and permanent component and mechanism, which generates the horizontal hierarchical structure. Liminal space is the meeting sphere between the dynamic nature of the hierarchy and its structural inertia. It resolves this conflict through structural rearrangement, which maintains the rules of the hierarchy but changes its units' compositions. This constant transubstantiation, crossing and mixing generates structural self-consciousness and hierarchical intelligence.⁴⁶⁷ Liminal spaces threaten the concreteness of the structure yet generates it through a peaceful process of mutual and agreeable change. As such, it is anti-structural, yet it is the generator of structure. As the ideal expression of unity of

complementary and oppositional dualities, which constitute the hierarchical tissue of the city, it melts and remolds identities, constitution, and forms of the units of the hierarchy to cater to the city's need for dynamism, change, and fluidity. This fluidity takes the form of a process of continuous, gradual, and localized change in the structure, rather than a state of total and perpetual non-definition. It occurs through mutual exchange and among the autonomous and interconnected units of the hierarchy to form its cohesive order. Similar to the notion of chaos, in the way it is a process of reorganization, which can produce order, the liminal ambiguity is imbued with unlimited possibilities for generating identities and composing structures. The crossing and exchange among the units of the structure produce the energy of the hierarchy and grant it life and vibrancy.

The liminal represents the state of contingency, transition, and ephemerality, which is endemic to the life of structure and its need to change and renew itself. As a space, liminality is dimensional; yet, as boundaries, it is invisible (non-concrete), and yet, it is both at the same time. Being the epitome of transition and transformation, it embodies the principle of dimensionality and the origin of difference, identity, and space. As a space of neutrality, it collapses into nothingness while, as a space of differentiation, it expands in expressions of freedom, possibility, and life. As such, it is the amalgam of sameness and differentiation, finiteness and infinity, and neutrality and possibility. It is a fusion of non-definition and definition, nothing and everything, and diversity and unity. As boundaries, it is the protecting and welcoming, open and closed, and separating and connecting, with no preference for one of these complementary categories over the other. Like the empty space of the womb brings about embodied life when opposite and complementary seeds are fertilized, so does the liminal space generate unit dualistic and complementary oppositions to the concrete structure of urban life.

2.4 Liminal Stability, Fertility, and Diversity:

As it is identified with the hierarchy, the liminal is not marginal. This is because the hierarchy exists through its connections and as a cohesive structure, rather than a dichotomy. The liminal defines every single unit of the structure, separating and connecting them, so as to generate the hierarchical identity and diversity of unity of the

city. It functions as a spatial catalytic for interaction, exchange, and passage. This separation and connection not only defines differences and commonality and enhances exchange and crossing, but also creates structural self-consciousness within the hierarchy. This self-awareness helps connect the units in hierarchical compositions and generates collective energy, which unites the hierarchy. The hierarchy is generated through its boundaries, where the liminal is the space of its perpetual rebirth. It condenses and subsumes all the life stages of its units to transmit them in a process of cross-fertilization between the sides of two units. With this complementary union, the liminal becomes central, however, without centrality. In fact, this process of connection, separation, and generation diffuses centrality and polarization and maintains neutrality, opacity, and heterogeneity, which are generated by the union of complementary dualities. This state of ambiguity is pregnant with possibilities, which can only be realized through the action of passage. Passage characterizes the dynamic role of the liminal space, while potentiality defines its static function. Thus, the liminal functions like a bridge that is fixed yet allows, through its immobility, movement, crossing, and connection of two interdependent parties. Liminality transforms boundaries from thin lines into interstices, which function like joints between the units, which constitute the body of the hierarchy. Each joint between two units or more is different in nature and flexibility from those among others, depending on the identity, state, and location of each unit within the hierarchy. The heterogeneity of liminal spaces denotes different forms of connections and separation, which grant the hierarchy its diversity and flexibility. It gives the units of the hierarchy different patterns of interaction and relation, and therefore contributes to its articulate, flexible, and dynamic nature.

2.5 Liminality as Centrality in the Horizontal Hierarchy:

The liminal space between two units is a temporal suspension of their identity, which opens the space of possibility for passage, change, and redefinition. This neutrality and possibility endow them with freedom, flexibility, and richness. As a betwixt position in the horizontal structure, it mediates oppositions and contestations through peaceful means of negotiation, mutuality, and exchange. Therefore, its role is that of enduring and rejuvenating the hierarchical nature of the structure through the diffusion and

redistribution of power concentrations. This is because the premise of the horizontal hierarchy is the establishment of a power equilibrium without homogeneity through hierarchical compositions, on the one hand, and ascribing authority that defines power to the transcendental centre, on the other. By providing both internal stability and external interactivity for the unit, liminal space allows quiet and regulated transformation, renewal and growth without the risk of destabilizing the hierarchy. Through the gradual and mediated transformation of its conjunctures, the liminal is a space of tension, awareness, and realization of the whole nature of the hierarchy. Therefore, hierarchical units grow and multiply from their boundaries rather than from their inner cores. This takes place by the liminal spaces mediating their complementarity. It is in this middle position of the liminal that the start and the end of the hierarchy are joined to spout out a hierarchical network without a definite beginning or end. As a spatio-temporal intermediacy, liminality represents not only the essence of the units through its borders, but also the essence of the entire hierarchy through its conjunctions. Within the hierarchy, liminality is not marginality, but a real and dispersed centre, which generates its diverse identities and united order. Liminality transforms boundaries from lines of separation and isolation to spaces of passage and connection.

2.6 Liminal and Liminoid Spaces:

The liminal provides flexibility, dynamism, and growth to the hierarchy. But when it rigidifies, shrinks, and collapses onto itself, then the liminal transforms from a space into a solid boundary line, while the hierarchy becomes a static and stiff structure of isolated units. It loses the looseness, movement, and flow of vital energy within the connections of its units' compositions. As a result, the hierarchy breaks up, fragments, and disintegrates, ushering in the death of the city. This is the case of vertical structures, the atomistic and fragmented units, which have no liminal spaces to mediate and connect them. Instead, their striated, dry, and continuous boundaries create isolative, hermetic, and exclusive unit structures. In such conditions, liminal spaces lose their neutrality, intermediacy, and complementary nature. As a result, it separates without connecting, divides without uniting, and polarizes without integrating. With that, the units of the hierarchy transform into self-centred, isolated, and antagonistic fragments. Soon, its constitution is polarized

into a power centre and homogeneous, disintegrated, and dominated margins. This dichotomous logic transforms the horizontal hierarchy into a vertical one. In his book *The Anthropology of Performance*, Turner calls the intermediary spaces in such vertical structures *liminoid*, in contrast to liminal spaces in the horizontal ones.⁴⁶⁸ Liminoids are insular, fragmented, and self-centred spaces, which cannot facilitate communication, sharing, or exchange among themselves or the units they mediate. They lack the common culture, conventions, and language that allow for reciprocity and interchange. In contrast to the liminal's defiance of the quest for power for polarization, organization and homogenization, liminoids cannot resist power domination and control. Vertical hierarchy imposes strict, restrictive, and isolative categories on them, which exclude commonality, complementarity, and connectivity among them. This fragmentation and isolation subverts their work and power as a cohesive structure. Under these categories, the units accumulate in homogeneous strata with no mutual interaction or complex relations connecting them together. Therefore, the objects of these strata are replaceable and expendable. This expendability creates mutual competition and antagonism, which reinforce isolation and fragmentation, and undermine any structural dynamics that can create diversity, interconnection, and exchange. It also allows for their exploitation and control by power centres.

When the boundaries of individual units in the hierarchy shrink inwardly or implode as to intensify self-centrality, it severs the connectivity of the liminal space with neighbouring units. The fertile space of inbetweenness transforms into a barren vacuum, while boundaries become hardened, protective, and impenetrable. In contrast, loose identities expand the boundaries of individual units and cause them to overlap with those of others. This overlap of identities creates mutuality, commonality, and extension of the liminal space. Boundaries' crossings create neutral and fertile spaces for exchanging complementary differences. Complementarity of dual sets of identities across the unit's internal and external boundaries creates connectivity and interrelativity among the units of the hierarchy and unites difference in flexible order. The boundaries of the hierarchy become permeable, allowing for interaction and exchange across them. Intersected identities, mutuality, and permeability make the hierarchical structure flexible, fluid, and

indeterminate. Echoing the liminal qualities of its boundaries, the hierarchy represents a median between the isolative boundaries of regimented structures and lack of boundaries of a homogeneous unity. It is an intermediacy between fragmentation and oneness, order and chaos, and uniformity and dichotomy. These qualities make the boundaries of the hierarchy flexible and permeable and allow for articulation, movement, and exchange among its rungs.

2.7 Characteristics of the Liminal:

Liminality is a state of not being inside or outside or in betwixt. Rather, it is a meditative and transformative state *par excellence*. This intermediacy is associated with the notion of passage. In the hierarchy, liminality is not referenced to any point or centre but is a state of embedment and an internal mechanism of de-structuring and structuring, which allows for transition and connectivity. It is different from marginality in that it is devoid of any power content. Rather, it represents a connecting mechanism, which is intrinsic to the interweaving of the fabric of the socio-spatial hierarchy. It is centre without centrality and essence without concreteness. Its meaning and function reside in its core vacuity, ambiguity, and indecidability, which make it a catalyst for interchangeability and consecutiveness. It is ubiquitous, as it represents the glue joining all units in the hierarchy irrespective of their size, form, or position. It generates the hierarchy's connectivity, inter-relativity, and horizontal distribution of power.

Liminality is not a system for either inclusion or exclusion, but of a simultaneous process of differentiation and connection, which is necessary for hierarchical autonomy and relationality. It is also not a state of mutual inclusivity or exclusivity, but of ambivalence and relativity among different identities. This ambivalence provides the equitable basis for reciprocity, cooperation, and connection across the hierarchy. Liminality promises no end, solution, or finality, but constant change and dynamic inter-relativity. It is an ever-empty space waiting to be filled, but only mediating crossing from one side to the other. This process of intermediation, crossing, and exchange transforms its identity from a linear boundary to multi-dimensional space. Hence, it is space created before and after the conjunction and disjunction of the units of the hierarchy. It draws, shifts, merges, and

erases the boundaries that define it and define the units that it mediates to reproduce multiplicity and diversity of the hierarchy. As such, it is existent and non-existent, potential in any space and time to articulate emerging identities of the units of the structure. The only fixed reality is the existence of this potentiality transposed in the form of ever joining, shifting, and disjoining boundaries. Liminality denotes exchange as a dynamic and perpetual process of mutual and partial inclusion and exclusion. As a passage, it maintains the possibility of crossing over from one side to the other, yet, as a buffer zone, it resists the total assimilation of any unit into the other. It fosters the possibility of exchange and change only by preserving the autonomy of identities at both of its sides. The distinction and differentiation it maintains creates the pull for crossing over the boundary to the other side. This passage justifies the potential existence of the liminal as space.

The liminal is a space of imagination, invention, and creativity where rules are broken and remade and structures are destabilizing then reestablished. It is the embodiment of contradiction and the possibility for attraction, interaction, and accord. This agreement sets the conditions for polarization, disintegration, and reemergence of a new structure along different boundary lines. This process of integration, disintegration, and reintegration is the main mechanism for passing and exchange, which the liminal space provides. Liminal space allows for this movement across or back and forth and imbues it with value and meaning, which asserts its significance and function. It is the mold for space creation, which not only defines its own exteriors or interiors, but also those of the units it mediates. The potentiality of the liminal space corresponds to the historical temporality and the spatial relativity of the hierarchy. It reflects the continuous state of becoming in the natural and organic cycle of birth, death, and rebirth of the hierarchical fabric. The liminal also creates hierarchy of historical and material extension. This is carried out vertically through generational continuity and horizontally through the dissemination of the units' identities.

Liminal space is privileged by simultaneous states of interiority and exteriority, which give it an inclusive and rich identity and allow for exchange and connectivity across its

sides. Simultaneity of such complementary oppositions also provides neutrality and passivity, which are intrinsic to its intermediary function. The passivity of liminal intermediacy induces the units across its sides to interact and exchange. Upon entering its space, its neutrality concurrently challenges the stable identities of the crossing entities, while simultaneously facilitating the construction of new stable identities. As such, it functions concomitantly as a catalyst for change and as a deterrent of change. Also, as internal yet external space, it provides the motivation for expansion and inclusion as well as contraction and exclusion. This form of ambivalence, neutrality, and freedom is an important liminal characteristic and a necessary condition for exercising moral agency. The freedom provided by liminal space is definitional of human nature and socio-spatial dynamics. Therefore, the horizontal hierarchy, which is the ultimate representation of the principles of liminality, is an optimization of freedom and autonomy within a morally responsible social framework.

Finally, the ambiguous and catalytic function is essential to maintaining neutrality, suspension, and potentiality, while simultaneously challenging homogeneity, stagnation, and sterility. Being a passage, it functions as an identity switch, which resists centrality and polarization and generates multiplicity and diversity in the form of the hierarchy of units' autonomy and inter-inclusive identities. It mediates and maintains the states of integration and individuation; diversity and unity; and stability and change, which constitute the fabric of the hierarchy.

2.8 Liminality as a Cosmic Hierarchical Structure:

The ontological importance of the liminal and its relevance to the social and urban hierarchy also comes from its representation of the concept of presence. Humans are always in a liminal space, in a stage between two frontiers, between a beginning and an end, past and future, or involved in a transitional process located in some point within liminality. Practically, this makes the whole of time-space a liminal dimension. Humans as contingent existence have no real ownership of their world, as they are living in a temporal interval in a historical continuum, and their life is mere passage between the limits of nothingness. Living is a process of testing, assessing, and redirecting infused

with the suspension and anticipation of change and adjustment at any point in this process. It involves attentive self-examination as well as analysis of the external context, as a means of negotiating identity, role, and position within the enveloping framework. Since the human being is necessarily dependent on context, s/he is in a perpetual liminal state of testing, readjusting, and changing in relation to it. These conditions assert the dimensional nature of the world and the transitory nature of time-space, which can be preeminently characterized as a passage. Therefore, the liminal can be considered not only a stage in a process, but also an entire process between a beginning and an end. In both cases, it constitutes a space within a hierarchy divided by processes, measures, and rituals of identity formation and reformation. Any of these processes and rituals is divided into other smaller ones, which are further divided into smaller others, thus, creating a hierarchy of pressures and measures. This hierarchy is not regimented, predetermined, and linear in nature. Rather, it is network-like with feedback effect and fractal self-similarity, forming diversity in unity. These sub-processes involve a set of rituals and roles of passage within a series of larger processes in a hierarchical manner. Transition through these processes, within the context of others, involves a series of decision-making events charged with exploration, suspension, and negotiation, which might result in a crossing. This crossing leads to other similar processes within a perpetual liminal space. However, this total liminal space is not a uniform continuum. Rather, it is qualitatively different within each segment, stage or unit of the process, similar to the way the socio-spatial hierarchy of the city is unique in each rung in spite of the self-similarity and unity of the structure. As such, liminality underlies the quality of all spaces, where structured realities - in the form of fixed and rigid time, space, or events - are mere mental constructions. These constructions aim at freezing various dimensional forms of existence in order to attain a sense of scale and control through observation, measurement, and knowledge. In fact, such static, fixed, and structural perceptions do not account for the fluid and dynamic reality of the world.

2.9 Liminality, Time, and the City's Hierarchy:

Liminality also characterizes the boundaries of time as a hierarchy, which is divided into stages of day and night in accordance with sun movement. This movement is regimented

into stages to reference different forms of human activities separated by in-between spaces representing the transition from one to the other. However, the most prominent liminal expression is twilight zones (dawn and dusk) or noon versus mid-night. They represent the shadowy and changing area between day and night, which has no particular beginning or end. These zones function in reciprocal and complementary ways, even in its highest characterization, as opposites since each opposite is dependent on and determined by the other. In reality, there cannot be a particular deciding point that is considered the transition between day and night, since it is a spatial continuum where the definition of such conjuncture is merely artificial. Such division neglects the substantive continuity that propels the process and gives each of its parts its justification as an intermediary in a cause-effect exchange between what is before and what is after. In the temporal continuum, each moment is a transitional passage between two other points, which connect it to the totality of temporal space, much like how each unit of the urban hierarchy is part of integrated totality of the city. Indeed, equinoxes, which mark the equal length of day and night, and solstices, which mark the passage from increase to decrease and the reverse in day and night, are heightened liminal moments that articulate oppositional states. However, this opposition is not an absolute or striated jerk in the trajectory of events, but part of a smooth continuum. It can also be argued that their categorical definition as distinct moments is merely relative and cultural. Other points in the temporal continuum can be recognized as characteristics relevant to framework, which cherishes other values than those of the extremities of maximum and minimum. This shifting definition leaves only one reality, which is the dimensional continuity regardless of the articulation of boundaries and shift. Such articulation is a mere subjective categorization and structuriazation mechanism. Any boundary line or liminal space hinges on the point of reference by which these categories are defined, and as such they are subjective. Such diversity and relativity is the basis for the continuity, connectivity, and ubiquity of spatial extensions. The attribution to which a particular event is ascribed, such as the birth of the lunar month, is preferential rather than cosmically universal. It is relative to the position of the observer on the globe, to say the least, and her/his subjective selection and focus on a particular event to the exclusion of

others. This makes any point of the temporal space fit to be a passage. The definition of the threshold as an inaugural point is merely conjectural.

2.10 Static and Dynamic Liminality:

Liminality has two expressions, static and dynamic, both of which are an inherent state to any entity. The static state occurs when two or more identities are simultaneously, equally, and permanently co-present in this entity. The dynamic form of liminality comes in the form of a process of linear or multi-dimensional quality such as the cycle of growth, decline, and regeneration of the hierarchical fabric of the city. Both share a state of hybridity, plurality, and continuity, which defy a strict boundary definitional, oppositional, and isolative taxonomy. Changes that characterize all entities and states of worldly existence and create the bases for differentiation, meaning, and categories are liminal states, which signify continuity, diversity, and unity of existence beyond these subjective and arbitrary definitions. Any encounter or interaction with the world is a liminal activity transacted across some form of boundaries and involves change and passage between gradations of some sort of a hierarchy. Thus, through liminal dimensionality, boundaries transform the world from some undifferentiated mass of homogeneous existence into a world of qualitative and quantitative diversity. This diversity is generated and maintained in a process mediated by the laws of spatial liminality within hierarchical continuity. Mental conception is dependent on mental categories separated and connected by boundaries and processed through liminal space as sensory perception and interaction with the world passing through the mediation of the liminal space. Similar to its dual conjunctive and disjunctive roles within the urban hierarchy, liminality is inherent to human social behaviors and functions as a means of polarization and diversity, on the one hand, and passage and connectivity, on the other. For instance, slumber, sleep, wakefulness, and dreaming are inter-generated in a causal, temporal, and state continuum, which is defined by human rituals and the social structuring of activities according to cultural modes of conception, social relations, and economical order of production. The point of articulation, with which it is stroked within the dimensional and spatial continuum, creates the opportunity for polarization, transition, and plurality. Conversely, any entity of multiple identities is characterized by liminality

as a means of passage between these different yet connected constituent components of the same, continuous, underlying, reality of the self/identity.

2.11 Liminality and Cosmogony:

As the city in Muslim-Arab culture represents a self-similar and fractal hierarchy comprising the whole universe, liminality, as a quintessential principle for generating and connecting its hierarchical composition, corresponds to cosmological, theological, and eschatological frameworks of this order. These frameworks view the spatial, temporal, and phenomenological components of the world as dimensional expressions expressed in hierarchical structures and mediated by liminal agency. Liminal intervals are the generative principles of dimensionality, where identity distinction is created through the separation and mediation of distance. This distance is the basis of complementary duality and quantitative multiplicity. In relation to location and context, distance within multiplicity results from differentiation and distinctions. Differentiation produces qualitative multiplicity in the form of diverse units' identities. Diversity naturally creates the need for interactivity, exchange, and composition among these different identities. Such actions are driven by these identities' tendency to enrich and consolidate their individual and collective value content, thus mediating individuality and collectivity. Interaction, exchange, and composition mediate back diversity using liminal connective and divisive agency as a catalyst, in order to arrive at hierarchical unity. The result is a gradational structure of autonomy and interrelativity, which is produced through the double process of the unfolding and folding of hierarchical articulation. As such, liminality explains the quintessential position of intermediacy as a formative and preservative principle of the horizontal hierarchy of the Muslim-Arab city.

On the vertical level, liminality mediates the complementary opposition of Divine Transcendence and Immanence. Mediating this absolute dichotomy is the source of world emanation according to Muslim cosmogony. Liminality connects Divine Absoluteness to world relativity, yet it maintains Divine Independence from the world's contingency. This mediation is realized through a hierarchy of liminality beginning with Transcendent Oneness, Divine dualistic Names and Attributes, followed by the effusion of cosmic

dualities. Within and between each of these gradations exist liminal conjunctions, which connect and separate the elements of the vertical hierarchy. From this effusion come conceptual and physical dualities in the form of categorical distance occupied by movement and orientation and intermediated by liminal connectivity. The liminal interlink between Oneness, duality, and multiplicity signifies the unity of existence in Muslim theophany. Each of these categories is embedded in the others and is mediated through liminal intermediacy. Accordingly, duality and multiplicity are embedded in Absolute and Original Oneness, where duality includes and intermediates Oneness and multiplicity, and multiplicity encompass Oneness and duality through the unity of diversity. Thus, from Absolute Oneness comes the effusion of dualistic and complementary/liminal Names and Attributes, which create the possibility for expressing Divine Ineffability, intellectually and materially in the cosmos. Liminality bridges the absolute distance between Divine Oneness and cosmic multiplicity as well as the relative categorical, material, and social dimensional qualities of worldly existence in the form of complementary dualities. This distance, as a quantity, is the ground of multiplicity and, as quality, is the basis for essences. The complementary composition of these dimensional variations and identities produces cosmic diversity in the form of united hierarchical unity. Cosmic diversity is nevertheless passive and lacks real freedom and agency. It represents a horizontal plane of existence, which lies in utter opposition to Divine vertical Power and Agency. The resolution of this categorical disparity is human agency, which represents the ultimate form of liminality, and intermediates Divine Transcendence, Morality, and Will within the vertical hierarchy of Existence and the objective material and social reality of the horizontal hierarchy of the world. This intermediation is realized through the human embodiment of Divine Names and Attributes and through the position of *khilāfah* خِلاَفَة (hierarchical succession) and function of *isti'mār* اِسْتِعْمَار (urbanization). Human liminality is achieved through the proverbial embodiment of the Divine, who made the human being after His image and endowed him with the function of building urban communities.

2.12 Liminality and Eschatology:

As a 'submission to the Divine,' Islam represents the framework for human liminality and agency between the physical world and metaphysical reality of existence. Therefore, the subject of Islam as a religion is the human being who exercises moral judgment to intermediate freedom and responsibility concerning devotion to Divinity as well as actions in the world. Thus, the religious principle of submission and the cultural and material realities stemming from it and take the form of moral actions of *isti'mār* (urbanization), which are structured after the principle of *wasatīyah* وَسَطِيَّة (liminal intermediacy). Moral actions of urbanization are the material of human moral agency and the human being himself is the intermediary between the world and the Divine through the function of *taskhīr* تَسْخِيرٌ (subjugation). Within the same worldview, the Divine is the only permanent and unchangeable Reality, while the world is changeable under human trust and stewardship. Simultaneously, while the human being stands in a position of liminal agency between the Divine and the world, the world represents an ultimate liminal state; a passage or interval between non-existence and eschatological infinitude. It is also the subject of human agency and intermediates his eschatological destiny. Similarly, the Divine represents a liminal state between Oneness and cosmic effusion of cosmic multiplicity. As such, all the units of the vertical and horizontal hierarchies express, on cosmological and eschatological levels, a condition of liminality, which characterizes the nature of hierarchical structures.

As liminality between non-existence and eternity, the world denotes its contingent existence as a field of oppositional identities, which co-exist in a state of interactivity and potentiality and produce continuous states of non-definition. This potentiality constitutes the neutrality of the liminal and the diversity and unity of the world. The human being is perceived as a liminal agent of transformation of the world from nature to culture and of transition from the contingent reality of the world to the eternal one of the afterlife. Life in this world, *'ulā* أُولَى (the first or the beginning), defines the start of this spatio-temporal and moral liminality which ends by the beginning of *al-ākhirah* الْآخِرَةُ (the second or the latter). Life as a liminal space marked by birth and death extends genealogically, before the first, and eschatologically, after the second. It is a transitional space between a duality

within a continuous hierarchy of existence starting from the Divine Will and Knowledge preceding creation to the eschatological destiny of man in the afterlife. Life in the world as spatio-temporal liminality is virtually non-existence in spite of its decisive importance, as it falls between its *ex nihilo* preexistence in Divine Knowledge and eternal existence. Even afterlife in Islam has many absolute characteristics, such as temporal infinity, and embodies a liminal structure that corresponds to an inherent and inescapable human dimensional quality, which is carried out from the nature of worldly liminality. The stages of this hierarchy of difference or connections and separations between different liminal spaces and function are only concluded with Divine Oneness, which transcends the notion of dimensionality.

As such, the human being is perceived to be a fundamentally liminal creature located between God and nature, in terms of consciousness, freedom, and will, between angels and animals, in terms of physical constitution and behavior, and between good and evil, in terms of morality. Human finitude, dimensionality, and dependency establish the different liminal facets of the human being in the hierarchy of existence. It creates boundaries separating and connecting different aspects of his/her conceptual, social, and material realities in the form of a hierarchy of liminal categories. Human nature, as grounded in duality and dimensionality, is defined by limitations and dependency, creating the need for complementarity through a hierarchy of boundaries, which connect human beings to others, to nature, and to divinity, and allow for their hierarchical communication and exchange. As such, existence is a hierarchy of liminalities in a relatively self-similar fractal structure, where each unit is liminal in relation to the other units surrounding it. Since each unit has its unique identity in addition to sharing a common identity with other units, the hierarchy consists of different forms of liminal identities allowing for connection and separation. This liminal diversity creates the dynamism, fluidity, and transience of the hierarchical structure.

2.13 Liminality, Gender, Human Identity, and Society:

Another expression of the principle of liminality, as represented in the Muslim's view of humans, is that of a gendered being. This view considers that man and woman, even

representing duality, are not absolute identities. Rather, each has a complementary and hybrid identity of both, with preponderance towards either, in order to produce a male or female gendered character. The dual identities are the grounds, not only for complementarity within either gender, but also for interactivity, connectivity, and integration across gendered functions and relationships in urban society. These functions interweave connections and produce the unity of the social and spatial hierarchical fabric of the city. The external unity of the male and female genders through social relations produces more complete, refined, and composite social hierarchical identities. Complementary identities possess reproductive capacity, which allows for the propagation of ever more synthesized and refined units along the vertical genealogical plane of the horizontal social hierarchy. The sacred nature and great importance of family as the ultimate social unit is due to its being the first and the highest embodiment of the principles of complementary duality in humans on a social level. It corresponds to the process of Divine Effusion of contingent multiplicity out of Absolute Oneness via the manifestation of the complementary dualities of Names and Attributes. The union of different Divine Names and Attributes constitute 'the best of all possible worlds,' which finds its ultimate perfection in the human being. This high status of the human being is based on the embodiment of liminal states as a result of the relative embodiment of Divine Complementary and oppositional Names and Attributes. This complementarity creates the liminal space of rationality, freedom, and will.

These liminal capacities produce human identity and give connective structures and meaning for different human social expressions. As such, inhabiting society is living in a hierarchy of social liminal spaces and relations where different identities are negotiated, mediated, and connected relative to the different complementary characteristics they hold. The categories and the different possibilities of these complementary relations constitute liminal spaces of cultural expressions. For instance, the lack of dichotomous public and private categories in Muslim-Arab culture is emblematic of the liminal quality of the socio-urban milieu based on comprehensive social and religious frameworks of liminality. Units in the social and the spatial orders exist within a hierarchy, which intermediates relations of inclusivity and exclusivity, openness and enclosure, and

penetrability and impenetrability proportionate to the complementary relevance of the units to each other. Each unit of the hierarchy, as well as the hierarchy as a totality, becomes a liminal order of inclusion and exclusion, participation and limitation, and accessibility and inaccessibility. The units are connected yet separated from each other through liminal intermediacy within the hierarchical order; yet, interactions that occur through the agency of other units in the hierarchical network connect and separate the units by proxy and produce the compound form of hierarchical liminality. Thus, the diversity and unity of the city is a product based on its simple and compound or partial and total liminalities.

2.14 Liminality in the Urban Hierarchy:

The hierarchy of the Muslim-Arab city is a system of passage, establishing diverse unity with no beginning, centre, or end. It is a conjunction of units in flux within a space of hyper-liminality. In this space, complementary sets of dualities, which are inherent to the identity and roles of each unit in the hierarchy, create the internal and external passages, which interconnect their units in one continuum. These passages take the form of urban rituals, spatial configurations, and functional patterns for complementary identification, separation, and connection. They also provide a sense of security and boundary, which assuage the human sense of contingency and need for structure in a fluid existence while maintaining the flexibility of crossing and hierarchically intermediated connections. This connection takes the form of approximation of opposites in thresholds and mergence of compositional units, which expand the liminal context and allow for shifts of identities and unity. Whether in-between units or within compositional frameworks of inclusion, liminality transforms boundary lines into connecting lines or into spaces where their isolating quality converts into permeability. In reference to this, neighbours in the Muslim-Arab city have the right to use each others' walls to support their roofs. This transforms the isolative quality of the wall as a solid boundary line into a liminal space of mutuality, continuity, and unity. Furthermore, residential alleys form liminal spaces as they represent legally private property of those estates that flank them. Liminality of the thoroughfares takes the form of a public right of passage and signifies the different contextual forms of liminality within the hierarchy. The liminality of the alley reflects the

ambiguity of passage between juxtaposed units of the hierarchy, while the thoroughfare embodies a different form of ambivalence in identities and functions due to its public use as a passage. In both cases, liminal-associated properties of de-centrality, autonomy, and connectivity in the context of the hierarchy allow for local connectivity and public interpassagem, while excluding the possibility of direct intervention or external interference by the state as a central authority in the urban space of the city.

2.14.1 Boundaries With and Without Liminality in the City:

Boundaries that define difference between two entities represent a transitional space, which mediates the differences and allows for crossing between both sides. This liminal medium is a third space of neutrality and mutuality between any two spaces because transformation requires the suspension of identity in preparation for passage in either direction. This bi-directional crossing of boundary lines produces the neutrality of the liminal space and enhances its connective ability. In other words, boundaries necessarily produce intermediary spaces of separation and relations between the spatial units they abut. Juxtaposition across the boundary line reinforces reciprocal interaction rather than separation between units on both sides. Interaction increases with the blurring of the boundary lines and smoothing of the units' fringes on both sides. Exchange between units becomes possible and represents the partial merging of both units' identities. This partial merge creates unity, while maintaining diversity. The smoothing of boundaries is motivated by relations of complementarity between oppositional dualities.

Complementarity exists at the level of each unit of the hierarchy and constitutes the premise of their connectivity unity. Thus, internal and external complementarity imply diversity and produce the unity of the hierarchy.

The liminal space produced through complementarity of dualities is smooth, ambient, and curvy. These characteristics facilitate intermediation, lingering, and passage. In social and spatial terms, complementarity involves interaction, exchange, and reproduction of identity differences. With complementarity and other liminal mechanisms, the city is connected through a hierarchy of differences, where each unit functions as a liminal agent of hierarchical intermediation of relationships with the rest of the units of the urban

fabric. Different units have different liminal activities in accordance with their functional agencies. This gives the hierarchy its liminal diversity, organic unity, and network structure. Without liminality, the hierarchy is transformed into dismembered, homogeneous, and insular islands where each exists in opposition to each other in a Hobbsian form of “war of all against all.”⁴⁶⁹ This condition eventually polarizes the units into a privileged centre and disadvantaged peripheries. The centre possesses power and furthers its exercise of control and its marginalization of other units. The city loses its unity and becomes an aggregate of self-imploded, standardized, and hostile entities controlled and exploited by the powerful centre. Within this structure, boundaries are striated, rigid, and exclusive. In contrast, the Muslim-Arab city is a hierarchy of liminal spaces, creating connective boundaries, and a permeable structure. The boundary system is in the form of a gradation of liminal zones of exchange between inside and outside, private and public, and stay and passage spaces. Such zones function as flexible joints in the spatial skeleton of the city, allowing the city to be internally animated. They are embryonic spaces where the generation, change, and growth of the spatial body of the city occur.

2.14.2 The Liminal as Heterotopia and Androgynity vs. Centre and Periphery:

Contrary to Heidegger’s unitary, exclusivist, and fixed space, the liminal is dualistic, inclusive, and fluid. It is a dimensional gap bridging finite and infinite, linear and complex, and is neutral yet directional. The rigidity of Heidegger’s space is due to his absolute meta-discourse of Being. This being is non-composite, does not accept dualities, and, thus, is unable to preclude multiplicity and hierarchicality.⁴⁷⁰ As a result, the city loses its fluidity, transience, and airy nature.⁴⁷¹ In contrast, the Muslim-Arab city is meta-structural, spontaneous, and entropic. It is a process of interactions, passages, and changes where it is constantly regenerated and reinvented. This change occurs through cycles of connections, shifts, separations, and reconnections of liminal boundaries. These cycles continuously redraw the map of the city, so as to enhance its fluidity and flow. This fluidity is produced by dynamic and permeable liminalities rather than a lack of boundaries or isolative openness. As such, the liminal is a heterotopia⁴⁷² defined by its simultaneous difference and similarity, interconnection and separation, and openness and

enclosure. It is also an androgyny, which is self-reproducing and capable of breeding all forms of space. This androgyny simultaneously shifts from one identity to another to emphasize the importance of passage from one domain to the other. As a threshold, the liminal is characterized by openness, interactivity, and ambiguity, which facilitate crossing. It is a place of experimentation, experience, and expression where the hierarchy is conceived, generated, and born.

Furthermore, liminality, by definition, defies and undermines centrality, yet it is always in a position of mediation between two or more entities. This centrality, however, is neutral, heterogeneous, and devoid of power and control. Simultaneously, the liminal is marginal as it exists at the periphery of the units of the hierarchy. Its ubiquitous distribution in the form of a network of boundaries and connections defines the entire hierarchy as a centre. Being multiple, composite, and diverse, liminality is the ultimate heterogeneity and unity of the hierarchy. It is also a process of making and experiencing the city, where spatial encounter is an experiential passage, intercourse of subjectivities, and reciprocal exchange of identities.⁴⁷³ This encounter is devoid of superimposition, definition, or restriction of one unit of the other.

2.15 Liminality as Space of Otherness:

Mutuality among the units of the hierarchy ultimately makes the city a space of otherness. This is because its gradation, liminality, and reciprocity make central, homogeneous, and absolute spaces impossible. This otherness interweaves different social and spatial identities of the city fabric and guarantees interaction, concordance, and cohesion within different units. Otherness is intrinsic to liminality where reciprocity and exchange at boundary lines produce neutrality and facilitate passage. This otherness is not oppositional or marginal. Rather, it is liminal and, thus, relative to the characteristic of each unit of the urban hierarchy and its immediate context. Otherness of the liminal is an expression of difference, diversity, and non-exchangeability of the units of the urban hierarchy, while the vacuity, neutrality, and ambiguity of the liminal welcome diversity, hybridity, and otherness. Therefore, the otherness of the liminal space facilitates

interaction, connection, and exchange among different elements in the hierarchy and creates complex spatial compositeness.

Otherness implies that the liminal is relation not isolation; connection not separation; and process not state. The liminal embodies the whole hierarchy while its dimensions are finite so as to allow passage. This oppositional character defines the origin of the liminal as a boundary line where space, time, and the human being intersect. This intersection is also unfolding of these dimensional realities, which constitute existence. The liminal generates these ephemeral instances of folding-unfolding in a continuous cycle of inclusion and exclusion across the hierarchy in order to maintain its structure. This process utilizes the dual and complementary identities inherent to each unit to transform external otherness into internal diversity and vice versa. As a result of this process, the hierarchy produces its composite structure and defuses centre and margin polarization. The hierarchy becomes a diversity of constantly transforming liminal spaces through the process of association, dissociation, and re-association, which interweave the cohesive fabric of the city.

3 Liminality as Complementarity of Chaos and Order:

In accordance with the principle of liminality and its indecidability, the Muslim-Arab city expresses a condition between chaos and order. These two states do not represent one absolute or two metaphysical dichotomies. Rather, as complementary dualities, they are integrated and intertwined in a way where each reproduces and completes the other. Chaos and order are basic dualities where order emerges from chaos and vice versa to create a structure of higher order. Chaos signifies female fecundity while order denotes male power. The domination of either leads to imbalance, while their complementarity indicates ultimate equilibrium. Within this framework, neither chaos nor order is characterized by negative or positive qualities. They are not dichotomous opposites that would nullify or establish dominance over each other upon their encounter. Rather, they are complementaries in a horizontal relationship of mutual cooperative coexistence. Their cooperation occurs in the space of liminality, which denotes their ultimate interdependence and shared identity. Causality and, thus, order, which are the hallmarks

worldly existence and a trace of Divine agency in Muslim theogony,⁴⁷⁴ find their horizontal and most poignant expression in city. While urban units are mediated by human agency as a position of divine vicegerency, *khilāfah* خلافة and a fulfillment of the function of *isti'mār* إِسْتِعْمَار (urbanization). Thus, the city is produced through human individual and collective agency as an expression of the transcendental order of existence. In the scheme of existence, the city takes the form of a hierarchy, complementing chaos and order, diversity and unity, and autonomy and interrelativity. These complementary dualities are not provisional or static instances. Rather, they are constantly produced and exchanged through liminal intermediacy, which represents their ultimate harmony. This constant exchange maintains the vitality and stability of the hierarchical order of the city.

3.1 Liminality as a State between Chaos and Order:

Typically, in our modern framework, practices and conceptions of physical or social realities are created through isolating irregularities and dismissing disorder from our environment through the reduction of nonlinear complex relationships to linear, neat, and comprehensible forms. This aim at facilitating control within an anthropocentric worldview prioritizes false human ontological security through exploitation, dominance, and order. This approach is aggravated with increased alienation and ignorance as a result of indulgence in this process and such a conceptual milieu. In contrast, the model of the traditional Muslim-Arab city has an alternative conception of order, which permits and nurtures irregularity and unpredictability. Such features are built into its generative system as a hierarchy of autonomy and interrelativity, which mediates differences through detailed, particularized, and localized solutions. In this system, chaos is part of order in an interchangeable dynamic performed within the liminal spaces of freedom and indecidability within the hierarchical structure. The hierarchy is stable as a principle, yet is in constant internal change and development, and ascribed to a complex cycle of dynamic movement, maintaining the city at the edge of order, and chaos.

Liminality highlights a state of mutual and continuous transition between chaos and order. Therefore, it is defined by fluidity based on to its mediatory position, unpredictable expressions, and complex way of operation. In contrast, an intrinsic expression of the

human being's need for ontological security is a tendency for prediction, clarity, and linear relations. Therefore, the human being attempts to establish the city as a deterministic system through the notion of planning, by using simple and enclosed ratiocination. This simple, linear, and reductive process, mediated by fixed graphic representation, aims at providing certainty, clarity, and prediction to the detriment of the natural dynamic and evolving order of the city. It marks the city by limitation, rigidity, and lack of diversity. These characteristics express the anxiety and inability of the centre in a vertical hierarchical construction of power to tolerate uncertainty and lack of control in the interplay of the multi-dimensional factors, which produce the spatial order of the city. Liminal spaces within such a system are thinned out into linear, isolative, and striated boundaries with brittle and irritable relations among the units, which they isolate and protect. Adversely, the traditional Muslim-Arab city is an organic hierarchy of autonomy and interconnectivity, which accepts the existence of different sovereignties in a free, incalculable, and rich interplay.

In this system, boundaries swell into liminal spaces of intermediation, connection, and exchange. The spontaneity and unpredictability of this exchange comes from the interaction of material, social, and organizational complexities. First, material variables are not quantitative, impersonal, and predictable realities. Second, human interventions are non-linear, accumulative, and dynamic. Third, both material and social operatives are situated within a moral order and metaphysical framework, which transcend human short-term rationality and predictability, and ground immediate human experiences and thoughts within a higher and more comprehensive order. These three dimensions define the nature of liminal spaces from which the non-linear and spontaneous morphology of the city emanates. This nonlinearity, unpredictability, and indetermination define the spatial order of the city in terms of the complementary, generative, and dynamic exchange through liminal intermediaries between chaos and order. The complex and mutual transformation in this exchange underlines a borderline process, which optimizes diverse and local parameters through the articulation of a hierarchy of autonomy and connectivity. This process occurs across liminal spaces of this hierarchical system, the

boundaries of which conjoin and separate complementary sets of dualistic identities of different units to form the diverse and united fabric of the city.

3.2 Feedback Complexity and the Fractal Nature of Muslim-Arab Urbanism:

The complexity and spontaneity of the spatial structure of the traditional Muslim-Arab city is generated through a 'feedback' mechanism, which is synthetic and cumulative in its effect on its hierarchical composition. This factor's function is explained through the incorporation of the result of any complementary relationship of two units in the hierarchy back into it, in order to later participate in transactions, forming part of a self-similar chain of events. This process renders relationships within this hierarchy nonlinear, complex, and 'disorderly.' Thus, further 'chaotic' relationships are generated in the hierarchy as a result of nonlinear feedback when nonlinear factors are turned back on themselves.

This effect contributes to the fractal character of the urban fabric of the Muslim-Arab city. On a micro-scale, the irregular streets, deformed building shapes, and broken façade lines all express a fractal identity. Such fractal and irregular shapes defy representation in Euclidian geometry at different scales of the hierarchy, which has the same degree of irregularity in all its units. These units are mostly self-similar as they are produced by *feedback* effects to which similarity and difference, chaos and order, and diversity and unity can be attributed. Therefore, any unit of the hierarchy is a miniature representation or metonymical system in many aspects of the whole structure. The relative and partial self-similarity of different units in the hierarchy prevents the superimposition of any part of it on the rest as to maintain the horizontality of the hierarchy and to prevent the creation of pseudo power centres.⁴⁷⁵ Therefore, the fractal features of the hierarchy explain its resistance to striation and its diversity in spite of its unity. Such fractal qualities cannot be produced without the existence of similar features at the social and cultural structures, which initially generated this fabric. These and the social, physical, and functional orders in the city correspond to the natural cosmic order perceived within the Muslim cosmological framework, which expresses fractal values. Therefore, the hierarchy is a totality of correspondences among conceptual, social, and physical fractal

networks of the urban culture. On a spatial level, irregular urban morphology, despite the self-similarity of the diverse units of the urban fabric, creates ambivalence, and the semblance of contradiction and chaos in the city. This ambivalence denotes the liminal characteristic of spatial mediation between oppositional dualities of the units of the hierarchy.

3.3 Autonomy and Self-Organization of the Fractal Urban Structure:

The fractal and self-similar structures and functions, across many suborders and scales in the Muslim-Arab city, can be demonstrated in the compositions, scales, and links between the different components of the circulation network. *Shari* ' شَارِع , *ṭarīq* طَرِيق , *ḥārah* حَارَة , and *zuqāq* زُقَاق , like blood vessels in the human body, form a hierarchical network, which successively divides down the urban space into smaller and more proportionate sections in efficient and effective ways. In this system, efficiency means solving problems using similar methods as to give unity and consistency to the whole fabric, while providing the possibility for local diversity and innovative solutions whenever needed. These principles of efficiency, diversity, and unity relate the hierarchical street network to the social, economic, and physical spatial requirements of the population on the local and general levels of urban hierarchy. This fractal and consistent hierarchical system corresponds to the complex economic, legal, and social rules organizing land-use, spatial compositions, and systems of social solidarity. With these correspondent systems, the traditional city is a self-organizing organism where local disorder forms part of the total order and total disorder is resolved in local details. The city is defined through the autonomy of the smaller units, which incrementally figures out the spatial organization of the total structure without a need for central planning or the intervention of state authority.

Thus, the city is defined based on the maximum freedom of all its constituents relative to the hierarchy of autonomy, which is acquired through participation in different units' identities within the structure. Hence, the order of the city is neither deterministic nor chaotic; instead, it is based on the negotiation of autonomy rights within a hierarchy of interrelativity, corresponding particularly to social and economic dimensions of the urban community. Consequently, as a self-organizing entity, the city produces its collective

autonomy, which is the subtotal of variable levels of autonomies exercised proportionally in each composite unit of the hierarchy. Accordingly, the order of the city is based on free participation and self-organized hierarchical de-centrality rather than state power and central control. The notions of self-similarity, self-organization, and hierarchy of autonomy are related to complementary dynamics of transforming chaos into order and vice versa. The fractal propensities and activities defining the evolution of the city are self-organizing systems and, as such, are themselves uncontrollable. The hierarchy may be deterministic as a self-similar structure, but the behaviours of its units are quite unpredictable. It is impossible to predict how people behave within a hierarchy of autonomy. In this way, the system is relatively deterministic but mostly unpredictable.

3.4 Self-Similarity, Diversity, and Cohesion of the Hierarchy:

The fractal nature of the urban structure makes it flexible and dynamic. Animatedly, units are reproduced, changed, and connected in autonomous, organic, and hierarchical ways without a need for external intervention. The hierarchy's fractal quality facilitates these processes of territorialization, deterritorialization, and reterritorialization, which generate, connect, and refine its tissues. Relative self-similarity enhances the complementarity of identities within and without each unit in the hierarchy and improves its cohesion. The metonymical nature of the hierarchical tissue also facilitates communication across the structure's units in spite of their diversity in form and the locality of their contexts. This metonymical correspondence provides common culture and language for exchanging aspects of local diversity through the mediation of the similar features of the hierarchical structure. The fractal qualities of the urban hierarchy maximize spatial utility, increase communicational efficiency, and contribute to the relational cohesion and richness of these urban dynamics. Eventually, it provides local diversity and global unity through relative similarity mediated by complementarity in the dynamic exchange of order and chaos.

The chaotic order of the city is a result of unstable aperiodic processes⁴⁷⁶ and reflects diverse changes across the hierarchy and produces spontaneous spatial expressions, which do not repeat themselves systematically, mechanically, or accurately. Such aperiodic

changes can only occur within a dynamic, deterministic, and non-linear structural framework of the city to produce the diversity and organization of the hierarchical order. The generated chaos is not real randomness since in natural systems, such as the traditional city, there is always order within chaos as there is chaos within order. This order is of a higher category and is characterized by complexity, spontaneity, and non-linearity. It is also fractal, open, and unpredictable. These characteristics represent the intersection of social, functional, spatial, and other hierarchies, which constitute the complex urban network in one structure. This correspondence signifies the collective ethos and values marking the Muslim-Arab city. The expressions of these values in different hierarchical networks, which are interwoven to form the topology of urban vitality, are defined by an attractor. This attractor represents the boundary system characterizing each hierarchical order as a singular order or a totality. The intersection of these hierarchies creates a 'strange attractor,' which has fractal qualities, including infinite possibilities, where each entity has a higher expressional manifold. Within this framework, indefinite or abstract singularities transform into a connected map delineating the multi-expressional and relational structure of imaginary quality called phase space.⁴⁷⁷ The multi-expressional nature of the strange attractors within this structure simultaneously reconciles contradictions through convergence and creates diversity through divergence in its spatial map. Through this fractal composition, the indefinite and immeasurable qualities and dimensions of the urban structure are represented in a finite dimensional way. These processes of translation generate the spatial order of the urban hierarchy and make its chaos an established hidden order.

Within this order of chaos, any minute change can produce varying and unpredictable responses in accordance with the mechanism of its hierarchy of autonomy and interrelativity. These hierarchy-mediated responses cause the urban fabric to readjust and adapt to change in a proportionate yet unpredictable manner. Liminal boundaries defining the system cause it to harbour this ambiguity because of its identity and function. The critical balance between the extension and retention of effects through the mediation of the liminal spaces of the hierarchy denotes the complexity, non-linearity, and irregularity of the hierarchy in relation to its multi-dimensional nature and compound variables.

3.5 Horizontal-Chaotic Self-Organization:

The city is a structure of constants and variables that are relative to location, context, and connective ties of each unit within the hierarchy. These relative constants and variables interact and mutually transform each other through the mediatory functions of the hierarchy's boundaries. The hierarchy's connective structure and mediatory mechanisms make the city an open and self-organizing structure, which does not require external government or central authority. The instability of the hierarchy obstructs central control and the deployment of power. Furthermore, its chaos, nonlinearity, and fractal geography subvert polarization forces, the creation of margins, and the possibility of vertical stratification. A perturbation within this complex system can cause progressive transformation from chaos to order, utilizing self-similarity and self-organizational features of the structure, on the one hand, or from order to chaos using the hierarchy's tendency for autonomy and optimization of interests on the other. Both are typical to the dynamics of liminal exchange and relationships among variable complementary dualities of units in the complex hierarchical order.

As a self-organizing system, the hierarchy orders its structure through a fluid mediation of internal and external causes, which affect its units in order to correspond to their individual and subjective preferences. Through this form of self-organization, it expresses the properties of chaos including nonlinearity, feedback, fractalness, and sensitive dependency. The units are open within the context of their closed environment while having more autonomy from further units in the hierarchy. Therefore, this differential fluidity and relational variation allow them to attain a structure and maintain it in 'far-from-equilibrium' conditions. Interference provokes new order rather than creating disorder based on the internal flexibility and ability to modulate the effects of external variables. Therefore, such systems create novel structures and creative modes of behaviour through a fluid boundary definition and dynamic balance between 'local' and 'contextual' variables. Furthermore, as a self-organizing system, the hierarchy is complex, in that it has numerous units precluding a direct causal relationship between

them, as they are interconnected by a network of feedback loops, non-linear processes, and irregular responses.

3.5.1 Chaos and Liminal Time-Space:

The hierarchy as a complex system is timeless since, when a system acts in a sufficiently random manner, the difference between past and future should disappear and time should become reversible or static despite the vibrant activities enveloped in it. In contrast, irreversible systems are linear and based on order, notwithstanding the feedback effect, which draws the past and the future nearer to each other in the present so that they merge in a moment of life and action. The liminal space allowed by the chaotic system is multiple, fluid, and expansive. Thus, time joins, overlaps, and connects different units' components of the system, while in linear structures, it is narrow, fleeting, and one-directional. It disjoins, distances, and isolates the constituents of any structure.

3.5.2 Complexity and Stability of the Hierarchy:

The city, as a complex hierarchy of autonomy, includes numerous independent variables that interact with each other in many ways. The complex nature of the hierarchy enables it to balance the order and chaos of these variables. The balancing-point between chaos and order is called the 'edge of chaos.' It is the liminal space where the system contains many possibilities and includes special features. At this point, the system is suspended between stability and complete dissolution into disorder. Within a liminal space, which constitutes the edge of chaos, the utter fecundity, richness, and diversity of interaction among the variables embodied in each unit via the connectivity of the hierarchy allows the complex hierarchical system to redefine the identities of its units and self-organize. The process of self-organization occurs spontaneously without any particular factor guiding this process in a premeditative way.

3.5.3 Adaptability, Connectivity, and Autonomy of the Hierarchy:

Another feature of the hierarchy as a complex system is its adaptive ability. As an active system, it does not stay passive in response to internal or external emerging variables. Rather, it actively transforms whatever happens to its advantage. This occurs through a

continuous process of reorganization until it produces creative and favourable solutions. This ability and flexibility lie in its inter-relatedness, where no entity or condition exists in isolation within the hierarchy. Therefore, the city forms an interwoven network of social, cultural, and material hierarchies. This connectivity and complexity contains deep order, which emerges unaffectedly and organically to balance disorder. This process occurs through the emergence of new variables over time to reorganize the structure. Such emergence and reorganization take place without, necessarily, the effect of an external and consciously organizing centre.

3.6 Hierarchy of Chaos-Order, Stability-Change, Oneness-Multiplicity in Muslim-Arab Cosmogony:

As a complex hierarchical system, the city corresponds to the order of existence in Muslim cosmology. Any element in this system is merely a smaller universe in a self-similar yet diverse cosmic structure. Therefore, the city is unintelligible without being referenced to the other components of the total cosmic hierarchy. This structural complexity and connective similarity bridge the gap between Oneness and multiplicity on the vertical axis and unity and plurality on the horizontal one. This link is realized through complementary dualities, which represent the quintessential principle of the given existence. Dualities signify the intersection of the vertical and the horizontal, the Absolute and the contingent, the transcendent and the immanent, and God and man. Multiplicity emanates from the complementarity of dualistic categories that form the basis of hierarchical interconnection and realize the horizontal unity of this multiplicity through hierarchical connectivity. Dualities are expressions of Oneness as they mediate the terms of absolute dichotomy, which ultimately collapse into Oneness. This Oneness is the centre of the diameter of the circle of existence, as it is for the circle of antonymic complementarity of Arabic words. The reproduction of multiplicity through complementary dualities generates complexity, which is characterized by movement, changeability, and amorphousness. This constant transformation constitutes the only stable principle in this system.

This change in stability reflects chaos in order, while stability in change reflects order in chaos. In spite of the interaction and change of the constituents of the cosmic order, they maintain their essential identities as dimensional multiplicity, while changing their relations and compositions within the cosmic hierarchy. These positions and relations within the hierarchy of composite dimensionality make structural identities relational and provisional. The structure is in constant self-reinvention, rearrangement, and repetition. Therefore, nothing stays the same within the hierarchy; yet, in the larger scheme of its sheer multiplicity, it collapses into unity transcending time and space, dissolving then into absolute Oneness. This metaphysical focal point of stability represents the Immovable Mover who originates dimensionality (splits distance of space-time), which is the *prima materia* of corporeal existence and its ancillaries. In light of this unifying principle, there is no real duality, distance, or difference on the horizontal plane of existence. They are mere provisional instances in a hierarchical structure connecting multiplicity horizontally, while connecting singularity and unity through duality with vertical Oneness.

The symbolic link of the city to a cosmic order of organized chaos is similar to that of the arabesque figure in Muslim art. An arabesque figure represents the asymmetrical fractal, which generates complexity as an expression of the Infinite and the unintelligible mystery of the relationship between the (O)one and the (M)ultiple, the (V)isible and the (H)idden and the rest of the homological set of dualistic values and attributes interweaving the hierarchical structure of existence. This hierarchy ultimately denotes the multiplicity of distances as expressions of the ultimate Centre from which all dimensions are generated. The pattern of Arabesque denotes the relationship between diversity and unity, simplicity and complexity, and part and whole. As in Sufism, the values of which the Arabesque represents, self-looping contradictories are meant to take the mind to the edge of chaos where order emerges from disorder, oneness from multiplicity, and revelation from concealment. This movement between contradictions, which fold back on each other, creates the expansiveness of the liminal space. This space of ambiguity and indecidability generates endless possibilities through the crossing and separating of the identities it mediates. It represents the essence of the hierarchical structure, which

separates and connects, divides and unites, and, with that, interweaves the fabric of existence.

4 Hegelian Dialectics and the Hierarchy of Islamic Urbanism:

Indeed, Hegelian dialectics offer rich insights into the structural problematic of dichotomy and its relevance to the principle of duality and the hierarchy of the Muslim-Arab city. In spite of its constructive mechanism in overcoming dichotomies, Hegelian dialectics assume separation and conflict leading into final integration and totalization. In this dialectical logic, a term may seem to be both simple and ‘immediate,’ but upon contemplation, it proves that it is only meaningful in contrast to its opposite concept. In fact, to think of the first term as immediate and, thus, not mediated by its opposite concept, is to totally deprive it of any meaning or determinacy, which renders it meaningless. Hence, the first term passes into its negation. While the first term and its opposite both seem totally opposed and distinct from the other’s point of view, they also appear to be the same, as no criterion can be invoked to differentiate them. The only way to solve this paradox is to propose a third category, which defuses this paralysis and contains both concepts. Thus, the third category of such triadic structure contains the first two terms as sublated states or ‘moments.’⁴⁷⁸

4.1 Criticism of the Hegelian Structure:

The conflict basis of the dialectic is also evident in the Hegelian example of the master-slave struggle for recognition and the eventual development of self-consciousness as a final evolutionary state of humanity leading to an ideal and just society.⁴⁷⁹ Hegel’s conceptual structure of attaining self-consciousness comes in the form of this evolutionary hierarchy based on reciprocity and exchange, which define all participants as shaping and being shaped by the process, givers, and receivers. Alternatively, the Muslim-Arab city is the hierarchy, an organism, and a self-conscious totality composed of living parts and is reproduced through self-mediating evolutionary processes of complementarity, re-definition, and growth as a result of which the meaning of the hierarchy is emptied into its constituent components. Unlike Hegel’s dialectics, this evolution is not merely a two-dimensional oriented linearity where each unit represents a higher order than that which

precedes it and results from the process of evolutionary synthesis, nor is the authenticity of the total hierarchy based on the sublation of its constituent units. Indeed, the total city order is not a digestion or summary of what it included, subsumed and evolved through historical temporality into a unitary and homogeneous spatial system. Rather, the hierarchy is built on all the gradations, compositions, and units that it contains and is developed from, and its evolving form is dependent on the continuity of their autonomous presence within its structure.

Unlike Hegelian linear and directional synthesis, the hierarchy is not a departure from one term of a duality into another, such as the private into the public and the personal into the collective, but is a relation of reciprocity. Furthermore, the units and compositions have different identities along each stage of the hierarchical formation without, however, traceless assimilation, which undermines their diversity and dynamic exchange with other components of the hierarchy. Moreover, the hierarchy is not a hegemonic totality since it is dependent, even in its totality, on the quest of each unit at all levels of the structure for individuation and autonomy. This particular struggle for autonomy and independence is organically embedded in every transaction and organized by the system of individual and collective responsibility outlined by *sharī'ah*, by the social model for solidarity exemplified by the *ummāh*, and by the structure of unity aspired to by *tawḥīd*. This triadic structure, which constitutes the network of *Islamicity*, represents the city's total self-consciousness and spirit, which grant it unity while maintaining the autonomy and diversity of its components. This macro-micro self-consciousness is based on the principle of self-similarity,⁴⁸⁰ which marks all the units of the hierarchical structure. The hierarchy is relatively self-similar to its parts at all levels where scale invariance⁴⁸¹ shows organic correspondence, complementarity, and unity among all units without synthesizing assimilation. The total is not the sum of the parts and, through the active dependency of the hierarchy on its constituent units, these units gain their influence and role in the total order.

4.2 The Principles of Alternative Hierarchy:

The hierarchy is a practical reality that defies pre-planning or speculative imagination. Therefore, it happens in practice as a supra-structure of the socio-economic realities and represents the total ordering of traditional urban society by religious worldview. The city is not a well-conceptualized method or set of principles that can be conjectured and then applied. It is rather a process where each stage is complementarily and hierarchically dependent on the other. Therefore, the whole structure is mutually necessitated and interdependent. However, unlike the objective oriented processes of Hegelian synthesis, the very process forming the hierarchy is as important as it is constant and does not happen sequentially and linearly by necessity. Therefore, as important as the totality as a whole might be, the meaning is not stored in a form of a static definition of its morphology or structure. Each unit of the hierarchy is endowed with the same value and importance regardless of its partialness, since the part constitutes the whole and the whole is embedded in the part within a self-similar hierarchical structure.

Certainly, the total is not a result of overcoming and subjugating, but of subsuming and integrating as a hierarchical process consisting of multi-dimensional articulations, gradations, and connections rather than tempo-spatial linearity of stage/phase-form development. This process maintains all the components as vividly present realities coexistent with and autonomously interrelated to the total structure. Creating the categorical infrastructure for the hierarchy is internal to it, based on its capacity to make its component units, their meaning, and their function determinate and distinct. The resultant diversity is achieved through relations of complementarity of opposition rather than binary contradiction within each of its terms. This internality simultaneously maintains the cohesion and diversity of the hierarchy. The logic of complementary dualities, similar to the dialectical one, is 'transcendental' rather than 'formal,' as it deals with the content of the unit rather than its pure 'form' abstracted and systematized from any existing instances. As such, the hierarchy is not merely a system of compositions relating the formal aspect of units but also takes into consideration their actual content, meaning, and function, and, as such, it reinforces their ontological significance. This coincides with the non-representationalist or 'direct realist' position of understanding

reality in Muslim culture,⁴⁸² where the hierarchy is not a representation or a proxy standing for comprehending the spatial order of the city, but is its very order as articulated through the compositions of all its parts.⁴⁸³

The hierarchical order of complementarity resists the form of individualistic ‘unity’ where the tautological logic of identity, in an almost solipsist way, asserts the self, thus, producing in a mutual manner similar alien others and consequently a fragmented multiplicity with no common language of communication. The dichotomous Aristotelian logic of identity, which separates discrete self-identity from other identities in a deductive pattern of either/or does not account for the dynamic reciprocity interweaving and integrating the parts into one organic hierarchical network in the Muslim-Arab city.⁴⁸⁴ This hierarchy is a whole that is not reductive in terms of creating dichotomous categories or subsuming, in a quest for unity, all units under one homogeneous and redundant identity. Rather, it replaces mechanical logic with an organic one, which preserves the integrity of all the components of which it is made. Moreover, it generates identities as numerous and complex as the possibilities of connections among the nodes of this hierarchical network.

Having been generated by everyday organic practices, mutual interaction, and the evolution of complementary relations and connections, this logic is practical. Thus, the socio-urban hierarchy is not a systematized, preset, and reflexive category of shapes and functions. Rather, it is a relational structure of interrelativity and understanding of a shared world and events, producing diversity in a framework of unity. It makes itself up as it unfolds and contains unlimited possibilities for creating new and innovative identities within the ethical order of complementarity and reciprocity. It is inductive rather than deductive, established in practice rather than preplanned, and creates new categories through identity compositions rather than by polarization. Within such a logical order of real life, there is no complete opposition, total negation, or mechanical contradiction of identity or category. Instead of this static binary or opposition, difference is an alternative marker of identity, which calls for complementarity in the form of constant integration, individuation, and creation of new compositions. This marker

inevitably exists between any two entities and has unlimited facets of definition and, therefore, a myriad of possibilities for interconnection and interrelation. It is based neither on solipsist self-identity logic nor on mutually exclusive and static opposition. It is not satisfied with mere affirmation of an identity or its negation. Rather, it diversely includes a host of relationships within its scheme of complementarity including mirroring, displacement, connection, difference, and similarity, to mention only a few.

4.3 The Hierarchical Process of Structuring:

The insufficiency of binary contradiction as a mere engine for forging new identities in the socio-urban system of the city necessitates the existence of an alternative generative process bypassing the traditional Hegelian dialectic. The logic of the socio-urban hierarchy is based on a double structure of reality where each entity embodies its antithesis, as in the previously explored Arabic words. This opposition is complementary and organic rather than total and mechanic. Complementary opposites are embedded in a circle of meaning where each gives rise to the other, echoing a cosmic process of constant disintegration and regeneration. Each identity is inherently intertwined with its complementary part, which forms an intrinsic component of self-definition. This double structure is not a static and internally-confined identity unit since each unit is a composite structure interwoven within micro and macro hierarchical formations. A unit's double identity necessarily participates in the multi-dimensional hierarchical order, which connects all variations of its compositions in organic network. They connect the hierarchy's larger and smaller units through constant processes of intermediation performed by each unit in the system. The semblance of conflict within each unit calls for complementarity with other units, internally and externally, thus joining the units in a hierarchical order of autonomy and interconnectivity. As the internal and the external of each unit requires internal and external interlocking of complementary categories on all directions of the hierarchy, the urban fabric generates its articulated order of autonomy and interconnectivity. This process transforms the hierarchy into a creative and evolutionary system, which develops and grows through constant association, dissociation, and re-association across the boundaries of its units. The critical instability of each part and the quest for completion and perfection in the total hierarchy leads to this

process of 'sublation,' which generates unity and interrelatedness among units and compositions in a creative, orderly, and evolutionary manner. The hierarchy entails the independence of each unit, yet its units require completion through internal and external complementarity. This critical tension inside and outside each unit in a quest for autonomy and expansion gives the hierarchy its articulation and leads to the organic unity, diversity, and complexity of its structure.

Hegel's logical system seemingly approximates the logic of the hierarchy of the city and the philosophical framework upon which Muslim-Arab culture is predicated. Initially, there are sets of units formed of complementary dualities existing at the same plane of composition and constituting a correspondent order of categories. However, in itself, each unit includes a self-similar construction, which forms a hierarchy horizontally interlaced through relative similarity and difference inherent to the nature of the hierarchy. The total result is a harmonious structure where each element is similar while simultaneously different from the other in quality and measurement. The antonymic quality of any of its terms or units, on which this system is based, is integral to its totality and completion. It allows the unit to connect both internally and externally through a double identity structure composed of complementary and seemingly oppositional terms, where each unit is defined by its two counterparts. The hierarchy is gradated through this evolutionary order to attain its full expression and articulate character akin to human structures of symbolic expressions and intelligent communication. Social or physical units evolve from the plane of being/non-being into that of individuality and relativity to signify intelligible categories and values for human interaction. These categories form the boundaries, which define the complete and articulated nature of the civic urban society.

4.4 Complementary and Dialectical Logic of Compositions:

If complementary duality is the essence of any unit, then plurality of the hierarchy is its natural product. The hierarchy is composed of a series of singularities, dualities, and triplicities, which again represent a singularity at each of its gradations or compositional units. Unit composition is not achieved merely through simple complementation of two entities and production of a primary composite identity, but with the generation of

identities, which are a result of, but outside, their direct and simple complementarity unity. Therefore, the hierarchy has infinite possibilities of compositions and production of new simple and composite singularities to expand its unlimited scope of diversity. In view of these simple and complex compositional identities, which are distinct from the individual component of a complementary process, the hierarchy embodies compositional and generative possibilities. The newly generated identities are not the replication of old singularities or a mere sum of the composition of the two unit constituents. Rather they become an alternative category that sublates its components. This triadic structure develops in a hierarchical, organic, and fractal manner.

Unlike Hegelian logic, emphasis is not placed on a series of negations leading to a deterministic linear and one-dimensional set of syntheses.⁴⁸⁵ Furthermore, it does not overcome but subsumes, and does not merely preserve but continuously engages in exchange, which produces the structure, identities, and functions of the hierarchy. The hierarchy is based on the complementarity and reciprocity of the dualities, which connect each unit to the multiplicity of other units in all directions of the hierarchical network. Alternatively, 'subsumation' in the hierarchy is not one-directional but is constantly reliant on an exchange among units in different gradations of the hierarchy. Accordingly, unity is an end result preceded from smaller units in the hierarchy into more complex compositions without losing their individual identity in an assimilative and homogenizing process. Therefore, this process results in gradual harmony and completeness as a consequence of the complementary nature of this unity, which preserves diversity as a premise of its inner complementary relations. This composite definition of individual identity and unity stands in contrast to the static, homogeneous, and insular definitions of both vertical hierarchies where identities are dichotomous. In this realm of absolutes, negation of an identity means its elimination and its double negation, meaning its reinstatement and reaffirmation as a tautology (Ω is not non- Ω).⁴⁸⁶ Both lead to the creation of centrality and self-preferentiality, which is typical to power orders.

4.5 The Hierarchy as an Alternative to Dialectics:

The Muslim-Arab city realizes its diversity and unity through a process of interconnectedness and sublation. Duality, as imbedded complementarity in each singularity, allows for the crossing, relating, and uniting of any two intermediated and correspondent units of the horizontal hierarchical network. The self-similar structure of the hierarchy permits simultaneous transcendence and immanence, unity and diversity, singularity and plurality, at any of its categorical ends. Each unit in the structure participates both directly, through its own identity, and indirectly, through its position within the hierarchy, in the total order of the composition. The notion of hierarchy is based on participation in the Divine transcendence through different forms of growth, sublimation, and ascendancy by means of complementarity of opposition-like forms of differences. Difference underlies the world as an expression of distance between dualistic and complementary identities. This distance forms the basis of time-space dimensionality. Accordingly, the city as a hierarchy of complementary dualities is based on in-between space, which marks difference, relationality, and unity.

The existence, structure, and vibrancy of the urban hierarchy are based on an intermediary interval or a liminal distance, which separates and connects its units in a complementary fashion. The city is a result of the dynamic reciprocity between unity and diversity at all levels of the hierarchy as well as the hierarchical ordering itself as a process of stretching and differentiating or distancing and articulating. There is no end or final form to this process because it is part of the constant regeneration and maintenance of the existence of the hierarchy. This notion of differentiation and dimensionality is the character of the contingency of existence in the Muslim *Weltanschauung*. The world is a dualistic processes of creation and degeneration; addition and subtraction, increase and decrease, extension and contraction, growth and decline, and living and dying, which produces its relative and total perfection. These complementary dualities are the bases for the cosmic, moral, and spiritual hierarchy of ascendancy on a vertical level as they are the bases of existence, diversity, and unity of the horizontal urban hierarchy. Both hierarchies extend through each other through the human being, who represents the liminal space of conjunctions between the vertical and the horizontal. This complementary process does

not end in this world, but is its end. It is only in the metaphysical realm of absoluteness that this process finds its conclusion in Divine Oneness, where it reaches its original, transcendent, and absolute state of harmony and stability. This absolute stability is complementary to the contingency of this world, which nevertheless maintains the principle of duality.

4.6 Horizontal and Vertical Logic of Hierarchical Definitions:

Hegel's transcendental logic presupposes an infinite process of determinate negation with absolute knowledge versus the Kantian logic of finite knowledge. This logic is content-based, dealing with the particularity of each term versus the ideational abstractions of form-based logic. Content is also not defined by the unknown or that which does not exist, but by positing another identity or having a reality with a content, which can limit its expression and, thus, define it. This conception underlies the mechanism of hierarchical 'determinism' as the ability to make the expression of each unit clear and distinct (determined).⁴⁸⁷ In this light, the city is a process of infinite complementarity rather than a determinate negation where the horizontal hierarchy finds its absolute end via human intermediacy in Divine oneness. The city is not a logical construction of meanings independent in their categories from urban spatial order as constituted in the horizontal world of materiality, nor is it mutilated from a transcendental reality and vertical hierarchical link to Divine Oneness.

Alternatively, following Kantian⁴⁸⁸ logic, the city moves in the subsumational progression of its hierarchical structure from the analytical spatial logic of the 'phenomenal' world into the dialectical one of the transcendent realm of 'noumenal,'⁴⁸⁹ as the meaning of totality and ultimate end of the hierarchy.⁴⁹⁰ Given this oriented movement from the diversity of the material to the unity of the transcendental, the city is not a fallen construct of meaning, arbitrary conventions, or mere transitory orders for living. Moreover, it is not subsumed in a most inclusive scale of the hierarchy since this hierarchy is not strictly linear, directional, and quantitatively material. Furthermore, it is neither a consequence nor an end-result of a process of accumulation or interweaving; it is not the fullest totality and most comprehensive and complex order. Rather, the network structure, multi-

directionality, and dynamic reciprocity among the units of the hierarchy make each one of them an embodiment of the total hierarchy regardless of its position. As a living organism, the hierarchy's continuous exchange across different scales of units establishes an active mutuality, correspondence, and unity, which are inherent to its subsumation mechanism.

4.7 Basic Categories of the Hierarchy:

As a result of the complementary structure and movement of the hierarchy, each of its units embodies three kinds of forces. The first is the subjective force representing the unit's individual singularity, physical, social, and cultural androgyniety, and conceptual, functional, and practical potentiality. The second is the objective force representing the realm of disembodied or external complementary dualities and liminal connectivity on social, spatial, and ethical levels of the hierarchy. This complementarity is expressed in gender polarity, physical individuation, and identity differentiation within hierarchical settings. The third force is that of totality where the subjective and the objective are transcended and integrated into the realm of hierarchical collectivity, harmony, and unity. This totality connects the horizontal hierarchy to the vertical one through reversed Divine effusion to arrive back at transcendental Oneness. Each unit of the hierarchy as a metonymical entity embodies these three categories regardless of its size, position, and identity. The correspondent unity of these principles establishes the hierarchy's self-similarity despite its differentiated parts and total diversity. It also grants the hierarchy its articulation, interconnectedness, and cohesion with the total hierarchy.

4.7.1 Property and Possessions:

Boundaries demarcate property, not possessions, whether they are private or public. Property is social, relational, and shared through mutual recognition and ethical exchange, while possessions are absolute, individualistic, and non-relational acquisitions. Therefore, within the hierarchy, any unit or aspect of individuality is relational, referenced to others, and shared through collective mutuality. Similarly, boundaries represent the space of moral choice *ḥudūd* , حُدُودٌ which simultaneously separates and integrates rights and responsibilities in human exchange within the social and the spatial contexts of the

hierarchy.⁴⁹¹ Such balance across these boundaries is realized through an organic process of complementary socialization, which elevates cued human instincts into civilized social and ethical behaviour. This social interaction is mediated by a symbolic system of definitions and distinctions, which forms another layer of boundaries corresponding to the socio-urban boundary structure. Through these boundaries, the distinctions they forge, and consequently the connections they necessitate, the urban socio-spatial networks of connectivity and exchange are created. As a result, boundaries' function of separation and integration generate a spatial, social, and conceptual network based on relations of interdependency, mutuality, and connectivity.

4.7.2 Nature and Culture:

The hierarchical order of the city provides spaces not only for facilitating and maintaining the social, economic, and political relations of society, but also for modifying these activities and participating directly in their enhancement, organization, and growth. As such, the city is not a passive entity acted upon by modes of organization external to its own structure, but it participates in shaping its needs and their expressions. The nature of the hierarchy itself and the organizational framework from which it sprung challenge the strict division between infra and supra structures, where one is active and the other is passive. It defies this dichotomy and offers an integrative framework and mechanisms for mutual influence between material and cultural factors of society's life as represented in the horizontal hierarchy. Indeed, freedom from nature, which urban society achieves through the division of labour and artificial production, is associated and encountered by social restrictions and spatial limitations demarcating urban/civic culture. While freedom from nature leads to bondage to culture, human culture cannot exist at the expense of nature and vice versa; this is a division that exists in a dichotomous model pitting nature against culture.

The human being is always in a state of limitation engendered in his/her contingency and imperfection and can only be abated by a hierarchy of autonomy and interconnectivity, which integrates nature and culture as complementary opposites. The hierarchy is a complementary system, which smoothes out these dichotomies and conflicts without

totally eliminating their categorical distinctions. It establishes urban order through equilibrium between their oppositions at each unit scale of its order. As such, while harmony maintains mutual autonomy among different urban components, it achieves diversity within a unity. This diversity resists any form of determinism based on a dichotomous and dialectical construction of striated and smooth conceptual, social, or spatial categories. The hierarchy contains immense possibilities, which result in unpredictability based on the optimization of autonomy for each unit through gradational scales of interaction and interconnection. These gradations preserve relative freedom in urban settings despite the inevitable cultural restrictions typical to the conditions of human gatherings.

4.7.3 The Ummatic Model of Horizontal Urban Hierarchy:

The socio-urban hierarchical fabric of the city provides liminal spaces that intermediate the relationship between the individual and different forms of collective authority, whether personal or abstract. Such authorities include social, economic, religious, or political institutions such as a tribe, guild, Sufi-order, or 'state' (in the form of a caliphate, sultanate, or other classical political order). This buffering and flexible space is constructed based on the varying social and historical conditions of different segments of the collective. Mainly, it is free from external types of coercion and based on voluntary forms of association and participation. Within this hierarchy, more organic units, mainly institutions of a social nature, such as family or tribe, entail less choice but have the advantages of supporting the roles of its agents within a healthy system of constraints giving the unit its structural order and efficacy. Almost all units have intermediary functions, making the hierarchy a necessarily collective and participatory system. In correspondence with the hierarchy, each unit has an internal hierarchy of its own while it is simultaneously interwoven through a network of personal or institutional relations with external units to produce hierarchical self-similarity and totality.

Intrinsic to the characteristics of the hierarchy is its ability to include all group members with their diverse abilities, roles, and idiosyncrasies. The hierarchy does not exclude a particular group or function, but incorporates it into its order due to its articulated

structure and value of autonomy. This relative independence prevents any one unit from imposing itself on the others or establishing relations of centrality and marginality regardless of its order within the hierarchy. Without a centre, relations of internality and externality are relative and depend on the definitions, relations, and activities of each unit of the hierarchy. The hierarchy does not put strict preconditions and demands on the ways in which different units choose to participate within the system. Simultaneously, the interwoven nature of the urban tissue does not allow empty areas with no functions in their bounds. The coherence of the total structure induces the participation of all areas of the fabric into the spatial, functional, and symbolic order of the city. Autonomy is supported within a framework of active participation and enrichment of the diversity and the functional interdependence of each group. However, the definition of a group in a hierarchy is elusive, which makes relational interdependence coextensive with the hierarchy. These qualities are consolidated across different dimensions of the hierarchy through the interrelation among social, functional, and spatial facets of its structure.

The hierarchy, as a complex composition of liminal spaces of complementarity, does not recognize the hermetic and dichotomous division between political and apolitical activities or public and private functions, since its androgyniety encompasses all forms of diversities. As such, social, spatial, and political orders free themselves from their restricting and artificial categories and dichotomous taxonomies in favour of rich heterogeneity, which is a precondition for the possibility of establishing an organic and cohesive hierarchical order. Another feature that supports the diversity, richness, and cohesion of the hierarchy is the multiple identities of each unit based on the references it can make to numerous contexts or compositions in which it is naturally imbedded within the hierarchy. As a node in a multi-dimensional network, any unit has ample freedom and a host of options through which it can establish its affiliations and identities in spite of the definite location, contextual connections, and typical roles it serves in the hierarchy. Thus, each unit participates in the hierarchy in different capacities in reference to the scale, relations, and position of the other unit(s) it is interacting with. There can be no marginalization, isolation, or passivity within the hierarchy, since each unit is endemically a referential agent in a socio-spatial web of interconnecting hierarchical

relations. Based on the uniqueness of each member unit in the hierarchy and its inevitable, multiple, and characteristic relations with other units, it embodies socio-urban values, which increase upon the expansion and complexification of the hierarchy. These values are also heightened based on the specific potential the unit possesses on different scales and in reference to other units of the hierarchical gradations. Such values appear most effectively when the fabric of the hierarchy changes so as to affect the natural dynamics and evolution of the interrelations among its units.

4.8 Dialectical Determinism and Hierarchical Freedom:

The dialectical determinism of a system of dichotomous categories, with its linearity and mono-directionality, oscillates between two contradictory polarities offering limited possibilities in the form of a deterministic beginning, mechanical progression, and conclusive end. Alternatively, the hierarchy mediates and moderates both extremes through a gradational order of reciprocal relationality and interactivity, which helps refine, interconnect, and integrate the hierarchical order. The hierarchy is defined in terms of the total and constant regenerations and interactivities that cross the gradations of its units' compositions, rather than the final outcome, total result, or deterministic conclusion. This indeterminism and freedom is a product of the dynamics of its evolutionary order, which balances its vitality and stability. Thus, the city as a hierarchy is not a dialectical relation between the dichotomies of what was and what has become or will be, but is an interaction of all its temporal and spatial units and possibilities since in the hierarchy's time, like its physical space, is not linear and universal but instant and relative.⁴⁹² In order for chaotically floating electrons in a conductor to flow, not only do they require two oppositional poles, but they must also be connected in an enclosed circle that ensures continuity. Since linearity does not exist as a natural structure, except as part of complex and cyclical connectivity,⁴⁹³ the urban hierarchy provides a system of cyclical reciprocity where numerous circuits intersect to form a multi-directional and non-linear totality. Within this totality there is no before or after, cause or effect, beginning or end, but rather an instantaneity and relativity without centrality and universality. In addition, the urban hierarchy is a system that aims at completeness based on the premise of the

innate insufficiency of its units; therefore, it is characterized by non-linearity, interactivity, and reciprocity.

4.8.1 Dialectics as Perpetuation of Dichotomies:

The established dichotomy in Western thought between nature and culture defines the boundary system and the units' identities as rigid, fixed, deterministic, and conflictual. In this framework, nature represents stability and restriction and stands against the changeability and freedom achieved through human civilization and culture. It also sets human premeditative and reductive rationality in oppressive relation over the mysterious, complex, and relational organic orders. This very dichotomous construction and its power content create the pretext for dialectical synthesis, which ostensibly leads human culture through the process of evolution and its deterministic way to absolute freedom. Thus, the system not only stems from rigid and absolute premises, but also undergoes a structurally deterministic process and reaches an inevitable and absolute end. An alternative view to this dialectical logic is the order of horizontal hierarchy of traditional Muslim-Arab culture and the city, which presupposes the autonomy and diversity of its units. These units interact through a process of complementarity to arrive at an integrated unity between their sets of dualistic identities.

The horizontal hierarchy of the city, which is based on autonomous singularities, complementary dualities, and united diversity, echoes the vertical hierarchy of transcendental reality. The hierarchical order of the city is a means of connecting the sphere of immanence (horizontal hierarchy of the world) through the cosmogonic structure (embodied ultimately in the human being) to the realm of transcendence (the vertical hierarchy of metaphysical Reality). As such, the city is a manifestation of a gradational divine effusion and disclosure in the world. Divine Oneness, complementary pairs of Names and Attributes, and cosmic multiplicity correspond to human individual autonomy, complementary dualities, and the diverse unity of the urban hierarchy. The earthly Muslim-Arab city is an attempt to comprehend, represent, and enact, directly and indirectly, divine order in all intellectual, social, and physical aspects of human organization of the world. This projection or correspondence is realized through the

dynamics of the network of *Islamicity* and the triadic structure of *tawḥīd*, *sharī‘ah*, and *ummah*, which it interconnects. The triadic structure corresponds to the principles of singularity, duality, diversity, and unity of the socio-spatial hierarchy where the beginning (singularity) and the end (unity) overlap to close the hierarchical process, symbolizing the connection of the human being individually and collectively to Divine Oneness. These gradations of the horizontal and vertical hierarchical process, despite their differences, form an integral order that generates relatively self-similar units, which establish the city as an organic hierarchy of autonomy and interconnectivity and link it with cosmic and metaphysical orders of existence.

Contrary to Hegelian phenomenology, the objective of the horizontal hierarchy is neither limiting reality as a finite existence nor essentializing it as a final totality in the form of absolute mind, knowledge, or spirit. Rather, its function is to represent the Divine Perfect Nature and maintain a connection with transcendental reality through the hierarchy of liminalities. Since human actions are not independent of Divine Providence, it requires a system through which it is connected to a transcendental order of reality and participates in the totality and unity of Existence. The Oneness or undifferentiated unity of the Divine, complementary duality of Divine Names, and multiplicity of Divine Effusion correspond directly with human singularity, dualistic complementarity, and multiplicity. Oneness is the overlapping beginning and end of a circle, which corresponds to difference, distance, movement, and orientation, all of which create the dimensional reality of the world. This world consists of multiplicity intermediated by the realm of complementary opposites. This multiplicity represents the circumference of the circle, the originator, and the invisible centre, which is God.

4.9 Shortcomings of the Hegelian Model:

Contrary to Hegel’s dialectics, absolute knowledge (or the value of the dialectical hierarchy) exists in history, where time is linear and one-directional, and movement is futuristic. Due to its evolutionist nature, progress points in one direction and has a defined course. The present and the past are not reciprocally interactive. The present is a product of the past, but is passive towards it. The future contains the past and the synthesis

includes the thesis through sublation; however, neither the past nor the thesis are influenced by their product. In the Hegelian system, emphasis is placed on the subsumation function, which leads to comprehensive totality while sublated elements are merely preserved as mere static foundations for the process' final product. Alternatively, the urban hierarchy of the Muslim-Arab city is a multi-directional hierarchical network where all units interact, affect, and get affected by one another.⁴⁹⁴ The city is a unit of all units in which each part is a complete, dynamic, and non-refuted whole in itself. The main purpose of the dualistic identity, functions, and meanings of each unit is to interlock with other units within the hierarchy in a relation of interdependency and complementarity. This contributes to the complexity and enrichment of all participant units in the system with the expansion, growth, and elaboration of the hierarchy. The triadic process of unity, duality, and diversity, which occurs at the level of each unit of the hierarchy, connects urban units and produces self-similar structures of correspondence and interrelation while preserving the distinction of each unit and the total diversity of the hierarchy.

Hegel's dialectics establish a vertical hierarchy based on the overcoming and thriving of one term over the other. Nevertheless, the preserving function of the concept of sublation establishes the vertical relation of supremacy and domination. The gradations resulting from Hegelian dialectics also imply a vertical, stratified, or class hierarchy of categories. This stratification is maintained by sublation and engenders conflict, which sustains the Hegelian synthesis. In contrast, the hierarchy of the Muslim-Arab city is based on horizontal equitability through relational connections and compositions representing mutual embodiment of simple or complex complementary opposites. Thus, the hierarchy is horizontal, non-centric, and multi-dimensional, and its nature excludes relations of power, domination, and stratified value identities.⁴⁹⁵ A Hegelian vision of the city, which continues in modern urban paradigms, presumes the superiority of the mind over nature, and thus, conforms the city to the reductive, deterministic, and rigid order of human rationality. Nature must be allied to the mind in order to derive its artistic validity in the outside world. This differential, dichotomous, and antagonistic relation between the natural order and human artistic rationality highlights a modern power-based perception

and approach to urban and architectural interventions, leading to short-sighted, misguided, and unsustainable 'solutions.' In contrast, the principle of horizontal hierarchy of the traditional Muslim-Arab city is established in a complex order of coexistence and complementarity, which defines boundaries as a system of autonomy, diversity, and connectivity. The identity of each unit is defined by successive dualities forming an internal hierarchy within each unit. This internal hierarchy defines its functions and external complementary compatibilities for connection with other units within the urban milieu, leading to a total hierarchy. Thus, this hierarchy consists of a system of complementary dualities rather than binary oppositions and contributes to interrelation, reciprocity, and coexistence among all units of the urban fabric.

5 Conclusion:

This chapter explained the characteristics, meanings, and functions of liminality. It concluded that liminal intermediacy, neutrality, and passage, and their mechanisms of dividing and linking urban units in a hierarchical order through the process of association, dissociation, and re-association are essential to the boundary system and spatial structure of the Muslim-Arab city. The neutrality and ambivalence of the liminal intermediate the states of connectivity, separation, and passage among different units and embody the different compositional possibilities and forms of exchange in the hierarchical urban fabric. Liminality is also important for the complementary mechanism of generating multiplicity from duality or reconciling multiplicity in unity. At each instance of composition, it provides possibility and freedom and the dynamism of the urban structure. Liminality is a structuring anti-structural phenomenon, which is realized through hierarchical interrelatedness and separateness. Therefore, it is responsible for the characterization of the city as a hierarchy of autonomy and interconnectivity.

Liminality is a ubiquitous principle inherent to the dimensional nature of existence based on difference and distance. Therefore, it is foundational for the horizontal hierarchy of the world, the categories of cosmogonic unfolding, and the process of transcendental effusion, which produced contingent existence. Within this context, the liminal is linked to duality and complementarity, which are basic to the hierarchical category and

mechanism. They form the structural and relational frameworks for different facets of Muslim-Arab conceptual, social, and material culture. This framework is alternative to the dichotomous system of polarities establishing a vertical hierarchy of power relations and centralized order. Units in this system are isolated from each other by a lifeless vacuum rather than a liminal and catalytic space of intermediacy. Space in this system is mono-functional where it has isolative, though not connective, capacity. This condition results in the polarization of the centre and peripheries and engenders relations of power and control. Each of these two categories is internally homogeneous and disproportionate in relation to the other. The quantitative and qualitative differences between them reinforce their isolation and power disparity in order to maintain this stratification and the privileged position of the center.

In contrast, the liminal space is characterized by neutrality, connectivity, and the possibility of passage. The resulting hierarchy is horizontal and power is diffused among its different units through interconnected and overlapping compositional identities. Therefore, the hierarchy is characterized by the substantial diversity, de-centrality, and autonomy of its units. Dualistic identities are not organized within monolithic and binary homological sets, but have multiple, subjective, and contextual associations in the identity composition of each unit in the hierarchy. This localized, subjective, and asymmetrical compositional identity of any unit in the hierarchical scale is the main feature of liminal connectivity and separation of complementary dualities. In a hierarchy, where there is no dichotomy, the centre is diffused all over the structure, making each unit the centre of the hierarchy. This centre is embedded in the liminal space, its in-between position, and its intermediary function among different unit compositions of the hierarchy. Liminality not only connects adjacent units, but also unites the whole hierarchy through crossing and distributes power over the body of the city through a hierarchical network of connections. As such, the boundaries of the urban fabric are permeable and connective rather than rigid and isolative. Instead of a power-based division, the premise of this boundary system is interdependence, sharing, and complementarity, which are based on equitability and justice.

As such, the boundaries of the city are not rigid and passive entities, but communicative and active processes of intermediation and crossing among different subjective identities. They are a system of enduring diversity, facilitating connections, and creating unity. They are also a system that articulates the transcendental value of Oneness in the contingent realm of multiplicity through cosmic categories of duality, multiplicity, and unity. As the main feature of boundaries, liminality is the essential building block of the fabric of time and space of the city made into a hierarchy of autonomy and interrelativity. Therefore, it is at the core of dimensional existence, as well as Absolute Oneness from which cosmic multiplicity emanated. It is the connecting mortar and the articulator of cosmic dualities. Following the hierarchical chain of existence, it is also the intermediary between the necessary and the contingent as it is the intermediary within each of these categories. In this context, the ultimate expression of liminality is the human being who has androgynous divine and creature features, occupying the position of *khilāfah* (ultimate succession in hierarchy of existence or vicegerency of God) and fulfilling the worldly task of *isti'mār* (urbanization) according to Muslim cosmology.

This liminality is also the intermediary between chaos and order whether on cosmic or social levels. It is a borderline condition optimizing freedom and order among different subjectivities. As such, it is a nonlinear mechanism with a feedback process, which enriches its diversity and makes it unpredictable. This condition produces a fractal structure of partial self-similarity, which accounts for its diversity and unity. The self-organizational feature of the fractal structure corresponds to the hierarchy of autonomy and aperiodic nature of the urban fabric of the Muslim-Arab city. Liminality between chaos and order is characterized by the dynamic stability and unity of the structure. This condition is also inherent to the complexity of the system, which poses inertia against change as well as possibilities for transformation and diversity.

Finally, the essence of the liminality lies in the relationship between the entities it intermediates. Hegelian dialectics propose a linear and determinist structure of synthesis and sublation to explain the construction of knowledge and social and historical structuring. It is based on an infinite process of double and absolute negations of

dichotomies, which amount to tautology. The identities in this dialectics are also absolute and establish rigid boundaries defying the flexibility, adaptability, and spontaneity of relational structures in reality. Liminality maintains the dichotomous categories with all their striation effects and power relations, which are expressed in its determinism. Therefore, its applications in social structuring were characterized by absolutism and rigidity. Alternatively, the social and spatial structure of the Muslim-Arab city is characterized by a horizontal hierarchy of autonomy and interrelativity, which optimizes freedom for each unit of its compositions.

CHAPTER IV

AN ALTERNATIVE TO THE METAPHYSICS OF DICHOTOMY

1 Outline of the Chapter:

This chapter consists of two sections. The first explores the Derridian characterization and criticism of the problematic of dichotomy as a framework for understanding structures. It evaluates his solutions to this problem and offers alternative answers to both the problem of dichotomy and Derrida's solutions. The second section explores another proposed solution to the problem of dichotomy, however, based on the Foucauldian theory of space and power as expressed specifically in the actant-network theory. It critiques some shortcomings of this theory and presents a different framework for addressing them.

The chapter begins by introducing the problematic of dichotomy and its different ideological groundings in Western culture as identified by Derrida. It also presents Derrida's response to this problem and discusses the general features of his proposed solution and their shortcomings, which stem from their culturally-centric framework. Then the chapter presents the notion of the hierarchy as alternative structure to the problematic of dichotomy and evaluates Derrida's solutions. Following this, the principles, characteristics, and dynamics of the hierarchy are articulated and compared with those of the dichotomy. This chapter then explores the notion of stability and change in the hierarchical and dichotomous systems as a means to understanding their values and operation. It compares the notion of duality and binary opposition and critiques the Derridian notion of interplay of opposites before presenting the notion of complementarity within the hierarchical order as an alternative solution. It explains the lack of dichotomies in Muslim-Arab culture through an exploration of the relation between writing and speech as presented in the Qur'ān to conclude the complementarity of these two terms. Then it compares the notion of liminality, which is intrinsic to complementarity and the hierarchy, to the notion of aporia, which is central to the Derridian interplay of dichotomies. It points out the lack of real possibility in the aporian space and the futility of this proposition. Then the chapter discusses stability and change in the urban structure in relation to the notions of dichotomy and complementarity. This

sets the stage for a critique of structuralism and post-structuralism based on the notion of hierarchy and its associated values system. The chapter outlines these values, including de-centrality, equality, and difference in the horizontal hierarchy, and compares them to their counterparts in the vertical hierarchy.

This section of the chapter also explores the notion of deferral and the resultant indefiniteness and instability of structures of its application. This discussion leads to the exploration of the idea of complementary and dynamic interdependence within the units of the hierarchy, using the example of the duality of 'presence' and 'absence,' which is directly linked to the meaning of the word 'city' in Arabic. Then the chapter explores the notion of complementarity and hierarchical composition in relation to Hegelian synthesis. Within this context, it outlines the relation between individual and composite identities in the hierarchy as a key to understanding its internal dynamics. Then the chapter positions this discussion in the Muslim-Arab worldview which views the city, the human being, and the cosmic order as interrelated phenomena. It establishes the notion of boundaries as a useful concept in understanding the relationships which connect these different entities. Then it goes to explain the characteristics and dynamics of these boundaries, including interiority-exteriority, expansion-contraction, and separation and connection, to conclude the necessity of the principle of complementarity within the hierarchy. The chapter then discusses the hierarchy of time, place, and events as foundational elements of the city. It focuses on the dimension of temporality as a means for understanding the city as a compositional process grounded in the notion of presence which corresponds in Arabic to space, time, and civilization. Then the chapter concludes this discussion of Derridian deconstruction and its alternative solutions by alluding to the triadic structure which forms the framework of the hierarchical order of the city.

The second section of this chapter discusses the actant-network theory which is based on the Foucauldian theory of power and space. It begins with an analysis of the notions of difference and unity which preoccupy post-structuralist philosophy. Then it explains the symmetry and correspondence between the social and spatial orders of the city as inseparable parts of one relational structure. This structure is based on dynamic

subjectivity which can only exist within the hierarchical autonomy of each unit. Then the chapter explains in more detail the actant-network theory from the critical perspective of the triadic structure and the network of *Islamicity*. It shows how the hierarchy as a concept goes beyond the system of boundaries defined by post-structuralist geography. It explores the post-structuralist concept of ‘third space’ and critiques its shortcomings in the light of the hierarchical principle of complementarity. Then the chapter looks at space in the city as a performative entity which actively participates in the processes which occur in it and shape its order. This concept of space makes any action in the city a spatial activity which is simultaneously imbued by social significance. Then the chapter explains the discursive nature of spatial production which results in a hierarchy of differential possibilities. This nature constitutes the hierarchy as an active and productive process of interweaving different urban dimensions.

The chapter then discusses different aspects of the hierarchical space including its active unity and power content. This is succeeded by a critique of the binary foundation of the actor-network theory and the power dynamics which it embodies. Based on this criticism, the chapter proposes the hierarchy as an alternatives solution, explaining its points of diversion from the dichotomous model. It presents the hierarchy as a dynamic and relational network, which operates based on the triadic framework of *Islamicity*. It contrasts the features of this framework with the problematic aspects of the actor-network theory, namely power dynamics and the notion of fluidity. The chapter then explores alternative concepts to these problematics including hierarchical notions of movement, difference, and liminality. With developing clear conceptions of the actant-network theory and the hierarchy, the chapter compares different forms of hierarchical topologies which represent both systems. After this comparison, the chapter ends with a discussion of the representation of the Muslim-Arab city and the relation of the Muslim-Arab urban order to traditional and modern forms of spatial representation.

2 Introduction to the Derridian Dichotomy and the Hierarchy of the City:

The Derridian diagnosis of the problematic notion of dichotomy as an overarching human tendency in general and as a foundational characteristic of Western metaphysical

structure in particular is important to the main theme of this dissertation. This is because our way to understanding the Muslim-Arab city is mediated by our contemporary modern categories which are grounded in Western culture. This condition produces false representation of the nature and values of the city and imposes on it cultural constructs foreign to its philosophical foundation and history. Therefore, addressing the issue of dichotomy as a conceptual, social, and spatial boundary system is essential to the accurate understanding of the Muslim-Arab city outside this foreign framework. Furthermore, discussing the notion of dichotomy and its alternatives brings forth the issues of structure or anti-structure which is essential to the epistemological, ontological, and practical organization of different aspects of human culture in general and which underlies different orientations for understanding urban organization in particular. Indeed, Derrida astutely defined the debate as being about the essential notion of dichotomy as foundational and, thus, inclusive of philosophical and practical categories of everyday life. His foundational and inclusive categorization of this problem allowed his ideas to be engaged by different disciplines due to its primary nature. In spite of his attempt to abstract and transcend all philosophical subcategories arriving at its most universal of their foundations, Derrida, however, was unable to escape the specificity of Western culture which he aimed to critique and rebuild on a new foundation. While critiquing dichotomy, Derrida could not escape its categorical grip or step outside its structural definitions. Deconstruction eventually turned into a perpetuation of the notion of dichotomy, from which he could not completely detach. Therefore, post-structuralism remains a Eurocentric philosophical project which responds to Western problematics and prescribes 'solutions' that are implicitly a part of the already problematic framework. These 'solutions' are infected by the same conditions and contaminated by the same premises which underlie the problem they attempt to resolve. Therefore, deconstruction barely constitutes a resolution to the problem of dichotomy, whose existence plagues the Western metaphysical enterprise. Rather, deconstruction reinforces the presence of dichotomy, affirms its legitimacy, and endures in its effects, albeit in alternative and innovative ways. Derrida exalted the principle of dichotomy as much as he directed criticism towards it. Derridian deconstruction might question the centrality and marginality of the dichotomous terms at a given state and propose variations to their

dominant arrangement. However, fundamentally, the principle of dichotomy is perpetuated by ascribing to a mere agnostic, skeptical, and hesitant position which departs from absolute determinism to some form of logical nihilism.

2.1 Cultural Specificity of the Dichotomy and its Problematic Solution:

Alternatively, in Muslim-Arab cosmology, dichotomies are ultimately the property of the vertical hierarchy which separates the transcendent from the immanent. This vertical hierarchy which separates absolutely disparate categories also mediates and connects them through parallels and derivative mechanisms which end with a horizontal hierarchy devoid of relations of power. The principles and mechanisms which govern both vertical and horizontal hierarchies include complementary duality and liminal intermediacy which supplant dichotomies and their interplay in the Derridian model. The first principle is connective and affirmative while the other is disjunctive and negative; however, both work together to create a hierarchy of autonomy and interconnectivity which diffuses all expressions of dichotomy. These principles particularly define the horizontal hierarchy which is devoid of monolithic centrality and is alien to power monopoly. The horizontal hierarchy represents the ultimate state of relativity which finds its absolute anchor outside its bounds in the vertical hierarchy, freeing itself from internal polarization. The horizontal is linked to and subsumed by the vertical which represents the definitive centrality and sole locus of power. Excluding power from the horizontal realm of reality provides an even playing field for structural creativity and composition which diffuse dichotomous values of centre and margins. Rather, the alternative value of the horizontal is complementarity which joins different units in a hierarchy of autonomy and interrelativity.

Within this alternative framework, the city is not based on polarizations such as inside-outside, presence-absence, and private-public. These qualities are relative, rather than absolute, and form complementary dualities which intertwine to create the cohesive and flexible hierarchical structure of autonomy and interconnectivity. Open and enclosed spaces are related, not as opposites, but as mutually contained and intertwined compositions in a hierarchical order of dissolving, forming, and shifting boundaries. As

such, the city becomes an interwoven fabric of inside-outside, stay-passage, and private-public complementary dualities. These dualities connect, trace, and intermix with each other in repetitive cyclical patterns which endlessly assert their multidimensional complementarity. Due to the hierarchical composition of each unit, the relativity and interchangeability of these qualities transform the structure into a sequence of liminal entities. Each complementary term of a duality seeps into the other and transforms, through an exchange, identities to produce hierarchical autonomy and interconnectivity. As such, units exist only in a framework of complementary dualities and mutual interdependency which underlie the necessity of diversity and the unity of the hierarchy. This relationship is inherent to the contingency, relativity, and change, which are ultimately grounded in dimensionality of the horizontal hierarchy, which constitutes the physical world, according to Muslim-Arab cosmology. The hierarchy is the ultimate expression of this difference and dimensionality in the form of a gradational structure and process which define the units' identities and initiate interaction among them within a cooperative and constructive order. Simultaneously, absolute dichotomies are preserved for the metaphysical world and are characteristic of Divine names and attributes in themselves and in their correspondence with the physical world. These divine absolute and dualistic qualities form the indivisible and absolute singularity of the Divine Self. The city, *qua cosmos*, is a mere reflection of Divine absolute attributes in the form of relative complementarities subsumed in the hierarchical unity, corresponding to Divine Oneness. As such, the city is unfolding of Divine Oneness through complementary dualities in the form of a composite hierarchical structure of autonomous and interconnected units, thus constituting diversity in unity. This city connects the singularity of the individual *wahid* and the diversity of the collectivity *ummah* through the laws of *sharī'ah*, which signifies the triadic structure of *Islamicity*, as it connects any space to the cohesiveness fabric of the city through hierarchy mechanisms of separations and connections. The Divine is the Original model of which the human being is an image of which the world is a reflection. This hierarchy of representation corresponds to a hierarchy of effusion from Oneness to complementary dualities to cosmic multiplicity. The human being represents an intermediary state and essential link in this hierarchy of existence between Absoluteness and contingency. S/he occupies the point where the horizontal intersects with the vertical,

the immaterial with the material, and the Eternal with the ephemeral. Therefore, the human being is the ultimate medium of complementarities, liminality, and possibilities which generate the creative orders of the hierarchy. This hierarchical structure underlies the conceptual, social, and material expressions of human culture in Muslim-Arab society.

2.2 Stability and Change in the Hierarchy:

This hierarchy has no regular or fixed structural sequence despite its notion of gradations since it is in a constant process of change. It also does not have a fixed historical narrative which describes the active and event-based dimension of space in a linear way. In addition, it lacks the stern structural repertoires which construct mechanical space and dictate rigid boundaries. The hierarchical fabric of the city and its different social, cultural, and practical incentives ascribe, rather, to patterns in which these changes, narrative, and dynamics can be typified. The more general and abstract these hierarchical patterns, the more stable they are. The more particular and concrete they are, the more diverse, indiscernible, and changing they are. Accordingly, at the concrete plane of micro events, the urban spatial order is quite spontaneous, diverse, and unpredictable.

Nevertheless, when these events are subsumed under the axiomatic principles and the general categories of the abstract plane, they show substantial stability and order. Thus, the hierarchy embodies an asymmetrical relation between the general and the specific in correspondence with the articulation patterns of the different gradational scales of the hierarchical compositions. This hierarchicality at its most inclusive category does not produce a relation of centrality and power since, by nature, it is a system for diffusing polarization and exclusion. Rather, at its highest inclusive level, the hierarchy is a unity of autonomous and interconnected diversity of unit-compositions. It is characterized by multi-centrality which subverts monolithic control, creates dynamic order, and produces complex diversity. Simultaneously, instability and change, which are enduring characteristics of the hierarchy, ensure the circulation and redistribution of power and prevent its concentration and stagnation which can lead to the striation of its order. Stability is reserved to the centre of the vertical dimension of the hierarchy which transcends dimensions, forms, and events. The referentiality of the vertical is expressed

on the horizontal plane through the principle of *tawḥīd*, regulations of *sharī'ah*, and practices of *ummah*. These essential components of the triadic structure mediate the immutable and the changeable. They have dynamic forms and practical expressions which generate and maintain the diversity of the horizontal hierarchy.

The essentialness and permanence of the components of the triadic structure define authority, power, and legitimacy in the city and frame their diverse and changing practical expressions. Based on their common framework, these expressions integrate and unite the hierarchy while simultaneously underlying its rich and dynamic diversity. Power, which is characteristic to the vertical hierarchy, diffuses upon its transposition in the horizontal hierarchy through the diverse and concretized applications of the component of the triadic structure. This transposition in the horizontal is defined by a transcendental moral framework whose function is to diffuse power tensions, arbitrate identity contentions, and achieve cooperation among the units of the hierarchy. Furthermore, this transcendental moral framework, which is simultaneously the source of the power component of the vertical hierarchy, prevents the centralization of this power through rigid institutional orders, fixed organizational schemes, or the monopoly of a given unit. All units of the hierarchy are evenly endowed with the same basic privileges and responsibilities as they are defined by the moral framework without the need for a concrete centre to dictate such moral, relational, and consequently spatial boundaries. As a result, power is expressed and exchanged through negotiation among equitable parties forming organic compositions without the need for vertical domination or external imposition beyond the immediate and organic compositional scale of the event.

Thus, external moral referentiality and power are a means of arbitration, mediation, and facilitation of relations of hierarchical composition among the units, rather than a source of authority or power imposition. Thus, the role and participation of any unit in the structure are free from external control and are based on their structural location and relational relevance within a well-articulated hierarchy of autonomy and interconnectivity. They are only defined as natural materialization of their constitutional components of the triadic structure which articulates the principles, rules, and patterns of

relations within the hierarchy. According to this scheme, Divine central power and moral authority are transmitted through the metaphysical order of the vertical hierarchy to the physical order of the horizontal hierarchy, where they are distributed through the logical, social, and spatial agency of the triadic components which are namely: the *tawḥīdic* concept of oneness, *sharī'ah*'s social boundaries, and the *ummatic* urban order.

Therefore, since the fixity of the dichotomous framework engenders *a priori* power centrality, the division into vertical and horizontal hierarchies relegates authority and power to the external transcendental realm and frees the social realm from destructive power dynamics and organizational orders. Authority and power is distributed in the horizontal plane through a hierarchy of autonomous and interconnected units which, through their diversity and unity, reflect the transcendental value of utter infinity and absolute Oneness. In this hierarchy, relations are based on the negotiation and exchange of power through a dynamic complementary composition of dualities which bridges the dimension between multiplicity and oneness. Power contestations and authority claims are diffused and reconciled through the external referentiality and the structural subsumation/embodiment of the horizontal in a vertical hierarchy which is culminated by Divine absolute Oneness. Through this scheme, the hierarchy mediates fixity and change; transcendence and immanence; and individual and collective in one coherent order.

2.3 Interiority-Exteriority and Formality-Spontaneity within the Hierarchy:

The units of the hierarchy are not characterized by a purity and unity of form which indicates preplanning, control, and permanence. Rather, they are characterized by asymmetry, contradiction, and complexity. They are also based on displacements, immediate incompatibilities, and diversity resulting from partial actions distributed over fragments of time and locations and are influenced by varied and independent agents, producing continuous processes of complementation within a relational hierarchy. The features of diversity and irregularity are emphasized in view of the externality of the units in the horizontal hierarchical order where distinctions cause relational vibration.

Complementarity, commonality, and unity are asserted in view of the interiority of the units' compositions in the hierarchy where attachments produce coherence and harmony. Therefore, a unit interior is characterized by high order, stability, and formality, rather

than the exterior's individuality, diversity, and spontaneity. However, since units' exteriors are simultaneously the shared interiors of a composite unit in the spatial hierarchical sequence, relations of interiority and exteriority are intermixed, ambiguous, and relative. They are negotiated and exchanged across the boundaries of each unit in the context of hierarchical liminality. Each unit constitutes a collective in relation to its interiors and a compositional entity in relation to its exteriors. Thus, a unit is a liminal space whose shared interior and exterior identity in compositions with other units of the urban fabric is a condition of relational in-betweenness in the hierarchy. This constant feature of internal and external intermediacy allows for the shifting and changing of boundaries through a continuous hierarchical re-formation which gives the units their diversity as well as a common identity. Thus, the hierarchy provides change within a framework of stability and vice versa through the interplay of interiority and exteriority among many other complementary dualities in the hierarchy. The stability, order, and consistency of the hierarchy are derived from its diversity, flexibility, and autonomy and the reverse in the interplay of interiority and exteriority of the hierarchy. These contradictory values are essential to the nature of the hierarchy which complemented these oppositional dualities through the liminal mechanisms of its boundary system.

2.3.1 Interplay of Opposites:

While the hierarchy accentuates difference between the inside and the outside through unit autonomy and hierarchical articulation, it asserts the unity of both domains through the integration of its different gradations in a series of enveloping totalities or the network of relational connections among its units which produce a hierarchy of associations. As such, the hierarchy is an interplay of the inside and the outside through each unit's double and complementary identities. Internal and external oppositional and complementary unit identities enable separation and interlinking across boundaries among the different units of the hierarchy. Each unit has a host of oppositional and complementary dualities, defining its identity in relation to other units in the hierarchy in terms of changing scales and qualities of interiority and exteriority. Therefore, hierarchical relations are never linear since each of these dualities corresponds with a multiplicity of complementary counterparts in other units directly or through intermediary units across the hierarchy

through partial relations of inclusion and exclusion. Thus, boundaries define a unit not only in terms of its locational, inside-outside, and identities in relation to the juxtaposed units on all of its sides, but also in terms of other sets of dualistic identities such as ordered-disordered, passage-stay, and linear-central, among others, which associate with each other in direct diverse and indirect complementary compositions. The symmetrical and asymmetrical complementary associations among different oppositional dualities create networks of interlinks among units forming local compositions or sub-hierarchies which overlap and interweave the thick and complex urban fabric. Therefore, relations are not merely linear between individual units or mediated only by internal or external correspondence to form their composite unit structures and identities, but they also exist among different units and compositional hierarchies based on multitudes of distinctive dualities which give each unit or composition its unique identity. Interweaving these relations between multiple dimensions and identities of the hierarchical units and compositions through comprehensive complementarity produces the connectivity and cohesion of the hierarchy.

2.4 Critique of Derridian Interplay - Duality versus Dichotomy:

Unlike the indecidability of deconstructive analysis, the double identity of a unit is not a cause for fundamental ambiguity, reflection of a lack of definition, or a symbol of absence of commitment to a set of boundaries which define the unit. Rather, it is a result of the shifting of identities in relation to their multi-dimensional context and according to the economy of inclusion and exclusion; expansion and contraction; and connection and separation which interweave the hierarchy. Indeed, the broken geometry of amorphous forms, the overload of multiple meanings, and the complementarity of changing functions are not caused by a lack of coherent order, lucid significances, and identified functions. However, they pertain to diversity which is generated by complementary dualities, bridging Oneness and multiplicity. They are also a result of coexistence in an organic totality which diffuses permanent polarization, in the form of binary oppositions between centre and peripheries, or temporary polarization, in the form of their interplay which maintains this polarization and provisionally shifts between these hermetic identities. Alternative to the deficient conditions of static dominance of the centre of the polarity,

dynamic shift of dichotomies, or paralysis of total balance and neutrality, the hierarchy secures autonomy, plurality, and continuity through a system of complementary, intermediary, and interconnecting dualities. Stability of the structure is not produced through static or dynamic centrality, but through multi-centrality or de-centrality of the hierarchical units. Either-or, neither-nor, or the interplay of binaries gives permanent or temporary preponderance of one term over the other or arrests the dynamic flow of the system. Instead, the simple or direct and complex or mediated complementarity through a hierarchy of autonomy and interconnectivity maintain units' differentiation and consequently flow, change, and exchange within urban structure. The possibility of the co-existence without polarity of overpowering centre or mutual nullification in a power play or interplay is attainable only through the hierarchy of autonomy and interconnectivity. Alternatively, liminality, as a foundational principle of the hierarchy, denotes a mutual inclusivity and complementarity of opposites in a space of neutrality, connectivity, and unity without losing the distinctive identity of each unit. The hierarchy exists through inclusivity, connectivity, and diversity rather than the indecidability of polarized and conflictual opposites. Equality of the binary opposites in the Derridian interplay is achieved through power exchange (violence) which is produced through each instance of identity shift. Instead, liminality suspends units' identities to allow for the crossing, exchange, and complementarity of differences while creating bonds among the units of the hierarchical structure. It replaces the nihilism of indecidability and its assertion of lack of any form of truth with mutual inclusivity and coexistence.

The hierarchy mediates the smoothness and striation of its spatial definitions by affirming the autonomy and diversity of its spatial agents in a context of unity and coexistence of its units. The hierarchy possesses the ability to maintain this co-existent multiplicity through complementary dualities which create and mediate relative differences rather than polarizing differences and creating dichotomy of conflicting binaries and compromising the coherence of the urban fabric. As a result, the units of the hierarchy interconnect with each other through an economy of difference and correspondence which is created through a shift between the terms of the dualistic sets of identities in each unit in order to establish a relation of complementarity with another unit in the hierarchical network.

Simultaneously, by definition, the hierarchy requires this differentiation as the basis of its articulation, separateness and connectivity. The diversity of the hierarchy is infinite, but can be categorized essentially in the form of particularized and localized complementary dualities such as inside-outside, filled-empty, and passage-stay, which is different for each unit in the hierarchy. Even though these dualities can be theoretically conceived in terms of two sets of internally correspondent homologies, in reality they operate freely as a result of their open distribution and diverse tonalities. Mutuality of complementary dualities, where each term participates in and is defined by the other, replaces the indeterminism of dichotomies' interplay on the basis of power conflict and quest for domination. Furthermore, complementarity of opposites functions as a switch which allows multiple connections and associations in correspondence with the identities of the juxtaposed units. Each constellation of units creates its own sequence of complementary identities which keeps shifting in correspondence with constantly changing definitions of this constellation with each new connection across the hierarchy. As such, each unit is not only defined by its different sets of internal complementary pairs of opposites, but also by its relational relevance and mutual correspondence with external units through its complementary sets of dualistic identities. These internal and external connections are relational, dynamic, and interactive and thus change with the constant formation of hierarchic constellations in the urban fabric. Thus, the rich definition of a unit's identity cannot result from the value-free undecidability of conflicting and shifting opposites, but is a consequence of plurality, diversity, complexity of the system of identification which is produced by the hierarchy of complementary duality.

In Muslim-Arab culture, there is no dichotomy between speech and writing. As terms of a complementary duality, both have the same status. Different from Christianity, God was not transposed into man through the word so that speech has the same centrality in Western tradition. Furthermore, the relationship between God and the world is mediated by Divine names and attributes which have no connection to particular logocentric tendencies. These names and attributes are also complementary rather than oppositional since they are expressions of the Divine Absolute Harmony and Oneness. As Derrida points out, dichotomy, on which Western metaphysics and culture are established, is alien

to Muslim-Arab culture and is substituted by the notion of complementary dualities, liminality, and the hierarchy. This main difference marks all cultural expressions including urban form, social organization, and communication dynamics. The lack of foundation for the dichotomy of speech/writing denoted by Derrida in Muslim-Arab culture is most notably explained by the word Qur'ān, which is the holy scripture and source of spiritual, moral, and legal principles in Islam. The word *qur'ān* means both oral recitation and signifies a written book. This double meaning eliminates the supposed dichotomy between speech and writing proposed by Derrida as the hallmark of Western epistemology. For example, the Qur'ān's first chapter's begins its first verse with a word denoting both recitation or reading a text.⁴⁹⁶ "Read (or Recite) in the name of your Lord Who created. He created man from a clot (of congealed blood). Read (or Recite) and your Lord is Most Honorable, Who taught (to write) with the pen. Taught man what he knew not."⁴⁹⁷ This verse indicates that reading is an oral activity independent of writing and is a verbalization of written text. It also makes specific reference to the tools of writing which gives unequivocal assertion of writing's equal status to speech. The Qur'ān also refers to the same notion in many other locations such as in Chapter 52, verse 1, where the Qur'ān is described as a "written book."⁴⁹⁸ "I swear by the Mountain (of Revelation - Sinai), And the Book written, In an outstretched fine parchment."⁴⁹⁹ Also, the first verse of the first chapter after the Opening chapter of the Qur'ān describes the Qur'ān itself as a "book."⁵⁰⁰ It states: "This is the Book; in it is guidance sure, without doubt, to those who are conscious of God."⁵⁰¹ In chapter Fussilat, the Qur'ān is also described as a "book" while emphasizing its Arabic nature and it being a reading and a recitation.⁵⁰² "A Book, whereof the verses are explained in detail;- a Qur'ān (recitation or reading) in Arabic, for people who understand."⁵⁰³ In chapter Nun, the pen, as an instrument of teaching through writing, is Divinely sanctified by making an oath at the beginning of the chapter.⁵⁰⁴ "Nun. By the pen and that which they write (therewith)."⁵⁰⁵ Even the destiny which is exclusively Divine knowledge is described in the Qur'ān to be recorded and kept in the written form in chapter *al-Hajj*.⁵⁰⁶ "Do you not know that Allah knows what is in the heaven and the earth? Surely this is in a book; surely this is easy to Allah."⁵⁰⁷ This prior knowledge in the written form is manifested in time and space of worldly existence through divine utterance of the word "Be" and thus the expression of His will, as noted in

al-Baqara chapter of the Qur'ān:⁵⁰⁸ “Wonderful Originator of the heavens and the earth, and when He decrees an affair, He only says to it, Be, so there it is.”⁵⁰⁹ Thus, speech is part of the act of creation preceded by writing of destiny and has no particular preference over writing, or is an expression of Divine’s spirit in the world as in the cases of Jesus in Christianity. Another example of the equal importance of writing in Islam is that the final reckoning and judgment in Islamic eschatology is performed according to written accounts of things and actions.⁵¹⁰ The verse states: “This is Our book that speaks against you with justice; surely We wrote what you did.”⁵¹¹ In another location, the Qur'ān emphasizes the written nature of accounting by referring to the records of deeds as “written book.”⁵¹² In another verse, the Qur'ān describes itself as a speech in the form of book without differentiation or preference of one form of expression over the other:⁵¹³ “Allah has revealed (from time to time) the most beautiful of speech in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects).”⁵¹⁴ Another verse in the Qur'ān makes a revealed written book the basis of authority of Divine sanctions:⁵¹⁵ “And among men there is he who disputes about Allah without knowledge and without guidance and without an illuminating book.”⁵¹⁶ Accordingly, speech and writing in Arabic culture and Islam are complementary without dominance or priority of one over the other. This principle of complementarity is the basis for all forms of structural organization on the social, spatial, or conceptual level in Muslim-Arab culture.

Speech-writing and presence-absence in Muslim-Arab culture are complementaries rather than dichotomies with no privilege or dominance of one over the other. As a result, the boundaries between these dualities are not hermetic, enclosed, and insular. Rather, they are permeable to allow reciprocity and exchange. Writing is not twice removed from the inner significance as a written sign of an oral sign. No term of a duality is given essential preference over the other in the contingent realm of existence since both are conceived to be a reflection of the Divine and, thus, a part of a hierarchical and complementary collectivity forming the best of all possible worlds. Each unit, simple or composite, establishes its complementarity at the scale correspondent to its location, size, and complexity. However, the ultimate complementarity is achieved through the unity of all units through the hierarchy which forms the best possible structure of this collectivity.

Mediating the local and general, complementarity occurs through processes of association, de-association, and re-association which constantly redefine the boundaries of the hierarchy and refine its organic compositions. Thus, the hierarchy in the Arab-Muslim city is horizontal rather than vertical with an absolute centre and sequence of stratified marginalities. In a dichotomous model, the identity of the centre and margins are intrinsic to themselves and opposite to each other instead of deriving their identity based on a relation of inter-relativity to each other. The gradation of the horizontal hierarchy is not value-laden but a mere expression of plurality and diversity in the context of unity. It is a means to bridge the gap between dualistic complementarities as it also does between Oneness and unity and multiplicity and diversity on the one hand, and Oneness and multiplicity and unity and diversity on the other.

2.4.1 Futility of Interplay of Opposites:

Contrary to the logic of binary oppositions, liminal logic of in-betweenness in the hierarchy makes each term realize the other in consideration of justice and responsibility which are essential to the collective nature of the hierarchy. Instead of relations of dominance in binary oppositions or the aporia of indecidability in de-centred dichotomies, the hierarchy offers equivalence and complementarity.⁵¹⁷ Relations of power, tension, and conflict in the case of the vertical hierarchy are resolved into collaboration, depolarization, and congruence in the horizontal one. Freedom in the hierarchy is not based on dichotomous, stark, and simple choices between conflicting and polar opposites, but on equivalent and corresponding complementary dualities. The production of spatial identities is not predicated on fickle relations between constantly overturning opposites, but on the dynamic and multi-dimensional intertwinement of complementary terms among different units and compositions of the hierarchy. The urban fabric is produced through unity among complementary sets of diverse dualities rather than through the freplay of difference based on power polarization and constant conflict and reversal of relations of domination. Even when decentralized, dichotomies provide a mechanical, deterministic, and static structural model with no option for choosing an aprorian deadlock or among equal but conflicting opposites. In the aprorian space, dichotomies maintain their polarity and temporarily exchange position only to switch back to the

earlier one. The resulting movement is superfluous because any accumulation is binary and mutually exhaustible. As a principle, dichotomy is a reductive ordering mechanism which divides the shades of identities that, in reality, exist in two conflicting opposites. It polarizes the existential continuum of identities into two simple contradictory terms while privileging one over the other.

Instead of this acrimonious binary opposite, the hierarchy offers diverse multiplicity based on complementary dualities where diversity and unity are coextensive. Polarization is an external and artificial act of violence and distortion of the natural spontaneity, continuity, and diversity of fields of identities in organic existences. In contrast, the hierarchy mediates the complex compositions of complementary dualities at different organizational scales to form articulated and diverse structures within relational unity. It maintains difference without striation, fragmentation, and isolation or the violence of polarizations, standardization, and determinism. As such, proliferation of identities in the Muslim-Arab city is achieved through building a multi-scaled hierarchy of compositions based on sets of complementary dualities of each of its simple or compound units. This hierarchy preserves the autonomy of all units while keeping them within the framework of one connected unity. While proliferation of identities in a dichotomous structure is achieved through the process of multiple or cyclical negations, it leads to a nihilism identity of its units. As decentralized dichotomies equally oppose each other and give equal value to both terms of the contradiction, they cease to have real meaning because they eliminate substantial difference among their terms, transforming any opposition into abstract and meaningless conflict. Alternatively, the terms of the hierarchy are complementary where they are neither in conflict with nor do they nullify each other in the process of compositional construction. The constant interplay of dichotomies maintains the vertical nature of its hierarchy despite its equal and shifting opposites. Complementarity produces a horizontal hierarchy of connectivity and inter-relativity. Dichotomous theology gives the option of either centrality or nullity. Both are violent and exclusive 'options' which deny real possibilities and freedom within a rigid and absolutist framework. Thus, the fruitless solutions which result from the interplay of dichotomies are inherent to its essentially problematic character. A real solution can be sought only

through an alternative organizational framework such as complementarity which is typical to the order of the Muslim-Arab city.

2.4.2 Absence of Real Space of Possibilities in Interplay of Dichotomies:

Opening space for possibility based on conflicting dichotomies involves violence. Thus, the interplay of opposites maintains either a state of paralysis with no decision or generates a state of fluctuation between opposites with no significance or value for either terms or for the diverse outcome of possibilities they produce. The outcome of difference and deferral is a critical tension and suspension pending the collapse and dominance of one opposite over the other or dissolution of any real meaning and value of their positions and content. Instead of offering an opening for possibility, deconstructed dichotomies offer no possibility for choice or truth. Their agnostic ambivalence is not conducive to the practical delineation of boundaries or moral space for choice. Rather, they create abstract and standardized multiplicity disembodied from any context which warrants difference, position, and values. Deconstruction maintains the premise of dichotomies and conflict between opposites while offering an indecisive passive position deprived of proliferating real choices or giving practical solutions for implementation. Alternatively, basing difference on relativity and complementarity, rather than on conflict, forms the essential feature of Muslim-Arab culture on which urban society and spatial order are based. The distinction between vertical and horizontal hierarchies resolves the problematic of binary metaphysics and maintains autonomy, difference, connectivity without the necessity of power struggle and conflict.

2.4.3 Fixedness and Stability between Opposition and Complementarity:

Because the hierarchy is antithetical at all levels of its compositions to centrality, verticality, and dichotomy, it does not accommodate relations of power and control. Through dominance, power attempts to fix boundaries in ways advantageous to one party at the expense of another. Such attempts create conflict with a reactive attempt to subvert and reverse this relation of dominance, establishing constant oscillation and mutual isolation between both parties until such oscillation is unsustainable. One of the parties transforms into a centre and the other into a margin as a result of increasing isolation,

polarization, and power disparity between both. The hierarchy, instead, is a multi-central, horizontal, and connective entity made of numerous complementary dualities. The order of its internal constellations is provisional due to the impossibility of dominance of a term of any of its diverse dualities over rest. The hierarchy embodies multiple sets of complementaries which form diverse power dimensions diffused and exchanged through unity rather than generated and monopolized through polarity. Because complementarity is not based on maintaining dominance, constant control, or fixed boundaries, the hierarchy allows dynamic connection and separation as a means of power exchange and distribution leading to organic and diverse constellation, instead of constant oscillation between dichotomies and the switch of power positions without real change or exchange in their identity contents. Complementarity allows balance between the autonomy of units' identities and exchange among individual units at each gradation of the constellation, leading to hierarchical connectivity and expansion beyond the constellation's limits. Change or interplay in dichotomy, however, is instant, total, and complete as a result of the striated boundaries of power division. Hierarchical dynamics are based on alteration and content exchange rather than quantitative power shifts. This change is mutual and in the interest of all units involved, leading to the expansion in the scope of freedom for individual units in the context of group interest. The relative stability of the structure does not stem from the desire to freeze and striate relationships in the interest of one binary over another, but from the indirect and balanced exchange, complementary interest, and effective participation of all units in shaping the structure of the hierarchy after common interests. Diversity and plurality are not produced from the interplay of perpetually conflicting opposites, but from connecting and intermixing through relations of complementarity and fair exchange between increasing and expanding hierarchical compositions. As such, the hierarchical structure is not static but stable by undergoing constant and dynamic change of relations and shift of interconnections among its units. In the horizontal hierarchy these relations are direct in their complementarity at the local scale and indirect in their inter-relativity at the general one. In both cases, there is no set of grammatical rules based on binary oppositions which determine the alignment of all units in the form of (n)either/(n)or. Instead, there is an endless range of possibilities for hierarchical compositions and constant change of

boundaries generated by complementary dualities mediating different and provisional scales of hierarchical singularities and multiplicities, creating diversity at the backdrop of unity the hierarchy.

2.4.4 Structuralism versus the Hierarchy as a Non-Structuralist Model:

The hierarchy is not a structure but is made of dynamic relations, mechanisms, and processes of constructing and interweaving diverse units into unity. Therefore, the hierarchy does not have fixed forms, defined functions, or static institutions. This flexibility is inherent to the absence of a centre which polarizes and maintains disparity between dichotomous categories in the interest of its power. In absence of such a centre, the hierarchy is animated by the autonomy of its units which produce diverse subjectivities and variations to any universalized principle, mechanism, or process employed by the hierarchy in its generation. The articulated nature of the hierarchy accepts the individualized identities and distinct contributions of each of its units without imposing universal or homogenizing constraints. As a result, each unit follows an individual process of evolution for its identities and functions in relatively fluid, spontaneous, and selective relevance to other units in the hierarchy. Simultaneously, the hierarchy is premised on the existence of change as a means for creating its rich and composite structure out of simple units, forms, and functions. This change provides for the possibility of de-centralization, smoothing, and power balance through the development of counter-compositions and the breaking up of others through a hierarchical mechanism of division and reconnection. This change is not orchestrated or concurrent at all junctures of the hierarchy. Rather, it is relational, interactive, and organic in its occurrence. Even though the hierarchy can be understood as a form of principles, it is not fixed as a structure or process. This is due to its articulate nature which grants autonomy and freedom for multiplicity of entities to determine, even though not without correspondence with each other, the nature of its evolution.

Thus, the hierarchy is a process of self-change and alteration of the unit compositions within a framework of diversity, relativity, and unity and based on a system of complementary dualities which organically glues the units together in a relational

structure. As a result of the relational and changing nature of units in the hierarchy, a unit cannot be analyzed diachronically or synchronically without losing the effect of its organic and dynamic connection to other units. Since there is no one centre which dictates these changes and control responses, such an analysis of the dynamics of the hierarchy is extremely complex. The multi-dimensional effects and responses of numerous and distinct parties in the process achieving balance of autonomy and correspondence with others within a framework of unity make the study of the hierarchy challenging. Each unit has its own innovative ways specific to its unique location and relations within units' compositions of the hierarchy. While it is constantly changing its membership in and constitutions of other units, the gradational nature of the hierarchy, in which each unit is composite and component of other units, makes the number of composite units or units' compositions virtually infinite and disallows the use of any static model of analysis. Thus, the endless compositional possibilities of the hierarchy based on changing demarcations of inclusion and exclusion; addition and subtraction; and connection and separation of its constituent units are a practical challenge to the study of the hierarchy. The additive, de-centred, and spontaneous process of the hierarchical formation make the application of linear causality and systematic criteria for structural analysis an oppressive and reductive action. Such analysis represents a power mechanism alien to the compositional and operational logic of the city it is applied to. Therefore, the absence of theoretical treatise on the principles, nature, and structure of city in Muslim-Arab pre-modern tradition is natural. Furthermore, there is a dynamic and structural link between the social and spatial hierarchies which emphasize the qualitative and quantitative aspects of understanding of the urban order. This link between the social and the material and a combination of the qualitative and the quantitative prevented the development of a striated, centralized, and conceptual analysis of the city in classical times. Therefore, the conceptualization and methodology of studying the city must be akin to those in social sciences rather than natural systems. Such considerations add to the complexity and spontaneity of the urban constituents which subvert the coherence of any representation or interpretive system of the city. Therefore, any study of the hierarchy is general and descriptive rather than prescriptive and deterministic in its logic and order.

2.4.5 De-centrality, Equality, and Difference:

The dynamic mechanism of hierarchical shifting and interlocking of boundaries and of exchange between units resists centrality, totalitarianism, and institutionalism at any scale of the hierarchy. The equal distribution of autonomy, centrality, and marginality is also equally distributed or diffused. Complementarity replaces total centralization by maintaining the autonomy and centrality of each unit. In this context, units are equal but different where each unit is characterized by relativistic centrality in relation to those of others, rather than by the self-centrality and marginality of others. Consequently, in any composition of the hierarchy, each unit functions as a totality with no polarization and no centre and margin. Centres arise only in the form of a constellation in a state of threat to the autonomy of a group of individual units where the need to consolidate individual identity is achieved. This achievement occurs through some form of group association and creation of a common identity based on shared features or interest among some units while dissociating from or being indifferent to others. Centralization seals, rigidifies, and calcifies boundaries around a fixed constellation when it is based on polarization. In such a case, the permeability and exchange ceases at the solid definition of the unit's boundaries and transforms the hierarchy into homogeneity of connected fragmented units based on a commonality among them. However, in a constellation based on complementarity, there exists hierarchical connectivity based on diversity and complementarity where the centre is distributed and resides in the hierarchical diversity and unity of the structure's components.

2.4.6 Centre, Truth, and Absolutism of the Vertical versus Complementarity, Connectivity, and Relativity of the Horizontal:

Based on this structure, the horizontal hierarchy acknowledges the notion of origin, truth, and centrality, however, at vertical level which is relative to each of its simple and composite units. Thus, this centrality does not have trace since it exists through the point of conjunction which connects horizontal and vertical in a total hierarchy. Divine Oneness, complementary dualities of Divine attributes, and multiplicity of Divine effusion forming the vertical hierarchy meet human singularity, dimensional dualities, and cosmic multiplicity. Thus, both vertical and horizontal hierarchies denote the notion

of diversity in unity in different ways. Both states are concomitant by virtue of being part of the full hierarchy rather than being linear, causal, and sequential only at its inception. In addition, while in the vertical hierarchy multiplicity is embedded, metaphoric, and potential (non-countable or non-numerical), it is individuated, real, and quantitative (countable and numerical) in the horizontal one. The unfolding of the transcendent, abstract, and potential aspects of the vertical hierarchy occurs through the mechanisms of *tawḥīd*, *sharī'ah*, and *ummah* in the socio-spatial realm and results in hierarchical compositions forming organic unity. This unfolding is also mediated by complementary dualities which are imbedded in the identity of each individual unit and connect, in the form of liminal conjunction, the vertical to the horizontal, Oneness to singularity, and unity to multiplicity. Divine Oneness corresponds to human individuality through the position of *khilāfah* (vicegerency) and human embodiment of divine values and morality. In addition, Divine pairs of complementary attributes correspond with the dimensional nature of the world and the necessity of the complementarity of differences for reproduction, change, and renewal. Finally, Divine effusion corresponds to the diversity of human collectivity where both are mediated by a state of liminality between Oneness and multiplicity.

Vertical centrality, sameness, and uniqueness correspond to horizontal unity, diversity, and interconnectivity. In principle, the hierarchy is not opposed to centrality per se, but diffuses it in the form of multiplicity of localized and relative centres. Relations between different centres in the hierarchy are based on direct and mediated interconnections which produce organic collectivity of relative and localized concentricity equal to the number of units in the hierarchy. The existence of transcendental centricity prevents horizontal structural centrality while it affirms the centrality of each unit within the hierarchical composition. As such, the hierarchy mediates the relationship among different simple and composite centres while disallowing polarization and the creation of dichotomy through dynamic shift of boundaries, which are produced by hierarchical complementary mechanisms of association and de-association, and re-association. Multi-centrality allows active participation on a local scale and effective hierarchy of intermediation, rather than representation, among different scale compositions. Each unit has the ability to participate

in any compositional scale of the hierarchy through a number of hierarchical chains through which it is connected to the rest of the urban order. The hierarchy allows participation at all levels since there are always aspects of common identity which connect different units of diverse locations and associations within its multiple compositions. Therefore, for a unit to participate in any composition, it must appeal to inclusive identities which it already shares with this composition or construct a connective chain of associations to intermediate this relationship. This process affirms the agency, location, and connectivity of the units in the hierarchy. Mobility is intermediated through a hierarchy of spaces and liminal connections rather than being achieved through power impositions or free flow which negates the hierarchical order of the urban fabric. Thus, multiplicity, complementarity, and hierarchical intermediation and transmission permit the existence of a complex yet de-centralized structure. By definition, the horizontal hierarchy diffuses centrality as an expression of autonomy within a relational plane devoid of power. Within a framework of hierarchical interrelativity, centrality transforms into a ubiquitous organizing and structuring principle essential to intermediation among the individual and composite units of the hierarchy. This idea of hierarchical multi-centrality is not restricted to the urban structure, but is also essential to other structures and systems of belief and communication in Muslim-Arab culture in which the relative centres and shifting boundaries of hierarchies are orchestrated through the oneness of *tawḥīd*, relationality of *sharī'ah*, and unity of *ummah*. It acknowledges the existence of truth, origin, and essence in the vertical hierarchy while maintaining relations of relativity, changeability, and contingency on the horizontal one. The separation and connection between these two planes allow for the coexistence of relativity and centralism as complementaries without the superimposition of one over the other.

The hierarchy is a system of horizontal differences among autonomous and diverse units. The autonomy and diversity of these units do not denote mutual exclusivity or detachment from each other. Rather, the units exist through relations of connection and separation; inclusion and exclusion; and internality and externality, mediated by spectrums of liminal intermediacy and connectivity. Differences exist only on the horizontal plane while the vertical is a plane of consistency which transcends time, space,

and relativity in its subsumation in ultimate centrality. The link between the vertical plane of consistency and horizontal plane of difference allows for the unity of its diversity. All the hierarchy's differences find their organizing and unifying cause and meaning in the primordial principle of Oneness. The unfolding of this Oneness in the world takes place through the triadic structure of *tawhīdic* autonomy, *sharī'ah* relationality, and *ummatic* sociability. The units of the hierarchy, which constitutes an order of liminal connections and interwoven differences, do not derive their distinctions through essentialist differences in each other based on insular and exclusive identities, but through participation in the local hierarchy of compositions and contextual orders. Thus, differences among units are not established through vertical stratification or special relation to a centre, but through horizontal relations of relativity, connectivity, and interdependency which are grounded in autonomy, location, and the context of interconnectivity. Simultaneously, the hierarchy finds its unity not only on a horizontal level through relations of complementarity, connectivity, and relativity, but ultimately on a vertical level through its essential and uniform contingency on transcendental Oneness.

Since the hierarchy is not a dichotomous system of centre-peripheries, but a multi-central order, it exists in a state of balance where it is not subjected to the contingencies of reversal or overturning in order to arrive at a certain form of equilibrium. Overturning a polarized or vertical hierarchy results in another, though reversed and unstable, vertical hierarchy. Such instability and polarization is a result of collapsing both horizontal and vertical hierarchies into one plane of reality defined by anthropocentric absolutism. With the existence of a horizontal hierarchy separate and qualitatively different from a vertical one, the commotion of the constant reversal transforms, rather, into constant and dynamic process of complementarity and inter-relativity among different units of the horizontal plane of existence. The vertical hierarchy exists as transcendental framework for uniting Divine Oneness with cosmic plurality through complementary dualities of Divine names. This process is similar to the way the transposition of these names in the horizontal realm bridges the gap between the diversity and unity of the world through liminal connectivity of dualistic identities of the hierarchy.

2.5 Deferral: a Chain Infinite Semiosis and Lack of Stable Definition:

In the fabric of interwoven differences, each unit is defined not only by its internal antonymic terms, but also by other units with which it is interconnected through relations of mutuality, complementarity, and opposition. This way, a unit is successively defined by the identities of chains of infinite units with which it is hieratically and indirectly connected. Any change in one of the units of the chain can possibly influence the definition and alter the constitution of each unit of the hierarchy. Thus, the deferral of the definition of any unit does not render such definition impossible, but marks it as temporary, relative, and changing. Change, as the outcome of the hybridization of internal and contextual determinates of the unit, thus becomes a stable character of the hierarchy. Accordingly, the hierarchy is not a fixed entity, but a constant process of interactivity and change through a system of relative autonomy and interconnectivity. It is the ability or potential to reinvent each unit based on the dynamic hybridity of its partially internal and partly contextual definition of its identity. This hybridity is guaranteed by the hierarchical complementarity of autonomy, connectivity, and change at any point of the hierarchical structure.

While civilization, according to Rousseau, is defined by the 'absence' of nature and the artificial management of social gatherings through urban settlements and advanced technologies, it is defined in Muslim-Arab culture as a complementarity of different aspects of human culture as represented in the 'presence' (*ḥadar* حَضَرَ) of man in collective and organic communities and the 'absence' (*badū* بَدُو) of artificial preplans and superfluous impositions on natural forms of organization. The premise of complementary dualities in Muslim-Arab tradition is the incompleteness and mutual interdependency of any terms of the duality where each one is a supplement to the other. It is this relation of interdependency and supplementarity that underlies the structure of the hierarchy and the separate and interconnected qualities of its units. This supplementarity creates relations of reciprocity and exchange which connect the city in a hierarchy of autonomy as well as interdependency. Each term of a unit's dualistic identities is included in and defined by the other, internally and externally, in a sequential way by connecting the hierarchy and making dichotomy impossible. This mutual definition of the self through the opposite

other produces connectivity in the form of floating indetermination of strict boundaries by which the unit is associated with other units and is contextualized in a composite hierarchical order. Since unit identity is defined in terms of the variable scope of inclusion and exclusion at a given condition, it possesses rich and diverse identities in correspondence with the possibilities of separation and connection it has with other units of the hierarchy.

2.6 The Interdependence of Complementary Identities:

In the world of contingency, change, rather than stability, is important since such change allows for complementary identities of everything in this world to express its relations of connectivity and separation with other entities in the hierarchy of existence. Without dualistic identities where each shifts to and complements its opposite, the units of the hierarchy lose their connections, completeness, and unity. Its units will also lack freedom, diversity, and the ability to expand and grow in search for complementary differences. Difference provides the pretext for multiplicity and diversity, while the hierarchy provides justification for the connection of this multiplicity in spite of its differences. Complementary oppositions neither affirm nor absolutely negate either term for the benefit of the other, as the unit refuses to permanently choose between either of the two terms. Rather, it acknowledges both as necessary for the internal diversity, multiplicity, and connectivity of the unit and the hierarchy. While the unit rejects a mono-identity by not accepting either term alone in absence of the other, it also rejects their concomitant absence or their constant interplay as dichotomies, which leads to nihilistic emptiness. Accordingly, space is not absence but the full presence of both opposites in a state of complementarity and equilibrium which creates distance for events to happen in-between. Each complementary opposite begins where the other ends, thus enclosing the circumference of the circle which represents the unit's identity, even after a complete cycle of activity and movement. Through the distance which separates and connects both ends, the circle exists and creates its internal hollow space with its invisible centre, where events happen in reference to absolute Oneness.

This central space belongs to neither opposite alone. Both terms of the complementary duality participate in its creation, making the existence of such space impossible without their collaboration. The premise of the existence of these opposites is their mutual complementarity, distinct definition, and alternation in representing the identity of the unit in a permanent process of exchange. Their independence and interdependence (mutual presence) create the space of *ḥadar* حَضْرٌ (presence/urbanity) in opposition to and complementation with *badū* بَدُوٌ (absence/nomadism). This mutual presence manifests in the liminal intermediacy of boundaries and in the liminal spaces between the boundaries of the hierarchical units to allow connection, permeability, and exchange. It is the finite thinness of this boundary line and the expansiveness of this space, which give liminality its important role and charged presence. Liminality expands each unit through the penetrability of boundaries and hierarchical connection and mutual inclusion among adjacent units. Permeability is possible through connectivity since the point where one term of a duality ends is the beginning of the other, making the meeting of opposites and switching between them possible. The identities of the terms of dualities are not the ultimate point of reference because their mutual existence as complementarity is. This does not mean that each term does not exist in distinction from the other. Rather, the hierarchy relies on a temporal and contingent expression of these identities in their incompleteness in order to establish its complementary relations and connection. Since neither terms of a unit's dual identities can exist alone, but relative to the other, neither of them alone can be an absolute centre. This condition excludes the notion of dichotomy. What is essential then is the complementarity of opposites within the space of liminality and the freedom as a result of suspension of any identity which they create through their togetherness. This complementarity constitutes a condition and a mechanism rather than an absolute essence. It asserts the relativity of the hierarchy and challenges the dominance of either term over the other. These units' dualities simultaneously call for unity and multiplicity since it is through the meeting of their complementary terms and their mutual completion that opening, space, and passing are possible. These dimensional expressions denote the essence of spatiality which is the hallmark of life and worldly existence.

2.7 Dichotomy and Complementariness Resolutions:

Derrida's undecidability is based on irreconcilable opposition, whether according to the Hegelian synthesis via a third term, or through constant reversing and interplay of binary oppositions. Alternatively, complementarity is the premise for reconciling dualities and the formation of the total identity of any unit as it is, in a similar manner, the premise for the articulation and order of hierarchy as diverse unity. Complementarity takes different forms depending on the scales of compositions in which a unit participates with other units to form an internal collective identity complementing an external one in the wider context of the hierarchy. Since these complementaries form compositions of different forms and scales, the spatial identities which they produce are diverse in form and other qualities. It is through identity compositions, variation in scale complementation, and the process of gathering and detracting that the articulated and vibrant spaces of the hierarchy are born. Therefore, the spatial order of the hierarchy is not static but is shaped through dynamics of local and total complementation which allow intermediation, connection, and unity of the diverse units of the hierarchy. The boundaries shift across hierarchical compositions and the variance constitutions of the latter make the quality of the space hybrid, rich, and ever changing.

Accordingly, complementariness is a process of spacing through a dualistic process involving folding-unfolding, joining-separating, and extension-contraction performed on dualistic identities of each unit of the hierarchy. Urban spatial order becomes a composite of all these spacing processes at different scales and with variant units participating directly or indirectly in the articulation of the hierarchy. It is a product of processes of interweaving identities of these different spatial compositions generated at different hierarchical locations, scales, and contexts. In these processes, spaces conglomerate, dissolve, and regenerate, giving constantly different meanings, forms, and functions to the hierarchical units beyond the limited definition and scale of each of them. These spatialization processes also make the hierarchy a flexible, historical, and living construct. The resultant spaces of complementariness embody the value of sharing since neither terms of the duality can exist alone or be fully present without the other on the internal and external hierarchical constitution of the unit. This sharing value underlies the connectivity and the cohesion of the hierarchy without compromising the autonomy of

each unit. Having the identity of any unit forming duality, regardless of the scale or status being simple or composite, both complementary terms either exist cooperatively together or cease to exist altogether. Therefore, the units of the hierarchy necessarily constitute a cooperative and co-existential order.

2.7.1 Mechanism of Hierarchical Composition:

There is no way of fixing the evolution of identities of any unit in the hierarchical structure. They are dissolving, folding over, and reappearing into a kind of interwoven mesh of constantly forming unit compositions in the hierarchical fashion. This process of spacing occurs in the liminal void at the sides of the crossing line in-between two complementary opposites. This void enables complementary opposites to redefine themselves repeatedly and constantly in the context of different configurations or compositional scales of the hierarchy. Accordingly, there is no final, total, or defined form of the structure since it is in the constant construction of compositions based on the maintenance of simultaneous and varying states of autonomy and connectivity.

Furthermore, in the hierarchy, there is no total or definitive outside since all differences emanate from the exclusive and inclusive function of complementary process of opposites defined by constantly changing boundaries. Thus, the unit is defined by boundaries which are characterized by temporality and permeability through mechanisms of shifting, transposition, and exchange between the local and general context of hierarchical compositions. Accordingly, there is no central configuration to give a singular identity or exercise dominance on a negative counterpart; nor is there a lack of centres in a state of total homogeneity and neutrality which make units dispensable. Rather, there is a multiplicity of centres in a hierarchy of autonomy and connectivity where they have dynamic but distinct identities and affiliation. Different units in the hierarchy are not assimilated into a unified totality but are grafted onto each other like foreign branches which are interconnected while simultaneously maintaining their autonomy and genetic identity within the hierarchy. While each unit enjoys its own autonomy, units derive their definitions through their connection and exchange with other units where authenticity is realized through the unique position and relational interlinks in a cohesive hierarchical structure.

Through this hierarchical connection, the unit does not lose its identity in the other or impose its own identity on other units since such behavior undermines the premise of diversity and the hierarchy. The hierarchy becomes an interchange between singular and composite units and the rest of the hierarchy through inclusion and exclusion mechanisms which change the hierarchical formations. As a result, the identity of any unit in the hierarchy is not a median of the dualities which constitute its unity or the internal complementary formation which constitutes its internal identity. Rather, the unit identity is defined in relation to the numerous complementary formations it is directly and indirectly engaged in across the hierarchy without losing its distinction which warrants the relational interdependence of the hierarchy. Thus, each unit is an autonomous singularity in complementary composition, interaction, and correspondence with other units. Change to such a unit is the byproduct of exchange and is not sought or superimposed as a formative tool or power expression by any unit in the hierarchy. Gradation and contextuality is produced, as a result, naturally and organically beyond the discerning rigidity of dichotomy or mathematical determinations of a median. The units of the hierarchy preserve their identities in optimal freedom for exchange and establish relations within the parameters of locality, complementarity, and contextuality.

2.7.2 Individual and Composite Identities:

Any unit has an identity of its own in addition to ascribing to collective identities which are associated with the sets of composite units of which they are a part in hierarchy. The collective identities of a unit are not equally shared among all units due to the different locations and relations of these units within their compositions. This is because units are in fact endemically various compositions of complementary identities which generate the spatial dimensions of the hierarchy as defined by the complex and constant transposition, expansion, and contraction of its boundaries. The dependence of the collective identity of a unit on what it is not, at the local scale, underlies its immediate relations of complementarity and exchange with other units and the distinct role it has within the hierarchy as a whole. The collective identity of a unit is not inherent to the unit but is relevant to its internal and external relations of dependence, complementarity, and

exchange with other units. As such, each unit has diverse collective identities linked with various compositions and the constantly changing identity of the entire hierarchy. These identities are deposited and suspended in the liminal spaces which hierarchically bridge the distance between the most primary and the most compound identities in the hierarchy. Therefore, a collective identity combines all other identities that are variables in the spatial articulation of the hierarchy. This gives urban identity its flexibility, richness, and complexity.⁵¹⁸

The compound constellations of units in the hierarchy produce new collective centres. These centres are not qualitatively different from the centre of any of its constituent units in that it is devoid of power, exists at the same horizontal level with other units, and is constantly shifting. Constellations are mere situational and provisional groupings which change with time in order to accommodate the changing conditions of their autonomous units. As a result, the boundaries and centres of these compound constellations change as well. Simultaneously, the constitution of each constellation in the hierarchy is different from that of the other constellations. Therefore, no constellation forms a totally independent configuration but exists in a relation of interdependence with the other ones in the hierarchical totality. A lack of self-referentiality or interdependence is due to the emergence of the configuration from the boundary traces of a past constellation and its shift into new boundaries, leaving only traces of itself as a reference. Therefore, there is nothing permanently fixed, except the hierarchy, which is defined by traces of the constantly dissolving and emerging boundaries. This dynamic rejuvenation, in the form and function of the hierarchy, is aided by its gradational articulation which consists of simple and compound units coexisting simultaneously and expressing multiple possibilities of identities for each unit.⁵¹⁹

2.7.3 Complementarity vis-à-vis Dichotomy:

A unit of the hierarchy is internal but external and external but internal; connected but separated and separated but connected; and private but public and public but private. It is located in-between all these sets of dualities and cuts across all these categories, which are mutually contingent and thus complementary. The units of the hierarchy cut through

and short-circuit the absolute logic of dichotomous distinction and are thus constituted within a different framework outside these sets of categories. The unit embodies dualistic rather than contradictory identities which coexist in a dynamic process of complementation, rather than domination or paralysis, based on an artificially constructed, inorganic, and superimposed equality. The dualities embodied in each unit do not define each other through a mutual negation of what each is not of the other, but through the complementation of what each lacks. As a result, the hierarchy is not governed by the dichotomy of 'either/or' but by the conjunction of 'and.' It is an inscription of the breakdown of the classificatory order of opposition (inside and outside; public and private; and smooth and striated spaces). Complementary dualities produce the ambiguity of liminal spaces which, by combining the terms of dualities, form hypermorphic spaces, winding lines, and meta-organic compositions. The complementarity of the dualities involves a process de-mark-ation and demarcation; de-identification and recognition; and de-territorialization and reterritorialization in order to connect and interlock the units in a hierarchical structure. As a result, the city becomes a series of thresholds of inside-outside, public-private, and stay-passage spaces which cannot simply be reduced and fixed to either of these identities alone or stay without total designation. These identities necessarily exist in relative relation to the contextual units of the compositions in which they participate.

Duality and relativity form the basis of complementarity and facilitate the communication and connectivity which underlie the hierarchical spatial structure of the city. The contingency of the realm of horizontality precludes the existence of vertical dichotomies and absolute binaries. Rather, it is predicated on dualities which are mutually interdependent, changing, and complementary of each other. Dualities do not exist, at least permanently or organically, in a state of separation. Rather, they unite to produce liminal spaces where these dualities meet at the edges of their mutual crossing to each other. Considering their extensions through interlinks with the entire hierarchical network, these threshold spaces are of a highly creative nature and pregnant with unlimited possibilities. Liminal interconnections make the hierarchy a series of interrelativities which cannot be restricted, controlled, or predicted. It is the restraint of

these creative possibilities of hierarchical dualities which results in the polarization and creation of absolute dichotomies. These dichotomies are essentialized and reduced into harsh forms of dualities in the interest of simplification, separation, and homogenization by privileged power centres. In contrast, the hierarchy does not have a deterrent structure since it is merely a tool or mechanism for creating possibilities for diversity within the unity based on complementary dualities.⁵²⁰ These dualities are ambiguous, active, and fertile intermediaries between the world plurality of the horizontal and the Divine Oneness of the vertical, and between unit singularity and compositional multiplicity within the horizontal hierarchy, on the one hand, and transcendental Oneness and diversity of cosmic effusion on the other. The essentialness of the principle of duality to each unit in the hierarchy, whether singular or composite, allows for hierarchical connectivity and prevents interruptions and the structure's undermining. It is through such rich and universal dualities that the hierarchy develops its multi-dimensional interlockings of diverse and overlapping compositions to form a cohesive and thick urban fabric. As such, complementary dualities resolve the self-conflict of dichotomies and their tendency to produce separateness and isolation, and hegemony.

2.8 Human and Cosmic Relevance to the City:

The city as a human-made construction reflects human nature in that it is composite of dualistic characteristics. The human being in Islam, as an embodiment of the cosmic order and reflection of Divine attributes, is the connection between both. The human being does not have a simple constitution but is a composite of the duality of matter and soul. S/he is neither characterized by utter evil or original sin nor is s/he purely good or infallible. S/he is singular in identity but social in nature; mortal in the world but eternal in afterlife; and contingent but aspiring to absoluteness. As such, the human being in Muslim cosmogony represents the threshold between these horizontal and vertical dualistic terms. S/he forms the liminal space where they intersect and where, through their meeting, the human being's creative potential and ultimate character are realized. The world as a reflection of the human being, who is simultaneously an embodiment of the world, is mediated by human subjectivity and collectively reproduced in the city as a reenactment of the cosmic order within social settings. The city is the metaphysical

exigency for the realization of Divine perfection through human agency, being an intermediary creature in position of *khilāfah* خِلاَفَة (vicegerency) between The Divine and the world. The position of man as an agent of mediation between Divine will and the world of becoming reinforces his dualistic identity; however, it also introduces complementarity as a means of intermediacy of these realities. The human being functions as a liminal entity where end and beginning; transcendent and immanent; and inside and outside complementaries meet. S/he mediates transcendental vertical and cosmic horizontal hierarchies as a point of intersection and separation of their boundaries, and thus the articulation of both hierarchies. As an articulation point between freedom and determination as well as independence and providence, it separates and interlinks the vertical and the horizontal in one total hierarchy. Divine transcendent Oneness, duality of names, attributes, and actions, and Divine immanence meet in the human being. Therefore, s/he intermediates the individual singularity, cosmic dualities, and collective multiplicity in the diversity and unity of the hierarchy. In Muslim-Arab culture, duality necessarily exists in a hierarchical context as a threshold of intermediacy rather than alone in absolute dichotomous terms. It characterizes all units of the hierarchy and forms the glue which binds their singularities into hierarchical compositions. It also generates infinite structural possibilities and spatial multiplicities through different units' combinations, making dichotomization, centralization, and polarization impossible. Duality produces a structural balance in the hierarchy and allows its total complementarity in a diverse unity. The hierarchy precludes the possibility of binary oppositions since it is a spectrum of dynamic diversity.

Each singular or compound unit in the hierarchy embodies a composite identity which sets it in different relations with the host of other units through different hierarchical compositions. Some of these relations are of complementarity, opposition, difference, congruence, or neutrality, among many others. This variety allows for the separation, connection, and rearrangement of these units in assertion of the efficiency of the complementarity of different compositions and, with that, connectivity of the total hierarchy. The hierarchy represents the ultimate but indirect state of complementarity which constitutes the background for the organization of all its relations. Therefore,

complementarity is a trans-structural mechanism which embodies and organizes different relations and generates the structure of the hierarchy. Its acceptance of diversity and its accommodation of different forms of relationships among units within the total scheme of hierarchical unity provide spontaneity which frees the urban fabric from powers of striation. In contrast, dichotomy, due to its absolute nature, presents itself as a universal and conclusive value in all patterns of structural relations, despite the impossibility of such order on practical and universal levels. To achieve that, a wide range of differences are radicalized and transformed into pairs of polarities, which undermines complex forms of organizations in social and natural structures. Alternatively, as a system of diversity, the hierarchy allows, through autonomy and interrelativity, various patterns of relations based on selective complementarity. The premise of complementarity subverts the absoluteness of dichotomy and replaces it with open potentiality for connection and separation according to the confluence of individual, local, and total conditions of units in the hierarchy. Rather than being predetermined by an either/or division, relationships between entities represent potentiality for completion, which can occur in multiple ways, defining both terms of the relationship in a rich and dynamic manner. Mediation of the relations of inside-outside, private-public, and smooth-striated does not follow one formula nor can it be repeated in the exact same manner each time it occurs. These relations embody a wide range of expressions to fit each occurrence and local context in which they participate in the hierarchy, since these terms are relative and complementary dualities, rather than absolutized terms of dichotomies. Because the terms of a duality can complement each other in different ways, they do not exist in symmetrical and permanent relations. The resultant variation in identity, functions, and operation makes the horizontal hierarchy free, spontaneous and diverse yet cohesive, structured, and united. Thus, while the hierarchy is a space that separates the terms of any of its complementary dualities, whether in the form of a physical distance, temporal delay, or identity difference, it connects these dualities through endless possibilities and ways for hierarchical compositions to give the hierarchy its articulated nature.

Dichotomies, on which Derrida's *différance* is based, asserts the non-existence or absence of a real being by crossing the verb 'to be.' This assertion defines an aporian and agnostic

position which produces a nihilistic vision of the world through the constant interplay between conflicting and mutually-overpowering opposites.⁵²¹ Complementary dualities assert their relative existence in relation to Divine absoluteness by not requiring the verb ‘to be’ as copula in nominal or verbal sentence constructions in Arabic language. Simultaneously, the Divine’s existence is asserted as *a priori* reality by positing it without the help or indication of auxiliary verbs. Thus, the relationship between the Absolute and the contingent is marked by open space where Divine existence is intuitively implied and contingent existence is relativized, causing human action to unfold in this existential space. Furthermore, unlike English or French, for instance, Arabic verbal sentences begin with the verb rather than the subject in order to emphasize the primacy of Divine will and action and the relativity of that of human agency. On a vertical plane, the world as a space for human action and mediation of divine will exists in relation to complementarity with the Divine, where the latter is independent from the first, which is an effusion of Divine eternal names and attributes. While on a horizontal plane, the city exists through dimensional relations of difference, relativity, and complementarity among its units, mediated by human agency which is characterized by the human dualistic nature relating the human being to Divine oneness and as an expression of collective complementarity which relates the human being to the world of multiplicity. Duality is the foundation of contingency which creates difference, complementarity, and inter-relativity as a manifestation of dimensionality expressed through the hierarchy as a system which bridges oneness and autonomy with diversity and interconnectivity.

2.9 Boundaries as Mediators of Freedom and Morality:

The hierarchy challenges the strict limitations, definitions, and identities of time, space, and the human being. Thus, it opens space for possibilities and frees the city from formalistic roles, orders, and images. Thus, it becomes a medium for reconciling conflicting values and practices such as freedom and responsibility; individualism and collectivity; central order and spontaneity. It allows such hybridization through organic mechanisms of local autonomy, interconnectivity, and hierarchical unity. The freedom provided by the city comes as a result of accumulation of multiplicity of different wills across a hierarchy of space, time, and actions which liberates urban units from

polarization and homogenization into autonomy and diversity. However, this freedom is encountered by collective responsibilities, cultural traditions, and moral rules which are a by-product of this accumulation and define and govern the urban order. Collective human will in the form of an accumulation of spatial expressions and evolution of historical narratives of individuals, places, and events in the city necessitate the existence of liminal spaces. It is in these spaces that the separation, connection, and transaction across the boundaries of these multiplicities can occur in order to produce balance between freedom and ethicality. As liminal entities, boundaries facilitate permeability since the hierarchy embodies the conditions which make crossing safe and regulated. The city as a temporal hierarchy has stored memories of changing shapes, actions, and techniques, generating effective boundary systems and hierarchical compositions which balance the need for autonomy and collective morality. Within this perspective, the definition of the city as a hierarchy of time, place, and events emphasizes the impermanence of its order. On conceptual and practical levels, it averts the tendency for centralization and control as futile activities. Without a monolithic centre, the city loses the typical gravitational incentive for formal order and maintains dynamic relations of relativity intermediated by the units of the hierarchy. As such, units become outcomes of mediations of diverse wills and events accumulated through a historical hierarchy corresponding to the spatial gradation of associations and dynamic relational network. As a result, the units of the hierarchy as spatial, temporal, and historical liminalities are complex intermediary composites of freedom and compulsion which underlie the system of boundaries and limitation particular to Muslim-Arab culture.

2.10 Externality and Internality of the Hierarchical Composition:

Each unit has intrinsic characteristics such as cohesion and intimacy, on the one hand, and extrinsic ones, such as location and contextual conditions of interaction with the surrounding units on the other. The difference between both establishes the unit's boundaries and creates the distinction between its interior and exterior. Thus, the boundaries are not arbitrary, externally superimposed, or a result of a deterministic structure. Rather, they define quantitative and qualitative features which produce the unit's limits. These limits enclose the inside and create an outside in accordance with the

unit's needs in its external relational sphere with other units within the hierarchy. This process repeats, establishing a hierarchical order of inside and outside which unites the city in sequential compositions. The boundaries are not part of the inside or the outside of the units' compositions. They are the mere demarcation of difference which exists between them. Therefore, boundaries are logically and literally non-existent and are defined by the relations and connections which a unit is able to establish with other units and on the basis of which it enters into a relation of unity with them. The physical boundaries of this compositional unity are defined also by temporal, locational, and relational as well as circumstantial boundaries, the breakage of which disintegrates this unity and calls for another one with different units' compositional order. Each new formation accounts for the change in the internal and external conditions of the unit and also generates change in the whole body of the hierarchy. While the unit's internal is defined by a space of insulation or space of stay, the exterior is marked as a space of relativity or passage. Spaces of insulation transform into spaces of relativity and vice versa with regard to the encompassing units compositions across the concentric sequence hierarchy. This change occurs through the constant dynamics of association, dissociation and re-association and in accordance with the scale of complementarity which the units engage in within the urban hierarchy. Through this process, the hierarchy is reinvigorated and the unity of urban diversity is realized.

2.10.1 Expanding-Retracting and Connecting-Separating Boundaries:

Thus, the hierarchy is a constant process of additions and subtractions which create permeability, elasticity, and dynamic shifts of boundaries and therefore a unique definition of inside and outside. The possibility of this expanding and retracting movement transforms the nature of the unit and grants it flexibility, relationality, and communicativity. Therefore, the inside ceases to be absolutely internal and the outside ceases to be essentially external. This relativity animates the hierarchy through a constant process of connection and separation and creates the possibility of diversity in unity. Boundaries become mere spaces, rather than barriers or voids, which separate, mediate, and communicate between the inside and the outside. As a space, rather than a void, accommodates immense generative possibilities, like a womb which allows seeds in its

cavity to fertilize and grow into a new creation with which it is united genealogically. Thus, boundaries do not belong to the any of the units which they intermediate. They do not ascribe to an inside or an outside as they are the space which connects and separates and through which new spatial entities are bred in the form of an interconnected hierarchy. The boundaries simultaneously connect to separate and separate to connect, opening and enclosing the units of the hierarchy to each other. Therefore, they are neither transparent nor solid, but translucent or mysterious in their communicational patterns. As a result, the unit, similar to the hierarchy, has no clear beginning or end. Their definitions are determined by the dynamic processes of their association, dissociation, and re-association which constantly redefines the hierarchy. The boundaries are constant as a notion of the hierarchy but changing as entities which shape its landscape. Similarly, while the identities of the units are distinct in principle, they are evolving based on their changing relational connections and transactions with the rest of the hierarchy. The units, the boundaries, and the hierarchy are distinct entities in themselves but are ever changing in relation to each other. Practically, each needs to be defined provisionally in order to engage in relations with the other. However, these relationships are what transform them into malleable and dynamic entities in a continuous state of redefinition. Thus, the units and the hierarchy exist as complementary terms rather than as conditions of either/or, neither/nor, or in constant interplay of both across hermetic boundaries, in the Derridian way.

The logic of duality and complementarity is grounded in the contingency of the world. Either term of duality cannot exist naturally as independent and needs to be complemented by the other in order to have full existence in the phenomenal. Thus, the existence of entities as duality is conditioned by their complementarity. Their self-insufficiency underlies their connectivity and hierarchical interrelatedness. Complementarity is the ultimate state of intermediacy between any two correspondent dualities since such condition remains transient in the realm of contingency and is subject to change, thus forming new complementary relations. Hence, the boundary line and identity gap which exist between two units are necessary for their successive states of complementarity along different scales and with different units of the hierarchy. This

process creates the hierarchical structure where a duality cannot exist in permanent amalgamation or hermetic separation without undermining the premise of diversity and unity. The gap or the boundaries between its terms and their difference must be maintained in order for them to be able to connect with each other as well as with other units in the context of the hierarchy.

2.10.2 Complementarity as Hierarchical Necessity:

The dualities of the hierarchy are not posited between real entities and their representations. Rather, they are part of the same reality and reside on the same plane of existence. Therefore, the relation between them is not contradictory or antagonistic where the presence of one absolutely negates or is exclusively contingent on the other. Their mutual existence on the same plane of reality and their relative commonality allow for their complementarity. Thus, complementarity is not made at the expense of erasing difference between two levels of existence, such as reality and representation, forms and embodiments, and absolute and contingent. In other words, complementarity is not realized at the cost of the hierarchy of reality of existence. Certainly, creating possibility is not done through the blurring of boundaries between artificially constructed boundaries of reality or through casting them in the form of absolute binary opposites. Rather, it is by constituting difference in terms of complementary dualities which simultaneously maintains the possibility of autonomy as well as hierarchical interrelativity in the form of infinite complementary compositions. In addition, complementarity does not undermine difference among the units of a horizontal stratum of existence. Rather, it maintains distinction and boundaries while realizing connection and unity. Erasing such difference creates fragmentation, homogeneity, and eventually nihilism.

Instead, complementarity creates a plurality of options through horizontal hierarchical composition with no power centre to polarize and prioritize any part over the other. Yet, each unit of the hierarchy preserves its own autonomy and distinct position within the hierarchy which serves the mutual interest of both the unit and the collective order of which it is part. The unit has an individual and collective existence as a part of a structure where both of these identities are intertwined to provide difference and complementary

coexistence. Individualist or collectivist teleologies are not absolute and they disadvantage neither the unit nor the hierarchy since they are actually complementary and interdependent. Within this relation of interdependence, the interests of both must be realized, which is only attainable within the context of a hierarchy of autonomy and interrelativity and through complementarity. In this context, the hierarchy is in a total and self-governing structure where its sovereignty is based on its constitution of autonomous entities in a renewed state of complementarity compositions with no constant centre which can dictate or polarize the structure. Instead of absolute dichotomies, which result in centres and margins, the interrelativity and the autonomy of the units create flexible hierarchical structures while precluding the possibility of striation and power centrality.

2.11 The City as a Hierarchy of Time, Place, and Events:

The city as a dimensional hierarchy, including that of time, bridges the space inbetween past and future, where any unit signifies the present. A unit in the city is conditioned by restraints by past boundaries and is motivated by the freedom of future possibilities. The restrictions balance the potentialities which result in temporal liminality. This historical intermediacy generates hierarchical relations of interrelativity within the urban fabric and allows for measured developments and balanced compositions. This temporal hierarchy is not linear nor does it form a monolithic narrative since it has variations equal to the number of simple and composite units of the hierarchy and is intermeshed with other hierarchical dimensions of the thick urban fabric. Instead, the position of inbetweenness provides relative autonomy for the units of the hierarchy and frees them from external institutional and homogenizing order. It also intimates closeness, interiority, and freedom which are essential to the hierarchical autonomy and local interrelativity of compositions. Moreover, it suggests immortality through the reinforcement of connectedness and the continuity of hierarchy in time, place, and human actions. The endurance of the unit in the hierarchy is also ascertained by constant processes of formation, dissolution, and redefinition of its boundaries. These processes do not signal the life and death or beginning and end of the units but signal their dynamic transformation, evolution, and continuity. The urban hierarchy challenges human mortality, shortsightedness, fragility and other limitations ensured in the human contingency by outliving individual human

spatial, temporal, and actional dimensions. By winning this challenge, the hierarchy demonstrates that, through changing traces, its endurance goes beyond human individual choice and collectivity through historical accumulation of events and actions. Living beyond the time, space, and events of the individual human being, the hierarchy dispels absolute human centrality as well as the legitimacy and dominance of any total pivot in the hierarchical structure. It demonstrates that preplanning, predictions, and other means of absolute control are magical conceptions located outside the compulsions and compromises of the complex, diverse, and unpredictable reality of the world of multiplicity. Therefore, the hierarchy disobeys the formal logic and straight lines of human causality, by being unbound by the reduction, limitation, and striation of human thinking.

2.11.1 Endurance and Transience of the Liminal:

Hence, the Muslim-Arab city tends to be a hypermorphic entity with changing compositions and shifting boundaries which make theorization and prediction an intellectual game of the imagination. Changes of units and shifts of boundaries give the city a simultaneous sense of fragility and transience, on the one hand, and an impression of continuity and permanence on the other. It is through change that the hierarchy endures, not as a static entity but as a relational structure and a process of constant renewal. Thus, the city exists inbetween permanence and transience; stability and contingency; and unity and diversity, similar to the liminal position of the human being in between horizontal and vertical hierarchies of existence. Due to this correspondence, the city was subject to the human being's fascination and fantasy of overcoming mortality by building persisting structures and living mechanisms of enduring successions. The complementarity of these oppositional dualities gave a 'raison d'être' to the human being for transcending his own self through his creation and sharing outside human individual, spatial, and temporal limitations. As such, the city is a social expression of human desire for eternalness yet a realization of his/her individual transience. Therefore, the city represents a set of complementarities, including permanence-transience, spontaneity-order, stability-change, individuality-collectivity, and determination-freedom, which reflect and reconcile human hope and reality. The complementarity of these values

creates the inbetween space which generates the hierarchy as a form of collectively intermediated life and gives the city its regenerative energy and enduring spirit. This liminal space denotes the threshold of transition between relativity and absoluteness; absence and presence; and existence and nihility, which define human and life's complexity. It creates the hierarchy which transcends all forms of dualities and realizes the ultimate complementarity of diversity and unity.

2.11.2 Present Liminality Between Past and Future:

The past and the future do not have an inherent identity. Neither represents a primary definition of time. Rather, the present underlies the total value of time as it arbitrates the boundaries of past and future and establishes their distinction as well as their continuity and connection. The present, as amorphous liminality constantly shifting its limits and creating temporal distance, is like the boundaries of the city defined by movement and change. The past and future are not entities in themselves but are merely two limits which define the present as a distance which unites and separates, rather than a mere point. They are based on difference which the present creates through its intermediary and complementary role between sequential dualities at any point of the temporal hierarchy. Thus, the present forms dynamic, rather universal, temporal distance which is different for each unit of the hierarchy as it corresponds to the spatial diversity of each of its units. It acquires a different identity with each spatial demarcation defining the articulated structure of the hierarchy. It also changes with the different choices for which it makes space and unfolds with the different potentialities it contains within its dimensional span. As a result, time is not linear but corresponds to the spatial boundaries which define the physical units of the hierarchy. It accentuates the spatial liminality which demarcates hierarchical articulation without having a real identity of its own. Time is established through difference and acquires meaning through dimensionality, movement, and change. Therefore, the present has different values at any moment across the hierarchy and, thus, corresponds to spatial hierarchy. This definition undermines the absolute dichotomy of past and present and makes time merely a present relative to each unit in a tempo-spatial hierarchy. It corresponds to the liminal break between the units of the urban hierarchy which defines space through difference and gives a sense of dimensionality to an

undifferentiated and universal totality. It creates the units' autonomy yet it mediates their connections with other units to produce a cohesive hierarchy. The present as a temporal dimension of the urban hierarchy is characterized by immense flexibility as it mediates and reciprocates the sides of dualities belonging to different histories of the units. It constitutes a dialectical entity which allows mutual passage between 'pasts' and 'futures' and vice versa by emphasizing the regionality, totality, and correspondence of time to the spatial fabric of the physical hierarchy. In this sense, pasts and futures are the presents for different units in the hierarchy depending on the movement and relations of relativity which connect their locations and events. Thus, the present is not a static or passive entity as it continues to change with the movement of the boundary in the hierarchical space of time. The present creates virtual past and future merely by its position as a spatial intermediary between any two units of the hierarchy. It transacts their differences as well as their mutual and creative exchange in spite of its ubiquitous uniformity.

2.11.3 Time-Space, City, and Civilization:

The present as a real time *waqt* وَقْتٌ stands in the middle between *qūt* قُوْتٌ (provision or victual) and *tawq* تَوَقُّ (anticipation). The first provides and nourishes the present and the other represents the expectation of possibilities which invoke the present. The word *qūt* (provision) is an internal antonym of the word *waqt* (time) and a result of reversing the order of the first and the second letters of the three-lettered embellished root, according to Ibn Jinnī. The word *tawq* تَوَقُّ (anticipation of future) is the internal antonym of the same word *qūt*, however with reading the word backwards. *Waqt* (time) represents the complementary of both antonyms by being the direct opposite of one and the synonym of the other. It is the liminal space which creates and intermediates their differences and with that creates the space of present. Thus, time as a boundary line, inbetween space, or liminal interval functions like a hinge which separates and connects, creating the possibility of space extension, freedom of choice, and reality of existence. As a boundary line, it operates across the divide of the dualities which it generates and eliminates; separates and connects; and divides and unites. The present possesses genuine and positive meaning as it constitutes and complements both terms, past and present, as a diverse unity. Time is the intermediary distance which embodies the whole hierarchy and

contains events in the form of local sequences interconnected and interwoven in the fabric of reality. It is the dimension which releases movement in space and allows events to unfold in place. It constitutes the hinge between contingent existence and nullity; Divine will and action; and vertical and horizontal hierarchies.

Time is also the threshold which mediates creation and interaction which constitute *ḥadārah* حَضَارَةٌ civilization, which is derived from *ḥudūr* حُضُور (presence). *Ḥadrah* حَضَارَةٌ civilization corresponds to time (the present) and *ḥadar* حَضْر (defined urban place) as the ultimate expression of dimensionality which constitute space, action, and movement for the unfolding of civilization. The present *ḥadir* حَاضِر, civilization *ḥadārah* حَضَارَةٌ, and city *ḥadar* حَضْر denote distance and boundaries which find their expressions in Muslim-Arab culture in the form of a hierarchy of autonomy and intermediacy. As the human being exists in a moment of free choice of action inbetween primordial predetermination and eschatological eternity, the city is complementary compositions of autonomous and interrelative moral choices unfolding in the spatio-temporal distance of existence. This miniscule stretch of time-space in which the human being exists, where actions unfold, and when spatial units connect is the essence of worldly existence. It constitutes a boundary line, liminal interval, and inbetween space which create and intermediate difference in the form of spatial hierarchy. It creates and integrates identities through complementary dualities to produce the hierarchy of diversity and unity which characterize the Muslim-Arab city.

The liminal is the threshold of potentiality, a meeting space of past and future, where the past is a preceding potentiality, the future is an upcoming one and both are actualized together in the present. It is the threshold space where the past and future intermingle freely and intrude into the other's domain to create endless possibilities for time flow, events, and spaces which define the expanse of the boundary lines of reality. These lines are not hermetic, fixed, and enclosed. They shift with time, as the boundaries of past and future continue to drift in the fleeting moment of the present. They cannot be forced into a stationary position since, even when the future goes into the past or they stall this

regressive movement and this fixed position, they are relative to the dynamic composition of localized time and unfolding of events. The stoppage of these dynamics and the striation or inflation of the inbetween spaces means nihility since this corresponds to the end of time and the collapse of all forms of dimensionality. The incursions of past and future into each others' domains perforates the wall of the present and makes it permeable, flexible, and full of possibilities. It allows the flow of memories and imagination and their intermixture with reality. It also characterizes boundaries by connectivity as complementarity of the duality of separation and connection or isolation and composition. This complementary connectivity is instrumental to the hierarchical articulation of the units of the urban fabric.

2.12 Conclusion on Derrida:

The previous exposition tackled the Derridian paradigm which, while critiquing the metaphysics dichotomous which underlie Western philosophy and cultural production, maintained it in the form of interplay of binaries which lead to either anxiety, futility, or ultimately nihility. This research proposed a new solution which is based on an alternative metaphysics of Oneness, duality, and complementary unity. The expression of this metaphysics exists in the notion of hierarchy which has two components: horizontal, which is void of real power and centrality, and vertical, which is characterized by absolute power and centrality. Yet in spite of the disparity between both, the vertical corresponds to the horizontal through the metaphorical relation of hierarchical complementarity and connectivity.

Autonomy, multiplicity, and lack of monolithic centre ascribe units in the horizontal hierarchy to a logical alternative to dichotomy. The identity of the unit is not fixed, constructed of binary categories where one is dominated by the other, or existent in a state of undecidable ambivalence. Rather, the unit possesses dualities of complementary identities which defuse the centrality of either term at the level of each simple or composite unit, creating plurality in the form of composite identities and enabling connectivity with other units in the hierarchy. The suspension of judgment which is typical to the liminal spaces and is generative of the hierarchy does not ensue from a lack

of essentialization or polarization of units' identities. Rather, it represents a realization of the transition from Oneness to complementary duality to diversity and vice versa. This bi-directional movement conceptually, structurally, and functionally ties the units of the hierarchy into one cohesive unity. Furthermore, the ambiguity and suspension in the liminal space of inbetweenness is not the result of equivalence between conflictual opposites or a de-centering technique of deconstruction, but is the result of the hierarchical composition where each identity is expressed in relation to its local context and where these contexts ascribe to diverse qualities of time, space, and other dimensional relations within the structure. Thus, a unit would have an intrinsic individual identity complemented with antonymic duality where oscillation between them functions as an interlocking of differences or connection of similarity with other units in all directions (internal/external) and dimensions (social, spatial, cultural, etc.) of the hierarchy.

As an expression of difference, dimensionality, and complex plurality, the unit identity exists as potentiality embedded in time, space, and events and finds its ultimate realization through the structural and functional hierarchy. Since autonomy and decentrality are features of the hierarchical order, identities are not bases for exclusion, polarization, and marginalization. Simultaneously, the articulation of the hierarchy is based on separation and connection where complementarity interweaves distinctions and similarities in a constant process of change and transformation between hierarchical (internal-external) compositional dualities. These simple and composite dualities constitute constantly renewed potentialities imbedded within each unit in the form of a complementary opposite. Since complementarity acknowledges no fixed centre, identities exist in the form of an integrated circle of potentiality and realization in which transition between an identity and its complementary opposite is essential, not only to its own definition, but to the identity of the unit as a whole. This logic extends across the hierarchy which forms a series of in-between units. Each couple or group of units repeats the same dynamics until the whole structure is integrated within a hierarchical unity. In this framework, otherness is not an antagonistic identity or alienating mechanism but a

complementary category necessary for the definition of any term of duality and for the integral totality and unity of the whole hierarchy.

The plurality of centres in the horizontal hierarchy and their constant shifting, based on unit dynamic conglomeration of units' composition within a larger constellation, prevent the existence of a privileged centre in exclusive binary opposition. Furthermore, with the absence of this centre, units are not subject to stabilization measures in their form, function, or signification in service of a vertical power order. Without a centre, there is no dichotomy, conflict, and absolute preponderance of one term over the other. Instead, a multiplicity of centres, complementarity, and connectivity defuse polarization and power concentration within the horizontal hierarchy. Certainly, the idea of a centre or truth is essential to the notion of order and structure in Muslim-Arab culture. However, such a centre is not monolithic and absolute on the horizontal level of the hierarchy of existence. Rather, it exists in this absolute sense in the vertical dimension of the ontological hierarchy. Centrality in the Muslim-Arab city is composite and exists through the unity of diversity of centres in the hierarchical constellations of autonomous centres (units). These centres are relative and changing on the horizontal plane, yet, they derive their stability and authenticity from their individual and collective links to the vertical authority of a transcendental centre. Accordingly, the structure simultaneously ensures flexibility and relativity while maintaining its authenticity and stability.

The separation of the horizontal and the vertical prevents the crystallization of a centre and, with that, homogeneity of the periphery as a result of its hegemonic order. With no centre, units enjoy substantial autonomy and form their connections based on their common interests, however, in the view of the objective, transcendental, and overarching order of Divine vertical authority. This way, the hierarchy does not compromise the idea of a centre while maintaining its values of plurality, flexibility, and freedom. Thus, while affirming the notion of centrality, the hierarchy pluralizes it as to prevent the polarization, marginalization, and stabilization of dichotomous orders. As a result, there is no compulsion to differentially affiliate with and construct loyalty to one term of the dichotomy as a truth over the false other within homological oppositional categories.

Rather, on the horizontal plane of the city, different units form a hierarchy of self-centrality where each unit is central in reference to its own self and relative in reference to the other units. The entire hierarchy is relative in relation to the transcendental reality of the vertical hierarchy. The liminal turf which separates and connects these two realms is defined by the triadic structure of the network of *Islamicity* where *tawḥīd*, *sharī'ah*, and *ummah* represent the boundary at which both of these worlds meet. Through *tawḥīd*, the subsuming and transcendental oneness of the vertical hierarchy corresponds to the unity of the partial and relative horizontal one. Through *sharī'ah*, Divine order manifests in the form of the complementary dualities which underlie the principles of the city's urban culture. Finally, the *ummah* represents the dimensional expression of Divine oneness in the form of a hierarchy of diversity in unity mediated by complementary duality. This non-dichotomous duality underlies the hierarchy of autonomy and interrelativity and prevents the possibility of a dominant centre and excluded marginality.

Since the horizontal hierarchy is devoid of a monolithic power and centre, the units exist in the form of complementary dualities interwoven into a hierarchy of autonomy and interrelativity through the mechanism of shifting and connecting, rather than in the form of dichotomies which are polarized and homogenized through the dichotomous mechanism of refuting and deconstructing. In the absence of complementary duality, dichotomous systems can only produce states of constant instability, oscillation, and reversal of conflictual opposites. These precarious states of unyielding vibration are paralyzing and non-eventual of spatial opening. In contrast to the liminal spaces of the hierarchical system, eventually nothing is affirmed or produced out of its constant reversals. It represents the negative, rather than an affirmation of freedom and possibility or total fixity, as the interplay of opposite is essentially futile and nihilistic. By providing any number of equal possibilities and eliminating difference, it loses its ability to construct any sensible and interrelated plurality. It remains in the framework of fictional possibility outside the reality of actualized existence.

3 The Hierarchy as a Relational Structure:

After assessing the Derridian criticism and solutions for the notion of dichotomy and proposing complementary duality, liminality, and the hierarchy as alternative concepts for a new structural order, it is important to explain the relational nature and the dynamics of the spatial hierarchy of the city. Relationality denotes that the hierarchy is not a vessel which contains entities and fosters particular types of relations, but is itself a set of dimensional relations engaged in processes of structuring of, and producing by, interweaving. The hierarchy is not a passive or neutral entity independent of that which occurs in it, but is co-constitutive of these relations. As such, there is no separation between events and contexts in the relational model. Both are agents in the interaction where their roles are defined through the parameters of hierarchical dynamics and organizational mechanisms.

3.1 Dichotomy of Unity and Difference:

Contrary to Jean François Lyotard's generalized post-structuralist call to privilege difference over unity, the horizontal hierarchy of the Muslim-Arab city establishes both, without preponderance of one over the other.⁵²² This contradiction is based on a dichotomous view of both values typical to the metaphysical structure of Western philosophy, which Derrida critiques without being able to transcend. Alternatively, the premise of the hierarchy is the ability to establish unity without coercion, exclusion, or homogenization. It achieves this through the gradation of local autonomy of organic compositions mediated by liminal mechanisms of integration and individuation of their complementary identities. Difference, which is premised on the gradational order of the hierarchy, creates complementary dynamics of inclusion and exclusion which are formative of identities and structures of the hierarchy. As such, the urban order becomes a process rather than a static spatial entity subject to delineation and representation. This process is about identity building and relational extensions with the objective of enhancing connectivity and cooperation and the quality of existence for all units in the hierarchy.

3.2 The Relation Between the Social and the Material in the City:

The hierarchy is 'par-excellence' a relational space which not only mediates the limits of physical units, but also social, political, and cultural boundaries and interactions within the city. Therefore, the city is a set of relational identities resulting from the interaction of human subjects through patterns of social, political, and economic formations in the context of material space.⁵²³ As such, the city is a complex socio-physical landscape in which socialization conditions shape the spatial order, while the physical environment influences the social agents and their practices. These reciprocal and ongoing processes of placing limits and offering possibilities contribute to the social formations and spatial mapping of the urban hierarchy.⁵²⁴ Simultaneously, the hierarchy allows a re-conceptualization of the spatial realms of the city in relational terms, combining spatial and social processes to produce the heterogeneous makeup of its spatial geography. Espousing an inclusive philosophical concept which bridges different forms of reality, the hierarchy conceptualizes the city as a human order embedded within spatialized materiality. As such, the city constitutes a spatially-situated relational order representing different forms of socio-material interactions running through hierarchical spatial locations and temporal sedimentations. As a complex system of boundaries, this hierarchy also becomes a way of mapping the heterogeneity of socio-spatial geography. By definition, it not only outlines the spatial geography of social and physical identities as a total system of boundaries, but also tackles the process of spatial emergence as an integral aspect of the constitution of the hierarchy.⁵²⁵ The emergence of spatial identities within the hierarchy is not accidental, but is established by the territorialization and composition of group subjectivities within a cohesive and diverse totality. Consequently, the hierarchy represents heterogeneous sets of relations which connect social actants politically, economically, and culturally into definite spatial domains. Within this context, urban space is not a simple container of complex relations among diverse social agents and material settings. Rather, it is part of the heterogamous relations and continuous processes which interweave the social, the historical, and the material into one hierarchical unity.

3.2.1 Structuralist and Post-Structuralist Urban Orders:

As a de-centralized system, the hierarchy is not contingent on the totality of the relational order of its units, but on the specific and idiosyncratic identity and spatial positioning of

these units. Therefore, it is a meta-structure where units are not determined by the totality of the system (as in structuralist systems), but exist as active and distinct agents in constellation relationships which connect them together in multi-dimensional network.⁵²⁶ In this network, the identity and character of each unit is not arbitrary and, thus, relational, but is inherent, interactional, and dynamic.⁵²⁷ Each unit has relative freedom to define its identity, which is acknowledged, mediated, and exchanged through the liminal mechanisms of the boundary system of the hierarchy. In other words, the units are not entities in a fixed relational system, but possess and define their own identities within a dynamic system of associations, relations, and mediation. Furthermore, the hierarchy exists simultaneously in a horizontal social dimension and a vertical historical one as an interactive entity which cannot be subjected to the schism of either synchronic or diachronic analysis.

Each of its unit is always part of local and intertwined spatial, temporal, and social orders which constitute their multi-dimensional identity and the bases of their interactions with each other. Thus, rather than being self-contained within its internal relations, units are part of larger system with which they exchange influence and change themselves without alienation or de-contextualization. Therefore, the hierarchy is not an enclosed, totalitarian, and abstract system which dictates norms and defines identities based on central, equalizing, and universal principles. Rather, its composite gradation of autonomies is grounded in the relative independence of each of its units and their relations to their context through liminal dynamics of separation, connection, and exchange. The boundary system of this relational structure preserves freedom without sacrificing connectivity as typically is the case in dichotomous and vertical orders. Indeed, the ubiquitous expression of the notion of hierarchy in different social and spatial aspects of the city reflects its basic ontological foundation in Muslim-Arab culture. It presents the hierarchy as an identity system for organizing relations and interactions through complex social coding systems and symbolic representational mechanisms. These codes form Muslim cultural beliefs and practices which are generated by the triadic structure of *tawḥīd*, *sharī'ah*, and *ummah*. This code and its representations account for the unity of the diversity of the

structural organization of the city and its reverberation with other social and cultural hierarchies in Muslim-Arab urban culture.

3.2.2 Dynamic Subjectivity of the Hierarchical Units:

The hierarchy is also not a hermetic, enclosed, and total system. It has many anomalies and permutations characteristic to the diversity of time, place, and social agency which participate in shaping its order. Even though it is a self-similar structure, its order is not self-referential and allows for change, exchange, and reformulation of its form, function, and signification. This malleability is a result of the ability of social agents to manufacture functional meanings, roles, and techniques and to transform them into a rich cultural code embedded in their spatial environment. After its production, this code does not work independently of the social and cultural backgrounds of its makers. Rather, at each conjuncture of urban life there is agency which is at the basis of the units' freedom and hierarchical autonomy in spite of the structural constraints generated by prior choices. Units have active agency in the re-definition of their boundaries based on their dynamic and subjective positions within a variety of competing discourses in the hierarchy.

Indeed, the unit's inter-relationships are somehow predictable through the partial self-similarity of the urban fractal structure, but they are suitable to the subjective agency, the local circumstances, and the relevance of their organic context. Therefore, there is no subject and object dichotomy in the constitutional structure of the city. Plurality excludes stationary and permanent polarity as each unit embodies dual identities and exchanges them with the rest of the units in order to create the diversity as a means for connecting in a hierarchical unity. Thus, the identity of each unit of the hierarchy is influenced, mediated, and transformed by those of others in the structure, yet they maintain their 'locational' idiosyncrasy.⁵²⁸ Complementary dualities of units' identities, functions, and meanings create a power interplay among units and result in a horizontal hierarchical organization as a resolution to their competition. This interplay and contestation is the force for the constant de-centralization, disintegration, and regeneration of the hierarchical system. As such, in absence of dichotomies and centralized power, there is no essential identity in a dynamic power flow within the hierarchy. As a result of this

ephemerality, contestation, and instability, the system never stays the same. Identities are dissolved, resolved, and recomposed through liminal redefinition of their connections in order to rejuvenate their boundary system. These crossings and exchanges are the bases of the connectivity, diversity, and unity of the hierarchy. They produce the multiple dimensions of each unit's subjective agency and refer to the diversity of the discourses which shape the complex order of the city. This proliferation of spaces, functions, and meanings generated by the plurality of the agents' autonomy positions in the hierarchy as a whole gives diversity, energy, and durability to the city.

3.2.3 Spontaneity, Centralization, and Participation:

The city is an open, dynamic, and fluid system for the flow of energy through its permeable and hierarchical boundaries, which are the bases of difference and the possibility of exchange among its units. In light of this, the hierarchy is an unstructured structure with non-linear and open possibilities for relations among its units which constitute internal and external hierarchical compositions. The fractal quality of the hierarchy grants this ordered spontaneity and characterizes the hierarchy by ambiguity, instability, and unpredictability. This indecidability is also inherent to the dynamic exchange among complementary dualities within each unit and across the gradation of the hierarchy.⁵²⁹ In the hierarchy, the complementary nature of identities opens the space for a multiplicity of social, spatial, and cultural expressions in contrast to the centralized, formalized, and homogeneous ones in dichotomous systems. In such systems, dichotomy is a means of power centralization of liminal neutrality, reciprocity, and creativity common to the whole hierarchy for the private interest of a few. It creates antagonistic polarity in the place of diversity and unity, with one party dominating and marginalizing the other. Alternatively, the hierarchy secures neutrality and free agency based on mutuality and the active participation of all its components relative to their location and compositional order in generating urban order. The hierarchy, as relational system, is dependent on this participation and the position specificity of all its components in order to articulate its gradations and compositions. Therefore, there is no one dominant force for its formation. In fact, the very hierarchical nature of the system solicits and activates the participation of each component directly and indirectly in its structural generation.

Furthermore, the dichotomous antagonist is warded off by the deference and arbitration of power differences within a transcendental framework of common morality. The centrality and monopoly of ethical authority by a transcendental and objective centre prevents the polarization of the hierarchy.

3.3 The Hierarchy, the Triadic Structure, and the Network of *Islamicity*:

While the hierarchy is a product of the contribution of all units of the system, the units are the product of a symbolic order based on cultural *habitus* as well as social practices, termed by Pierre Bourdieu, *pratiques*.⁵³⁰ Both form a complementary duality and have diverse dynamics of interaction across different units of the hierarchy. Spivak asserts this duality by noting that: “Agency emerges from an interaction between symbolic system and localized practices of meaning generation.”⁵³¹ The structuring power of this *habitus* is tied to its acceptance of amendments over time based on discursive regime shifts across the hierarchical units. The dynamic and reciprocal relation between *habitus* and *pratique* within Muslim-Arab culture is based on complementary relationship between the terms of the triadic structure, which is comprised of *tawḥīd*, *sharī‘ah*, and *ummah*. The complementarity of each two terms of this triad, and consequently non-linear circularity, produces the network of *Islamicity*. In its effect, this network resembles the role of liminal spaces in articulating the hierarchical structure of the city. It is a system for the production of open and flexible relational structures which underlie the identities of all of its units. Therefore, the hierarchy it produces is never a complete or finished process. It is the result of a surge of relationships and exchange across the boundary connections of its units, which animates its connectivity. This exchange is associated with complementary dynamics among the different components of the triadic structure within each liminal conjuncture of the hierarchy. In each transaction across a liminal node, a different interpretation of *sharī‘ah* responds to the compositional forms of the *ummah*, aiming at achieving *tawḥīd*. This exchange constantly redefines the meaning, function, and limits of the unit and contributes to its identity. The hierarchy becomes a result of negotiating all complementary dualities among the units of the structure within the values and dynamics of the network of *Islamicity* and its triadic structure. Different conditions for each unit

produce multiple identities; however, all fall within the overall unity of the network of *Islamicity*.

3.4 The Hierarchy Beyond Post-Structuralist Geography:

The hierarchy is not a topologically of a stratified or systematically organized spatial order. It stands in contrast to the structuralist view of the city as a spontaneous organization or organization of spontaneity. It resists vertical stratification, three dimensional spatiality, and Euclidean geometry with its discrete shapes and sizes and homogenous entities. Similarly, it faces off the simplistic clarity, direct causality, and rigid formality of Newtonian physics. Alternatively, the hierarchy is an amorphous form of a spatiality and complex type of relationality akin to post-structuralist topology, but that goes beyond it. The hierarchy is a disruption of scripted centralized structures and commotions in the rigid and homogeneous pattern of power orders. It is an interplay of multiple subjectivities with no externally unifying cause for shaping and constituting space and relationships. The hierarchy is an undifferentiated and inter-relative marginality constituted by local autonomy and relational spatiality within a flexible network system of connections. Edward Soja describes characteristics of what he terms ‘third space’ which are similar to the spatial qualities of the hierarchy. This space is multi-sided and composed of contradictory terms. It is confining and liberating; knowable and unpredictable; and routine and passionate at the same time.

“It is a space of radical openness, a site of resistance and struggle, a space of multiplicitous representations, investigatable through its binarized oppositions but also ... where there are always ‘other’ spaces, heterotologies, paradoxical geographies waiting to be explored. It is a meeting ground, a site of hybridity and *mestizaje* and moving beyond entrenched boundaries, a margin or edge where ties can be severed and also where new ties can be forged. It can be mapped but never captured in conventional cartographies; it can be creatively imagined but obtains meaning only when practiced and fully lived.”⁵³²

The hierarchy differs from this space in that it is produced by complementary dualities rather than ‘binarized oppositions.’ Dichotomies are bound to create striating centres and fragmented margins and with that power struggles between both conflicting tendencies. These spaces are a product of vertical conflict rather than a constructive and organic building process. The dichotomy maintains the hermetic isolation and violent collision of opposition in the process of creating fragmented plurality and amorphous spatiality. Alternatively, the hierarchy’s de-centrality, hibridity, and fluidity are achieved through liminal intermediacy of complementary dualities which link horizontal and vertical multiplicity to oneness. As such it is not a meta rather than an anti structural mechanism. It is also an order despite its seeming chaos. Such ‘disorder’ is a product of trans-hierarchical and meta-organic organization which defies simple rational analysis and relational structural definitions.

3.5 Space as Performative Entity:

Without dichotomy, the hierarchy is a space of ubiquitous marginality as each unit, regardless of its position within the system, is de-centralized in relation to its internal and external composition within the total hierarchical constellation. Thus, each unit is provisionally central in relation to its own self, but peripheral in relation to its internal and external composition. Reconstituting peripherality and centrality as a non-hegemonic polarity or a plurality is conducive to the unity and diversity of the hierarchy. As such, the hierarchy represents spatialized resistance for such divisions and, thus, for fragmentation and dissolution, on the one hand, and regimentation and control on the other. This hierarchy, as Mitch Rose notes, is a process of dynamic becoming and unfolding which is never normalized, stabilized, and structured.⁵³³ Each unit in it is a space of in-betweenness which combines contradictory identities. Therefore, it is a space of resistance and contestation within itself before spawning such resistance across the hierarchy. In this hierarchy, the critical nature of boundaries as spaces of connection and separation disperses the forces of polarization across its fabric, preventing its centralization and sedimentation. The very nature of the hierarchy, thus, is dependent on the active participation of its units in resistance to any forms of centrality by emphasizing

autonomy and selective association and connectivity with other units in the structure based on mutual benefit.⁵³⁴

The conceptualization of the internal nature and dynamics of the hierarchy of the city requires understanding the performative approach of hierarchical building. The units as active agents in the hierarchy are engaged in the performative mode of being and action which positions them as the starting point and constructs them as the original framework for defining the nature and the dynamics of urban fabric.⁵³⁵ This performative mode is based on the correspondence between the spatial hierarchy and social, political, economic, and conceptual structures in the city, forming a thick, overlapping, and multi-dimensional hierarchy. Consequently, spaces in the hierarchy are not practico-inert containers of action, but are socially produced sets of manifolds (topological spaces) where subjects are implicated in formative activities within and of the space. Actants are not merely embodied objects in the world, as Nigel Thrift suggests,⁵³⁶ but are active producers of space through activities none of which are considered passive. Furthermore, spatial units are not just ‘spaces of embodiment,’ a view which emphasizes the physical dimensions of space, but stretch dimensionality into all facets of human existence and activities. This new space is never neutral, but is infused by the heterogeneity of human essential sociability. The city becomes a multiplicity of forms of activities interwoven in a network which constitutes the catalyst for dynamic construction and formation of urban space.

3.5.1 Actions as Spatial Dimensions:

The embodiment function of spatial units, in addition to its interactive formative processes, collaborate together in producing the rich and fractal nature of the hierarchy and prevent its reduction into mere physical dimension or any other forms of representation. Hierarchical space, as a result, is a system of diversity that includes all forms of dimensionality and subjective embodiments of its local users. Therefore, perception, knowledge, and presence of space inhabitants were ‘situated’ or ‘contextualized’ within a web of states and interrelations, which constitute the identity of space. This identity is never fixed but shifts and moves to account for all the changes

occurring in the hierarchy and to produce its articulated structure. Therefore, in spite of its boundaries, the hierarchy is considered as an indefinite, fluid, and open structure. It cannot have a defined form or representation, since it is continuously changing expressions of its 'situated' position in a dynamic hierarchy. It is also actively and passively interacting and exchanging within the multiplicity of the discourses that reinvent its identities and roles.

Actions are complex dimensional expressions and thus are synchronized or opposed by the physical space and its different forms of embodiment and relations. Therefore, space functions as a context, a plural event extensive in its spatial, social, temporal, and other forms of dimensions. It is part of a cycle of changing states and shifting identities, namely singularity, duality, multiplicity, and unity, which are simultaneously embedded within each unit and within the hierarchy as a whole. Units and the hierarchy as such are ongoing processes of change, the totality of which is based on its contingency, spontaneity, and diversity. They are complex dimensional possibilities which cannot be mapped diachronically or synchronically without reduction and striation. Therefore, the hierarchy of the Muslim-Arab city could not be pre-planned or theorized for being itself a process of multi-dimensional unfolding with feedback effects which re-contextualize it at every instance of interaction with all relevant realities of the world around it. Its unfathomable nature comes from being relational rather than representational, a flow of practice across conjunctions of time, events, and circumstances. It is an ongoing reciprocity of action and reaction beyond conscious agency, coded norms, or symbolic mapping. As such, the hierarchy is a performative entity with hybrid forms of identities generated by liminal intermediacy in complementary processes producing its unity.⁵³⁷

3.6 The Social Component of Space:

Space cannot be separated from its social components or it becomes physically static. Rather, social, political, and physical spaces conflate and intersect with each other to reflect the multi-faceted nature of identities and actions within the hierarchy. In this sense, space is a practice and performance because social identity is a cumulative and interactive state of becoming. The hierarchy is an equation of space, time, and human

activity, with each being a variable defined by the other, so that the causal equation is never solved. These components are tentative, changing, and constantly unfolding into each other. Also, relations among them are not static or proportionate in positive or negative value, but keep shifting to account for the endless variety of circumstances of their mutual and collective embodiments. Based on such complexity, the boundaries of the hierarchy are not surfaces or walls but identities and events which shape the dimensions of time and place. Therefore, the hierarchy, before being a physical construction, is a geography of becoming; complex social processes, practices, and events entangled in the “fleshy materialities of the socio-spatial world.”⁵³⁸

The actant as performer of social practice and the context of the performance are simultaneous and interconnected lending fluidity to the spatial order of the city. As a result, the hierarchy is an entanglement of the actant and the performance in a heterogeneous process of spatial becoming. The spatial texture of the city is woven with the body of events, social norms, and human subjectivities, transforming the city into multi-dimensional points of intersections between the social and the material.⁵³⁹ The city becomes an amalgamation of space, time, and action multiplicities which distinguish each of the city’s spaces and give it complex form and identification. David Harvey agrees with this view since he sees space as constituted of processes or substances within a system of relations and connections which aim at creating dimensional permanence.⁵⁴⁰ The city as such is an extraction of multidimensional and interrelative intervals from the flow of processes which are made up of relations among the diverse entities of the hierarchy. These spatio-temporal and socio-environmental processes dissolve, generate, and sustain space. The city becomes a spatial assemblage, a dynamic configuration of socio-spatial contingencies and relative permanences carved in the flow of everyday life’s interactions and interrelations.⁵⁴¹

3.6.1 Discursive Production of Space:

Boundaries in the hierarchy do not provide clarity but ambiguity for the urban subject which is tightly interwoven in the fabric of space. This is because the subject is simultaneously present and absent depending on the point of reference of the subject’s

perceived embodiment within the hierarchy. The hierarchy in its different gradational units conceals and reveals the presence of the subject in the space of events as well as in physical urban settings. Subjects, like the units of the hierarchy, are localized and autonomous but are also contextualized embodiments within the larger order of the hierarchy and its compositions. Indeed, the hierarchy as a relational space constituted by all its components is in a perpetual state of becoming through dynamic, free, and reciprocal renegotiation of its units' boundaries in the process of hierarchical composition. Therefore, it is not a stable or impeccable process of setting boundaries and generating socio-spatial identities. Rather, it is a discursive production of contesting modes of subjectivities which account for the diversity and richness of the hierarchy. Hence, the hierarchy is a process of failing, regenerating, and thriving units in a framework of contingency which constitutes its internal dynamics and structural identity. The hierarchy becomes a quest for coherence since its boundaries are inherently provisional, relational, and contextual. These boundaries, which define the hierarchy's units' identities and limits, constitute the basis of its relationality, contextuality, and temporality. These mechanisms establish hierarchical relations through separation and connection; inclusion and exclusion; association and dissociation among complementary units and within contextual settings. Hence, the urban fabric becomes a result of permission and suppression of relations which inevitably involves power discourses. This use of power is passive due to a lack of centres within the hierarchy. Therefore, structuring is achieved by the means of contesting and consenting within horizontal hierarchical compositions of power. Yet, power balances are impermanent and their compositional alignments fail as a result of dynamic change in the hierarchy, causing relations shifts. This leads to the reordering of socio-spatial boundaries and establishing a new yet precarious balance of power.

3.6.2 The Hierarchy as Differential Dimensions and Possibilities:

As such, the hierarchy is a dynamic relational space constructed by connecting boundaries rather than by a set of hermetic partitions and solid enclosures. This inter-relational spatiality runs across all the hierarchy tying it together and transforming it into series of liminal spaces. Contrary to foundationalist spatiality, space is made up of

complex and shifting relations which change upon the occurrence of any changes in its compositions. The identities of these spaces are constructed relations which are constantly remolding and mediating each other, making them co-constitutive. Space becomes a dynamic sphere of multiplicity, possibilities, and difference which are inherent to the dimensional and vacuous nature of space. It is a multi-dimensional difference spatialized and transformed through the process of the folding and unfolding of these relational dimensions. Therefore, this space is the outcome of a constant process of becoming and, thus, is always being made, unfinished, and loose-ended. This difference and changeability is the result of competing discourses, power constellations, and temporal conditions of co-existence which produce the unpredictable nature of the hierarchy. This unpredictability and changeability is tied to its openness, potentiality, and multiplicity and is the means for its regeneration and cohesion. The hierarchy, as such, is stabilized temporarily only as a result of a complex and open-ended process. Therefore, multiplicity, possibility, and spatiality are co-constitutive components of the hierarchy.⁵⁴² In this hierarchy, boundaries do not separate discrete entities or merely set them in juxtaposition to each other, but establish relations among them. These relations can be understood on an abstract, social, and material level in the form of dimensions of which the hierarchy of the social network and the gradational scales of unit compositions of the city are examples. Difference creates distance which constitutes the basic component of space and the diverse vocabulary of spatial urban composition. The hierarchy interweaves differences in the form of relational distances to create the spatial order of the city. The relational hierarchy functions as a scaffolding which configures spatial compositions, dynamics, and scales.

As such, the hierarchy, as a geography of heterogeneous association, is open, dynamic, and fluid.⁵⁴³ It always attempts to escape fixed identities through new relational associations intermediated by a liminal network of relativity. Liminality as a medium of multiplicity, Massey notes, is *par excellence* a 'meeting place' in which different subjectivities face each other with consent or contest, interweaving relations or establishing differences which are necessary for the articulation of the structure.⁵⁴⁴ In vertical systems, these subjectivities are embedded in competing spatialization discourses

which construct spaces of supremacy and dominance, on the one hand, and establish spaces of submission and marginalization on the other. These subjectivities to be different are not located in homogeneous spheres; rather they are subject to a polarizing process which develops dichotomous identities, oppositional locations, and exclusive boundaries based on power differential. This disparity creates a centralized hierarchy which facilitates, through penoptical techniques and layouts, controlling extensive margins.⁵⁴⁵

Alternatively, the horizontal hierarchy creates spatial gradations of juxtaposed and interlocked spaces through complementary mechanisms of connection and separation to produce the structural diversity and unity of the hierarchy. Within these relational dynamics there is no small or large; central or marginal; or controlling or controlled. All units are co-constituent in a framework of mutuality, interdependency, and horizontality. The hierarchy, as such, is a scale of distances from which quality difference arises in the form of compositional expressions of both separation and connections. These distances are multi-dimensional in that they have social, spatial, temporal components interwoven to create complex spatiality. Physical space represents one component of this multi-dimensional relational distance embedded in, and enveloping of, the other components of this system of dimensionality.

3.7 The Hierarchy as an Active Process:

The hierarchy, as a spatial order of the city, is a composition of innumerable relations, proximities, and scales wherein each unit has different identities, and thus, is in an active relation of exchange of difference with other units across the total hierarchical compositions.⁵⁴⁶ The hierarchy becomes a space of activity where it is not conclusively constructed at a one point of time to become a storage of events, closet for history, or prison of time. Rather, it is continuously made up and redefined through material objects, social events, and time processes which are interwoven into its living fabric. The hierarchy cannot be seen as set of discrete spaces, social impulses, and instances of stability in the process of its continuous regeneration, except through analytical observation. This is because these components are spontaneously and permanently reconstituted in total continuity and flow. The spatial identity of each unit as well as of the whole hierarchy is a result of the direct or indirect intersection of all social, material,

and temporal relations through a network of boundaries which gives form and meaning to the hierarchy.⁵⁴⁷ Hence, the hierarchy is not only a set of interwoven relations which form spaces, but also the interrelations which gather these spaces together in interlocking and overlapping compositions to produce their total network dynamics. As a totality, the hierarchy is the set of changes in these relations which constitute the energy and the force of life within its connective parts as a whole. There is no essential identity to a particular unit, since no entity in the hierarchy can exist in isolation of its interrelationship with other units in the structure. Since space is a set of social, temporal, and physical intervals, the hierarchy is the dimensional relationship which creates the gradational spatial quality of the urban fabric of the city. It is only through an understanding of this complex structure in terms of distance as an underlying structural principle that the complexity of the hierarchy can be intellectually intelligible. As such, spaces of the hierarchy are not geometrical representations of its diverse spatial relations, but are conceptual, social, and material relations interwoven and co-constituent of physical form through a unified underlying principle.

3.7.1 The Dimensional Vocabulary of Hierarchy:

The hierarchy represents dimension and scale differential rather than binary opposition of activity and inactivity; initiation and reception; and dominance and submission. Such dichotomies highlight the power role in centralizing, stratifying, and homogenizing the units which are constituent of the city. Instead, the complementarity of different scales, proximities, and dimensions of inter-relativity through hierarchically intermediated relationships generate the de-centrality, flow, and diversity of the urban fabric.

Boundaries in this spatial order are distances rather than lines. In order for a space to exist and envelop things, events, and time, it requires a scale of proximities or distances to construct its boundaries. Each space is a meeting locus of dimensional connections, intersections, or inclusions, creating liminal nodes in the network of spatial relations. The connections of distances and intersections of dimensions which interweave the spatial identities of the units are multiple, intermediated, and contextualized which defuse their ability to construct power. Unlike Amin and Graham's dichotomous characterization of post-structuralist space, the city is not a contention between dominant and marginalized,

leading eventually to relational configurations.⁵⁴⁸ Rather, space is advantageously a hierarchy where each unit is contextualized as to have the least opposition and most complementarity to its surrounding. This form of embedment and collaboration defuses power dynamics among different units and defines the unit in terms of its ability to sustain and expand its relations and connections with others through a hierarchy of autonomy and interrelativity. These patterns of relations construct the physicality of space as a power-neutral, spatialized, and relational hierarchy. Due to the absence of central power, the hierarchy is provisional spatio-temporal states constructed through the hierarchy's power diffusion techniques which aim at achieving the coexistence, connection, and expansion of its units' compositions through liminal intermediacy. This connectivity creates a permeable system of boundaries which separate and connect spaces as interrelational entities.

3.8 Unity of Space and Action:

Within the hierarchy, space does not exist as an *a priori* state in which relations occur, but is an exigent of relations and interactions among the different unit-scales and compositions.⁵⁴⁹ Furthermore, the very hierarchical structure implies that any unit is both internal and external in reference to the liminal spaces which intermediate each gradation of the hierarchy. Consequently, it is characteristic of the hierarchy that its spaces are relations and actions that are simultaneously internal and external; transformative and stabilizing; and autonomous and interdependent. In this sense space is not a vacuum waiting for action to happen or a void pending to be filled with meaning, but a set of interconnected and contextualize internal and external relations and actions constituting the articulated and continuous nature of the hierarchy. Space as such is an event rather than a medium of events, and a being instead of nihility. Its ultimate form is liminality, which is the womb that creates it and gives birth to actions and things. Within the hierarchy, space is an active creator rather than a passive receiver in any exchange.⁵⁵⁰ The active creation, which space performs, utilizes its ability for separation, individuation, and distinction, on the one hand, and its ability for enclosure, gathering, and uniting on the other. These abilities constitute space as a process of transformation across different identities which establish the connectivity and diversity of the hierarchy's units. It is a

process of becoming of actions and identities within the relations of the network of *Islamicity* and the values of its triadic structure. This condition of becoming is not linear, directional, or cyclical, but complex, multi-dimensional, and relational in the form of a hierarchical network.

Space as such cannot be conceptually extended through planning, mapping or any form of representation. This is because representation is separate from the changing life events which create, endure, and embody this space. Space cannot be expanded by mechanical replication without changing the specificity of content and permission of the context within the hierarchical order which defines its position, relations, and compositions. It is not enough to demarcate space by highlighting its boundaries, since space is composed of events which are by nature interactive and trans-dimensional in their diverse effects. Therefore, the spatial identity of a unit is not fixed or physically dimensional, but relies on the unfolding of actions and events which constantly redefine it in relation to an ever-changing hierarchical context as a result of the exchange of actions among its units. Space as an action, then, denotes a process differentiation whether of events which weave its structure or of objects which demarcate its boundaries within a hierarchical structure and dynamics of exchange. The performance of this space unfolds mainly through actions of connecting and separating; including and excluding; and staying and passing across its liminal boundaries. These boundaries are lines of flights where processes of territorialization, de-territorialization, and re-territorialization take place, producing the diversity and unity of the hierarchy. Thus, diversity and unity are not states but continuous actions of generation and renewal of the hierarchy.

3.9 Space as Materialized and Localized Power:

Since power is constituted through actors, practices, and spaces, as power diffusers and distributors, conceptual (*tawhīd*), social (*sharī'ah*), spatial (*ummah*) boundaries in Muslim-Arab culture play important roles in defining the structure of the urban hierarchy. In addition, since power is coextensive with its field of operation, including systems of belief, social practices, and spatial formations, it is not perceived as superimposed from the outside. Therefore, it has to be observed through social and spatial norms, orders, and

practices as forms of its expressions. The production of subjectivities and demarcation of boundaries are intertwined processes exchanging effect through liminal spaces which facilitate and maintain this dynamics. Generally, power is necessarily defined or produced through the dynamics of dichotomy and tension between centre and periphery. However, there can be different forms of power dynamics operating in a system not based on the polarized tension and potential of quantitative power difference. In accordance with this view, Deleuze explains, in his commentary on this framing of Foucault, that power-relations, which are simultaneously local, unstable, and diffused, do not emanate from a central point or unique locus of sovereignty, but move at each moment from one point to another in a field of forces, marking inflection, resistances, twists and turns. There is a multiplicity of local and partial integrations and compositions, each one entertaining an affinity with certain relations or particular points.⁵⁵¹ This dynamic highlights the peaceful power expression which occurs at the boundaries of the hierarchy. These boundaries constitute liminal spaces, mediating change and exchange. This relational dynamic of power corresponds to a relational order of space and is composed of different discursive positions and subjectivity production across permeable hierarchical boundaries. The spaces of this hierarchy are configured through dynamic construction and exchange of power positions and relations in complementary ways, preventing power stagnation, concentration, and polarization. These spaces are also a product of an intricate assemblage of discourses, practices, and objects. They are an organized, localized, and materialized power functioning relationally within heterogeneous hierarchical alignment.⁵⁵² Power difference and diffusion across the boundaries of the hierarchy create the dynamics of contestation, negotiation, and exchange which are essential to the complementary composition of its units. This lack of centralized locus of control, rather than its presence, sustains a state of balance and allows stability and unity of the hierarchy.

3.10 Critique of the Binary Foundation of Actor-Network Theory:

Relations in the Muslim-Arab city are not binary between opposites but organized in networks of actors which tie together space, events, and situations in compositions, facilitating their mutual collaboration and goals. This heterogeneous network has the

tendency to spread, combine, and integrate beyond set limits or conventional institutional boundaries. In this network, each participant consolidates the role of the other and directly and indirectly mediates their extension as part of their own and, with that, promotes the diversity and growth of the hierarchy. This way, generation of space relies on the construction of complex networks through alliances among different urban structuring agents loosely defined in terms of identities and boundaries. Within this scheme, power is not located at a particular centre or node which controls the system, but is invested in the totality of the networks, its institutions, and actors. Thus, the hierarchical network itself is the embodiment of power distribution through the participation and entanglement of actors in complex and integrated self-governing processes. This distribution of power results in autonomy which generates the energy of the hierarchy where this energy is characteristic of its activeness and liveliness. As such, this energy stems from within rather than being infused in it or imposed on it from the outside as an expression of foreign sovereignty and means of central control. It is generated from the complementarity of differences which characterizes the hierarchy, consolidates its activeness, and generates its unity. The differences, which exist among a variety of agents, create the spatiality of the hierarchical network and promote the complementarity of its identities, goals, and functions. In turn, this complementarity sustains the relations and connections of the hierarchical network, since the premise of the network is cooperation where a unit cannot advance its own interests without serving the interests of other. This mutuality is realized through a process of translation where the interests of other units are reformulated to reflect the interests of the rest of the intermediary and cooperative agents in the network, each from their own point of view and position of participation. This reciprocal process of translation, reformulation, and adoption creates multiplicity, connectivity, and harmony among different interests in the process of generating the hierarchical network of the city. While multiplicity, reciprocity, and appropriation contribute to the diversity and unity of the network, the underlying common interest among different units, which are connected through the hierarchy, also bridges the gap between individual and collective values. No one simple or composite actor in the hierarchical network can single-handedly monopolize power by advancing its interests at the expense of other units. Thus, the units within the network exist in a

relation of complementarity, reciprocity, and exchange which produces their diversity, connectivity, and unity.

3.10.1 Complementarity as an Alternative Framework for the Network:

Instead of the polarized model, the hierarchical network is based on the complementarity, negotiation, and collaboration of the mutual interests of each node in the network and multi-directional circulation of power. The composition which results from an individualized and mutual translation process of complementary interests sprouts in the form of local networks. These networks connect and interweave with each other, creating the hierarchical complexity and unity of the urban system. The network of hierarchical composition creates flexibility through indirect connectivity allowing each agent unit to perform its collective roles within a context relevant to its vital space interests and functioning. The hierarchy of autonomy exempts its units from being overloaded by non-contextual and unnecessary links or by the organizational consciousness of the whole system through relations of intermediacy. This feature gives freedom, spontaneity, and adaptability to the constituent units of the hierarchical network. Local network compositions provide efficient internal connection and communication without risking enclosure or compromising the unity of the whole hierarchy.

A network without complementarity, intermediation, and mutual incorporation of units' identities can stifle, deaden, and fragment the hierarchical fabric of the city. These processes' means are the liminal qualities of the boundaries which separate and connect the units of the hierarchy. Liminal space represents the inbetween space, linking the nodes of the network. Therefore, without liminality, the network is mere fragments of entities which would not survive its mutual isolation. Immediate and intermediated complementarities generate through a continuous process of breaking and linking different boundary schemes which interweave and consolidate the complexity and richness of the hierarchy. This shift and exchange produces shared spatial history and language for communication and the strengthening of links among different units. As a process of intermediation, sharing, and incorporation of different conditions and interests among the units, translation is also a conversion process of the relative external into the

relevant internal and vice versa. This process of exchange among all the nodes of the network takes place in different speeds and forms. The resulting energy from this exchange in the network is organically disseminated in its body without stagnation, polarization, or centralization in one spot.

3.10.2 The Hierarchy as a Network of Dynamic Exchange:

The network produced by these processes is dynamic and interactive. It transforms its agents while being itself transformed to effectively and efficiently respond to the diverse needs of the whole structure. Links and gaps which represent the liminal space embody the diverse relationships among different units of the hierarchical network in the form of a mediated series of complementary binaries. Exchange across these liminal links and gaps maintains autonomy, difference, and diversity while allowing communication, interaction, and collaboration among the network components. As a simultaneous process of giving and taking; adding and subtracting; and expanding and contracting, exchange undertakes the form of a continuous negotiation and adjustment resulting in the quantitative growth and qualitative enrichment of the hierarchy. This state is achieved through the complementary compositions of incorporation and the exteriorization of unit characteristics across the network. The network becomes a process of heterogeneous associations of all units as active agents across liminal spaces connecting nodes of hierarchical localities and compositions in a cohesive and total structure. The hierarchy transforms this interrelationality into ontological reality of interwoven and diverse unity. The hierarchy of autonomy and interrelativity gives the network indirect purposefulness and relational vitality which manifest in the form of freedom, spontaneity, and fluidity. Relationality, vitality, and spontaneity prevent power centralization and sustain the sovereignty and interconnectivity of all units through horizontal ties. This network becomes a multi-dimensional, non-linear, and concentric hierarchy of horizontal connections forming a cohesive fabric of diverse yet united spatial entities.⁵⁵³

3.11 The Dynamic Operation of the Hierarchical Network:

Events and processes take place in relational networks as complex compositions of socio-spatial power mediated through a flexible and dynamic system of hierarchical boundaries

which results in well-distributed stability. The city as a relational socio-spatial network necessarily requires agents to act in concert with each other and in mutual recognition through a boundary system which defines the diverse codes and limits of their behaviors. This relational interaction involves constant reshaping of pre-existing identities and the creation of new ones as a result of the dynamic exchange, reciprocity, and complementarity of the network. The actors' agency is not external to the network, whether it is human, environmental, or structural. Rather, they are constructed through the transpiring of the network building process itself and based on cultural codes which govern social and spatial organizational behaviour. Plurality of agency - human, material, and structural - precludes any form of deterministic or absolute order which accounts for all events and organizational possibilities of the structure. Furthermore, agents are not predetermined entities stabilized prior to the engagement in the process of building the hierarchy, but generate their rich state of potentiality through unfolded in the social and spatial relational space of the network.

Agents exist in a relational network enacted by attempts for power balance through the building of hierarchical compositions which enhance the ability for self-preservation and expansion. This tendency is mutual and cooperative within the horizontal hierarchy given its internal checks and balances and self-regulatory mechanisms which equate and harmonize personal and collective self-preservation. Variations of roles within the hierarchy develop along its formation and change over time where some agents acquire different positions within the hierarchy and become mediators of power transitions within its network. Thus, any stabilization of roles is provisional and subject to change in spite of the power holders' attempt to stabilize the flow of power irreversibly in their directions by increasing their associational links and creating social and spatial gravitational centres.⁵⁵⁴ This instability is due to the fact that actors are not direct causes but are indirect effects produced as a configuration of different forms of material and immaterial agencies mediating even their own identity and function. Simultaneously, actions are a product of links and associations where they are generated not by agents but by a distribution of processes and practices through a web of relations. Such actions are contingent on interconnectedness, dynamic identities, and the mediating roles of all links

in the hierarchical gradations of the network.⁵⁵⁵ Thus, any event is an associative action shared and distributed along a social and spatial web of relations despite the distinction and articulation of their units.

In the hierarchical network, relations perform a significant part of agency which is not an exclusive property of the actants. Agents are partially internal outcomes shaped by the relations established by the network which participates in its production. Agents' identities, which precede the establishment of the network, are altered and modified as a result of their engagement in the network. Therefore, the network is not an accumulation of pre-established identities of stable entities but a relationship among dynamic identities which undergo transformation as a result of their incorporation into the network.⁵⁵⁶ During the co-construction and formation process of these identities within the hierarchical network, they only undergo provisional stabilization in a context of constant change due to the relation of interdependency among heterogeneous agency. Such identities work as variables without limited constants in an infinitely complex equation where change of any of the terms changes the constitutions of the others.⁵⁵⁷ As a result of this constant change, the provincial is connected to the general and the local is separated from the total, causing the reshuffling of the hierarchical order. Such simultaneous separation and connection processes entail a lack of fixed boundaries or stationary set of interests among the actants within the hierarchy. Boundaries are mutually defined based on diverse interests across liminal spaces where units engage in the exchange and translation of survival needs to reflect the subjective purposes of each agent. Such exchange across boundaries is characterized by a distribution of power and responsibility to maintain identity differentiation and, thus, exchange and cooperation.

3.11.1 The Triadic Structure as Relational Framework for the Hierarchy:

The association between the actants of the network is generated by their different needs. These needs are regulated through a main organizational framework which attempts to endure and sustain the network and the relationality of its social and the material space. This organizational framework is the triadic structure of *tawḥīd*, *sharī'ah*, and *ummah* within which such needs are formulated and expressed to produce a functional network.

By nature, this framework encompasses all aspects of the agents' lives and unit activities within a hierarchical totality which is co-constructive of the human and material agency. The triadic structure coincides with the internal values, dynamics, and structure of the network and its patterns of production and functioning. As an internally organizing framework, *tawhīd* represents the ontological unity of the network, *sharī'ah* its exchange mechanism, and *ummah* its diversity and relativity. The triadic nature, complementary feature, and content of this framework challenge the dichotomous metaphysics of the actor-network theory. The hierarchical network of the Muslim-Arab city does not have 'stabilizing' binaries such as subjects-objects, actors-intermediaries, and humans and materials since such categorization contradicts the organizational principles, operation mechanisms, and evolutionary changeability of its structure. Rather, by being a hierarchy of autonomy through its structure in each rung, it establishes complementarity between binary values and dynamics, such as internal and external, which constitute a natural definer of its relational dynamics. Furthermore, the actors-network theory focuses abstractly on the dimensions of interactivity and internality of its formation without explaining the mechanisms, order, and values which characterize such a structure. These issues are located within the cultural realm which is specific to the context of production and unfolding of the relationships of the network which this theory dismisses as a main contributor to the nature of the network.

3.12 Problematic Aspects of the Actor-Network Theory:

In spite of the recognizable aspects of similarities between the hierarchical network and actant-network models, there are several aspects of difference. While the actor-network theory is based on centralist, structuralist, and monolithic features, the order of the Muslim-Arab city differs in all these regards. First, the hierarchy is not predicated on a dichotomy of centre and periphery due to lack of transcendental centre of power which defines its principles and the orchestration of its diverse processes. It is also a non-deterministic structure being a hierarchy of autonomy based on freedom and is characterized by complexity, multiplicity, and spontaneity. Furthermore, the hierarchy of the city is not an all-inclusive totality because it allows partial and loose associations and

freedom of de-associations for its constituent units. More aspects of difference will be explored in the subsequent passages.

3.12.1 Power Exchange and Flow in the Hierarchical Network:

Power represents currency for exchange among different social and spatial agents and mediates all forms of the network's relations. The network organizes its agents in a power constellation which allows the flow of energy and exchange through liminal spaces of hierarchical connections. Liminal spaces are not mere channels for power but are wombs for the production of hierarchical compositions. Exchange through liminal spaces is not only a power flow but is a process of transubstantiation where units are melted, transformed, and reconstituted. Thus, action in the network is a process of power exchange, concentration, and extension through relations of association, dissociation, re-association which generate the hierarchical structure and its dynamics. Such action is motivated by the network's internal drive for growth and extension which unfold in rational and cooperative dynamics such as just bargaining, negotiation, and concession, producing the horizontal structural composition of the hierarchy. In the vertical hierarchy this quest for growth is based on establishing a stable power differential through centralization and marginalization which exclude power exchange and flow.

3.12.2 The Fluid Model of Space:

The generality, inclusivity, and flexibility of the hierarchical network as a model contribute to its ability to account for many factors and mechanisms which define the actual spatial order of the city. Specifically, the hierarchical network model provides flexible forms of conceptual, social, physical frameworks to explain the different kinds of agency in the process of spatial structuring of the city. Its grounding in theories of complexity,⁵⁵⁸ self-organization,⁵⁵⁹ and emergence⁵⁶⁰ permit a new conception of space and of the process of spatial production. It tries to approximate the immense possibilities of agency and relations which are involved in the generation of the hierarchical system of identity and exchange.

Alternatively, one of the post-structuralist trends of this theory attempts to account for the multiplicity of agents which are involved in the spatial generation process and the complexity of their contributions and intermediated interaction through a totally anti-structural model. This view calls for a new understanding of spatial order where the hierarchical network model and its interconnected units are replaced by a fluid and expansive medium where interaction occurs through the flow of particles in it. In this model, density, movement, and interaction among these particles define the quality of space. In the structuralist model, the relationship among actors, as spatializing agents, and objects, generally as units, are mechanically determined through processes and procedures based on binary oppositions, direct causality, and dependency on a centre. Rather than providing a vision of the network's operation, the post-structuralist model of the actor-network theory tends to conveniently account for the complex forms of relations and exchanges among the units through ambiguous, non-determinate, and fluid dynamics.⁵⁶¹ Indeterminism of the fluid model incorporates an infinite number of possibilities and choices which account for the spontaneity and intuitiveness of the urban fabric, however, without pointing out the ways these choices are recruited to practically produce the network. The fluid system challenges a realistic definition of space and fails to account for the dynamics of spatial formation. This open space of possibilities is a result of total fragmentation of the network as a result of continuous dichotomous splitting and breakdown of its polarizing centre. The freedom of the fluid model is also afforded by the absence of a perceptible process which constitutes the basis for relations and gives justification for the spatial order. While consenting to the principle of dichotomy, having no polarizing centre to determine the trajectory of energy flow, the purpose of the network, and the dynamic of its exchange, the new model reflects no real choices, indefinite identities, and arbitrary relations which are not conducive to spatial building. Both models of extreme centrality and total lack of centre affirm the principle of dichotomy, which produces an unstable, conflictual, and power-based environment.

Between these two models lies the hierarchical network which accounts for the multiplicity, complexity, and agency of the system components while adhering to rationality, causality, and practicality. Diversity is guaranteed through the hierarchy of

unit composition creating micro-conditions for nurturing distinct identities which are necessary for the emergence of a self-organizing and complex structure. Units within this structure have sets of dualistic identities intermediated through a liminal boundary system which gives the hierarchy its flexibility, potentiality, and freedom. Through complementary processes, these sets of dualistic identities create internal and external interaction, connections, and coherence in the form of a hierarchical composition. The resulting compositions maintain the local autonomy of each unit while allowing participation in the unity of the total structure.

3.12.3 Fluidity, Actors, and Context Problematic:

The existence of a singular and homogeneous medium in which the network is constellated and the actors operate is mistakenly inherent to the fluid metaphor of the network. This proposition separates the actors from the medium of their action while simultaneously assuming their intermediation in a fictional, neutral, and invisible context. Therefore, the structure and terms of operation of this network are unclear and metaphorical. Alternatively, the hierarchical network consists solely of its actors being social, material, or organizational operators which are coextensive with it and constitute in themselves the context for its operation and interrelation. Connectivity and continuity, which are essential to the network, do not imply the homogeneity of the actors nor of the medium of their operation, if only to be conceived of as separate. Rather, the hierarchical network is a space of interwoven intersections and tangencies of liminal boundaries of different units in the fabric of the city. These boundaries connect and separate these units directly or through the intermediacy of other units without the need for an external medium of embodiment.

3.13 Structuralist, Post-Structuralist, and Hierarchical Spaces:

The nature of urban space is defined by the cultural paradigm in which it is produced. This understanding allows for distinguishing three different categories of spatial orders: Euclidian structuralist, post-structuralist according to the actant-network theory, and Muslim-Arab hierarchical models. Comparing these three models, the spatial order of the

Muslim-Arab city is not composed of uniform identities of a limited number of actors which interact through prescribed routines and compulsory mechanisms controlled by a polarizing centre of power. Rather, relations are informal, decentralized, and reciprocal among diverse units. They cannot be passively stabilized in a structure, but are active processes of immense possibilities for organic formations according to complex relational dynamics. This spatial model defies the Euclidean topographic space of fixed coordinates and mappable qualities defined by points, lines, and surfaces, creating three-dimensional containers of objects. It also challenges the concept of the structuralist network which is central, relational, and deterministic. Within this model a main centre initiates and controls the production, flow, and consumption of power within the network in promotion of its own power monopoly.

Different from these two extremes, the hierarchical spatial order of the Muslim-Arab city is characterized by diversity, flexibility, dynamism in counter-distinction from the pointillist Euclidian space, structuralist deterministic systems, and post-structuralist fluid model. It is decentralized through a multiplicity of centres, heterogeneous despite fractal self-similarity, and complex even with its structural consistency. The city as a horizontal hierarchy of autonomy and interrelativity is connected through the liminal ambiguity and adaptive boundaries of its spatial articulations without, necessarily, structural liquidity. It is interconnected as fabric through its intermediary boundaries rather than in the form of homogeneous and continuous fluidity. The coherence of the city is based on a dynamic exchange and agency of the diverse constituents rather than through mere mixing and consistency. It is also predicated on contextualized actions within idiosyncratic gradations instead of unbounded freedom, arbitrary flow, and undefined relationality. The hierarchy is a space of culture where interactions are intermediated by functional rules in spite of their rich diversity, incalculable complexity, and subjective ambiguity. These rules operate at the liminal conjunctures of socio-spatial hierarchy to produce the vitality, articulation, and cohesion of its structure.

These units of the hierarchical structure exist in form of intermediated complementarity which includes contradictory, correspondent, and other categories of relations within

immense and complex possibilities within hierarchical diversity.⁵⁶² Through this complex complementarity of dualities, contradictory values such as connection-separation, presence-absence, and diversity-unity coexist simultaneously and form the bases for interweaving and forming the spatial order of the city. There is no ‘actant’ or ‘object’ on which actions fall, but a reciprocity where each unit is simultaneously a subject and an object engaged in an informal exchange under hierarchically diverse and contextualized identities. These multiple identities are possibly concurrent but are necessarily contextual and exercised through the hierarchy’s liminal mechanisms. These multiple identities can participate in a compound identity of a composite unit. This identity complements the internal diversity, unity and autonomy of the composite unit with external relationality, complexity, and collectivity of the other unit compositions across the hierarchy. Consequently, the hierarchy provides a floating, dynamic, and composite identity for each of its units which allows it individual autonomy and participation in the different gradations or scale compositions of the hierarchy. This freedom, potentiality, and flexibility is predicated on the diversity, complexity, and unity of a hierarchical order. These features are alternative and resistant to both the rigidity and determinism of structuralism and the total relativity and indefinite fluidity of post-structuralism.

3.14 The Hierarchical Network as an Arabesque Motif:

The hierarchy is a complex and multi-dimensional interweaving of different identities and functional networks which together form the connections across different scales of composition of the hierarchy. Each network generates its distinctive and local sub-identity and spatial features, but is non-separate and in correspondence with other networks. The notion of interlacing of different networks maintains the horizontality of the total hierarchical network and supplants the notion of vertical stratification of a dichotomous model. Each kind of sub-network of the interwoven urban fabric is composed of internal links within a composite unit creating a local network which, in turn, connects with the networks of other unit-compositions to generate the total hierarchical nature of the urban fabric. Therefore, the idea of the hierarchy presupposes the existence of a multiplicity of autonomous and interconnected networks which produce the total fabric of the urban order. Due to this notion of hierarchy, there is no one exclusive centre or network, but

patches of smaller networks interconnected and interwoven to produce the total fabric like in arabesque motifs. In a motif, each unit is an independent entity with its own shape, colour, and ornamentation pattern. Yet, the unit is connected and adjusted to others units in mutually beneficial ways at each compositional scale of the hierarchy. This connection and complementarity is realized not only through liminal techniques at shared boundaries of the units but also through all features of the motif including form, pigmentation, and internal ornamental design.

Units across the hierarchy of the arabesque patterns are linked through their inner creation, configurations, and multiplication processes which transcend their mere form, appearance, or direct inner determinates. Despite the homogenizing effect of local context, hierarchical complementarity and interrelativity give the units the incentive and freedom to be different and, thus, connect with all local or distant units of the hierarchy. These connections are not static but relational ties of dynamic spatial, temporal, and social dimensions which enable the unit to relate in nonlinear and trans-contextual ways with other units of the hierarchy. The participation, interlinking, and overlapping of the small and local networks, each with a different logic of composition and operation, generate the ambiguous and complex nature of the total hierarchical network. Furthermore, complementarity exists not only among the internal constituents of local kinds of networks, but also among different networks as whole or diverse totalities as well as among their individual members and composite units. Such multi-scale complementarity interweaves the total network of micro and macro intrsections and interactions of all its network components. These different genes, locals, or subordinate networks denote different dimensions of urban life interwoven by the composite and connective nature of the total hierarchical network to form one multi-dimensional singularity. This singularity is not based on uniformity, but on difference and complementarity which provide the framework for the diversity and unity of the hierarchy. The components of these sub-networks, which form multi-dimensional and composite units, exist within a symbiotic relationship of coexistence and exchange emblematic of the ideal of autonomy and interconnectivity of the hierarchy. While the hierarchical articulation is the main principle which organizes the network as a totality,

hierarchical diversity allows for different sub-organizational orders within this totality. Eventually, the hierarchy of diverse and autonomous networks is constituted of organs, each of which can have its own operative system and values and work in a complementary way with the other sub-networks and unit compositions of the hierarchy.

3.14.1 Expansion and Contraction Movement of the Network:

The natural impetus of each network in the hierarchy is expansion, which occurs from the inside towards the outside within local composition and from outside to the inside among different local compositions in the hierarchy to generate its interconnectedness and unity. The primary form of expansion and connection in the network occurs through the boundaries of its units which metaphorically constitute its connective nodes. The work of these nodes resembles that of liminal spaces through which the hierarchy grows to allow complementation and exchange among its units. Alternatively, in a network based on the principle of dichotomy, expansion occurs either through polarization, centralization, and marginalization or through homogenization, fragmentation, and replication of the units of the network. The expansion and contraction of the centre is reversely proportionate and diametrically opposite to that of the margins. The expansion of the power and domination of the centre coincide with contraction in its quantity and diversity. The margins contract in terms of power, while they expand in terms of quantity and homogeneity.

In a dichotomous model where expansion, as a mode of operation of the network, takes the form of polarization and is performed through the centre's division, exclusion, and homogenization of the entities of the network, the function of boundaries is separation and isolation. While in the other dichotomous model, where the dichotomous process is taken to its final conclusion leading to the total decentralization, the units undergo complete fragmentation, homogeneity, and mutual opposition. This model results in smooth and fluid space which is characterized by consistency, self-enclosure, and instability. The units cease to be organized in a 'network' order and tend to have loose, provisional, and arbitrary connections. The unity of the network becomes expressed in terms of homogeneity and consistency rather than organic diversity and functional connection among its units. The fluidity of this system is dysfunctional as it is

emblematic of its entities' disconnectedness, lack of order, and isolation despite their juxtapositions.

Alternatively, flow in the hierarchical network is based on dynamic relations and lucid connections among its different local compositions. This flow is attributed to having a dynamic system of boundaries and liminal intermediacy which facilitate connections and interaction among its components. As a consequence, it is also inherent to the changeability, diversity, and interconnectivity of its units. Complementary relations among sets of dualistic identities, which are endemic to each unit, intermediated by liminal spaces of passage across the hierarchical fabric, optimize freedom at any point of the system and give it flexibility. Therefore, the boundaries of the units of the hierarchy are connective, permeable, and transient. As a result of this connectivity, exchange, and change, the units of the hierarchy possess active agency and, hence, dynamic enrolment in the network.

The tendency for expansion and its complementary tendency for contraction in the hierarchical network are not accidental events, but part of an established cosmic movement according to the Muslim-Arab worldview. This worldview holds that the main features of space are dimensionality, distance, and movement. These features are subsumed by the principle of change which takes the form of expansion and contraction; composition and decomposition; and connection and separation.⁵⁶³ The creative and imaginative possibilities of this space and consequently of the hierarchy in relation to Muslim-Arab values are linked to the triadic structure of oneness, duality, and multiplicity. While the components of this triadic structure constitute the basic geometrical foundation of space and dimensionality, they also ground Muslim cosmogony, ontology, and metaphysics which envision existence in the form of a dimensional - vertical and horizontal - hierarchy. The main feature of space generated by this form of dimensionality is a hierarchical network of autonomy and interconnectivity. The positions and connections of the vertices of this relational network are always changing, causing the space which they enmesh to stretch, contract, and reorganize.

With these characteristics, the hierarchical network and its relational spaces resemble the fractal structure which transcends the dimensionality of Euclidean geometry and its connective mechanisms in its intensity, creativity, and diversity. This conception of space in this network is akin to Deleuze's characterization of structure, where the emphasis is not on similarities, repetitions, and points of reference, but on divergence, difference, and transition where identities are almost inconsistent with themselves.⁵⁶⁴ The proliferation of spaces within such a hierarchical network does not produce symmetrical or homogeneous identities since, in the evolutionary process of complementarity, each spatial expression diverges from those from which it was initiated. Spaces are related and separated from each other in respect to all the identities which give the spatial network its hierarchical autonomy and interrelativity. Eventually, the spaces of the hierarchy lose their ostensible relevance to their genealogical origin with the continuous mutation and shift of boundaries. Simultaneously, however, these spaces preserve the logic and dynamics of the hierarchical composition which continually reproduces. The dynamic spatial composition which results from this process is not strictly evolution or devolution; growth or loss; or expansion or contraction, but a complex process of creating and interweaving dimensionality as an expression of vitality. This creation takes the form of a constant change of relations of complementarity which connect multiplicity to Oneness through hierarchy. Therefore, spatial formation is essentially displacement in the form of the dimensional embodiment of endless and changing complementarities which give the hierarchy its diverse yet whole structure. The hierarchy becomes a rich expression of dimensional qualities in the form of interwoven identities motivated by a vital quest for expansion within a framework of complementarity which combines diversity and unity.

3.14.2 Dimensionality, Difference, and Distance in the Hierarchy:

Within the hierarchy, relations do not exist between a 'subject' and 'object' but as a multi-dimensional and intermediated process of exchange among mutually influenced and depolarized entities. This mutual process of exchange generates, renews, and constitutes the operative mode of the hierarchy.⁵⁶⁵ Exchange between units and the shift of their boundaries and identities are different from Deleuze's notion of 'displacement' since urban spaces are not defined by an evolutionary process of development and

replacement.⁵⁶⁶ This position implies a linear view of space, time, and relations which are uncharacteristic of traditional and ontological principles in Muslim-Arab culture. Rather, time, space, and relations are considered, in their basic forms, as dimensions, distances, and extensions which are entangled, interwoven, and mutually exchanged in complex processes of individuation and interconnection which produce the hierarchy. In the Arabic language, distance, *masāfah* مَسَافَةٌ, is tightly linked to the meaning of interweaving since this activity is the inescapable and practical embodiment of the distance's abstract concept in reality.⁵⁶⁷ Therefore, diverse forms of dimensional reality are conceived of as hierarchical interweaving of different kinds and expressions of dimensionality. Life, change, and movement are a mere rearrangement and transition among these different forms of dimensions in interrelative ways within relational, organic, and hierarchical structures. Distance is a representation of difference which is the basic expression of oppositional and complementary principles of duality. Within this context, space is an ultimate expression of dimensionality in the form of a fabric of intertwined relations of differences and distances within the hierarchical order of liminal intermediacy.

As a basic principle in Muslim cosmology, difference underlies the principle of complementary dualities which includes permanence and change; separation and connection; and passage and stay. These dualities construct and maintain the hierarchical structure of the urban fabric of the city. As such, difference is the generator of the spatial quality of existence, which ultimately materializes in Muslim-Arab culture in the form of a hierarchy of autonomy and interrelativity. The hierarchy itself becomes a system for the production of differences, changes, and diversity in the complementary interweaving which generates the main spatial characteristics of the Muslim-Arab city.

Complementarity dualities, namely transformation and invariance, coexist through liminal spaces and account for the diversity and unity of the hierarchy. These two complementary mechanisms are part of one process in which change is not displacement and, thus, a threat to the identity of the unit, but a means to bring about its vibrant, dynamic, and composite nature.⁵⁶⁸ This process, which is achieved through complementarity, is a means of generation rather than assimilation of differences. Instead of displacement, replacement, and marginalization in polarizing structures, complementarity preserves

both identities while allowing change and exchange between and to them to occur. It maintains the diversity and unity of the composite unit of the structure through a hierarchical network of independent correspondences.

3.14.3 Liminal Singularity and Hierarchical Diversity:

Difference, distance, and change are the underlying and permanent foundations for the hierarchy. They manifest in many complex dimensional and relational mechanisms including separation-integration, internality-externality, and stay-passage which create the form, character and values of the hierarchy. Thus, they originate, enrich, and integrate the spatial order of the city through the complementary composition of the hierarchical structure. This spatial structuring involves the formation and transformation, persistence and metamorphous, and connection and separation of the units through a hierarchical system. This hierarchichal system maintains the identity of the units through hierarchical autonomy while transforming them by changing their complementary compositions. This change generates gaps, distances, fractures, and simultaneously occurs via their agency. Passage as a movement through liminal zones of the hierarchy creates complementarities and divergence which interweave the relational fabric of the hierarchical network. Thrift and Dewsbury refer to the nature and functions of liminal spaces in this process as breakers of coded communication among the assemblages of the network. Through complementation, they generate new formations from already existing ones and create patterns for the way in which events take place according to new codes for interaction.⁵⁶⁹ Being the ultimate representation of difference, dimensionality, and distance, liminal spaces embody all the possibilities of the hierarchy and account for the diversity of its units and compositions. As such, they are spaces of unity which intermediate all dualities to create a multiplicity of interwoven units in one hierarchical and relational web. These liminal spaces themselves are created through identity difference within and without unit-compositions across the hierarchy. This difference in the form of dualistic and complementary identities form the genetic material of the structure which reproduces its parts, interlocks its units, and generates the hierarchical order. These complementary dualities of any unit form an internal identity whose exteriorized embodiment requires the intermediation of the liminal space between this unit and other units. The singularity,

neutrality, and intermediacy of the liminal secure the autonomy and the interconnectivity of the hierarchy by simultaneously linking internal and external identities of the units, which it intermediates. These dualistic identities are inherent to all spatial units, being part of the hierarchy, and, through inner-outer complementarity, create internal and external forces of stability and change in relation to each other. Each of these units has complementary possibilities equal to the identities which it processes and relations which it can create with other units through the complementary exchange of these identities. The hierarchy is interconnected through internal and external exchange of these identities through the complementary mechanisms which maintain the autonomy and connectivity of the different units of the hierarchy. This hierarchical ordering through complementarity of diversity and unity; correspondence and difference; and separation and connection is intermediated by liminal space which bridges the gap between singularity, duality, and multiplicity and maximizes the freedom and connectivity of all units while maintaining the connectivity, cooperation, and mutuality of the hierarchy.

3.15 Comparing Horizontal and Vertical Hierarchies:

The horizontal hierarchy combines oppositional dualities in complementary relations which warrant its diversity and unity. The hierarchy is divisible, diverse, and molecular, while being simultaneously whole, unity, and molar. It is also unconscious, instinctive, and spontaneous, on the one hand, and conscious, rational, and structural on the other. The complementation of these oppositional dualities as structural and denotational categories produce the liminal quality of the hierarchy, the most salient expression of which is unity and diversity. This diversity is not a mere mathematical or mechanical multiplication of standardized units, but a result of change in the identity, nature, and form upon undergoing complementary processes of hybridization and proliferation. Contrary to vertical hierarchy, which tends to maintain the stability of power stratification, change and diversity are necessary for the liveliness and structure articulation of the horizontal hierarchy. They maintain the autonomy and articulation of the hierarchical units, on the one hand, and its cohesion and unity on the other.⁵⁷⁰

The premise of the horizontal hierarchy is the combination of affinity and distance, similarity and difference, and complementarity and opposition. Meanwhile, the vertical hierarchy is premised on keeping a static distance and polarized positions between centre and margins. The horizontal hierarchy generates its order through its connection and reproduction mechanisms, while the vertical constructs its order through the fragmentation and polarization of its units. The first is based on connection and expansion, while the other is based on separation and contraction. The spatial order of the horizontal hierarchy is a series of cascading spaces unfolding into one another in a gradational and mutual embodiment. In contrast, the spatial order of the vertical hierarchy is based on the absolute distinctions of its qualities and isolating barriers, defining its perimeters. Each of the units in the first operates and interacts differently with its surrounding which is dissimilar and particular for each unit due to the contextual quality of the horizontal hierarchy. Units in the vertical hierarchy operate in an identical fashion within both of its internally homogeneous – central and peripheral - spheres of its order. Different units and compositions within the horizontal hierarchy have different degrees of permeability which result in different exchange dynamics and identity definitions within the hierarchy. In the vertical one, however, boundaries are rigid and hermetic with no variation in their qualities or permission for differential exchange.

Within the horizontal hierarchy, the harder the boundaries of a unit, the smaller in scale and the more inclined to de-territorialization, autonomy, and difference it is. In contrast, the more flexible the boundaries of a unit are, the larger and the stronger its tendency is for re-territorialization, connection, and unity.⁵⁷¹ These two inclinations of exclusivity and inclusivity and their associated mechanisms are complementary in function. They traverse the liminal conjunctions of each gradation of the hierarchy to exchange their complementary effects. The gradational nature of the horizontal hierarchy allows, through this crossing and exchange, the interweaving of the urban fabric and the even distribution of the network energy, which results of this exchange. Territorialization and de-territorialization are integrated beyond the mere instance of re-territorialization through the repetition of this process across all liminal conjunctions of the hierarchy.

Territorialization, different from Deleuzian and Foucauldian conceptions, is not a

centralizing or hegemonic power mechanism. Rather, it is the equivalent of de-territorialization in a complementary process which maintains the unity and diversity of the hierarchy. The first articulates differences and autonomy, while the second asserts mutuality and unity. The complementation of both, at different scale-compositions of the structure, creates a hierarchy of autonomy and interrelativity. The result of this complementation is the relational spaces of varying degrees and forms of connectivity expressed in multi-dimensional links between the hierarchical gradation.

Each unit of the hierarchy gravitates to complementary units and repels non-complementary others in accordance with different degrees of similarity and difference which are essential to establishing its optimum freedom in the form of relation of autonomy and interconnectivity with the rest of the hierarchy. As a result, each space becomes qualitatively distinct based on its identity, location, and unique composition and connection with other units of the hierarchy. Therefore, in the horizontal hierarchy, there is no replication or variation of a certain prototype since each unit is generated through distinct processes.⁵⁷² Differently from dichotomous power structures, in the horizontal hierarchy territorialization is local and de-territorialization is collective. Since they form an interdependent complementarity, they occur simultaneously to generate the diversity and unity of the hierarchy rather than polarizing the hierarchy into mono-centre and homogenous peripheries.

3.16 Hierarchical Topology and Distribution of Power:

The hierarchy challenges verticality as a means of classification or stratification. It also refuses to position horizontality in binary opposition to verticality but as an alternative among many ways of structural organization and dynamics. In essence, the topology of the horizontal hierarchy indicates multi-dimensionality and plurality in which two locations can be distant and close or separate and connected at the same time in consideration of the multiple identities and relations through which a unit (composite and hierarchical by nature) relates to the other units. These different identities, which constitute the internal hierarchy of a unit, interact, intermediate, and complement other units, creating the relational topology of the network order. As an active process of

interweaving and disentangling the relational fabric of space, this network resembles Serres and Latour's example of 'cloth' where the points of a figure change their relations to each other depending on whether they stretch, crumple, or tear the cloth apart.⁵⁷³ The hierarchy as a multi-dimensional set of spaces and nonlinear process is a self-evolving and self-organizing system. It does not start in one point and end in another, but each of its points is subject to a continuous and simultaneous process of interweaving and wearing out; addition and subtraction; and condensation and disintegration. The fuzzy logic of these processes forms the diversely rich, spontaneous, and non-polar qualities of the hierarchical fabric.

Space cannot constitute an absolute entity because of its ontological status as a part of the hierarchical realm which is predicated on the dimensionality, multiplicity, and interdependence of the parts which interweave its fabric. The hierarchy is inherently multiple, diverse, and relational, therefore, its spaces are heterogonous by nature. This diversity stems from accommodating complex processes of qualitative change and composition and quantitative addition and subtraction through the shift of units' boundaries and the consequent creation of ever new identities and novel complementary relations. Such new formations are only temporarily stable due to the ambiguous and precarious state of connection and separation of their units through the intermediacy of liminal spaces. This continuous state of contingency and emergence maintains the regeneration of the topological units of the socio-urban hierarchy. It reproduces the structure of the city composition of different sites of identities and relations expressed in the form of provisionally crystallized dimensions and materialized events. These identities, relations, and dimensions are part of the territorialization and de-territorialization complementary processes which generate hierarchical unity. This unity of the hierarchy is, thus, a result of generalized liminality, allowing crisscrossing while maintaining a sense of identity, distinctness, and diversity of different units. Crossing over between these diverse units' formations bridges the distance between unity and diversity through the complementarity of dualities such as private-public, individual-collective, and subjective-objective. Boundaries' intermediary position enables them to function as thresholds, channels, or passages, connecting multiplicities through

communication and exchange and where their main feature is crossing rather than blocking. It is through traversing as an 'action' that links as a 'relation' are established. When this crossing over is mutual and equitable, it contributes to the horizontality and heterogeneity of the hierarchical structure. In contrast, when this crossing is based on power disparity and for the purpose of possession, it produces a vertical hierarchy. In such conditions, the function of boundaries is separating and blocking which engenders polarization and unequal power acquisition between a monolithic centre and margins. While the hierarchy of interdependence in the first model is connective, cooperative, and non-power based, it is isolative, exploitive, and power laden in the second.⁵⁷⁴ Therefore, within the horizontal hierarchy, boundaries are permeable, transparent, and connective, making the disparity between any complementary duality minimal. Through the mutuality, transposability, and complementarity of the unit across these boundaries, hierarchical diversity and unity become attainable.

Identity within this hierarchical context is not self-definitional but relational, participatory, and complementary. Conversely, in dichotomous contexts identities are non-relational, exclusive, and oppositional to all other units in the urban structure. Such boundaries cut out the fabric of the city into self-contained spatial islands devoid of events, relations, and meaning. In the horizontal hierarchy boundaries demarcate liminal spaces of interconnectivity and mutual passage while in the vertical one they define a disconnective and sterile vacuum. Marking this difference between these boundary types, Marcus Doel explains in his book *Poststructuralist Geographies: The Diabolical Art of Spatial Science* the different kinds of boundaries which exist in different forms of structures and their spatial expressions.⁵⁷⁵ Using Deleuzian concepts, he points out that a boundary line is a fold which has two possible roles. It can function as a line of rigid segmentation, which partitions and territorializes the plane of consistency into a plane of organization as in a vertical hierarchy. Or, it can also function as a line of flight, which disturbs, unfolds and deterritorializes a striated plane of organization as it does in horizontal one.⁵⁷⁶ Yet, boundaries in the horizontal hierarchy do not ascribe to this dichotomous order of smooth-striated. This dichotomous principle maintains an either/or logic whether between fragmented singularities within homogeneous multiplicity of the

smooth space model and centre and periphery of the striated space model according to Deleuze, or through the interplay of centre and periphery positions according to Derrida. Alternatively, boundaries in the horizontal hierarchy have, by definition, complementary, connective, and intermediary functions which produce a gradation of autonomy and interrelativity. In this horizontal hierarchy, individuality is not attained through isolation, centrality, and domination, nor is unity attained through the eliminating the autonomy, multiplicity, and diversity of the units. Rather, both coexist in relations of complementarity which involve simultaneous and mutual inclusion and exclusion; connection and separation; and similarity and difference. In the hierarchy, no separation between outside and inside is maintained by external control or internal isolation in order to signify order. Rather, unity of diversity unfolds into singularities and multiplicity of singularities folds into unity through complementarity dualities across liminal spaces of the hierarchy. Boundaries do not confine but define in order to maintain autonomy, diversity, and the possibility of complementarity and exchange. Internal autonomy is not an aversion to or protection from the oppositional and hostile 'outside' since the horizontal hierarchy of any unit necessarily has its most intimate relations with its immediate internal and external of the organic composition. This affinity and complementarity draws the units together and facilitates interrelativity, cohesion, and unity across the hierarchy. Thus, the hierarchy is a system of intermediation constituting a topology proximity and distance which preempts the dichotomy of centrality and marginalization and establishes differences and plurality. This topology cannot be understood by dissecting the hierarchy into separate parts or isolating any of its segments from its context since it exists, works, and signifies as a whole, despite the autonomy of its units and compositions. Yet, the hierarchy does not exist as a monolithic entity but as a group of interconnected compositions and overlapped networks forming a multi-dimensional and interlaced urban fabric.

3.16.1 Power and Space in Dichotomous and Hierarchical Models:

The hierarchical of the city goes beyond Deleuze and Doel's dichotomous structures of smooth and striated, stable and fluid, and territorialized and deterritorialized patterns. These critiques of the metaphysics of dichotomy reinforce such division by affirming one

side against the other, as with Deleuze, or maintain both sides of dichotomy through the mechanism of interplay, as in the case of Derrida. Both Foucault and Derrida analyzed dichotomies' discursive regimes of power, centrality, and control without being able to escape its foundational epistemological and ontological frameworks. Alternatively, the hierarchy offers a relational order outside the presupposed necessity of dichotomous opposition as conceptual or practical categories of any structure. Within this alternative framework, the city is rather a system of hierarchical autonomy and interconnectivity, unity and diversity, and oneness and multiplicity where these complementary dualities are mediated through the liminal conjunctions of the hierarchy. While the dynamics and activity of dichotomous systems are based on power differential and conflict between its binary oppositions, the vitality and dynamics of the hierarchy rely on complementarity and exchange among compositions of equitable but distinct entities.

Power, which is intrinsic to spatial relations according to Foucault, is diffused through a hierarchy of autonomy and interconnectivity which prevents polarization and ensures the balanced distribution of power. This balance is realized through compositional construction within a hierarchical framework which maintains power circulation and exchange without blockage and monopoly by one party in order to marginalize another, or homogeneous distribution resulting in structural uniformity, fragmentation, and inertness. As such, the horizontal hierarchy is a power regulation mechanism characteristic to different aspects of Muslim-Arab culture including social and urban organization. This power is mediated by the conceptual, legal, and social frameworks of *tawḥīd*, *shraī'ah*, and *ummah* which generate the relational network of *Islamicity* of the hierarchy. Power expression and distribution and the alignment of different urban functions through this network create the connective, diverse, and cohesive properties of the hierarchical order. In Muslim-Arab culture, power denotes distance variation among diverse, rather than polar, entities in a relational and hierarchical network. This hierarchical system of power distribution through local proximity has socio-spatial meaning on the horizontal plane and metaphysical significance on the vertical one. In both, complementary dualities represent the distance which separates and unites the different hierarchical components within and across these planes. Simultaneously, as a

relation of proximity between dualities, power underlies Muslim cosmogony and explains the relationship between the One, duality, and multiplicity which subsumes all existence. It is also embedded in the meaning and structure of Arabic words through the complementary and oppositional dynamics of expansion and contraction which result from the reversal of the letter order of the word, as it was explained in Chapter Two. The representation of these correspondent concepts of power and spatiality in language reflects the foundational principle of dimensionality in all domains of Muslim-Arab culture.

3.17 Mapping the City and Representation:

The Muslim-Arab city as a relational network and dynamic hierarchy defies representation since it inescapably involves the typification/typecasting, objectification, and reduction of its complex spatio-temporal structure. The city as a complex mesh of relations mediating numerous interactants, functions, and spaces cannot be reduced into linear causality and geometrical clarity or detached from its social and cosmological dimensions. Accordingly, mapping the city would mean sterilizing and flattening the complexity of the urban hierarchy which is the hallmark of its order. The hierarchy, as defined by an indirect intermediacy of interactions and connections among composite unit structure, resists clear definition and representation. The spatial order of the city would stand only to represent itself immediately as an unfathomable form of complexity and multiplicity. The expression of the urban hierarchy in terms of spatial, social, legal, political, and environmental conditions is a mere epistemological construction which makes it possible for the city to be represented within partial and isolated aspects of its production. The relational complexity, historical nonlinearity, and structural composition of the city excluded these theoretical and abstract modes of representation. Therefore, this dissertation focuses on the structure and dynamics which underlie all these partial views and interweave them together in a general framework which accounts for the complexity and spontaneity of the Muslim-Arab city.

3.17.1 Representation and Power:

The Muslim-Arab city did not exist as a monolithic entity masterminded by a single planner, ruler, or philosopher. Rather, it was the meeting place of multiple subjectivities, communicating and interacting according to a defined and inclusive cultural code, which permitted unity without contravening the autonomy and diversity of these subjectivities. In the absence of a system of dichotomous thinking supporting relations of centrality, domination, and control in Muslim-Arab culture, an alternative order based on a complementarity of dualities and liminal intermediacy created the hierarchy of unintelligible diversity and complexity. This diversity and complexity is ultimately based on the optimization of freedom for all units of the city based on its hierarchical autonomy. As a result of the city's freedom, diversity, and complexity, no theoretical or geometrical system of representation was developed during Muslim-Arab history to depict its form, describe its building process, or explain its meaning. Representation in traditional Muslim-Arab culture denoted false, restrictive, and oppressive displacement of time and reality detached from the immediacy of the vivid cultural quality of the city. Furthermore, as a constantly changing spatial order through dynamic processes of evolution and devolution, the Muslim-Arab city made any discourse about the city strictly a *post facto* historical narrative. Even when the city was planned as exclusive royal quarters, the lack of dichotomous epistemology or social orders which can maintain the centre and margin binary soon transformed these quarters into the organic and hierarchical spatial order typical of Muslim-Arab cities. Accordingly, the illegibility of the traditional city through the prism of any system of representation is due to the fact that such systems engender power through reduction conceptualization and objectification of reality in the interest of central control. Control, planning, and representation are intertwined power mechanisms which conflict with the hierarchy of autonomy and interrelativity as the main principle of the order of the Muslim-Arab city. Legibility through a reductive system of representation corresponds to knowledge as an instrument of power and control. Therefore, the Muslim-Arab city was an illegible, undecipherable, and elusive complexity in defiance of such forms of centralization and control.

3.17.2 Traditional Forms of Representation:

The Muslim-Arab city was not represented in the form of maps, planning treatises, or manuals of builders and artisans. Instead, it was mentioned dispersedly, indirectly, and anecdotally in literature, jurisprudence, history, geography, philosophy, politics, and travel books. The diversity of these fields accounts for the diversity and complexity of the urban phenomenon and the engagement of different forms of knowledge and practical categories in its making. The anecdotal and dispersed mention of the city in these forms of literature refers to the conception of the city as an incomprehensible totality. The city as a hierarchy of autonomy was impenetrable and its unity was non-analyzable but accounted for as an organic composition. Therefore, in Muslim-Arab history there existed a perceptual avoidance towards addressing the subject of city order as a monolith since such an endeavour not only contradicts its hierarchical evolution, but is also practically impossible. As such, the anecdotal mention of the city indicates that the city is not a structural formula, conceptual meaning, or tangible process alone; however, all these realities interwoven together generate a complex, total, and irreducible sum of individual components. Therefore, only facets of these dimensions were pointed out as mere references to the diversity of factors which contributed to the making of the city. As a result, the city was not represented as a comprehensive system, particularly on conceptual and visual levels. The holistic view of reality in traditional Muslim-Arab culture conceives of the city as an integrated part of a larger cosmic and metaphysical order rather than a categorical unit. Therefore, the city was explained anecdotally and indirectly as a part of larger narrative in which it is only a small and contextual component.

While advanced theoretical and methodological works were developed in many seemingly uncritical fields, another reason for the lack of theoretical and practical treatises, even in narrow and marginal fields, relating to city building is the incomprehensibility of the division of knowledge into the theoretical and practical. The city was viewed as a dynamic entity of shifting boundaries and active change which defies methodical compartmentalization into abstractions and applications. The hands-on approach to knowledge and the immediacy of life as a means for knowing and experiencing made such forms of divisions inconceivable. Indeed, *tawḥīd*, *shāhī'ah*, and

ummah were the framework for conceiving, producing, and experiencing the city without having implicit or direct instructions about city organization and geometry. The triadic structure, which generates the network of *Islamicity*, expressed itself in all aspects of life and culture of urban society, making the city an artificial construct and mere effect of the conglomeration of these aspects, rather than an original and preconceived framework which defines them in an *a priori* way. As an aggregation and outcome of all aspects of urban life as administered by the triadic structure and the network of *Islamicity*, the city underlies the real unity of all divisions, distinctions, and particularities of its order. This compositional unity and the holistic framework for ‘abstract’ and ‘practical’ framing of the city make theorizing about the city uncalled for. This conclusion makes it necessary to deeply understand the nature and meaning of the triadic structure and its influence on the detailed aspect of urban life in order to grasp the notion of the traditional Muslim-Arab city. Without accounting for the role of the triadic framework, there exists the risk of imposing modern conceptual, social, and practical frameworks on the Muslim-Arab city. As Deleuze contends, mapping denotes ‘lines of force’ which are superimposed to accentuate one form of reality or to create a false one. It involves arranging various entities in one coherent narrative which upsets the interrelationships among the various components of the network of relations which constitutes reality. This coherent narrative and clear geometrical form are fictional mental projections on reality which aims at objectifying it and controlling it. This goes against the integrated and non-compartmentalizable nature of the Muslim-Arab city. The city as a unity of diversity interwoven in a hierarchy of autonomy and interconnectivity makes it immune to analysis and reconstruction after rational, causal, and linear frameworks rather than facilitating its dissection along the lines of its composition. This is because the hierarchy is not only an articulation, but also complex networks of connections which defy geometrical or analytic forms of categorization. Therefore, the city, *ḥadirah* (present) must present itself by itself.

3.17.3 Representation, Reduction, and Power:

The city defied totalistic and reductive forms of representation, since having a geometrical or conceptual form of representation facilitates power centralization, regulation, and manipulation and is a means of defining and controlling its free and

spontaneous order. Central ideas and designs correspond to and oftentimes take a panoptican or star shaped city where power is located at the centre to allow easy access and speedy control of relatively small power of peripherally-located divisions of the city. This comes in contrast to the organic and multi-centred cities which take the form of a hierarchy where each unit is autonomous and its own centre. Within this hierarchy, different units form voluntarily and complementary compositions which optimize the freedom and interests of all through a system of liminal connections and separations. This city model is immune to any form of representation which undermines its very logic and values. This is because the ability of mapping techniques to account for some conditions of the site of representation is contrasted by reduction, suppression, and lost on the complexity of form, meaning, and functions of social, economic, and spatial networks which make the city prone to power use and manipulation. A macro scale simplification of diverse and complex conditions involves omissions of the organic processes which often take place at a micro scale and are enactors of hierarchical building of the Muslim-Arab city. Thus, the autonomy, diversity, and complexity of the city at a micro-scale not only defy representation, but also give the city its immunity against power ploys and techniques.

Representation also dehumanizes and objectifies the city and, thus, provides justifications for its power manipulation and control. It allows the power centre the possibility of making disembodied decisions about the city and thus exercising detached interference and mechanical control of its free agents and organic order. This reductive representation provides illusory knowledge of the city and enables brute and alien measures of domination and control. Mapping and planning are also forms of manipulation and constraint since they freeze the city in a defined set of forms and limit its variability and dynamic potentialities. This static representation translates into power as a result of imposing reductive knowledge on a complex reality and using this knowledge as a power tool for homogenization and subjugation of the city's natural diversity. Thus, pictorial representation of the city map is reductive and homogenizing on the level of not only perception, but also in the application of possibilities for spatial organization and growth. The individual wills of each urban unit, which are expressed through the hierarchy of

autonomy and contribute to the diversity and heterogeneous complementarity and unity of the city, can be suppressed and subsumed by central representation and control of single individual, private interest, and external power irrelevant to the diversity of the wills, interests, and variables which constitute the city. Rather, such centralized representation defines the city by the imaginative projections and hypothetical possibilities limited by reductive and instrumental rationality. Therefore, mapping and planning are discursive practices which are subject to all controlling mechanisms and manipulation techniques of power centrality. These two controlling techniques (mapping and planning) produce topographical instead of topological spatial order, the constituent relations of which are strained and striated to enhance predictability and regimentation.

3.17.4 Representation of Time and Space:

Maps, as two-dimensional visual depictions of how things are, and plans, as a prefiguration of how things will be, use surveying techniques with preset categories and systematic measures directed by a single perspective and dictated by a single will to determine reality. Often, they rely on quantitative categories as a means for defining values and different forms of associations among qualitatively different elements. They allow narrow-scoped and subjective forms of differentiation, comparison, and selection as a means of abstraction, manipulation, and exercise of power. The pointillist perspective of mapping and planning forms of representation and projection denies the dynamic process of becoming which is characteristic to urban space as a relational complexity.⁵⁷⁷ It confiscates the agency of individual actants in the network and places it in the hand of a centralized, hegemonic, and exploitive power. Therefore, the gap between relational spatiality and representational reduction of mapping and planning is unbridgeable and perceived as forbidden in Muslim-Arab culture. This is because both maps and plans tend to seize and eliminate the rich spatio-temporal dimensions of reality and replace them with subjective, dichotomous, and static forms of judgments conducive to power use. Maps, by interpreting the past, and plans, by projecting the future, lose sense of the thick presence and its fullness of possibilities, and freeze time-space outside the real world in a fictional medium of power play. As instruments of power and control, they aim at replacing the autonomy of individual and group actants with false omniscience to

facilitate divine-like centrality and omnipotence. Therefore, as a hierarchy grounded in the triadic structure of *tawḥīd*, *sharī'ah*, and *ummah*, the Muslim-Arab city did not develop either a totalistic form of representation or its power expressions. The city existed as a living organism whose physical structure is inseparable from the active relations of its different agents in their interaction with each other and with their environment. Therefore, as a continuous hierarchical network of interwoven relations, the city could not be compartmentalized into the time, space, or activity of individual components as to account for its complexity in reality.

The city represented is distorted, absent, or dead yet immortalized. It is abstracted into a concept to transcend the dimensionality of space. It is frozen in an impoverished instance of time peeled out from the complexity and vivacity of real life to yet ascribe permanence to its transient nature and defy Divine law of temporality. Also, time, whether in the past, present, or the future, constitutes one inseparable continuity which cannot be frozen, particularly in visual forms of representation. Such an act constituted falsification, distortion, and lying and, thus, was morally reprehensible to Muslim-Arab values. Therefore, not representing the city through its own self was inconceivable in such a culture. Representation, thus, involves artificial categories, mechanical processes, and absolute categories manipulating spatio-temporal extensions for the interest and use of power. The totality and comprehensiveness of representation is achieved at the expense of life, complexity, and details of reality. It also sacrifices the autonomy of the individual and composite components of the urban fabric by defining their boundaries as fixed. The totality and generality of representation organizes the city according to a standardized order, preconceived logic, and deterministic principles producing typical and repetitive urban syntaxes and structures. Therefore, as a hierarchy of autonomy and interrelativity based on spontaneity and diversity, the city could not be represented. The urban fabric in all of its complex social, spatial, and metaphysical dimensions could not be accommodated within a representational scheme. Liminality, which connects and separates the diverse compositions of the hierarchy, could not be accounted for in any form of depiction.

Complementarity, which bridges the gap between dualities - including diversity and unity; separation and connection; and passage and stay - transforms through visual representation into a dichotomy of polarized power between active and passive, subject and object, and dominant and controlled. Therefore, the potential of mapping and planning to produce misrepresentation, which is induced by power to serve as alternative truth to justify its control, was subverted in Muslim-Arab culture. As a systematizing process performed by the power centre, it enhances its ascription to authority and claims of legitimacy through the means of documentation, prediction, and projection. Visual representation assumes an aura of authority and veracity claiming that what it shows is real and indisputable. As a result, governmentality of the well-order space is brought to bear on the represented and objectified reality mutilated and reduced to quantitative indicators and data through surveying and numbering techniques. Therefore, in order to maintain its hierarchy of autonomy and diversity, the Muslim-Arab city resisted any form of geometrical, pictorial, or prescriptive theoretical representation throughout its history.

3.18 Conclusion:

The first section of this chapter discussed the notion of dichotomy as defined by Derrida and its structural implications on urban organization. It critiqued Derrida's solutions to this problematic notion and explained the different aspects of their entrapment in the same dichotomous concept which they try to demolish. In light of this criticism, the dissertation presented alternative epistemological and ontological propositions which lie outside the Western dichotomous framework. This externality overcame the entrenched and pervasive problem of dichotomous categories in our modern philosophical thinking, particularly concerning the understanding of the order of the Muslim-Arab city. On this basis, this chapter presented the horizontal hierarchy as an alternative paradigm which permanently replaces the notion of dichotomy and offers unique forms of urban organization based on values derived from the triadic structure of Muslim-Arab culture and the network of Islamicity.

The second section of this chapter explored the notion of the relational structure through the prism of the actant-network theory. This theory attempted another solution to the

notion of dichotomy based on Foucauldian and Deleuzian traditions. The chapter pointed out the similar and different characteristics this theory has with the hierarchical network of the Muslim-Arab city. In addition, it critiqued its relativistic indefiniteness and lack of well-articulated structural dynamics. Particularly, it pointed out how the notion of fluidity, which this theory advocates, is constructed as a counterpart to structural determinism in a binary opposition which engenders rather than diffuses the notion of dichotomy. To diffuse this polarization, this chapter proposed the alternative notion of the hierarchical network of autonomy and interconnectivity as a structure which connects and separates different complementary units' compositions through complementary relations. These relations are not strict and striated or undefined and fluid, but are grounded in local specificity and general unity. They constitute the hierarchy as an intermediary, dynamic, and diverse range of states inbetween absolute conceptual, spatial, and functional dichotomies.

CHAPTER V

A NEW THEORY OF STRUCTURE: A CRITICAL READING OF DELEUZE

1 Introduction and Outline:

After discussing the order of the Muslim-Arab city in relation to Foucault's notion of centrality and power and through a critique of Derrida's deconstruction of the notion of dichotomy, this chapter examines, analyzes, and critiques the Deleuzian version of post-structuralist philosophy and the ideas of other thinkers who have been influenced by his school of thought. Discussing the order of the Muslim-Arab city by addressing the relevant aspects of Deleuzian philosophy is of particular interests. Not only does Deleuze's critique of the notions of identity and order touch on some important principles of the organization of the Muslim-Arab city, but Deleuze and his partner Guattari, followed by Derrida and Foucault, were the post-structuralist thinkers who made the most explicit references to Muslim-Arab culture and urbanism in their writing. Therefore, this chapter verifies these references and critically addresses their ideas on social structure and spatial order. It develops their theoretical apparatus and conceptual vocabulary to promote a new philosophical framework and creative language for understanding the Muslim-Arab city within Western culture. With that, the chapter expands the scope of discussion on the notions of dichotomy and structure in the post-structuralist paradigm and goes beyond its epistemological constraints. In the process of doing so, it employs Muslim-Arab worldviews, historical background, and cultural framework to gain insight into the ideas of these thinkers from outside their framework of reference and to develop critical and indigenous perspectives into the notion of spatial order beyond the limitation of the post-structuralist discourse of our time.

The chapter begins by exploring Deleuze's philosophy of identity and difference. Through this exploration, it attempts to explain the philosophical foundation of his version of poststructuralism and its grounding in a transcendentalized version of secular-humanism and entrenchment in dichotomous metaphysics, which he attempts to critique. It also discusses how his post-structuralist ideas produce the same problematic objectives as the dichotomous order which he denounces as being based on an identity-centric framework. The chapter then presents the notions of complementarity of duality and

horizontal-vertical hierarchy as alternatives to his problematic and reductive scheme and explains their resolution of the issue of structuralist centrality over identity, whether within religious or secular contexts. The chapter focuses in particular on the horizontal-vertical hierarchical model of the Muslim-Arab city as alternative to the notion of the plane of immanence or consistency. It discusses the notions of assemblage and lines of flight as well as territorialization processes which Deleuze developed to expound his critique of centrality, hierarchy, and structures. It also explains and critiques the dichotomy of the rhizome and arborescent which highlights Deleuze's notions of identity and structure.

The chapter then proceeds to discuss the issue of multiplicity which forms a central theme in Deleuze's critique of order. It explains different forms of multiplicity such as quantitative and qualitative ones and the relations which exist among the members of each in their respective structures. It elaborates on the relation of multiplicity with unity in both vertical and horizontal hierarchies and explains their values in both realms. Then the chapter explores the relationship between multiplicity and fragmentation and the dynamics of separation and connection which produce the first and the dichotomous process which generates the other. Then it links this abstract analysis to the operational mechanism of creating the spatial order of the Muslim-Arab city. The chapter also discusses the relationship between the complementary duality of separation and connection and organizational structure of hierarchical multiplicity as a means to uncover the genealogy of hierarchical compositions and the nature of its boundaries system. The chapter then explains the correspondence of the hierarchy in light of the previous discussions to the establishment of the first Muslim-Arab city in Arabia in the 7th century. Through this example, it articulates how the horizontal and the vertical are intertwined via the triadic structure of *tawḥīd*, *sharī'ah*, and *ummah*. It also notes the effect of each of these elements on the city and some of their later manifestations in the history of the Muslim-Arab city. It takes the example of the mosque's courtyard as a meeting place between the horizontal and the vertical where the elements of the triadic structure are represented on a practical level.

The chapter then transitions to the issue of order and representation of the Muslim-Arab city. It critiques the dichotomous reductive models of tree and grass which define structures, including that of the city, in Deleuze's thoughts. It also challenges the representation of the city through pictorial maps and explains the justifications for its strict textual representation in Muslim-Arab culture. The chapter explains the exchange process of complementary dualities within the hierarchy and the resultant integrated and intermediated articulation of this hierarchy, as an alternative to the dichotomous models of ordering and representation. It explores the role of the hierarchy as a medium of connectivity and unity through the liminal functions of its boundary system. It investigates these functions through the relation between local and total, within a multi-centric unit order, and across the compositional process of hierarchical formation. It explains in particular the double process that produces the hierarchy and mediates its consistency and differences. It also points out the function of the hierarchical boundaries as connective bounds that make the Muslim-Arab city a composition rather than an aggregation of units. This composition, the chapter explains, is a product of the triadic process of territorialization, deterritorialization, and reterritorialization which defines the boundaries' dynamics. This discussion is followed by a critique of the dichotomous relations between smoothness and striatedness, individuality and collectivity, and centrality and marginality in the Deleuzian model which differs from that of the order of the Muslim-Arab city.

The chapter explores the quality of hierarchical formation as a power resistance mechanism. It points out, by looking at the Foucauldian notion of heterotopia, the components and processes which make the horizontal hierarchy a power neutral structure. It compares assemblages to hierarchical orders and shows the different relations of power typical to each. The chapter next examines the notion of multiplicity through its linguistic and semantic properties in Arabic language. It explains its values, functions, and expressions in the hierarchical structure of the Muslim-Arab city. The chapter then studies the relationship between liminality, diversity, and the fractal nature of the urban hierarchy. It analyzes the related meanings of *tanaw'* (diversity) and *'alāqah* (relationship) in Arabic to explain the hierarchical quality of diverse unity. Then the

chapter moves on to exploring the mutual relations between the diverse units of the hierarchy by understanding their liminal properties. It defines these relations in terms of dimensionality and functions of power. It explains the power dynamics of expansion and contraction which produce hierarchical dimensionality and organize urban expressions. The chapter then transitions to explore the immanence and emergence of dimensional movements of expansion and contraction which generate micro- and macro-scale hierarchical compositions. Then it examines the dimensional elements of 'point' and 'line' and their relational embodiments within the boundary system of the hierarchy. It shows the structural consequences of their geometric differences and relations to power, using the morphological orders of the Muslim-Arab city as examples. It also explores their symbolic significance and correspondences to vertical and horizontal hierarchies. Exploring the relationship between point and line leads to a discussion of the notion of liminality which intermediates different dualities in the hierarchy, such as molar-molecular and connection, and produces the gradation of the hierarchy through them. Based on this understanding, the chapter redefines Deleuze's 'lines of flight,' by qualifying his definition in the context of the horizontal hierarchy of the city. It shows how this horizontal hierarchy is a representation of the vertical centre without centrality. Exploring centrality leads to the principle of circularity which lacks an embedded centre in the horizontal plane of existence. Horizontal and vertical circularities produce new three-dimensional representations of the hierarchy, explaining its physical and metaphysical significations.

The chapter then clarifies the property of not having dichotomies within the order of the hierarchy, such as striated and smooth, or centre and periphery. It outlines this order as hybrid and holistic in nature, combining dualities such as nomadic and sedentary. Focus on this particular duality, and as explored by Deleuze, has specific relevance to Muslim-Arab culture. By focusing on this point, the material, historical, and sociological dynamics of the development of nomadism and urbanism in the Levant is explained. It establishes the historical connection between the Arabian nomadic culture and the Levant, before and after Islam, in order to explicate the hybrid identity of the Muslim-Arab city. Consequently, it relates this mixed background back to the discussion of power,

centrality, and the hierarchy of the previous passages. Simultaneously, it articulates the complementary values of nomadic and sedentary cultures through analytical and historical references. In this context, it explores the cases of both pre-Muslim cities and new Muslim cities in the Levant and explains their developmental trajectories, arriving at the classical model of the Muslim-Arab city in 12th century.

The research then goes into a detailed analysis of the meaning of nomadism and sedentarity in Arabic language based on the hypothesis that the Muslim-Arab city is a complementation of both systems. The chapter analyzes the word *badū* (nomad) and explains its linguistic, anthropological, and sociological dimensions. It shows the link between this word and the notion of ‘exposure’ and ‘beginning’ in relation to the nomads’ way of life. Moving further in this analysis, it explores the semantic field of different derivations of the root word *badā* and their antonyms, in order to deduce the internal complementary values of the nomadic culture. Then the chapter analyzes, in detail, the semantic field of the word *ḥaḍar* (sedentary) and a number of its derivations and their complementary antonyms in order to expose the values of urban lifestyle and its spatial significations. It establishes the link between the notions of urbanization, civilization, and presence which share the same root word in Arabic. Then the chapter explores the relationship between ‘presence’ and its antonym ‘absence’ in correspondence with the idea of urbanism and nomadism. Through linguistic analysis, it explains their physical and metaphysical dimensions in Muslim-Arab culture. Then the chapter links this analysis to the meanings of the word *farāgh* (space) and its derivations and establishes linguistic and philosophical distinctions between space and absence in relation to urbanism and nomadism. It shows different aspects to their values by exploring the complementary antonym of their basic roots and links their meanings and dynamics to the notions of duality and complementarity in both the Arabic language and the epistemology of Muslim-Arab civilization. It also establishes difference between ‘space’ and ‘room’ before exploring the unity of ‘space’ and specificity of ‘room’ in the process of hierarchical production. Finally, the chapter explores the meaning of the word *madīnah* (city) in Muslim-Arab culture. It shows its foundational values in religion, in general, and in Islam, in particular. It also establishes these values through anthropological and

sociological analysis of the evolution of the city from Muslim-Arab cultural background, explicating the moral, legal, and spiritual content of the city. It points out the positive and negative complementary connotations of the city in correspondence with nomadic and sedentary values. Then the chapter analyzes the meaning of the basic root of the word *madīnah*, arriving at the cosmological framework of its significance. It presents the material and immaterial aspects of the city by investigating the notion of dimensionality, which is grounded in the root meaning of the word *madīnah*. It also explains the link between the signification of city as a dimensional entity and the cosmological notions of duality and hierarchy. Finally, the chapter points out the antonymic meanings to the word *madīnah* in relation to the notion of dimensionality. It concludes by reasserting the complementary values of nomadism and sedentarity through the word *madīnah* within the hierarchical order of the Muslim-Arab city. It explains the nature of its dualistic complementary values, hybrid spatial order, and dynamic boundary system. It also shows how the city is synonymous with the notion of hierarchy and forms part of the epistemological and ontological system in Muslim-Arab culture.

2 Deleuze's Philosophy of Identity and Difference:

The dissertation develops Deleuze's discourse on identity and difference within the Muslim-Arab cultural context.⁵⁷⁸ It asserts the primacy of difference to identity, however, differently than Deleuze, in the realm of contingency while reversing this order in the realm of necessity, thus resolving the dilemma of the simultaneity of multiplicity and oneness.⁵⁷⁹ It explains the structure of identity, which defines the human realm of material and cultural existence, through the introduction of notions of duality and hierarchy, which are unique to Islamic cosmology. It also defines different forms of identities and categories as compositions based on the essential principle of duality (distance, difference, or dimensionality). The dissertation agrees with Kant that difference is the basis of space and time. However, it holds that they transcend being mere conceptual categories or unifying forms imposed by the subject. Rather, it considers space and time as states of liminality, which is similar to Deleuze's position, where 'virtual space'⁵⁸⁰ lies between Platonic original forms and Kantian ideational models, on the one hand, and experience on the other.⁵⁸¹ They are the dimensions of embodiment,

simultaneity, and unity of inbetweenness which interweave the fabric of concrete existence. The dissertation stands between Kant and Deleuze by holding the mutuality of ideas and experience, rather than having ideas generated by experience (Deleuze) or systematically explanatory of experience (Kant). This position expresses ontological univocity, where the city, for instance, as a system of complementary dualities expresses unity of diversity as being is univocally difference.⁵⁸² Within this univocity, existence in the horizontal plane of reality consists of complementary equivocal units and is ultimately devoid of real power and centrality.⁵⁸³ This principal complementarity of equivocal units underlines the plurivocity and unity of the horizontal urban hierarchy in the Muslim-Arab city.⁵⁸⁴

The dissertation explains being as a dimensional notion in the contingent reality which is based, as Deleuze argues, on difference. It develops this notion within theistic Muslim worldview and offers novel solutions to the problematic of identity, difference, and order. Within this context, it defines according to Muslim ontology a hierarchy which bridges the gap between oneness and multiplicity, sameness and difference, unity and diversity, and ultimately necessity and contingency. It articulates the notion of ontological univocity and its diverse expressions in cosmic reality by means of the hierarchy.⁵⁸⁵ However, the dissertation disagrees with Deleuze's theory that existence is mere difference unreferenced or echoing the ultimate centre. Rather, it resolves the Deleuzian dichotomous conflict between ideas and experience, transcendence and immanence, central order and freedom through the Muslim metaphysical notion of horizontal and vertical hierarchy. It refers to the Deleuzian processes of folding-unfolding-refolding, however, in the context of transcendental effusion of cosmic order and the consequent enclosure of the circle of existence through the overlap of Oneness and unity. This enclosure through the intersection of the horizontal and vertical hierarchies of complementary dualities corresponds to and resolves Deleuze's ontological paradox: monism equals pluralism.⁵⁸⁶

Deleuze sees being as necessarily creative and always-differentiating. It is other-worldly contemplation where all identities dissolve into the theophanic of self-creation of nature

as voiciful difference.⁵⁸⁷ This view of reality attempts to free it from a form of external centrality through self-referentiality and diversity, but implicates it, as a result, in a state of solipsistic non-definition. Deleuzian philosophy is naturalistic and Nietzschean based on power and the ability of the individual to express his potential to the ultimate limits in reality. This reality is a flux of difference and change. It is internal and subjective with no external anchor or reference to ground it in a stabilizing morality. His philosophy is suspicious of society which, in any form, is considered intrusive and suppressive to individual freedom. For him, self-realization of individual freedom requires challenging established identities and leaping into the undefined creatively and without judgment, since value is defined by defying judgment. However, values unfolding require judgment, which, in order to be neutral, must be referenced to the transcendental nexus. Without such reference, Deleuze's form of freedom will be contested among different individuals leading to the centralization, power, and control which he denounces. Alternative to his reductionist system, which projects transcendental values on the plane of reality, this dissertation advocates the notion of relative and horizontal hierarchy which is distinct yet subsumed by vertical absolute hierarchies. The premise of the horizontal hierarchy is individual morality and duties and its definition can be traced to the apex of the vertical hierarchy. While this personal embodiment of the moral emphasizes individual responsibility and identity in a negative way (other-oriented duties rather than self-oriented rights), it naturally produces a society without conflict and tension.⁵⁸⁸ The horizontal is devoid of monolithic power and absolute centre which can striate its order and polarize its structure. Therefore, its individual units are characterized by complementarity of oppositional dualities such as autonomy and interconnectivity, diversity and unity, and freedom and responsibility. Individual units realize their optimal freedom through hierarchical differentiation of contexts into gradations of space, the space between local and universal. This gradation provides different scopes of identities, relations, and roles which constitute the network structure of urban society.

2.1 Plane of Immanence and the Hierarchal Structure:

Deleuze presents the notion of the plane of immanence or consistency as a virtual and metaphysical space where all dualities disappear. It is a univocal, formless, and self-

organizing process which consistently differentiates qualitatively from its own self. It defies the notion of origin, structure, and preeminent forms as well as the formation of subjects into identities, thus establishing itself in the world as absolute totality.⁵⁸⁹ Contrary to this absolute, unqualified, and all-inclusive totality of the plane of immanence, the Muslim-Arab cosmology presupposes the notions of difference, complementarity, and hierarchy as intermediary identities, processes, and structures between transcendence and immanence. Alternatively, Deleuze's plane of immanence is an infinite and consistent field of existence without persisting differences or essential divisions.⁵⁹⁰ Yet, in Muslim metaphysics of the Unity of Existence, the horizontal and the vertical, like the transcendent and the immanent, are subsumed in the ultimate unity/reality of Divine Oneness. This unity is similar to Spinoza's monism and his notion of single substance which is grounded in the transcendental inclusive of all realities, rather than being akin to Deleuze's pure immanence which is grounded in a reductive ideal or the material. The dualities, diversity, and unity of the immanent in transcendent Oneness conflict with Deleuze's flattened plane of consistency which lacks the complementary and creative dualities of real diversity.

The solution which this conception of the plane of consistency offers to the problems of dichotomy and identity in Western metaphysics is reductive and projects the transcendent on the mundane reality rather than reconciling the latter with the first.⁵⁹¹ Alternatively, this dissertation's proposition of the notion of complementarity acknowledges duality within a framework of unity, thus overcoming relations of power and resolving the debate over identity and difference. Ultimately, within this perspective, Divine reality at the apex of the vertical hierarchy subsumes all existence in its ontological Oneness while simultaneously creating diversity through a transcendental effusion of cosmic multiplicity. It assumes the ontology of the plane of consistency as a formless, univocal, and self-organizing reality through a self-differentiation process, however, at the transcendental level there is consistent Oneness and effusion of multiplicity. Instead of Deleuze's secularized, reductive, and humanized metaphysics which eliminate transcendental origin and effusion of cosmic reality, this dissertation proposes the notion of hierarchy which asserts forms and subjects without risking dichotomy. Rather than a

transcendalized and absolute virtual world of formless, undifferentiated and objective unity, the ontology of the Muslim-Arab city stands as a distinct, hierarchical, and dynamic system of differences and change subsumed in unity. It replaces the faceless entities, undefined relations, and ambiguous processes of becoming with a hierarchy of autonomous identities, relations of interrelativity, and dynamics of complementarity. The hierarchy's autonomous identities, complementary mechanisms, and constant state of articulation and becoming is an alternative to Deleuze's world of affects, haecceities, and subjectless individuations, forming a collective assemblage within the metaphysical and fluid plane of composition.⁵⁹² Indeed, with his attempt to do without identity, Deleuze transcendализes the material and concretizes the transcendental, which is consistent with the modern anthropocentric tradition of modernity. This reversal in Western metaphysics, while sublimating the tangible to assert its absoluteness, erases its identity and real presence.

Deleuze's system of thoughts eliminates dualities which are characterized by reduction and opposition and rely on the notion of identity in Western philosophy. This elimination of duality and identity creates space for unqualified difference and plurality which mark a secularized form of diverse unity. Through this proposition, Deleuze squares the paradoxical relationship between difference and unity by dismissing identity. Therefore, the plane immanence and its predefined entities are pre-philosophical and cannot be thought of as discrete categories. These problems of dichotomy and identity are alien to Muslim-Arab philosophy which espouses an alternative worldview in which singularities form complementary dualities underlying diverse unity within a horizontal hierarchical structure. This hierarchy is derived from and is subsumed in Transcendental Oneness which constitutes absolute identity vis-à-vis the relative identities of the contingent reality of the world. The ultimate unity of existence indicates the precedence of difference over identity without denying its real embodiments or basing it on dichotomy in the realm of becoming, while simultaneously asserting the precedence of identity over difference in the transcendental realm.

Deleuze denies transcendence in order to assert immanence as Oneness without duality. He essentializes immanence and makes it a preeminent property without which an entity has no reality of its own, being participatory in transcendental reality which underlies the initial principle of duality. Within his secular framework, unity of existence is achieved within the tangible rather than in the transcendent in order to exclude any transcendental exteriority or otherness. Deleuze equates immanence with life as neutral, subjectless, unindividuated, undifferentiated, and unactualized in singularities such as subjects, objects, or events. This life is self-subsisting and absolute in that it lacks any connection to a transcendent origin; it is also central by being self-referenced, autonomous, and absolute. It derives its values from its own being through the need of its diverse expressions in objects and particularized manifestations in events for concrete ways of immanent and creative experimentation and ethical evaluation. The hierarchical system which underlies the Muslim-Arab culture and its urban framework preserves the distinction between transcendence and immanence. This is achieved through a distinction between horizontal hierarchy, which lacks power and centrality, and vertical hierarchy, which is characterized by both. The unity of both is achieved through their shared constitutional principles including complementarity of dualities, of which they are the optimal expressions.

2.2 Assemblage and Complementary Composition:

The hierarchy is a conceptual mechanism and analytical tool used to overcome micro-reductionism focusing on the individual and macro-reductionism focusing on collective parts. It offers complex and realistic framework which depicts the rich relations of the internal structure of urban society and its spatial environment. Within this framework, the city consists of a lower-level assemblage of heterogeneous components which are organically interwoven into a hierarchy which acts back upon them as a whole through compositional rules and structural dynamics. This reciprocal process is not a bipolar relationship but is mediated by hierarchical gradations comprising different scale parts and wholes. The notion of the hierarchy is indicative of contingency and interdependence while simultaneously referring to autonomy and independence. The units are not defined by a median between relations of exteriority within the larger composition and relations

of interiority of their inner constitution. Therefore, each unit in the hierarchy is characterized by a locational context which gives it a distinctive role and identity within the hierarchy. It simultaneously maintains autonomy and interconnectivity through various hierarchical compositional scales.

In his critique of the notion of structure, Deleuze uses the concept of a body without organs to distinguish between traits, habits, and functions of the actual body as well as potentials, connections, movements, and affects of the virtual body. The actualization or the activation of these potential dimensions of the virtual body, which occur through its connections with other bodies, produces the actual body without organs. Therefore, in reality, this body is a process of becoming which mediates its actual and virtual states. Actualization occurs through connections and processes, not crystallizations of identities. This actualization process resembles the dynamic shifting and re-organ-ization of the hierarchy in the model of the Muslim-Arab city. However, this process does not prevent the units of the hierarchy from having tangible, provisional, and relational identities in the horizontal or vertical hierarchy. Deleuze categorizes the body (without organs) into three kinds: empty, where there is freedom but no production, full, which is productive but restrained and organ-ized, and cancerous, which is endlessly and mechanically reproductive.⁵⁹³ Alternatively, the hierarchy has a consistent logic to all its parts and stages based on local autonomy, organization, and reproduction. These locally-based processes produce gradations which mediate either the border or extreme states, as denoted by Deleuze, and provide an optimal and distinct form of freedom for each unit of the hierarchy. Thus, the hierarchy, as an ultimate medium of intermediacy, establishes the optimal balance between freedom and duty through complementary relations between autonomy and dependency, individuality and collectivity, and connection and separation.

2.3 Arborescent and Rhizome Dichotomy:

While Deleuze critiques the notion of identity and dichotomy, he creates a binary opposition through the distinction between rhizomatic and arborescent principles of organization. Such contradiction represents a reproduction of the same problem which is intrinsic to Western metaphysics. It signifies his entrapment within Western framework

and an inability to think outside of this paradigm. This dissertation considers that the principle of heterogeneity is not illogical, non-causal, or arbitrary. Rather, heterogeneity is based on combining concepts of hierarchicality and horizontality as well as duality and complementarity in Muslim-Arab epistemology and ontology. As a result, the horizontal hierarchy is a gradation of autonomy and interconnectivity which precludes centrality and power monopoly. It is continuous yet disconnected, globally heterogeneous and locally homogeneous in a complementary manner. This nature of the hierarchy demonstrates the possibility of overcoming the categorical impasse of dichotomy in Western metaphysics by transforming polarized dualities, which form dichotomies, into a complementary duality through hierarchicality. The principle of complementary duality inherent to the natural order exists in modern naturalistic, humanist, and reductive philosophy as polarized binary opposites which produce privileged centres and disadvantaged margins. It is also the background to radical categories such as smooth and striated or rhizomatic and arborescent in Deleuzian philosophy. Transforming binary opposition into complementary dualities within hierarchical framework produces the modalities of heterogeneity, multiplicity, and autonomy of the Muslim-Arab city. The hierarchy is based on the intersection and complementary of a vertical and horizontal genealogy of existence to form the total ontological hierarchy. Intersection and complementarity allow different identities (species) to interact to form multiplicity within a framework of differential mutuality. This form of mutuality creates diversity within unity, which is characteristic to the Muslim-Arab city.

2.4 Multiplicity and the Hierarchy:

Deleuze attempts to separate multiplicity from the multiple and the one in order to divest multiplicity from its traditional metaphysical grounding. In this respect, he is not different from other Western humanist thinkers who endeavoured to transpose the classical theocentric tradition into secular anthropocentric ideology. For him multiplicity is given and has no connection to unity or oneness via other concepts such as the hierarchy. This presupposition enabled him to critique dichotomy while indulging in self-referential contradiction and internal/circular relativism. This dissertation proposes solutions to both issues of dichotomy and self-referentiality. It proposes complementarity as an

intermediary mechanism between the dualities of the hierarchy to connect Oneness and multiplicity in the total structure of reality. This hierarchical building constitutes the ultimate process in Muslim-Arab ontology. With this process, the artificial conflict and forced polarization between the horizontal and the vertical, the individual and collectivity, and the inner and outer is resolved. Also, the problematics of power, determinism, and striation inherent to structuralist philosophy are addressed.

2.5 Summary of the Deleuzian Framework:

Hierarchy has only been known to Western civilization in its vertical form and has therefore been abhorred and critiqued in post-structuralist ideologies for its power content and centralized structure. Furthermore, the principle of duality exists in Western culture in the form of a conflicting opposites' dichotomy. This formulation infused Western epistemology and ontology with structural problems which made completely dispensing of this concept a necessary, even though non-optimal, solution. This solution, which oscillates between binary and opposites, aggravates and compounds the problem in a futile dialectic. Such problems can only effectively be resolved outside Western philosophical framework and through alternative ontology. The Muslim-Arab worldview which espouses the concepts of duality, complementarity, and horizontal hierarchy can overcome the chronic problem of dichotomy and provide viable solutions to its diverse ramifications. For instance, based on Riemann, Deleuze adopts Bergson's differentiation of multiplicity into continuous (qualitative, subjective, temporal) and discrete (qualitative, objective, spatial).⁵⁹⁴ This artificially constructed distinction undermines Deleuze's attempt to overcome dichotomy and offers a weak justification for creating a new ontology in replacement of the classical one. However, this new ontology repeats, in different terms, the distinction between forms and embodiments, essence and existence, and identity and expression which Deleuze initially attempted to do avoid in his philosophy.⁵⁹⁵ An alternative framework which defines these terms as complementary dualities rather than binary oppositions and positions them within an inclusive hierarchical structure can overcome the epistemological impasse of Western metaphysics.

3 Forms of Multiplicity:

Duality as such is composite of two individual genera forming a complementary unity representing an independent genus. The compound relations of complementary duality mediated by liminal connections form a cohesive multiplicity interweaving the hierarchical fabric of the Muslim-Arab city. This city as a 'structure of multiplicity' is based on a hierarchy of autonomy and interconnectivity whose spatial order is demarcated by dynamic and permeable system boundaries.⁵⁹⁶ This city forms a hierarchy of networks or a network of hierarchies. This hierarchical network is non-linear in its connections and relations, but characterized by circularity where each element is mutually defined and defining of the other. As such, each unit in the hierarchical order contributes directly or indirectly to the others' composite identity and significance. This contribution is achieved by each unit having a dual identity in itself. Contrary to binary opposites, the relationship between the constituents of this duality is characterized by complementarity. This complementarity defuses polarity and allows for the gradational composition of a larger and inclusive unity.

While duality defines identity-difference and allows extension beyond the boundaries of the unit, it is naturally conditioned to achieve internal unity through complementarity. Through internal and external difference and complementarity, unity forms the ultimate objective of the system as a whole. Dualities, which define the identity of any unit, produce two categories of multiplicities. The first is based on an identity common in kind, but specific in its embodiment. The second is diverse in kind and particularized in its forms of embodiment in each unit. The first forms a genus which encompasses the whole hierarchy by uniting individual entities through an identity shared among all units. Meanwhile, the second gives a unique identity to each unit individually and through the complementarity of this unit with other units in a compositional duality. This compositional duality forms a unit which undergoes a series of direct and indirect complementary compositions with other composite units, creating a gradational scale composition of the hierarchy.⁵⁹⁷ Through duality and its two forms of identity embodiment, individual and collective, the hierarchy achieves diversity while being subsumed in unity.

3.1 Linear and Spiral Trajectory of Relation in Multiplicities:

The principle of duality in the Muslim-Arab city replaces the linear directionality of dichotomy with a spiral-shaped trajectory of a complementarity process, leading to hierarchical composition and unity.⁵⁹⁸ The beginning-end, cause-effect, or inside-outside binary opposition typical of linear systems is supplanted by the spiral trajectory of complementary dualities of the hierarchy. These dualities are not in opposition nor do they attempt to overcome each other, but are different entities gravitated towards creating a new synthesized identity which becomes a member of a new duality in a hierarchical sequence. Thus, dualities produce spiral processes of hierarchical interweaving based on the principle of complementarity and mediated by the notion of liminality.

Complementarity and liminality relate and integrate potentially compatible dualities within and without each unit-composition to generate the articulated nature of the hierarchy. Therefore, multiplicity in this hierarchical structure is not made up of isolated components' fragments, but is a composition of partially autonomous and self-similar units in a fractal and hierarchical configuration. The relative self-similarity of the units of the hierarchy lends it to cohesion and facilitates the complementary process of its dualities, thus bridging the gap between singularity and unity of its units.

According to this principle, the city, as a hierarchy, is not a fascicular system made up of fragments or a collection of entities without an intrinsic binding order.⁵⁹⁹ Rather, it is based on complementarity between commonality, cohesion, and collectivity on the one hand, and absolute difference, fragmentation, and singularity on the other. These qualities are not absolute and dichotomous, but form relative dualities based on difference and compatibility which allow their complementarity and consequently the compositionality of the hierarchical. The units of the hierarchy represent variations of intermediation between dichotomous values expressed through the notion of complementarity. These varieties of median positions are realized through the value of relativity which allows similarity and difference, cohesion and divisiveness, and individuality and collectivity (among other oppositions) to coexist and thrive as complementary of each other. The complementarity of these dualities produces the horizontal hierarchy of autonomy and interconnectivity. According to this system, the spatial order of the Muslim-Arab city

cannot be divided into binary categories such as inside-outside, public-private, or individual-collective since such dichotomies create a vertical hierarchy based on exclusive values engendering the centrality, power, and control of some units at the expense of the fragmentation, isolation, and subjugation of the others. In such bi-univocal relationship of opposites, the resulting units of the structure are unequal across the dichotomous divide and totally symmetrical within each of their binary sets. The structure resulting from such relationships endemically privileges one binary set over the other.⁶⁰⁰

Alternatively, the traditional Muslim-Arab city is neither linear, genealogical, and vertical in the relations of its units to a centre nor is it a fragmented, undifferentiated, and unbounded assemblage of units. The urban hierarchy is neither central and vertical as to resemble a tree in its structure, nor is it a disorderly fragmented and homogenized as to resemble grass, to use Deleuze's example. The rhizome consists of indistinguishable and replaceable entities where multiplicity stands for a collection of singular, isolated, and accidentally juxtaposed units. Rather, the horizontal hierarchy of the Muslim-Arab city is characterized by heterogeneity, connectivity, and relativity where multiplicity is based on both individual distinction and cohesive unity. Deleuze's multiplicity "...ceases to have any relation to the One as subject or object, natural or spiritual reality, image and world. ... there is no unity to serve as a pivot in the object, or to divide in the subject.... ." ⁶⁰¹ This definition ensues from dichotomous categories where oneness and diversity as well as unity and multiplicity are separate and incompatible. Alternatively, in the order of the Muslim-Arab city, the qualities of each pair are co-constitutive of each other through complementary relationships within a horizontal hierarchy. Whether internal within a unit or external in-between the units of the hierarchy, these dualities are complementary mechanisms for relative openness and interconnection as well as enclosure and autonomy. Thus, the spiral trajectory of the hierarchical complementarity of dualities is a gradation of expansion and interconnectivity as well as contraction and autonomy. This gradation of complementary dualities mediates the hierarchy's diversity and unity and optimizes the freedom of each of its unit.

3.2 Multiplicity and Unity in Vertical and Horizontal Hierarchies:

For Deleuze and Guattari, in order to preserve freedom, multiplicity exists without unity.

This separation becomes a necessity since any form of unity implies centrality in its underlying dichotomous model. This model is based on the vertical hierarchy which transforms any duality into a polarity. Alternatively, duality is complementary in a horizontal hierarchy and conducive to multiplicity and unity without centrality.

Multiplicity exists within a framework of autonomy and inter-relativity which asserts the diversity and unity of the structure. Within this structure, change in the number of units cannot occur without the change in the nature of this multiplicity.⁶⁰² Multiplicity without unity undermines the possibility of a structure as well as the horizontal's intersection with and participation in the vertical. This disintegration subsequently obstructs the possibility of generating space and, as such, dimensional existence. Unity of multiplicity is co-definitional with the horizontal hierarchy where its decentralized internal composition precludes power-based relations. This horizontal hierarchy intersects with the vertical in the liminal space which separates the physical and metaphysical, the immanent and transcendent, and the human and the Divine.

By virtue of its embodiment of power, which is necessary for passing the liminal between the metaphysical and the physical, the vertical hierarchy employs the horizontal one as a relative and multiple representation of its absolute and centralized order. However, the vertical's subsuming and totalizing capacity does not preclude, as a part of its hierarchical nature, liminal distance which permits a margin of freedom and scope of potentiality at each conjuncture of the horizontal. Even though the two hierarchies exist in two different planes, vertical and horizontal, the latter is subsumed within first, as relative diversity is included in absolute unity. This multiplicity, diversity, and unity exists not only in the same plane of human activity, which unfolds and is reflected in the spatial order of the city, but also participates in the absolute unity which is articulated through the natural, cosmic, and transcendental strata of the vertical hierarchy. Within this framework, as a reflection of man in his/her social and existential dimension, the city represents the liminal space of intersection between the vertical and the horizontal where urban culture becomes the higher point of hierarchical conjunction which unifies both orders.

3.3 Values of Multiplicity in the Horizontal Hierarchy:

Contrary to Deleuze and Guattari's notion of multiplicity, the Muslim-Arab city is not mere assemblage, points, or centres without position, since its geometry is demarcated by a horizontal hierarchy which subverts any power expression of centralization and marginalization.⁶⁰³ The localization of multiplicity in this hierarchy is autonomous and exists in loose, relational, and willful interrelativity with others. This multiplicity, which constitutes the city, changes the qualities of its units with the change of their coordination and dimensions. The positions of its units and their dynamic change create intersecting boundary lines which define organic territoriality within a hierarchy of autonomy and interrelativity. With that, they create liminal spaces of in-betweenness where units are simultaneously separated and connected in a total unity.

Within this framework, it can be concluded that multiplicity is not an absolute state or value in itself, and thus, a self-referential axiom. Therefore, it cannot exist without some form of unity which creates collective identity within a larger meaning. In order to exist without the coercive power of a centre, such unity has to be achieved through a horizontal hierarchy of autonomy and inter-relativity. Without that, multiplicity is fragmentation and isolation which is conducive to the power exercise of domination, homogenization, and control. Within such conditions, Deleuze and Guattari note that:

“The notion of unity (unite) appears only when there is a power takeover in the multiplicity by the signifier or a corresponding subjectification proceeding: This is the case for a pivot-unity forming the basis for a set of biunivocal relationships between objective elements or points, or for the One that divides following the law of a binary logic of differentiation in the subject.”⁶⁰⁴

The horizontal hierarchy, however, overcomes this obstacle since the relationships which unite its components is that of complementarity and mutuality rather than opposition and conflict. This unity is not created at the expense of freedom since, by definition, the

hierarchy is an organic organization of units through an optimized gradation of autonomy. The horizontality of the hierarchy provides localized and contextual centrality, individuality, and equality through inter-relative relations across its structure without restrictions on the extension, communication, and exchange among its units.

This horizontal hierarchy is of non-linear complexity. It forms a multi-dimensional network of diversity, relativity, and autonomy. Its plane of composition is formed by a dynamic group identity rather than a mechanical assemblage of uniform and atomized units, forming sterile multiplicity.⁶⁰⁵ Relationships among the diverse units of this hierarchy are based on complementarity rather than homogeneity, non-definition, or indecidability of a brute multiplicity. The principle of brute multiplicity emphasizes quantity over quality and dimensionality over diversity. It devalues and impoverishes the intrinsic dynamics of its own spatial production and identity formation, namely complementary duality. Complementarity creates and sustains units' identities and functional diversity and counteracts mathematical equality and consequently the atomization and uniformity of the urban structure. This structure is generated by internal dynamics of the plane of composition with the purpose of maintaining the diversity of multiplicity while preserving its unity through a hierarchy of relativity.

3.4 Multiplicity or Fragmentation:

Multiplicities for Deleuze and Guattari, "...are defined by the outside: by abstract line, the line of flight or deterritorialization according to which they change in nature and connect with other multiplicities."⁶⁰⁶ However, in the horizontal hierarchy multiplicity is primarily defined by the relative autonomy of the inside which exists through interrelation and correspondence with the outside which comprises the other units across the hierarchical compositions. Deterritorialization along lines of flight always operates in a polarized context with the aim of disrupting power order. Such presuppositions and dynamics are irrelevant to the conditions of shaping the urban fabric of the Muslim-Arab city. This city is organized according to the internal logic of the local compositions of a horizontal hierarchy where there is no hegemonic and centralizing power to constrain the generation of differentiated multiplicity. This logic is characterized by autonomy,

relativity, and complementarity rather than the dichotomous centre-peripheries, private-public, and powerful-powerless dynamics. Multiplicity, as such, is co-definitional with the hierarchy because it cannot truly exist with totalizing private pivot or individualized uniformity. Rather, diverse multiplicity is defined through the subjectivity of distinct units within a hierarchy of autonomy and interrelativity, creating different forms of complementary collectivities. Reciprocity among these distinct subjectivities creates the meaning and relational property of boundaries which allow exchange to occur across their bounds. Through the inner nature of the source of unit autonomy and the mutual definition of relations of interconnectivity across the units' boundary lines, the urban dynamics of connections and separations are generated. Thus, the spatial topology of the city cannot be restrained within a plane of consistency forming a grid of free, equal, and isolated units.⁶⁰⁷ Such a plane denotes power centrality and constrains multiplicity which is antithetical to the horizontal hierarchy.

In this horizontal hierarchy, the number of dimensions multiplicity can fill in reality is neither finite nor essentially defined solely by lines of flight since such choices assume a binary system of organization invested by central power. Rather, the principles of locality, relativity, and connectivity of the hierarchy make multiplicity unlimited due to the associations of its units through rich complementary compositions. Furthermore, the units in these compositions are dynamic in their complementary relations and permeable in their cross-boundaries exchanges. Through hierarchical compositionality, the units are also in a constant process of subtracting old and adding new dimensions to their identities, therefore supporting the distinctiveness, extension, and diversity of the hierarchy. This process of expansion and contraction is intrinsic to the constitution of the unit and the premises of mutuality, compositionality, and changeability of the horizontal hierarchy. Contrary to Deleuze and Guattari, multiplicity does not need to be flattened on a single plane of consistency in order to ensure its emancipation and autonomy from the central One.⁶⁰⁸ As an equalizing mechanism for the sake of resisting power differential, this plane of consistency participates in the same standardization and homogenization techniques that power centres uses to achieve control. Instead, the horizontal hierarchy

maintains multiplicity with diversity, equality with difference, and autonomy with connectivity based on its practice of local relativity and complementarity.

3.4.1 Dynamics of Separation and Connection:

As was demonstrated earlier, lines of flight or deterritorialization mechanisms create new boundary lines only when the innate multiplicities of the hierarchy are striated. However, multiplicities are flexibly connected in a horizontal hierarchy as in a text which contains multiple words, meanings, and ideas which can be connected and expressed in different syntactic and semantic methods. The hierarchical forms distinct multiplicity with a permeable system of boundaries of units based on its compositional principles of autonomy and interrelativity rather than lines of flights. For the boundaries of such forms of multiplicity, interiority and exteriority are not means of isolation, centralization, or vertical stratification. Instead, they are a single integrated mechanism to interweave multiplicity into horizontal hierarchy.

Using Deleuze and Guattari's terminology, the articulation of the hierarchy along boundary lines can be referred to as asignifying divisions among complementary units, in contrast to oversignifying breaks, cutting across separating single structure. The boundaries as such are lines of reterritorialization which interweave and relate in contrast to lines of segmentarity which stratify and separate.⁶⁰⁹ Boundaries are not ruptures but permeable membranes; connectors which resist segmentarity and polarization and tie together all sides of the units which they mediate. Therefore, difference does not exist in the form of dichotomy, but as tentative and shifting dualities which join the fringes of various adjacent units in local compositions through its oscillation. It is the essence of the hierarchy to mend and transform any polarizing division or freeing rupture into an intermediary space of liminality.

3.4.2 Practical Dynamics of Creating Urban Space:

Historically, some Muslim-Arab cities like al-Kūfah began as a miniature hierarchy, rather than a ruptured rhizome, gradually gathering scattered multiplicities to form articulated conglomerations in the form of hierarchical composition. These compositions

are defined by boundaries connecting and transforming exteriorities into hierarchical interiors. Each miniature hierarchy developed into a partially independent entity gradually integrated and complemented by other units within a hierarchy of relativity. Different tribes, who were allocated separate territories according to their ancestral affinity, established within their internal domains spatial hierarchy based on their social one while integrating with similar tribal units on the outside in one total hierarchy. The separation of spatial buffers between tribal zones and the division of lines of tribal identities and cultures were transformed into the connecting glue of diverse unity through mediation of the principle of *tawhīd*, rules of *sharī‘ah*, and the practices of *ummah*. Furthermore, the principle of ‘enlivening dead land’ *iḥyā’ al-mawāt* إحياء الموات demonstrates the transition from rhizomatic modes of isolation and fragmentation to hierarchical principles of composition and interweaving. In such cases, a local hierarchy could start with one unit and burgeon organically to attract and connect with other units of the urban fabric forming a horizontal hierarchy. If this occurred, internal conflicts and fissures in the structure produced new and adjacent units along lines of flight in complementary relation with its urban context rather than detached and hostile dichotomies. As a result, even though the city was historically initially centred around one Friday (all city) mosque *masjid jāmi* ‘مَسْجِدُ جَامِعٍ’, and a bazaar, *sūq* سُوقٌ, many cities later developed to have more than one Friday mosque and acquired many local and small bazaars, *suwayqah* سُوَيْقَةٌ, asserting the hierarchical self-organizing nature of the city starting from any rhizomatic condition. Founded on principles of horizontality and hierarchicality, cities such as Baghdād, Sāmarrā’, and al-Qāḥirah (Cairo) resisted linearity, polarity, and stratification as mechanisms of power and dominance alien to their internal working.

3.5 Multiplicity and the Processes of Identity Production:

Within the fabric of the city, each unit is a multiplicity internally integrated within its own autonomy and externally related in its complementarity with other units in a hierarchical composition. Also, through the hierarchy of reciprocity, a unit reproduces its form in relation to the other as it reproduces the other in relation to its own form. This reproductive process involves integrative territorilization (dissociation) and deterritorialization (association) mechanisms which interweave the horizontal hierarchical

connections, maintain unit autonomy, and break down any form of vertical formation. These mechanisms occur at the level of form, identity, and function and are associated with rituals, events, and cultural norms which support horizontal hierarchical regeneration. An example of these cultural norms is the principle of *shuf'ah* شُفْعَة in *sharī'ah* where a neighbour has priority to buy his/her neighbour's property even at a lower price than the market's. This principle of affinity defines adjacent heterogeneous elements within a close-knit urban fabric based on relations of inter-relativity. Deterritorialization and reterritorialization processes continuously flex and pore boundaries to allow sharing, through transforming crude difference between any two units into complementarity and their autonomous identities into connective dualities in relevance to the nature and needs not only of each other but of each unit across the hierarchy. Meanwhile, the ultimate purpose of these continuous processes is establishing the unity of diverse urban collectivity. As a result of these processes, spatial identities of units in compositions are defined in relation to each other, rather than being based on oppositional or polarizing characteristics.

Multiplicity of identities is an important generative mechanism of the hierarchy's units and endows them with individual ways for self-definition and structural/contextual forms of reference. This kind of multiplicity allows for optimally free, integrated, and comprehensive forms of unit identification within the rich urban hierarchical composition. This pattern of unit articulation forms an inter-contextualized hierarchy of relations which provides distinctive and accurate ways of defining identities based on a constellation of unique connections for each unit. For instance, a unit can, at the same time, have various shades of privateness and publicness or internality and externality relative to the changing definition of its contextual framework within which it is casted in an event. This situational change of identities enriches the meaning of each unit and connects it in different ways to the different units in the hierarchy. As a result, each event within the hierarchy tends to redefine the meanings and relations among the units of the hierarchy in relation to the complex set of contextual relations and complementary dimensions in which they are involved. Thus, each event of deterritorialization in a unit simultaneously triggers another incident of reterritorialization in other unit, making it

impossible for an event to happen in isolation from the rest of the hierarchy.

Complementary duality is at the core of this process and intrinsic to the identity of each unit and not only glues the spatial units of the hierarchy together, but also makes morphing an interactive process, establishing its effects relative to the position and the relations of the unit to the rest of the hierarchy.

3.6 Interwovenness as a Dualistic Process in the Hierarchy of Multiplicity:

The interlocking and cohesion of the social, spatial, and functional fabric of the traditional city, in themselves and with each other, forms a network connections. Linking these different dimensions is achieved through non-linear and constant processes of territorialization, deterritorialization, and reterritorialization. These processes are significant to maintaining the horizontality of the hierarchy and to producing the united and organic nature of the city. In the hierarchical structure they create the sequential mechanism which unites the local to the general towards achieving the collectivity and cohesion of the total urban fabric. Numerous dualities which are embedded in each element undergo these processes within the framework of complementarity and form a system of exchange which optimizes the autonomy and connectivity of the unit within larger compositions of the hierarchy. As a result of these processes, lines of segmentarity shift to create new definitions, identities, and composition of units. The inter-relativity produced by this operation constantly formulates, configures, and marks the relational identity and the movement of each unit within the urban fabric. It also allows this unit to grow through a surplus value of code, an increase in valence, and a veritable becoming.⁶¹⁰ The potential shift of identities in way of forming new dualistic sets relate the unit within and without to other units, proliferating heterogeneity and reinforcing unity in the process of hierarchical formation.

Complementary dualities which are also latent in the liminal space in-between units function as an exchange mechanism producing the relational and connective network of the hierarchy as a whole. Interaction in the form of active reciprocity back and forth through the process of territorialization, deterritorialization, and reterritorialization individuates and reincorporates the spatial units over numerous rounds to interweave the

urban fabric. This process intermixes, changes, and generates new identities grounded in rich and complex hierarchical genealogy. After all, “How could movement of deterritorialization and processes of reterritorialization not be relative, always connected, (and) caught up in one another?” wonder Deleuze and Guattari.⁶¹¹ However, unlike the lines of sementarity in (vertical) hierarchies, as noted by Deleuze, boundaries in the horizontal one form lines of connectivity since they mediate relationships of exchange among dualities of different units in the hierarchy. As a result of shifts of boundaries, the relocation and re-contextualization lead to a new becoming which “brings about the deterritorialization of one ...and the reterritorialization of the other; the two becomings interlink and form relays in a circulation of intensities pushing the deterritorialization ever further” to subsume the entire urban fabric in one unity.⁶¹² As Deleuze alludes to, the whole process of complementary exchange is “...an exploding of two heterogeneous series on the line of flight composed by a common rhizome...” which moves from being mere scattered homogeneity into a hierarchical heterogeneity.⁶¹³ These processes, which produce the hierarchy, are not geologically determined or fixed, but can grow in any direction, depending on the social, political, and other contingencies of its constituting environment. Indeed, it is the dynamic, evolving, and vibrant nature of these processes which lend the urban hierarchy its inter-relativity and autonomy, which reconcile its diversity and unity.

3.6.1 Possibilities and Coercion in Horizontal and Vertical Compositions:

These processes, which seem to disrupt and undermine order based on the values of the centrality, regularity, and homogeneity of the vertical hierarchies, enact an alternative order based on the values of difference, connectivity, and plurality in horizontal ones. The vertical hierarchy monopolizes, seizes, and reduces all relations into a pyramidal model of stratified layers, representing an extreme form and meaning of the structure. In contrast, the horizontal hierarchy nurtures autonomy, diversity, and unity, denoting a dynamic and relational structure. Accordingly, the horizontal is not the binary opposite of the vertical but a distinct alternative which lies between striated and smooth, arborescent and rhizome, and structure and non-structure. The Muslim-Arab city acknowledges and is the result of two distinct and perpendicular hierarchies: human horizontal and transcendental

vertical, integrated together as a complementary duality. Ontologically, the intersection of these two hierarchies signifies contingency and relativeness at the horizontal plane and permanence and absoluteness at the vertical one.

The meeting of the horizontal and the vertical is particular to every unit and, thus, is not monopolized by a simple or composite unit producing pyramidal order, the vertex of which corresponds to a 'Centre' of the horizontal plane. Therefore, engendering the essential power differential of the absolute vertical within the relative horizontal creates polarization and conflict resulting in dominance of One Centre, which eliminates any expression of diversity through striation and homogenization techniques. At any rate, the dichotomy-based hierarchy is conducive to exclusion, isolation, and fragmentation which are alien to both horizontal and vertical values of the Muslim-Arab ontology. In this ontology, both the vertical and the horizontal form a complementary duality which forms diversity unity which is ultimately subsumed in absolute Oneness. Yet, it is only through disentangling these horizontal and vertical hierarchies, where the first is a relative embedment of the second, that the city as a hierarchy of autonomy and interconnectivity, which optimizes freedom and responsibility for all, can exist. This disentanglement is a product of the expressions of the triadic structure via the network of *Islamicity* which generates the mechanisms for defusing power, decentralizing control, and relativizing uniformity. It transforms vertical stratification of power into the horizontal fabric of inter-relativity by generating diversity in unity. Its spontaneous, autonomous, and organic modes of operation preempt dichotomous-construction and distribute power through constructive compositions across the hierarchy.

3.6.2 Genealogy, Boundaries, and Hierarchy: Identity Exchange through Division and Unity:

As such, the hierarchy as an interactive, non-linear, and horizontal heterogeneity is not strictly a genealogy as hierarchies are typically viewed. Even though the units of the hierarchy grow, expand, and reproduce partially in a genealogical way, in this operation they are akin to a network structure where its multiple relations of reciprocity and mutuality break power tendency to centralize in a definite origin, directionality, and

causality based on its own as a reference. Regardless of its genealogy, each unit of the structure is constantly reconstituted and transformed into new and different entities through its network mesh of horizontal relations within the hierarchy, contributing to the heterogeneity of the hierarchy. Therefore, the city as a hierarchy is grounded in autonomy and inter-relativity, individuation and connection, and differentiation and unity, which constitute hierarchicality. In these processes, boundary lines which separate and simultaneously relate each two entities comprise liminal spaces of neutrality and mediation where exchange, transformation, and crossing occur, producing hierarchical heterogeneity. Hence, when a line of flight explodes a heterogeneous series, this allows the generation of internal multiplicity through division and differentiation, and an external one through new connections and complementarity with other units in the hierarchical network.⁶¹⁴ These separations and connections constitute natural possibility because each unit is initially composed of dualities of complementary identities always seeking expansion but forced into contraction.

Following the logic of the hierarchy, each unit makes its own rapture and creates its own line of flight after its specific evolutionary curve in attunement with its local context and in its due time. This way, the hierarchy is disintegrated and reintegrated to produce and perpetuate its gradational nature as a function of mediating similarity and difference. As Deleuze and Guattari put it, “(g)enetic access is like an objective pivotal unity upon which successive stages are organized; a deep structure is more like a base sequence that can be broken down into immediate constituents, while the unity of the product passes into another, transformational and subjective, dimension.”⁶¹⁵ Accordingly, the hierarchy is a fractal structure; in spite of its self-similarity, each of its parts is different and unique in its constellation within the hierarchical order. It is a system where, not only does the whole represent the parts, but the part metonymically represents the whole. This metonymical relation between the part and the whole defies rigidification, territorialization, and genetic linearity. Rather, it denotes a probabilistic composition with variables constantly oscillating to define the unit’s positions, relations, and qualities within a localized and hierarchized scope of diversity subsumed in a total unity.

The spatial order of the city forms a spontaneous, dynamic, and complex hierarchy rather than an overcoded structure. The city is not organized as an established core symbolizing power from which subsidiary and marginal entities emanate. Rather, the partially self-similar nature of its fractal urban fabric replicates and distributes the attributes of the power centre in every unit of the hierarchy. As such, the city becomes a collective of centres interrelated and coordinated with each other to create a horizontal equilibrium of power through hierarchical arrangements. According to this self-organizing hierarchy, the urban fabric is generated starting with the simplest of its social and spatial components to create a complex order through passive evolution. As a result of this micro-scale characteristic, the diverse units of the hierarchy, including homes, quarters, and institutions, have stronger inter-relations since their similarities are not superimposed by a power centre, but stem from their innate identities and common denominators. While the city, as an organic unity, shares qualities which pertain to all its social, spatial, and moral components, each unit embodies all social, material, or transcendental principles of which the city is constituted.

3.6.3 Correspondence of the Notion of Hierarchy to History:

This view of the city corresponds to the evolutionary history of Muslim-Arab urbanism where al-Madīnah المَدِينَة ‘The (first) City (of Islam),’ signified structural mutuality and relational unity of the different dimensions of city life. The spiritual, spatial, and social dimensions of the city formed different hierarchies partially corresponding, overlapping, and integrating in the process of interweaving the urban fabric. These hierarchies were generated by the components of the triadic structure which shaped the conceptual, institutional, and social spheres of urban life. The process of initiating and expanding a hierarchy and interlacing different hierarchies together occurred in a gradual manner across different times, spaces, and circumstances, engendering the organic nature of the urban fabric of the city. While the Meccan period of Muslim-Arab history, before the *hijrah* هِجْرَة (immigration) to al-Madīnah, established the principle of *tawhīd* in its transcendental and human dimensions, the *madīnian* (adj. of *madīnah*) period focused on establishing *sharī‘ah*, transactional law, and building the *ummah*, Muslim community and polity.⁶¹⁶ This sequence of constructing different dimensions of the urban reality of Islam

signifies the priorities and hierarchy according to which the city evolved. The evolution of the city was not based on erasing the past to start from a *tabula rasa* state. For instance, the hierarchy of tribal solidarity was reformed to reflect the value of equality which diffused vertical class stratification and power-based lineage structure, while the tribal system of gradational autonomy was maintained as a blueprint for organizing urban settlements.

The construction of the prophetic mosque in Medina represented the intersecting point between the horizontal hierarchy, which denotes human relativity and de/multi-centrality, and the vertical hierarchy, which represents Divine supremacy and total sovereignty similar to what *al-Qa'bah* الكعبة symbolized historically in Mecca. Al-madīnah, Mecca, and later Muslim-Arab cities signified a horizontal hierarchy for which the real centre, on a spatial level, is the courtyard of the Friday mosque. The courtyard is the collective space where the *ummah* gathers and where its horizontal social and moral unity coincides with the vertical metaphysical Oneness of Divine authority. The void of the courtyard signified an absence of power on the horizontal plane and submission (Islam) to metaphysical authority on the vertical one. It represents the meeting and subsumation of unity by Divine Oneness whose inexpressibility, sublimity, and absoluteness can only be represented by nothingness. The void represents an absence of power on the horizontal plane of human reality and its presence on the vertical plane of Divine transcendence. This meeting of the horizontal and the vertical constructs the spatial order of the city on the physical plane of existence in correspondence to the meaning and order of the metaphysical plane of existence. It is through this meeting of the horizontal and the vertical that the Muslim-Arab city, as an expression of divine morality and order, is possible.

3.6.4 The Vertical Meeting the Horizontal:

Yet, for the city to exist as *madīnah*, the connection between horizontal and vertical hierarchies cannot only be localized within religious institutions such as the mosque. Rather, it had to be replicated through the centres of each unit of the hierarchy.⁶¹⁷ This replication takes place on the spatial level in courtyards which constitute the core of the

typically inward-looking spatial unit in Muslim-Arab urbanism. The multiplicity of courtyards denotes the decentralization of the centre, while their voids represent the predication of the hierarchy on collectivity and shared submission of all to the Divine transcendent authority. Thus, the courtyard simultaneously represents the individuality of each unit and the unity of their collectivity in ascribing to the same organizing principles. The intersection between the horizontal plane of worldly existence and the vertical axis of divine transcendental ethics and power creates both hierarchical plurality and dimensional spatiality.⁶¹⁸ As such, space represents a lack of power in the form of a void on the human horizontal level and the transcendent and exclusive source of this power on the vertical one. This negative theological expression of the meaning of space as a lack on the horizontal plane is compensated for by the enactment of the positive presence of divine moral norms whose realization, through human moral agency, fills the void of space. Expressions of the utter inability and insufficiency of the human being in complementary correspondence with the expressions of Divine absolute ability and power not only constitute the moral values of urban generations, but also create the distinct spatial codes of Muslim-Arab urbanism.

3.6.4.1 The Intersection of the Horizontal and the Vertical through the Triadic Structure:

On the *ummatic* level, the link between the horizontal and the vertical cannot be reduced to one vertex denoting an individual or urban collective as a unity. This restriction produces power monopoly and centrality which transform the horizontal hierarchy into a vertical one. Rather, the intersection occurs at the centre of each simple and composite unit of the hierarchy to ensure autonomy and diversity. This intersection mediates individual subjectivity, transcendental morality, and collective authority by means of rational reasoning, textual hermeneutics, and social consensus. The result of this intersection is manifested in the multiplicities of identities for each simple and composite unit, denoting the freedom, dynamism, and diversity of the hierarchy. The de-centrality of this intersection at the horizontal level delegitimizes all hegemonic secular or theocratic forms of authority. Therefore, rulers' quarters in royal cities such as Baghdād and Samurra' were dissolved, transformed, and integrated into the common sections of the

city soon after their establishment. This transformation indicates the abnormality of power centrality in Muslim-Arab culture and asserts the horizontality of the city on moral, social, and spatial levels.

On the *sharī'ah* level, the intersection between the vertical and the horizontal is expressed in the hermeneutical tradition *tafsīr* تَفْسِيرُ of the Qur'ān and *sunnah*, schools of jurisprudence *madhāhib al-fiqh* مَذَاهِبُ الْفِقْهِ, and the role of 'ulamā' عُلَمَاءُ (scholars) in explicating the social, economic, and political rules of life in the city. *Sharī'ah* provided the norms for organizing social and spatial relations and administering the material and moral dimensions of urban inhabitants. With the absence of a church in Islam, there was no central authority for deciding legal rules of conduct which gave rise to diversity and relativity. Furthermore, with personal moral and legal responsibility enshrined in Islam, *sharī'ah* became an individual concern which explains the particularity and richness in legal interpretations concerning the arbitration of building disputes in *ḥisbah* manuals. Another aspect of the intersection of the vertical and the horizontal is the physical horizontality of the city. While the urban horizontal hierarchy is organically extendable, vertical spatial expansion was discouraged as it signified the transcendental authority which is impertinent to the relative world.

Finally, the expression of the meeting of the horizontal and the vertical in the Muslim-Arab city is realized through the enactment of the principle of *tawḥīd* with an emphasis on individual autonomy, the application of *sharī'ah* law via the social and spatial organization of the city, and the exemplification of the *ummah* via the expression of diversity and unity of urban collectivity. The void of the courtyard of the Friday mosque represented the different dimensions of this triadic structure including divine transcendence, spatial order, and social unity in correspondence with *tawḥīd*, *sharī'ah*, and *ummah*. Therefore, the practical need for establishing more than one Friday mosque in cities to accommodate their increasing populations constituted a spiritual, legal, and social dilemma at first, before being accepted within the framework of multi-centrality and diversity typical to the horizontal hierarchy in the Muslim-Arab city.

3.6.4.2 Authority and the Mosque:

Based on these determinates of urban development, the Roman Forum of the pre-Islamic cities in the Levant was transformed under the rule of Muslim-Arabs into a mosque.⁶¹⁹

This transformation signifies a shift of authority from the worldly domain, where it is usurped and held in a vertical hierarchy of stratified classes culminated by the emperor, to transcendental authority exclusive to the divine, which intersects with the horizontal plane of human action through human free will and accountable moral agency. By relinquishing the human construction of authority and power through the transformation of a vertical social and spatial hierarchy into a horizontal one, the organizing principles of the city become multiplicity, complementarity, and inter-relativity. The first institution established in new cities such as al-Baṣrah and al-Kūfah was the mosque as a meeting space of horizontal human agency with vertical divine moral authority through the act of submission, Islam. Undifferentiated territories were given to each tribe to develop after its internal horizontal hierarchical order so as to ensure the autonomy of its internal units in relation to each other and the external autonomy of the tribe in relation to other tribal settlements.⁶²⁰

The mosque's representation of the vertical axis of divine authority and centrality simultaneously reflects the horizontal plane of humans' equal authority and de-centrality. This relational reversal is defined by a direct connection between each horizontal unit and vertical Oneness and the lack of mediation or representation of Divine authority by exclusive forms of human agency, such as a secular ruler or religious figure in Muslim-Arab culture. On an urban level, the mosque was organically integrated into the surrounding marketplace. This integration and complementarity defy the secular-sacred dichotomy and assert the meeting and diffusion of transcendental religious and moral authority in all aspects of worldly life in the city. This integration points to the horizontal consistency of the urban order in relation to power, and its diversity in the form of a hierarchy in relation to human social and spatial organization. Therefore, the whole mark of the Muslim-Arab city is that of being a horizontal hierarchy of diversity and interconnectivity within unity.

3.6.5 The City and Representation:

As was previously stated, the horizontal hierarchy defuses and distributes power through gradations of local autonomy. Since the hierarchy is constructed on localized autonomy, it does not support strict forms of organizing, tracing, and representing the order of the city. This is because history and genealogy are reductive, linear, and one-directional mechanisms of centrality, power, and control which are alien to the mode of production and operation of the hierarchy.⁶²¹ The complexity and non-linearity of the hierarchy disallows overcoding and interrupts the flow of power, which is localized in the units' autonomy. This autonomy is preserved by a system of boundaries which mediates, prioritizes, and regulates any exchange amongst the adjacent units of the hierarchy to ensure the power diffusion and optimal freedom of all units.

3.6.5.1 Tree and Grass:

In contrast to Deleuze and Guattari's dichotomous categorization of orders that perpetuates the value of binary opposition, the spatial order of the Muslim-Arab city is neither strictly a tree-like system nor a mere individualized and disconnected alignment of spatial units like grass. Despite being a vertical structure with distinct parts, a tree does not engender a particular priority, one-directionality, or centrality of one part over the other. All parts of a tree, including the roots, stems, branches, and leaves, exist in organic inter-dependency and represent a complementary system, whereas the grass expresses a state of fragmentation, isolation, and standardization which defies the coherent and interactive definition of a structure.⁶²² The dichotomous values underlying the foundation of Western philosophy, including Deleuze's criticism of it, as noted by Derrida, are improperly superimposed on these natural and unfitting examples. Therefore, the city forms an organic order and incorporates features which are integral to the complex and organic environment beyond the idiosyncrasy of one species or another or detached from its non-organic physical and metaphysical order of reality.

3.6.5.2 The Map and the Text:

In the light of the inappropriateness of both these examples and their dichotomous mischaracterization, the city can be understood as a horizontal hierarchical structure

constituted of complex complementary relations and events organized in dualities. This type of complexly emerging and self-organizing structure resists linear causality and tracing of the 'tree' model on the one hand, and fragmentational and isolative freedom of the 'grass' one on the other. The city is also not a map since it is constructed by constant processes of territorialization, deterritorialization, and reterritorialization which keep piecing and joining its different components, always reinventing itself in novel and adaptive ways in response to the changing nature of life. Such constantly shifting and reconstituted boundaries of the hierarchy undermine the representational function and practical usefulness of the map. As a result, the lack of strict correspondence of different territorial, functional, and relational markers to reality denote displacements and inaccuracy and ultimately subvert the validity of the concept of mapping. As a reductive and linear representational technique, the map fails to express the complex and non-linear relational order of the city.

Representing the city would require anatomical separation through reductive linearity and strict causality of the organic complementary processes, integrative functional mechanism, and interwoven fabric of different hierarchical operations. As such, this mapping process is unattainable and undermines the complexity of different social, functional, and material mechanisms of the urban hierarchy. Therefore, the city was not graphically represented in the history of writing on Muslim-Arab urbanism. Rather, the city was represented through oral reports and later writing, which has a wider scope in expressing complex and subtle dimensions of the urban order. This later writing is also accepting of variations and revisions in ways corresponding to the generation of the city itself.⁶²³ For instance, the literary documentation of cities maintained their rich social, cultural, and spiritual dimensions which are unattainable in visual representation.⁶²⁴

While speech has linear syntax, it can convey non-linear references to places, events, and experiences. It has the possibility of constructing and rearranging these references with a wide range of nuances as to reflect different subjectivities and perceptions akin to real everyday experiences. Narration can provide an experience of the city similar to the real one. It is also an oral representation, which is typical to Muslim-Arab classical tradition. Furthermore, narration remains alive as it can hardly be told twice, in the same way, with

the same details and context, even by the same person. Meaning and interpretation are also subjective, situational, and diverse in correspondence to the immediate expression of utterance. As in the hierarchy of the city, these forms of representation are characterized by flexibility and diversity despite the fact that they abide to a coherent logical structure. The absence of fixed pictorial representations of cities in the Muslim-Arab tradition can be explained when one considers these dynamic and adaptable systems of representation.

3.6.5.3 Dichotomous Forms of Representation versus the Hierarchy:

The complexity and dynamism of the city is non-conveyable in any form of static representation. Such forms are defined by the medium's limitation, as well as the culturally constructed epistemological framework of representation. Therefore, the city, as a self-organizing process of hierarchical complementarity, can only be experienced. Philosophically explicating the city through analytic discourse on its various evolutionary principles and mechanisms remains a reductive framework pertaining to a theoretical tradition foreign to the culture of the city. However, it remains the means through which the city's reality can best be expressed within our modern epistemology. Deleuze's similitude between a tree body, or animal, and the city is one example of such reductive framework of representation. Unlike the structure of these examples, the city does not have fixed relations among its different parts in spite of the need to serve defined functions requiring normative modes of exchange and communication among its different components. Relations cannot be strictly predefined nor can their character be genetically predetermined because they are non-linear, dynamic, and interactive.⁶²⁵ Therefore, representation becomes an abstract form of striation which attempts to force these relations and characters into predictable patterns. This abstract striation, in keeping with its underlying dichotomous framework, provokes smoothed forms of representation of the city in an attempt to subvert ideational techniques of reduction and order. Such is the example of Deleuze's binary models of striated-smoothed spaces and arborscent-rhizomic structures. Nevertheless, the horizontal hierarchy, being located outside the framework of dichotomy, represents an ideational model that is accurately correspondent to the reality of the Muslim-Arab city. The horizontal hierarchy is an alternative model

which is safe from the theoretical (reduction) or practical (coercion) forces of polarization.

Power exchange in this hierarchy occurs in a state of equilibrium, flowing in all directions across the inside and the outside of units, constructing complementary compositions to maintain critical hierarchical balance. As such, by virtue of its own structure, the horizontal hierarchy is a mechanism for the safe exchange and neutralization of power play in the urban fabric. As a result, the city becomes a complex system of free interplay between multiple and diverse subjectivities, creating rational compositions through the mediatory functions of the hierarchy. The units of this hierarchy are organically generated and contextually arranged, yet have the freedom to alter or dissociate from their medium of composition. In fact, being part of the hierarchy allows the unit to optimize its ability to make choices and change within miniaturized contexts, minimized constraints, and reduced forces of opposition by virtue of hierarchical gradation and diversity. Due to the all-inclusive nature of the hierarchical system and its multi-directionality, any hierarchical sequence of units can start at a random point of non-definition and proceed in different directions. This freedom does not preclude but asserts the existence of order within which social, economic and other functional processes are accommodated. These processes form different hierarchies which correspond and synchronize to create a unified and interwoven total hierarchy. The purpose of these hierarchies and their dynamics of correspondence is to increase units' diversity, choice possibilities, and growth potential in the city.

3.6.5.4 Total and Partial Representation of the Hierarchy:

Even though the Muslim-Arab city is a diverse unity, this whole cannot be conceived at once in its details and totality. The urban fabric of the city, in its organic spontaneity and fractal irregularity, can be experienced only partially and conceived merely in a metonymical manner. It resists open visual perception and direct conceptual comprehension as a means to block power expansion and the exercise of total control. This resistance and inability for holistic comprehension is also due to the fact that such a conception would, by necessity, be reductive by means of mental forms of symbolic

representation, or by ascribing the human being the position of transcendental omniscience illegitimately and, consequently, omnipotence. This position is acknowledged by Peter Hallward who notes that the 'whole' cannot be approached or comprehended since it would involve the generalization of some details on the whole and consequently be a misrepresentation.⁶²⁶ With the inability to comprehend the whole from beginning to the end, Deleuze suggests looking at the middle since, according to him, things start and end in the middle.⁶²⁷ This middle corresponds to the hierarchy as an ultimate state of liminality and intermediation from which all beginnings and ends stem and multiply. There is no particular starting point, definite condition, or end for any process since everything in the hierarchy is in a state of engagement, reciprocity, and thus in flux. Synchrony is typical to centralized control and power monopoly. Therefore, punctuation of a process in defined terms is representational abstraction alien to the way the city works. This is because the boundaries of the urban units do not have edges as they spill their social energy and casts their spatial shadows beyond where they sit.

3.6.6 Exchange of Complementary Dualities in the Hierarchy:

As a hierarchy of autonomy and interconnectivity, the city's units endemically change through dynamics of exchange of their complementary identities. Through this exchange, they enhance their complementary ability for connection and separation, distinction and similarity, and articulation and stability. The importance of this exchange of dualities and its complementary effects stems from the fact that difference is the main structural and functional premise in all compositional scales of the hierarchy. Dualities in complementary processes of exchange maintain their identity distinction despite their unity, thus providing the possibility for identity recognition by other units in order to possibly undergo further exchange. Units within this system of exchange are defined by their subjective state at a particular moment, mediated by their position of inter-relativity in hierarchy. Thus, "local operations are coordinated and the final, global results are synchronized without a central agency."⁶²⁸ Actions are mediated but not centralized so as to empower and enhance the ability of local units to act within and without their immediate context. The empowering role of this mediation mechanism in process of complementary exchange is based on the fractal structure and partial self-similarity or

difference of the hierarchical fabric. Alternatively, the decontextualized, universal, or unrestricted sphere for a unit to move and relate in denotes either a privileged position in a vertical hierarchy based on dichotomous relations or an unprivileged position where the units' homogenization, marginalization and isolation underlie their unrealizable potentials and open possibilities. Differently, the horizontal hierarchy optimizes the relationship between the freedom of autonomy and the restriction of connectivity. It also precludes the emergence of power centrality within a framework of dichotomies. The horizontal hierarchy is a non-stratified order since layers denote uniformity which exists only in systems whose units lack autonomy. It constitutes non-linear complexity possessing a finite number of elements but infinite numbers of complementary possibilities of relations and functions.⁶²⁹ As a horizontal system of acentral multiplicity, it operates without the possibility of tracing or copying of a central order. This kind of "... multiplicity, assemblage, or society rejects any centralizing or unifying automation as an asocial intrusion..."⁶³⁰

3.6.6.1 The Hierarchy as a Medium of Connectivity and Unity:

As a hierarchy, the city is neither strictly reducible to only one unit nor is it expressed through multiplicity alone. Rather, it is the one which becomes multiple and the multiple which becomes the one where this mutuality is mediated by complementary dualities and systems of liminal intermediation. Being the one and multiple together can only be realized through duality which connects the horizontal and the vertical of the urban hierarchy in total unity. This hierarchy is not a conglomeration of units without internal order as to not restrict their individual freedom. Rather, it is constituted of interweaved relations, identities compositions, and intersecting dimensions which form the hierarchical rules of autonomy and interrelativity of urban fabric. The total hierarchy of existence has an absolute beginning and end in its vertical nexus but also a relative middle represented in its horizontal component through which it multiplies and grows. This middle underlies its dynamics and meaning and defines its structure and boundaries.

3.6.6.2 The Characteristics of the Hierarchy and its Boundary System:

Based on this interpretation, the city is composed of units defined by horizontal hierarchical relations on which they are dependent for their identification and stability. This makes the hierarchy intrinsic not only to its collective unit compositions on a different scale, but also the definition and the constitution of the units themselves on an individual one. This structure is organic rather than mechanical, relational instead of essential, and definitional but also positional. It lacks absolute limits and form since these determinates are conditioned only by authority and power which are external to the city by virtue of the horizontal nature of the hierarchy. Rather, it has undefined and malleable boundaries negotiated through relative and dispersed power at the horizontal plane referenced to the vertical absolute which lies outside the human scope of intellection. The city's events, identities, and boundaries are delimited only by the abilities of the hierarchy's self-organizing mechanisms to create and interweave through individuation and connection units in the urban fabric. Therefore, the hierarchy of boundaries is represented in the form, meaning, and function of all the units of the city. These boundary lines constitute a threshold of separation, transition, and connection rather than an alignment between points defining territorial enclosure, exclusivist self-centrality, and binary opposition. As a system of boundaries, the hierarchy is defined by spaces not surfaces, lines not points, and relations not positions. As definitional of the hierarchy, these 'dimensional' categories are conducive to relational non-linearity, multiplicity of identities, and network correspondences within the city. In this hierarchical network, relations among units are not restricted to their localized linkages or tangencies but are intermediated through liminal intermediacy, reproducing the hierarchy as a relational unity. As such, the hierarchy is not an order of linear processes, genealogical causality, and mechanical reproduction of relations and identities. Rather, it is an organic process of association, de-association, and re-association which is achieved through the complementarity dualities existing in each unit. Through this process, and due to the liminal intermediacy among its units, the hierarchy is a unity even with its compositional divisions and complexity despite its units' autonomy.

3.6.6.3 Hierarchical Connection between Local and Total:

The cohesion the units of the hierarchy enjoy lies in their liminal connections which engender intermediary functions and organized actions. The unit participates in and influences other units in the wider scopes of the hierarchy via its local context and in proportion to its true relevance in its local operational mechanism. The localization of connections creates the need for intermediation among distant units. This intermediation produces the complex, non-linear, and indeterminate relations of the hierarchy. Due to this complexity and mediated agency, these relations seem to be spontaneous and generated within an unregulated space of probability. This is a result of the fact that any effect within this system is modulated (dulled or magnified) based on the relations which tie together a chain of local units in the hierarchy, as well as the identities and agency which these units possess as part of the total autonomy. Thus, the hierarchy constantly erases and regenerates urban boundaries in response to the emergent interest and agencies of local units' composition, while simultaneously contributing to the reproduction of its values and the expansion of its order.

3.6.6.4 Orders of Centrality:

The hierarchy is an intrinsically polycentric system in which these centres tend to shift from relations of concentricity to de-centricity based on the subjective modes of operation of each unit in relation to the contextual conditions of other units in its successive hierarchical compositions. While this shift de-centralizes the units, it ties them to each other across the boundaries of the hierarchy according to a complex system of complementarity and mutual correspondences. In this system, there are no strictly pre-established mechanisms, attitudes, and paths for communication and organization concerning any event. This is due to the absence of central, necessary, and universal mechanisms within the hierarchy, apart from local autonomy and interconnectivity through complementarity of dualities. Hence, the city is not an acentral order but a horizontal hierarchy of local autonomies forming compositional dynamics of relative centrality. These multiple centres are not linked to one power nucleus since they exist at a horizontal plane of plurality, mutuality, and inter-relativity. Rather, they are individually and commonly united in a vertical nexus that is shared among all units of the hierarchy.

This separation and connection between the horizontal and the vertical is a main character of the hierarchy. It maintains its diversity at the horizontal plane and its unity at the vertical one so that the combination of both realizes the complementary ideal of the hierarchical organization.

3.6.6.5 The Compositional Processes of the Hierarchical Structure:

The units of the hierarchy are not redundant singularities or frozen intensities locked in a predetermined topography of rigid control. Neither are they nomadic entities free of territorial constraints and a geography of limits.⁶³¹ Rather, they are impressions of transitory intersections of dualities in the complementary process of hierarchical building. These impressions create a signifying system of composite identities which undergoes further complementary compositions linking different local hierarchies in a total order. Despite their transitory nature, these impressions linger in the space of memory to create coded culture and historical underpinnings to facilitate interactivity and interconnectivity on mental, experiential, and physical levels of the hierarchy. These processes of coding, connecting, and sharing are performed through local engagement and exchange of complementary identities among different units to produce the internal and external coherence of the hierarchy. They form a hierarchization mechanism which utilizes a dual identity structure that is constitutive of each unit to interweave the multi-directional structure of connections of the urban fabric. By espousing dual, oppositional, and complementary identities, such as being internal-external, private-public, and connected-separated, a unit can connect to both ends of any of the sub-hierarchies in which it participates. A hierarchization mechanism within any unit or between different units involves two forms of articulation: localizing and combining, which are performed reciprocally and repeatedly in order to organize the relationship between the molecular and the molar order of the structure in an organic way. This double articulation is at the core of the complementary process which cannot be isolated in its scope, defined in its location, or restricted in its identities.⁶³² This hierarchical formation involves the coding, decoding, and recoding of units' identities in correspondence with the territorialization, de-territorialization and re-territorialization of their actual boundaries.⁶³³ These constant

shifts of identities and boundaries create hierarchical articulation and the diversity and unity of the urban fabric.

The relationship between any two adjacent units in the hierarchization process is based on the interlocking of two compatible and exteriorized terms of an internal complementary duality of two units with the purpose of exchange, connection, and expansion. As such, any relationship within the hierarchy is complementary in nature between either endogamous (internal), dual, and complementary identities of a single unit or between exogamous (external) terms of two dualities of a couple of units, forming a new internal and complementary duality of a composite unit. These complementary and hierarchical relations are facilitated by the biunivocal identity of the liminal space which intermediates as a boundary line in-between any two complementary units in the hierarchy.⁶³⁴ In terms of complementary duality, and across the units' boundaries, successive liminal biunivocality within the unit allows constant generation of compound units, contributing to the regeneration, articulation, and expansion of the hierarchy. Spatial synthesis and articulation mechanisms occur when the biunivocal potentiality of complementary dualities within each unit is externalized or internalized as to become a mechanism of association or disassociation, producing the gradational order of the hierarchy. These mechanisms prevent centralization, overcoding, and finalization of the hierarchical order, giving it its diversity and unity.

3.6.6.6 Double Process of Hierarchization:

In order for a unit to be part of the hierarchy, it must embody molecular mechanisms for interaction, relation, and connection which glue two units to create a composite unity through a mutual outward complementarity of the internal and the external.

Simultaneously, larger hierarchical units embody molar mechanisms for inclusion, coordination, and regulation which ensure commonality, correspondence, and communication among all parts of the hierarchy.⁶³⁵ Double articulation (internal and external) of the dual identity of each unit produces molecular gradation from the smaller to the larger and molar succession from the larger to the smaller in the hierarchy. This twofold movement and gradation generates the diversity and the unity of the hierarchy. In

other words, the biunivocal identity of each unit creates based on its internal and external complementary potential within the hierarchical diversity series of connections among different units resulting in the unity of the entire hierarchy.

3.6.6.7 Consistency and Difference in the Hierachization Process:

Since there are no two identical units in the hierarchy, by virtue of their unique localization within social, spatial, and temporal contexts, relations among them are based on some sort of complementarity. Redundant units, if possible, lose their justification for existence because of the asymmetrical nature of the hierarchy. Within the hierarchical structure, relations cannot be built on sameness or consistency since homogeneity undermines the structural composition and operational mechanism of the hierarchy. Complementarity is predicated on difference among the members of any composition as to justify its internal and external connections in the context of hierarchical unity. Thus, by definition, any unit exists through complementary connections among the diverse components of the hierarchical structure of unity.

Horizontal hierarchy defies vertical stratification due to the de-centrality of its internal composition. It is also an alternative to the plane of consistencies because of the complementarity among its internal units, as well as with an external vertical hierarchy. As such, the horizontal hierarchy forms interwoven ranges of internal complementary differences among its units and individual axes of external complementary correspondences with the vertical nexus, producing its gradation of autonomy and interconnectivity. Any form of consistency is either an introduction of power and centrality within a framework of binary opposition, producing an internal verticality or latent effect of power depletion through the infinite binary division expressed through structural disintegration, fragmentation, and homogenization. As such, there is no internal uniformity in the organic construction of any unit composition in the hierarchical tissue. Difference creates compositions, movements, and functions at each scale of the hierarchy since it lacks strict definition of minimal unit size or limits for final boundaries. Therefore, the hierarchical tissue of the city can be construed as relational intensities or differences in spatiality, locatization, orientation, movement, and time, among other

dimensional categories. Furthermore, hierarchical gradation is measured in terms of increasing levels of differentiation and, as a result, the complementarity and complexity of its identities. Differential identities create disproportional links, catalytic build-ups, and evolutionary mutation among the units of the hierarchical fabric.

Thus, horizontal relations of hierarchical relativity cannot be produced by formal composition, quantitative additions, and mathematical categorization. Instead, they are built up by constant and spiral processes of separation, amalgamation, and complication where boundaries shift and units transform in an endless reproductive synthesis.⁶³⁶ A unit cannot be substituted by an abstract category or a relation of degrees since all entities and ties are unique within a relation of inter-relativity. While this qualitative diversity makes the hierarchy complexly detailed and multi-dimensional, it simultaneously makes it a unity.⁶³⁷

3.6.6.8 Boundaries as Form of Connectivity Bound:

The diversity of the units of the hierarchy is not static. Rather, the instability of the units' boundaries gives the hierarchy its inherent and dynamic diversity and its interactive complementarity and vibrant cohesion. It constantly reproduces its multiplicities, identities, and relations and enhances its complementary unity.⁶³⁸ This constant reproduction is predicated on an indeterminate definition of interiority and exteriority mediated by liminal spaces whose main function is to facilitate exchange.⁶³⁹ With the interior and the exterior existing in a state of flux of exchanging identities and functions across the liminal spaces of the units across the hierarchy, boundaries lose their definitive static designation. Ultimately, all units are interior in view of the unity of the hierarchy, and are exterior in view of its diversity. Eventually, the interiority and exteriority of all units of the hierarchy become contextual and relative based on their location, relations, and compositions. Such ambiguity is relative but forms the common denominator which underlies the unity of the hierarchy. It facilitates communication and exchange across the gradational connections of the hierarchical structure. This communication and exchange invigorates the diversity of the units and enhances their complementary unity on all scales of the urban hierarchy.

3.6.7 The Structures of Aggregation and Composition:

What defines the Muslim-Arab city and makes it a unity is that the hierarchy is a 'composition,' not an 'aggregation,' as was thought by early orientalists due to their lack of understanding, neglect, and omission with regards to the culture which underlies the city. Aggregation is mere gathering of unrelated entities without organic evolution and connection among each other in a relational uniting fabric. While composition is premised on relations invested in the cultural spatial and historical evolution and connection of the urban components of the city. The first can rarely be an initial process of the second in the formation of the city which commonly evolves from an organic, local, and small number of units, replicating their internal order. The assimilation of additive components is based on the preexistence of local structural and cultural mechanisms which guide the process of hierarchical interweaving and integration of new elements. Therefore, underlying the transition from the state of aggregation to that of composition in the city is the process of synthesis which occurs within a common framework of hierarchical building. As such, the city can be a process of transformation occurring at different stages, paces, and localities within the hierarchy, grounding different components in one preexisting organizational framework. This lag and difference, in the place of incongruity, intrusions, or ruptures, increases the dynamism of the hierarchy and provides it with malleable material to incorporate in the hierarchical composition.

Such a process occurred in the cities which were constructed by Muslims such as *al-Kūfah* and *al-Baṣrah*. Even though such cities gathered different groups of inhabitants, they were based on the shared organic tribal culture and legal principles and building bylaws set by *sharī'ah*. After developing a common organizational framework, the city possessed a mechanisms for absorbing and integrating different immigrant group into the hierarchical fabric of the city.⁶⁴⁰ Similarly, pre-Muslim cities, such as Aleppo and Damascus, gradually restored their indigenous organizational order after the end of Roman foreign domination, allowing for the slow mending of the old dismembered hierarchical fabric while simultaneously interweaving new social and spatial components

into their order.⁶⁴¹ However, the city as a state of composition is impermanent because, not only are there always new elements added and interwoven into the hierarchy, but also the hierarchy breaks down, shifts boundaries, and reintegrates its units through a continuous process of association, disassociation, and re-association producing always new compositions. This evolutionary process of the urban fabric takes an upward spiral trajectory from oneness to diverse unity where the hierarchy of the city is continuously reinvented and refined without changing its essential principles. Devolution of the city reflects a downward spiral from diverse unity to singularities where the city is transformed into an aggregate of units through an increasing erosion of the ties among the members of its compositions. Alternatively, the city maintains a static order through mere replacement of old and disintegrated units instead of reproducing new hierarchical compositions, representing a closed cycle of repetition.

3.6.7.1 The Formation of a Composite Unit:

This dynamic and organic processes of spatial composition, disintegration, and regeneration not only refines and unites the whole urban fabric, but also removes distinctions between the centre and periphery. These processes are based on the cosmic movement of expansion and contraction which interweave the dimensional reality of physical existence. This movement unfolds through a 'multiple echoing' mechanism by which a movement initiates from the core of each unit towards its exterior boundaries. After hitting the internal closed boundaries of the unit, part of the impact of this movement reflects back to the core in affirmation of the limits and thus, the identity of the unit. The other part of the impetus of this movement penetrates the boundaries of the unit, connecting and integrating its surroundings to the core from where it was initiated. This process of reflection, penetration, and integration continues in successive folds until the impetus of the movement is depleted, losing its ability to join any more units. Through the exchange of the effects of this mechanism of multiple echoing among different units, new compositions are established within the framework unity among redefined units or a larger unit assimilating the smaller components is formed. Each unit is defined by outward and inward movements in reference to its core, establishing its frontiers through its ability to influence, relate to, or join other units. The resistance of each unit defines the

intensity of its identity in relation to those of other units in the continuous process of hierarchical formation. The result of this process is simultaneous outgrowth and multiplication of liminal or intermediate states of composition where units are in a constant condition of the expansion and contraction of their boundaries to interweave and vitalize the hierarchy.⁶⁴² In order for this process to happen, boundaries must be permeable and dynamic rather than solid and hermetic.⁶⁴³ These qualities of the boundaries transform the units into a series of intermediaries in hierarchical composition regardless of their position and constitution within the structure.

3.6.7.2 The Centres and Frontiers of the Structure:

Within each unit there is no subjectivity and objectivity, internality and externality, or centre and periphery; rather, there is a complementary intermixture of these dualities, producing a permanent state of hierarchical intermediacy. As a result, there is no core unit that exists independent of the multiple frontiers and successive layers of boundaries of hierarchical compositions. These layers are intermediated by liminal spaces which allow for the correspondence, exchange, and connection of units within a hierarchy of autonomy and inter-relativity. Such liminal spaces constitute new 'centres' for intermediation and complementarity among different units, alternative to the centrality of a dominant unit. These centres do not take the form of nucleoli but constitute dotted lines which allow back and forth flow, receding and proceeding movement, and integration and separation of units' content across their pores. They reverberate the original identities of the units which they integrate in the back and forth boundaries shift of the process of hierarchical articulation.⁶⁴⁴ Their liminal nature and operative mechanisms, expansion and retraction of boundaries, and constant redefinition of identities, constitute the formative process of hierarchical building. The resultant compositions of this formative process are not simple structures but organic and continuous courses of structurations.⁶⁴⁵ They form procedures for spatial articulation including fragmentation, displacement, and integration which conceive of identities as different forms of dimensional intensities to forge common codes of communication and the possibility of sharing and integrating across hierarchical liminalities. As such, centres cease to be geometrical orders of symmetry and control. Rather, they transform into liminal spaces of intermediacy,

exchange, and reterritorialization where they take the form of intensities of activities at the periphery, rather than a concentration of identities at the core of the unit. Across the hierarchy of intermediacy, sedentary reterritorialization takes always place in correspondence with the complementary process of nomadic deterritorialization.⁶⁴⁶ Consequently, urban hierarchy combines nomadic and sedentary logics of deterritorialization and reterritorialization, which define the structure of the city in terms of presence and absence, emptiness and fullness, and inside and outside across a series of liminal spaces.

3.6.7.3 Diversification and Scaling of the Triadic Process:

In the hierarchy, different from Deleuze and Guattari's conceptions, the triadic process of territorialization, deterritorialization, and reterritorialization of spaces constitutes a continuous cycle. This cycle corresponds to coding, decoding, and recoding operations which are relative in definition to the different units involved in the processes' hierarchical composition.⁶⁴⁷ These operations are also relative to, and inseparable from, each other since each territorialization of a unit at its exterior is the deterritorialization of its interior. Practically, all these events constitute one process which occurs simultaneously. The relativity of this process pertains only to the horizontal hierarchy, while the vertical hierarchy is governed by Divine timeless values, ethical principles, and cosmic laws. Thus, while the nature of these processes is relative to themselves and to the units on which they operate, their complementary unity and operative norms are defined in relation to the transcendental centre of moral authority, legislative rules, and cosmic norms. This centre of reference is equally relevant to all units of the urban hierarchy of the city so as to allow for their mutual transformation of identities and shift of boundaries in a complementary and self-regulated manner. The continuous cycle of this process in the horizontal hierarchy and its transcendental moral and legal anchor prevents the polarization of the hierarchy's units into disparate homological categories and the consequent development of a dominant centre and disadvantaged peripheries. It resists spatial overcoding and maintains relational relativity and scale proportionality through the constant division and reintegration of the urban fabric's units, producing ever-refined and efficient hierarchical formations. Integration does not result in massification, which

threatens the character of the hierarchy, nor disintegration, which leads to the fragmentation and dissolution of its order. This is because the cyclical nature of this triadic process maintains a relational, spatial, and functional balance among the hierarchy's units, while allowing for their change and evolution. This triadic process of integration, distinction, and reintegration operates within a context of mutual relativity and relevance which maintains difference while precluding uniformity, on the one hand, and discordance, on the other. It makes each unit a precondition to the state of the other throughout all hierarchical boundaries which, consequently, strengthens the articulation and cohesion of the hierarchy. It supports dynamic expressions of complementarity among all units of the hierarchy to produce its diverse and united order.⁶⁴⁸

3.6.7.4 Intermediacy between Smoothness and Striation:

The spatial structure of the horizontal hierarchy of the city is neither strictly striated nor smooth. Rather, it is located in-between them, incorporating elements from both through the multiplicity of centres and the hierarchicality of the structure. It is neither similar to chess nor 'Go,' which Deleuze and Guattari use as comparative schemes to illustrate the difference between striated and smooth spaces.⁶⁴⁹ Instead, in the hierarchy, each unit has an individually distinct identity, location, and role while pertaining to a relational structure which defines their order of mutual proximity, roles, and effectiveness. They are neither totally autonomous, as to be impervious to connection with other units through relations of relativity, nor do they form one unit with a fluid constitution without boundaries, which grants its unit its character. This connection and distinction is essential to the complementarity and hierarchicality of the urban fabric as alternative to the dichotomy and internal uniformity of both striated and smooth orders. Because of complementarity, the unique nature of each unit does not constitute a justification for isolation, a basis for centrality, or a barrier for connection to the other units in hierarchical compositions. Rather, it becomes the grounds for connection with other units as to further its uniqueness on a collective level. Uniqueness does not equal mutual exclusivity as there are always common denominators and different characteristics among the units of the hierarchy which underlie comparability and justify correspondence. While each unit has intrinsically distinctive properties due to its form, location, and role in the hierarchy, these

very properties justify its complementary interwovenness with other units in a total and integrative system of mutual relevance. Because each unit, by nature, has dual identities, such as internal-external, which are co-constituent of and reaffirmed by the hierarchical order, they are not inscribed in rigid codes nor do they form a fluid context. Rather, units' identities have relational, interrelative, and interactive definitions based on a dynamic hierarchy of association. This hierarchy intermediates complementary relations, including interiority and exteriority, connection and separation, and stay and passage, and endows the unit with liminal roles corresponding to its internal needs and external commitments. As a result, the identity of the unit is relative to its internal and external connections and functions, which are interactive and changeable by virtue of their embodiment within a hierarchical composition. This identity is also a product of the constant liminal tension and exchange between the internal or subjective logic of the unit and external or objective demands of the collectives within localized and gradational contexts. As such, in the hierarchy of autonomy and interconnectivity, there is no separation between the inherent character and role of the unit and its connection and position in the structure. These internal and external features of the unit include it in the intermediary organization and activities of the hierarchy.

3.6.7.5 Individuality and Collectivity:

In this fashion, the unit can be neither strictly coded nor undefined since both imply a loss of subjectivity, which is conditioned on the existence of a context for its expressions and realization. Structurally fixed or undefined identities and roles constitute two expressions of the same impersonal identity. The first is a product of control by a centralized structure which undermines the autonomous agency of the unit, and the second is marked by indetermination of a fragmented structure which indicates the unit's redundancy.

Furthermore, stark individualism and indistinctive collectivity, despite being opposite binaries, have the shared feature of impersonality. The first curbs the units' ability for expression through engendering atomism, fragmentation, and isolation of the units from each other and, thus, from their medium of expression, while the second confiscates the ability of units for expression by dissolving their identity in fluid medium of the group, leaving them no possibility for individual expression. Both binaries' identities are

expressions of power which individually disintegrate, segregate, and regulate in the first, while they mathematically divide, homogenize, and assimilate in the second. Identities in the first binary term are impoverished and disabled by isolation and, in the second, are assimilated by its milieu beyond recognition. Both conditions are the product of power in a dichotomous system and, thus, are the object of control.

The identity and functions of units in the dichotomous model constitute biunivocal and absolute categories within two ideological universes of corresponding homologies such as sameness, association, and internality, on the one hand, and difference, dissociation, and externality, on the other. Within this scheme, the behavior of a unit is strictly structured based on rigid, exclusive, and exhaustive definitions of interiority, similarity, and association in correspondence with one side of the dichotomous set. By default, this restriction produces exclusive exteriority in rejection of any association with the opposite categories in affirmation of their binary schism, based on its absolute and binary logic. Each side of the dichotomy is enclosed to exclude the identity of the other, producing two internal and exclusive spheres of homogeneity. This homogeneity is antithetical to its initial principle of dichotomy which is based on the distinction between binary categories, but a consequent of the working of its internal logic. The definition of categories is restricted by the limits of the external boundary of each of these homological sets. Within these homological sets, units are replaceable and their collective function is quantitative rather than qualitative. With their homological isolation, rather than distinction, the units lose their grounds for interaction, cooperation, and regeneration and come into a state of inactiveness. Thus, the dichotomies result in extreme cases of internal paralyzing neutrality and external binary opposition.

3.6.7.5.1 Negative Hierarchy of Striation:

There exist other possibilities for the dichotomous scheme (such as that of centre-peripheries, individualism-collectivism, and difference-uniformity) where the first binary distinction in two sets is not final but continues through a series of dichotomous splittings within each of the initial homological sets. This process establishes different categories within each set and prevents their immediate stagnation into one homogeneous

collectivity. These splits produce subsets of provisional homologies. These sets further divide into smaller homological sets, constructing a multi-layered vertical hierarchy of different binary oppositions. The main characteristics of these sets are essentialized, polarized, and striated categories in spite of their multiplicity. This productive but reductive process of multiplicity continues until each set contains only a single indivisible unit. With such an outcome, this model comes to its logical conclusion of an atomistic conglomeration of absolute individualism. Each of these individual units is an isolated and impoverished entity defined by relations of opposition and conflict with all other entities within the hierarchy. Such fragmentation and antagonism is endemic to the dichotomous process of homogenizing distinction, separation, and exclusion across several layers of the vertical hierarchy. In this respect, the resulting vertical hierarchy is destructive, disintegrative, and isolative rather than constructive, collective, and cohesive. Its mechanic, linear, and one-directional character precludes the possibility of integration, cooperation, and composition. As a logical conclusion to this process, isolative and atomism affirms the rigid and impoverished nature of the bonds among the elements that constituted the homological sets at the inception of the dichotomizing process in spite of their internal diversity. Such diversity is striated, reductive, and provisional. It is impossible to be reproduced after being totally homogenized at the conclusion (bottom) of the vertical hierarchization process. The fragmentation process is irreversible and, after its dichotomous disintegration, the initial wholeness of the structure is non-restorable. Rather, the units exist as an aggregate of fragments aligned in mechanical and striated ways, suitable to domination and control by the power centre. Therefore, this vertical hierarchy is typically generated and maintained through the violent exercise of power tools of division, fragmentation, and exclusion. This violence depletes the energy of the structure by breaking down the diverse and complex unity into isolated and impoverished multiplicity. This fragment, resulting from this reductive process, remains in a simple state of uniformity, oppression, and stagnation.

3.6.7.5.2 Comparison between Dichotomous Models:

To sum up, the main categories for understanding and reproducing the city within a dichotomous framework are individuality and collectivity. Dichotomy defines the

category of individuality through difference, exclusion, and isolation and the category of collectivity through reduction (arithmetic equality), homogeneity, and quantification. Individuality is produced through binary distinction and conflict in which units are assigned absolute, oppositional, and conflicting identities resulting in their successive fragmentation, isolation, and regimentation. Such over-coded units can only exist in the context of structural roles, deterministic plans, and power institutions emanating from dichotomous categories. These dichotomous categories define methods of differentiation and identification which produce a striated spatial boundary system representing vertical hierarchy of form, meaning, and functions. This spatial map, resulting from dichotomous operations, is mechanically divided, functionally regimented, and power-regulated.

The collectivity term of the dichotomy represents the flipside of individuality and the end result of the unfolding of its logic. Similar to individuality, collectivity corresponds (even though indirectly) to homogeneous structures, synchronistic temporality, and quantitative identities. While individuality in the initial unfolding of the dichotomous process denotes centrality, in the final stages of its dichotomous division it results in homogeneous collectivity. The oppositional distance between both is produced by the lack of hierarchical intermediacy between them. As such, while individuality, in its initial form as centrality, is strictly spatial, bounding time and place coordinating that arrangement, order, and sequence matter, collectivity is non-spatial since it is occupied by quantity without definite prescription of sequence, direction, and order. Individuality, in its homological associated with centrality and complexity, reduces, fragments, and isolates collectivity through strict, clear, and modular rules. It creates a distinction between means and goals which are achieved through coding of quantity and quality. While the objectives and tools and quantity and quality of collectivity, in its final stages of dichotomization, merge together through total state of non-definition and lack of boundaries. Nevertheless, both individuality and collectivity represent different stages of one process producing the same outcome. They share the conditions of striation, regimentation, and isolation; the first through exercising power through dichotomous differentiation to establish its centrality, and the second through submitting to power by producing conditions of subjugation, marginalization, and homogeneity.⁶⁵⁰ When taken to

its logical conclusion, this precarious dichotomous organization results in total atomism and homogeneity from which a new centre arises to restart a new process of centralization, polarization, and dichotomous construction.

4 Hierarchical Contingency as a Power Resistance Mechanism:

The city is non-linear so as to allow for the possibility for arrangement and regimentation by a centre. The autonomy and interconnection of its units in hierarchical compositions makes it impervious to intrusion and control by centres. Simultaneously, it allows it internal flexibility to morph and change in order to adapt and maintain its diverse and dynamic structure. The hierarchy allows tentative couplings and decouplings as well as junctions and disjunctions through non-linear unfolding and folding of its spatial compositions. As a result of these processes, all the materials of the city are enrolled in relations of inter-dependency and inter-determinism which destabilize any possibility of static order which is predictable and can be mastered by power.

As such, the city is in a perpetual state of contingency and possibility of assembling and disassembling elements through connections and separation processes. It is an insistent expression of a state of incompleteness and transformation that is generated by the stretching of liminal spaces - middle positions without a beginning or an end - reflecting an immanent process of becoming. Within the context of this becoming, progress does not define linear directionality but a permanent state of incompleteness which causes an emergence into complementary multiplicities in a hierarchy of interrelativity. Such emergence takes the form of chaotic movement, adaptation, and transformation based on each unit's subjective and pragmatic considerations which cannot be streamed by external power. It challenges dominant power flow and forges new and local identities, relations, and meanings in order to create alternative modes of power distribution and compositional arrangements in the form of a hierarchy. This distribution and arrangement permits exchange among social, material, and spatial dimensions of the hierarchy and constitutes its creative agency. It creates hierarchical heterogeneity in the form of heterotopia of different, but complementary, identities.⁶⁵¹ Unlike Foucault's heterotopias, however, the units of the hierarchy are not an assemblage of illusory, incompatible, and

fragmented relations and locations in binary opposition to real, strictly juxtaposed and ordered ones.⁶⁵² Rather, they are compositions of complementary dualities in a hierarchy of autonomous and interconnected units forming diversity within unity.

The social, spatial, and material forms of agency of the hierarchy constitute a unity through the very principle of complementary which interweaves its fabric. As spaces and objects, the city is an indistinctive part of the human agency since, on the material level, all share spatiality as an essential ontological premise. Such commonality in the Muslim worldview integrates the roles of these different agents in the comprehensive process of *'umrān* (urban production). Not only is the human being a spatially embodied agent who requires spatial order for his movement, but also her/his sociability, which is necessitated by human self-insufficiency, interdependency, and complementarity, creates dimensional expressions in form of relational and spatial structures. These human material and social necessities constitute relational distances and manifest in spatial organization which forms the basis of the hierarchical structure of the city. The spatial organization and relations are mediated through the geometrical concepts of singularity, duality, and multiplicity which correspond on cosmological level with *tawḥīd* (Divine unity), *sharī'ah* (legal relationality) and *ummah* (social unity). Thus, the city is a spatial embodiment of the triadic structure which constitutes the values, meanings, and mechanisms which shape the Muslim-Arab city. The interpretation, articulation, and organization of this triadic structure, in the form of social and spatial relational distances, create the spatial order of the city. Simultaneously, the recognition of the concept of dimensionality as an underlying principle for all social, material, and metaphysical expressions in Muslim-Arab worldview lends the city conceptual and practical unity. Individual autonomy, complementary dualities, and unity of diversity of the units of the urban hierarchy correspond respectively to Absolute and Original Divine Singularity, differential distance between the vertical and the horizontal, and cosmic gradation of multiplicity of the metaphysical hierarchy. As such, the city's social, metaphysical, and material realities are interwoven through the unity of the triadic structure as expressed in the network of *Islamicity* which produces the everyday spatial order of the city.

4.1 The Assemblage and the Hierarchy:

The hierarchy of the Muslim-Arab city corresponds to the Deleuzian concept of assemblage in that it is not fixed in shape or composition nor does it have a predetermined and closed order. However, the hierarchy has infinite compositional possibilities which defies any form of reduction or striation while maintaining structure and order. The hierarchy transcends the linear construction of non-linear juxtaposition which constitutes the hierarchy with its dynamic metamorphoses as an autonomous, decentralized, and open-ended structure. Along with these characteristics, the hierarchy is not a totality since there is more absence than presence, concealment than revelation, and potentiality than expression. It is never complete, perfect, or exhaustively comprehensive. Different from the way they exist in the assemblage, the units of the hierarchy have their own identity by being part of a relational structure of autonomy and interconnectivity rather than as a result of the homogenization of the dichotomous process. Units in the hierarchy possess identities preceding their engagement and interweaving within the hierarchical order corresponding to their identities within the hierarchy. As such, the collective identity of the composition of units is not the sole definer of unit identity. Furthermore, by virtue of the units being part of a hierarchical composition, they are intertwined in terms of identity, structure, and relations, rather than being a conglomeration of juxtaposed entities with no obvious and mutual ties. Indeed, post-structuralist resistance of structural determinism reenacts the idea of dichotomy which it strives to undermine by producing extreme identities in the form of oppositional binaries. These binaries form sequential processes of emerging centrality and homogeneity as a result of continuous dichotomization. This power-based process perpetuates the interplay of opposites without arriving at constructive solutions, such as that of the horizontal hierarchy.

4.2 Difference, Multiplicity, and Connectivity of the Hierarchy:

The horizontal hierarchy is a space of multiplicity and diversity which, as a result, embodies the values of simultaneity and coexistence as alternative to homogeneous and numerical plurality of the vertical one. The hierarchy denotes subjectivity and consequently 'polycentric' compositions of social, temporal, and material agency which is self-organized through relational processes across social units, spatial gradations, and

temporal stages. A spatial unit expresses multiplicity when it accounts for the difference, juxtaposition, and hierarchicality of the structure in which it participates. With such expression, a three-dimensional definition of the unit transforms into complementary dualistic identities including interiority and exteriority, partiality and totality, and individuation and integration. These identities form the bases for the mechanism interconnectedness of the spatial hierarchy.⁶⁵³

Furthermore, the hierarchy is a space of multiplicity that is not a vacuum or a container but a relational element and part of the entities of which it is constituted and inhabited, and with which it coexists. As a relational element, the hierarchical space partakes in the other components' identities, essences, and forms. Therefore, it is intrinsically multiple, heterogeneous, and unpredictable depending on the interweaving of entities, intersections of events, and exchange of actions which take place 'in' it. As such, the spatial constitution of the hierarchy is defined by the norms which organize the interaction of the social and material dimensions of its composition. It is a set of mutual intermediation in which the units engage, forming compositions to facilitate their complementarity and collective coexistence. *Ta 'adudiyyah* تَعْدُدِيَّة (multiplicity) in Arabic language denotes, in corroboration with its internal and complementary antonym *da 'a* دَعْ (push, leave), division.⁶⁵⁴ Therefore, it must be associated with diversity in order to generate a hierarchy of autonomy and connectivity through complementarity.

The hierarchical as a diverse multiplicity constitutes unity through connectivity, which is an active form of relational intermediacy. Connectivity in the hierarchy denotes coexistence, juxtaposition, and exchange among complementary dualities, forming spatial inclusivity and continuous unity. It is realized through the hierarchical boundaries which intermediate differences as well as asymmetrical similarities to create diversity in unity.⁶⁵⁵ Connective spatiality juxtaposes, relates, and complements the internal and external identities of hierarchical units and diffuses their oppositional qualities.⁶⁵⁶ This connectivity is not static since it is an intertwining process which brings together human, material, and other components of hierarchical agency in relational unity. This relational unity is characterized by mutuality where connectivity is indiscriminate of action or

effect, since the hierarchy is a nonlinear process accepting feedback effects as a part of its integrative totality.⁶⁵⁷

4.3 Liminality, Diversity, and Fractality in the Hierarchy:

John Law defines hierarchical liminality as “that which is separate but which is also joined” creating a state of ambivalence, neutrality, and undecidability.⁶⁵⁸ It represents the zone where opposites meet, not to contradict and nullify, but to complement and sustain each other. It is the point in the complementary cyclical trajectory where a term shifts to its opposite, thus affirming and negating each other at the same time. By necessity, liminality intermediates diverse element within the hierarchical structure of autonomy and interconnectivity. This diversity can be defined as the main factor, which is “more than one but less than many,” in the fractal equations of the hierarchical composition.⁶⁵⁹ Such effect produces a partially self-similar structure wherein units share common features yet no one matches the others. Diversity is generated by liminal intermediation or partial links which allow for both the autonomy and connectivity of heterogeneous multiplicity. Unlike plurality, which denotes unrelated and separate entities coexisting parallel to each other, diversity and fractality imply complex relations of difference, reciprocity, and complementarity where each part is defined, in addition to itself, in relation to other units as complementary opposites in a hierarchical composition.⁶⁶⁰ Diversity *tanaw* ‘تَنَوُّعٌ in the Arabic language is derived from *nā‘a* نَاعٌ (tilt, swing, or vibrate) whose internal complementary apposite, *‘āna* عَانَ denotes cooperation and support. This complementary meaning between diversity and cooperation is essential for the structure of the city as a hierarchy of autonomy and interconnectivity.⁶⁶¹

4.4 The Concept of Relationality and Connectivity in the Hierarchy:

In this diverse hierarchy, relations are characterized by interdependence, conditionality, and mutuality. They embody provisional stability and are based on initial autonomy which prompts the process of hierarchical association. *‘alaqa* عَلَقَ (hang or attach), which is the root of the word *‘alāqah* عِلَاقَةٌ (relation) in Arabic, means a partial state of dependency and external agency of connection. It indicates two entities simultaneously separated and connected through a relational cause, *‘alla* عَلَّ (to cause). In addition, this

two-lettered-root denotes to causality ‘insufficiency, deficiency, dependency, and succession’ which requires the interconnection and inter-linking of different entities as to achieve sufficiency, complementarity, and wholeness. These meanings are confirmed by the antonym of ‘*alla: la*’ *لَعَّ* that indicates wholeness, prosperity, beauty, and the world. The internal antonym of the root ‘*alaqa* is *qala*’ *قَلَعَ* which means to uproot, yank, leave, disconnect, and excise, or *l’aqqa* *لَعَقَ* which means to wipe or rub something smoothly and release, which is the complementary opposite of the meaning of ‘*alaqa* (to hang and attach). *Qala*’ *قَلَعَ* indicates in its two-letter-root *qalla* *قَلَّ* ‘little and decreased,’ and in its fourth form verb type *istaqal* *إِسْتَقَالَ* and in its infinitive form *istiqlāl* *إِسْتِيقَالٌ* ‘independence’ or ‘the ability to overcome and lift a weight due to its lightness.’ It also means to take control of something due to its weakness or littleness. These meanings reaffirm, in the negative, the denotation of the *alāqah* (relationship) and connectivity.

4.5 Mutual Relations between Hierarchical Units:

As it was demonstrated in the last passage, relations in the city are conditions of interbetweenness and connection among entities. The connection between units of relative autonomy through complementary duality in the horizontal hierarchy intermediates the relationship between singularity and multiplicity. Relations are not entities in themselves but are the contingent result of the need of different units for complementarity and expansion which subsequently leads to mutual gravitation and dimensional proximity among them. In spite of the dependence of relations on the parties that they intermediate, their liminal qualities, position, and function grant them relative ontological independence and creative ability to produce more relations and units. Relations can dominate the units, which they intermediate, when these units have weak autonomy and excessive interdependency. In such cases, relations acquire a presence of their own which marks the shift into structuralist order where relations determine the nature of the structure regardless of the individual identity of the interlinked elements.⁶⁶² Within this understanding, relations are then connecting processes with no concrete reality, yet they are disembodied existence which generates the structure whose units’ they connect. Relations in the Muslim-Arab city create the spatial, temporal, social dimensionality of existence in the form of a structural hierarchy. Thus, this hierarchy is a relational structure

that it is non-separate from the agents, actions, and units which these relations intermediate.

Embodying liminal spaces, relations separate units as they also connect them. Through this connecting-separating distance, relations establish difference and diversity and form the hierarchical structure that holds and unites them together, as a totality. Thus, without these relations, not only would the hierarchy not exist, but neither would its units, which they interweave together. These relations are defined by the inter-dynamics and mutual activities among the units whose degrees of autonomy, distinction of identities, and contextual position within the structure have an important bearing on the nature of these relations and thus, the quality of the hierarchy. These different characteristics of the units create a series of hierarchical relations, which intermediate actions and responses in a manner conducive to the diversity of these units. Relations among these units represent the practices and the activities, which constitute the autonomy and inter-relativity of the hierarchical structure itself. They are simultaneously the effects of and the causes for the existence of these hierarchies since separation and connection must be concomitant to maintain the independence and interdependence among its units. Since separation alone denotes isolation, and connection alone results in assimilation, both individually mean the dissolution of the unit and, as a result, the hierarchy. Therefore, the hierarchy denotes connection and separation in its diverse degrees of corresponding to the ultimate interest and specific identity of each unit within its local context.

4.5.1 Relational, Dimensionality, and Power in the Hierarchy:

Relations in the horizontal hierarchy of the Muslim-Arab city can be understood as expressions of proximity, similarity, and difference. This understanding constitutes them as dimensional entities of different forms alongside material, social, and other units of the hierarchy. As dimensional entities, these relations constitute - through difference - an embodiment of power whose exteriorization defines their form of intermediary roles between units in terms of separation or connection. Understood in terms of dimensionality, relations are not objects, spaces, or events but are defined by pre-identity difference. As a result, they are diverse expressions of common currency and power

difference, whose exchange and translation into different dimensional constructions produce the hierarchy of autonomy and interconnectivity. Because space is a representation of its multi-dimensional embodiments, as quintessential dimensional currency, power difference works through and on these embodiments via formations of folding and unfolding in order to articulate their identities and dimensional differences.⁶⁶³ Relations intermediate the units of the hierarchy and simultaneously recruit different units as structural intermediaries utilizing their power-based propensity for extension. This form of intermediation reflects the connectivity, mutuality, and interchangeability of the hierarchy and its materials as one relational structure. It also denotes the transience, instability, and change of its units' boundaries through the triadic process of association, dissociation, and re-association resulting in the expansion-contraction and relation-separation of its units.

Different degrees and qualities of relations determine the thickness and permeability of the liminal spaces which generate and define the structure, connections, and boundaries of the hierarchy. Thus, rather than having mono-identity as barriers, boundaries, by definition and not by use, are expressions of diverse relational patterns, denoting a gradation of affinity or separation, acceptance or resistance, or inclusion or exclusion. They constitute identity systems, connection processes, and exchange mechanisms which generate and are shaped by the hierarchy.⁶⁶⁴ The hierarchy, as such, is an informal, polycentric, and non-deterministic boundary system that is self-regulated at the micro-scale, where the adaptation and change of these boundaries are based on the intermediation of contingencies across hierarchical gradations. The ultimate mode of operation of this hierarchy is local autonomy which is defined by hierarchical relations of inclusion and exclusion inherent to the units' liminal positions. The relational richness of the components across the boundary system of the hierarchy is inherent to the number of temporal, spatial, and social variables which are engaged in a constant process of adaptation and change at the micro-scales of local autonomy. Micro-relational changes at the local level produce the complexity and unpredictability of the hierarchy, subverting any tendency for polarization and centralization. As a result, the hierarchy becomes a meshwork of interactive multiplicities engaged in relations of expansion and contraction

through the connection and separation of liminal fields of exchange. Therefore, as a hierarchical system of boundaries, the spatial order of the Muslim-Arab city is not defined by fixed lines and vertices producing Euclidian topology. Rather, it is made by relational possibilities of change and exchange enacted at each gradation of the hierarchy to produce the spontaneity, flexibility, and contingency of its structure.⁶⁶⁵

4.5.2 Contraction and Expansion:

The interweaving of the urban fabric is achieved through a process of folding and unfolding. Folding signifies contraction, including, and enclosing which allow the meeting of different elements within a partially common identity, facilitating their interaction and nurturing their unity. Folding a diversity produces complexity, in contrast to mere added on or juxtaposing multiplicity in an aggregate. By also being a catalyst, folding generates hierarchical connections, relations, and cohesion among the diversity of complementary of the elements involved. Folding cannot exist in isolation as it is complemented by an unfolding or expansion process which allows different forms of mutual opening, relating, and connecting. These opposite movements in their total outcome do not nullify but complement each other. As complementaries, these movements are opposite in direction but united in effect. They are necessary to the balancing, completing, and interweaving of the relational fabric of the hierarchy. As a process of folding/enclosure, the hierarchy brings units together, creating new and composite unit identities. As a process of unfolding or expanding, the hierarchy allows for interacting, rearranging, and integrating different identities and relations. Both movements connect, integrate, and amalgamate, on the one hand, and diversify, multiply, and complicate the order of the hierarchy, on the other. These opposite movements spring from the potentiality and capacity of the liminal spaces to connect and separate, and consequently, interweave the fabric of the urban hierarchy. Through its potentiality and neutrality, the liminal embodies the necessary catalytic functions to join complementary dualities in composite multiplicities, forming the hierarchy.

4.6 Immanence and Emergence at the Hierarchy:

As a complex system, the hierarchy is characterized by emergence that results from the interaction among its multiplicities at the micro-scales of compositions. It is also characterized by the notion of immanence which is related to proximity and is expressed at the micro-scale in terms of informality, where the actions are not mediated by the theory and premeditated rationality of an organizing centre. Rather than macro-scale preplanning of activities by a centre, multiplicity micro-scale units connect together polycentric compositions through autonomous actions and innate practices typical to the spontaneous flow of events at local conjunctions of the hierarchy.⁶⁶⁶ Thus, emergence is related to immanence through multiplicity, autonomy, and micro-scale actors whose decisions are determined informally by trial and error within specific frameworks of time, action, and spatial agency. As catalysts for interactivity, proximity, multiplicity, and spontaneity, they generate micro-processes among dispersed, diverse, and autonomous social, material, and spatial agencies and prevent power centrality and regimentation of the hierarchy.

Immanence forms an effective mechanism for subverting premeditative intervention and standardization procedures that are typical to the practices of power centres. The logic of immanence is untraceable through the hierarchical dispersion, autonomy, and localness. It undermines the possibility of prediction, orchestration, and manipulation of the general interest of units in the hierarchy by the monopoly of a 'private' unit. Within the horizontal relational plane of the urban hierarchy, immanence prevents a clear cause-effect relationship which can render such a mode of 'irrational' and 'chaotic' interactivity systematic and power subservient.⁶⁶⁷ Unpredictability of immanence not only preempts measures of homogenization, but also precedes its preplanned actions, rendering fields of time-space unique, organic, and irreversible. For the Muslim-Arab city, centrality, planning, and predetermination are vertical qualities pertaining to the realm of transcendence and thus neutral and innocuous to the horizontal hierarchy. Alternatively, populating such qualities in the horizontal hierarchy produces power polarization and stratification, which undermine the structural composition and dynamics of the hierarchy. De-centrality and diversity of the horizontal hierarchy is not provided through the

elimination of the vertical and thus the incorporation of the vertical within the horizontal. Rather, it is realized through the distinction of the horizontal from the vertical, on the one hand, and the intersection of both on the other. This separation and connection provides transcendental centrality and neutrality which mediates individual and collective horizontal agency. The multiple loci intersection between the two hierarchies precludes any central claim to knowledge, power, and control, while incorporating them in comprehensive unity.

4.6.1 Points and Boundary Lines in the Hierarchy:

Flexibility and changeability of the hierarchy requires that the points which demarcate its structure be accidental and secondary, rather than fixed and primary.⁶⁶⁸ Since the hierarchy is a decentralized system, its points are an unintended confluence of line trajectories instead of being determined by their convergence. These points resist being the foci for the polarization, concentration, and conglomeration of power. They are less restricting and confining as they are after-the-fact rather than being predeterminant of the relational order of the hierarchy. Therefore, lines passing through them have different orientations forming an interwoven hierarchical fabric, rather than a radial form with nodes of determinate power at the centre. Also, points in the hierarchy are not regimented in a grid-like network, connected with straight lines and systematized by single subjectivity. Such lines have no independent character in themselves as they follow the sole function of connecting to the node of power, augmenting its centrality, and consolidating its control. Alternatively, lines within a horizontal hierarchy are accidental, consequential, and subservient to the primacy of points. Rather than being permanent delimitations, they are breakages for marking passages across ever-connecting and separating boundaries of hierarchical compositions. Such lines reflect a free, spontaneous, and organic character different from the implosive singularity, polarization, and concentration values of points. The lines are expressions of movement, reciprocity, and release different from the points' reference to stoppage, finality, and confinement. As a sequence of points, a line represents the destabilization of centre and an expression of relativity, change, and continuity. On the ontological level, it signifies a duality which

bridges the distance of cosmic effusion which separates and connects vertical singularity and horizontal multiplicity.

Lines change direction, bend, and break when they are free of suspension and polarization of power, which make them straight. Therefore, the street lines of the Muslim-Arab city are never linear or orthogonal. Rather, they are a necessary leftover of the interweaving of urban spatial fabric and the complementarity of different intensities. The quarter in the city is called *khiṭṭah* خِطَّة (marking, demarcation) which is derived from *khaṭ* خَط (street or line).⁶⁶⁹ This line is a trace which changes according to the spontaneous treading which makes paths and dynamic shifting of units' boundaries in the hierarchy. Points correspond to dichotomy, separation, and isolation, while lines correspond to duality, complementarity, and liminal distance of connection and separation. Therefore, lines are basic elements in the construction of the hierarchical fabric of the Muslim-Arab city vis-à-vis points which are the hallmark of centralized and power structures.

In this city, the hegemony of the straight line is often broken into segments indicating submission to different subjectivities and spontaneous order of events. The overlapping of markings left from the expressions of subjectivities and unfolding of events creates the spatial texture of the urban space. Organic lines in the hierarchy challenge the pulling forces of points creating, with each curve, opposite areas of mutual inclusion. Alternatively, straight lines are efficient and minimalistic ways of separation without reciprocity (one-sided severing) or concern for inclusivity. These lines are also characterized by the efficient use of time and resources through the facilitation of mobility, clarity, and access to power for the purpose of control. Differently, line trajectories of hierarchy are defined in relation to local functions and the subjective considerations of each unit. Their broken alignments signify the autonomy, sovereignty, and freedom of each unit to choose its boundaries or negotiate its delimitations with other units in an equitable manner. Thus, through both the brokenness and connectivity of its lines, the hierarchy demarcates different subjectivities at the smallest scale of its structure. Each wall, room, house, and quarter is a part of fractal alignment expressing difference and unity through the subversion of reductive linearity and centric regimentation. The

horizontal traces of fleeing walls, the accidental lines of connecting surfaces, and the broken contours of spatial compositions denote a liminal quality of connection and separation, interiority and exteriority, and similarity and difference. This meeting of boundaries defines self-finitude through new beginnings and extensions across the other. Lines become expressions of self-conclusion and expansion only through the bending, continuing, or breaking of their projected linearity in the surfaces and the spaces which they define. However, as such, lines are the premise for connectivity based on difference which creates the diverse alignments of surfaces and spaces and, consequently, the differentiated gradations in the structure of the hierarchy. Hierarchical gradation is a result of the fact that the end of two lines at a point of conference or of two surfaces at a line of intersection are mutual extensions rather than a conclusion of their initial entities of convergence. When ending means direct and intermediated extension through the units of the hierarchy, boundaries are defined through their connective functions. The mutual finality of two units at an infinitely thin line of an edge creates the liminal quality which not only unites these two units, but also the total urban hierarchy of lines, surfaces, and spaces. Such unity is embedded in the ambiguity, neutrality, and mutuality of the liminal confluence of lines, which are never clear, straight, and decisive.

Indeed, lines essentially signify the notion of meeting, whether of two points, two surfaces or more, or parallel alignment which denotes, within the context of winding layouts of the Muslim-Arab city, correspondence rather than symmetry and homogeneity. Lines, as such, are a geometrical representation of the concept of complementary dualities and conversion of cosmic distance which allow the unfolding of multiplicity out of Divine Oneness as well as their folding together. They are the link between the singularity and non-dimensionality of the point, on the one hand, and the plurality and dimensionality of space, on the other. This link is ultimately expressed via the medium of hierarchy which signifies cosmic gradations of reality. Straight lines exist only in the vertical or third dimension and denote Divine absolute power without which the city, as a living spatial order, cannot exist. Bent and broken lines are horizontal by nature because they are not stretched by, are directly effects of, or are representations of power. Broken lines represent the multiplicity of will and diffusion of power in the horizontal realm. It is

a mark of the richness and efficiency of the hierarchy of expressing many wills without waste or conflict. Gradational autonomy, liminal connectivity, and fractal similarity on the horizontal plane facilitate the continuity and flow of the hierarchy. This continuity overcomes the individuality, centrality, and isolation of points through nonlinear extensions and connections.

Points have no value without coordinates, which cannot be established without a system of reference. This referential system necessitates spatial dimensionality and directionality. Therefore, lines are primal in the horizontal hierarchy as they fulfill these conditions. Points are products of intersecting lines rather than lines being a result of connecting points. Based on this primacy, points are secondary and accidental rather than *a priori* pre-determinates of line trajectories and consequently a structural form. As an intermediary between points and space, lines are liminalities embodying rich possibilities of extensions, directions, and intersections. The accumulation of such possibilities of different lines interweaves the complexity of the hierarchical fabric. As such, lines are essential, dynamic, and intermediary components of the complex spatial dimensionality of structure. They mediate the spatial construction of the hierarchical composition of the urban fabric, similar to the way they mediate the singularity and plurality, verticality and horizontality, and centrality and hierachicality of the cosmological order of Muslim-Arab culture. Their nonlinearity, liminality, and potentiality provide both the constraints and indeterminism which are required to interweave the hierarchical structure of autonomy and interrelativity.

4.6.2 The Molecular and the Molar in the Hierarchy:

Liminality between any form of dualities, be it points holding distance or spaces across a boundary line, is the hallmark of composition of the hierarchy. The hierarchy is produced at each boundary line of a unit composition through the system of liminal intermediacy between the double identity of the unit. Such identities including inside-outside, diversity-unity, and molecular-molar, which connect the different units of the hierarchy.⁶⁷⁰ The molecular is related to the organization of the unit from simple components and the relationships which exist among them. It forms a line of segmentation allowing

individuation and identity expression of units at both sides of the line. The molar is related to the totality of the units as a body of matter rather than a set of properties for molecular components. It constitutes lines of connection which allow hierarchical composition through external and internal intermediation of the double identities of its units. The molecular and molar function as a complementary duality where both lines overlap to create the permeable boundary line which separates and connects the units of the hierarchy. In this regard, Deleuze and Guattari note that every individual or society is constituted of both molecular and molar forms of units. In spite of the opposition of these categories, they are structurally intertwined and spatially co-extensive. Each complements the other and forms the necessary precondition and the backdrop for their existence.⁶⁷¹ They correspond to all complementary dualities in the composition of the hierarchy including internal and external dualities which repeat and shift in each unit across the hierarchical divisions. Such divisions include room, home, cluster, quarter, and end with the city as a totality. The internal in each gradation expresses particularity, diversity, and richness while the outside denotes simplicity, inclusivity, and totality. These oppositional and complementary qualities mark the identity of each unit of the hierarchy and summate the details in the whole, the parts in the total, and the complex in the simple. The repetition of each complementary duality at the crossing of the boundary line between two units and the hierarchical nature of the urban structure produce the self-similar quality and the fractal forms of the urban fabric. To produce partial self-similarity and diverse unity of the urban order, each unit of the hierarchy has the potential for an infinite number of complex formations based on locational variations in hierarchical compositions. Within this self-similar constitution, scale loses its referentiality as the hierarchy unites all the parts of the structure within a single, correspondent, and cohesive system. The molar quality of any pair of complementarities cannot be a reduction of that of the molecular components, but is their continuation and subsumation within the totality of the hierarchical structure. Self-similarity is not reductive, but expresses difference and complementarity. It maintains the individual nature, relations, and expressions of each unit of the structure through hierarchical gradations.

Within this hierarchy, each duality depicts differentiated, co-existent, and complementary identities in each unit. The reverberation of these identities across the hierarchy is subject to variation at each unit gradation rather than being a simple repetition. Such identity distinction is essential to the hierarchical structure of the city where the autonomy of each part relative to its interconnection with the whole, even though intermediated, forms a complementary. According to this relation, the molar and the molecular are a separate and connected, different and similar, and multiple and singular complementarity.

4.6.3 Redefining Lines of Flight within the Hierarchy:

The inside and the outside, the fragment and the total, and the molecular and the molar are separated by lines of flight which are liminal boundaries of connectivity and departure. This separation is not only between units or states, but also between the formations of local juxtapositions and their extended context. These liminal boundaries create local segmentation and transpose them into hierarchically connected urban fabric. This connection among the units of the fabric is not a result of regimented and mechanical processes, but an escape from the local into the total, and vice versa, through the ambiguity and indeterminacy of fleeing. Such escape is a quest for transformation and reservation, inclusion and exclusion, and relation and individuation which shuffle the different components of the fabric to allow them to meet and bind together. As lines of flight, boundaries signify tension and suspension resulting in neutrality which permits either breakage or bondage to occur. Hence, the boundary as a line of flight is not the hermetic wall for either separation or connection, but is the limit where crossing takes place and transformation happens. It is not the end but the beginning, not only of the outside-inside and the reverse, but also of continuous movement back and forth through the liminal ambiguity of hierarchical in-betweenness. This hierarchy becomes a quest for unfulfilled complementarity through continuous flight and shifts along its boundary lines. Such boundaries, as essentially liminal and marginal entities, constitute lines of separation and breakage as well as of unity and fusion among hierarchical gradations.⁶⁷² They are not the lines of disputed authority and contestation but of multiplicity, negotiation, and crossing. Boundaries as lines of flight denote continuous movement, transition, and reconstitution of the hierarchical arrangement to maintain relations of

sovereignty, connectivity, and complementarity, which are intrinsic to the diversity and vitality of the hierarchy.

4.6.4 Hierarchical Relativity and Representing the Centre without Centrality:

What is important in the scale gradation of self-similar fractal geometry of the hierarchical structure is the intermediacy of lines, shapes, and spaces, not the 'centre.' Simultaneously, the middle of a unit or a composition does not constitute a centre and, thus, spurs polarization and dichotomy. Rather, it always includes further hierarchical compositions and extensions which defuse any centrality. Thus, the centre in any unit is always shifting; the autonomy of the unit is mediated by interrelativity of the hierarchical structure establishing, as a result, the diversity and unity of the city. As such, there is really no centre at any 'point' of the hierarchy since its line-based structure is not generated by dichotomy. The active part of each unit or composition is its liminal spaces which constitute the joints of the hierarchy. Therefore, activities that define the process of the hierarchy's becoming occur at the boundaries of the units and involve extension and contraction, separation and connection, and passage and stay.⁶⁷³ The middle of the unit, which is mostly void, denotes eternity, timelessness, and continuity where there is no beginning or end, allowing escaping determinacy. Therefore, the fabric of the city has no absolute centre or middle position but intermediate spaces in hierarchical compositions.

The hierarchy is a relative expression of the Absolute Divine Centrality; therefore it has centres equal to the number of units and compositions, creating the seeming startlessness, endlessness, and continuity of the hierarchy. The hierarchicality and multiplicity of autonomous centres defuse absolute centrality on the horizontal plane of worldly existence. Instead, there are continuous and expanding spaces of liminality which engulf the whole hierarchy and create its amorphous continuity and indistinctiveness. Alternatively, the vertical hierarchy is absolute in its boundaries and gradations. Its erection within the horizontal plane of existence results in a false order of centrality and marginality and immoral power-based stratification. The horizontal hierarchy, however, incorporates transcendental values after defusing its centrality and finality through liminal indecidability, rather than adopting an absolute centre. The way in which the horizontal

hierarchy challenges the very idea of boundaries is by expressing a human relative (rather than absolute) embodiment of Divine attributes. It replaces absoluteness with liminal intermediacy where beginning and end meet, shift, and constantly exchange position.⁶⁷⁴ Boundaries become provisional, transient, and mere steps in creating connectivity and continuity within the units' quest for embodying and expressing Divine qualities. Thus, through decentrality, liminality, and non-definition, rather than centrality, absoluteness, and dichotomy, the horizontal hierarchy as a structure and process constructs its transcendental dimension. The horizontal hierarchy, as such, realizes its infinite diversity and indefinite limits by escaping having a start or a conclusion, rather than constructing an absolute state of boundaries or lack thereof based a power dichotomy of 'Centre' and peripheries. Therefore, the identities, boundaries, and functions of the horizontal hierarchy are always in a state of flux and transformation as to prevent the construction of inherent absoluteness within its folds.

4.6.4.1 Circularity, Centrality, and the Sphere of Existence:

The value of the middle and intermediacy, rather than the centre and centrality, are characteristic of all hierarchical components be it a line, unit, composition, or the whole hierarchy as an entity. The fabric of the hierarchy exemplifies a state of mediacy and intermediateness where the centre lies outside any simple or composite unit and where each unit is interconnected with, rather than embodied in, other ones forming a collective compositions of the hierarchical structure. The significance of the unit comes from its connections with the other units as much as it is referenced by its own identity. This balance defines the hierarchy as a system of autonomy and interconnectivity through optimizing, rather compromising, these complementary qualities. The complementarity of this duality underlies structural flexibility which gives the hierarchical fabric its articulated and gradational order.

The hierarchy expresses the notion of circularity rather than centrality. The circle signifies connectivity, continuity, and inclusion which corresponds to the horizontal values of the hierarchy. Circularity denotes multiplicity and continuous intermediateness where there is no beginning or an end to the circumference. By defining the inside and

outside across its perimeter, the circle expresses the notions of linearity, boundary, and limits. The autonomy of each point of the circle's circumference is intertwined with its connectivity to, and intermediation of, other points of the perimeter. Intermediacy translates into connectivity versus centrality which denotes separation from the periphery. Since all circles, representing worldly entities and relations, geometrically and symbolically have one centre, which is Absolute Divinity, these circles must overlap, intersect, and parallel with each other in a solid spherical shape in reference to the same centre in the middle (like in a yarn ball). This shape represents the cosmic sphere of existence. The space of the sphere contains all the circles in the form of a hierarchy, consisting of a three-dimensional mesh of intersecting circles, where the different points of these intersections, now forming spherical core, correspond to the same centre. While this centre exists geometrically in the core of the sphere, it is symbolically transcendent and denotes the quality of absolute oneness, non-definition, and polarity. Therefore, the hierarchical sphere of worldly existence is central but without a concrete centre for organization and regimentation. As a result, all the points filling this solid sphere can move through the mesh of intersecting circles in reference to a morally conceived, but structurally non-existent, central core. As a totality, the sphere represents the liminal space of indeterminacy, ambiguity, and possibility where all circles are organized without organization and centralized without centre.

In contrast, dichotomous structures produce a centre in the form of a point which signifies absoluteness, singularity, and exclusion. It denotes vertical hierarchy where everything is relative to an absolute, concrete, and central point of reference. In reference to this point, there exists fragments and margins which, in order to assert the centre, must be regimented and organized in linear structures with clear boundaries for beginnings and ends. These geometric identities are fixed by ascribing to a stratified structure of homogeneous and uniform strata. This structure cannot be realized without monopoly and exercise of power, making centralized structures necessarily power-laden.

4.6.5 Smooth and Striated Dichotomous and Hierarchical Structural

Differentiation:

As an alternative to the notion of dichotomy, the hierarchy is neither a smooth nor striated space, but a hybrid of both. Therefore, one of its main characteristics is being undifferentiated in terms of dichotomous categories. It is not striated in way of having a definite and dominant centre according to which it is ordered into distinct regiments. Furthermore, it is not smooth as to have no definition, structure, or pattern of behaviour for its different components. The self-similar structure of the hierarchy and the fractal nature of its composition make it interrelative at all scales and without polarization in spite of the autonomy of its units. This notion of self-similarity blurs the sense of scale and forms of measurement which are necessary for ordered relations, strict classification, and power control. The unity of principles which shape the smallest details and the largest compositions of the self-similar structure lends harmony to all of its parts and unites them in a coherent and organic relational order. Self-similarity, inter-correspondence, and unity diffuse power polarity, which produces centre-peripheries, private-public, and ruler-ruled dichotomies. This lack of dichotomous differentiation precludes both centrality and homogeneity and gives rise to well-distributed hierarchical differentiation based on units' autonomy and interconnectivity. As such, the hierarchy is a horizontal differentiation of identities based on the mutuality, diversity, and unity of the urban fabric. Differently, power produces a vertical form of differentiation of the active centre and passive periphery, as well as a striated order and smooth disorder. The smooth is the binary opposite of the striated and, thus, is engaged in power exchange with the striated based on dichotomous dynamics. Power in the horizontal hierarchy is distributed across hierarchical compositions and forms a symmetrical balance preventing any polarizing division and power struggle. The hierarchical fabric of interlocked and interwoven units forming successive and relational compositions precludes a major split and marginalization of any part of the urban fabric.

4.6.5.1 Nomadic and Sedentary Power Cultures:

The smooth space for Deleuze is the nomadic space of movement in which nomads have the autonomy to travel free or remain unfettered by external power, dictating their

lifestyle for its exploitative purposes. Their autonomy lies in their ability to move and change their location in the face of any attempt of power to control them by fixing their location and exercising striation techniques on them. Localization is essential for power's hegemony and is achieved through the application of control techniques of identification, quantification, and normalization. These techniques permit management and control through power-based sovereignty, execution of laws, and restrictions on the nomads' fluid lives. Mobility contravenes the possibility of being targeted, accounted for, and liable to external laws. It protects against centralized power mechanisms of fragmentation, standardization, and structuring of nomadic free agents. The freedom of the nomads lies in their simple lifestyle, the transportability of their possessions, and the lack of concrete identification which free them from being hostage to a location, structure, or external management system. They do not have to bargain or make compromises with any power against their freedom, as they always have the option of moving, evading, and maintaining their autonomy.

The harsh environment in which nomads live necessitates movement and thus the development of an immaterial and mobile system of organization and culture. Their lack of dependence on a material means of production and organization allows them to evade being restricted, homogenized, and exploited. The inhibiting, vast, and inhospitable environment that they inhabit disadvantages a power's quest for concentration of resources, regimentation, and fast mobilization and intervention if required. The vastness, lack of defined boundaries, and harsh conditions of the nomad's habitation make it impenetrable, uncontrollable, and inefficient for applications of power mechanisms. Therefore, no army of the Byzantines or Persians was able to conquer the Arabian Peninsula and subdue its population.⁶⁷⁵ The incommensurability between large, standardized, and rigid systems of power and the fluid, spontaneous, and open lifestyle of nomads made it inefficient to striate them. Thus, the inability of formal and organized armies to handle the undefined, unexpected, and changing conditions of this environment contributed to this region's freedom and allowed for the development of an organic lifestyle corresponding to its open nature. The harsh and unpredictable environment of the nomads created irregularity, spontaneity, and variability in the nomads' lifestyle habits

and organizational orders. It required organic, autonomous, adaptable organization and human agency to respond to its severe and instant imperatives. Therefore, the flexibility, diversity, and unity of nomads' socio-political organizational structure are adaptations to the dynamics of the all-encompassing power of their environment.

Material, social, and cultural survival mechanisms in the harsh environment of Arabia, with time, came to constitute the main values of the Arab nomadic and semi-nomadic culture. These values formed an organic system which is characterized by spontaneity, changeability, and diversity in correspondence with the organic system and the power dictates of their environment. Alternatively, when the environment is largely neutral in its effect on human activities, material and social organizational mechanisms become complex and artificial, often producing systems of centralization, standardization, and control. Systematization, compartmentalization, and uniformity are used as tools to calculate, accumulate, and mobilize power to achieve constructed and centralized control. The difference in power forms of expression between an environmentally dictated system and artificial modes of human systematization and domination characterizes the distinction between the horizontal hierarchy and dichotomous orders. The first, which represents nomadic culture, is characterized by the values of autonomy, adaptability, and spontaneity vis-à-vis the rigidity, homogeneity, and regimentation of striated sedentary societies. The Arab pre-Islamic natural lifestyle formed a specific example of Islamic religious values which aim at organizing the relationship between the human being and nature according to the organic order of cosmos.⁶⁷⁶ Therefore, there is strong correspondence between the organic values imposed on the human being by nature at physical level and the religious values which attempt to mediate man-nature relationships on moral and metaphysical levels. Autonomy, connectivity, and unity are the result of the organic environmental and religious moral values which influenced the urban culture of the Muslim-Arab city. As such, the spatial order of the Muslim-Arab city is the culmination of a meeting between natural Arab and moral Muslim values of freedom, diversity, and unity.

4.6.5.2 The Reconnection of Arabian and the Levant:

The transposition of environmental causes into social values and adaptive effects in the cultural life of the pre-Islam Arabians defined the form of cities which they built or developed over the centuries after Islam outside Arabia and particularly in the Levant. The mixture of nomadic and sedentary lives as it materialized through the introduction of nomadic values of Arabian migrants into the ancient urban culture of the Levant created unique urban formations and solutions. The geographic location of the Fertile Levant close to the steppe of Arabia and the shared ethnic and cultural origin of the both peoples provided considerable levels of harmony between them, in spite of their different lifestyles. Furthermore, the cultural and economic exchange between them was considerably strong and allowed for an exchange of influences and values. The trading and animal husbandry economy of the desert south complemented the agricultural and industrial one of the urban north. Namely, the trade route between India and Byzantium, which passed through Arabia, allowed trading Arabs to have significant cultural exchange between desert town culture and northern cities of the Levant, under the Byzantine and Persian empires. In fact, the common ethnic, cultural, and economic links between the Levant's urban culture and Arabian small town and desert ones were partially obfuscated by the foreign political control and cultural imposition of Byzantine and Persian empires. Both cultures coexisted in complementary and symbiotic relations for thousands of years before the foreign occupation of the region and the imposition of alien political, economic, and social dynamics, which diminished this relationship.

Conflict existed between Arabians, who refused foreign control and were able to sustain their autonomy inside Arabia, and the imperial Byzantine and Persian power, which attempted total political and economic control over the Levant and North Africa.⁶⁷⁷ Therefore, Arab liberation of the Levant during the expansion of Islam in this region restored the social and cultural ties between different local Arab cultures and removed power barriers of reconnection and integration of both. With intense migration from Arabia after the Muslim-Arab re-conquest of the Levant, both old and newly constructed cities incorporated Arabian and Northern Arab cultural values. With the disappearance of an imperial and centralized form control of the urban life, old cities gradually restored

their winding streets and horizontal hierarchical structure. The hybrid order of southern and northern Arab cultures produced communal autonomy, organic organization, and cultural diversity within the cities. Gradually, cities restored the hierarchical structure of organization characterized by complementary values of order and disorder, control and freedom, and diversity and unity of desert and urban cultures.

4.6.5.3 Urban Complementation of Nomadic and Sedentary Values:

The reconnection between cultures of Arabia and the Levant was part of the Ibn Khaldunian cycle of civilization where, after falling into tyrannical rule, indulgence, and decay, sedentary centres attracted waves of immigration or invasion by rugged nomadic groups who instilled Spartan values and rejuvenated urban culture before repeating the same cycle.⁶⁷⁸ In contrast, de-urbanization processes, which link both sedentary and nomadic cultures, occur when wars among different city-states forced segments of the urban population back into nomadic life. After such models, there have been continuous shifts, exchanges, and mixing between nomadic and sedentary lifestyles in the Arab region of the Levant and Arabia due to a variety of environmental, political, and economic conditions in this region.⁶⁷⁹ This affinity between both lifestyles granted the cities of the Levant their unique identity as being urban centres without centres, ordered yet spontaneous, and made up of individual parts yet cohesive. The epitome of this mixture is realized through the hierarchical model of autonomy and interconnectivity which characterized ancient cities of the Levant and was restored and developed by Muslim-Arabs.⁶⁸⁰ The infusion of urban life with nomadic and tribal values through the settlement of the nomads in cities produced power tension between centrality, control, and the homogenization tendency of state's urban-based rule on the one hand and freedom, spontaneity, and diversity of the nomadic tribal customs on the other.

Nomadic values represented a mode of resistance to foreign forms of dominance, such as those of Greeks, Roman, Byzantine, and Persian forms of organization as materialized in the urban order of Arab cities inherited from the pre-Muslim era. While regimented order, centralized control, and homogenized units are essential to maintaining external control, nomads represented the antithetical cultural force to these political values. Pre-Muslim

power struggles at the liminal fringes of the desert between tribal-nomadic Arabs' culture of freedom and the imperial colonial's order of urban centres was reflected in the urban dynamics of the process of re-Arabizing the Levant. Combining Muslim religion and Arab tribal-nomadic culture with the indigenous tradition of the Levant allowed the liberation of the latter's ancient cultural heritage from foreign influence and the continuation of its urban evolution along organic environmental and cultural conditions.

During the Muslim eras, the tribal-nomadic component of this mix continued to constitute a mode of resistance and challenge to the central administration of local tyrannical rulers. Attempts to replicate Byzantine and Persian preplanned centralized and rigid orders, which facilitated the exercise of power through swift mobilization of troops to any portion of newly built cities such as Baghdād and Samurra', were subverted by a strong sense of autonomy and organic social and economic institutions of Muslim-Arabian cultures.⁶⁸¹ In pre-Muslim cities, this order was reversed in correspondence with Islam's values of *tawḥīd*, *sharī'ah*, and *ummah*, which organically incorporated and institutionalized, over long periods of time, the indigenous cultural models of the Levant in addition to the tribal-nomadic values of the Arabian environment. Islam's principles of unity, framework of law, and dynamics of community were the main civilizing and urbanizing forces which utilized, edified, and ameliorated Arabian individualistic tribal culture to cater to the necessities and norms of collective indigenous life in the urban environment of the Levant. Islam and Arab tribal-nomadic and indigenous cultures were integral components to the hierarchical system of autonomy and interconnectivity which constituted the urban order of the Muslim-Arab cities for centuries to come.

4.6.5.4 Muslim-Arab Hybrid Urbanization:

The incorporation of the main Arabian tribal-nomadic values, such as individual autonomy, organic connectivity, and horizontal hierarchy within Islam's organizational and value structure, allowed for the natural order of urbanization to develop. This order is not defined by binary opposition between a central power and power-deprived periphery. Rather, it is polycentric, allowing power diffusion within a horizontal hierarchy of autonomy and interconnectivity. Ruled by the Meccan elite for more than five centuries

over three major dynasties, the new state maintained tribal system of values and Muslim communitarian order which produced a decentralized and autonomous system of administration. Cities such as al-Baṣrah, al-Kūfah, Wāṣiṭ, and al-Fuṣṭāṭ, among others, were the prototype for expounding the egalitarian norms of Islam and the Arabian tribal values of nomads and small towns' people. Pre-existent cities such as Dimashq, Ḥalab, and ḥamāh, which had Byzantine urban features including the notion of preplanning, gridiron street network, and state-controlled administration, gradually exhibited the spontaneous plan, tortuous streets, and autonomous rule of hierarchical compositions typical of oriental urbanism.

In this way, the order of the Muslim-Arab city is a hybrid of tribal-nomadic and sedentary values where the first emphasizes individuality, freedom, spontaneity and the other equality, connectivity, and unity. These complementary values are neither striated nor smooth, as they are not polarized within a dichotomous framework of opposites. The Muslim-Arab city exemplifies a state of liminality in-between Bedouin tribal and sedentary civic values. Therefore, it is characterized by hierarchical gradation which allows for different scales of socializations and expressions of values. It also signifies ambiguity and undecidability which intermediate different ideational and practical extremes. The autonomy of simple and composite units which is achieved through hierarchical connectivity reconciles the individuality and collectivity, spontaneity and discipline, and normativity and unpredictability of the urban fabric of the city. Both sets of complementary values are optimized, rather than compromised, within the hierarchical framework of autonomy and liminal interconnectivity.

The complementarity of nomadic-sedentary and tribal-civic dualities of values in the Muslim-Arab city can best be understood by analyzing the semantic significance of both words in the Arabic language. An exposition of the meaning of each of these words will reveal the different social and cultural values which are implicitly or explicitly imbedded in them. In addition, such analysis will not only explain the complementary relationship between these terms as dualities, but will also, as was pointed earlier, demonstrate again how Arabic words embody the same principles and values which underlie the structure of

the Muslim-Arab city on structural and semantic levels. The complementary meaning of these terms corresponds to the complementary compositional mechanisms of the horizontal hierarchy of Muslim-Arab urbanism.

4.6.5.4.1 The Meanings of Nomadic and their Complementaries:

The word nomad *badū* بَدُو (Bedouin or nomad) in Arabic comes from the root word *badā* بَدَا which denotes the two main meanings of ‘to start’ and ‘to appear’ in addition to a set of secondary meanings which enrich and elaborate its initial reference of nomadism.⁶⁸² The meaning of the word *bid’* بَدْء (start or beginning of a thing) corresponds with the meaning *badā* with which it shares the first two-root-letters. This meaning of *bid’* affirms the notion of ‘starting’ in the meaning of the first word *badā* and indicates the main feature of nomadism as an initial stage and simple lifestyle in the evolutionary trajectory of human civilization. Ancient Arabs were cognizant of the materially essential and primitive nature of this mode of life in relation to the materially complex and advanced urban culture. The simplicity and primacy of this evolutionary state is associated with a state of boundlessness, freedom, and openness in contrast with the social, political, and economic constraints of urban life. Urban societies exist by having a social contract among large and heterogeneous groups imposing heavy restriction on individuals’ freedom. In contrast, the nomadic form of group association is based on valuing individuality, freedom, and simplicity within a materially elemental environment. Individuality signifies autonomy and wholeness of the unit in contrast to the compartementality, difference, and conflict within urban heterogeneous and complex society. Freedom corresponds to independence and, thus, will and ability for self-determination. It leads to spontaneity and diversity which are possible in absence of external restriction and control over such freedom. This freedom is confined in urban settings by the freedom of others and the material and functional constraints of its environment. Finally, as a value, simplicity relates to self-sufficiency, sovereignty, and equality in contrast to the insufficiency, interdependency, and inequality in complex urban culture. These interconnected set of values, which are derived from the meaning of *badā*, form the moral fabric of *badāwah* بَدَاوَةٌ (nomadic life) and the core of its cultural expressions.

Badā also means a ‘new state arising or appearing, changing an earlier one.’ This meaning of change corresponds in Arabic to the notion of spontaneity, freedom, and ability which initiate the conditions allowing a sudden shift and the start of a new course of things that alter an old one. *Albadāt* البدأة means ‘earth and its dirt’ which refers to a state of barrenness, naturalness, and primitiveness in the beginning of any development. These values stand in opposition to urban life which is characterized by complexity, composition, and centralized regimentation to ensure its internal coordination and unity. *Bādī* بادي, the adjective of *Badā*, means ‘apparent’ which indicates something ‘hasty, not deep, and non-deliberate.’ It also refers to ‘the first of anything which ushers birth, being, and the presence.’ It also signifies ‘what is external and, thus, visible and apparent’ versus what is internal and hidden. Exteriority refers to a state of exposure, of being simply unprotected and not hidden by an artificial sheltering structure composed of different parts or layers. It signifies a state of publicity, nakedness, frankness, and clarity which make the exterior identical to the interior in a complementary duality. *Badā* (over something) also means ‘to be visually imposing or to appear over anything else by subduing and dominating any form of their resistance and autonomy.’ This signification visibility relates to power and mastery which can cause one party to overcome, vanquish and force the other party to be subdued, disappear, or hide. The denotations of visibility, austerity, and clarity that *badā* conveys are strongly linked to the values of autonomy, freedom, and dominance which are typical to nomadic life. Therefore, this life which cherishes independence abhors compromise to exterior powers, controlling rules, and regimented structures. Visibility is also linked to dominance since, in the exposed environment of the desert where there is no place to hide, only those who have autonomy and power can overcome, sustain their presence, and remain seen by others.

All these denotations of the root *badā* underlie important environmental, social, and cultural aspects of the life of *badū* بدو (nomads) and *bādīyah* بلدية (desert). However, these same words, *badā*, *badū*, and *bādīyah* refer directly to a set of meanings and values not only typical to the nomadic mode of life, but also opposite to common urban patterns of living *ḥaḍar* حضر (sedentary life). *Badū* are ‘those who leave the waterhole, which they stay at in the dry season, seeking for their herds the pasture, which grows in the rainy

season.⁶⁸³ Thus, Bedouins ‘start over’ a new cycle of traveling every year which precludes the possibility of residing in permanent buildings and developing a complex material culture. These conditions are reflected in the preponderant character of these words which indicates beginning, exposure, and exteriority, resulting from a repeated cycle of moving and restarting life in a new place. This perpetual state of starting anew underlies the other meanings of primacy, simplicity, and spontaneity in nomadic life. Alternatively, as a complementary counterpart of *badū* lifestyle, urban living denotes linear historical memory, accumulation of material culture, and fixed location. It also refers to ‘concealment’ which is a result of the interiority created by the composition of multiple and complex structures which form a hierarchy of successive inside-outside and hidden-visible identities. Thus, the Muslim-Arab city represents a confluence of nomadic and urban values forming complementary sets of meanings including simplicity and complexity, unity and diversity, autonomy and connectivity and, ultimately, start-finality and appearance-concealment.

The root of *badda* بَدَّ is based in its two first letters, with the third letter identical to the second. It emphasizes the pure meaning of this word unadulterated by the connotations of adding a different third letter. *Badda* has a host of meanings among which is ‘to spread, disjoin, and separate or widen the space in-between attached things.’ It also means ‘to stretch, space out, and diverge.’ *Baddada* بَدَّدَ, the emphatic verb form of *badda*, means ‘to disperse, waste, or divide into shares.’ *Abadda* أَبَدَّ means ‘to distribute to everyone his/her *buddah* بُدَّة or *bidād* بِدَاد (part, portion, or share).’ *Bādada* بَادَدَ is to negotiate a price in selling and buying (to arrive at equivalent proportions between a price and a product). *Tabādda* تَبَادَّ is ‘to match a set of things each with its correspondent, counterpart, or peer.’ *Istabadda* اسْتَبَدَّ is ‘to take or process something exclusively and completely without sharing with others.’ *Al-badad* الْبَدَدُ is ‘ability and power.’ *Budda* بُدُّ is ‘distance, space, separation, capacity, and escape.’ *Al-badād* الْبَدِيدُ is ‘peer, equal, and equivalent; or vast dessert.’ *Al-Abadd* الْأَبْدُ is ‘a massive object is spread out through having parts.’ As can be seen from the previous exposition of meanings, the semantic orientation and the common denominator among the field of meanings of the root *badda* and its derivations is division into proportionate shares, the dispersion of these divisions, and the expansion of the

distance between them. These meanings - separation, individuality, and dispersion - inform the meaning of *bādīyah* بَادِيَّة (desert), which belongs to the same root, and the values that it represents. They emphasize its values of autonomy, equivalence, and expansiveness typical to its barren and endless surface. They also highlight the tendency of power, *si'ah* سِعَة (power and expansion) to individuate things through the creation of distance or the liminal expansions among them.

These meanings inform the values of the city as it stands as a complementary opposite in relation to *badāwah* بَدَاوَة (nomadism). While *badāwah* denotes individuation, dispersion, and power/expansion, Muslim-Arab urban values include connectivity, horizontal hierarchy, and inter-relativity, as this research will further show when exploring the meaning of the word *ḥaḍar* حَضَرَ (sedentary life). Each of the nomadic and sedentary patterns of living embodies the complementary value of the other as an essential and definitional part of its own qualities. As such, nomads' values of autonomy, equivalence, and freedom at the individual level embody the values of unity, diversity, and relativity at the group or tribe level. While inter-relativity, hierarchy, and connectivity are complementary and intertwined with the units' independence, the self-similarity of the fractal structure of the city also unites all units in a hierarchy of autonomy and interrelativity. This unity of the hierarchy is ultimately grounded in sharing the same values of the triadic structure among all units whether they are internal or external, sedentary or nomadic, or civic or tribal. The triadic structure and its network of *Islamicity* underlie these complementary states and values on religious, legal, and cultural levels. They provide epistemological, organizational, and social rules for intermediating these dualistic values and harmonizing their effects. These rules function as liminal mechanisms within the hierarchical framework which complements the nomadic and the sedentary as well as the smooth and striated in a total unity.

The word *badū* is also phonetically connected to the root word *bāda* بَادَى which means 'to perish, end, or vanish.' It also denotes 'to be lost, be cut off, or die.' The superlative form of this root *al-baydā'* الْبَيْدَاءُ means the 'desert' where *badū* live. The phonetic and semantic affinity of these two roots indicates the relationship between the nomadic people

and the nature of their environment. This relation comes in reference to the shared meanings of ‘cessation, cutting, and partitioning.’ These meanings are produced by the spatial expansion of the desert, dispersion of its population, due to a lack of resources, and, consequently, the necessity to move, and the harshness of its nature which instills disconnection and independence. These environmental characteristics reflect the values, lifestyle, and character of the nomadic habitat and those who live in and are influenced by it. In contrast to this model, urban life, as a complementary counterpart of nomadism, corresponds to continuity, connectivity, and cohesion.

The reverse order of the first two letters of the word *badā*, which is the root of both words *badū*, and *bada'a* is *dabba* دَبَّ with which it shares the first two letters and is related in meaning. The third letter in *dabba* is a repetition of the second one, for emphasis and for maintaining the purity of meaning of the word. *Dabba* denotes ‘walking, moving, and populating,’ which refer to life and activity.⁶⁸⁴ The derivation *al-daabbah* الدَّابَّة is a state, condition, or way (of being) indicating stability.’ Another derivation, *al-adabb* الأَدَبُ, means ‘densely covered by hair.’ *Al-dayyūb* الدَّيُّوب is ‘the person who joins together men and women’ in reference to procreation or ‘the tattler who spread news.’ *Al-dabūb* الدَّبُوب means ‘corpulent, full, or a deep cave,’ which indicates expansiveness. *Al-dabbah* الدَّبَّة means ‘container for seeds or oil,’ which is a reference to life, ‘dune of sand’ which denotes plentitude, or ‘flat land,’ which refers to habitability. The thread which unites these diverse meaning is plentitude, stability, activity, and orientation. These significations stand for the values of urban life and are in opposition to those of nomadism which can be gleaned from the word *baddā* بَدَّ, which has the reverse letter order of *dabba* and denotes ‘disjoining and dispersion.’ To sum up, the denotations of the root word *bāda* and its derivatives and antonyms corroborate the meanings of independence, cessation, and nothingness typical to the harshness of nomadic life. Alternatively, urban values include communality, stability, and liveliness. The complementarity of both opposites gives the hybrid and unique nature and values of the Muslim-Arab city which combines autonomy and connectivity, continuity and interruption, and liveliness and nothingness.

To further corroborate the meanings of *badā* and its derivatives and antonyms, it is important to analyze the antonym of the word *bada'a* which shares the same first two-root-letters with *badā* and corresponds to it in meaning of 'starting.' The difference between these two words lies in the third letter where, in the first word, there is the long-vowel *alif* whose origin is *waw*, while in the second is the consonant *alif*. The most specific antonym of this word *bada'a* is *adab* أَدَبٌ which results from the inversion of the order of all of its three letters. *Adab* denotes 'good manners, self-control, edification, tactfulness, politeness, cultivation, culture, knowledge, art, and literature.' These meanings refer to 'culture, orders, and disciplines which wards the person from ignobleness or committing low acts.'⁶⁸⁵ The verb form of the word is *adaba* أَدَّبَ which means 'to invite to a banquet and to entertain the guests.' *Al-ma'dabah* المَأْدِبَةُ is 'the wedding feast' to which people gather, performing cultural, civic, and communal rituals. *Addaba* أَدَّبَ means 'to chasten, discipline, and for a ruler it means to rule a country with justice.'⁶⁸⁶ Finally, *al-adab* الأَدَبُ means 'wonder.' From this previous exposition, it can be concluded that the semantic field of this word centres around acts of civility, refinement, and organization. It has a strong collectivist connotation as these civic behaviours take place naturally within stable and organized socio-political context. This word also refers to the notions of order, discipline and governance which are typical to the civic culture of the city. It is no wonder that this word stands is the complementary opposite of the *badū* which highlights the values of individualism, autonomy, and spontaneity of nomads and indicates the simplicity, clarity, and austerity of nomadic culture.

The semantic field of the complementary antonym of the root *bada'a* provides an authentic conceptualization of the definition of urban life in the Muslim-Arab culture. Within this conceptualization, the city is not only opposite, but also complementary of desert and nomadic life. This holistic philosophy acknowledges no dichotomies or exclusive opposites. The city is defined not only by what it stands for by definition, but also what the nomadic complementary signifies. Thus, the city constitutes a liminal space where both identities coexist in a hybrid and neutral space. In this space, both identities exchange positions where one becomes visible, dominant, and normative and the other recedes into the background support its complementary counterpart, and vice versa.

However, this does not happen as a Derridian interplay of dichotomies where each opposite nullifies and excises the other in a polarized and antagonistic manner. Rather, it takes place as a concomitant complementary exchange where both identities coexist simultaneously, at the same level, and in all points of the hierarchy. Accordingly, while in the nomadic environment Bedouin values have the highest expression, urban values have the highest potentiality to complement its equivalent. Alternatively, in the urban environment, civic values are most pronounced giving nomadic values the most potentiality in complementing their roles. Both nomadic and urban values exist as mutually inclusive complementary sets of each other.

4.6.5.4.2 The Meanings of City and its Complementaries:

A complete investigation of the values and order of the Muslim-Arab city requires the analysis of the terms which correspond directly to sedentary life, *ḥaḍar*, حَضَرَ and to the city, *madīnah* مَدِينَة, in the Arabic language. By examining the meanings of these words and their complementary antonyms which are produced by reversing their letter order, the full meaning of sedentary and urban life can be revealed.

The word *ḥaḍara* حَضَرَ means ‘to live in a settlement, inhabit a residence, be present, and be a witness surround something.’⁶⁸⁷ It also means ‘to come to a place, to be present at the waterhole and taking one’s share of it, to bring something to a place or to a particular state.’ Presence denotes an existential condition of ‘being’ that is defined by individual freedom and the ability for sovereignty over basic human needs (i.e. possession). Both freedom and possession are the main characteristics of the state of human social living. *Ḥaḍara* also denotes adjacency and territoriality as in the *finā’* فِنَاء (semi-private space of the home’s door with the alley), where people meet, socialize, and recognize each others’ *ḥudūr* حُضُور (presence), which signifies existence, independence, and freedom, as previously mentioned.⁶⁸⁸ *Al-ḥaḍar* الْحَضَر means ‘urban settlement’ as well as ‘the knowledge, meanings, and ideas which a person remembers by summoning them from the past memory to the present at will and when needed.’ This linking of urbanity to knowledge and memory underlies a civilization based on the historical accumulation and

retention of knowledge and experiences. This historical and civic process involves intention, action, and recollection which constitute the element of *ḥudūr*.

Another derivation of *ḥaḍara* is *ḥāḍara* حَاضَرَ which means ‘to discuss, discourse, and answer with whatever presents itself to the mind.’ It also means ‘to coexist and to exchange with others verbally and in person.’ Furthermore, *ḥāḍarah* denotes ‘to sit with others in the same place’ or ‘to debate a person so that one’s presence is asserted though prevailing in argumentation over that of vanquishes other.’⁶⁸⁹ Thus, *ḥaḍārah* حَضَارَةٌ (civility) is the process of presence or being through coexistence with others in a state of rational discourse to assert the epistemic value of some views over others. This coexistence and civic competition with others is a premise for interweaving the fabric of urban life and civilization in the Muslim-Arab city. Another derivation with a different set of meanings is *iḥṭaḍara* اِحْتَضَرَ which means ‘to be prepared, or be there to meet death, and to die.’ These meanings indicate a critical form of presence at the liminal boundaries between worldly and otherworldly presences. They signal life enacted through the progression towards the possibility of death and, with it, entering a new form of presence and life. Such liminal presence, which separates both forms of existence, constitutes an ultimate form of presence. *Al-ḥāḍir* الْحَاضِرُ is ‘the present time, non-absence, or not traveling.’ These meanings denote being in relation to time and place where presence is ultimately expressed in the richness of the current moment and in coexistence with all the complex dimensions of sedentary society. Moreover, *al-ḥaḍīr* means ‘people’ and ‘city’ where human society is an inseparable part of the physical structure of the city. It means also ‘a place at a water source where people stay put neither departing in summer nor in winter regardless the material of which their homes are built.’ It is ‘a place of sedentary settlement including city, large residential quarter, village, or the country.’ Furthermore, *al-ḥaḍīr* means ‘the gathering place for a nomadic tribe at a waterhole whereto they come back yearly in the summer when it is dry in order to sate their herds and wherefrom they depart in the spring when valleys of the steppe are green and filled with water for grazing and drinking.’ As such, *al-ḥaḍīr* is both a place of liminal quality where people stay put but also visit periodically, therefore combining stability and movement. Similarly, the Muslim-Arab city is like the nomads’ waterhole place where they come to refresh and

exchange their goods for their supplies before setting out to wander the desert again. It is also a liminal place which combines the movement, autonomy, and spontaneity of the nomads and the stability, interdependence, and order of the urbanites.

The derivation *ḥaḍīrun* حاضر means ‘a resident of a place, the present time, and a well ordered location.’ In these significations, the human being, time, and place come as different aspects of the same one term, indicating their mutuality and unity. *Al-ḥaḍār* الحضار is perfume, which not only characterizes the luxuries of urban life, but also brings a conscious sensation of the present upon its inhalation and defines a sense of presence and confinement of the space which its traces fill. *Al-ḥaḍār* also denotes ‘the strength and speed of walking’ which allows for traveling to arrive to and settle (be present) in a place. *Al-ḥuḍār* الحضار is ‘sickness’ which demobilizes and confines the patient to a presence in a place. In both derivations, their common meaning revolves around being stationary in a place by arriving and settling or by being unable to depart it. A new *ḥaḍīrun* حَضِير means ‘a person who does not like or is not fit for travel.’ The derivation *al-ḥaḍrah* الحضرة combines the spatial and social dimensions typical to urban life by denoting ‘residence, a place of sitting, or title of honor (esquire).’ *Al-ḥaḍīrah* الحَضِيرَة refers to a host of meanings relevant to sedentary life including ‘delivered child by a pregnant women and a place of storing food.’ It also connotes a strong social meaning by referring to ‘a group of people and town’s square where people gather, like the suppurate gathers in a wound.’ As well, it points out the notions of the exploration of a territory, arrival, and security in its reference to the ‘reconnoiterer of an army,’ who explores the land, arrives first at places, and ensures that they are safe for the rest of the group.

The meanings of the derivation *al-muḥaḍarah* المُحَاضِرَة are grounded in the refinement and its sociable nature of urban life in addition to the necessity of knowledge production for its complex lifestyle. These meanings include ‘the twelve literary sciences among which are poetry, calligraphy, grammar, and speech’ which allow the person ‘to discourse and to make his/her presence delightful and meaningful to others.’ The notion of gathering and presence takes on a metaphysical dimension in the word *maḥṭaḍar* مَحْتَضِر which means ‘often-sick person due to being attended or possessed by spirits.’ *Al-maḥṭar*

المَحْضَر denotes the civic practice of writing a legal and contractual document including a ‘record, report, or minutes of an event signed by witnesses.’ In contrast to the simplicity and spontaneity of nomadic life, *ḥaḍḍara* حَضَّرَ refers to a set of actions typical to urban life. These include ‘to prepare, ready, plan, design, arrange, furnish, administer, concert, dispose, and victual.’ Finally, the derivation *ḥaḍḍarah* حَضَارَةٌ means civilization, urbanization, and culture, while *ḥaḍīrah* حَاضِرَةٌ means a developed and flourished city. All these derivations of the root *ḥuḍīr* depict specific dimensions and requirements of urban life which define it in complementary opposition to nomadic practices. They point out the urban in positive and negative terms which express nomadic and sedentary lives as intertwined as a whole, rather than a dichotomy of pure positive and negative categories.

The two-lettered-root of the word *ḥaḍara* with the third letter identical to the second makes the word *ḥaḍḍa* حَضَّ. This word’s basic root word gives the general orientation of meaning for almost all the words which begin with its two letters regardless of the third letter they end with. *Ḥaḍḍa* means ‘to encourage, induce, prompt, incite, urge, provoke, and move.’ In relation to *ḥaḍar* (urban), and *ḥaḍīra* (city), this set of meanings denotes an active and interactive nature which characterizes and motivates the bustling urban settings. *Al-ḥaḍīy* الحَضْيُ means ‘a rock at the foot of the mountain.’ *Al-ḥaḍīḍ* الحَضِيضُ is ‘the stability of the bottom of a mountain or the point which is opposite to the summit.’ This group of meanings provides complementary meanings to the first meaning of activity and denotes settlement and stability which is required for urban life. Another set of derivation and meanings includes *al-ḥaḍīdah* الحَضِيضَةُ which means ‘possession,’ while *al-ttaḥḍīḍ* التَّحْضِيضُ is ‘the quest for something’ and *al-ḥaḍaḍ* الحَضَضُ is ‘a thing.’ This set of significations refers to materiality and possession which represent the primary nature of culture and relations of the city. *Al-ḥaḍīḍā* الحَضَوِضَى means ‘fire’ which defines the beginning of civilization and ‘distance’ which underlies spatiality. *Al-ḥaḍīḍāh* الحَضَوِضَاءُ denotes ‘noise’ which is typical to the bustling urban life. In light of all these meanings it can be concluded that urbanism in Arab culture is defined by settlement, interactivity, ownership, and spatiality.

The structural antonym of *ḥaḍara*, which is *raḍaḥa* رَضَحَ must also indicate antonymic meanings to urbanity and civilization. Therefore, *raḍaḥa* includes meanings referring to destruction, faults, and poverty. Therefore, one of the primary meanings of *raḍaḥa* رَضَحَ is ‘to contuse and to break.’ Its derivation *irtaḍaḥa* اِرْتَضَحَ offers a complementary and opposite meaning which is ‘to apologize for a mistake.’ The infinitive *al-raḍḥ* الرَضْحُ denotes ‘a little of a perquisite or privilege’ associated with urban life compared to the disadvantage of harsh nomadic life. The direct structural antonym of the basic two-lettered-root of *ḥaḍḍa* حَضَّ which is the root of *ḥaḍara*, is *ḍaḥḥa* ضَحَّ. *ḍaḥḥa* refers to the main characteristics which contradict the underlying causes of civilization in Muslim-Arab culture. The general trend of its semantic field indicates outward expressions, departure, and dispersion in contrast to the notion of gathering and conglomeration in the urban settings. It also refers to the clarity, shallowness, and exposure of desert life. Generally, *ḍaḥḥa* denotes ‘exteriority, extrusion, and extension.’ It signifies ‘the periphery of a lake, frontiers of a country or a land, and the edge of the city.’ It also indicates openness and exposure through its reference to the unfolding of time during the day in the form of ‘dispersion of the ambient light of the risen sun until noon and place which the sun casts light on including in particular elevated land.’ Similarly, *ḍaḥa* ضَحَا and *ḍaḥiyah* ضاحية mean ‘to appear clearly, openly, and gradually’ and ‘the suburbs at the fringes of the city.’ Finally, the derivation *al-ḍaḥḍaḥ* الضُّحَضاحُ points out dispersion by denoting ‘shallow water’ and ‘few and scattered cattle.’ In conclusion, *ḥaḍḍa* represents a contracting and condensing movement, while *ḍaḥḥa* refers to expansion and dispersion. The first underlies the nature of urbanism and the other as its opposite in the cultural imagination of Muslim-Arab civilization.

4.6.5.4.3 Vertical and Horizontal Forms of Social Presence:

In addition to its reference to social, spatial, and symbolic forms of established presence, *ḥaḍar* also denotes a movement from the outside towards the inside in the form of retraction, concentration, and focalization. These forms of movements are references to and preconditions of collectivity, where human gathering in a confined place forms an urban society. Such a society is defined by rules and boundaries which administer and

intermediate the social interaction and spatial relations among its units. This intermediation takes the form of a spontaneous and polycentric horizontal hierarchy of autonomous and interconnected units in the Muslim-Arab city. In this hierarchy of autonomy, management is locally imbedded within each simple or composite unit, creating a gradational system of interrelativity. As a result, the city emerges organically through the impetus of its local units and through the hierarchical intermediation and negotiation of individual and collective interests. In this sense, *ḥaḍar* denotes this ‘mutual presence’ and ‘negotiation’ which produce the hierarchical boundaries and the spatial compositions of the Muslim-Arab city. Alternatively, in a dichotomous system which produces vertical hierarchies, boundaries are uniform, preplanned, and managed by a central power which divides, systematizes, and homogenizes urban space to facilitate its control. These boundaries have the mono-function of separating and consequently establishing a power order which permits marginalization and domination.

4.6.5.4.4 Presence as Existential Totality:

The meaning of *ḥuḍūr* as a physical, spatial, and temporal presence bridges the distance between the human being, time, and space, and forms different expressions of the same ontological reality. Presence is a form of being in which humans, time, and space are brought to one focal unity from where the urban essence of the Muslim-Arab city merges. The highest expression of this state of presence is the boundary lines of the urban hierarchy of the city where complementary dualities, such as time and space or diversity and unity, meet to give the full dimensions of urban presence. This meeting defines liminal space where compound presence renders expressing any identity individually and dichotomously impossible. Complementation of dualistic identities in the liminal makes its identity indecisive, ambiguous, and full of possibilities. The liminal generally signifies human historical presence in space where such presence defies static dimensions and hard borders. This presence partakes in a cosmic hierarchy of existence through the liminal function of separating and connecting. *Ḥuḍūr*, as a complete or inner presence, and *bidʿ*, as an original or outer presence, form complementary opposites which define the ontological totality of the city. Their various compositions form a hierarchy of condensed presences where each unit echoes all the identities of the hierarchy without losing its

individual character. These diverse compositions produce the multi-dimensional and rich spatial quality of each space of the urban hierarchy. Human agency forms the liminal interlocking of time and space duality across different compositions in the hierarchy. This liminal agency is realized through the embodiment of the triadic structure which provides the code for relations and separations in the hierarchy. Presence as composed of a time and space complementary duality ‘mediated’ by human consciousness on the horizontal level derives its meaning from the Divine’s absolute Presence which ‘transcends’ the ontology of time and space and culminates in the vertical hierarchy. Human presence in time and space dimensions is grounded in a state of contingency and a quest for autonomy. The liminal intermediation of this duality produces the hierarchical order of the city as a median for minimal dependency. This dependency is recognized in respect to the transcendental sufficiency which subsumes all dualities and seals the horizontal and the vertical hierarchies.

The antinomical nature of the city is based on the complementary contrast of *ḥuḍūr* (presence) with *ghiyāb* غِيَاب (absence) at the point of *bid’* بَدْء (beginning). *Bid’* represents the liminal space where both *ḥuḍūr* and *ghiyāb* غِيَاب meet, exchange position, and complement each other. It is where *ḥuḍūr* starts and *ghiyāb* ends and vice versa. *Ghiyāb* denotes diminishment which leads to the new *bid’* (appearance and beginning) which is the first stage in the cycle of human and urban evolution from *badāwa* to *ḥaḍarah* before it repeats again, according to Ibn Khaldūn. Therefore, as a complementary unity of dualities, the city is an intertwining of appearance and disappearance, beginning and dissolution, and presence and absence. Presence and absence form part of the homological sets of complementary dualities where presence corresponds to the Divine’s absolute Being and Oneness, while absence relates to world’s contingency and diversity. Yet, the terms of this complementary duality are relative and interchangeable since Divine absolute presence is defined through His transcendence and immanence that is absence and presence in relation to the world. As such, God forms the ultimate liminality, embodying all possibilities in its ambiguous and incomprehensible Oneness. Divine absolute presence denotes the absence of the world itself yet its presence in Him, according to the concept of unity of existence.⁶⁹⁰ Both presence and absence imply the

other in a simultaneous and reciprocal relationship where they form a unit of dual identity allowing for this mutuality, interchangeability and interdependency. This complementary duality exists and extends through a series of other dualities, such as connection and separation or stay and passage, forming the composite complementarity of the hierarchy. In this hierarchy, each unit is a beginning and an end where relationships are directionally sequential rather than directly reciprocal. Orientation, sequence, and reciprocity are the conditions of the horizontal plane of existence where they are produced by hierarchical liminality. In the vertical plane of existence, hierarchical sequence is directional and non-equivalently reciprocal.

The horizontal exists in directional relativity to and complementarity with the vertical rather than through mutual conditionality or polarized dichotomy. The world, being contingent, exists as a Divine expression in the space between transcendence and immanence in the hierarchy of ontological unity instead of in opposition to the Divine in a dichotomous polarity. Space in the horizontal hierarchy is a consequence of presence and absence within directional and differential relations. Space as a relation between presence and absence corresponds to the relation between *ḥaḍar* and *badū* which defines the characteristics and components of the Muslim-Arab city. Presence and absence are conceptual, ontological, and functional markers which create the logic, identity, and order of the Muslim-Arab city. They are connected and separated by *farāgh* فَرَآغ (liminal space) which indicates their interdependency and complementarity. As a duality in the horizontal hierarchy, they are defined by direct, directional and differential relations which produce the hierarchical heterogeneity and diversity.

The common inability to conceptualize of absence in terms other than an implied relation to the presence is inherent to human corporeal existence as a dimensional being. This bias is only conceptual and transforms absence into mere lack of presence and engenders their directional mutuality and interdependence. While neither absence nor presence can be individually substantiated, they can be conceptualized as a liminal entity in a hierarchy which embodies both in a state of complementarity, interdependence, and coexistence. Therefore, the hierarchy is best described as a series of liminal spaces defining presence

and absence within a complementary structure of identities, producing hierarchical diversity and unity. The city is a hierarchy of presence and absence embodied in each unit as liminal potentiality promoting complementary exchange which marks the diversity of the horizontal hierarchy. In relation to the vertical plane of existence, the city is a collective representation of the Divine, forming a liminal entity mediated by the complementary of Divine transcendence and immanence.

4.6.5.4.5 Relations among Space, Absence, and Presence

If the complementary antonym of *bada'a* (to begin), which is associated *badū* (nomad), is *faragha* فَرَغَ (to end or conclude), whose root is *farāgh* فَرَغَ (space), and the antonym of *ḥaḍara* (to be present) is *ghāba* غَابَ (to be absent), then the *farāgh* is the complementary antonym of *ghiyāb* (absence).⁶⁹¹ This complementary relationship between opposites tells us that *farāgh* is not total *ghiyāb*. Rather, it is just a different form of *ḥuḍūr* (presence), as *ḥuḍūr* is a complementary part and conclusion of the verb *bada'a* (to start or to appear) in their antinomial cycle of complementary meanings. As *ghāba* is a suspension of *ḥuḍūr* in a cycle of complementary meanings and *ḥuḍūr* is the *farāgh* conclusion of *bid'* بَدَأَ (beginning), *farāgh* is also the 'conclusion' of beginning which in turn initiates a new cycle of *ḥuḍūr* as the latter represents a complementary requirement for its realization. In this sense, space is not an absence, which characterizes nomadism, but a framework or a container for urban presence which constitutes the meaning of the Muslim-Arab city *ḥadirah*. The literal complementary opposite of the word *faragha* (to conclude), which is the root of *farāgh*, is *gharafa* غَرَفَ (to scoop out) which is the root for the word *ghurfah* غُرْفَةٌ (a room).⁶⁹² This analysis is important not only to reconstruct the meaning of the city through the complementary relations of its constituent units, but also to analyse the meaning of *farāgh* and *ghurfah* as pivotal concepts which underlie the form and structure of the Muslim-Arab city.

Thus, nomadic values are non-separate parts of sedentary ones in the Muslim-Arab city, as both represent the complementary components in the total process of human cultural evolution manifesting in the socio-spatial hierarchy of the city. Nomadism denotes *ghiyāb* which contradicts, complements, and invokes *ḥuḍūr* in the city. *Ghiyāb* is the suspension

of *ḥūḍūr* which it separates and individuates to produce diverse identities of the hierarchical structure. The city is a composition of spaces which represent the final evolution and conclusion of *badāwa* as an initial state of living by the *badū* in a cycle of rise and decline of human civilization, as put by Ibn Khaldūn.⁶⁹³ The city *haḍar* is articulated and partitioned out into *ghurāf* (rooms) by liminal *farāqhāt* (spaces) to form smaller units in the urban hierarchy. *Ghurāf* are complementary opposites and articulations of the indefinite *farāgh* which forms the inclusive and undifferentiated totality of the city's fabric. These inseparable complementary opposites not only constitute the meaning of the city and represent the logic of its hierarchical ordering, but also link it to the cosmic structure of reality and the metaphysical order of existence which form one unity with the physical form of the world. Within this perspective, the city is a representation of the Divine transposed in the world through a set of complementary names and attributes which connect Divine Oneness to world multiplicity via hierarchical dualities.

As a representation of the ineffable, the city can only be articulated through dualities which denote spatial distance and consequently the dimensionality of the corporeal world. These dualities mediate the relationship between unity and diversity, the transcendent and the immanent, and the absolute and the relative. They bridge the gap which exists between the Divine, existing through absolute complementarity of presence and absence or immanence and transcendence, and the world of diversity, interdependency, and multiplicities. As such, divine ultimate presence (*ḥūḍūr*) is intertwined in absolute terms with the absence of a reality outside Him, as his absolute transcendence of the world is inseparable from his immanence to it. Similarly, the city being *haḍar* in all aspects of its existence and organization is intrinsically related to *ghiyāb* as lack of *ḥūḍūr* which characterizes the *badāwah* (nomadism) as merely a nascent stage of its existence. In a contingent world with no absolutes, absence is a dimension of hierarchical presence within a framework of inter-relativity where a unit represents both, forming relations of inter-dependency which constantly exchange 'present' and 'absent' identities. This duality in the world of contingency is subsumed by the absolute presence of the Divine which unites all dualities in one ultimate origin, according to the Islamic philosophical

school of Unity of Existence. In this world, presence and absence are mutually inclusive rather than mutually exclusive. Absence is embedded in presence and vice versa, as each cannot exist alone. It is only in union with the other complementary that both exist and produce diverse multiplicity and relational unity. Presence is the measure of absence which is an irreducible dimensional reality in itself as well as a complementary representation of the presence.

Space is the locus of presence and absence as it forms their basic opposite in the hierarchical complementarity of existence. This is because void and nothingness are intangible in relation to the formation fabric of presence and absence. It is this intangibility which makes space ontologically primal and conceptually *a priori*. Accordingly, absence is not a negation of presence, but is a constitutive part of it within the primal vacuity of pre-created spatiality. All forms of existence are a synthesis of different representations of presence and absence which take different forms according to the conditions of their complementation. Thus, the intertwining of *ghiyāb*, as a representation of *badū* (nomadism), and *ḥūḍūr*, as represented in *ḥaḍar* (urbanity), correspond not only to the structural order of the Muslim-Arab city, but also to the metaphysical order of reality as it exists in Islam.

4.6.5.5 The Meaning of Space:

So far, understanding the meaning of *farāgh* (space) was done through differentiating it from *ghiyāb* (absence) and contrasting it with *bid'* (beginning), which is the root for *badāwah* (nomadism). However, examining the meaning of *farāgh* itself and the semantic fields of its derivation is important to get full grasp of its significances. *Farāgh* is derived from the root *faragha* فَرَغَ which means 'to carry out, perform, and execute an act or process so that to end, conclude, complete, or accomplish it.'⁶⁹⁴ In this sense, *faragha* is not negative vacuity and lack but is an active and content-laden process. Rather, as an execution and conclusion of an act, *faragha* comes to signify the verb 'to empty.' Accordingly, derivations of this verb such as *farragha* فَرَّغَ means 'to vacate, to evacuate, or to empty;' *fāriqh* فَلَوقَ means 'empty', and *istafraqha* اسْتَفْرَقَ means 'to throw out or vomit what is eaten or to extract and exert utmost effort in doing something until

exhausting and depleting all energy storage or possibilities.’ *Faruqha* فَرُوع means ‘to be absorbed by worry until become devoid of mindfulness’ or ‘to be consumed by anxiety as to become devoid of patience or courage in one’s core.’ *Faruqha* فَرُوع also means ‘to widen or expand’ that is a result of emptying or making space. *Faragha* also means ‘to depart or pass away’ in reference to the body being emptied of the soul when a person dies; *Afraqha* أَفْرَع in relation to water, means ‘to pour out, to spell, or to grant generously,’ which points out the double and complementary meanings of the word where emptying a space is filling another by necessity in a spatially continuous and relational universe. Similar reference exists in the derivation *al-farāgha* الْفَرَاغَةَ which means ‘a sperm which is emptied into the woman’s womb.’ *Al-Mustafriqha* الْمُسْتَفْرِغَةَ means ‘a horse which exhausts all its effort in race.’ *Alfirāgh* الْفِرَاغ refers to ‘expansion’ as it denotes a ‘wide stride horse, large leather basin, wide blade, large bowl, or a she camel with large udder;’ while *al-farīgha* الْفَرِيغَةَ means ‘wide bow.’⁶⁹⁵ Similarly, *al-farghā* الْفَرْغَاءُ means ‘wide stab,’ making an empty space in the solid body. *Al-farqh* الْفَرْع is ‘the place where water pours from a bucket;’ *alfarīgh* الْفَرِيغ is ‘flat land’ void of any topographic elevations. *Mufraqha* مُفْرَعَةٌ means ‘closed ring;’ *firghan* فِرْغًا means ‘wasted or empty of value.’ *Fargh* فَرْعٌ is ‘a dome’ being empty from the inside.⁶⁹⁶

Muḥīt al-muḥīt مُحِيطُ الْمُحِيطِ Arabic dictionary lists additional meanings for *farāgh*, including *farugha* فَرُوعٌ which means ‘a bow without string or arrows,’ indicating lack, emptiness, and futility.⁶⁹⁷ The derivation *al-firāgh* الْفِرَاغ means ‘pot or container’ and ‘a valley’ which represent empty shaped containers. *Al-fargh* الْفَرْع is a ‘barren land’ empty of life and an ‘empty or dried udder.’ All these meanings denote a concave mold which has an empty vacuum. The derivation *al-fargh* الْفَرْع also means ‘expansion and flow.’ With the use of proposition *ilā* إِلَى (to) or *li* لِي (for), it denotes ‘to leave an action and turn exclusively into something else with dedication and intention.’ *Firāgh* فِرَاغٌ means ‘fast’ for an animal which refers to vacating a place and moving into another by traversing distances, while *al-farīgh* الْفَرِيغُ means ‘wide.’ As can be seen from these meanings of *farāgh*, the orientation of its semantic field refers generally to spatial expansions, vacation, emptying by exhausting, movement from a location to another, giving, lack, and concaved shapes.

To verify the meaning of *farāgh* and uncover its accurate denotation, it is important to examine its two-lettered-root *farra* فَرَّ, which consists of its initial two letters, and its literal antonym *raffa* رَفَأَ. The word *farra* فَرَّ generally denotes a sudden release followed by continuous movement along a trajectory pointing from the inside towards the outside. Its basic meaning simultaneously indicates its antonym which is ‘to return where it started.’ Thus, leaving or fleeing is concluded by a return to the beginning in a reflexive movement, creating a complete circle. The semantic field of *farra* also includes ‘to escape, to search for, evade, or skew from,’ which indicates exiting, dashing out, or discharging movements. *Farra* also means to open up, split open, and expose. *Iftarra* افتَرَّ means ‘the glitters of lightening escaping clouds, to laugh so the mouth opens up and the teeth show, or to inhale a thing (opening up to it).’ *Al-farīr* الفَرِير is ‘mouth (which opens up); while *al-farrā*’ الفَرَاءُ is ‘a light color or white woman.’ *Al-farrār* الفَرَّار is ‘a boat which glides away and does not stay put on the water.’ *Al-farraḥ* الفَرَّة is ‘confusion and intensity of a situation’ which is prone to bursting out and release. *Farratu al-ḥarr* فَرَّةُ الْحَرِّ is ‘the beginning and intensity of heat radiation.’ *Farratu al-qawm* فَرَّةُ الْقَوْمِ are the nobility to whom people flee or resort to in serious matters.’ *Al-mifarrāt* المِفَرَّات is ‘time which exposes the news.’ *Afarra* أَفَرَّ is ‘uncover or expose.’ *Farfara* is ‘to break something, to move and shake out or to tire apart’ and, as a noun, it denotes ‘lightheadedness, flightiness, and precipitation.’ It also means ‘speech and loquaciousness,’ which get out of the mouth and spread.

All these meanings denote an expanding movement from the inside to the outside in the form of fleeing, opening up, exposing, expansion, or releasing. They also include metaphors indicating such movements, including shinning, lightness, and flightiness. The underlying meaning of the root *farra* supports the meaning of *farāgh* as an expansive movement which establishes space in the form of a dimensional extension constituted by a dynamic activity rather than a passive state of a vacuity. Both also include the complementary movement from outside to inside in the form of an enclosure expressed in the antonym *raffa* رَفَأَ, as will be seen in the next heading. Thus, the first movement

comes back from where it started to enclose the semantic circle of complementary meanings, thus creating the whole and neutral concept of space.

4.6.5.5.1 The Definition of Space and Room:

The meaning of *faragh* فَرَاغ can be substantiated by analyzing its three-lettered based antonym, constructed by reversing the order of the first and the second letters *rafagha* رَفَع. *Rafagha* denotes a set of meanings which includes ‘to expand, live in luxury, soft and easy, and sexual intercourse.’ *Al-rifāghiyyah* الرِّفَاغِيَّة means ‘prosperity and opulence, while *al-rafgh* الرَّفْع denotes ‘plain, dirt filled ground, fertility and expansiveness, and the stub of the thigh where the skin folds.’ The general trend and deep connotations of these meanings indicate prosperity and fullness as the complementary opposite of the emptiness and vacuity of *farāgh*.

The structural antonym of *farra*, which is based on reversing the order of its letters, is *raffa* رَفَّ which also denotes affluence and expansion. Inductive analysis of the common features of this word’s semantic field indicates expression of a movement from the periphery to the centre, leading to condensation and fullness followed by repulsion in a reverse movement from the centre to the peripheries to complement and complete the semantic cycle of the word. In these complementary movements, the outward one is expressed in terms of growth, vitality, and affluence rather than dispersion and fragmentation. The inward-looking movement is combining and productive rather than restricting and confining. Therefore, dynamics and the denotational values of this complementary semantic field, as total, are mostly positive. The first movement denoted in the word *raffa* is represented in set of meanings including ‘to eat a lot, to surround or confine, to suckle milk, to sip, to drink, accumulated provision (food), affluence, sheep pen, and finally large herd, group, or flock.’ The second movement is depicted in another set of meanings which includes ‘to rest, for a bird to stay still in the air by stretching the wings, to flicker for color, to flash for lightening.’ For plant or branches, it means ‘to shake out of youthfulness, freshness, and succulence; to be generous, caring, and beneficent; and to feed and house others.’ *Raffa* denotes expansion and protection through

meanings such as ‘to expand, for cloth thin or fine, tent, the roof of an awning, rug, curtain, shelf, periphery, to kiss with the tips of the lips, frills of branches of a bush.’

The meanings of *rafagha* and *raffa*, which denote affluence, fullness, and expansion, complement the meanings of *faragha* and *farra*, which denote openness, emptiness, and flightiness. They define the meaning of space and room in the form of complementary movements from the outside to the inside, and vice versa, where space is not nullity but an action and where room is a compartment in a hierarchical order achieved through the intermediation of liminal spaces. This hierarchy is imbedded in the very structure and semantic qualities of Arabic words where the complementary duality of meanings form internal opposites connecting the body of Arabic vocabulary through infinite hierarchical symbiosis. *Farāgh* is the opposite of *badū* in that the first is a complex order forming the end goal of civilization and urbanity rather than nullity and vacuity, while the other is inception and primitive form of civilization as the synonym *al-‘arā’* العراء (bareness) indicates.⁶⁹⁸ Thus, *farāgh* (space) complements *ḥaḍar* (urbanity) and *ḥuḍūr* (presence) in the liminal spaces which work as a catalyst, embodying rich possibilities for spawning the order of the hierarchy. *Badū* (nomad) corresponds to *ghībah* غيبة (absence), which constitutes the opposite to *ḥaḍar* (urbanism) and *ḥuḍūr* (presence). *Farāgh* is the ultimate dimension and the container of time that is demarcated in the form of a historical continuum of individuated space forming *ghuraf* غُرف (compartments). *Badū* is an unrealized potentiality and unfulfilled presence, yet is a true and permanent reality. Within this perspective, space is the structural catalyst and room is the building block for constructing the hierarchical order of the city. It is the vocabulary in the interwoven syntax of the urban discourse of the city. Space links rooms' antonymic opposites and complementary identities including inside-outside, attached-separate, and diverse-united. The dynamic processes of interweaving these identities produce the fabric of the urban hierarchy.

4.6.5.5.2 Unity of Space and Process of Spatial Production:

The semantic field of *faragha* indicates 'ending' or 'accomplishing' the liminal process of creating and merging boundaries to produce the spatial order of the hierarchy. As such,

space is a framework of activity rather than a state of passivity, lack, or absence. On a general level, it is the 'accomplishment' of the process of building civilization which begins with *badū* (nomad) whose root is *bada'* (to begin). Neither the production processes of these categories nor the spatial units which they produce are dichotomous in nature. Rather, they constitute complementary mechanisms and components in a hierarchical order. This mechanism involves constant feedback which maintains the identities of the units while changing the definitions and locations of their boundaries. These changing and permeable boundaries accommodate the complementary tendencies of *badū* and *haḍar*, appearance and concealment, and presence and absence. As the generator and container of life, space's boundaries are not a means of isolation, confinement, and limitation, but of connection, movement, and activity. The active nature of space is identified with presence rather than the *falāh* فَلَاءَة (vacuity) or *baydā'* بَيِّدَاءُ (desert and deadness) considering that the root is *bāda* بَاد (to perish). Space functions as a liminal intermediary mechanism for generating and maintaining the hierarchy of autonomy and inter-connectivity in the city. Emptying is inseparable from filling as the word *istafragha* استفرغ indicates: mere transference of energy from one space or medium to another through an action.

Making space is conditioned on setting boundaries and delineating perimeters which define urban identities, forms, and activities. Therefore, *farāgh* is not a self-actualizing process, but an active exchange of cause and effect among a hierarchy of complementary antinomies leading to the relative equilibrium of all the relational components' structures. Emptying or making space is counterpoised by a filling and shaping form which contains this space and defines its boundaries. This process is similar to impregnation which is referred to by derivations of the word *farāgh*. In this process, *al-farāgha* الْفَرَاغَةَ denotes 'emptying a sperm' into *al-mustafriḡha* الْمُسْتَفْرِغَةَ 'the womb' to produce a new creature which soon exits the womb to form an independent spatial existence. This different creature represents a state of liminal intermediacy between the original duality which is involved in its production. Thus, space is an action of creating dimensions through inclusion and exclusion, connecting and separating, and filling and emptying. It involves the movement of extending, shrinking, and traversing distances as a way of generating

dimensionality and creating dualities which intermediate Absolute Oneness of the vertical and diverse multiplicity of the horizontal.

Space defines and is defined by the boundaries which it produces. It takes the shape, size, and nature of the boundaries it articulates as the word *farāgh* denotes both the action and the product of this action. This mutuality, where the space and its perimeters are opposite yet the same, corresponds to complementarity oppositions within a hierarchical system of dualities where inside and outside, action and agents, and relations and space are one.

4.6.5.5.3 The Meaning of Absence:

Ghāba غَاب (to be absent) is derived from the root *ghayaba* غَيْبَ and represents the antonym of *haḍara* (to be present), and the indirect counterpart of *faragh* (to be empty or to conclude). Therefore, the denotations of *ghiyāb* غِيَاب (absence) are negative in contrast to the positive ones of *farāgh* (space). *Ghiyāb* denotes ‘truancy, invisibility, and concealment.’ It also means ‘distance, to go away from, to conceal, to be hidden, to disappear, or to burry.’ Derivations of the root *ghiyāb*, such as *al-ghayb* الحَيْبُ means ‘the unseen and the intangible or a valley in which things are inaccessible.’ *Al-Ghābah* الغابة is ‘a thick, impenetrable, and concealing forest of tall trees.’ *Al-Ghaybah* الغَيْبَةُ means ‘unconsciousness,’ while *al-ghībah* الغَيْبَةُ denotes ‘backbiting or exposing others deficiencies in their absence without the chance of being present to defend themselves.’ The general meaning of the word *ghiyāb* then is ‘separation, distance, inaccessibility, concealment’ which squarely negates presence.

To confirm these meanings it is important to examine the literal antonym of *ghayaba* and the semantic fields of its derivations. The letter-based antonym of *ghāba* is *baygha* بَيَغ which means ‘to glow, burst, flare, overcome, appear, increase, intensify, or overtake the whole body.’ These meanings directly oppose *ghāba*'s denotations of ‘inaccessibility, concealment, and inability.’ To arrive at the general meaning of *ghāba*, we need to examine the meanings of its two-lettered-root *ghabba* غَبَّ. This word denotes different forms of imperfection, harm, and corruption such as: ‘becoming putrid over time,

alternation between opposites in any actions, reaching the negative end of a process, a bad consequence of any action, incurring harm while defending one's people.' It also refers to 'mediocrity, long armlet mixing the sea with land, mere subsistence living, deep and inaccessible water, false testimony, folded topography, and betrayal in commercial transaction.' All these meanings reflect diminishment, blemish, and restriction which are associated with the real meaning of absence in Arabic language and culture.

4.6.5.5.4 The Meaning of Room versus Space:

The accurate meaning of *farāgh* cannot be concluded without examining its relation to its letter-based antonym *gharafa* غَرْف (room).⁶⁹⁹ The definition of *gharafa* is particularly relevant not only to the concept of *farāgh* but also the related words *ḥuḍūr* (presence), *ḥaddar* حضر (urban), and *ḥaḍārah* (civilization), which were discussed earlier. The root word *gharafa* means 'to cut, partition, to clip hair, to scoop up an amount of water with the hands, and to dip out food from a pot.' *Muḥīṭ al-Muḥīṭ* Dictionary adds under this entry 'to break, snap, or sever,' asserting the meaning of dividing and partitioning which is characteristic to this word. *Al-girāf* الغِرَاف is 'a measurement scale for liquids or grains or proportion, which is based on partitioning or cutting a portion out of its constituent material or context.' The preponderance of these meanings refers to acts of 'detaching and subtracting a portion from a spatial totality.' The derivation *tagharrafa* تَغَرَّف means 'to take away everything along,' while *gharrāf* غَرَّاف is 'a torrential or opulent (for a river).' Both cases indicate an amount or quantity which forms a relative measurement in relation to a total or a given scale. *Al-gharf* العَرَف denotes 'evergreen tree, jungle, tree whose leafs are used for dying leather, tree leafs,' while *al-gharīf* الغَرِيف is a 'thicket or spinney.' The relevance of trees and its foliage to the root's denotation of space is in reference to the room which a tree scoops out of or occupies in the void of the an open landscape.

Al-ghirfa الغِرْفَة is 'the shoe,' which wraps up the foot and crosses distances or 'sheath,' which contains a sword. *Gharrāf* غَرَّاف is 'a fast horse which scoops up and traverse distances with its legs.' *Al-ghurfah* الغُرْفَة is 'an upper room in a house' or 'the seventh heaven.' It also means 'plait of hair, a harness, or a robe with knot which is used as rein

for riding animals.’ The interlacing indicated in the first meaning refers to a process of the simultaneous and mutual embedment and individuation of two entities where each is shaped by the other as in scooping. The rein in the second points out to the enclosed space of the knot which results from a linear entity. *Al-mighrafa* المِعْرَافَة is ‘a ladle which is used for scooping out or partitioning,’ while *al-gharfa* الغَرْفَة is ‘a handful or an amount scooped.’ *Gharfa* غَرْفَة is a thing that is scooped while *ghurfah* غُرْفَة is the same amount or space before it is scooped out from where it was contained or belonged. *Al-gharf* الغَرْفُ is dyed leather, which is made into spatial units such as water containers, shoes, and sheaths, among others. *Al-maghrūf* المَغْرُوفُ is ‘the stone at the base of an arch, being indicative of its spatial embedment inside the ground.’

As such, the word *gharafa* denotes a set of spatial references including individuating or cutting out a portion of a continuous and homogeneous material field; imbedding or immersing as to show the tactility and spatial dimension of an object; and different forms of containers, measurements, or portions. As such, *ghurfah* is a partition of *farāgh* (space) and an individuated unit with defined boundaries within the measurable spatial hierarchy. This hierarchy forms a spatial continuity partitioned into *ghuraf* or units forming different sizes of scoops or a three-dimensional measurement of an urban totality. *Ghurafa* (room) is contextual by nature despite its individuation. It exists in an inseparable relationship with a larger context in which it is imbedded regardless of its transformations due to the continuity of space.

To explore the essential meaning of *ghurafa*, it is important to analyze the two-lettered-root of the word *gharra* غَرَّ. *Gharra*, which refers to the basic character of *Ghurafa*, gives the impression of internality and ambiguity.⁷⁰⁰ These broad categories specifically include the meanings of shielding, covering, and inserting. In reaction to this set of significations, this word also includes the complementary semantic categories of exteriority and beginning. These categories specifically include the meanings of preceding, enclosing, containing, and covering a hidden object. *Gharra* denotes another set of basic meanings centred around interiority and exteriority. In this set, what is interior is also the initial, start, and origin of a unit. However, by being initial, internality comes at the beginning of

any process of development of the unit and thus exteriorizes and exposes it. Therefore, *gharra* denotes complementarity and interchangeability between interiority and exteriority; depth of origin and prominence of originality; and hiddenness and exposure. The notion of beginning also corresponds to youth, immaturity, and naiveté. It denotes unrealized and un-exteriorized potential, growth, or development as a result of staying hidden deep inside and covered by its nascence and primitiveness. The letter *gha* ' غ has the character of depth, sunkeness, and embedment and is associated with words which are related to a diminishment and embryonic state of occultation. As a result, it conveys the meanings of origin, inception, newness, and inexperience which leads to the complementary opposite meaning of exposure, exteriority, and extremities. The strong presence of both complementary oppositions of inside-outside, hidden-exposed, and beginning-prominence in the word refers to the word *ghurfah* as scooped confinement from the continuous field of *farāgh* (space). As such, *Ghurfah* is an expression of this individuation through boundaries which define an inner-outer, beginning-end, and hidden-exposed definition of space at the same time.

4.6.5.6 *Madīna* and the Meaning of City in Muslim-Arab Culture:

The nature and meaning of the Muslim-Arab city can be further explored through the examination of the semantic field of the word *madīnah* مَدِينَة (city) and *qaryah* قَرْيَة (town) in Arabic.⁷⁰¹ *Madīnah* is derived from the three-lettered-root word *madana* مَدَن which means 'to domicile, stay, and settle or to come.' The derivation *maddana* مَدَّن means 'to set boundaries and to build.' *Tamaddana* تَمَدَّن is 'to adopt the manners of city dwellers and transform from the roughness, ignorance, and incivility into a state of edification, sociability, and knowledge.' *Tamadiana* تَمَدَّيْن is 'to live in opulence and refinement.' *Al-madian* الْمَدِينُ is 'lion,' which is a metaphor for power, and 'ruler,' which is hallmark of urban political order. The word *al-madinah* الْمَدِينَة means 'encompassing boundaries, fortress built on solid and high ground, and a slave woman.' The last meaning is a metaphoric reference to the 'bondage' of living under the rule of law and an interdependent and socially restricted urban setting signified by the woman slave as the weakest member in society. All these meanings describe the city as a place of particular geographic qualities which provides security and gathers diverse people who cooperate

among themselves affably in a spirit of good will under the rule of law to which all submit. It also refers to stability, affluence, and refinement in contrast to restless wandering, impoverishment, and primitiveness of nomadic life.

4.6.5.6.1 City and Relations of Indebtedness:

Even though the meanings of these words are informative of the conception of city and urban life in Arab culture, the deep signification of urbanism cannot be discovered without analyzing the more basic root of the word *madana* which is *dāna* دَانَ. This word includes an unstable long vowel in the middle of the first and last letter which produces two final possibilities of the root *dayana* دَانَ and *dawana* دَوَانَ. Both of these words have different meanings but are directly relevant to the city. *Dayana*, as the root of *dāna*, denotes a host of meanings which revolve around debt, religion, and obedience. Its derivation *dāna* means ‘to lend or to borrow money, to compensate or reward, to take a religion.’ The reference to indebtedness and its related transactions are strongly connected to urban life and civility. The premise of living in society is having people in a state of interdependency, cooperation, and mutual indebtedness to each other. It is through the recognition of their interrelationships as mutual debts that they can establish a stable, civilized, and peaceful community. This community is ruled by its individual members’ internal beliefs and feeling of mutual indebtedness. These beliefs and feelings are expressed collectively as informal norms and organic customs which ensure the mutual rights of different individual and group members in society. Any effort and contribution to others in this community is recognized as a loan that must be paid back or rewarded directly and indirectly through complex customary mechanisms. Simultaneously, any violation of customs is a debt to society that must be paid back in the form punishment or forced labour for undermining collective interests for personal gain. Legal restitution is the natural social response for being ungrateful to others by not paying back social debts, as well as stealing from others’ contributions to the community. Debt is the essence of the meaning of the Muslim-Arab city rather than a mere metaphor for describing contractual relations of exchange which characterize complex communities with divisions of labour and diverse functions and productions.

4.6.5.6.2 City and Religion through Relations of Indebtedness:

Mutual indebtedness is intrinsic to human beings' nature of self-insufficiency and dependency. This ontological condition produces different forms of social, economic, and political cooperation, establishing a horizontal hierarchy of connections and exchange within and across different unit compositions of the society. These relations of hierarchical inter-dependency and cooperation follow an order where autonomy inversely corresponds to the level of specialized material needs and specific symbolic titles required by each unit in society. Thus, this hierarchy's nature and internal dynamics are dependent on the diverse social and economic lifestyle of each unit in society. Simultaneously, the diversity of needs and division of labour create relations of inter-dependency, as well as complementarity among different units of society based on their position in the hierarchy of needs. The horizontal relations of hierarchical inter-dependency and complementarity result in mutual indebtedness which reconciles autonomy and dependency; individuality and collectivity; and diversity and unity in the city. They result in cohesion and unity among the diverse units of the urban hierarchy, making it a city. In the Muslim worldview of 'Unity of Existence' these horizontal relations of mutual indebtedness and interdependency are subsumed by vertical relations of humans' utter dependency and indebtedness to Divine provision.⁷⁰² Therefore, the word *dīn* دِين (religion) and *dayana* دَيْن (debt) have identical letters and share the same root. Their relation signifies the utter dependency of humanity, as contingent existence, on the absolute independence of the Divine, as a Necessary Existent. The horizontal hierarchy of inter-dependent people, institutions, and spaces subsumes the diversity of these elements in a total unity of the city. Simultaneously, this horizontal diverse unity forms part of the vertical cosmic hierarchy which is subsumed by Divine absolute Oneness of Existence.

4.6.5.6.3 Complementary Dualities, Interdependency, and the Hierarchy:

The word *dāna*, from which *madīnah* is derived, also denotes a set of oppositional meanings including 'to attain dignity, honour, and imperviousness,' on the one hand, and to be humiliated, infected with a disease, and simultaneously 'to obey and to disobey and to do good and to do evil,' on the other. These oppositional states are typical to the instability, mutuality, and interconnectivity of contradictions in collective settings. The

simultaneity of these oppositions also denotes the relation of interdependency between the Divine Oneness and human plurality through the pervasive cosmological concept of complementary dualities in Islam.⁷⁰³ These complementary dualities represent essential categories which intermedicate Divine Oneness, freedom, and will, on the one hand, and societal unity, hierarchical autonomy, and diverse agency in the city, on the other. As a horizontal and diverse unity, the city exists in a relation of vertical dependency and indebtedness to the initial Divine Oneness from which duality and multiplicity originated. Through the separation and integration of the horizontal and the vertical within the city there is no one unit which can position itself as an absolute centre, thus offsetting the rest to the peripheries. Instead of dichotomy, dualities form the grounds for multiplicity, diversity, and interdependency within the framework of the hierarchical unity of the city.

Accordingly, *dāna*'s pairs of oppositional meanings, including 'acquiring honour, obedience, and adapting to good deeds' and 'debasement, disobedience, and adapting to evil deeds,' point out the complementary dynamics between both within a complete semantic cycle. They also indicate the importance of the values of honour, obedience, and adaptation to urban living in Muslim-Arab culture. These values form a normative and complementary cycle which organizes the total actions of urban agents in ways that are conducive to minimizing conflicts and establishing equilibrium among urban units. This equilibrium is achieved through a complementary hierarchy of inter-dependency which allows for localized interpretations without subjective relativization of these values. This complementary hierarchy based on autonomy, interconnectivity, and interdependency orchestrates different urban functions and actions and integrates various societal identities and relations within a diverse unity. As such, diversity in unity cannot be realized without the agency of complementary dualities that are realized through a hierarchy of autonomy and interconnectivity. While these dualities have seemingly positive and negative components, the complementarity of their opposite terms in the same local and across hierarchical compositions produce an optimal positive nature of the whole hierarchy. In this hierarchy, interdependency is key to the total complementarity and articulation of the urban units. This interdependency, which takes the form of oppositional and

complementary dualities, is proportionally correspondent to the complexity and refinement of urban culture at each unit of the hierarchy.

4.6.5.6.4 City, Law, and the Moral Contract:

The word *dāna* also means ‘to possess the other through service, kindness, and charity.’ This meaning refers to the moral dynamics for fostering mutual indebtedness which constitutes the foundation of civility in Muslim-Arab culture. Moral credit, peaceful interaction and ethical exchange among the members of collectivity create a peaceful and vibrant society. According to this meaning, urban property does not necessarily correspond to owning physical possessions, but to engaging in a social exchange of moral debts which interweaves human relations and allows for peaceful collectivity to exist through sharing. This meaning is specifically referred to in *Lisān al-‘Arab* لِسَانُ الْعَرَبِ Dictionary as the basis of the word *madīnah*. *Dāna* also means ‘to compel against one’s will, to rule over the self (or someone else), to subject (i.e. repress, humble, or diminish); and to enslave (i.e. to make malleable, habitual, and easy).’ This set of meanings applies in both transitive and reflexive forms where the target of the action can be the subject itself or an independent object exposed to action through the agency of a subject. The reflexive meaning of this word is based on the fact that living in collectivity requires moral control and restraint of the self, thus repressing egoistic desires. This restraint is realized through the engendering the moral value of humility which involves training the self to give up untamed wildness and a quest for absolute autonomy for the sake of collective coexistence and in recognition of human inter-dependency. Such self-control, compromise of personal freedom, and recognition of others are the bases of civility, morality, charity, and justice in urban culture. While the transitive references of these meanings denote the hegemonic authority of the state which, through its sovereignty and monopoly over power, rules the city and subjects its population to law, thus securing peace and justice for all.

4.6.5.6.5 City, Religion, and God:

An important derivation of the root *dāna* is *al-ddiyāna* الدِّيَانَة (religion), which means both worship of God (vertical relations) and human transactions (horizontal relations)

according to Islam. These two components correspond to the hierarchical unity through their one origin, the principle of duality through their complementarity, and the diverse multiplicity through their social expressions. The first corresponds to the vertical hierarchy between creation and Creator mediated by the dualities of Divine names and attributes and their reflection in cosmic and worldly reality. The second corresponds to the horizontal hierarchy among individuals and groups which are intermediated by double structures of connective and complementary dualities inherent to each unit of the hierarchy. *Al-ddiyāna* is also defined by *Lisān al-Arab* dictionary as *al-madhhab* المَذْهَب (the orientation or the way of going), *al-millāh* المِلَّة (the dictated or written law), and *al-tanazuh* (transcendence of immoral acts). All these aspects of religion have strong social and moral dimensions relevant to the city, including defined customs, authoritative law, and morality. *Al-ddayn* الدَّيْن, which is the noun form of the root *dāna*, denotes ‘postponed debt with interest in contrast to *qard* قَرْضٌ which is without interest.’ As such, the premise of any social transaction in Arab-Muslim culture is an overpayment of the social value of an act through different forms of reward, thankfulness, and appreciation. This mode of moral transaction premises the nature of social exchange in society in contrast to monetary transactions in which payment of interest or usury is absolutely prohibited in Islam. Another distinctive feature of the word *al-ddayn* in Arabic, which is different from the English word ‘borrowing’ or the Arabic word *al-i‘ārah* الإِعَارَة (lending), is that it does not necessarily require the return of the exact same borrowed item. Rather, it specifically denotes the return of its equivalent, with an addition. The non-specificity of returning the exact same object as was borrowed creates space for exchange, transformation, and diversity based on the different social and material processes which mediate such transactions in society.

Al-ddayn, which is the root of the word ‘city,’ also denotes ‘death’ in that it is part of the life cycle which allows rejuvenation, change, and the growth of new forms of life in place of the old ones. It also denotes ‘life’ which takes the form of a debt to God and society. One has to pay back the life, with which one is ultimately entrusted by God and by society by proxy, in full and with interest in the form of moral deeds acknowledging God and contributing to the welfare of the community, which constitutes a collective

representation of the Divine. *Al-ddayn* also means ‘what is potential rather than current or present.’ This temporal displacement and non-contemporaneousness, where one trusts in later, indirect, or transcendental recompense for doing good deeds, constitutes the grounds for moral freedom in civic life. Within this culture, refraining from unethical acts and doing charity directly contribute to the collective good and indirectly and non-instantaneously to the originators of these acts. *Al-ddayn* also means ‘any object of exchange or money transacted through contract which necessitates the return of its equivalent.’ The relevance of this definition of borrowing to the culture of the city lies in the notion of exchange, contractuality, and justice which are essential to civic life. Finally, *al-ddayn* denotes ‘reward and prize’ which constitute the incentive for lending good deeds, reciprocating good actions, and sustaining fair and indirect transactions in the city’s complex life.

Going back to *al-ddīn* الدين (religion), which shares the same root with *madinah*, this word also means ‘a habit and the nature of a person or a thing.’ Habit and nature are reciprocal relationships where one is a result of and an adaptation to the others. The habit of its inhabitants defines the nature of the city and the structure of the city defines the behaviour of the inhabitants. *Al-Ddīn* also means ‘the tradition of a people and the various aspects of their typical way of life such as commercial and social activities.’ This secular meaning’s relevance to the religious denotation of the word can be explained through the inclusivity of Islam as a religion of all worldly transactions and the innateness of Divine morality in individual humans. Human dispositions coincide with innate morality through three main actions: ascription to Divine centrality/*tawhīd*, obedience of divine law/*sharī‘ah*, and unity of Muslim community/*ummah*. The derivation *al-ddīnah* الدِّينَة means ‘time delay;’ *al-ddaynūnah* الدَّيْنُونَة is ‘judgment or the day of judgment;’ and *al-ddayyān* الدَّيَّان means ‘the compeller, ruler, politician, judge, accountant, and the compensator like God who rewards good deeds and punishes the bad ones.’ The functions of ruler, politician, and judge are typical to city life and definitional of its civic culture. *Al-Madīn* المَدِين is ‘a religious person and the slave who is humbled by work.’ The same meanings apply to the feminine form of the word *al-madinah* which means a ‘slave woman who is humbled by service,’ as well as a ‘city.’ The link between both meanings

is the value of humility and work in urban life. They also highlight the state of indebtedness to other members of society and the lack of total self-possession in view of this indebtedness. The ultimate indebtedness is reserved to God who is *al-ddayyān* ‘the originator, the judge, and the owner of all debts.’ The notions of mutual humility, indebtedness, and mutual-possession are essential to establishing a culture of peace, cooperation, and complementarity among the city dwellers within Muslim urban culture.

4.6.5.6.6 Islam, Deen, and Madina:

The word *al-dayn* specifically means *Islām* إسلام in relation to the linguistic meaning of ‘submission,’ where *dāna* and the infinitive *isālm* إسلام are synonyms.⁷⁰⁴ In a social context, they denote mutual submission and cooperation among society’s members through reciprocal recognition of each other and relations of indebtedness. In addition to these shared meanings *isālm*, which is derived from the root *salima* سلم (becoming whole), denotes peace, security, health, rightness, soundness, goodness, and survival. These attributes are essential to the life of the city within Muslim-Arab culture. *Islām* is the formal or outward expression of *al-ddīn* whose foundations ‘devotions’ and ‘transactions’ aim at preserving the well-being of both individual members as well as groups in society.⁷⁰⁵ According to Islam, this well-being cannot be realized without acknowledging the hierarchy of indebtedness which ultimately returns to God, the sustainers of all existence. *Al-Dayn* also denotes ‘reckoning or judgement’ whether in the secular context, in social or legal transactions, or in its religious and eschatological context. It also means ‘creed, monotheism, and piety,’ signifying the value system according to which urban society and its morality are established.

Al-Dayn denotes a set of meanings which are characteristic of civic life, urban functions, and governing institutions, with particular reference to power, order, and administration in the city. It means ‘ruler, royal ownership, dominance, control, coercion, force, governing power, management, disobedience, and the judiciary power.’ These meanings define the city in terms of its political system, namely the sovereignty of the ruler, the subject-government relationship, and the civic legal system. This system is based on the moral framework of mutual indebtedness which maintains order within the urban

community and organizes its affairs. This framework defines the inhabitants' social and political dispositions, which characterize the city as a collective entity. The main element of these dispositions is expressed in *al-dayn*'s meaning of personal 'humility' and 'obedience' to law. Another meaning of *al-dayn* is 'tender rain which falls regularly on a particular area,' which signifies indebtedness to divine favour of prosperity and consequently the necessity for thanks and payback through charity to other members in society. Another meaning for *al-dayn* is 'affliction with sickness through good and bad material conditions.' This meaning refers to the typical association of collective living with diseases and problems, as well as the complementary nature of positive and negative events in complex structures. These values, tendencies, and characteristics are constitutive of the concept, morality, and order which characterize the Muslim-Arab city and give it its distinct identity.

4.6.5.6.7 Positive and Negative Denotation of the City:

The word *al-madīnah* can be derived from the root of the word *dawn* دَوْنُ, considering the origin of the long vowel in the middle of the root *dāna* دَانَ to be wawِ وَيْ (waw-based) rather than yaa' يَائِيْ (ya'-based).⁷⁰⁶ The word *dawn* means 'down, low, or bottom.' This meaning's relevance to the city is its reference to settling down in one place and attachment to land in contrast with riding up and roaming the desert constantly like nomads. The word *dawn* and consequently *madīnah* are also related to the act of *tadwīn* تَدْوِينُ or 'writing down' accounts of events. This notion of writing is characteristic of urban culture in contrast to the oral tradition of the nomads. Another of *dawn*'s meanings is 'to gather and establish records or registry' which is a basic requirement for taxation and other administrative and commercial functions of city life. *Tadawwana* تَدَوَّوْنَا is 'to be totally rich and completely independent within one's household,' which results from settling down and establishing oneself in a place. In contrast to this positive reference to urbanism, *dūnu* دُونُ denotes 'shortcoming, weakness, and servility.' These negative attributes, from the perspective of nomadic Arab culture, are typical of city dwellers due to their material attachments, state of interdependence, and acceptance of sovereign government vis-à-vis the individual autonomy, freedom, and dignity of the nomads. The derivation *dūna* دُونُ defines spatial and behavioural relations to objects by 'pointing out,

offering access, and giving permission of use.’ These socio-spatial mechanisms are emblematic of urban culture in the Muslim-Arab city. *Dūna* also means distance, closeness, and directions such as ‘front, back, above, under or in-between or positions such as before and after, high and low.’ These detailed orientations and spatial references emphasize the notions of dimensionality and directionality which are most pertinent to urban settings with their defined coordinates and complex compositions in contrast to the open and simple spatial references in the desert. These opposite orientations point out the complementarity of the values and characteristics which interweave the physical and moral fabric of the urban hierarchy. *Dūna* also refers to existence, value, and quantities of things by denoting ‘with-without, less- more, noble-sordid, and threatening-seducing’ dualities. Such meanings demarcate cultural and spatial distinctions and categories which are important in the articulation of the socio-spatial hierarchy of the city. Finally, *al-ddiwan* الدِّيْوَان is ‘a gathering place for consultation and administration of community affairs.’ It indicates a physical or metaphorical locus of reference, return, and settlement, where people collectively invest their cultural experiences to return to it upon need for solutions.⁷⁰⁷

4.6.5.6.8 Understanding the Basic Meanings of *Madīna*:

Another way to explore the basic denotations of the word *madīnah* is to strip its root *dāna* دَانَ and its structural antonym off the middle and unstable long vowel *alif* whether its origin is *waw* or *yaa*. This produces two words, *danna* دَنَّ and *nadda* نَدَّى with two consonants which form the skeleton of the three-letter original words. The word *danna* means ‘to drone or buzz when pronouncing unintelligible words.’⁷⁰⁸ *Al-Ddanīn* الدَّانِين refers to ‘preponderance of speech’. The first meaning corresponds to the bustling noise of the city and its inhabitants’ lack of eloquence as a result of mixing of cultures and languages. The other refers to the predominant mode of communication typical to civilized societies versus the preponderance of silence among isolated nomadic societies. *Adanna* أَدَنَّ is ‘to settle down in a place’ which is typical to cities. *Dinna* دِنْ denotes ‘an equivalent or peer’ in reference to the homogenizing collectivism of urban culture versus the individualism, distinctiveness, and rebelliousness among nomads. *Al-Ddanān* الدَّانَنْ is ‘bending of the back and lowness of the chest which makes a mounting animal closer to

the ground.’ This meaning refers metaphorically to dismounting, cessation of travel, and settling down to become urban. *Al-Danan* is phonetically connected to the word *danā* دَنَى which means to draw near or to be close, which is a social and spatial characteristic of urban culture. *Al-Ddanniyyah* الدَّانِيَّة is ‘the hat of the judge,’ which symbolizes the legal authority and rule of law that is particular to urban centres. Having a judge is a distinctive feature of the cities before and after Islam where settlements without a judge were considered lesser in the urban hierarchy than a city. In summary, the common character, meanings, and values of the root *danna* is indicative of the foundational meanings of the city in Muslim-Arab culture. It marks the city as settlement, physical attachment to land, social closeness, activity, communication, and order. On an abstract level, it is movement from the outside towards the inside that creates intensity, cohesion, and unity.

In contrast, *nadda* , نَدَّى the antonym of the word *danna*, indicates a dispersive movement from the inside to the outside including a notion of social and physical exposure and diffusion.⁷⁰⁹ Specifically, it means ‘to go away, flee, to drive away aimlessly.’ *Naddada* نَدَّد is ‘to expose the mistakes and to scold a person, to spread or popularize something, and to disperse herd of camels.’ *Naadda* نَادُّ is ‘to contradict, to have aversion, and to go away from one another.’ These different aspects of dispersion represent asocial behaviour which conflicts with the cooperative ethos of the urban people. *Naddun* نَادُّ is ‘provision’ (game which flees away from its chaser). *Al-naddu* النَّدُّ is ‘aloeswood which emits incense and dispersed in the air’ or ‘a hill of mud’ which spurts off, distancing itself from the flat level of earth. *Al-nidd* النَّيْدُ is ‘a counterpart,’ which is distinct from its opposite. These meanings depict anti-social and non-urban tendencies which are typical to nomadic culture, including individualism, dispersion, and isolation.

4.6.5.6.9 The City as Diverse Forms of Dimensional Extension:

To understand the meaning of *madīnah* more accurately, the meaning of the two-letter word *madda* مَدَّ and its antonym *damma* دَمَّ, which are derived from the root *madana* مَدَّن, need to be analyzed. *Madda* means ‘to extend’ time or space and to stretch horizontal or vertical dimensions.⁷¹⁰ This function of dimensional extension is at the core of building activity and spatial evolution of the city. In the same vein, *madda* means ‘to lay, sprawl,

and to flow.’ Such meanings imply the notion of adding, growth, and expansion which is endemic to urban development. *Madda*’s meanings ‘to supply, to provide, or to furnish’ point out the physical necessities of urban life. Other meanings including ‘to aid or to extend oneself to others’ reflect social solidarity and cooperative culture which is necessary to urban society. *Amadda* أمدّ denotes ‘to give or to support others, rather than one own self, with something.’ This meaning points out the logic of cooperation and altruism which urban society develops to ensure social welfare and stability. The same word means ‘to give a respite or a delay’ and ‘to increase.’ These meanings refer to social transaction based on indirect exchange mediated by temporal distance. Time distance in the course of this exchange is punctuated by legal stipulations and mutual trust grounded in the commercial ethics and stable institutions of urban culture. These ethics and institutions ‘increase’ civility and support the development and growth of urban society. *Al-Madd* الممدّ is an expansion in or inducement to evil, while *al-imdād* الإمداد is an expansion in and provision of good. The first meaning points out that when expansion is egoistic and self-induced its effects are negative on urban civilization; while when it is collectively produced or transcendently endowed, it is positive in its effects, leading to urban growth and prosperity. *Tamaddada* تمدّد means ‘to lay down for rest, to expand, or stretch oneself,’ which is metaphorically indicative of settlement and urban comfort. *Imtadda* امتدّ means ‘to look ambitiously at or to greedily extend one’s vision to something’ and ‘to walk with a swinging gait or to spurn.’ Both of this word’s meanings denote flatulence, vanity, and extravagance common to the manners of affluent urban people.

4.6.5.6.10 The Material, the Immaterial, and the Dimensional Aspects of the City:

An important dimension of the Muslim-Arab city can be explored through the significations of the word *al-māddah* المادّة (material), which is derived from *madda*.⁷¹¹ *Al-Māddah* denotes ‘continuous extension’ and ‘substance with which things exist as dimensional reality;’ to language it means ‘words’ and to knowledge it denotes ‘categories or matters.’ These derivations depict the city as diverse expressions of the basic notion of dimensionality or extension whether it is material or epistemological.

Dimensionality constitutes the basic principle on which the different aspects of existence can be explained in Muslim-Arab cosmology. As a shared principle in all forms of contingent existence including material, conceptual, and social aspects of the city, dimensionality underlies the foundational unity in the interpretive framework of reality in Muslim-Arab culture. The link between the material and the non-material through the one signifier of dimensionality denotes relational distance, which points out the intrinsic and reciprocal relation between the physical and the cultural in Muslim-Arab epistemology. The understanding of dimensionality as a primal component of contingent existence grants consistency to the conceptual, social and material orders of reality according to which the city and its culture were established.

The signification of the adjectival derivation *al-māddi* المادي of ‘substantial or material’ forms a complementary opposite to its other denotation of ‘conceptual or metaphorical.’ This complementarity asserts the unity of all aspects of material and non-material existence through the notion of dimensionality as a foundational and inescapable principle of contingent reality, as can be conceived by human consciousness. As such, the arch principle which unites the physical and the non-physical, in general, and the material and the social or the corporeal and the spiritual, in particular, is signified by the word *māddah* and its other derivations as ‘dimensional extension.’ While *māddah* means ‘matter’ on a physical level, it signifies also ‘aid,’ as an action, and ‘supporters or helpers’ as an agency on the social non-material one. Material, functional, and social extensions in the city together form a united multi-dimensional relational hierarchy, typical to Muslim-Arab urban culture. *Māddah*’s meaning of ‘extending help’ refers to the social aspect of the notion of dimensionality, which underpins the concept of the Muslim-Arab city. The social reference of this word to cooperation, connectedness, and exchange define the spatial structures in terms of the social one, making both an inseparable and complementary unity. The denotation of the derivation *al-mamdūd* المدود neatly sums up most of the previous meanings and relations. It denotes ‘any entity which is extended through its connection with and support by another entities.’ This definition of dimensionality can only exist within a relational hierarchy of diverse multiplicity. Therefore, the dimensionality of *al-māddah* underlies the conceptual, social, and physical

expressions which produce the hierarchical structure of diversity and unity of the Muslim-Arab *madīnah*.

4.6.5.6.11 Dimensionality as an Expression of Duality and Hierarchy:

The link between dimensionality and the city is embedded in the shared root between *al-māddah* and the *al-madīd* المَدِيد, which means ‘extended’ or ‘long,’ and *al-imtidad* الإِمْتِدَاد, which means ‘corporeality of a body or a form.’ Another derivation, *al-middad* المِدَاد, which means ‘ink’ or ‘ornamentation,’ points out the same link since linear extensions of writing and calligraphy forms refer to literacy and artistry which are characters of city dwellers. Writing and art are symbolic representations of the physical, temporal, and social dimensions of the city in abstract cultural expressions. In this way, writing and art are not solely linked to the city as markers of its culture, but are also linked in reference to the unity of the material and the symbolic through the principle of dimensionality. The word *al-middad* denotes dimensionality also in terms of quality and quantity. It means ‘type,’ being an extension of the variant quality over the number of units forming a pattern. It also means ‘number,’ being a quantity of similar units forming multiplicity. Both forms of dimensional extension are a means of measurement, definition, and characterization of different aspects of the Muslim-Arab city. The correspondence of the Muslim-Arab city to the quantitative and the qualitative aspects of *al-middad* can only be realized through the horizontal hierarchy of autonomy and the interrelativity of its constituent units.

The city is related to dimensionality through the meanings of *al-madd* المَدّ which refers to different expressions of extension including ‘a flood, long tied, increase, distance, proportion, range, height, elongation, weight measurement, and too full and extended hand.’ Another derivation, *al-maddah* المَدَّة, means ‘distance, a stretch, one time.’ These explicit expressions of dimensions, proportions, and scales correspond to the spatial conceptualization and relational organization of the city. *Al-Muddah* specifically means ‘time, space extension, or period.’ In this word, the link between time and space as different forms of extension, on the one hand, and the city, on the other, is indicative of the holistic conceptualization of the city as a spatio-temporal (dimensional) hierarchy. It

grounds the city in a cosmic notion of dimensionality as an intrinsic physical and cognitive expression of contingent existence of which the human being is a representation. In this sense, dimensionality is a form of extension between a duality which intermediates the sphere of worldly multiplicity and its invisible central point, denoting the absolute Oneness of the Divine. Duality as a distance denotes difference, contingency, and liminality where the constant change and shift of boundaries generate the hierarchical nature of the world order. Replication of this duality (distance) creates relational diversity in the form of a socio-spatial hierarchical structure. Diversity participates in divine oneness through the unity of the dualities or dimensional distances within the relational hierarchy of urban spaces. The catalytic, reproductive, and uniting function of the dualities (distances) is realized through complementation among the identities of the entities which they intermediate. Furthermore, the existence of these dualities is not only predicated on the difference and autonomy of each of its components, but also on their interdependence and complementarity as a whole. Finally, distance as a dimensional intermediary between dualities is essential to the notion of the Muslim-Arab city and is expressed in derivations like *al-middān* المِدَّانُ which means ‘water’ and ‘salt.’ These substances are the two foundational requirements for urban life and symbols of the city in Muslim-Arab culture. When these two distinct elements are mixed together, they dissolve into each other, expressing the unity of the city.

4.6.5.6.12 The Complementary Values of the *Madīnah* as Extension:

To accurately define the meaning of the root *madda*, its letter-based antonym *damma* دَمَّ needs to be analyzed. The semantic field of this antonym denotes a set of meanings which centre around a lack of vertical dimensionality as a result of the violent act of pressing and levelling. It also denotes horizontality, smoothness, and continuity. This general theme is expressed through derivations such as the verb *damdama* دَمَّ دَمَّ which means ‘to crush, squash, raze, clamp down, flatten, efface, annihilate, and destroy into even and levelled off rubble, and to bury or fill up with earth until the ground is even.’ It also means ‘to beat or afflict with torment, quacks, and anger.’ The derivation *al-damādim* الدَّمَادِم means ‘a flat hill.’ *Damma* دَمَّ is ‘to paint by adhesive material like tar glue or grease as to cover, block, and seal something and level its distinctive features.’ Another

derivation, *al-madmum* المَدْمُومُ , means ‘corpulent’ or ‘wrapped in tallow’ to a point where its features are undistinguishable. *Al-Dammām* الدَّمَامُ is ‘glue or flat cloud with no rain like paint.’ *Al-dammah* الدَّمَّةُ is ‘ugly, short, sordid.’ *Al-daymūmah* الدَّيْمُومَةُ and *al-dayāmim* الدَّيَّامِيمُ are ‘vast, flat, and smooth desert with no water, landmark or people.’ All these meanings stand in contrast to the city’s verticality which is an expression of dimensionality and spatiality. The notion of flatness in this root is not only passive, but is espoused with active violence and effacement acts as to render verticality and spatial construction impossible. Such meanings come in total contrast with that of *madda* مَدَّةٌ which denotes horizontal and vertical expansions.

4.6.5.6.13 The Characteristics of the *Madīnah* through its Antonym:

The meaning of *madīnah* cannot be fully established without examining *nadama* نَدَمٌ which is the antonym and complementary of its root *maddana* مَدَّنَ. The common meaning of this word revolves around loss, ephemerality, and contrition. One of its derivations, *intadama* اِنْتَدَمَ means ‘whatever is accidentally or easily available.’ The meaning of readiness here refers to the primitiveness, commonality, and lack of value typical to crude or natural entities in contrast to manufactured goods which acquire value through their embodiment of human intention and labour. Such human intervention generates the product’s exchange and cultural value and, with that, the complex economy of the city. The derivation *al-nadam* النَّدَمَ means a ‘trace’ which indicates an ephemeral mark of human past actions unfolded in time. This fleeting mark is indicative of nomadic temporary presence which leaves mere traces upon leaving and lacks a foundation in one place. In contrast, the city is marked by enduring structures and institutions and hard surfaces which do not keep traces of linear events. Any trace in the city refers to complex relations and composite causality which typically produce three-dimensional spatial expressions.

4.6.5.6.14 Complementary Nomadic and Sedentary Values of the City:

Finally, *madīma* denotes ‘regret, sorrow, and penitence,’ on the one hand, and ‘mannerly and jovial,’ on the other. These complementary opposites characterize the intersection and mutual inclusivity of nomadic and sedentary values and lifestyles through the

hierarchy of the Muslim-Arab culture. The compulsions of dry weather and scarce resources that characterize nomads' life in the desert with harshness, poverty, and instability also breed individual freedom, material detachment, and equality of tribesmen. In contrast, the complexity, diversity, and affluence that are inherent to the division of labour in sedentary life result in restrictions of individual freedom, attachment to material possessions, and social inequality. Furthermore, nomads' individualism, which is fuelled by competition over means of survival in a poor environment, is counterbalanced by tribal solidarity that protects the individual from the harm of other tribes and provides a simple form of cooperation in a desert economy. As such, each of the nomadic and sedentary systems forms a complementary unity within itself, in addition to the complementarity which is formed with its opposite system. In view of inter-system complementarity, while the compulsions of desert's nature gives the nomads freedom of dependency on urban amenities and possessions, the facilities of sedentary life aim at the same goal of providing freedom, yet through opposite means. Similarly, while urbanity results in dependence, restriction, and control on urbanites, the desert environment imposes different forms of restrictions, dependence, and compulsions on nomads, making them complementary in their similarity and differences. Survival solidarity and the hierarchy of interdependence of tribal nomads is correspondent in form, yet different in quality, from the impersonal interdependence and superficial sociability of urbanites. In the same way, tribal solidarity and selflessness correspond, yet differ, from urban cooperation and homogeneity despite their shared categories. Similarly, nomadic individualism, autonomy, and freedom is different from the fragmentation, atomization, and isolation of the urban population. Such complementary correspondences and differences were historically integrated and optimized through the horizontal hierarchical structure of the Muslim-Arab city.

The intermarriage of nomadic and sedentary life patterns in Arab culture, before and after Islam, produced a unique form of city. This city model optimizes the advantages of both living patterns while avoiding their disadvantages. This hybrid system was realized through a hierarchy of autonomy and interconnectivity where social and spatial units maintain their diverse levels independence and connections relative to different scales of

their social and material needs. This system's main principle is the complementarity of nomadic and sedentary oppositional dualities through liminal intermediation of independence and interdependence across a horizontal hierarchy. Nomadic values give the city its simplicity, hierarchical autonomy, and spontaneity. Urban values give it its complex composition, hierarchical interdependency, and systematic order. Each space of the city represents a liminal intermediacy of both values represented in double identities which allow for differentiation, separation, and interconnection through hierarchical interlocking. Internal richness and external austerity; compositional cohesion and relational looseness; and stark individuality and group identity are hierarchical complementary optimizations of nomadic and sedentary values. The proximity of fertile and desert environments in the Levant since ancient history allowed for the intertwinement and hybridity of both cultural values. Furthermore, dualistic categories, such as nomadism and sedentarity, together form complementary harmony in absence of the notion of dichotomy in Muslim-Arab culture. Realizing this complementarity through the liminal intermediation of the horizontal hierarchy produces the freedom and interdependence; movement and stability; exposure and concealment; simplicity and complexity; and unity and diversity of the Muslim-Arab city.

4.6.5.6.15 Nomadic and Sedentary Systems of Boundaries:

In summary, *badū* signifies the 'beginning' or the 'initial' stage of human development and way of living which is characterized by exposure to nature, lack of built shelters, and the notion of autonomy, freedom, and consciousness which separates the human being from his/her surroundings. The nomads' dispersion in the desert in small clans related by blood and leading simple material life made their mutual physical and emotional exposure to nature and to each other unavoidable despite their culture of individualism and physical isolation. Namely, living in portable tents open in their structure, to allow ventilation and mediate excessive heat, made exposure inevitable. To compensate for this physical exposure, nomads' high sense of individual autonomy provided a balance for preserving a defined sense of boundaries. Such social and material parameters work together as adaptive complementary mechanisms which produce the typical modes of nomadic mentality and way of living. The striating features of nomadic life, including open

exposure, isolation, and austerity, are complemented for and counterbalanced by the smoothing characteristics of Bedouin values such as individualism, freedom, and spontaneity. It is only with a strong sense of individualism and value of personal freedom that the lack of physical boundaries and complex cultural norms are offset to permit a viable form of living. While the values of nomadic lifestyle represent an adaptive and complementary system of different environmental-social and striated-smoothing features in the desert, as a whole, they form a complementary component to sedentary values which also constitute a balance between a different set of social-environmental and striating-smoothing features particular to the city. The complementation of both nomadic and sedentary values created the hierarchical system of the Muslim-Arab city which represents a liminal meta-structure intermediating, accommodating, and optimizing all these diverse dualities on a local and general scale.

Different from the nomadic environment and values, the city is characterized by the existence of a dense fabric of buildings in which people ward themselves from unwanted 'exposure' to nature and each other. This ability underlies complex cultural dynamics and power exchange mechanisms based on a complementary system of exposure and concealment; openness and enclosure; and expansion and contraction. This system is endemic to sedentary life where physical juxtaposition and close-knit relations necessitate the establishment of a system of boundaries which protects individual and group freedoms through the regulation of their interaction and exchange. This system of boundaries in Muslim-Arab cities is based on the horizontal hierarchical order of the gradations which allows diversity and unity; localization and totalization; and autonomy and connectivity. It mediates and disperses power through the polycentric hierarchical compositions of complementary units.

Boundaries in the Muslim-Arab city are a means of relating and connecting, rather than separating, spaces and people. They highlight close proximity and intense sociability and compensate for the lack of strong individualism and isolative attitudes in the urban environment. Simultaneously, urban boundaries can signify dichotomous systems of regimentation, fragmentation, and isolation as a result of marginalization and

homogenization by a central power. Therefore, urban boundaries in the Muslim-Arab city combine both nomadic and sedentary; striating and smoothing; individualistic and collectivistic values. They intermediate complementary dualities and allow for close spatial proximity and intense social interaction while preserving individual identities and units' autonomy through a spatial system of regulation and complex cultural rules. Urban boundaries facilitate interaction, negotiation, and exchange through intermediating revelation-concealment, connection-separation, and proximity-distance. These dualities' intermediation through liminal mechanisms creates the city's spatial fabric and social culture in the form of a horizontal hierarchy of spaces and values. These values define a complex system of norms endowed with moral and symbolic authority in correspondence with and as complementary to the spatial compositions and spatial boundary systems of the city. Social roles, statuses, and manners of interaction among urbanites collaborate with the spatial hierarchy of the city to form a comprehensive boundary system which allows for the peaceful coexistence among the dense population of the city.

Collective living in dense urban settings necessitates such complex boundary systems to mediate diverse and sometimes conflicting interests and to maintain the equality and unity of the population. The complex division of labour, which is typical to cities, produces the spatial and social conditions for complex lifestyle and creates the need for collaboration and interdependence which require an intermediary boundary system. Social and economic interdependence weakens individual autonomy and increases forms of interaction, which necessitates system of boundaries through which to maintain these relations. In order to maintain diversity and unity and optimize individual freedom and the group affinity of urban units, this system must be in the form of a hierarchy of autonomy and interconnectivity. Within this hierarchical system, boundaries increase the diversity and unity of the city through furthering the interdependence of its units and without compromising their autonomy. The Muslim-Arab city becomes a horizontal hierarchical order intermediating complementary dualities of autonomous and interconnected, smooth and striated, and nomadic and sedentary socio-spatial fabric.

4.7 Conclusion:

This chapter developed an understanding of the Muslim-Arab city structure and boundary system through the exploration and criticism of the post-structuralist philosophy of Gilles Deleuze followed by the construction of its meaning based on a linguistic analysis of the Arabic terms associated with the city. First, it outlined Deleuze's theory of post-structuralism and showed how he was unable to break away from the presuppositions which underlay the very paradigm he aimed to critique. It pointed out how he maintained unnecessarily dichotomous notions such as striated-smooth and arborescent-rhizome mediated by a power play inbetween them. Within his framework, authority, which is typically monopolized by the centre of the striated space, is homogenously distributed within the smooth, creating identical, isolated, and seemingly free units in a state of flux and non-definition. Accordingly, the notion of structure is abolished, losing its value and meaning through reductive and homogenizing equality and undefined autonomy and unrealizable freedom. Deleuze merely secularized the same dichotomous framework of Western metaphysics, reintroducing centrality in binary category or as multiple univocal identities within a homogeneous plane of imminence. Transcendental authority replaced essentialized anthropocentric claims to one within a uniform, undefined, and arbitrary space of action. As a result, his system proliferates rather than eradicates centres, without a given order or rules defining their operation dynamics. The chapter shows that Deleuze's utopian and purist categories of space are not only complicit in the values which they critique, but are also premised on them and reproduce them. These spaces have the genes of their original reproductive mechanism and will continue to infinitely reproduce in a cyclical fashion within each of his dichotomous categories.

The chapter confirms the priority of difference over identity within the Muslim-Arab cosmology of dimensionality while disagreeing, however, with Deleuze's essentialization of existence as a mere difference lacking reference or echoing an ultimate centre. It resolves Deleuze's dichotomous conflict between ideas and experience, transcendence and immanence, centrality and freedom through the complementary ontology of horizontal and vertical hierarchies. The complementarity of this duality overcomes power relations and tension and resolves the debate over identity and

difference. It produces a total hierarchy which asserts form and subject without risking dichotomy and establishes de-centrality while maintaining the diversity of local identities. These identities are intermediated by a liminal system of boundaries which connects and separates hierarchical compositions, producing their diversity and unity.

While the Deleuzian model, in particular, and Western metaphysics, in general, only acknowledge the vertical hierarchy, the Muslim-Arab city is complementary of horizontal and vertical hierarchies. Therefore, the city is a hierarchy of systems of intermediacy between horizontal and vertical; diversity and unity; and local and total among other complementary dualities. In this hierarchy of intermediacy, unity is not antithetical to diversity since it constitutes a poly-central structure of autonomous and interconnected gradations. These gradations are non-uniform and allow dynamic and multi-dimensional forms of association, causing a constant displacement of boundaries and change in the constitution of group compositions. Hierarchical gradation is primarily defined by the relative autonomy of the inside which exists through interrelation and the relative correspondence with the outside, which comprises all other units across different hierarchical compositions. Therefore, the hierarchy is a multiplicity without fragmentation and a spatial topology rather than assemblage of equal, loose, and isolated units in the plane of consistency. Unlike the horizontal hierarchy, this plane is a negative projection of power centrality and, as such, constrains diverse multiplicity.

The chapter redefines the triadic process of territorialization, de-territorialization, and re-territorialization in view of hierarchical formation as association, de-association, and re-association of units in dynamic urban compositions. These compositions of the hierarchy are generated by liminal intermediacy, connecting, separating, and transforming exteriors into hierarchical interiors and vice versa. Within the fabric of the city, each unit is a multiplicity internally integrated in its autonomy and externally related in its complementarity with other units in hierarchical compositions. The city forms a hierarchy of autonomy and interconnectivity where units change through the exchange dynamics of their complementary identities. Through this exchange, the units enhance their complementary potential for separation and connection; distinction and correspondence;

and articulation and integration. The importance of the exchange of dualities and its complementary effects stems from the fact that difference is the main structural and functional premise on all compositional scales of the hierarchy. Dualities maintain their identity distinction in the complementary process of exchange despite their unity, thus providing the possibility for identity recognition by other units in order to possibly undergo further exchange.

The chapter concludes that, as an alternative to the notion of dichotomy, the hierarchy is neither a smooth nor striated space, but a hybrid of both. Therefore, one of its main characteristics is being incommensurable to dichotomous categories. It is neither striated as to have a definite and dominant centre according to which it is regimented, nor is it smooth as to have no definition, structure, or pattern of behaviour for its components. The order of the Muslim-Arab city is a hybrid of tribal-nomadic and sedentary values where the first emphasizes individuality, freedom, spontaneity and the other equality, connectivity, and unity. Therefore, the Muslim-Arab city exemplifies a state of liminality in-between Bedouin tribal and sedentary civic values. Its hierarchical gradation allows different scales of socializations and expressions of values and provides ambiguous space which intermediates polarities. As a result of complementarity, the autonomy of simple and composite units reconciles the individuality and collectivity, spontaneity and discipline, and normativity and unpredictability of the urban fabric of the city. Both sets of complementary values are optimized, rather than compromised, within the hierarchical framework of autonomy and liminal interconnectivity.

The chapter analyzed the meaning of *badu* (nomad) in Arabic which denotes exposure to nature, material simplicity, and the beginning of civilization. It shows how the simplicity and primacy of this evolutionary state is associated with a state of boundlessness, freedom, and openness, in contrast with the social, political, and economic constraints of urban life. Urban societies exist by having a social contract among a heterogeneous and large group necessitating substantial restraint on individuals' freedom. In contrast, nomads form of group association based on the values of individuality, freedom, and simplicity. Individuality signifies autonomy and wholeness of the unit in contrast to the

compartmentality and difference within urban heterogeneous society. Simultaneously, freedom corresponds to independence and the ability for self-determination. It is conducive to spontaneity and diversity which are possible in absence of external restriction and control over such freedom. This freedom is limited in the urban setting by the freedom of others and the material and functional constraints of its environment.

The chapter explored the complementary contrast of *badū* / *hadar*, which denotes material and temporal presence and civilization. It points its complementary meaning to *ghiyāb* (absence) which corresponds to nomadic culture. As a complementary unity of dualities, the city is an intertwinement of appearance and disappearance; beginning and dissolution; and presence and absence. Presence and absence form part of the homological sets of complementary dualities where presence corresponds to the Divine's absolute Being and Oneness, while absence relates to world's contingency and diversity. Yet, the terms of this complementary duality are relative and interchangeable since Divine absolute presence is defined through His transcendence and immanence that is absence and presence in relation to the world. As such, God forms the ultimate liminality which embodies all possibilities in His incomprehensible Oneness. Divine absolute presence denotes the absence of the world itself yet its presence in Him, according to the concept of unity of existence.

Finally, this chapter explores the Arabic word *madīnah* (city) whose main reference is indebtedness to God and His law and of its inhabitants among themselves. Through the recognition of their interdependency, cooperation, and mutual indebtedness they can establish a stable, civilized, and peaceful community. This community is ruled by mutual responsibilities and, ultimately, Divine rituals and duties. In this community, contribution to others is recognized as a loan that must be paid back or directly and indirectly rewarded through complex customs or religious practices. Any violation of customs for personal gain is a debt to society that must be paid back for undermining collective interests. Legal restitution is a response to the 'ungrateful' or for exploiting the contributions of others to the community. Debt is the essence of the meaning of the

Muslim-Arab city rather than a mere metaphor for describing contractual relations of exchange which characterize communities with complex divisions of labour.

The root of the word *madīnah* also signifies the notion of dimensionality as a form of extension between a duality which intermediates the sphere of worldly multiplicity and its invisible central of Divine Oneness. As a distance, duality denotes difference, contingency, and liminality where a constant change and shift of boundaries generates the hierarchical nature of the world order. Replication of this duality (distance) creates relational diversity in the form of a socio-spatial hierarchical structure. Diversity participates in Divine Oneness through the unity of dimensional dualities or distances within the relational hierarchy of urban spaces.

CHAPTER VI

SUMMARY OF FINDINGS AND CONCLUSION

1 The Philosophy of Structure and the City:

Over the history of the studies of Muslim-Arab cities, the notion of identities, boundaries, and structure of the components of the city were perceived from an *a priori* modern standpoint and, as a result, were subjected to the narrow cultural and disciplinary projections of Western researchers. This practice, despite illuminating some material aspects of the city, obstructed the potential understanding of the Muslim-Arab city through its indigenous and unified system of internal relations. Furthermore, rigid functionalist, historical, or typological approaches were deprived of philosophical depth and abstract treatments, which can subsume these different urban aspects and their disciplinary methods within one comprehensive framework. Oftentimes, the form and meaning of the city is attributed to a single central determinate. Also, the notion of dichotomy, which is typical to Western epistemology, forced the city to be organized through binary oppositions whether internally, in terms of the typology of its determinates, or externally, through reference to the Western ideal model. Categories such as autonomy-assimilation, public-private, and formal-informal saturated the historical, legal, and typological approaches in this field. Such categories are not only fundamentally alien to Muslim-Arab epistemology and, thus, misrepresent the nature of the city, but also pigeonholed the discourse into narrow concepts and themes, which undermine the holistic understanding of the city. The epistemological compartmentalization and mutual-exclusivity of Western modern sciences created unnecessary confusion among various disciplines and approaches to this field. Hence, the inclusive philosophical framework of this dissertation, which undertook the very foundational issues of identities, boundaries, and structures, had the ability to transcend futile disciplinary debates, closing the distance between different methodologies, and synthesizing the knowledge of the Muslim-Arab city. It also provided theoretical profundity to discourse and invented a language for exploring and understanding the nature and meaning of the city. The abstract nature of this approach accounts for the

historical, social, and political dynamics of the city, by grounding these aspects in a comprehensive and common theoretical framework. Accordingly, the dissertation proposed boundaries as a liminal intermediary of identities and relations within a horizontal hierarchy as a framework, which underlies the total orders of the city. This conceptual inclusivity establishes the importance of this approach to the study of Muslim-Arab city and makes up for the lack of philosophical research in this field. Thus, the dissertation researched the notion of boundaries, liminality, and hierarchy in the Muslim-Arab city as foundational categories defining spatial identities, structures, and the meaning of the city and its culture. It constructed an abstract and dynamic framework, which interweaved all identities, relations, and mechanisms of the Muslim-Arab city and provided deep understanding of its signification.

The dissertation contends that the main theme allowing for the examination of the traditional Muslim-Arab city in its own cultural framework, even though by disembodied modern subjects, is the notion of structure. This notion defines the different epistemological, social, and spatial forms of cultural constructs, which determine how the city is represented in relation to our alternative form of structure. Even with the existence of material examples of portions of the traditional Muslim-Arab cities in the Levant, going back to the period that concerns this dissertation, the issue that challenges our modern understanding is how to analyze and interpret these cities. Our embodiment in modern epistemological and cultural frameworks has been a barrier to understanding the city, whether from practical or textual examples, regardless of the genre of literature in which the city was described. Therefore, the logical primacy and practical immediacy of the notion of structure make this theme an effective medium for bridging the conceptual void between traditional and modern cultures. Accordingly, this dissertation takes the issue of structure and boundaries as an essential philosophical platform defining the city in its cultural specificity despite our modern vantage position. It also capitalizes on the contemporary discourses of structuralism and post-structuralism to engage the traditional Muslim-Arab city through the very same notion of structure, which constitutes their philosophical foundation. This elemental theme and abstract methodology provide a common and neutral criterion transcending cultural barriers. The dissertation uses

Muslim-Arab epistemology, cosmology, and ontology to engage this topic and to offer a comparison between the understanding of structure in Muslim-Arab and Western civilizations. It reviews Derrida, Foucault, and Deleuze's post-structuralist discourses, which they developed as a critique of the Western philosophical enterprise, and offers a new critical position on these discourses grounded in the external framework of reference of Muslim-Arab culture. The dissertation argues that these discourses were captives of the same metaphysical assumptions they aimed to critique and, as a result, they reproduced them within a secular framework and at the essential level of their categorical and noetic construction. The dissertation establishes that the discourses of different post-structuralist philosophers maintained, at an epistemological level, the basic notion of dichotomy, which underlies all other elemental philosophical categories including identity and difference, as with Deleuze. This notion was merely reproduced and repackaged, depriving post-structuralist philosophy of an essential philosophical breakthrough or contribution to the expansion of the conceptualization of structure in general and of urban order in particular. The externality of the Muslim-Arab framework of reference in relation to the notion of structure and its criticism in Western culture in this research allowed for breaking new ground in the resolution of the problem of dichotomy. Structure in Muslim-Arab culture is neither striated-smooth nor rhizomatic-arborescent as with Deleuze, centre-periphery or interplay as in Derrida, or an expression of power as with Foucault. Rather, it is based on complementary dualities, which bridge the distance between oneness and unity through the notion of hierarchy. Structure is established on the notion of dimensionality, which characterizes the contingent existence of the world at the most foundational level. The dimensionality of duality and contingency of difference underlie all forms of natural and cultural expressions of reality and are expressed through a cosmic movement of expansion and contraction, which interweave the fabric of existence. As the dissertation outlined, this movement is evident in the semantic and structural articulation of Arabic words, which embodied continuously monotheistic-Arab cultural ideals from before Islam. This profound understanding of structure provides a cosmological narrative and ontological depth grounding the city in meaning and order beyond human linear rationality, the reductive intervention of an individual agent (planner), or the limitation of any form of representation.

The dissertation explains the notion of difference, identity, and movement, which form the elements of space and how they are constructed within the hierarchy of the Muslim-Arab city. By doing so, it defines the fundamental categories underlying the notion of structure and allows for the understanding of the city across Western and Muslim-Arab cultural divides. Thus, the engagement with the subject of structure and boundaries of the Muslim-Arab city not only revealed its constituent and most fundamental character on conceptual, social, and spatial levels, but also allowed for the analysis of its order in relation to different epistemologies and cultural frameworks. It permitted the understanding of the problematic discourses on the Muslim-Arab city, which has been for the most part produced by Western academia and, as a result, is based on Western epistemological and cultural presuppositions and charged with theoretical and methodological inaccuracies. In the first chapter, the dissertation explored these inaccuracies in the literature on the Muslim-Arab city beginning with a challenge to the term 'Islamic' and its denotations within Western colonial establishments and academic circles. It showed its social construction as a power tool for establishing Western centrality and dominance vis-à-vis a marginal and alien "Other" in order to consolidate Western identity and permit the subjugation of subalterns. Since the 19th century, orientalist views of the Muslim-Arab city were based on a Eurocentric perspective, which stereotyped the city in fixed forms, typical functions, and stagnant norms, which aimed at homogenizing, objectifying, and controlling the colonized cultures. The revisionist school of urban studies of Muslim-Arab urbanism during the fifties until the early seventies had interdisciplinary approaches to the city including exploring its social and institutional history. However, it kept its Western-centric perspective by referencing the Muslim-Arab city to the Western urban experience, dismissing its uniqueness, reducing its diversity, and restricting its identity to one value, namely the civic and municipal independence of model Western cities. The post-colonial and third school of urban studies of Muslim-Arab urbanism attempted to break away from this cultural and thematic centrality by acknowledging the city within its own culture and history. However, it remained captive to the themes and views defining the understanding of the city, such as formal and functional typology, customs and Islamic jurisprudence, and political and economic

institutions. Therefore, the dissertation undertook an abstract and philosophical approach allowing for cross-cultural perspectives and comparative engagement on the subject of the Muslim-Arab city order. It undertook this task through a discussion of both the Western and indigenous conceptualizations of structure by explaining their difference on a foundational level of logical, ontological, and epistemological categories. This approach permitted the arrival at an accurate understanding of the city in its own cultural framework while also engaging Western conceptual tools and philosophical discourses. It articulated the nature of the city, using the English language and modern rational mechanisms to account for the Muslim-Arab city as a culturally different phenomenon from that of the language in which it is expressed. The dissertation also used tools indigenous to Muslim-Arab culture, such as analysis of the structure of Arabic words, to demonstrate the intrinsic link between the order of the city and the structure of the culture that produced it. It also employed the traditional dissertation writing style to illustrate, at the level of the epistemological structuring and textual composition of the dissertation itself, the hierarchical concept of the city, which it attempts to explain. The dissertation uses the spiral weaving writing technique, which is used in the Qur'ān to build a dynamic conceptual network based on the principles of localization and contextualization of ideas, in order to develop a complex of system of values representing the Muslim-Arab city. With that, the dissertation demonstrated, through its own conceptual and textual building, the urban phenomenon it attempts to explain. By doing so, the dissertation answers the issue of the lack of representation of the Muslim-Arab city akin to that in traditional and modern Western culture, to account for the city and its order. The absence of maps, theoretical treatises, and the notion of planning in traditional Muslim-Arab urbanism are resolved through an understanding of the structure and formation of the city in this culture. The dissertation avoided drifting into historical specifics, so as to liberate its philosophical discourse from narrative restrictions and textual limitations. Rather, it abstracted this historical narrative to conceptual frameworks, establishing the principles and values underlying the city on conceptual, social, and physical levels. As a result, the dissertation overcame the problem of lack of representation, whether conceptual in the form of theory, pictorial in the form of maps, or practical in the form of planning procedures, to explain how the city is conceived of and formed. Thus, the dissertation

defines the nature of the city in the context of the larger cultural background of civilization in which the city is produced. It takes the discussion about the Muslim-Arab city from a narrow focus on its identity, vis-à-vis the Western ideal model, to an open philosophical discourse accounting for the concepts that are commensurable in both cultures, in spite of their epistemological and cultural differences. With that, the Muslim-Arab city became cross-culturally intelligible.

The dissertation understands the city as a horizontal hierarchy of autonomy and interrelativity, which accounts for its diversity and unity. This hierarchy consists of units, which each have situationally different sets of dualistic and complementary identities, which oscillate and shift depending on their juxtapositions and intermediated relations, in order to connect with other units in hierarchical compositions. The hierarchy is a relational structure based on intermediacy, where each of its units constitute a liminal entity connecting and separating other units within different hierarchical compositions. Accordingly, boundaries are not hermetic barriers; rather, they are permeable spaces mediating relations of complementarity and interlocking among different units of the hierarchy. Complementarity constitutes the main relation in the hierarchy and the basis of liminal intermediacy among structural dualities. The liminal space between these dualities defines dimensionality, hierarchy, and intermediacy between singularity and multiplicity, individual and collectivity, and diversity and unity, among others. It represents the medium of neutrality, ambiguity, and indecidibility through which interaction and the crossing of boundaries occur. Since the values of this liminal space are complementarity, the hierarchy is horizontal and polycentric rather than power vertical and mono-centric. This horizontal hierarchy intersects with and is subsumed in a vertical hierarchy intermediating the relations between Divine Absolute Oneness and cosmic diverse unity. The locus of intersection between the horizontal and vertical hierarchies is the human being who represents the state of ultimate liminality (physical-metaphysical), being simultaneously human and divine. Thus, the city as a human cultural artefact is an exemplification of the existential hierarchy, which is maintained by the triadic structure of *tawḥīd* (Divine Oneness), *sharī'ah* (hierarchical relationality), and *ummah* (worldly

multiplicity). Therefore, as a cultural product of human agency in the cosmos, the city participates in the total hierarchy depicting human connection with divine order.

2 The Arabic Language, Nature, and Muslim-Arab Urbanism:

Since the Arabic language has maintained its purity and remained connected to its ancient origins in the isolated and arid Arabian Peninsula until now, it forms a cultural depository of authentic Arab history and experience within this particular geographic and social confinement. As a result, this research argues that the Arabic language retains Arabs' monotheistic worldviews and conceptual categories of nature underlying the order of Muslim-Arab cities. The correspondence between worldview and urban order can be retrieved through an analysis of the structure and semantic fields of Arabic words. Indeed, the closeness of ancient Arabs to nature due to their simple lifestyle is proportionate to the sophistication of their language and its accurate conveyance of their cultural responses and adaptations to this nature. Furthermore, the long evolution of urbanization, followed by de-urbanization with the desertification of Arabia after the last Ice Age, helped endow Arabic with the capacity to express direct links between different natural and cultural contexts. For instance, this reversed cycle of urban evolution maintained a strong link between sedentary and nomadic lifestyles with different modes of living in between. As a result, in the very structure of its words and its signification system, Arabic expresses a correlation among natural environments and Arab cosmology as well as social structures and different patterns of living. Arabic language depicts cultural and natural categories within a cosmological framework of complementary dualities, forming a hierarchical order transcending direct human intentionality and superimposed order.

The Arabic language is not confined to merely conveying the semantic significations of the Arab lifestyle and belief system. Rather, it is a direct embodiment of Arab culture in its own structure and rules. Due to these unique capabilities, it is no a coincidence that Arabia, which is the homeland of Semitic Arabs, was the birthplace of Islam and that the authority of Qur'ān is fundamentally based on its linguistic expressive characteristics.⁷¹² Therefore, there is an intrinsic link between Arabs, as a socio-cultural group grounded in a specific environment, and Islam, as an ontological and cosmological system of belief.

This link is manifest in the Arabic language itself on the level of its meaning and structure since, as an embodiment of organic Arab social and natural orders, it is most expressive of the beliefs and ethos of Islam as a natural religion. Thus, this ability of the Arabic language is based on the correspondence of two factors: first, the *fitrah* (nature) of Arab culture, which is perceived by Islam to be close to natural disposition and normative human instincts; second, the monotheistic background of Arab Semites over the long course of history. These two factors are represented in the nature of language itself and endow it with the ability to convey Muslim-Arab worldviews, value systems, and urban order as the highest collective expression of Muslim-Arab civilization. Therefore, the Arabic language is considered sacred while its natural and social contexts are a basic requirement for understanding Muslim doctrines. The correspondence of culture and religion through language makes Arabic an authentic and essential tool for understanding the nature and structure of the Muslim-Arab city and its system of boundaries in a holistic manner.

The dissertation contends that contingent reality in Muslim-Arab ontology is expressed through the notion of complementary opposites, mediated by liminal spaces, to create a horizontal hierarchical structure of connection and separation. The representation of this reality through Arabic takes two forms of expression. The first is internal and structural, resulting from reversing the letter order of any word, and relies on the antonymic nature of Arabic, where each word is defined by its antonym in circular infinity. Its circularity is not polar but intermediary of combinations forming a structural-based hierarchy of meaning. The second is external and semantic, where the word is defined by its infinite metaphorical uses, which are based on partial similarity and difference with other words. These uses can extend the meaning of the word into an infinite chain of words referring to the other in infinite semiosis.⁷¹³ As a result, the meaning of the word is defined by an open spiral trajectory, which expands and relates the semantic field of a word through metaphorical displacements. Both internal structural and external semantic frameworks indicate the indefinability and ambiguity of language. This problematic is attenuated by a hierarchical system that intermediates and interrelates different meanings resulting from internal or external forms of complementarity. Categories of meaning in this hierarchy

correspond to the boundaries' order in urban reality, which is inevitably blurred, shifting, and changing in accordance with its contingencies of the Muslim-Arab dynamic culture. This boundary order of the city is hierarchical, so as to express contingency, relativity, and diversity within a framework of unity.

In their meaning, each verb in Arabic indicates a movement representing the cosmic order of existence as a contingent and living reality. This movement is based on a complementary relationship between opposites, which is resolved into unity through the hierarchical structure of autonomy and the interrelativity of meanings. As such, movement in a word has an orientation in terms of dimensional time and place, which form the basic framework of existence. This movement is dynamic, in that each complementary term or antonym leads to or originates from the other. When the order of the letters in the word is reversed, the orientation of this movement is reversed. This positive and negative movement and the associated change of orientation are united in one-directional circularity, which continues infinitely to represent the cycle of life and the nature of existence. According to Arab culture and Muslim cosmology, this cycle consists of multiple pairs of complementary opposites resolving themselves into unity.⁷¹⁴ Within this system, if a word loses its orientation, it ceases to represent a meaning and, thus, ceases to exist. As such, meaning is generated and exists through movement, which is created and embodied in time-space dimensions. Therefore, the association of meaning and existence on conceptual, social, and material levels is necessary. The Muslim-Arab city as a hierarchy mediating singularity and multiplicity through complementary dualities of spatial vocabulary is an endorsement of the same principle of dimensionality, which is predicated on the notion of difference, distance, and duality. Accordingly, it consists of a system of boundaries, which separates and connects diverse urban entities and units. This boundary system is based on the liminal interlocking of complementary and oppositional dualities including internal-external, private-public, and stay-passage identities. The totality of the multi-dimensional series of interlocked dualities and interwoven social, political, and spatial hierarchies form the urban hierarchical fabric, which accounts for the nature, structure, and meaning of the city.

The dissertation established that meaning is a result of a relation of difference defining dimensional displacement traversed through a double movement from and to each end of this dimensional duality. In the movement between the two sides of the antonyms, the end of one and the start of the other occur in the same place, as they share the same letter, and at the same time, as the end of the first word is the start of the other.⁷¹⁵ The simultaneity and correspondence that link the movements and allow them to continue semantically in opposite directions and structurally in the same one is characteristic of the function of a threshold. A threshold represents an articulation point that physically stands at the border of two realms, spatially separating two different and complementary domains, while simultaneously allowing passage and communication from one to the other in a continuous cyclical movement of entering and existing. Similarly, the borders that separate any two units in the urban hierarchy of the city are liminal places for entering-exiting, sameness-difference, and connection-separation. This ambivalence simultaneously denotes movement and stillness and creates the identity of borders as lines, which intermediate distinction and connection through the ‘possibility’ of movement across their lines. The boundary line is shared by both units, yet it distinguishes them from each other, creating a liminal passage of complementary movement between exterior-interior and foreign-familiar. The terms of these dualities in the hierarchy are intermixed rather than sorted out in dichotomous homologues based on power distinction. Therefore, the content of any composite unit in semantic, urban, or social hierarchies is diverse and complementary. Yet, the unity of any complementary composition occurs through movement across boundaries that simultaneously represent sameness and difference. This reciprocal or cyclical movement between any complementaries, where each one starts the end of the other, does not change the identity of each unit at either side of the boundary line. However, when crossing a series of consecutive boundary lines, the identity of each space, whether interior or exterior, shifts in relevance to the neighbouring ones, allowing the double identity of each space to surface. This change, which is due to the hierarchical order and the movement across it, expresses the dynamic nature of the meaning, identity, and structure of the spatial order of the city. This sequence of change in units’ identities through the crossing movement defines hierarchical compositions based on the collective identities of its component

units. These hierarchical compositions ascribe to the same principle of difference, dimensionality, and complementarity that unite the whole Arabic semantic network or spatial order of the city. Both define the ultimate expressions of the nature and values of Muslim-Arab civilization.

In Muslim-Arab culture, oppositions or dichotomies represent a continuous gradation of meanings rather than two distinct and abrupt polarities. This gradation forms a multiplicity of oppositional and correspondent dualities in between any two connected and complementary polarities. This dynamic gradation generates the diversity, continuity, and unity of spatial identities of the urban fabric. Boundaries of these spatial identities are not isolative barriers since they are the intermediaries of their relations with their complementary counterparts across a dynamic and complex hierarchy of interrelative units. They separate and connect urban units through a liminal system of intermediacy, which defuses binary identities of absolute dichotomies. Similarly, in a semantic hierarchy, antonymic dualities are not fixed binary identities, but develop continuously through associations with a range of other complementary dualities of meanings, which correspond to their antonymic identities in the cycle of meaning. Even though each word produces its antonym, defines its opposite, and is defined by it continuously, this process does not lead to circularity, since each expression exists and is defined by a particular context, which subsidizes the meaning and elaborates the content of the antonymic duality. The additional meaning of a word in a particular context becomes integrated into the process of producing the semantic range of the antonyms leading to further change and continuous growth in their complementary relation. Furthermore, metaphoric displacements provide additional meaning and space, which expand and enrich the relationship between a complementary duality and relate it to other dualities. Therefore, dualities in the hierarchy are necessarily relational depending on their contextual locations and metaphorical associations in the fabric of meaning in which they are contained. These locational and associational qualities of complementary dualities give the hierarchy its diversity and unity. Dualities are always defined by dimensional displacements, which not only allow each side to dynamically produce the other in relation to a particular context, but also interweave, in a complementary fashion, the

spatial content of the semantic fabric and produce its cohesive unity. This process is the essence of generating hierarchical semiosis and corresponds to the principles and mechanisms of building the spatial order of the Muslim-Arab city.

The expression of concepts and the articulation of language in terms of dualities are the bases of the worldview of natural order in Muslim-Arab culture. Dualities provide the conceptual framework and differentiation mechanisms for separating the homogeneous, undifferentiated, and quantitative mass of existence into heterogeneous, distinct, and qualitative categories. This articulation of reality is most apparent when it is antonymic and based within each word in the language. Accordingly, place cannot be distinguished from time and neither can any other duality without a boundary line demarcating the internal oppositional and complementary relationship between these binary categories. Each side of the duality explains the other and offsets it in a complementary way, which gives both their identity, difference, and distinction. With difference in its starkest scale of oppositional expression, entities take their qualitative differences and identities. Thus, through complementary opposites integrated in a hierarchical order, all aspects of existence in Muslim-Arab culture can be known and articulated as well as interconnected. This system of complementary oppositions and categorical distinctions allowed ancient Arabs to experience their world and interact with it through a framework accounting for change in the phases of natural phenomena in their clear and frank desert environment. Their keenness to attain the most diverse and unified sense of life produced this worldview of dualities, which can engender an acute sense of their world. This perception of the physical and metaphysical world was carried out to their social and urban environment as the terms depicting their details indicate. As such, the city becomes a hierarchy of spaces of dualistic and complementary identities in a constant process of forming and reforming compositions. This hierarchy is intermediated by a system of boundaries of liminal quality, which simultaneously connect and separate different unit compositions. The ultimate function of this hierarchy of autonomy and interconnectivity is to realize the unity and the diversity of the city. The hierarchy and the duality constituting it are subsumed in a transcendental hierarchy, which reconciles cosmic multiplicity and Divine Oneness.

3 The City as a Liminal Space:

As the essential feature of the hierarchy, liminality is the locus of separation and connection, giving the possibility of diversity and unity to the body of the hierarchy. In its space of in-betweenness, each element of the complementary dualities contains the other, allowing the hierarchy to be connected. The liminal space acknowledges the existence of both sides of dualities, providing the medium for their complementation. It is inside the liminal space that the full recognition of diversity occurs, since the complementary composition of duality comes to fruition through the embodiment and definition of each of its terms by the other. In the liminal space there is no inside and outside, since each of these values mutually define the other, forming part of it regardless of their spatial position. Units correspond through the meeting of their dualistic identities, which simultaneously complement each other through both their commonality and opposition. As such, any unit in the hierarchy embodies and creates its negation through complementarity of commonality and opposition. In the horizontal hierarchy, there is no primacy, priority, or precedence of one identity of a complementary unit over the other, since there is no mutually exclusive definitions of centre-margins, inside-outside, or self-other for any unit. Through this relation of equal reciprocity and mutuality, dualities substitute dichotomous relations of exclusion and conflict. This premise underlies the units' separation and connection, articulation and cohesion, and diversity and unity, which generate the hierarchy.

A distinct quality of the hierarchy is that the complementarity of its dualities is constructive, unlike the combative nature of dichotomies. While this constructiveness generates the composite nature of the hierarchy, the combativeness of dichotomies produces relations of control in the case of dominance of one dichotomous term over the other, a state of paralysis in the case of their equivalence, or an unstable condition in the case of their fluctuation. All these forms of dichotomous relationships undermine the possibility of a sustainable order despite the premise of the purity, clarity, and stability of their identities. Alternatively, complementary dualities generate numerous patterns of relations within the hierarchy due to their intrinsic diverse qualities, hybrid composition, and mutual connection to each other. Furthermore, these dualities are not uniform and

secluded in homological and dichotomous sets. Therefore, each complementary combination forms a new term of another complementary duality in the hierarchical order, leading to the total complementarity of the urban structure. It is innate to the nature of the principle of complementarity that it constantly seeks self-realization and expands its scope in a hierarchical manner. Without this expansive and totalizing tendency, the hierarchy suffers a low level of integration and perfection. It is only with the widest scope of complementary possibility that the identity of the city, as a participatory entity in the total complementarity of the best of all possible worlds, is truly realized.⁷¹⁶ This ultimate goal of perfection requires the total unity of the hierarchy. Therefore, as much as the complementary dualities of the urban hierarchy integrate into unity, the city should reach the highest perfection within the horizontal realm of reality. This perfection of the city echoes the Divine Perfection at the apex of the vertical hierarchy of reality.

Liminal space is not a strictly homogeneously neutral space. Rather, being a boundary zone that separates and connects two opposites, it contains both a distinct and non-polarized state of interaction and exchange. It represents a hyper-space for free exchange, which entails the existence of difference among its defining units, however, with openness to interaction, willingness to intermixing, and eventually ability to realize complementation. Thus, the liminal space partially embodies elements of both sides of its defining dualities, which it also intermediates through separation and connection. The liminal is not only characterized by the relation of complementarity, where each opposite is defined by the other and dualities are not hermetically separate or mutually exclusive, but also by the hierarchical mechanisms, which facilitate exchange through a gradational process of successive connection and interaction. The liminal is not a sanitized medium of neutrality but contains vestiges of both opposites, which it intermediates so as to facilitate and accelerate the process of crossing and complementarity. Therefore, it is the space of coexistence where dialogistic identities are essentially concomitant and potentially and actively intertwined in a relation of complementarity. The liminal is a space for interpenetration of its defining dualities, which are potentially separate, in order to be actually connected and vice versa. This separation is a hierarchical mechanism for realizing structural connection by allowing intermittent cross-fertilization and mutual

exchange. This exchange maintains separation and connection, which produce the hierarchical quality of autonomy and interrelativity. The free relations and vestigial presence of dualities in the liminal space is necessary for meeting and exchange to happen. This free intermixture occurs through the catalytic function of limanility, which represents the womb from which the larger hierarchy emerges. It is where dualistic agents meet through fertile and complementary relationships to germinate the hierarchy at large. The dynamics and extent of liminal interconnecting and intermixing in the hierarchy is, thus, underlain by complementarity. This complementarity is realized through the liminal embodiment of difference and similarity as a mechanism of linking the units of the hierarchy. This link joins the units together in compositions, expanding their boundaries and transforming the liminal function from the exterior to the interior. This transformation is premised on complementarity where all the terms of a duality, despite their differences, share a common feature with the others, which allows for their potential correspondence. Since the hierarchy is defined by diversity, different units have distinct constitutions and, as a result, possess different forms and levels of complementarity. This diverse quality and quantity of complementarity produces strong and weak joints in the hierarchy, resulting in a chain of separations, reconnections, and boundary displacements, which constantly change its compositional structure.

The horizontal hierarchy relies on the mutuality, complementarity, and neutrality of the liminal for producing its characteristics. While liminal spaces bridge the distance in-between the terms of dualities of simple units, the hierarchy, using the same logic, connects these units together to produce the fabric of the city. It tends to establish a wide range of differences between dualities intermediated and reinforced by its gradational nature. These hierarchical sequences form liminal interlockings, which intermediate smoothness and striation, giving a spontaneous yet ordered character to the hierarchical structure. The main feature of the hierarchical structure becomes its system of boundaries, which characterizes it as set of in-between or liminal spaces of complementarity. Complementarity of dualities, different from the polarity of dichotomies and the paralysis of its undecidability, creates a broad range of liminal and changing shades of identities, which reinforce the dynamic and gradational nature of the hierarchy. Liminal identities

are in-between spaces that are created through mutuality, where each term of a duality is embedded in and complementary of the other. These liminal spaces resist polarization, disproportionality, and, consequently, hegemony of one term of a dichotomy over the other. They also prevent indecision as a result of their absolute polarity and interplay of their non-equivalent terms of composition. They offer concrete, diverse, and changing possibilities, which are localized in a context and generalized in the framework of the whole hierarchy. Therefore, they cannot be disassociated from their context, which endows them with multiple meanings and functions within the hierarchy. The complementary connectivity of the terms of dualities and the hierarchy of their mutual inclusion disallow their absolute opposition to each other and thus de-contextualization and isolation. This complementarity is based on local oppositional difference as much as on general hierarchical relevance. It is this mutuality between the local and total, which provides the cohesion and articulation of the hierarchy. In the absence of absoluteness, the process of complementarity, which exists among simple units forming a composite one, is non-deterministic. It hinges on hierarchical parameters of identity, locality, and complementarity. Complementarity necessitates difference in the form of duality but disallows mutual exclusion in the form of dichotomy. Indeed, the terms of complementary dualities are mutually defined, however, not through the total exclusion and opposition of each other. This definition takes the form of an inside-outside relationship, not separation, across the boundary line connecting each unit to the total hierarchy of the city. Within this hierarchy, the 'outside' is not equivalent to a 'non-inside,' since the terms inside and outside are not polar, essential, and mutually exclusive. The complementarity of the terms of duality is based on oppositional difference as much as on hierarchical and mutual relevance. For instance, nothing may exist without non-existence, as mutually exclusive oppositions, because both do not exist in absolute terms, but complement each other.

Liminality is a structuring anti-structural phenomenon realized through hierarchical interrelatedness and separateness. Therefore, it is responsible for the characterization of the city as a hierarchy of autonomy and interconnectivity. It is a ubiquitous principle inherent to the dimensional nature of existence, which is based on difference and identity

and consequently distance and movement. Therefore, it is at the foundation of the horizontal hierarchy of world, the unfolding of cosmogonic categories, and the process of transcendental effusion of contingent existence. Accordingly, the liminal is defined by duality and complementarity, which are essentially hierarchical categories and mechanisms. They constitute the structural and relational frameworks for different aspects of Muslim-Arab conceptual, social, and material culture. This framework is a substitute for the system of dichotomies, which results in a vertical hierarchy of power relations and centralized order. Instead of the catalytic function of the liminal space of intermediacy, the units in this system are fragmented, homogeneous, and insular within a dead spatial medium. This space has the single function of isolating the units without potential for reconnection. This state produces a binary opposition of centre and margins, engendering relations of power and control. Both centre and margins are internally homogeneous while distinct and discordant with the other. The quantitative and qualitative differences between these two categories reinforce their isolation and power inequality for the purposes of maintaining this power-based stratification and the privileged position of the centre.

Alternative to the isolative liminality of dichotomous systems, the liminal space of complementary dualities is characterized by neutrality, connectivity, and the possibility of passage. It produces the horizontal hierarchy where power is diffused among different and interconnected units in multi-dimensional compositions. As a result of this property, the units of the hierarchy are characterized by diversity, de-centrality, and autonomy. Rather than being sorted in monolithic, homogeneous, and homological binary sets, dualistic identities have multiple, subjective, and contextual associations with the compositional identity of each unit in the hierarchy. This localized, subjective, and asymmetrical compositional identity of any unit in the hierarchical gradation is the key feature of liminal connectivity and separation of complementary dualities. In this non-dichotomous hierarchy, the centre is dispersed over all the units of the structure, making each of them a centre of the hierarchy. This centre is localized in the liminal capacity of the space of the unit and in its intermediary function among different unit compositions of the hierarchy. Liminality not only connects juxtaposed units, but also unites the whole

hierarchy through intermediating crossings, indirect exchanges, and sequential connections. For this to happen, the boundaries of the urban fabric are permeable and connective rather than rigid and isolative. In the absence of power-based segregation, the premise of this boundary system in the hierarchy is interdependence, sharing, and complementarity, which are based on equitability, diversity, and unity.

The liminal is also an intermediary between chaos and order whether on cosmic, social, or spatial levels. It is a borderline condition that optimizes freedom and order among different subjectivities. Thus, it is a nonlinear mechanism with feedback processes, which enrich its diversity and infuse its unpredictability. These liminal qualities produce a fractal structure with partial self-similarity, which accounts for its diversity and unity. The self-organizing and emerging features of the fractal structure correspond to the hierarchy of autonomy and the aperiodic nature of the urban fabric of the Muslim-Arab city.

Liminal intermediacy of chaos and order is marked by a dynamic stability and unity of the structure. This state is intrinsic to the complexity of the system, which exhibits inertia against change yet possibilities for transformation and diversity.

The quintessential quality of the liminal lies in the relationship between the entities it intermediates. Hegelian dialectics proposes a linear and determinist structure of synthesis and sublation to explain the construction of knowledge and social and historical realities. It is based on an infinite process of double and absolute negations of dichotomies, which amount to tautology. Identities in this dialectic are absolute and produce rigid boundaries, which undermine the flexibility, adaptability, and spontaneity of any real relational structure. The process of synthesis preserves the dichotomous qualities of its initial categories with their striating effects and power relations, which are exteriorized in its deterministic nature. Therefore, its applications in social and spatial structuring were historically characterized by rigidity and absolutism. Differently, the social and spatial structure of the Muslim-Arab city is characterized by a horizontal hierarchy of autonomy and interrelativity, which optimizes the freedom for each unit of its compositions and ensures flexibility and diversity of the structure.

4 Derrida's Metaphysics of Dichotomy:

The dissertation discusses the metaphysics of dichotomy underlying Western philosophy and cultural production. It analyzes Derrida's critique of this paradigm while nevertheless maintaining it in the form of an interplay of binaries, which leads to anxiety, futility, and ultimately nihilism. The dissertation proposed a new solution based on the alternative metaphysics of Oneness, duality, and complementary unity. The expression of this metaphysics is in the notion of hierarchy, which has two components: horizontal, which is void of real power and centrality, and vertical, which is characterized by absolute power and centrality. Yet, in spite of the disparity between both, the vertical corresponds to the horizontal through a metaphorical relation of hierarchical complementarity and connectivity.

In the horizontal hierarchy, autonomy, multiplicity, and a lack of a monolithic centre ascribe the units to an alternative logic to that of dichotomy and its vertical hierarchy. The identity of the unit is not structurally fixed, constructed of binary categories, where one is dominated by the other or existent in a state of ambivalence with undecidability between polar terms. Rather, the unit possesses dualities of complementary identities, which diffuse centrality of either of its terms at a simple or composite unit's level. This diffusion creates plurality, which is the precondition for composite identities, enabling interactivity and connectivity with other units in the hierarchy. The suspension of judgment typical to liminal spaces and generative of the hierarchy does not ensue from a lack of essentialization or polarization of units' identities. Rather, it represents a realization of the transition from Oneness, to complementary duality, to diversity and vice versa. This bi-directional movement conceptually, structurally, and functionally ties the units of the hierarchy into one cohesive unity. The ambiguity and suspension in the liminal space is also not a result of equivalence between opposing polarities or de-centering mechanisms of deconstruction. Rather, it is a result of the hierarchical composition where each identity is expressed in relation to its local context and where these contexts ascribe to diverse qualities of time, space, and other dimensional relations within the structure. Thus, a unit would have an intrinsic individual identity complemented with an antonymic duality where oscillation between them functions as an interlocking of differences or a

connection of similarity with other units in all directions (internal/external) and dimensions (social, spatial, cultural, etc.) of the hierarchy.

The hierarchy is not conditioned on the stability of a centre or on the instability of conflicting opposites. Rather, it is based on the relative stability and changeability embodied in a process complementarity. This process creates liminal spaces and articulates the hierarchical order of urban boundaries. Within these spaces, opposites can be reconciled and completed to create a state of relative suspension where change and exchange can occur. Instead of Derridian instability as a precondition to the merely hypothetical space of openness and possibility, which is eventually enclosed and unrealized, the Muslim-Arab city provides vitality through hierarchical complementarity of stability and change. If boundaries between any duality, such as inside-outside, self-other, and public-private, were to be sealed as in dichotomies, the hierarchy would break down into isolated segments and cease to be an interwoven fabric, as in the Muslim-Arab city. Therefore, the boundaries of the hierarchy are rather permeable and their function is to allow for complementarity through expanding the process of connectivity and exchange through its liminal mechanisms to the entire scale of the hierarchy. The boundaries modulating and regulating this exchange complement dualities of unit compositions until integrating the whole hierarchy. Consequently, these boundaries are responsible for creating the hierarchy and allowing the city to be a cohesive unity. They interweave the urban fabric by defining each opposite in terms of the other, such as the inside by the outside, where every inside is an outside for another unit in the hierarchical structure. Each unit of the hierarchy is defined not only by its own internal opposites, with which it forms a complementary duality, but also by the quality of these opposites in relation to adjacent units and through them with all the opposites in the hierarchy. This system of relational difference and complementarity interlocks the units of the hierarchy together in an integrated unity. This definition of the unit is not one-directional and is defined by the unit itself or a centre, but is reciprocal with other units. It is also multi-dimensional, combining many qualities at the same time and causing multiple connections among the units, resulting in a thick hierarchical fabric. These complementary connections across boundaries are intrinsic to the hierarchy and the

manifold definition of its units. However, while connected through a series of hierarchical oppositions, the hierarchy maintains the diversity of its units, without which they lose the means for their inter-relational identities and antonymic self-definition.

The hierarchy does not operate based on (n)either/(n)or dichotomous relations, their dissolution, or the persistent but sudden switching between them. Rather, it functions based on endured difference, complementary dualities, and the hierarchical unity of autonomous and interrelative units. As a result, the city is composed of diverse hierarchical sets of integrated yet individuated opposites, which transform any interaction into the possibility of a new composition. The condition of the hierarchical structure at any moment is made up of the congruence of the possibilities of past and future hierarchical compositions. These possibilities are stored in the liminal spaces, in between dualistic opposites, and function as the progenitors of the hierarchy by uniting, dividing, and allowing crossing via intermediary agency. Within these mutually-inclusive liminal spaces, each quality of either side of a duality latently exists in, and complements, its opposite. Therefore, the result of their combination is not mathematical nullity but the incorporation and integration of both, where the outcome is more than the sum of the parts. Accordingly, by definition, the hierarchy represents the ultimate state of complementarity any structure can arrive at. It provides all possibilities of complementation based on the infinite prospects for compositions the units can undergo through liminal mechanisms of individuation and connection. The hierarchy is not one static state but the collection of all the formation possibilities in the past and the future condensed though its expression in the currently unfolding moment. As such, it is a constant process of change and an unbroken sequence and causal possibilities. The city exists is a spatio-temporal hierarchical continuum where any moment or location is a creative instance suspended in liminal space within a spatial context and historical projection. It is potentiality generated in the space in-between the boundaries of complementary and opposite dualities of units. The city is a reserve of dimensional possibility of expansion and contraction dormant in the intervals of time and space, represented in the boundary system, which separates and connects the compositions of the hierarchy. It is an endless sequence of reverberating rhythms of different and

complementary unit-compositions in mutual synchrony across a continuous hierarchy. It is also diverse and interrelated instants of constant change, potential in the liminal spaces of intermediacy which represent all the units of the hierarchy. A liminal space in-between any two other units in the horizontal hierarchy is a new unit embodying the complementary value of both of its spatial juxtapositions. Even though this space or unit is immediately located in-between two or more adjacent units, it shares, relative to its position, in a hierarchy-wide quality of in-betweenness characteristics of all the units with whom it is hierarchically connected. The nature and identity of this new space is not static, despite its local autonomy, since it is part of an ever-changing and interlinked structure. This unit forms an instance of localized, temporalized, and enacted dimensional expression within an interconnected and interrelative hierarchy. Any new space, as a progeny of the units' in-betweenness, is also the progenitor of these units through its liminal separation and correlation since, in the interconnected and individuated hierarchical order, units are created by creating other units.

Complementarity is a process of exchange of difference as a means of complete self-definition. It is this mutuality and exchange, rather than the nullification of the other (either/or) or nullity of meaning (neither/nor), which can establish the space of possibility within a structure. Since it is predicated on difference and correspondence, by virtue of exchange, the structure allows for autonomy and connectivity in order to realize its very meaning and function as an orderly composition. Furthermore, the connectivity of the hierarchy implies continuity, where each unit has a trace of the other through the liminal intermediation and exchange with other units in the hierarchy. This mutual exchange of partial identities and traces indirectly unifies the city while preserving the basic identity of each unit. The dual and complementary identities of each unit exist concomitantly and express their ambiguous state of potentiality through connectivity with units of opposite quality within the hierarchy, which becomes a large chain of interlinked opposites. Units acquire their identities through their inclusion in a pre-existing network of connections among other units forming the body of the hierarchy. Since these units are hierarchically interconnected, despite their differences, each refers and almost predicts the other. The space that exists between units as a precondition to the formation of a composite in the

horizontal hierarchical sequence intermediates the difference needed for their complementation. It intermediates the units' complementary qualities, which exist through their absence in their counterpart. Therefore, space is characterized by heterogeneity and hybridity by virtue of its intermediary and connective function. Regardless of the unit's locational, qualitative, and functional identity, it exists interactively as a cause and consequence of all other units of the hierarchy. The hierarchical autonomy of the units resists isolative and reductive independence and seeks rich interrelativity through its connection and separation with other units. As such, the units of the horizontal hierarchy function as liminal entities shifting the emphasis from the core of the unit to the function of its boundaries. A unit, by definition, is what is exchanged and complemented through its boundaries within a horizontal hierarchical order of structural compositions.

The dissertation discusses the notion of the relational structure through the framework of the actant-network theory. This theory considers another solution to the notion of dichotomy based on Deleuzian and Foucauldian philosophies. The actant-network describes an order that shares some similarities, yet differs, from the hierarchical structure of the Muslim-Arab city. While the hierarchy of the city is spontaneous and organic, it still maintains features of a structure in comparison with the relativistic indefiniteness and lack of well-articulated structural dynamics of the actant-network theory. For instance, this theory advocates that the notion of fluidity is constructed as a dichotomous opposition to structuralist determinism. This binary opposition engenders, rather than diffuses, the notion of dichotomy. To undo this polarization, the dissertation proposed the alternative notion of a hierarchical network of autonomy and interconnectivity. This hierarchical network is a structure, which connects and separates through complementary relations of different units' compositions. These relations are neither strict and striated nor undefined and fluid. Rather, they are grounded in the local specificity of the unit composition and total unity of the hierarchical structure. They constitute the hierarchy as an intermediary, dynamic, and diverse range of liminal states, which intermediate absolute conceptual, spatial, and functional dichotomies.

The singular and homogeneous medium in which the network is constructed and the actors are active is inherent to the misleading metaphor of a 'fluid' network. This assumption separates the actors from the medium of their action while simultaneously assuming their intermediation by a fictional, neutral, and invisible context. Therefore, this network's structure and terms of operation are unclear and metaphorical. Alternatively, the hierarchical network consists solely of its actors being social, material, or organizational operators, which are coextensive with it and constitute the context of its operation and interrelation. Connectivity and continuity, which are essential to the hierarchical network, do not imply the homogeneity of the actors nor of the medium of their operation, if they are considered as separate. Rather, the hierarchical network is a space of interwoven intersections and tangencies of liminal boundaries of different units in the fabric of the city. These boundaries connect and separate these units directly or through the intermediacy of other units without the need for an external medium of embodiment.

The actant-network theory is based on dichotomous distinctions, producing two homogeneous sets, where the units of one enjoy relational fluidity and those of the other are characterized by a regimented order. Initially, actors tend to advance their own interests and create themselves as centres through the exclusion, marginalization, and exploitation of counterparts. They attempt to limit opposition by constricting the participation, activity, and autonomy of other units. This logic results in a split of the network into active and passive, controlling and controlled, and powerful and powerless groups stratified vertically or aligned as centre and periphery. Actors of equivalent levels of power create alliances forming homogeneous layers since, in order to materialize, such power has to be established based on clear group differences. These differences in dichotomous structures are vertical, sharp, and power-based rather than hierarchical, ambiguous, and complementary. The sharper the difference, polarization, and centralization are, the more power flow and instability exists in the network. This logic of dichotomy is based on the one-directional flow of power use through coercion of the centre and compromises of the margins. This flow is secured through the power centre means of control and subordination of the margins. Centre and margins maintain a

relation of co-dependency where the first possesses, monopolizes, and uses power while the other generates and submits to it but does not possess it or use it. In this system, power circulation and exchange is negative and based on a polarized scheme of differential power content based on separation between its production and consumption. This process constitutes an important dynamic of power use within the network and permits constant tension, suspension, and extension.⁷¹⁷

Alternative to the dichotomous categories set by the actant-network theory itself, the hierarchy is not a formal typology, framework, or generative mechanism. Rather, it is a self-ordered heterogeneity of free and interacting agents through the organic gradation of autonomy. It is not defined by its form or order per se, but by the agency and complex associations of its components. Hence, the relations of these components are autonomous and dynamic, rather than mechanical and deterministic. This approach to understanding the city avoids formalist or functionalist views in favour of the exploration of the different forms of agency and exchange among the components of its hierarchical order.

Furthermore, instead of conceptualizing the city as an abstraction, using the prioritization and reduction of a set of relationships in order to construct total and foundational meaning, it considers the values and culture on the bases of which the urban fabric of the city is interwoven. The values and the culture of each unit in the hierarchy are produced through the active social agency of its members in its reciprocal relationship with other units and with the spatial order of the urban structure. This interaction represents the generative force for the order of the city rather than being the consequence of it.

Therefore, the hierarchy is not a philosophy of form that overrides the social and the individual. On the contrary, it asserts the social and political agency of different group actants in society in shaping the order of their environment. This order is conscious, deliberate, and obvious to the agents who construct and are governed by it. As a result, its meaning is not consequent, but an objective of *i'mār* (إعمار), the process of its construction.

The hierarchy views actions as complex dimensional expressions and thus they are synchronized or opposed by physical space and its different forms of embodiment and relations. Therefore, space functions as a context, a plural event extensive in its spatial,

social, temporal, and other forms of dimensions. It is part of a cycle of changing states and shifting identities, namely singularity, duality, multiplicity, and unity, which are simultaneously embedded within each unit and within the hierarchy as a whole. As such, the units and hierarchy are ongoing processes of change, the totality of which is based on its contingency, spontaneity, and diversity. It is complex dimensional possibilities, which cannot be mapped diachronically or synchronically without reduction and striation. Therefore, the hierarchy of the Muslim-Arab city could not be pre-planned or theorized, itself being a process of multi-dimensional unfolding with feedback effects re-contextualizing it at every instance of interaction with all relevant realities of the world around it. Its unfathomable nature comes from being relational rather than representational, a flow of practice across conjunctions of time, events, and circumstances. It is an ongoing reciprocity of action and reaction beyond conscious agency, coded norms, or symbolic mapping. As such, the hierarchy is a performative entity by hybrid forms of identities generated by liminal intermediacy in complementary processes producing its unity.⁷¹⁸

Power represents a currency for exchange among different social and spatial agents and mediates all forms of the network's relations. The network organizes its agents in a power constellation allowing for the flow of energy and exchange through liminal spaces of hierarchical connections. Liminal spaces are not mere channels for power but are wombs for the production of hierarchical compositions. Exchange through liminal spaces is not only a power flow, but the process of transubstantiation where units are melted, transformed, and reconstituted. Thus, action in the network is a process of power exchange, concentration, and extension through relations of association, dissociation, and re-association, which generate the hierarchical structure and its dynamics. This action is motivated by the network's internal drive for growth and extension, which unfold in rational and cooperative dynamics such as just bargaining, negotiation, and concession, producing the horizontal structural composition of the hierarchy. However, in a vertical hierarchy, this quest for growth is based on the establishment of a stable power differential through centralization and marginalization, which exclude power exchange and flow.

5 Alternative Theory of Structure:

The dissertation explored Deleuze's philosophy of identity and difference to explain the philosophical foundations of his version of post-structuralism. It concludes its grounding in a transcendentalized view of secular-humanism and an entrenchment in dichotomous metaphysics, which he critiqued. It demonstrated that Deleuze's post-structuralist notions produce the same questionable dichotomous order he denounced as being identity-centric. The dissertation proposed the notions of complementarity of duality and horizontal-vertical hierarchy as alternatives to his problematic and reductive scheme. It explains their resolution of the issue of structuralist centredness on identity, whether within religious or secular contexts. In response, the dissertation presents the horizontal-vertical hierarchical model of the Muslim-Arab city as an alternative to the notion of the Deleuzian plane of consistency. It critiqued the notions of assemblage, lines of flight, and territorialization processes, which Deleuze uses as a critique of centrality, hierarchy, and structure. It also explained and critiqued the dichotomy of rhizome and arborescent, which highlights Deleuze's centrality around identity and entrapment in dichotomous structures. The dissertation also discussed the issue of multiplicity, which constitutes a central theme in the Deleuzian critique of order. It explained quantitative and qualitative multiplicities and their internal relations within structures. It analyzed the relationship between multiplicity and unity in both horizontal and vertical hierarchies and explained their values in these domains. It concludes with the difference between multiplicity and fragmentation and identifies the dynamics of separation and connection producing the first and the dichotomous process, which then generates the other.

The dissertation explained being as a dimensional notion in the contingent reality based, as Deleuze argues, on difference. It developed this notion within the theistic Muslim worldview and offered novel solutions to the problematics of identity, difference, and order. Within this context, dimensionality is defined according to Muslim ontology through a hierarchy bridging the gap between oneness and multiplicity, sameness and difference, unity and diversity, and ultimately necessity and contingency. It articulated the notion of ontological univocity and its diverse expressions in cosmic reality by means of the hierarchy.⁷¹⁹ However, the dissertation disagreed with Deleuze that existence is mere

difference unreferenced or the echo of an ultimate centre. Rather, it resolves the Deleuzian dichotomous conflict between ideas and experience, transcendence and immanence, and central order and freedom through the Muslim metaphysical notion of horizontal and vertical hierarchy. It developed the Deleuzian process of folding-unfolding-refolding, albeit in the context of transcendental effusion of cosmic order and the consequent enclosure of the circle of existence through the overlap of Oneness and unity. Through the intersection of the horizontal and vertical hierarchies of complementary dualities, this enclosure corresponds to and resolves Deleuze's ontological paradox: monism equals pluralism.⁷²⁰

The notion of the plane of consistency for Deleuze is virtual, and the metaphysical space where all dualities disappear. It is a formless, univocal, and self-organizing process, which consistently differentiates qualitatively from its own self. It defies the notion of origin, structure, and pre-eminent forms as well as its transformation from subjects into identities, thus establishing itself in the world as an absolute totality.⁷²¹ Alternative to this absolute, unqualified, and all-inclusive totality of the plane of immanence, Muslim-Arab cosmology presupposes the notions of difference, complementarity, and hierarchy as intermediary identities, processes, and structures between transcendence and immanence. Deleuze's plane of immanence is infinite and a consistent field of existence without enduring differences or essential divisions.⁷²² Differently, in Muslim metaphysics of the Unity of Existence, the horizontal and the vertical, and similarly the transcendent and the immanent, are subsumed in the ultimate unity of Divine Oneness. This unity is similar to Spinoza's monism and his notion of single substance grounded in the transcendental inclusiveness of all realities rather than being akin to Deleuze's pure immanence, which is grounded in a compromised ideal or reductive material. The dualities, diversity, and unity of the immanent within transcendent Oneness by means of the hierarchy goes against Deleuze's flat plane of consistency, which lacks complementary and creative dualities of real diversity of the world.

The hierarchy is a framework and analytical mechanism to overcome micro-reductionism focusing on the individual as well as macro-reductionism focusing on collective

components. It offers a complex and practical framework depicting the internal structural relations of urban society and its spatial environment. According to this view, the city consists of elemental heterogeneous components, which are organically interwoven into a hierarchy, which acts back upon them as a whole through structural rules and compositional dynamics. This mutual process is mediated by hierarchical gradations comprising different scale parts and wholes, rather than a bipolar relationship. The notion of the hierarchy refers to autonomy and independence while being simultaneously indicative of contingency and interdependence. The units are not defined by a median between their relations of exteriority within the larger composition and relations of interiority among their inner constituents. Therefore, each unit in the hierarchy is characterized by a positional context, which grants it a distinctive identity and role within the hierarchy. It simultaneously maintains autonomy and interconnectivity through different compositional scales of the hierarchy.

As Deleuze critiques the notion of identity and dichotomy, he creates a binary opposition of rhizomatic and arborescent concepts of organization. This contradiction is a reproduction of the same problem endemic to Western metaphysics, in which he is entrapped. The dissertation holds that the principle of heterogeneity is not illogical, non-causal, or arbitrary. Rather, it is based on a combination of notions of hierarchicality and horizontality as well as duality and complementarity, which are rooted in Muslim-Arab epistemology and ontology. Consequently, the horizontal hierarchy is a gradation of autonomy and interconnectivity, which resists centrality based on power monopoly. It is continuous yet disconnected, and globally heterogeneous yet locally homogeneous in a complementary manner. This nature of the hierarchy demonstrates the possibility of overcoming the categorical impasse of dichotomy in Western metaphysics, by transforming polarized dichotomies into a complementary duality through hierarchicality. The principle of complementary duality, which is inherent to the natural order according to Muslim cosmology, exists in modern naturalistic, humanist, and reductive philosophies as polarized binary opposites, which produce privileged centres and disadvantaged margins. They form the foundation of radical categories including smooth and striated or rhizomatic and arborescent in Deleuzian philosophy. Rather, transforming binary

opposition into complementary dualities within a hierarchical framework produces the combined modalities of heterogeneity, multiplicity, and autonomy of the Muslim-Arab city. This hierarchical framework is based on the complementary meeting and continuity of vertical and horizontal genealogy of existence to form the total ontological hierarchy. This complementary meeting allows different identities to interact to form multiplicity within a framework of differential mutuality. This form of mutuality creates diversity within unity, which is typical to the Muslim-Arab city.

According to the Deleuzian exclusivist framework, in order to preserve freedom, multiplicity exists without unity. This separation becomes a necessity within a dichotomous model since any form of unity implies centrality. This model is based on vertical hierarchy, which transforms any duality into a polarity. Alternatively, duality is complementary in the horizontal hierarchy and conducive to multiplicity and unity without centrality. This multiplicity exists within a framework of autonomy and inter-relativity, which asserts the diversity and unity of the hierarchy. Within this hierarchy, a change in the number of units cannot occur without a change in the nature of the multiplicity itself since it is qualitative in nature.⁷²³ Multiplicity without unity undermines the very possibility of a structure as well as the horizontal's intersection with and participation in the vertical to form the ultimate unity of Existence. This disintegration subsequently obstructs the possibility of generating space and, as such, dimensional existence. Unity of diverse or qualitative multiplicity is co-definitional with the horizontal hierarchy, where its decentralized internal composition diffuses power-based relations among the units. This horizontal hierarchy intersects with the vertical one in the liminal space separating the physical and metaphysical, the immanent and transcendent, and the human and the Divine: the ambivalent nature of human spirit.

Despite its unity, the city as hierarchy is neither strictly reducible to only one unit nor is it expressed through multiplicity alone. Rather, it is the one that becomes multiple and the multiple that becomes one, where this mutuality is intermediated by complementary dualities and a system of liminality. Being the multiple and the one-- together--can only be realized through a duality connecting the horizontal and the vertical of the urban

hierarchy in a total unity. This hierarchy is not an assemblage or a conglomeration of units without internal order, which challenges their individual freedoms. Instead, it is constituted of interweaved relations, identities' compositions, and intersecting dimensions, which generate the hierarchical principles of autonomy and interrelativity within the urban fabric. The hierarchy has an absolute beginning and end in its vertical nexus but also a relative middle representing its horizontal components through which it multiplies and changes. This notion of the middle underlies its dynamics and significations and defines its compositional structure and boundary system.

The cohesion that characterizes the units of the hierarchy lies in the liminal connections, which engenders intermediary functions and organized actions. Each unit participates in and has influence on other units in the wider scope of the hierarchy through its local context and in proportion to its true relevance to its local functional identity and mechanism. The localization of connections creates the need for intermediation among distant and unrelated units. This intermediation produces the complex, non-linear, and indeterminate relations of the hierarchy. Due to this complexity and intermediated agency, these relations tend to be spontaneous and generated within an unregulated space of potentiality. This results from the fact that any effect within this system is modulated, based not only on the relations tying together a sequence of local units in a hierarchy, but also on the identities and agency these units possess as part of the total hierarchy. Thus, the hierarchy constantly dismantles and reconstructs urban boundaries in response to the emergent interests and agencies of local compositions, while simultaneously contributing to the reproduction of its values and the expansion of its order.

The diversity of the units of the hierarchy itself is not static. Rather, the instability of the units' boundaries gives the hierarchy its inherent and dynamic diversity and its interactive complementarity and vibrant cohesion. It constantly reproduces its multiplicities, identities, and relations, and enhances its complementary unity.⁷²⁴ This constant reproduction is predicated on an indeterminate definition of interiority and exteriority mediated by liminal spaces, whose main function is facilitating exchange.⁷²⁵ With the interior and the exterior existing in a state of flux exchanging identities and functions

across the liminal spaces of the units of the hierarchy, boundaries lose their definitive static designation. Ultimately, all units are interior in view of the unity of the hierarchy and are exterior in view of its diversity. Eventually, the interiority and exteriority of all units of the hierarchy become contextual and relative based on their location, relations, and compositions. Such ambiguity is relative but forms the common denominator underlying the unity of the hierarchy. It facilitates communication and exchange across the gradational connections of the hierarchical structure. This communication and exchange invigorates the diversity of the units and enhances their complementary unity at all scales of the urban hierarchy.

The hierarchy is an intrinsically polycentric system in which these centres tend to shift from relations of concentricity to de-centricity, based on the subjective modes of operation of each unit in relation to the contextual conditions of other units in its successive hierarchical compositions. While this shift de-centralizes the units, it ties them to each other across the boundaries of the hierarchy according to a complex system of complementarity and mutual correspondences. In this system, there are no strictly pre-established mechanisms, attitudes, and paths for communication and organization concerning any happening. This is due to the absence of central, necessary, and universal mechanisms within the hierarchy apart from local autonomy and interconnectivity through the complementarity of dualities. With that, the city is not an acentral order but a horizontal hierarchy of local autonomies forming compositional dynamics of relative centrality. These multiple centres are not linked to one power nucleus since they exist at a horizontal plane of plurality, mutuality, and inter-relativity. They are individually and commonly united in the vertical hierarchy's nexus, which is shared among all units of the horizontal hierarchy. This separation and connection between the horizontal and the vertical is a main character not only of either of them individually, but also of the hierarchy structural genus. The hierarchy maintains its diversity at the horizontal plane and unity at the vertical one, so that the combination of both realizes the complementary ideal of the ultimate hierarchical organization.

The ultimate duality defining the hierarchy of the Muslim-Arab city is nomadism and sedentariness, which together subsume the history of human civilization and culture in Arabia and the Levant. Thus, the order of the Muslim-Arab city is a hybrid of tribal-nomadic and sedentary values where the first emphasizes individuality, freedom, spontaneity and the other equality, connectivity, and unity. These complementary values are neither striated nor smooth, as they are not polarized within a dichotomous framework of opposites in Muslim-Arab culture. As such, the city exemplifies a state of liminality in-between Bedouin-tribal and sedentary-civic values. Therefore, it is characterized by hierarchical gradation, which allows variant levels of socializations and expressions of both nomadic and sedentary values. It also signifies ambiguity and indecidability, which intermediate different cultural and natural human expressions. Liminal intermediation is achieved through hierarchicality, which organizes simple and composite units and reconciles the individuality and collectivity, spontaneity and discipline, and normativity and unpredictability of the urban fabric of the city. Both sets of complementary values are optimized, rather than compromised, within the hierarchical framework of autonomy and liminal interconnectivity.

The city is a complementary unity of *badū* and *ḥadar*, which correspond to appearance and disappearance, beginning and dissolution, and presence and absence. These complementary dualities correspond to the Divine's absolute apparentness, eternity, and presence, on the one hand, and the world's ephemerality, conclusion, and absence on the other. This duality, however, is subsumed in total complementarity and Oneness in itself, where the Divine is characterized by both transcendence and immanence, absence and presence, and eternity, pre-eternity, and perpetuity in relation to the world. As such, God forms the ultimate liminality embodying all possibilities in its ambiguous and incomprehensible Oneness. Divine Absolute Presence denotes the absence of the world itself, yet its presence in Him, according to the concept of unity of existence.⁷²⁶ Both presence and absence imply each other in a concomitant and reciprocal relationship. They form a unit of dual identity allowing for this mutuality, interchangeability, and interdependency. This complementary duality exists and extends through a series of other

dualities, such as connection and separation, or stay and passage, forming the composite complementarity of the hierarchy. In this hierarchy, each unit is a beginning and an end, where relationships are directionally sequential as well as directly reciprocal. Orientation, sequence, and reciprocity are the conditions of the horizontal plane of existence where they are produced by hierarchical liminality. In the vertical plane of existence, hierarchical sequence is directional and non-equivalently reciprocal.

Madīnah (city) in Arabic is associated with indebtedness, which underlines the logic of urban life and civility in Muslim-Arab culture. The premise of living in society is having people in a state of interdependency, cooperation, and mutual indebtedness to each other. Through the recognition of their interrelationships as mutual debts, they can establish a stable, civilized, and peaceful community. This community is ruled by the internal beliefs and feelings of mutual indebtedness of its individual members. These beliefs and feelings are expressed collectively as informal norms and organically evolving customs, which ensure the mutual rights of different individual and group members in society. Contribution to others is recognized as a loan that must be paid back, either directly and indirectly, and rewarded through complex customary mechanisms. Simultaneously, any violation of customs is a debt to society to be paid back for undermining collective interests for personal gain. Debt is the essence of the meaning of the Muslim-Arab city, rather than a mere metaphor for describing contractual relations of exchange, which characterize complex communities with the division of labour and diverse functions and productions. This is because mutual indebtedness is intrinsic to the human being's nature of self-insufficiency and dependency. The ultimate kind of indebtedness is to The Divine, whose names *al-dayyān* (the ultimate owner of debts) and *al-madīnah* are derived from the same root. This relation is reflected in the word *dīn* (religion), which becomes the law that rules the city and underlies its order. While the horizontal hierarchy of inter-dependent people, institutions, and spaces subsumes the diversity of these elements in the total unity of the city, this horizontal diverse unity forms part of a vertical cosmic hierarchy, which in turn is subsumed by Divine absolute Oneness of Existence.

Finally, the dissertation established that the word *madinah* is related to *maddah*, denoting the holistic conceptualization of the city as a spatio-temporal (dimensional) hierarchy. It grounds the city in a cosmic notion of dimensionality as an intrinsic physical and cognitive expression of contingent existence of which the human being, as a liminal entity between the physical and the metaphysical, is a partial expression. As such, dimensionality is a form of extension between a duality intermediating the sphere of worldly multiplicity and its invisible central point, denoting the absolute Oneness of the Divine. Duality as a distance denotes difference, contingency, and liminality, where the constant change and shift of boundaries generates the hierarchical nature of the world order. Replication of this duality (distance) creates relational diversity in the form of a socio-spatial hierarchical structure. Diversity participates in Divine Oneness through the unity of the dualities or dimensional distances within the relational hierarchy of urban spaces. The catalytic, reproductive, and uniting functions of the dualities (distances) are realized through complementation among the identities of the entities that they intermediate. Also, the existence of these dualities is predicated not only on the difference and autonomy of each of its components, but also on their interdependence and complementarity as a whole.

To conclude, in absence of theoretical works from the pre-modern period on the nature of the Muslim-Arab city in the Levant, discussions of this subject involve representations mediated by our modern epistemology and culturally-external projections, which often distort the image of the city and judge it outside its framework of reference. In order to negotiate the difference between culturally external and internal conceptualizations of the city, this dissertation redefined this discourse in terms of culturally-inclusive categories, namely ‘structure,’ based on the notion of dichotomy in the first and complementary duality in the second. It argued that the faulty conception of the nature of the city according to different Western paradigms, including French post-structuralism, has been based on an inability to break away from basic dichotomous presuppositions. Derrida’s deconstructionist’s interplay of opposites, Foucault’s discourses on power and centrality, and Deleuze’s challenge of identity and hierarchy each, in different ways, internalized and were unable to escape the dichotomous categories they attempted to critique.

Therefore, the dissertation took the example of the pre-modern city in the Levant as an embodiment of a different epistemology particular to the Muslim-Arab culture, which is exemplified in the hermeneutics of the semantic and phonetic order of key Arabic words of urban significance. This epistemology provided an internal framework of reference allowing for authentic conceptualization of the city and the ability to overcome the limitations of culturally-specific Western categories. According to this framework, the city is based on complementary dualities mediated by liminal spaces, which define a dynamic boundary system separating and connecting the different urban units, creating a horizontal hierarchy of autonomy and interconnectivity. This horizontal hierarchy is polycentric, non-stratified, and relational, simultaneously generating the diversity and unity of the city. It is distinct yet linked with a vertical hierarchy defining the ultimate moral authority, cosmogonic origin, and ontological essence of which the city is a relative embodiment. Both hierarchies meet through human agency which, as ultimate liminality, represents the space of moral freedom mediating the relationship between the absolute and the relative. As such, the dissertation developed an indigenous framework for understanding the order of the Muslim-Arab city in terms of a hierarchical structure of liminal spaces forming connective boundaries intermediating compositions of complementary dualities. These dualities are generated by a cosmological movement of expansion and contraction, which establishes identity, difference, and dimensionality, underlying all aspects of worldly existence.

ENDNOTES

¹ Tradition in this dissertation refers to pre-modern Muslim-Arab culture. The inception of modernity in the Levant and Egypt can be traced back to Napoleon's occupation of Egypt in 1798 and his invasion of Palestine in 1799.

² The Arabic language has a specific dualistic pronoun for the second and third person. This duality mediates the polarity of the individual and the collectivity.

³ Habitus is best defined by Bourdieu as in the source below:

Pierre Bourdieu, *Outline of a Theory of Practice* (N.Y.: Cambridge University Press, 1977), 78, 95.

"The habitus, the durably installed generative principle of regulated improvisations, produces practices which tend to reproduce the regularities immanent in the objective conditions of the production of their generative principle, while adjusting to the demands inscribed as objective potentialities in the situation, as defined by the cognitive and motivating structures making up the habitus. It follows that these practices cannot be directly deduced either from the objective conditions, defined as the instantaneous sum of the stimuli which many appear to have directly triggered them, or from the conditions which produced the durable principle of their production. These practices can be accounted for only by relating the objective *structure* defining the social conditions of the production of the habitus which engendered them to the conditions in which the habitus is operating, that is, to the *conjuncture* which, short of a radical transformation, represents a particular state of this structure."

"Through the habitus, the structure which has produced it governs practice, not by the processes of a mechanical determinism, but through the mediation of the orientations and limits it assigns to the habitus's operations of invention. As an acquired system of generative schemes objectively adjusted to the particular conditions in which it is constituted, the habitus engenders all the thoughts, all the perceptions, and all the actions consistent with those conditions, and no others. [...] because the habitus is an endless capacity to engender products – thoughts, perceptions, expressions, actions – whose limits are set by the historically and socially situated conditions of its production, the conditioned and conditional freedom it secures is as remote from a creation of unpredictable novelty as it is from a simple mechanical reproduction of the initial conditionings."

⁴ Muslim institutions are the series forming the networking structure of *Islamicity*.

⁵ The series of *Islamicity* forms the performance and the order of 'ibādāt (acts of worship) and mu`amalāt (practical transactions) and all other Muslim institutions.

⁶ Naoyuki Kaneko, *The Structure of Islamicity: Ideals, Norms, and Human Community in Muslim Society* (Yamato-machi, Niigata-ken, Japan: IMES, International University of Japan, 1990), 9, 17.

⁷ Dichotomous thinking as defined by Derrida is based on absolute and reductive binary opposites such as speech and writing, where one is central and the other is peripheral. This form of thinking dominates the categories of Western philosophy. See:

Jacques Derrida, *Of Grammatology*, trans. Gayatri Chakravorty Spivak (Baltimore: The Johns Hopkins Press, 1976), 12-14. And Christopher Norris, *Deconstruction: Theory and Practice* (New York: Routledge, 2002), 37.

⁸ Examples of works that have tackled this issue will be cited and discussed in detail later in this chapter.

⁹ Currently, it comprises 21 countries, which are members of an umbrella organization called the "Arab League."

See:

Philip Khuri Hitti, *History of the Arabs From the Earliest Times to the Present* (London: Macmillan, 1970), 753.

¹⁰ Philip Khûri Hitti, *The Arabs: A Short History* (New York: Princeton University Press), xi-xii.

¹¹ Anabasis Alexandri Arrian, *The Campaigns of Alexander*, trans. Aubrey de Séincourt (Penguin, 1976) II, 16, 23-24.

¹² Robin Fedden, *Syria: An Historical Appreciation* (London: Readers Union - Robert Hale, 1955).

¹³ Abū Ja'far Muḥammad Ibn Jarīr Al Ṭabarī, *The Battle of al-Qādisiyyah and the Conquest of Syria and Palestine*, trans. Yohanan Friedmann (New York: State University of New York Press, 1992), 18.

¹⁴ John Burrow, *A History of Histories: Epics, Chronicles, Romances and Inquiries from Herodotus and Thucydides to the Twentieth Century* (New York: Vintage Books, 2009).

¹⁵ Modernity was preceded by the invention of printing in the 15th century but started in the early 16th century. It is associated with the fall of Constantinople in 1453, the gradual fall of Muslim Spain, the discovery of the Americas in 1492, and Martin Luther's Protestant Reformation in 1517. It continued until the 1960s, which signal the commencement of post-modernity. European external colonial expansion started with the major geographic discoveries during the fifteenth century, when the Portuguese sailed around the Cape of Good Hope in southern Africa in 1488, paving the road for Vasco da Gama to reach India in 1498, thereby ending trade across the Arab region, which slid thereafter into poverty and decline. Simultaneously, in 1492, Christopher Columbus arrived in the Americas, ushering the colonization of an entire continent.

¹⁶ The boundaries of the different Arab countries after independence were the same as the artificial boundaries of the colonies as defined by the British, the French, and the Italians in the Sykes–Picot Agreement in 1916 to delineate their areas of geo-political and economic interests.

¹⁷ The sense of cultural estrangement and the loss of historical roots as a result of forced Westernization and modernization provoked a protective attitude, characterized by the rejection of external cultural influences, and a nostalgic return to the past as a source of identity and inspiration. This conservatism affected all classes, especially the middle and lower ones, and pervaded the social, moral, religious, and political spheres of life in society. An example of this trend is religious resurgence, whether in its puritan-modernist (Wahabism/Salafism), traditionalist (mainstream Islam), or mystical (Sūfī-orders) form. Another example is cultural revival through historic preservation of the urban environment, the documentation of local culture, and the celebration of indigenous art. On the political plane, it was represented by eclipsing pan-Arabism and idealist ideologies, such as socialism, with local concerns and pragmatic politics.

¹⁸ Greeks called all non-Greek barbarians, thus establishing the Greek-barbarian dichotomy. Because 'barbarians' could not speak, they were considered child-like, effeminate, cruel, incapable of controlling their desires, and unable to rule themselves. This essentialist division was universal and included civilizations that were older and more advanced than the Greeks, including Egyptians and Phoenicians among many others. It is important to note that in Aramaic and ancient Arabic (Aramaic is derived from Aram which corresponds to Ara(b), as M and B are exchangeable in some Arabic regional dialects), Barbar, which is the root for barbarian, is composed of two words linked together, 'bar' and identical word 'bar.' The first means 'land' and the other 'child.' Thus, the meaning of barbar(ian) is 'the people of the land' or 'the aboriginal people.' This term was coined by the Phoenicians who established early colonies in what later became Greece and called the local Europeans 'barbar,' the aboriginals. Later, it was adopted by the Greeks to designate all those who were non-Greek 'barbarians' and gained its derogatory tone as the Greeks viewed themselves in privileged terms vis-à-vis other peoples. See:

John Marincola, *Greek Historians* (New York: Cambridge University Press, 2001), 51-53.

¹⁹ The Dark Ages is the period of societal collapse and cultural decline that occurred in Western Europe between the fall of Rome and the eventual recovery of learning, which starts with the invention of printing in the 14th century. The concept was created in the 1330s by the Italian scholar Francesco Petrarca. It denotes criticism of the character of the period between 476 A.D. and the Renaissance. The concept of the 'Dark Ages' was recently challenged by some scholars and is restricted to only some segments of the Middle Ages in Western Europe.

²⁰ These wars extended between 1525 and 1648 and included the Peasants' War of 1525 in the Holy Roman Empire, the Schmalkaldic War of the 1540s through 1555, an ongoing fight between the Holy Roman Empire and the Turks, the Reconquista of Spain at the expense of Muslims, the Hussite Rebellion, and missionaries and conquistadors versus Native Americans among others. Inside Europe, it was notably associated with the spread of Protestantism.

²¹ Since ancient times, the Middle East has been home to many ethnic groups and civilizations. This inclusiveness is due to its unique geographic location as a crossroads between three continents, in addition to its mild weather and fertile lands around the Mediterranean and the banks of the Nile, the Euphrates, and the Tigris. It attracted much immigration and developed a cultural diversity, which contributed to supporting the notion of ethnic, religious, and cultural plurality and acceptance within its institutions and among its populations. Sumerian, Hittites, Akkadians, Phoenicians, and Assyrians among many other ancient civilizations, followed by the Greeks and the Romans, created an acceptable and pluralist cultural identity for the region. Furthermore, Islam viewed itself from the outset as a universal religion and as an

affirmation of Judaism and Christianity, rather than their antithesis. This view allowed it to embrace religious and cultural differences within the Muslim caliphate and ensured coexistence, equality, and fair exchange among people from different religious and cultural backgrounds. See: Dirk Hoerder, Christiane Harzig, and Adrian Shubert, *The Historical Practice of Diversity* (U.K.: Berghahn Books, 2003), 55-57.

²² The Crusades were a series of religiously sanctioned military campaigns waged by most of Latin Christian Europe, particularly the Franks of France and the Holy Roman Empire, against Muslims with the pretext of restoring Christian control over Jerusalem and the Holy Land. These wars lasted almost 200 years, from 1095 to 1291.

²³ The rise of European nationalism marked most of the 18th century. Nationalism questioned the old monarchical and feudal system and took many roots to eventually redraw the map of the whole of Europe. A prime example of the European nationalist movement is the French Revolution in 1789–1799.

²⁴ Bernard Lewis, "Europe and Islam: Muslim Perceptions and Experience," in *From Babel to Dragomans: Interpreting the Middle East* (New York: Oxford University Press, 2004), 128.

²⁵ *The Divine Comedy* (*Divina Commedia*) was an epic poem written by Dante Alighieri between 1308-1321. It is composed of over 14,000 lines that are divided into three *canticas*, *Inferno* (Hell), *Purgatorio* (Purgatory), and *Paradiso* (Paradise), depicting Christian eschatology. While many scholars have detected strong influences from Muslim theology and philosophy in Dante's work, Dante, representing the anti-Muslim spirit of his time, places the prophet Muḥammad and his cousin 'Alī among the schismatics in the Eighth Circle of Hell:

No barrel, even though it's lost a hoop
or end-piece, ever gapes as one whom I
saw ripped right from his chin to where we fart:
his bowels hung between his legs, one saw
his vitals and the miserable sack
that makes of what we swallow excrement.
While I was all intent on watching him,
he looked at me, and with his hands he spread
his chest and said: 'See how I split myself!
See now how maimed **Mohammed** is! And he
who walks and weeps before me is **Alī**
whose face is opened wide from chin to forlock.'

Dante Alighieri, *Inferno* Allen Mandelbaum, trans. Barry Moser (New York: Bantam, 1982), 139 (xxviii, 22–36).

See:

Islam and the Divine Comedy, trans. Harold Sutherland (London: Frank Cass, 1926).

Miguel Asín Palacios, *La escatología musulmana en la Divina Comedia*, Madrid in 1919.

A Dante Symposium, eds. William de Sua and Gino Rizzo (Chapel Hill: University of North Carolina Press, 1965), 175-98.

²⁶ The negative term Saracen was popular in both the Greek east (Byzantines) and the Latin west (Crusaders) throughout the Middle Ages. With the advent of Islam in the seventh century among the Arabs, the terms become associated, in addition to Arabs as a race, with Islam as religion and culture. (Britannica Concise Encyclopedia. <http://www.britannica.com/EBchecked/topic/523863/Saracen> (accessed January 16, 2010).

In Christian literature, the term Saracen meant 'those empty of Sarah' or 'not from Sarah,' as later Arabs are descended from Hagar's son Ishmael. The Ishmaelites were from Kedar; thus, in Christian theology, they are outside God's promise to Abraham and his descendants through Isaac and consequently beyond a privileged place in the family of nations or divine dispensation. Christian writings viewed Saracens as heretics who must be brought into the Orthodox fold. They were conceived as pagan tent-dwellers living on the fringes of sedentary society, subsisting on raiding cities, even though the term later included sedentary Arabs also.

Jan Retso, *The Arabs in Antiquity: Their History from the Assyrians to the Umayyads* (New York: Routledge, 2003) 493, 506, 7, 23.

An example of such Christian writing is the polemics of John of Damascus in the 8th century (circa 730 CE) who worked as a chief administrator to the Muslim caliph of Damascus.

“There is also the people-deceiving cult (threskeia) of the Ishmaelites, the forerunner of the Antichrist, which prevails until now. It derives from Ishmael, who was born to Abraham from Hagar, wherefore they are called Hagarenes and Ishmaelites. And they call them Saracens, inasmuch as they were sent away empty-handed by Sarah (ek tes Sarras kenous); for it was said to the angel by Hagar: "Sarah has sent me away empty-handed" (cf. Genesis xxi. 10, 14). These, then, were idolaters and worshippers of the morning star and Aphrodite whom in fact they called Akbar (Chabar) in their own language, which means ‘great’. So until the times of Heraclius they were plain idolaters. From that time till now a false prophet appeared among them, surnamed Muhammad (Mamed), who, having happened upon the Old and the New Testament and apparently having conversed, in like manner, with an Arian monk, put together his own heresy. And after ingratiating himself with the people by a pretence of piety, he spread rumours of a scripture (graphe) brought down to him from heaven. So, having drafted some ludicrous doctrines in his book, he handed over to them this form of worship (to sebas).”

John of Damascus, *Writings: The Fount of Knowledge. Chapter: Concerning Heresy*, trans. Frederic Hathaway Chase (London: Fathers of the Church, 1958)

See Also:

Daniel J. Sahas, *John of Damascus on Islam: The "Heresy of the Ishmaelites"* (Leiden: Brill, 1972).

David Nicolle, *Saracen faris 1050-1250 A.D.* (Oxford: Osprey, 2004).

Robert Shea, *The Saracen: Land of the Infidel* (New York: Ballantine Books, 1989).

Dante Alighieri, *The Divine Comedy*, trans. Charles Eliot Norton, vol. 3 (Houghton, 1901), 148.

See also the book of Bayard Taylor (1825-1878), an American poet and writer who travelled in the east and documented the life of Muslims:

Bayard Taylor, *The Lands of the Saracen* (1863); or, *Pictures of Palestine, Asia Minor, Sicily, and Spain* (UK: dodo Press, 2008).

²⁷ Mohammedan means related or belonging to either the religion of Islam or to its prophet Muhammad. This term is a misnomer since it indicates that Muslims worshiped Mohammad, and, thus ascribed divinity to him as Christians did to Christ. Such claims reverberate in the *Song of Roland* which represents Muslims worshipping Muhammad as a god, or worshipping various ‘idols,’ including Apollo and Lucifer. See:

Ebenezer Cobham Brewer, *Dictionary of Phrase and Fable: Giving the Derivation, Source, or Origin of Common Phrases, Allusions, and Words that have a Tale to Tell* (London: Cassell, Petter, Galpin, 1870). The new edition of the same book exists as:

Ebenezer Cobham Brewer, *Dictionary of phrase & fable* (New York: Harper & Row, 1963).

The Online Etymology Dictionary (<http://www.etymonline.com>) cites the earliest form of the name Muḥammad in English as Mahum (c.1205), which was originally confused for ‘an idol.’ Until the 13th century in Christian Western Europe, some Christians believed that Muslims worshiped Mahomet, while others considered him an imposter or a heretic. See:

Kenneth Meyer Setton, *Western Hostility to Islam and Prophecies of Turkish Doom* (Philadelphia: DIANE Publishing, 1992), 4-15.

The *Shorter Oxford English Dictionary* (1973) cites the use of the term Mohammedan in 1681, along with the older term Mahometan which dates back to at least 1529. The term was used in Western literature until at least the mid-1960s. See:

H.W. Fowler, *A Dictionary of Modern English Usage*, revised by Ernest Gowers, 2nd edition (Oxford, 1965).

Examples of books using the term Mohammedan in chronological order:

George Stanley Faber, *A dissertation on the Prophecies: That have been Fulfilled, are now Fulfilling, or will Hereafter be Fulfilled, Relative to the Great Period of 1260 years; The Papal and Mohammedan Apostacies; The Tyrannical Reign of Antichrist and the Restoration of the Jews: to which is Added an Appendix.* (New York: M. and W. Ward and E. Duyckinck, 1811).

W.H. Neale, *The Mohammedan system of theology; or, A compendious survey of the History and Doctrines of Islamism, Contrasted with Christianity, Together with Remarks on the Prophecies Relative to its Dissolution* (London: Printed for C. & J. Rivington, 1828).

J.D. MacBride, *The Mohammedan Religion Explained: With an Introductory Sketch of its Progress, and Suggestions for its Confutation* (London: Seeley, Jackson, and Halliday, 1857).

Jessup, Henry Harris, *The Mohammedan Missionary Problem* (Philadelphia: Presbyterian Bd. of Publication, 1879)

Samuel M. Zwemer, *Islam, a Challenge to Faith: Studies on the Mohammedan Religion and the Needs and Opportunities of the Mohammedan World from the Standpoint of Christian Missions* (New York: Student Volunteer Movement for Foreign Missions, 1907).

Edward Westermarck, *Pagan Survivals in Mohammedan Civilization* (London: Macmillan and Co., 1933).

²⁸ Lewis, "The roots of Muslim Rage," in *From Babel*, 320-321.

²⁹ See also:

Nikki R. Keddie, *An Islamic Response to Imperialism: Political and Religious Writings of Sayyid Jamāl ad-Dīn "al-Afghānī"* (Berkeley: University of California Press, 1968).

³⁰ Egypt was exposed to modernity early, as it was the first Arab country to be colonized in the modern era. For an account of the inception of modernity in Egypt see:

Nissim Rejwan, *Arabs face the Modern World: Religious, Cultural, and Political Responses to the West* (Gainesville: University Press of Florida, 1998).

³¹ Note his books:

Sayyid Abul A'la al-Maudūdī, *Islamic Law and Constitution*, ed. Khurshid Ahmad, 4th ed. (North Haledon: Islamic Publications, 1969).

Idem., *The Islamic Way of Life*, ed. Khurram Murad and Khurshid Ahmad (UK: Islamic Foundation, 1986) and:

Idem., *Tadwīn al-Dustūr al-Islamī* (al-Qahirah: Dār al-fikr al-Islamī al-ḥadīth, 1953).

سيد أبو الأعلى المودودي، تدوين الدستور الاسلامي القاهرة، دار الفكر الاسلامي الحديث، 1953.)

In these books, al-Maudūdī uses the term "Islamic" and explains its conceptual context.

³² See:

‘Abd al-Ilāh Blqez, *al-Dawlah fī al-Fikr al-Islamī al-Mu‘asir* (Bairūt: Markaz Dirāsāt al-Wihdah al-‘arabiyyah, 2002).

عبد الإله بلقزي، الدولة في الفكر الإسلامي المعاصر بيروت: مركز دراسات الوحدة العربية، 2002.)

³³ The classical period of Islam extends from the 9th to the 15th centuries CE, or for about 600 years. It is considered the golden age of Islamic civilization. See: Howard R. Turner, *Science in Medieval Islam* (Austin: University of Texas Press 1997), 270.

³⁴ See: *Lisān al-‘Arab*, لسان العرب، ‘amara عَمَرَ.

<http://www.alwaraq.com/index4.htm?c=http://www.alwaraq.com/LisanSearch.htm&m=http://www.alwaraq.com/search.htm> (accessed October 16, 2009).

See also: *Taj al-‘Arus*, تاج العروس، ‘amara عَمَرَ.

<http://www.alwaraq.com/index3.htm?u=http://www.alwaraq.com/Core/Body.jsp?option=2> (accessed October 16, 2009).

See Also: *al-Qāmūs al-Muḥīṭ*, القاموس المحيط، ‘amara عَمَرَ.

<http://www.alwaraq.com/index3.htm?u=http://www.alwaraq.com/Core/Body.jsp?option=2> (accessed October 16, 2009).

³⁵ *Istikhḷāf* means the act of installing a successor, vicegerent, or steward. It conveys the meaning of continuous transmission of authority across generations. This term emphasizes the understanding of civilization in Islam as a continual presence across history of a group based on shared worldviews, social values, and beliefs in relation to other world communities.

³⁶ The Divine Names and Attributes are a way of relating to God in Islam. Since God transcends time and space, which are endemic to all aspects of human physical and metaphysical existence, the means to know the Divine is through His Absolute Names and Attributes, with which the human being shares relative resemblance.

³⁷ Maybe the counterparts of these notions in modernity are the concepts of *anthropocentrism*, *progress*, and *materialism* which represent the bases of Western civilization.

³⁸ Gilles Deleuze, *Difference and Repetition*, trans. Paul R. Patton (England: Continuum, 1994).

³⁹ Edward Said, *Orientalism* (New York: Vintage Books, 1994), 343-345.

⁴⁰ Louis Massignon's article, "Les corps de métiers et la cité Islamique" is an example of orientalist literature, where he defines Islamic cities in terms not only alien to their cultural milieu, but also scientifically inaccurate and designed to prove the inferiority of the Muslim-Arab city compared to its Western counterpart.

Louis Massignon, "Les corps de métiers et la cité islamique," In *Opera Minora*, tome I, (Paris-Beyrouth: 1963), 369-384.

⁴¹ Bill Ashcroft, Gareth Griffiths, and Helen Tiffin, *The Post-Colonial Studies Reader*, 2nd ed. (New York: Routledge, 2006), 25-26.

⁴² Derrida, *Of Grammatology*, LVIII - LIX.

⁴³ Examples of the genre of itineraries and descriptions of Western travelers who went on pilgrimages to the Holy Land are the following:

Sir Henry Light, (1783-1870), *Travels in Egypt, Nubia, Holy Land, Mount Lebanon, and Cyprus, in the year 1814* (London: Printed for Rodwell and Martin, 1818).

William McClure Thomson, (1806-1894), *The land and the book, or, Biblical illustrations drawn from the manners and customs, the scenes and scenery of the Holy Land* (London: T. Nelson, 1866).

Stephen Olin, (1797-1851), *Travels in Egypt, Arabia Petræa, and the Holy Land* (New York: Harper & Bros., 1846).

George Croly, (1780-1860), *The Holy Land, Syria, Idumea, Arabia, Egypt & Nubia. After lithographs by Louis Haghe from drawings made on the spot by David Roberts, R.A. With historical descriptions by the Revd. George Croly* (London: Day & Son, 1855).

John Fulton, (1834-1907), *Palestine: the Holy Land as it was and as it is, by John Fulton* (Philadelphia: H. T. Coates & co., 1900).

Furthermore, commercial ties between Europe and Syria continued after the Crusades. For instance, François I, King of France, had a consulate in Aleppo (the second largest city in the Ottoman Empire after Istanbul) as early as 1535; Venice had its consulate in 1586 and England in 1592. Writing about the city was also common among missionaries. The Priest Giovanni Margioli visited Aleppo in 1352 as part of a religious delegation and wrote about the city. Also, Darvicio, the French consular in Aleppo in 1679, enumerated in his memoirs 75 foreign minorities in the city with consular representation. He mentioned that the population of the city was 30,000 Christians and 260,000 Muslims. The presence of such a large indigenous Christian community encouraged many foreigners to live there, learn local culture, and write about the city. Also, oriental cities were an attraction for men of letters. The French poet Lamartine spent a number of years in Aleppo, where he wrote famous poems for Jourial who lived there with her sister Molinari.

⁴⁴ Cedrik Christopher Goddard, "The Question of the Islamic city" (Master's Thesis, McGill University, 1999).

⁴⁵ Max Weber, *The City* (U.S.: A Free Press Paperback, 1966).

⁴⁶ Muḥammad ‘Abd al-Sattār ‘Uthmān. *al-Madīnah al-Islāmiyyah* (al-Kuwait: al-Majlis al-A‘lā Lilthaqāfah wa al-Funūn wa al-Ādāb, 1988).

محمد عبد الستار عثمان. المدينة الإسلامية. الكويت: المجلس الوطني للثقافة والفنون والآداب، 1988.

⁴⁷ Nader Ardalan and Laleh Bakhtiar, *The Sense of Unity: the Sufi Tradition in Persian Architecture* (Chicago: University of Chicago Press, 1973).

⁴⁸ Jamīl Akbar, *‘Amārat al-Ard fi al-Islām* (Jaddah: Dār al-Qiblah Lilthaqāfah al-Islāmiyyah, 1992).

جميل عبد القادر أكا. عمارة الأرض في الإسلام. جد: دار القبلة للثقافة الإسلامية، 1992.

⁴⁹ Samer Akkach, *Cosmology and Architecture in Premodern Islam: An Architectural Reading of Mystical Ideas* (New York: State University of New York Press, 2006).

⁵⁰ For instance, the rule of socialist nationalist parties in Iraq, Syria, and Egypt (until the late seventies) promoted urban research with a focus on Arab history and the identity of the ‘Arab’ city and the socialist dimensions of its urban culture, while studies in capitalist monarchies such as Saudi Arabia and Kuwait laid emphasis on Islamic identity and libertarian ideology in the study of Muslim urbanism.

⁵¹ E. Bonine et al., eds., *The Middle Eastern City and Islamic Urbanism: an Annotated Bibliography of Western Literature* (Bonn: Ferd. Dümmlers Verlag, 1994).

⁵² Christiaan Snouck Hurgronje, *Islam: Origin, Religious and Political Growth and its Present State* (Delhi: Mittal Publications, 1989).

Christiaan Snouck Hurgronje, *Makkah a Hundred Years Ago* (London: Immel Pub., 1986).

Christiaan Snouck Hurgronje, *Mekka in the Latter Part of the 19th Century: Daily Life, Customs and Learning [of] the Moslems of the East-Indian-Archipelago*, trans. J.H. Monahan (Leiden: Brill, 1970).

⁵³ Edward Said, *Orientalism* (New York, 1979), 12-15.

⁵⁴ Lawrence Krader and Maksim Maksimovich Kovalevskii, *The Asiatic Mode of Production; Sources, Development and Critique in the Writings of Karl Marx* (Netherlands: Van Gorcum, 1975), 3-4.

⁵⁵ W. S. F Pickering, *Durkheim's Sociology of Religion: Themes and Theories* (New York: Routledge, 1984), 265.

⁵⁶ Encyclopedia Britannica, "Christiaan Snouck Hurgronje,"

<http://www.britannica.com/EBchecked/topic/550526/Christiaan-Snouck-Hurgronje>.

Christiaan Snouck Hurgronje (1857 - 1936) was a Dutch scholar of oriental cultures and languages. He also worked as an advisor to the colonial government of the Netherlands East Indies on native affairs. He worked in Indonesia and helped, through his expertise on Islam, to develop colonial studies and policies to dominate the local population and to crush the Acehians resistance to Dutch colonial rule, which resulted in tens of thousands of victims. However, he is best known for his two-volume work on Mecca, which he presented as a dissertation for his theological studies at Leiden University. In this work, he reconstructed the history of the city based on a subjective and prejudiced reading of the origins, history, and practices of Islam. He was later appointed as professor at Leiden School for Colonial Civil Servants, professor of Arabic at Batavia, Java, and advisor to the Dutch government on colonial affairs.

⁵⁷ Janet Abu-Lughod, "The Islamic City – Historic Myth, Islamic Essence, and Contemporary Relevance," *International Journal of Middle East Studies* 19 (1987): 155-176.

⁵⁸ Bryan S. Turner, *Weber and Islam: A Critical Study* (London: Routledge & Kegan Paul, 1974), 97.

⁵⁹ Max Weber, *Economy and Society*, trans. G. Roth and C. Wittich, vol. 2 (Berkeley: University of California Press, 1978), 1227.

⁶⁰ Ibid.

⁶¹ Hurgronje, *Islam*.

⁶² Hurgronje, *Mekka in the Latter*.

⁶³ Weber, *Economy*, vol. 2, 1231-2.

⁶⁴ Ibid.

⁶⁵ A caliph is the head of state in a Caliphate, and the title for the leader of the Muslim ummah ^{مُؤْمِنَاتُ} (community), which is ruled by *sharī'ah* ^{شَرِيعَةٌ} (Islamic law). It is a transliteration of the Arabic word *khalīfah* , ^{خَلِيفَة} which means the political successor or representative of the Messenger of God, Muḥammad, after his death.

⁶⁶ Weber, *Economy*, vol. 2, 1232.

⁶⁷ This analysis refers to the Saljūq and Mamlūk dynasties in the Muslim history of the Middle East. See: Weber, *Economy*, vol. 1, 231-2.

⁶⁸ Weber, *Economy*, vol. 2, 1231-2.

⁶⁹ Bryan S. Turner, *Weber and Islam*, 80-1.

⁷⁰ Ibid., 98.

⁷¹ Weber, *Economy*, vol. 2, 1325.

See also, Halil Inalcik, "Comments on 'Sultanism': Max Weber's Typification of the Ottoman Polity," *Princeton Papers in Near Eastern Studies* 1 (1992): 49-72.

⁷² Weber, *Economy*, vol. 2, 1232.

⁷³ The essentialist attribute of despotism and parochialism to Eastern culture reminds one of Montesquieu's caricature-like depiction of Muslims and prejudicial description of Eastern tradition in his *Persian Letters*.

Charles de Secondat Montesquieu, *The Persian Letters*. trans. George R. Healy (Cambridge: Hackett Publishing, 1999).

⁷⁴ K.S.C. Creswell, *The Muslim Architecture of Egypt* (New York: Hacker Art Books, 1959).

- ⁷⁵ —, *A bibliography of the Architecture, Arts, and Crafts of Islam* (Cairo: American University in Cairo Press, 1973).
- , *A bibliography of Muslim Architecture in North Africa, Excluding Egypt* (Paris: Librairie Larose 1954).
- , *A Bibliography of the Muslim Architecture of Egypt* (Le Caire: Le Caire Impr. de l'Institut français d'archéologie orientale, 1955).
- , *Bibliography of Painting in Islam* (Le Caire: Le Caire Impr. de l'Institut français d'archéologie orientale, 1953).
- ⁷⁶ —, *Early Muslim Architecture: Umayyads, Early Abbasids & Tulunids* (Oxford: Clarendon, 1932).
- , *Early Muslim Architecture. With a Contribution*, ed. 2nd (Oxford: Clarendon P., 1969).
- , *A Short Account of Early Muslim Architecture*, ed. James W. Allan (Aldershot: Scolar Press, 1989).
- ⁷⁷ —, *The Origin of the plan of the Dome of the Rock* (London: Issued by the Council, 1924).
- ⁷⁸ —, *La mosquée de 'Amru*, trans. R.L. Devonshire (Le Caire: Impr. de l'Institut français d'archéologie orientale, 1932).
- ⁷⁹ Jean Sauvaget, *Historiens arabes/ pages choisies, traduites et présentées* (Paris: A. Maisonneuve, 1988).
- Jean Sauvaget, *Mémento chronologique d'histoire musulmane* (Paris: A. Maisonneuve, 1950).
- ⁸⁰ Jean Sauvaget, *Deux sanctuaires chiites d'Alep* (Paris: Paul Geuthner, 1928).
- ⁸¹ Jean Sauvaget, 1901-1950. *Alep, essai sur le développement d'une grande ville syrienne, des origines au milieu du XIXe siècle* (Paris: P. Geuthner, 1941).
- ⁸² Jean Sauvaget, *Plan antique de Damas* (Paris: Paul Geuthner, 1949).
- ⁸³ —, *Les monuments historiques de Damas* (Beyrouth: Imprimerie catholique, 1932).
- , *La Mosquée omeyyade de Médine; étude sur les origines architecturales de la mosquée et de la basilique* (Paris: Vanoest, 1947).
- , *La citadelle de Damas: extrait de la revue Syria* (Paris: Librairie orientaliste Paul Geuthner, 1930).
- ⁸⁴ Jean Sauvaget, *Poteries syro-mésopotamiennes du XIVe siècle* (Paris: E. Leroux, 1932).
- ⁸⁵ William Marçais, "L'Islamisme et la vie urbaine," in *L'Academie des Inscriptions et Belles-Lettres, Comptes Rendus* (Paris : janv-mars, 1928): 86-100.
- ⁸⁶ Ibid., 89.
- ⁸⁷ An example of the interest of the Qur'ān in commercial transactions is verse 282 of Chapter 2, which discusses the documentation of debts. This verse is the longest in the Qur'ān. There are many other Qur'ānic verses that deal with social and commercial dealings pertinent to an urban environment and are explained under the rubric of 'transactions' in Muslim jurisprudence.
- "O you who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing let a scribe write down faithfully as between the parties: let not the scribe refuse to write as Allah Has taught him, so let him write. Let him who incurs the liability dictate, but let him fear his Lord Allah, and not diminish aught of what he owes. If the party liable is mentally deficient, or weak, or unable himself to dictate, let his guardian dictate faithfully, and get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on (for evidence). Disdain not to reduce to writing (your contract) for a future period, whether it be small or big: it is juster in the sight of Allah, more suitable as evidence, and more convenient to prevent doubts among yourselves. But if it be a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing. But take witness whenever ye make a commercial contract; and let neither scribe nor witness suffer harm. If you do (such harm), it would be wickedness in you. So fear Allah. For it is God that teaches you, and Allah is well acquainted with all things." *The Qur'ān*, 2:282, trans. Yusuf Ali (New York: Islamic Foundation, Limited, 2005).
- أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ فَلْيَكْتُبْ وَلْيَمْلِكِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَحْسَ مِنْهُ شَيْئًا ۚ فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيَمْلِكْ وَلْيُه بِالْعَدْلِ ۚ وَامْسُتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ ۖ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ ۚ وَلَا يَأْب الشُّهَدَاءُ إِذَا مَا عُوَا ۚ وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ

كَبِيرًا إِلَىٰ أَجَلِهِ ۚ لَكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمٌ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۗ إِلَّا أَنْ تَكُونَ بَحَارَةً حَاصِرَةٌ تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۗ وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ
وَلَا يُضَارُّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِنْ تَفَلَّلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ ۗ وَاتَّقُوا اللَّهَ ۗ وَيَعْلَمُكُمْ اللَّهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ " (القرآن، سورة البقرة، آية 282).

⁸⁸ *The Qur'an*, trans. M. H. Shakir's (London: Muhammadi Trust of Great Britain & Northern Ireland, 1985).

9.097: "The dwellers of the desert are very hard in unbelief and hypocrisy, and more disposed not to know the limits of what Allah has revealed to His Messenger; and Allah is Knowing, Wise."

١٧ . الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ .

9.098: "And of the dwellers of the desert are those who take what they spend to be a fine, and they wait (the befalling of) calamities to you; on them (will be) the evil calamity; and Allah is Hearing, Knowing."

١٨ . وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمْ الدَّوَابِرَ عَلَيْهِنَّ دَائِرَةُ السُّوءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ .

9.099: "And of the dwellers of the desert are those who believe in Allah and the latter day and take what they spend to be (means of) drawing near to Allah and the Messenger's prayers; surely it shall be means of nearness for them; Allah will make them enter into His mercy; surely Allah is Forgiving, Merciful."

١٩ . وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ ۗ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ .

49.004: "(As for) those who call out to you from behind the private chambers, surely most of them do not understand."

٤ . إِنْ الَّذِينَ يُبَادُونَكَ مِنَ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ .

49.005: "And if they wait patiently until you come out to them, it would certainly be better for them, and Allah is Forgiving, Merciful."

٥ . وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ .

⁸⁹ "He who lives in the desert (a nomadic life) will likely become rough, and he who lives on hunting will likely be negligent (in his obsessive pursuit of worldly things), and who seeks livelihood by standing at the door of rulers asking for their benevolence will be tested in his morality and dignity."

من سكن البادية حفا ومن اتبع الصيد غفل ومن أتى أبواب السلطان افتتن.

⁹⁰ William Marçais, "L'Islamisme et la vie urbaine," 86-99.

⁹¹ Ibid.

⁹² Georges Marçais, "La conception des villes dans l'Islam," *Revue d'Alger* 2 (1945): 517-33.

⁹³ —, "L'urbanisme musulman," *5e Congrès de la Fédération des sociétés Savantes de l'Afrique du Nord* (1940).

Reprint: —, *Mélanges d'histoire et d'archéologie de l'occident musulman*, tome 1, *Articles et conférences de Georges Marçais* (Alger, 1957): 219-31.

⁹⁴ Georges Marçais, *Mélanges d'histoire*, 219.

⁹⁵ Ibn Khaldūn. *Kitāb al-'ibar wa-dīwān al-mubtada' wa-al-khabar: fī ayyām al-'Arab wa-al-'Ajam wa-al-barbar wa-man 'āsharahum min dhawī al-sultān al-akbar* (Fez: al-Maktabah al-Tijāriyyah al-Kubrā, 1936).

Ibn Khaldūn, *The Muqaddimah: An Introduction to History*, vol. 3, trans. Franz Rosenthal 2nd ed. (London: Routledge & Kegan Paul, 1967).

⁹⁶ Georges Marçais. "La conception," 518.

⁹⁷ Ibid., 521.

⁹⁸ Ibid., 521-22.

⁹⁹ Ibid., 522.

In fact, many of the administrative systems introduced by the 'Abbāsids were Persian in origin in contrast to the Byzantine ones, which were maintained at least at the beginning of the Umayyad dynasty before starting the process of Arabization and Islamization. Both the Byzantine and Persian systems were later transformed to fit Islamic principles and laws.

¹⁰⁰ Georges Marçais, "La conception," 522.

¹⁰¹ André Raymond, "Islamic City, Arab City: Orientalist Myth and Recent Views," *British Journal of Middle Eastern Studies* 21 (1994), 4.

¹⁰² See chapter 16, part 3 of “The Patrician City in the Middle Ages and in Antiquity,” in *Economy and Society*, trans. G. Roth and Wittich, vol. 2 (Berkeley, University of California Press, 1978), 1266-1300.

¹⁰³ Medieval Western cities inherited from the classical period of Greece and Rome the notion of citizenship and autocephality, which Muslims discarded even in previously Byzantine-ruled Arab lands. Also, the administrative bureaucracy in the municipalities of the city controlled the effect of patrimonial authority in medieval feudal cities.

See: Weber, *Economy*, vol. 1, 232-235.

¹⁰⁴ Georges Marçais, *Mélanges d'histoire*, 223.

¹⁰⁵ *Ibid.*, 224.

¹⁰⁶ *Ibid.*, 230-31.

¹⁰⁷ The realization of the principle of ‘prevention of directed and collateral harm’ in Islamic law minimizes purposeful or unintended harm and establishes functional complementarity and hierarchy among adjacent activities in the market. For instance, the closest shops to the main mosque in the city sell products used in rituals, followed by candle stores and then perfume shops, which lend good smells to the adjacent sacred vicinities, followed by bookstores, transcribers’ shops, paper sellers, cloth merchants, jewelry stores, then furniture and utensils markets. At the end of the market’s main street, close to the external walls of the city, one finds the leather market, blacksmiths, butchers, pottery makers, and dyers because of the bad smells associated with these trades and their need for bulky raw materials, which requires direct access to city surroundings. Each of these markets is in the form of a little street in order to maintain autonomy and coordination among the members of the trade. These commercial streets can be locked at night in order to preserve security as well. In addition, there are units where courtyards branch out from the streets of the market called *qaysariyāt* (miniature of *qasr*), which means ‘large building or restricted domain.’ These *qaysariyāt* are most often workshops for textiles and merchandise produced to be sold directly in the market. Georges Marçais generalized this description of North African cities to all Muslim-Arab cities, which essentializes their nature and identity, given that this order differs slightly from a city to another, depending on the local economy and historical evolution of each city.

See : Georges Marçais, “L’urbanisme musulman.”

Georges Marçais, *Mélanges d'histoire*, 230-31.

¹⁰⁸ Janet Abu-Lughod, “The Islamic City-Historic Myth, Islamic Essence, and Contemporary Relevance,” *International Journal of Middle East Studies* 19 (1987) :157.

¹⁰⁹ Louis Massignon, *Khīṭaṭ al-Baṣrah wa-Baghḍād* (Bayrut: al-Mu’ssah al-‘arabiyyah Lildirāsāt wa-al-Nashr, 1981).

ماسينود . لويس، خطط البصرة و بغداد بيروت : المؤسسة العربية للدراسات و النشر، (1981).

Louis Massignon, *Khīṭaṭ al-Kūfa wa Sharḥ Kharīṭatiha* (al-Najaf: Maṭba‘at al-Garrī al-Ḥadīthah, 1979).

ماسينود . لويس، خطط الكوفة و شرح خريطتها النجف : مطبعة الغري الحديثة، (1979).

¹¹⁰ Louis Massignon, “Les corps de métiers et la cité islamique,” *Revue Internationale de Sociologie* 28 (1920) : 473-89.

¹¹¹ There were previous works on guilds in the Muslim-Arab city by other orientologists but they did not have the focus or the effect that Massignon’s article had in urban studies. An example of such works is Ch. Lallemand, *Tunis et ses environs* (Paris:, 1890).

A. Atger, *Les Corporations artisanales en Tunisie* (Paris and Roussea, 1909).

¹¹² Massignon, “Les corps de métiers,” 475.

¹¹³ *Ibid.*, 487.

¹¹⁴ *Ibid.*, 487-89.

¹¹⁵ R. Stephen Humphreys, *Islamic History: a Framework for Inquiry* (Princeton: Princeton University Press. 1991), 231.

¹¹⁶ Robert Brunschvig. “Urbanisme medieval et droit musulman,” *Revue des Etudes Islamiques* 15 (1947): 131.

¹¹⁷ *Ibid.*, 132.

¹¹⁸ *Ibid.*, 134.

¹¹⁹ *Ibid.*

¹²⁰ *Ibid.*, 153.

- ¹²¹ The Mālīki school of jurisprudence is most dominant in North Africa while in other Muslim regions they follow the Ḥanafī, Shāfi‘ī, and Ḥanbalī schools of jurisprudence.
- ¹²² Besim Selim Hakim, *Arabic-Islamic Cities: Building and Planning Principles* (London: Routledge & Kegan Paul Inc., 1986).
- ¹²³ Muḥammad ‘Abd al-Sattār ‘Uthmān, *al-I‘lan bi-ahkām al-Bunyan Libn al-Ramī: Dirāsah Athariyyah Mi‘mariyyah* (Dar al-Wafā’ Lidunya al-Ṭiba’ah wa al-Nashr).
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- ¹²⁴ Khālīd ‘Azb, *Fiqh al-‘amarah al-Islāmiyyah* (al-Qāhirah: Dār al-Nashr Liljāmi‘āt, 1997).
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- ¹²⁵ Sālīh b. ‘Alī al-Hadhilūl, *al-Madīnah al-‘arabiyyah al-Islamiyyah: Athar al-Tashrī‘ fī Takwīn al-Bī‘ah al-‘umrāniyyah* (al-Sa‘udiyyah: Dar al-Sahan, 1994).
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- ¹²⁶ Ibrāhīm b. Muḥammad, *al-Bina’ was Ahamuhu fī al-Fiqh al-Islamic: Dirāsah Muqāranah* (al-Riyad: Maktabat al-Malik Fahd al-Waṭaniyyah, 1997).
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- ¹²⁷ Ibid., Akbar.
- ¹²⁸ Abu-Lughod, “The Islamic City,” 157.
- ¹²⁹ Humphreys, 235.
- ¹³⁰ *Inscriptions arabes du temple de Be’l a Pal-myre, Syria*, I2 (1931) I43-I53.
- ¹³¹ Graf Jitesa, “Rabes: essai de dechifrement,” in *Du Mesnil du Buisson and R. Mouterde: La chapelle byzantine de Bab Sba’ al Homs, Mdelanges de l’universite Saint-Joseph de Beyrouth* 4 (1929) : 18-20.
- ¹³² “Une representation de la citadelle seljoukide de Mierv,” *Ars Islamica* 15-16 (1951): 128-132.
- ¹³³ Sauvaget, *Alep*.
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- ¹³⁴ Ibid., Sauvaget, *Alep*.
- ¹³⁵ Ibid., 52.
- ¹³⁶ Humphreys, 236-37.
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- ¹³⁸ Jean Sauvaget, “Esquisse d’une histoire de la ville de Damas,” *Revue des études Islamiques* 8 (1934): 453.
- ¹³⁹ Abu-Lughod, “The Islamic City,” 155-162.
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- ¹⁴⁰ Gustave von Grunebaum, “The Structure of the Muslim Town,” *Islam: Essays in the Nature and Growth of a Cultural Tradition* (London: Routledge and Kegan Paul, 1955), 141-158.
- ¹⁴¹ See:
von Grunebaum, “The Structure,” 142;
William Marçais, “L’Islamisme et la vie urbaine,” 89-91, for his argument on Islam as a city-based religion and pages 95-91 for his argument that Islam despises nomads.
- ¹⁴² von Grunebaum, “The Structure,” 149.
- ¹⁴³ Humphreys, 236-37.
- ¹⁴⁴ Sauvaget, *Alep*, 123.
- ¹⁴⁵ von Grunebaum, “The Structure,” 150.
- ¹⁴⁶ Compare:
von Grunebaum, “The Structure,” 145-146, with Georges Marçais, *Mélanges d’histoire*.
- ¹⁴⁷ M. Haneda and T. Miura eds., *Islamic Urban Studies: Historial Review and Perspectives* (New York: Kegan Paul, 1994), chapters 1 & 2.
- ¹⁴⁸ Goddard, *The Question*.
- ¹⁴⁹ Eugen Wirth, “Die Orientalische Stadt: ein Ueberblick aufgrund juengerer Forschungen zur materiellen Kultur,” *Saeculum* 26 (1975): 45-94. This article is summarized in French in a paper entitled: “Villes islamiques, villes arabes, villes orientales? Une problematique face au changement,” in *La ville arab dans l’Islam*, ed. A. Bouhdiba and D. Chevallier (Tunis and Paris, 1982), 193-225.

- ¹⁵⁰ Eugen Wirth, "Villes islamiques, villes arabes," 194.
- ¹⁵¹ , Wirth "Die Orientalische," 61-85.
- ¹⁵² Wirth, "Villes islamiques, villes arabes," 198.
- ¹⁵³ Ibid., 198.
- ¹⁵⁴ A. Ashtor-Strauss, "L'administration urbaine en Syrie médiévale," *Rivista degli Studi Orientali*, 31 (1956): 73-128.
- ¹⁵⁵ Ibid., 82.
- ¹⁵⁶ Ibid., 90.
- ¹⁵⁷ *Ahdāth* literally means "youth" who often defend the city in times of war and maintain its order in peace time.
- ¹⁵⁸ Ashtor-Strauss, "L'administration urbaine," 118.
- ¹⁵⁹ Ibid., 97.
- ¹⁶⁰ Claude Cahen. "Mouvements populaires et autonomisme urbain dans l'Asie musulman du Moyen Age," part 1, *Arabica* 5 (1958): 225-250.
- ¹⁶¹ Ibid., 59-76.
- ¹⁶² Ibid., 59.
- ¹⁶³ Ibid., 64.
- ¹⁶⁴ For the decline of the Byzantine cities before Muslim rule and their shift away from Greco-Roman urban ideals, see:
Arnold Hugh Martin Jones, *The Cities of the Eastern Roman Provinces* (Oxford: The Clarendon press, 1937).
- ¹⁶⁵ Cahen, "Mouvements populaires," 258.
- ¹⁶⁶ Sauvaget, *Alep*, 164
- ¹⁶⁷ A Mamlūk, literally one who is 'owned' and designates soldiers of mostly Turkish origin, who converted to Islam and served the caliphs from the 9th to the 16th centuries, later ruling Syria and Egypt. Even though they were slaves, they had higher status than the freeborn population.
Claude Cahen, "Zur Geshichte der Staedtischen Gesellschaft im islamischen Orient des Mittelalters," *Saeculum* 9 (1958): 68.
- ¹⁶⁸ *Fityān* is the plural of *fatā*, which, like *hadath*, means youth. It denotes members of a band or gang organized around the ideals of *futuwwah*, infinitive form of *fatā*. *Futuwwah* denotes chivalry, courage, and horror.
- ¹⁶⁹ *Ayyarīn* is the plural of *'ayyār*, which means donkey carrier, vagabond who wonder aimlessly and briskly without anchor or centre to return to, smart, strong, and rough person, someone impoverished whose bones are embossed, a person who stands out and does not fit in, a peg that gets hammered and beaten (a sign of lowness and humiliation), whatever is fallen and lost, something shameful, an antisocial person living alone, as well as a person who has strayed from the path. See *Muhīt al- Muhīt* Dictionary:
<http://lexicons.sakhr.com/openme.asp?fileurl=/html/2054774.html> (accessed August 23, 2009).
For more on the social meaning of the word, see: Marshall G.S. Hodgson, *The Venture of Islam*, vol. 2 (Chicago, University of Chicago Press, 1977), 126-30.
- ¹⁷⁰ Cahen, "Zur Geschichte," 71-72.
- ¹⁷¹ For more about Al'ayyareen's organization and exchange with power see:
Cahen, "Mouvements" 35-46.
- ¹⁷² Ibid., 34-35.
- ¹⁷³ Cahen, "Zur Geschichte," 74.
- ¹⁷⁴ Ibid., 75.
- ¹⁷⁵ European Communes of the Middle Ages were sworn allegiances of mutual defense of the city and of the freedoms of its citizens. They had many forms of organization and composition. They developed in the late 11th and early 12th centuries before becoming common across Europe particularly in the northern and central Italian democratic city-states.
- ¹⁷⁶ A. H. Hourani and S. M. Stern, eds., *The Islamic City* (Oxford: Cassirer, 1970).
- ¹⁷⁷ S. M. Stern, "The constitution of the Islamic City," in *The Islamic City*, eds. Al H. Hourani and S. M. Stern (Oxford: Cassirer, 1970), 30.

- ¹⁷⁸ Ibid., 31-32.
- ¹⁷⁹ Ibid., 32-33.
- ¹⁸⁰ Ibid., 32.
- ¹⁸¹ Bernard Lewis, "The Islamic Guilds," *Economic History Review* vol. 3, no. 1 (1937): 20-37.
- ¹⁸² S. M. Stern, "The constitution of the Islamic City," 37.
- ¹⁸³ Ibid., 43-44.
- ¹⁸⁴ Ibid., 45-47.
- ¹⁸⁵ Ibid., 48-49. This position is based, as are many others in Stern's article, on the opinions of scholars belonging to the older orientalist school, which often brings back the same prejudices and stereotypes the revisionist school tries to rid itself of. Stern bases this argument on D. Santillana, *Insituzioni di dritto musulmano malichita*, vol. 1. (Roma: 1925-38), 170-71.
- ¹⁸⁶ S. M. Stern, "The constitution of the Islamic City," 49.
- ¹⁸⁷ I. M. Lapidus, *Muslim Cities in the Later Middle Ages* (Cambridge, Mass: Harvard University Press, 1967).
- ¹⁸⁸ ———, "Traditional Muslim Cities: Structure and Change," in *From Madina to Metropolis: Heritage and Change in the Near Eastern City*, ed. L. Carl Brown (Princeton: Darwin Press, 1973), 63.
- ¹⁸⁹ Lapidus, *Muslim Cities*, 114.
- ¹⁹⁰ I. M. Lapidus, "Evolution of Early Muslim Urban Society," *Comparative Studies in Society and History* 15 (1973): 24-25.
- ¹⁹¹ Not only the change of rulers or caliphs caused this continuous shift and new building of royal quarters, but social, cultural, and religious institutions also undermined the concentration of power and wealth, including inheritance laws, *waqf*, and kinship ties and obligations.
- ¹⁹² Lapidus, "Evolution," 53, 59.
- ¹⁹³ Ibid., 27.
- ¹⁹⁴ Lapidus, "Traditional," 53.
- ¹⁹⁵ Ibid.
- ¹⁹⁶ Ibid.
- ¹⁹⁷ Lapidus, *Muslim Cities* 49.
- ¹⁹⁸ Lapidus, "Evolution," 21.
- ¹⁹⁹ Lapidus, *Muslim Cities*.
- I. M. Lapidus, "Muslim cities and Islamic Societies," in *Middle Eastern Cities*, ed. I.M. Lapidus, (Berkeley: University of California, 1969), 47-79.
- ²⁰⁰ Lapidus, *Muslim Cities*, 113-114.
- ²⁰¹ Lapidus, "Evolution," 30-36.
- ²⁰² Ibid., 39-46.
- ²⁰³ Lapidus, *Muslim Cities*, 114.
- ²⁰⁴ Ibid., 141-142.
- ²⁰⁵ Ibid., 119-120.
- ²⁰⁶ Ibid., 115.
- ²⁰⁷ Lapidus, "Traditional," 63.
- ²⁰⁸ Lapidus, *Muslim Cities*, XIV.
- ²⁰⁹ Lapidus, "Evolution," 45-46. See also: Lapidus, *Muslim Cities*, 54.
- ²¹⁰ Ibid., 56.
- ²¹¹ Ibid.
- ²¹² Ibid., 64-66.
- ²¹³ Ibid., 67.
- ²¹⁴ Muḥammad Ben Aḥmad al-Maqdisī al-Bishārī, *Aḥsan al-Taḳāsīm fī Ma'rīfat al-Aḳālīm* (Bayrut: al-Mu'asasah al-'arabiyyah Lildirāsāt Wa al-Nashr, 2003).
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- ²¹⁹ Humphreys, 246.
- ²²⁰ Patricia Crone, *Slaves on Horses: The Evolution of the Islamic Polity* (Cambridge: Cambridge University Press, 1980).
- ²²¹ Carl F. Petry, *The Civilian Elite of Cairo in the Later Middle Ages* (N.J.: Princeton University Press, 1981).
- ²²² Paula Sanders, *Ritual, Politics, and the City in Fatimid Cairo* (Albany: State University of New York Press, 1994).
- ²²³ Tsugitaka Satō, *State and Rural Society in Medieval Islam: Sultans, Muqtas, and Fallahun* (Leiden: Brill, 1997).
- ²²⁴ Tsugitaka Satō, *Islamic Urbanism in Human History: Political Power and Social Networks* (London: Kegan Paul International, 1997).
- ²²⁵ Dale Eickelman, "Is there an Islamic City? The Making of a Quarter in a Moroccan Town," *International Journal of Middle East Studies* vol. 5, no. 3, (1974): 274-294.
- ²²⁶ Ibid., 274.
- ²²⁷ Ibid., 277.
- ²²⁸ Ibid.
- ²²⁹ Ibid.
- ²³⁰ Ibid., 283.
- ²³¹ Ibid., 293.
- ²³² Stefano Bianca, *Urban Form in the Arab World: Past and Present* (London: Thames & Hudson, 2000).
- ²³³ Ibid., 9.
- ²³⁴ Ibid.
- ²³⁵ Ibid., 10.
- ²³⁶ Norbert Schoenauer, *6,000 Years of Housing*, 2nd ed. (W. W. Norton & Company, 2000), 94-107, 146-166.
- ²³⁷ Bianca, *Urban Form*, 9.
- ²³⁸ Ibid., 10.
- ²³⁹ Ibid.
- ²⁴⁰ Ibid.
- ²⁴¹ Ibid., 32.
- ²⁴² Oleg Grabar, "Cities and Citizens," in *The World of Islam*, ed. B. Lewis (London: Thames and Hudson, 1976), 94-100.
- ²⁴³ Said, *Orientalism*.
- ²⁴⁴ Nezar AlSayyad, *Cities and Caliphs: on the Genesis of Arab Muslim Urbanism* (Westport: Conn, 1991).
- ²⁴⁵ Hakim, *Arabic-Islamic Cities*.
- ²⁴⁶ Ṣāliḥ Aḥmad al-‘Alī, *Baghdād Madīnat al-Salām: Inshā’uhā wa tanzīm Sukkāniha fī al-‘uhud al-‘abbasiyyah al-‘ulā. al-Jānib al-Garbī* (Baghdād: maṭba‘at al-Mujamma‘ al-‘ilmī al-‘iraqī, 1985).
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²⁴⁷ Hichem Djaït, *al-Kuḥfā, naissance de la ville islamique* (Paris: Maisonneuve et Larose, 1986).

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²⁴⁹ Yukawa Takeshi ed., *Urbanism in Islam: The Proceedings of the International Conference on Urbanism in Islam (ICUIT)*, Oct. 22-28, 1989, 4 vol., (Tokyo: Tokyo University, 1989).

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²⁵¹ Naoyuki Kaneko, *The Structure of Islamicity: Ideals, Norms, and Human Community in Muslim Society*, ed. Yamato-machi, Niigata-ken (Japan: IMES, International University of Japan, 1990).

²⁵² Masahiro Ezaki, *The Ideal Notion and Its Embodiment: The Courtyard House of the Arab-Islamic World*, eds. Yamato-machi, Minami-Uonuma-gun, and Niigata-Ken (Japan: Institute of Middle Eastern Studies, International University of Japan, 1991).

²⁵³ Naoto Sekio, *Nomadology and Community Formation: The Principle of Coexistence in Syria*, eds. Yamato-machi, Minami-Uonuma-gun, and Niigata-ken (Japan: IMES, International University of Japan, 1990).

²⁵⁴ Bonine, *The Middle Eastern*.

²⁵⁵ Hugh Kennedy, “From Polis to Madīnah: Urban Change in Late Antiquity and Early Islamic Syria,” *Past and Present* 106 (1985): 3-27.

²⁵⁶ Such a condition was the legal requirement for streets in Muslim jurisprudence, as the manuals of *ḥisbah* and *nawāzil* state.

²⁵⁷ Stern and Cahen asserted the same phenomenon of centralization in their papers discussed earlier in this chapter.

²⁵⁸ The responsibilities of the state and of the inhabitants came to be articulated and institutionalized in more detail in later periods of Muslim jurisprudence. Manuals of *ḥisbah*, for instance, detail these responsibility and show a strong libertarian tendency in Muslim laws. See:

Ibn al-Rāmī al-Bannā’, *al-I‘lām fi Aḥkām al-Bunyān* (al-Riyād: Markaz al-Dirāsāt wa al-I‘lām – Dār Ishbiliā, 1995).

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Ibid., Akbar.

²⁵⁹ Brunschvig, 131-32.

²⁶⁰ Roman law is the legal system of ancient Rome. The development of Roman law occurred over more than a thousand years of jurisprudence, from the *Twelve Tables* (ca. 449 BC) to the *Corpus Juris Civilis* (AD 529–34) ordered by Emperor Justinian I. The *Justinian Code* was effective in the Eastern Roman (Byzantine) Empire (330–1453) and in Europe.

²⁶¹ Kennedy, *From Polis to Madina*, 22.

- ²⁶² Ibid., 25.
- ²⁶³ Ibid., 16.
- ²⁶⁴ Ibid., 17.
- ²⁶⁵ Michael Brett, "The City-State in Mediaeval Ifriqiya: The Case of Tripoli," *Cahiers de Tunisie* vol. 34, no. 137-38 (1986): 69-94.
- ²⁶⁶ Ibid., 84.
- Ibn Matruch was *ra'īs* during three different rules of the city: before 1146 CE when the city was independent, when it was dominated by the conquering Christians, and under Muslim rule after 1160 CE.
- ²⁶⁷ Ibid., 91.
- ²⁶⁸ Ibid., 93.
- ²⁶⁹ Ibid., 94.
- ²⁷⁰ Ibid., Hakim, *Arabic-Islamic Cities*.
- ²⁷¹ Ibid., Akbar.
- ²⁷² However, one cannot help but notice the strong libertarian ideological bias in Akbar's work, which can possibly be attributed to the influence of the economic system of his native country and the country of the educational institutions where he undertook this study, the United States.
- ²⁷³ von Grunebaum, "The Structure of the Muslim Town," 152.
- ²⁷⁴ Baber Johansen, "The All-Embracing Town and its Mosques: al-Misir al-Gami," *Revue de l'Occident Musulman et de la Méditerranée* 32 (1981-82): 139-162.
- ²⁷⁵ *Hudūd* literally means "boundaries." See *Lisan al-Arab Classical Dictionary*, entry, حُدُود
<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7103877.html> (accessed August 12, 2009).
- ²⁷⁶ Johansen, "The All-Embracing Town," 141.
- ²⁷⁷ Ibid., 153.
- ²⁷⁸ Ibid., Hakim, *Arabic-Islamic Cities*.
- ²⁷⁹ Richard Van Leeuwen, "The Quest for the "Islamic city," *Changing Stories: Postmodernism in the Arab-Islamic World*, eds. Inge Boer, Al Moors, and T. van Teeffelen (Amsterdam: Rodopi, 1995), 156.
- ²⁸⁰ Kennedy, "From Polis to Madina," 17.
- ²⁸¹ Hakim, *Arabic-Islamic Cities*, 15.
- ²⁸² Brunschvig, 127-155.
- ²⁸³ B. S. Hakim, "The Role of 'Urf in Shaping the Traditional Islamic City," *Urbanism in Islam: The Proceedings of the International Conference on Urbanism in Islam (ICUIT) Oct. 22-28, 1989*, ed. Y. Takeshi, vol. 2. (Tokyo, 1989): 113-138.
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- ²⁸⁴ Abu-Lughod, "The Islamic City," 164.
- ²⁸⁵ Hakim. *Arabic-Islamic Cities*, 14.
- ²⁸⁶ Ibid., 30.
- ²⁸⁷ Ibid., 12.
- ²⁸⁸ Ibid., 13.
- ²⁸⁹ Ibid., 14.
- ²⁹⁰ Ibid., 19.
- ²⁹¹ Ibid.
- ²⁹² Djaït, *al-Kūfa*, 31.
- The Arabic version of this book is: Hishām Juayṭ. *al-Kūfah nashat al-madīnah al-Arabīyah al-Islāmīyah* (al-Kuwayt: Muassasat al-Kuwayt lil-Taḳaddum al-Ilmī, Idārat al-Talīf wa-al-Tarjamah, 1986).
- ²⁹³ The accurate meaning of the root of this word is actually 'to define boundaries'. See *Lisān al-'Arab: maṣara*, مَصَرَ
<http://baheth.info/all.jsp?term=مصّر> (accessed January 16, 2010).
- ²⁹⁴ Djaït, *al-Kūfa*, 311-315.
- ²⁹⁵ Ibid., 322.
- ²⁹⁶ Ibid., 321-322.
- ²⁹⁷ Ibid., 108-110.

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- ²⁹⁸ Ibid., See chapter VII: “Structure de l’espace intérieur: l’aire centrale.”
- ²⁹⁹ Wirth, “Villes islamiques, villes arabes,” 198.
- ³⁰⁰ Djaït, *al-Kūfa*, 143-145.
- ³⁰¹ Ibid., 144.
- ³⁰² Ibid.
- ³⁰³ Said, *Orientalism*, 284-328.
- ³⁰⁴ Ibid., al-‘Alī, *Khīṭaṭ al-Baṣrah*
- ³⁰⁵ Ibid., al-‘Alī, *Ma‘ālim Baghdād*.
- ³⁰⁶ Ibid., al-‘Alī, *Sāmurrā’*.
- ³⁰⁷ See the excellent exposition of the history of al-Madīnah during the early Islamic period by ‘Abd al-Sattār ‘Uthmān.
- ³⁰⁸ AlSayyad, 7.
- ³⁰⁹ Ibid., 6.
- ³¹⁰ Ibid., 72.
- ³¹¹ Ibid., 76.
- ³¹² Ibid.
- ³¹³ Ibid., 110.
- ³¹⁴ Ibid.
- ³¹⁵ Ibid., 111.
- ³¹⁶ Ibid.
- ³¹⁷ Ibid., 151.
- ³¹⁸ Ibid., Abu-Lughod, “The Islamic City,” 155-176.
- ³¹⁹ Ibid., Abu-Lughod, “What is Islamic,” 194
- ³²⁰ Ibid., 195.
- ³²¹ Ibid.
- ³²² Ibid., 193-217.
- ³²³ Ibid., 204.
- ³²⁴ Ibid.
- ³²⁵ Ibid., 201-202.
- ³²⁶ Kenneth Brown, “The uses of a Concept: ‘the Muslim City’” in *Middle Eastern Cities in Comparative Perspective*, eds. K. Brown et. al. (London: Ithaca Press, 1986), 80.
- ³²⁷ Abu-Lughod, “The Islamic City,” 162.
- ³²⁸ Raymond, “Islamic City, Arab City,” 18.
- ³²⁹ Richar van Leeuwen, “The Quest for the ‘Islamic City,’” in *Changing Stories: Postmodernism in the Arab-Islamic World*, eds. I. Beor, A. Moors, and T. van Teeffelen (Amsterdam: Rodopi, 1995).
- ³³⁰ Ibid., 152.
- ³³¹ Ibid., 159.
- ³³² Nader Ardalan and Laleh Bakhtiar, *The Sense of Unity: The Sufi Tradition in Persian Architecture* (Chicago: The University of Chicago Press, 1973).
- ³³³ Gulzar Haider, “Islam, Cosmology, and Architecture,” in *Theories and Principles of Design in the Architecture of Islamic Societies: A symposium held by the Aga Khan program for Islamic Architecture at Harvard University and the Massachusetts Institute of Technology, Cambridge, Massachusetts, November 6-8, 1987* (Cambridge: Massachusetts Institute of Technology, 1988).
- ³³⁴ Akkach.
- ³³⁵ Wael B. Hallaq, *The Origins and Evolution of Islamic Law* (Cambridge: Cambridge University Press, 2005), 25-27.
- ³³⁶ Ibid., 10-12.
- ³³⁷ Shām, in Arabic, means beauty marks, in reference to the cities that dotted Syria over its long history of civilization.
- ³³⁸ Hitti, *The History of the Arabs*, 15.
- ³³⁹ Shukrī Fayṣal, *al-Mujtama‘āt al-Islāmiyyah fī al-Qarn al-Awwal: Nash’atuha, Muqawimatuha, Taṭawuruha al-Lughawī wa al-Adabī* (Bayrut: Dār al-‘ilm Lilmalayyīn, 1981), 16.

شكري فيصل، المجتمعات الإسلامية في القرن الأول: نشأتها، مقوماتها، تطورها اللغوي و الأدبي بيروت: دار العلم للملايين، 1981 | 6 .

³⁴⁰ Nomadic Arabs who settled in cities had a disdain for urban professions and maintained an interest in language, culture, and politics. They kept their relationship to the desert and its economy, worked in agriculture around cities, utilized their experience as traders, or filled positions in the army and administrative staff of the state. These new activities facilitated their adaptation and transition into urban life over the first few centuries of the caliphate.

³⁴¹ Quraysh is the tribe who lived in Mecca and was influential among the Arabs of Arabia and the Fertile Crescent. This influence was due to the Quraysh's strong commercial culture and the location of Mecca on the trade routes between Yemen and Syria. It is also due to the Quraysh's role in caring for the Sacred House *al-Ka'bah* الكعبة، a house of worship built by the Prophet Abraham and his son Ishmael. Arabs before Islam used to visit *al-Ka'bah* for religious pilgrimage. *Qurashī* is the adjective of Quraysh.

³⁴² Augusto Ponzio and Susan Petrilli, *Semiotics Unbounded: Interpretive Routes through the Open Network of Signs* (Toronto: University of Toronto Press, 2005), 23-5.

³⁴³ Thomas Albert Sebeok and Marcel Danesi, *The Forms of Meaning: Modeling Systems Theory and Semiotic Analysis* (Berlin: Mouton De Gruyter. 2000), 9-11.

³⁴⁴ *Ibid.*, 120.

³⁴⁵ Eugen Baer and Thomas A. Sebeok, "Doctrine of Signs," in *Classics of Semiotics: Topics in Contemporary Semiotics*, eds. Martin Krampen et al. (New York: Plenum Press, 1987), 183-4.

³⁴⁶ Albert Habib Hourani and Malise Ruthven, *A History of the Arab Peoples* (U.S.: Faber, 1991), 49-52. Arabic was the language of the Canaanites and is closely related to the Akkadian language, which goes back to around 8000 BC. The origin of the Arabs, however, goes back to Yemen in Southern Arabia, from which all Semitic groups came since prehistory. See:

Karen Rhea Nemet-Nejat, *Daily Life in Ancient Mesopotamia* (U.S.: greenwood press, 1998), 305-6. Schoenauer, 100.

Sigfried J. de Laet, *History of Humanity: Prehistory and the Beginnings of Civilization* (New York: Routledge, 1994).

Jawād 'Ali, *al-Mufaṣṣal fi tārikh al-'arab qabla al-Islām* (Bayrut: Dār al-'ilm Lilmalāyyīn, 1976).

جواد علي، الفصل في تاريخ العرب قبل الإسلام بيروت: دار العلم للملايين، 1976).

³⁴⁷ Heinz Halm, *The Arabs: A Short history* (Princeton: Markus Wiener Publishers, 2007), 3-5.

³⁴⁸ Muhammad 'Anbar, *Jadaliyyat al-Harf al-'arabi: wa fīziya' al-Fikr wa al-Māddah* (Bayrut: Dār al-Fikr al-Mu'āsir, 1987), 139.

محمد عنبر، جدلية الحرف العربي: و فيزيائية الفكر والمادة (بيروت: دار الفكر المعاصر، 1987 | 139 .

³⁴⁹ *Ibid.*, 209.

³⁵⁰ For instance, Ibn Jinnī hesitates in deciding whether language is conventional or given, while the linguist Ibn Fāris and theologian al-Ash'arī hold that it is divinely given. Al-Isfarā'inī believes it is both divinely given and then developed by human beings. This issue was also discussed in the following source:

al-Hafiz Al-Suyūfī, *al-Muzhir fi Ulūm al-Lughah wa Andwā'ihā*, taḥqīq., Muhammad Ahmad Jād al-Mawlā, 'ali Muhammad Bajawī, Abu al-Faḍl Ibrāhīm (al-Qāhirah: Dār Iḥya' al-kutub al-'arabiyyah, 1971).

الحظ السيوطي، المزهري في علوم اللغة وأنواعها، تحقيق محمد أحمد جاد المولى، علي ممد بجوي، أبو الفضل إبراهيم القاهرة: دار احياء الكتب العربية، 1971).

³⁵¹ Abi al-Fatḥ 'Uthmān Ibn Jinnī, *al-Khaṣā'is*, taḥqīq., Muhammad 'ali al-Najjār. Miṣr, 1955)

أبي الفتح عثمان ابن جني، الخصائص، تحقيق، محمد علي النجار (مصر: 1955).

³⁵² *Muḥīṭ al-muḥīṭ*, كالم : محيط المحيط.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/2056952.html> (accessed August 24, 2009).

³⁵³ *Lisān al-'arab*, فطارة : لسان العرب, faṭara.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7079889.html> (accessed August 24, 2009).

³⁵⁴ 'Anbar, 30.

³⁵⁵ Toshihiko Izutsu, *The Concept and Reality of Existence* (Malaysia: Islamic Book Trust, 2007), 57-60.

³⁵⁶ *Lisān al-'arab*, عرب : لسان العرب, 'araba.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7074705.html> (accessed August 22, 2009).

³⁵⁷ *Lisān al-‘arab*, لسان العرب, *faṣāḥa* فَصَحَّ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7079836.html> (accessed August 22, 2009).

³⁵⁸ *Lisān al-‘arab*, لسان العرب, *ḥaṣaḥa* حَصَفَّ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7104185.html> (accessed August 22, 2009).

³⁵⁹ *Muḥīṭ al-muḥīṭ*, القرو *al-qarū* : محيط المحيط.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/2056194.html> (accessed August 22, 2009).

³⁶⁰ The exact translation of the meanings of the word will be determined later through detailed analysis.

³⁶¹ This postulate is based on Ibn Jinnī’s theory that most Arabic words consist of two letters. The third only fine-tunes the meaning or specifies it.

³⁶² *Lisān al-‘arab*, لسان العرب, *qarrat* قَرَّتْ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7081608.html> (accessed August 22, 2009).

³⁶³ *Lisān al-‘arab*, لسان العرب, *raqa’a* رَقَّأَ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7065013.html> (accessed August 22, 2009).

³⁶⁴ *Lisān al-‘arab*, لسان العرب, *raqqa* رَقَّقَ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7065039.html> (accessed August 22, 2009).

³⁶⁵ Harry Austyn Wolfson, *Studies in the History of Philosophy and Religion*, vol. 1 (Cambridge: Harvard University Press, 1973), 1-6.

³⁶⁶ Ibn Jinnī, vol.1. *Al-Muqaddimah*.

³⁶⁷ For instance, we see phonetic similarity in the location where the letter is pronounced. Interchanging these two letters produces partial similarity or partial difference in the meaning of the two resulting words. This categorical difference is the basis for constructing a new form of complementary duality.

³⁶⁸ An example of a more complex hierarchy is these two oppositional sets of words. The words in each set share the first two letters and, thus, have a common semantic identity despite their differences. Simultaneously, each of the words within each set forms a smaller set of six-letter combinations. These combinations are divided into two sets of three combinations. Each word in these sets has a two and three lettered internal antonym. Example:

برد، برك، بر- (ريد، ريك، ريب)

³⁶⁹ ‘Alī, vol. 4, 313-315.

³⁷⁰ ‘Anbar, 35.

³⁷² ‘Anbar, 36.

³⁷³ Terence Irwin and Gail Fine, *Aristotle: Selections by Aristotle* (Indianapolis: Hackett Publishing Company, 1995), 256a-257a.

³⁷⁴ In Arabic, most nouns come from verbs, which generally denote action. Therefore, the rules explored in this analysis also apply to nouns.

³⁷⁵ ‘Anbar, 93.

³⁷⁶ ‘Anbar, 63.

³⁷⁷ *Lisān al-‘arab*, لسان العرب, *faraṣa* فَرَّصَ . .

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7079686.html> (accessed August 22, 2009).

³⁷⁸ *Lisān al-‘arab*, لسان العرب, *ṣarafa* صَرَفَ . .

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7071234.html> (accessed August 22, 2009).

³⁷⁹ “It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit (according to Law)”

Abid., Qur’ān, Yusuf Ali translation, 36:40

لا الشمس ينبغي لها أن تدرك القمر و لا الليل سابق النهار، و كل في فلك يسبحون " القرآن، سورة ياسين : آية 10)

³⁸⁰ ‘Anbar, 91.

³⁸¹ ‘Anbar, 55.

³⁸² The notion of conceiving the world in a form of dualities is strongly emphasized in the Qur’ān whether in the natural world, human social environment, or on the level of conceptual and rhetorical

expression. Examples of that are (4/143) (17/11) (70/19-21) (70/7) (79/46) (82/13-14) (83/1-2) (87/13) (91/1-4) (92/3) (94/5-6) (101/6-9) (74/28) (106/4) (107/5-7) (109/1-6).

³⁸³ 'Anbar, 79.

³⁸⁴ Orientation is the direction of the order of the letters according to which the word is read.

³⁸⁵ Movement is indicated by the meaning of the word, such as referring to increase/decrease or implosion/explosion.

³⁸⁶ This auxiliary verb in English corresponds to a verb *kawn* كَوْن in Arabic. Therefore, it is referred to here as a verb in reference to its Arabic identity.

³⁸⁷ In Islam, when the world is not subsumed within the sacred, it becomes profane. As such, initially everything in the universe is sacred in the objective reality of life. It is the worldliness and the perception of man that transforms the sacred into a profane, however, only in a subjective and untrue way.

³⁸⁸ 'Anbar, 82.

³⁸⁹ Terence Turner, in Catherine M. Bell, *Ritual Theory, Ritual Practice* (Oxford: Oxford University Press, 1992), 102-3.

³⁹⁰ *Lisān al-'arab*, لِسَانُ الْعَرَبِ : *lazza* لَزَّ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7084931.html> (accessed August 22, 2009).

³⁹¹ *Lisān al-'arab*, لِسَانُ الْعَرَبِ : *zalla* زَلَّ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7066256.html> (accessed August 22, 2009).

³⁹² *Lisān al-'arab*, لِسَانُ الْعَرَبِ : *zalzala* زَلْزَلُ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7066237.html> (accessed August 22, 2009).

³⁹³ *Lisān al-'arab*, لِسَانُ الْعَرَبِ : *'amaja* عَمَجَ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7075342.html> (accessed August 22, 2009).

³⁹⁴ 'Anbar 95.

³⁹⁵ *Lisān al-'arab*, لِسَانُ الْعَرَبِ : *jama'a* جَمَعَ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7102233.html> (accessed August 22, 2009).

³⁹⁶ Majid Fakhry, *Islamic Occasionalism: and Its Critique by Averroës and Aquinas* (Australia: Allen & Unwin, 1958), 30.

Jaegwon Kim and Ernest Sosa, *A Companion to Metaphysics* (Oxford: Wiley-Blackwell, 1995), 271.

³⁹⁷ Although the origin of the *alif* is not known, whether from *waw* or *yaa'*, it is assumed only hypothetically to be a genuine *alif*.

'Anbar, 99.

³⁹⁸ *Lisān al-'arab*, لِسَانُ الْعَرَبِ : *ḥaḍara* حَضَرَ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7104206.html> (accessed August 22, 2009).

³⁹⁹ The soul is linear in nature in that it has a start but no end even though it provisionally engages in cyclical movement. However, our bodies and any material things are cyclical in their movement, as they are subjected to sleep and wakefulness, life and death, etc.

⁴⁰⁰ 'Anbar, 99.

⁴⁰¹ Nabīl Hatim, *Mawsu'at 'ulum al-Llughah al-'arabiyyah: Qawā'id, ṣarf, Balāghah, Imlā'* (Dār 'Usamah Lilnashr wa-al-Tawzi', 2003).

نبيل أبو حاتم ، موسوعة علوم اللغة العربية : قواعد، صرف، بلاغة، إملاء (دار أسامة للنشر والتوزيع، 2003)

⁴⁰² 'Anbar, 211.

⁴⁰³ Ibid., 101.

⁴⁰⁴ Ibid.

⁴⁰⁵ Ibid., 125.

⁴⁰⁶ Ibid., 126.

⁴⁰⁷ The sequence of the letters in the connected cycle of antonyms in the case of three-lettered-roots is as follows:

ق ش ر - ش ر ق - ر ق ش - ر ق ش - ش ر ق - ق ش ر

or

ق - ق ش ر - ر - ر ق ش - ش - ش ر ق - ق ش ر - ع

In the case of two-lettered-roots, it will be as follows:

⁴⁰⁸ *Lisān al-‘arab*, مَكَّا : لسان عرب, *makka*.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7090128.html> (accessed August 22, 2009).

⁴⁰⁹ *Ibid.*, ‘Anbar, 128.

⁴¹⁰ *Ibid.*, 127.

⁴¹¹ *Lisān al-‘arab*, مَكَات : لسان لعرب, *makanat*.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7090136.html> (accessed August 22, 2009).

⁴¹² *Lisān al-‘arab*, كَمَّ : لسان العرب, *kamma*.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7083753.html> (accessed August 22, 2009).

⁴¹³ *Ibid.*, ‘Anbar, 129.

⁴¹⁴ *I‘rab* is derived from the word Arab and means articulation, which represents the main feature of the Arabs. Articulation allows for the definition of categories, establishing difference, and accounting for the dimensional reality of the world in its richest form.

⁴¹⁵ The Qur‘ān, Translation Shakir, (2:31-32).

(31) And He taught Adam the names of all things; then He placed them before the angels, and said: "Tell me the names of these if ye are right."

(32) He said: "O Adam! Tell them their natures." When he had told them, Allah said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?"

القرآن، سورة البقر: آية 1- 2)

(1) وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ.

(2) قَالَ يَا آدَمُ أَنْبِئِهِمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ.

⁴¹⁶ ‘Anbar, 130.

⁴¹⁷ *Lisān al-‘arab*, زَمَنَ : لسان العرب, *zamana*.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7066312.html> (accessed August 22, 2009).

⁴¹⁸ *Lisān al-‘arab*, مَزَّ : لسان العرب, *mazza*.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7089834.html> (accessed August 22, 2009).

⁴¹⁹ *Lisān al-‘arab*, وَسَعَ : لسان العرب, *wasā‘a*.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7095760.html> (accessed August 22, 2009).

⁴²⁰ *Ibid.*, ‘anbar, 106.

⁴²¹ *Lisān al-‘arab*, زَمَّ : لسان العرب, *zamma*.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7066305.html> (accessed August 22, 2009).

⁴²² *Muḥīṭ al-muḥīṭ*, سَوَّغَ : محيط المحيط, *sawagha*.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/2052765.html> (accessed August 22, 2009).

Lisān al-‘arab, سَاغَ : لسان العرب, *sāgha*.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7067881.html> (accessed August 22, 2009).

⁴²³ *Ibid.*, ‘Anbar, 111.

⁴²⁴ *Lisān al-‘arab*, مَزَنَ : لسان العرب, *mazana*.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7089850.html> (accessed August 22, 2009).

⁴²⁵ *Lisān al-‘arab*, زَمَّ : لسان العرب, *zamma*.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7066305.html> (accessed August 22, 2009).

⁴²⁶ *Lisān al-‘arab*, مَزَّ : لسان العرب, *mazza*.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7089834.html> (accessed August 22, 2009).

⁴²⁷ The contracting meaning generated by *zamma* زَمَّ is so strong that many words that have the same letter order of زَائِي (ز) *zai* and مِيمٌ (م) *mīm*, regardless of any intermediary letter and denote the same kind of movement. An example of this is *al-wazm* , الوَزْمُ which means accumulation and *al-zawīm* , الزَوِيمُ which means anything gathered. See *Lisān al-‘arab* for these two words.

⁴²⁸ ‘Anbar, 197.

⁴²⁹ Ibid., 132.

⁴³⁰ *Muḥīt al-muḥīt*, محيط المحيط : *kawan* كَوْنٌ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/2056843.html> (accessed August 22, 2009).

⁴³¹ There is no copula or verb 'to be' per se in Arabic and it does not function as an auxiliary verb. Rather, it denotes time, namely, of the 'defective past tense,' which is associated with nominal sentences and gives it tense.

⁴³² 'Anbar, 132.

⁴³³ Ibid., 134.

⁴³⁴ Ibid., 162.

⁴³⁵ Ibid., 175.

⁴³⁶ Ibid., 179.

⁴³⁷ Ibid., 151.

⁴³⁸ It is no wonder that the present verb in Arabic is exceptionally inflective compared to other tenses of verbs. This indicates that a present action as a space-making movement occurs in the finite liminal space of the present time.

⁴³⁹ 'Anbar, 152.

⁴⁴⁰ Ibid., 159.

⁴⁴¹ E.L. Ormsby, *Theodicy in Islamic Thought: The Dispute Over al-Ghazali's 'Best of All Possible Worlds'* (Princeton, NJ: Princeton University Press, 1984).

⁴⁴² Ira Marving Lapidus, *A History of Islamic Societies*, 13th ed. (U.S.: New York. Cambridge University Press, 2002), 173-4.

⁴⁴³ *Lisān al-'arab*, لسان العرب : *aqala* عَقَلَ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7075149.html> (accessed August 22, 2009).

⁴⁴⁴ *Lisān al-'arab*, لسان العرب : *laqa'a* لَقَعَ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7085151.html> (accessed August 22, 2009).

⁴⁴⁵ 'Anbar, 148.

⁴⁴⁶ Ferdinand de Saussure, *Course in General Linguistics*, trans. Charles Bally, Albert Sechehay and Albert Riedlinger (U.S.: Illinois. Open Court Publishing Company, 1983), 65-67.

⁴⁴⁷ *Lisān al-'arab*, لسان العرب : *sakana* سَكَنَ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7068455.html> (accessed August 22, 2009).

⁴⁴⁸ "To him belongeth all that dwelleth (or lurketh) in the night and the day. For he is the one who heareth and knoweth all things." (Qur'ān, 6:13 Yusuf Ali translation).

له ماسكن في الليل و النهار " الأنعام، آية 13 أي ما حل بهما.

⁴⁴⁹ *Lisān al-'arab*, لسان العرب : *sakana* سَكَنَ.

⁴⁵⁰ "And the sun runs according its course in steady fashion as to reaching its equilibrium: that is the decree of (Him), the Exalted in Might, the All-Knowing." (Qur'ān. 36:38)

This verse from the Qur'ān refers to the understanding of movement and stillness in Arabic language and Muslim cosmology and the steady and circular motion like that of orbits.

" وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ " . القرآن، سورة ياسين، الآية 38) .

⁴⁵¹ *Lisān al-'arab*, لسان العرب : *nakasa* نَكَسَ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7092632.html> (accessed August 22, 2009).

⁴⁵² *Lisān al-'arab*, لسان العرب : *nanasa* نَنَسَ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7083806.html> (accessed August 22, 2009).

⁴⁵³ *Lisān al-'arab*, لسان العرب : *kanna* كَنَّ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7083831.html> (accessed August 22, 2009).

⁴⁵⁴ *Lisān al-'arab*, لسان العرب : *kanna* كَنَّ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7092663.html> (accessed August 22, 2009).

⁴⁵⁵ It is interesting that in Arabic to overcome ظهّر على means to appear or become more apparent and visible vis-à-vis the vanquished other who slides into oblivion, concealment, and obscurity. This meaning refers to the relationship between power and visibility and lack of power and hiddenness.

⁴⁵⁶ A famous proverb in Arabic culture states, "Only through opposites, the nature of things can be known."

بضدها تعرف الأشياء .

⁴⁵⁷ Arnold van Gennep, *The Rites of Passage*, trans. Monika Vizedom and Gabrielle L. Caffee (London: Routledge and Kegan Paul, 2004), 11, 21, 53, 168.

⁴⁵⁸ Charles La Shure, "What is Liminality?" Liminality, the space in between, posted 18 October, 2005, <http://www.liminality.org/about/whatisliminality>.

⁴⁵⁹ Gennep, *Rites*, 53.

⁴⁶⁰ Victor Witter Turner, *The Forest of Symbols: Aspects of Ndembu Ritual* (New York: Cornell University Press, 1967), 97.

⁴⁶¹ Mary Douglas cited in Turner, Victor Witter, *The Forest of Symbols: Aspects of Ndembu Ritual*, (New York: Cornell University Press, 1967), 98.

Mary Douglas, *Purity and Danger: An Analysis of Concept of Pollution and Taboo* (New York: Routledge, 2002).

⁴⁶² Victor Witter Turner, *The Ritual Process: Structure and Anti-Structure* (New York: Aldine De Gruyter, 1969), 95.

⁴⁶³ La Shure, "What."

⁴⁶⁴ Turner, *Ritual*, 95-97.

⁴⁶⁵ *Ibid.*, 133-4, 167.

⁴⁶⁶ Victor Witter Turner, *Dramas, Fields, and Metaphors: Symbolic Action in Human Society* (Ithaca: Cornell University Press, 1974), 233.

⁴⁶⁷ *Ibid.*, 255.

⁴⁶⁸ Victor Witter Turner, *The Anthropology of Performance* (New York: PAJ Publications, 1987), 29.

By the term *liminoid*, Turner means experiences similar to those of the liminal but, nevertheless, optional. The liminal is part of society's social order or religious ritual, while the *liminoid* is a break from society and its norms. He notes that liminal experiences are prevalent in traditional societies while they are rare in industrial ones, as they are replaced by *liminoid* experiences. The use of *liminoid* in the context of this research is relatively different. It denotes a breakage in social ties in the interest and as a result of striation by power centres.

⁴⁶⁹ Peter T. Manicas. *The Death of the State* (New York: Putnam, 1974), 204.

⁴⁷⁰ Nicholas P. Salmon, "Can Phenomenological Accounts of Place-Experiences Be Shared?" (Master's thesis, University of Cincinnati, 1989), 9.

⁴⁷¹ Luce Irigaray, *The Forgetting of Air in Martin Heidegger*, trans. Mary Beth Mader, eds. H. R. Swearer, Robert Mugerauer, and Vivian Sobchack (Austin: University of Texas Press, 1999), 167.

⁴⁷² Heterotopia denotes displacement and, in the Foucauldian lexicon, it denotes other spaces.

⁴⁷³ Catherine Smith, "Looking for Liminality in Architectural Space," *Limen: Journal for Theory and Practice of Liminal Phenomena*, no.1 (2001), http://limen.mi2.hr/limen1-2001/catherine_smith.html (accessed August 30, 2009).

⁴⁷⁴ Unlike Hesiod, a Greek philosopher from the 8th century BC, in his *Theogony of Cosmic Creation*, in Islam, chaos is not an original state of being intervened by order. Rather, Divine agency through causality creates the dynamic balance between chaos and order, where they exist as a complete cycle of existence. Examples of this balance in existence are the cycles of life-death, appearance-disappearance, creation and degeneration, and the variety of liminal spaces of non-definition between them.

⁴⁷⁵ The units also have the same degree of irregularity on all scales. A fractal object is self-similar. This implies that any subsystem of a fractal order is equivalent to the whole system. However, some fractals are not exactly self-similar. Their small pieces do not superimpose on the entire system, but they do have the same general type of appearance.

⁴⁷⁶ Unstable aperiodic behaviour is very complex and non-repetitive behaviour. It consistently shows the effects of any change in the structure, which makes precise predictions unattainable and results in 'random' expressions. Such systems are weather, crowd, and history. Haridimos Tsoukas, *Complex Knowledge: Studies in Organizational Epistemology* (New York: Oxford University Press, 2005), 217.

⁴⁷⁷ *Ibid.*, 217.

⁴⁷⁸ Georg Wilhelm Friedrich Hegel. "Encyclopedia of the Philosophical Sciences," [hegel.net](http://www.hegel.net/en/enz1.htm#P19). <http://www.hegel.net/en/enz1.htm#P19>, 84-90 (accessed August 30, 2009).

⁴⁷⁹ Philip J. Kain, *Hegel and the Other* (Albany: State University of New York Press, 2005), 47, 52, 77, 132.

⁴⁸⁰ A self-similar object is exactly or approximately similar to a part of itself, e.g., the whole has the same shape as one or more of the parts.

⁴⁸¹ Like in fractals, scale invariance is a feature of objects or laws that do not change if length scales are multiplied by a common factor. The technical term for this transformation is a dilatation. Scale invariance is an exact form of self-similarity where at any magnification there is a smaller piece of the object that is similar to the whole.

⁴⁸² The author suggests that the prohibition of depiction of animate entities in Islam is carried out culturally into other areas of representation, including the pre-conceptualization and representation of cities in plans since cities constitute a dynamic, complex, and living entity.

⁴⁸³ "Georg Wilhelm Friedrich Hegel," *Stanford Encyclopedia of Philosophy*, <http://plato.stanford.edu/>.

⁴⁸⁴ Hegel's position of logical contradiction comes to the fore with his critique of "the law of identity," and the postulation of his version of the "law of contradiction" (the law that everything is contradictory). Hegel's logic is not formal but transcendental: he does not claim that the conjunct of a proposition and its negation can be true. However, he denies that the law of non-contradiction can stand as a normative law for actual thinking. The law of non-contradiction presupposes the abstract self-identity and enduring nature of the contents that are thought. This is incompatible with the very process of determinate negation through which thought achieves its determinate contents.

"Georg Wilhelm Friedrich Hegel," *Stanford Encyclopedia of Philosophy*. <http://plato.stanford.edu/> (accessed August 28, 2009).

⁴⁸⁵ Hegelian logic seeks the most basic and universal determination. Usually, thought posits a category to be pondered upon, but it later collapses due to a contradiction generated by the attempt to define it. Then, a further category is sought with which to make retrospective sense of this contradiction. This new category is more complex as it has an internal structure. However, this new category will generate some further contradictory negation and again the demand will arise for a further concept, which will reconcile these opposites by incorporating them as moments in a final totality. The problems of determination at one level are resolved by invoking the next more complex level leading to a linear and one-directional evolutionary trajectory using "determinate negation." Negation is a relation that exists primarily between terms of the same type and sub-sentential units, rather than whole propositions as fundamental semantic units, as is the case in other kinds of logics.

"Georg Wilhelm Friedrich Hegel," *Stanford Encyclopedia of Philosophy*. <http://plato.stanford.edu/>.

This characteristic homogenizes the system's internality and allows for cohesive syntactical structure. Also, this logic implies evolution in spite of the sublation process of preserving the earlier evolutionary stages. The lower terms in the determinate negation, if not obsolete, are lower in rank and importance in proportion with their distance from the final synthesis. Moreover, their conceptual inclusion in the process is one-directional, where the latter term comprehends the earlier. The transcendental hierarchical logic to which the Muslim-Arab city ascribes overcomes these limitations. The reciprocity of cause and effect, interactivity, and mutual inclusiveness of all units through self-similar compositions grant the hierarchy its multi-dimensionality, flexibility, and creative expressions.

⁴⁸⁶ Even Aristotelian treatment of oppositional dualities is markedly different from Hegelian logic. For instance, from Aristotle's ontological standpoint, the essence-accident distinction is used to deal with the 'contradiction' involved in thinking where it has two conflicting characteristics, solid and liquid for ice and water. However, the essence-accident or reality-appearance distinction from a Hegelian point of view, itself instantiates the relation of determinate negation.

"Georg Wilhelm Friedrich Hegel," *Stanford Encyclopedia of Philosophy*. <http://plato.stanford.edu/>.

⁴⁸⁷ <http://plato.stanford.edu/>.

⁴⁸⁸ Kant divides logic into two parts:

Analytic: focuses on the data of sense-experience to produce knowledge of the natural phenomenal world (natural science and everyday thinking).

Dialectic: functions independently of sense-experience and claims to give knowledge of the transcendent noumena.

Roger J. Sullivan, *Immanuel Kant's Moral Theory* (Cambridge :Cambridge University Press, 1989), 91-93.

⁴⁸⁹ Noumena refers to things in themselves or the infinite, the whole.

Edward Caird, *The Critical Philosophy of Immanuel Kant* (Bel Air: Adamant Media, 2000), 96-97.

⁴⁹⁰ Frederick C. Beiser, *The Fate of Reason* (Massachusetts: Harvard University Press, 1987), 18, 39-40.

⁴⁹¹ *Hudūd* means legal sanctions which defines offenses in Islamic law or *sharī'ah*.

⁴⁹² Dan Falk, *In Search of Time: Journeys Along a Curious Dimension* (Toronto: McClelland & Stewart, 2008).

David Deutsch, *The Fabric of Reality* (London: Penguin, 1997).

⁴⁹³ Dale E. Snow, *Schelling and the End of Idealism* (Albany: State University of New York Press, 1996), 68-71.

⁴⁹⁴ John McTaggart and Ellis McTaggart, *Studies in the Hegelian Dialectic* (Bel Air: Adamant Media Corporation, 2005), 193-196.

⁴⁹⁵ Multi-dimensionality means that there is no one power currency exchanged among the units and, as such, can possibly be monopolized. There are different forms of power that result in breaking the possible monopoly of one mode of power and form the bases for different sorts of compositions and relations within the hierarchy.

⁴⁹⁶ The Qur'ān. Trans. M. H. Shakir (New York: Tahrike Tarsile Qur'an Inc., 2002), (096.001-005).

أَفِرُّوا بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ، خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ . افْرَأْ وَرَبُّكَ الْأَكْرَمُ . الَّذِي عَلَّمَ بِالْقَلَمِ . عَمَّ الْإِنْسَانَ مَا لَمْ يَعْلَمْ . (096.001-005).
⁴⁹⁷ Ibid.

⁴⁹⁸ The Qur'ān. Trans. M. H. Shakir (New York: Tahrike Tarsile Qur'an Inc., 2002), (52.1).

و الطور ، كِتَابٌ مَسْطُورٌ ، فِي رَقٍّ مَّنْشُورٍ . (52.1)
⁴⁹⁹ Ibid.

⁵⁰⁰ The Qur'ān. Trans. M. H. Shakir (New York: Tahrike Tarsile Qur'an Inc., 2002), (2.2).

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ . (2.2)
⁵⁰¹ Ibid.

⁵⁰² Ibid., The Qur'ān. Trans. Yusuf Ali, (41.3).

كِتَابٌ فَضَّلْتَ آيَاتَهُ فَرَأَانَا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ (41.3) .
⁵⁰³ Ibid.

⁵⁰⁴ The Qur'ān. Trans. M. H. Shakir (New York: Tahrike Tarsile Qur'an Inc., 2002), (68. 1).

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ . (68.1)
⁵⁰⁵ Ibid.

⁵⁰⁶ The Qur'ān. Trans. M. H. Shakir (New York: Tahrike Tarsile Qur'an Inc., 2002), (22.70).

أَلَمْ يَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (22.70) .
⁵⁰⁷ Ibid.

⁵⁰⁸ The Qur'ān Trans. M. H. Shakir (New York: Tahrike Tarsile Qur'an Inc., 2002), (2.117).

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ . (2.117)..
⁵⁰⁹ Ibid.

⁵¹⁰ The Qur'ān. Trans. M. H. Shakir (New York: Tahrike Tarsile Qur'an Inc., 2002), (45.29).

هَٰذَا كِتَابُنَا يُنطِقُ عَلَيْكُمْ بِالْحَقِّ إَّا كُنَّا نَسْتَنسِخُ مَا كُنْتُمْ تَعْمَلُونَ . (45. 29)
⁵¹¹ Ibid.

⁵¹² The Qur'ān. Trans. M. H. Shakir (New York: Tahrike Tarsile Qur'an Inc., 2002), (83.9).

كِتَابٌ مَّرْقُومٌ . (83.9)

⁵¹³ The Qur'ān. Trans. M. H. Shakir (New York: Tahrike Tarsile Qur'an Inc., 2002), (39.23).

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِي . (39. 23)
⁵¹⁴ Ibid.

⁵¹⁵ The Qur'ān. Trans. M. H. Shakir (New York: Tahrike Tarsile Qur'an Inc., 2002), (22.8).

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ . (22.8)

⁵¹⁶ Ibid.

⁵¹⁷ Jacques Derrida, *Aporias*, trans. Thomas Dutoit (Stanford: Stanford University Press, 1993), 15, 21.

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- ⁵¹⁸ Jacques Derrida, *Writing and Difference*, trans. Alan Bass (London: Routledge, 1978) 249, 255.
- ⁵¹⁹ The Original Discussion of "différance (1968)," In *Derrida and Difference*, eds. David Wood and Robert Bernasconi, trans. David Wood, Sarah Richmond, and Malcolm Bernard (Evanston: Northwestern University Press, 1988), 83-85.
- ⁵²⁰ The Arabic language is unique in having a grammatical designation for dual identities, mediating singularity and plurality. While most Latin languages, for instance, have a dichotomous designation for singular and plural, without a transitional catalyst to complement their opposition.
- ⁵²¹ Nicholas Royle, *Jacques Derrida* (London : Routledge, 2003), 92-3.
- ⁵²² Chris Rojek, Bryan S. Turner, and Jean François Lyotard, *The Politics of Jean-François Lyotard* (New York: Routledge 1998), 56.
- Jean François Lyotard, *The Differend: Phrases in Disputes*, trans. Georges Van Den Abbeele (Minneapolis: Minnesota University Press, 1988), 158.
- ⁵²³ Jonathon Murdoch, *Post-Structuralist Geography: A Guide to Relation Space* (London: Sage Publication, 2006), 2.
- ⁵²⁴ Ibid., 1.
- ⁵²⁵ Ibid., 3.
- ⁵²⁶ This definition goes beyond the post-structuralist critique of the structural systems.
- ⁵²⁷ Murdoch, *Geography*, 4.
- ⁵²⁸ Locational here symbolizes all aspects of units' individuality and uniqueness compared to the rest of the units in the hierarchy.
- ⁵²⁹ Judith Butler, "Jacques Derrida," *London Review of Books*, 4 November (2004): 32.
- ⁵³⁰ Pierre Bourdieu, *Outline of a Theory of Practice* (Cambridge: Cambridge University Press, 2003), 19, 110.
- ⁵³¹ G. C. Spivak, "The Politics of Translation," in *Destabilising Theory: Contemporary Feminist Debates*, eds. M. Barrett and A. Phillips (Cambridge: Polity Press, 1992), 187.
- ⁵³² Edward W. Soja, "Third Space: Expanding the Scope of Geographic Imagination," in *Human Geography Today*, eds. Doreen B. Massey, John Allen, and Philip Sarre (Madlen: Blackwell Publishers, 1999), 276.
- ⁵³³ Mitch Rose, "The Seduction of Resistance: Power, Politics, and a Performative Style of Systems," *Environment and Planning: Society and Space* 20: (2002): 383-400.
- ⁵³⁴ Ibid.
- ⁵³⁵ Doreen Massey, "Entanglements of Power: Reflection," eds. J. Sharp, et al., *Entanglements of Power: Geographies of Domination/Resistance* (London: Routledge, 2000), 279-87.
- ⁵³⁶ M. Carang and N. Thrift, *Thinking Space* (London: Routledge, 2000), 2-4.
- ⁵³⁷ N Thrift and J.D. Dewsbury, "Dead Geographies-and How to Make them Live," *Environment and Planning D: Society and Space* 18 (2000): 411-32.
- ⁵³⁸ Murdoch, *Geography*, 17.
- ⁵³⁹ Ibid., 18.
- ⁵⁴⁰ David Harvey, *Justice, Nature and the Geography of Difference* (Oxford: Blackwell, 1996), 261.
- ⁵⁴¹ Ibid., 294.
- ⁵⁴² Doreen Massey, *Power-geometries and the Politics of Space-time* (Heidelberg: Hettner-Lecture, Department of Geography, University of Heidelberg, 1998), 28-29.
- ⁵⁴³ Murdoch, *Geography*, 27.
- ⁵⁴⁴ Doreen Massey, "A Global Sense of Place," *Marxism Today* June (1991): 24-29.
- ⁵⁴⁵ Ibid., 24-29.
- ⁵⁴⁶ Murdoch, *Geography*, 21.
- ⁵⁴⁷ Harvey, *Justice*, 261-2.
- ⁵⁴⁸ A. Amin and S. Graham, "The Ordinary City," *Transactions of the Institute of British Geographers* 22P (1997): 411-29.
- ⁵⁴⁹ K. Ansell-Pearson, *Philosophy and the Adventure of the Virtual: Bergson and the Time of Life* (London: Routledge, 2002), 24.
- ⁵⁵⁰ M. Doel, "Un-glunking geography: Spatial Science after Dr Seuss and Gilles Deleuze," eds. M. Crang and N. Thrift, *Thinking Space* (London: Routledge. 2000), 125.

- ⁵⁵¹ Gilles Deleuze, *Foucault*, trans. Sean Hand (Minneapolis: University of Minnesota Press, 1988), 73-74.
- ⁵⁵² Murdoch, *Geography*, 52.
- ⁵⁵³ B. Latour, *Pandora's Hope* (London: Harvard University Press, 1999), 228.
- ⁵⁵⁴ M. Callon, and J. Law, "Agency and the Hybrid Collectif," *South Atlantic Quarterly* 94 (1995): 481-507.
- ⁵⁵⁵ *Ibid.*, 485.
- ⁵⁵⁶ B. Latour, "On Technical Mediation – Philosophy, Sociology, Genealogy," *Common Knowledge* 4 (1994): 29-64.
- ⁵⁵⁷ B. Wynne, "SsK's Identity Parade: Signing-up, off-and-on," *Social Studies of Science* 263 (1996): 57-91.
- ⁵⁵⁸ P. Cilliers, *Complexity and Postmodernism: Understanding Complex Systems* (London: Routledge, 1988).
- ⁵⁵⁹ See the following sources on self-organization theory:
Philip Ball, *The Self-Made Tapestry: Pattern Formation in Nature* (London: Oxford University Press, 1999).
Stuart Kauffman, *The Origins of Order: Self-Organization and Selection in Evolution* (Oxford: Oxford University Press, 1993).
Stephen Marshall, *Cities Design and Evolution* (London: Routledge, 2009).
Harold Morowitz J., *The Emergence of Everything: How the World Became Complex* (Oxford: Oxford University Press, 2002).
- ⁵⁶⁰ See the following sources on emergence theory:
David Blitz, *Written at Dordrecht, Emergent Evolution: Qualitative Novelty and the Levels of Reality* (Dordrecht: Kluwer Academic, 1992).
Jochen Fromm, *The Emergence of Complexity* (Kassel: Kassel University Press, 2004).
Brian Goodwin, *How the Leopard Changed Its Spots: The Evolution of Complexity* (New York: Princeton University Press, 2001).
Jeffrey Goldstein, "Emergence as a Construct: History and Issues," *Emergence: Complexity and Organization* 1 (1999): 49-72.
John Holland H., *Emergence from Chaos to Order* (London: Oxford University Press, 1998).
- ⁵⁶¹ Mol and Law, "Regions, Networks and Fluids: Anaemia and Social Topology," *Social Studies of Science* 24 (1994): 641-71.
- ⁵⁶² John Law, "On Hidden Heterogeneities: Complexity, Formalism and Aircraft Design," in *Complexities: Social Studies of Knowledge Practices*, eds. John Law and Annemarie Mol (Durham, NC: Duke University Press, 2002), 136-137.
- ⁵⁶³ M. Delanda, "Urban Lessons for the Modern Planner: Patrick Abercrombie and the study of Urban Development," *Town Planning Review* 75 (2002): 1-30.
- ⁵⁶⁴ P. Patton, *Deleuze and the Political* (London: Routledge, 2000), 29.
- ⁵⁶⁵ M. Crang and N. Thrift, "Introduction," in *Thinking Space*, eds. M. Crang and N. Thrift (London: Routledge, 2000), 21-22.
- ⁵⁶⁶ Gilles Deleuze, *Difference and Repetition*, trans. Paul Patton (New York: Columbia University Press, 1994), 105-108.
- ⁵⁶⁷ See both Arabic dictionaries:
Lisān al-'arab, لسان العرب : *sāfa* ساف.
<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7067891.html> (accessed November 22, 2009).
Lisān al-'arab, لسان العرب : *saffa* سَفَّ.
<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7068364.html> (accessed November 22, 2009).
Muḥīt al-muḥīt, محيط المحيط : *safafa* سَفَف.
<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/2053128.html> (accessed November 22, 2009).
- ⁵⁶⁸ Deleuze, *Difference*, trans. Patton, 129-132.
- ⁵⁶⁹ N. Thrift and J.D. Dewsbury, "Dead Geographies-and How to Make them Alive," *Environment and Planning D: Society and Space* 18 (2000): 411-32.

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- ⁵⁷⁰ Gilles Deleuze and Felix Guattari, *A Thousand Plateaus: Capitalism and Schizophrenia*, trans. Brian Massumi (Minneapolis: University of Minnesota Press, 1987), 33.
- ⁵⁷¹ P. Patton, *Deleuze and the Political* (London: Routledge, 2000), 54.
- ⁵⁷² Mark Bonta and John Protevi, *Deleuze and Geophilosophy: A Guide and Glossary* (Edinburgh: Edinburgh University Press, 2004), 173-4.
- ⁵⁷³ Michel Serres and Bruno Latour, *Conversation of Science, Culture and Time*, trans. Roxanne Lapidus (MI: The University of Michigan Press, 1995), 60.
- ⁵⁷⁴ *Ibid.*, 70.
- ⁵⁷⁵ Marcus A. Doel, *Poststructuralist Geographies: the Diabolical Art of Spatial Science* (Edinburgh University Press, 1999), 161-163.
- ⁵⁷⁶ Doel, *Poststructuralist Geographies*, 165.
- ⁵⁷⁷ M. Dehaene, "Urban Lessons for the Modern Planner: Patrick Abercrombie and the Study of Urban Development," *Town Planning Review* 75 (2004): 1-30.
- ⁵⁷⁸ Deleuze, *Difference*, trans. Patton.
- ⁵⁷⁹ *Ibid.*, 50-52.
- ⁵⁸⁰ This virtual space is "real without being actual, ideal without being abstract," Gilles Deleuze, *Desert Islands and Other Texts 1953-1974* (Cambridge, Mass.: Semiotext(e), 2004), 32.
- ⁵⁸¹ *Ibid.*, 36-38.
- ⁵⁸² All aspects of existence have one voice.
- ⁵⁸³ Gilles Deleuze, "The Actual and the Virtual," in *Dialogues II*, trans. Eliot Ross Albert (London: Continuum, 1977), 112-5.
- ⁵⁸⁴ Deleuze, *Desert Islands*, 97-103.
- ⁵⁸⁵ James Williams, *Gilles Deleuze's 'Difference and Repetition': A Critical Introduction and Guide* (Edinburgh: Edinburgh University Press, 2003), 56, 66-7.
- ⁵⁸⁶ Joe Hughes, *Deleuze's 'Difference and Repetition': A Reader's Guide* (New York: Continuum, 2009).
- ⁵⁸⁷ Peter Hallward, *Out of this World: Deleuze and the Philosophy of Creation* (London: Verso, 2006).
- ⁵⁸⁸ Individual means inseparable in English, while in Arabic, *fard* means singular or separate in opposition to its structural antonym *rafid* which means to join and combine.
- ⁵⁸⁹ Deleuze and Guattari, *A Thousand Plateaus*, 266.
- ⁵⁹⁰ Gilles Deleuze, *Pure Immanence: Essays on a Life*, trans. Anne Boyman and John Rajchman (Cambridge: Zone Books, 2005), 27.
- ⁵⁹¹ *Ibid.*, 26-7.
- ⁵⁹² Deleuze and Guattari, *A Thousand Plateaus*, 266.
- ⁵⁹³ Gilles Deleuze, *The Logic of Sense*, ed. Constantin V. Boundas (New York: Columbia University Press, 1990).
- ⁵⁹⁴ Gilles Deleuze, *Foucault*, trans. Sean Hand (London: Althone, 1988.), 13.
- ⁵⁹⁵ Gilles Deleuze, *Bergsonism*, trans. Hugh Tomlinson and Barbara Habberjam (New York: Zone, 1991).
- ⁵⁹⁶ Deleuze and Guattari, *A Thousand Plateaus*, 5.
- ⁵⁹⁷ Relativity in the context of this research denotes relevance based on quantitative and qualitative proximity, connectivity, and complementarity and through organic and functional relations.
- ⁵⁹⁸ Deleuze and Guattari, *A Thousand Plateaus*, 6.
- ⁵⁹⁹ *Ibid.*
- ⁶⁰⁰ *Ibid.*, 5.
- ⁶⁰¹ *Ibid.*, 8.
- ⁶⁰² *Ibid.*
- ⁶⁰³ *Ibid.*
- ⁶⁰⁴ *Ibid.*
- ⁶⁰⁵ *Ibid.*
- Plane of composition is particular to the horizontal hierarchy as participant in and distinguished from the vertical hierarchy. It is an alternative to the planes of consistency, immanence, or exteriority of Deleuze.
- ⁶⁰⁶ *Ibid.*, 9.
- ⁶⁰⁷ *Ibid.*
- ⁶⁰⁸ *Ibid.*

- ⁶⁰⁹ Ibid.
- ⁶¹⁰ Ibid., 10.
- ⁶¹¹ Ibid.
- ⁶¹² Ibid.
- ⁶¹³ Ibid.
- ⁶¹⁴ Ibid.
- ⁶¹⁵ Ibid., 13.
- ⁶¹⁶ *Al-Hijrah* is the immigration of Muslims from Mecca to *madīna*, which defined two distinct stages in the Muslim-Arab community on social, political, and historical levels.
- ⁶¹⁷ The word *madīnah*, city, is derived from submission and indebtedness *Dayn* to *al-Dayan*, The Owner and The Sovereign, the Divine.
- ⁶¹⁸ Plurality in Arabic starts with number 3, due to the existence of a dual category.
- ⁶¹⁹ Finbarr Barry Flood, *The Great Mosque of Damascus: Studies on the Makings of an Umayyad Visual* (Leiden: Doninklijke Brill), 184-189.
- ⁶²⁰ al-Balādhurī. *Futūh al-Buldān* (Dar al-nashr liljami‘iyyīn, 1957), 387-389.
البلاذري . فتوح البلدان دار النشر للجامعيير ، 1957 . (387-389)
- ⁶²¹ Deleuze and Guattari, *A Thousand Plateaus*, 12.
- ⁶²² Ibid., 15.
- ⁶²³ Speech and writing in Muslim-Arab culture do not ascribe to the dichotomies described by Derrida in Western metaphysics. According to Muslim belief, God was not represented in Jesus through the logos. Hence, this construction of categories and distinction does not apply to Muslim-Arab culture.
- ⁶²⁴ Deleuze and Guattari, *A Thousand Plateaus*, 12.
- ⁶²⁵ Pierre Rosenstiehl and Jean Petitot, "The Imagery of Command Trees" in Deleuze and Guattari, *A Thousand Plateaus*, 16-17.
- ⁶²⁶ Peter Hallward, *Out of This World: Deleuze and the Philosophy of Creation* (London: Verso, 2006), 6-7.
- ⁶²⁷ Gilles Deleuze, *Negotiations. 1972-1990*, trans. M. Joughin (New York: Colombia University Press, 1995), 196.
- ⁶²⁸ Ibid., 17.
- ⁶²⁹ Ibid., 19.
- ⁶³⁰ This quote can represent the hierarchy of the Muslim-Arab, considering ‘mechanic multiplicity’ to mean ‘hierarchy’.
- Deleuze and Guattari, *A Thousand Plateaus*, 19.
- ⁶³¹ Ibid., 40.
- ⁶³² Ibid.
- ⁶³³ Ibid., 41.
- ⁶³⁴ biunivocal: word with two meanings
- ⁶³⁵ Ibid., 42.
- ⁶³⁶ Ibid., 48.
- ⁶³⁷ Ibid., 48.
- ⁶³⁸ Ibid., 48-9.
- ⁶³⁹ Ibid., 49.
- ⁶⁴⁰ Jamel Akbar, "Khatta and the Territorial Structure of Early Muslim Towns," *Muqarnas* 6 (1990): 22-32.
- ⁶⁴¹ AlSayyad, 43-76.
- ⁶⁴² Ibid., 56.
- ⁶⁴³ Ibid., 50.
- ⁶⁴⁴ Ibid., 51.
- ⁶⁴⁵ Ibid.
- ⁶⁴⁶ Ibid., 54.
- ⁶⁴⁷ Ibid., 55.
- ⁶⁴⁸ Ibid., 64.
- ⁶⁴⁹ Ibid., 389.
- ⁶⁵⁰ Ibid., 352-3.

- ⁶⁵¹ Jean Hillier, *Stretching Beyond the Horizon: A Multiplanner Theory of Spatial Planning and Governance* (Hampshire: Ashgate Publishing Limited, 2007), 4.
- ⁶⁵² Michael Foucault, "Other Spaces: The Principles of Heterotopia," *Lotus International* 48-9 (1986): 14, 17.
- ⁶⁵³ Henry Bergson, *Matter and Memory*, trans. N. Paul and W. Palmer (New York: Zone Books, 1988).
- ⁶⁵⁴ The root of *ta'adudiyah* تَعُدُّوْهُ is 'adda, whose antonym is da'a.
- Lisān al-'arab*: da'a دَعَا.
- <http://baheth.info/all.jsp?term=دع> (accessed November 20, 2009).
- ⁶⁵⁵ J. Urry, *Global Complexity* (Cambridge: Polity, 2003).
- ⁶⁵⁶ Gilles Deleuze, preface to *The English Language Edition* by G. Deleuze and C. Parnet, *Dialogues II* (London: Continuum vii-x, 2002), 9. However, Deleuze does not emphasize the issue of complementarity. See page 57.
- ⁶⁵⁷ John Urry, "The Complexities of the Global," *Theory, Culture and Society*, vol 22, no. 5 (2005): 235-54. See also: John Urry, *Global Complexity* (Cambridge: Polity, 2003), 23, 65.
- ⁶⁵⁸ J. Law, *Networks, Relations, Cyborgs: On the Social Study of Technology* (Lancaster: Center for Science Studies, Lancaster University, 2003), 3. <http://www.comp.lancs.ac.uk/sociology/papers/Law-Networks-Relations-Cyborgs>. Pdf. (accessed November 20, 2009).
- ⁶⁵⁹ M Strathern, *Partial Connections* (Maryland: Rowman and Littlefield, 1991).
- ⁶⁶⁰ J. Law, *Heterogeneities* (Lancaster: Center for Science Studies Lancaster University, 2003). <http://comp.lancs.ac.uk/sociology/papers/law-Heterogeneities.pdf>. (accessed November 21, 2009).
- ⁶⁶¹ The root of *tanaww'* is *naw* نَوَّعٌ and its antonym 'awn عَوَّنٌ.
- Considering the long vowel in the middle *alif* أَلِفٌ, the root will be *na'a* نَاعٌ and its antonym 'āna عَانٌ.
- ⁶⁶² P. Hayden, "From relations to practice in the empiricism of Gilles Deleuze," *Man and World* 28 (1995): 286.
- ⁶⁶³ Michael Foucault, "Two Lectures," in *Michel Foucault: Power/Knowledge*, ed. C. Gordon (New York: Pantheon Books, 1980), 92-108.
- ⁶⁶⁴ Annemarie Mole and John Law, "Regions, Networks and Fluids: Anaemia and Social Topology," *Social Studies of Science* 24 (1994): 644.
- See also Annemarie Mole and John Law, *Complexities* (Durham: Duke University Press, 2002), 1-22.
- ⁶⁶⁵ M. Sheller, "Mobile Publics: Beyond the Network Perspective," *Environment and Planning D, Society Space* 22 (2004): 49.
- ⁶⁶⁶ Gilles Deleuze, *Essays Respectively 1965, 1972, 1995 Pure Immanence*, trans A. Boyman (New York: Zone Books, 2001), 27.
- ⁶⁶⁷ Urry, *Global Complexity*, 24.
- ⁶⁶⁸ Deleuze, *Negotiations*, 86.
- ⁶⁶⁹ *Muḥīṭ al-muḥīṭ*, محيط المحيط : khaṭaṭa خَطَطٌ.
- <http://lexicons.sakhr.com/openme.aspx?fileurl=/html/2060330.html> (accessed November 17, 2009).
- ⁶⁷⁰ G. Deleuze and C. Parnet, *Dialogues II*, trans. H. Tomlinson and B. Habberjam (New York: Continuum, 2002), 124.
- ⁶⁷¹ Deleuze and Guattari, *A Thousand Plateaus*, 260.
- ⁶⁷² Deleuze and Parnet, *Dialogues II*, 126.
- ⁶⁷³ J. Law, *Heterogeneities*.
- ⁶⁷⁴ According to Muslim doctrine, the human being is created in the proverbial image of God. S/he embodies a relative form of the Divine Names and Attributes including freedom, will, existence, actions, etc.
- ⁶⁷⁵ The liberation of Syria from the Byzantines was in 638 CE. and Iraq from Persian in 641 CE. Prior to these dates, the two empires controlled the Levant and attempted to extend their political and military domination to Arabia.
- ⁶⁷⁶ The inception of Islam was in 613 CE, when Muhammad publically proclaimed Islam. The period preceding this year is considered pre-Islamic.

⁶⁷⁷ For instance, the battle of Zi-Qar in 609 CE was between the Persian Empire and a group of Arabian tribes that came together to defend themselves against Persian attempts to subdue northern Arabia and its population. See:

محمد أحمد حاد المولى بك و علي محمد الجاوي و محمد أبو الفضل ابراهيم، أيام العرب في الجاهلية دار إحياء الكتب العربية، 1969، 2.

Muḥammad Aḥmad Jād al-Mawlá, ‘Alī Muḥammad Bajāwī, Muḥammad Abū al-Faḍl Ibrāhīm, *Ayyam al-Arab fi al-Jahiliyyah* (Dar Ihya' al-Kutub al-Arabiyyah, 1969), 22.

⁶⁷⁸ Ibn Khaldūn, *The Muqaddimah*.

⁶⁷⁹ For instance, the attacks of the Crusaders which lasted 200 years, between 1095 and 1291, in addition to local political unrest during the Mamlūk period in the Levant redistributed the local population and changed the lifestyle of part of it from sedentary to nomadic.

⁶⁸⁰ Schoenauer, 102-8.

⁶⁸¹ Alastair Northedge, *The Historical Topography of Samarra - Samarra Studies I* (London: British School of Archaeology in Iraq-Foundation Max van Berchem, 2005).

‘Alī, *Baghdād*.

‘Alī, *Samurra*’.

⁶⁸² The word *badā* بَدَأَ is derived from the root *badū* بَدَوَ where the latter *waw* و is the origin of the letter *alif* ا at the end of these words. Even this word is different from the word *bid* بَدَأَ (start), which differs from the previous one in the last letter; they are related semantically and structurally by sharing the first two letters. As a result, the first denotes both the meanings ‘appearing’ and ‘start.’

Muḥīt al-muḥīt, محيط المحيط, *badā* بَدَأَ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/2055540.html> (accessed November 20, 2009).

Lisān al-‘arab, لسان العرب, *badā* بَدَأَ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7078008.html> (accessed November 20, 2009).

⁶⁸³ *Muḥīt al-muḥīt*, محيط المحيط, *ḥadāra* حَضَرَ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/2059875.html> (accessed November 20, 2009).

⁶⁸⁴ *Lisān al-‘arab*, لسان العرب, *dabba* دَبَّ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7107381.html> (accessed November 20, 2009).

Muḥīt al-muḥīt, محيط المحيط, *dababa* دَبَبَ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/2060888.html> (accessed November 20, 2009).

⁶⁸⁵ *Lisān al-‘arab*, لسان العرب, *al-adab* الْأَدَبُ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7061047.html> (accessed November 20, 2009).

⁶⁸⁶ *Muḥīt al-muḥīt*, محيط المحيط, *al-adab* الْأَدَبُ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/2051911.html> (accessed November 20, 2009).

⁶⁸⁷ *Lisān al-‘arab*, لسان العرب, *ḥadāra* حَضَرَ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7104206.html> (accessed November 20, 2009).

⁶⁸⁸ *Muḥīt al-muḥīt*, محيط المحيط, *al-ḥudūr* الْحُضُور.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/2059875.html> (accessed November 20, 2009).

⁶⁸⁹ *Ibid*.

⁶⁹⁰ *Izutsu*, 57-60.

⁶⁹¹ *Lisān al-‘arab*, لسان العرب, *Faragha* فَرَّغَ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7079710.html> (accessed November 20, 2009).

⁶⁹² *Muḥīt al-muḥīt*, محيط المحيط, *Gharafa* غَرَّفَ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/2055146.html> (accessed November 20, 2009).

⁶⁹³ Ibn Khaldūn, *The Muqaddimah*.

⁶⁹⁴ *Lisān al-‘arab*, لسان العرب, *Faragha* فَرَّغَ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7079710.html> (accessed November 20, 2009).

⁶⁹⁵ *al-Qamūs al-Muḥīt*, القاموس المحيط, *Faragha* فَرَّغَ.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/5102825.html> (accessed November 20, 2009).

⁶⁹⁶ Ibid.

⁶⁹⁷ The main part of the bow exists, while the moving parts are missing.

⁶⁹⁸ Literally nakedness.

⁶⁹⁹ *Lisān al-‘arab*, لغزف العرب : *Gharafa*.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7076326.html> (accessed November 20, 2009).

⁷⁰⁰ *Lisān al-‘arab*, لغزف العرب : *Gharra*.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7076301.html> (accessed November 20, 2009).

⁷⁰¹ *Lisān al-‘arab*, لغزف العرب : *Madana*.

<http://baheth.info/all.jsp?term=مدن> (accessed November 20, 2009).

⁷⁰² ‘Abd al-Ghanī al-Nābulī, *Iyḍāḥ al-maqṣūd min ma‘na waḥdat al-wujūd*, Taḥqiq, Sa‘īd ‘Abd al-Fattāḥ (Dar al-āfaq al-‘arabiyyah)

عبد الغني النابلسي . إيضاح المقصود من معنى وحدة الوجود . تحقيق : سعيد عبد الفتاح دار الآفاق العربية .

⁷⁰³ The Divine is absolute and independent. However, since the world is an expression of the Divine, it participates in Him as part of His names and attributes according to the Sufi theory of Unity of Existence.

⁷⁰⁴ *Lisān al-‘arab*, لغزف العرب : *salima*.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7068534.html> (accessed November 20, 2009).

⁷⁰⁵ This expression is represented in the five pillars of Islam, which include: 1. the testimony of the Oneness of God and recognition of Muḥammad as His messenger; 2. the five daily collective prayers; 3. giving alms; 4. fasting during the month of Ramadan; and 5. performing the pilgrimage to Mecca.

The social effect of this expression is represented in the Muḥammad’s definition of a Muslim as: “the best of Muslims is the one from whom others are safe of the harm of his words or actions,” in reference to the shared root and correspondence of meaning between the word *salima* or safe and Islam.

حدثنا أبو الطاهر أحمد بن عمرو بن عبد الله بن عمرو بن سرح المصري أخبرنا ابن وهب عن عمرو بن الحارث عن يزيد بن أبي حبيب عن أبي الخير أنه سمع عبد الله بن عمرو بن العاص يقول: إن رجلا سأل رسول الله صلى الله عليه وسلم أي المسلمين خير قال من سلم المسلمون من لسانه ويده صحيح مسلم)

[http://hadith.al-islam.com/Display/Display.asp?Doc=1&ID=64340&SearchText=&SearchType=root&Scope=all&Offset=0&SearchLevel=QBE](http://hadith.al-islam.com/Display/Display.asp?Doc=1&ID=64340&SearchText=%20%20!0%!0%&SearchType=root&Scope=all&Offset=0&SearchLevel=QBE)

⁷⁰⁶ *Lisān al-‘arab*, لغزف العرب : *dawana*.

<http://baheth.info/all.jsp?term=دون> (accessed November 20, 2009).

⁷⁰⁷ Ibid.

⁷⁰⁸ *Lisān al-‘arab*, لغزف العرب : *danna*.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7108036.html> (accessed November 20, 2009).

⁷⁰⁹ *Lisān al-‘arab*, لغزف العرب : *nadda*.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/7092082.html> (accessed November 20, 2009).

⁷¹⁰ *Muḥīṭ al-muḥīṭ*, محيط المحيط : *madda*.

<http://lexicons.sakhr.com/openme.aspx?fileurl=/html/2057351.html> (accessed November 20, 2009).

⁷¹¹ Ibid.

⁷¹² The Qur’ān points out its specific Arabic nature in many verses. It bases its ability to explicate Divine meaning on its Arabic nature.

يوسف آية 2:) إنا أنزلناه قرآناً عربياً لعلكم تعقلون "

(Yūsuf: 2) No doubt, We have sent it down as an Arabic Quran so that you may understand.

فصلت آية 3:) كتاب فصلت آياته قرآنا عربيا لقوم يعلمون

(Fuṣṣilat: 3) This is a Book whose verses have been fully explained, an Arabic Quran for a people of understanding.

الشعراء آية 95:) بلسان عربي مبين

(Ash-Shu‘arā’: 195) In bright Arabic language.

⁷¹³ ‘Anbar 139.

⁷¹⁴ Ibid., 51-2.

⁷¹⁵ Ibid., 99.

⁷¹⁶ Ormsby.

⁷¹⁷ B. Latour, “The Powers of Association,” in *Power, Action, Belief*, ed. J. Law (London: Routledge and Kegan Paule, 1986), 279.

⁷¹⁸ N. Thrift and J.D. Dewsbury, “Dead Geographies-and How to Make them Live,” *Environment and Planning D: Society and Space* 18 (2000): 411-32.

⁷¹⁹ Williams, *Gilles Deleuze’s*, 56, 66-7.

⁷²⁰ Hughes, *Deleuze’s ‘Difference*.

⁷²¹ Deleuze and Guattari, *A Thousand*, 266.

⁷²² Gilles Deleuze, *Pure Immanence*, 27.

⁷²³ Ibid., 8.

⁷²⁴ Ibid., 48-9.

⁷²⁵ Ibid., 49.

⁷²⁶ Izutsu, 57-60.

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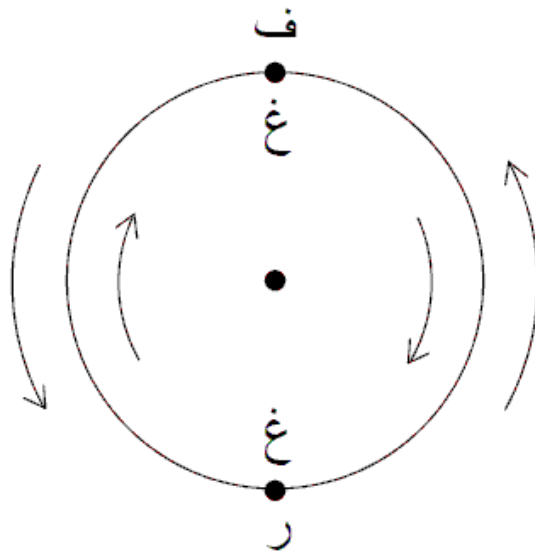


Figure 1
2 letter-based root

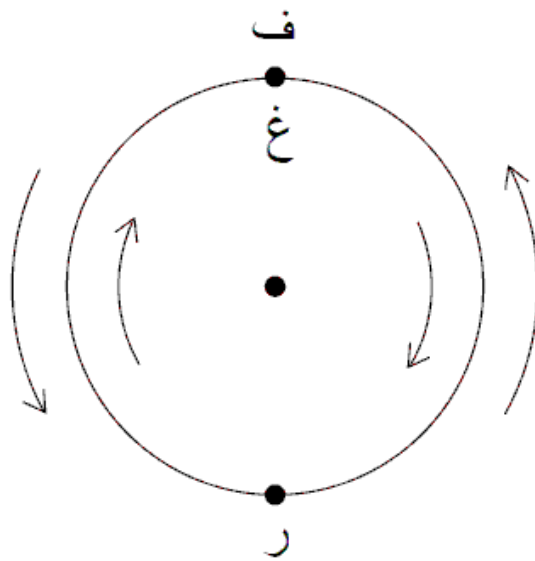


Figure 2
3 letter-based root