

The Manifestations of The Planning and Urbanization of Rosetta – Egypt, (16th:18th Century)

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Abstract: *The research aims to highlight aspects of Urbanization of Rosetta in the light of the social pluralism and civil peace (century 16-18 AD), where he flourished create homes, mosques, churches and industrial facilities and social welfare facilities.*

Rosetta made prosperous in economic life, which include agriculture, industry and trade both internally and externally, European hotels were establishment, where it was the center for the establishment of European merchants since the century (16 AD), and increased in abundance in the century (18 AD).

Venetians possessed a particular Khan (hotel), because of the breadth of their business, and the consul of Venice and traders reside in it, along with the French khan.

The results of the facilities acquired by the European trade in Egypt, that some governments, such as Venice and France worked to have the people with the recipe consuls. Strangely enough, the Europeans would have preferred accommodation at parents boxes, unlike the consuls, who would have preferred to stay to be in their own boxes, and expect to be caused by the descent of the Europeans in parents Khans, to the large numbers even were not there Khans had not allow of their stay, so they were forced to accommodation beyond.

The research deals with several axes as follows:

- *planning and Urbanization of Rosetta from: building conditions and the Planning of streets and roads*
- *Impact of Economic and Social Life on Urbanization in Rosetta, from 16th to 18 century.*

Keywords: Rosetta, Planning, urbanization, ottoman era, muhtasib, the sheikh of the community of the builders and engineers.

1. Introduction

In the Ottoman era, Rosetta was an important commercial center, as it was the closest port to Istanbul, the capital of the Ottoman Empire. Thousands of expatriates from all parts of Egypt came here. So, the society of Rosetta is composed of strata, each of which occupies a social position, which imposes on their respective members certain duties and actions. It also grants them rights and privileges that are drawn and known to other groups, and to which Muslims, Christians and Jews joined. The classes of society included: the class of sheikhs, scholars, clerics, workers and craftsmen, peasants [1].

Rosetta's society also included many foreign communities such as Greeks, Cypriots, and Rhodesians, who were subjected to the state at the beginning of the 16th century. The most prominent of the foreign communities are the Venetians, French, English, as well as expatriates from Morocco, Syria and Turkey and most of the cities of the country, both sides from Upper and Lower Egypt, where it was fertile ground to stay, and work in many trades [2].

2. Planning and Urbanization of Rosetta

The Nile River was one of the factors of communication between Rosetta and the cities of the country. Its location near the Mediterranean helped to provide access to the outside world. This was a reason for the flourishing of commerce and urbanization. The city's development and prosperity was linked to its military location. The city was the first city to establish the Abbasid Ribat (fort), was the nucleus of the city, has been built around the military installations, especially in the Mamluk era, after the increase of the external threat.

However, the transformation took place in the Ottoman era, where Rosetta became a commercial city in the first place, and the Ottomans took into account the defensive methods of planning, especially in the streets and the entrances to the buildings, and the buildings that serve the new transformation were established such as agencies, markets, rice circles and various industrial buildings. It has become densely populated.

The walls that were built around the city in the

Mamluk period were converted into memorial buildings in the Ottoman period, where the shrines were erected, which confirms the absence of its military importance completely, but the city has been transformed into a military area since the end of the eighteenth century, where the French campaign (1799) and English (1807), As well as the walls and towers were erected and the restoration of the Mamluks and increased interest in the construction of buildings in the Ottoman era as evidence of economic development, and the concern of parents not to leave any site without construction as long as the reality within the boundaries of urban planning of the city[3].

It is natural that the residents of the city of Rosetta depend on the local environment for the construction of their homes. The old buildings were to be demolished to remove the damage to the former inhabitants. [4] Old buildings were used as a source of building materials in new buildings, [4], [5], [6]. Mud was used in the manufacture of building materials, lime, red and sometimes gypsum were used in construction. The roofing was done by wood or by building with cross vaults or domes.

1. 2. Building Conditions

The documents explained the procedures that were followed when starting to build any building, where the work was under the supervision of the Sheikh of the builders and engineers and the owner to provide the consent of the neighbors to build and take a permit to do so.

The following is the text of the preface to the document of Shams al-Din Muhammad ibn Ali al-Ghaitani, known as Zaza, dated at the end of Dhul-Qa'dah in 1232 AH (1817 AD) [7]:

"Praise be to Allaah and prayers and peace be upon the Messenger of Allah Muhammad (peace and blessings of Allaah be upon him) / I saw this waqf document and found it right and not dust / I have heard the contents of the Owner of the waqf and heard from him / the word of waqf and that he placed these places mentioned in his interior / on the foam of the sea and ask permission of the Deputy Sultan in that and authorized / to build on it and disposed of and authorized permission to land adjacent to it / and they allowed him to do so, and then it would be correct to stop these places / for one in it has gone out of his possession by virtue of his suspension is no one / It is imposed on him in a face, but not the stander himself only under his condition and conditions are valid and must work because / the condition of the person standing as the text of the street, and Allaah knows best and has

commanded me to do so / mawlana and shaykhana know God Almighty Sheikh Mohammed Abbasi is also attesting / what I witnessed and that the poor writer Mohammed al-Banna Hanafi, may Allah forgive him.

الحمد لله والصلاة والسلام على رسول الله محمد صلى الله عليه وسلم /
أطلعت على هذه الوثيقة فوجدتها صحيحة لا غبار عليها / وقد سمعت
مضمون ما فيها من الواقف المذكور وسمعت / منه لفظ الوقف وأنه وضع
هذه الأماكن المذكورة في باطنه / على زبد البحر واستأذن نائب السلطان في
ذلك وأجازها / بالبنا عليها والتصرف فيها واستأذن ملاك الأراضي التي
بجوارها / فأجازوه بذلك وحينئذ فيكون وقف هذه الأماكن صحيح لا معارضة
/ لأحد فيها وقد خرجت عن ملكه بمقتضى وقفه فليس لأحد / تسلط عليه بوجه
من الوجوه بل ولا الواقف نفسه إلا بمقتضى شرطه وشروطه فيها صحيحة
ويجب العمل بها لأن / شرط الواقف كنص الشارع والله تعالى أعلم وقد
أمرني بذلك / مولانا وشيخنا العارف بالله تعالى الشيخ محمد العباسي وهو
أيضاً يشهد / بما شهدت به وأن الفقير كاتبه محمد البنا الحنفي عفى الله عنه
أمين.

The construction-free site was called "Al-'Arsa", which is the broad spot between the building and the building. It is also called "The land is empty", the pit that is dug for the foundation is called the "corral" (the archaeologists call the hard land the name of the virgin land), and the full planning of the sites, and processing of any obstacles such as sand and debris, preparation of the complete planning of the sites, and processing of any obstacles such as sand and debris, the foundations are then drilled until the ground water appears, and a piece of sycamore (Malban) is placed or so on the floor of the foundation pit, the Malban shall be round and the diameter of the arms and thickness of two-thirds of the arm, and build it with bricks and lime towards two heights¹ and then the divers come down to the well and dig down the Malban, whenever the water appears, the divers will lift it out of the well with mud and sand until the Malban settles on the hard ground. Then they will move to another pit and the foundations will become vertical shafts of the building and pillars supporting it and documenting it [8].

The work of urban planning, construction, street distribution and building heights was supervised by the Accountant General (muhtasib)², the Sheikh of the community supervised these works from the technical point of view, as well as the establishment of private tanks to save water, the surface of the tank was required to be at the level of the street around the house (it was an underground floor), the walls of the tank shall be thick up to two meters so as not to allow water to leak, the ceiling is made up of domes on columns and shoulders, and tanks are provided with openings in which to supply water in the flood season, as well as openings in esplanades and openings in the upper floors.

The documents indicated that the sheikh of the

community of the builders and engineers supervised the construction and conducted the inspection in conjunction with the Qabodan to grant permission for use [7], [9]. The buildings with the lines of the organization even if the building is a mosque, and requires that each building has a sidewalk on the street of stone [10].

The buildings were supplied with water by the water carriers (Saqqa)³ and the owners of the proximity⁴ they carry on their backs or on the animals, the Muhtasib was supervising the water carriers, and he ordered them to enter the river to keep away from the sands and the places of dirt. and not to take a place in the river near the watering of the animals or the places of discharge of heavy water or a stream of bath, to climb up or get away from it, the one who takes a new novel ordered him to transfer water to the mud mills days, and do not sell water to drink, it is variable taste and smell of the effect of tanning and asphalt, then the change is permissible for them to be calculated by selling it to people for drinking and use.

In order to keep the people from wetting, the Muhtasib ordered the water carriers to tie the mouths of the proximity, and to tie the bells and the iron and brass knots on their necks, [12], [13] In order to overcome the fuss of the animal if it crosses a market or a locality, the public baths and mosques were provided with water through brick channels that connect water from the Nile to a private shed of the building. Sometimes the canal is shared by more than one building, The channel level should be deep until the water reaches the flood break. Zaghoul Mosque and Azzouz public bath were connected to a canal from the Nile to a water wheel south of the bath.

The discharge of sewage was done by wells under the buildings, each of which has a hole on the street through which the drain was drained by the Sarabati (sweeping), he was required to receive the robbery outside the city and in the tribal area in particular [12], [13], [14], [15].

2. 2. The Planning of streets and roads

The Planning of streets and roads was one of the factors that helped to organize the urban planning of the city of Rosetta, with the aim of organizing the buildings and markets and facilitating the movement within the city. The streets were subject to the supervision of the Muhtasib, who was ordered to light at night. [16]), and it was prohibited to build in the road no matter how large it was, even if the building was a mosque. The aim of the narrowness of the streets - in addition to being a war target - is to help reduce the mud [17], and umbrellas were being done on houses and shops to help shading the streets where walkers were not allowed to walk , where it was only

dedicated to walking [17].

The Muhtasib was not allowed to put the broom in the street or sprinkle water if it feared the slide and fall, as it prevents the apparent downspouts⁵ in winter and streams of dirt coming out of the role in summer, and ordered the owners of the downspouts to make instead a sieve engraved in the wall, and be covered with a thick layer of mortar [12], [13], but the clay of the rain was removed from the jurisdiction of the first order, as well as the slaughter of animals is also prohibited on the road [13]. the lime and coal industries were located in the south of the city [16]. It was forbidden to plant trees on the road, remove the wings of buildings, erect terraces that harm pedestrians, and narrow the streets to the public, [19], each street had a guard who looked after the affairs of people, and the roams took care of the orchards and dwellings outside the city [15].

The streets were organized parallel to the Nile longitudinal, intersected by other wide streets, the most important of which was the Great Street, (currently Port Said Street), [9], [16], [20]. it began westward at the small market (Suwayqa) of al-'Orabi [16], and extends eastward to the Nile. the main longitudinal street is the Public Market Street [21], which runs from Zaghoul Mosque to the local mosque and continues north, a number of streets were separated from these two main streets, as well as roads, alleys, and the most important of these streets were the Vegetable Market Street (Al-Khudariya) [21].

It is worth mentioning that the great street has been emptied of markets or shops, because it represents the main entrance to the city, the officials did not want to put obstacles in the way, but made it empty to allow access to the city.

The objective of making Al Suwayqa outside this street near the Al Orabi Mosque is to make it close to the western entrance of Alexandria Gate, as well as to avoid the congestion caused by the large number of vendors coming to the city from the neighboring villages, especially on Friday.

The roads of the city were named after the crafts that were practiced by them such as the exclusive line (the makers of mats), which was located west of the public market, and the Makarya road (donkey owners transporting passengers out of the city), their location west of Al-Orabi Mosque was near Suwayqa, at the end of the Great Street to the west, Sawariya road (makers of wooden masts), in the Khashabeen market (wood trade) east of the public market street, the road of cages (the makers of the cage of palm leaves), the copper bath road [9] southeast of the city, the road of firewood in the western part of the

city, the road of yarns (yarns used in the textile industry) north of the city and the meat market line.

Some of the roads were attributed to the most prominent People in which they lived, such as the road of Haj Yousif al-Khusi, the road of Awlad al-Masri, the road of Noor Allah Effendi, some of the roads are attributed to its features such as al-Mahalli road (the Mahallawi Mosque) and the Zawiyat al-Maghribiya road [11]. The area between Masjid Zaghloul and the local was the center of the city and the commercial and industrial center.

It is surprising that Rosetta has two mosques, which include crafts and industries, namely the Zaghloul Mosque and the Mahalli mosque. The mosque did not play a major role in the urbanization of the city [22], the proof is that the mosque was not the first building, which spread around the urbanization, but was like any other building under construction under the supervision of Muhtasib, and can not exceed the limits of the mosque lines of regulation.

3. Impact of Economic and Social Life on Urbanization in Rosetta

1. 3. During the sixteenth century

The economic and social life of Rosetta in the Ottoman period was characterized by movement, interaction and development. It remained so until the end of the 18th century. Rosetta entered the 19th century in a new stage with its system and movement.

The information contained in the documentation of this city in the Ottoman period reflects the increasing importance of this port until it became the first port of Egypt. Rosetta was the nearest port to Istanbul on the one hand and the Gulf of Alexandria since the end of the Mamluk era [23]. An important role in making the city of Rosetta the port that connects from Alexandria - by land - to Cairo through the Nile [24], was the Ottoman Pasha comes by sea to Alexandria, Then he goes to Rosetta, where he stays for several days and then goes through the Nile to Cairo. Hence, the city received the attention of ministers and princes, who established the Khans, agencies, hotels, mosques and many factories, and the spread of urbanization in an unprecedented manner.

The economic prosperity of Rosetta in the Ottoman period and until the end of the nineteenth century had a clear impact on its urban growth. Ali Mubarak gave a detailed description of the city of Rosetta in the late nineteenth century, and gave a picture of economic activity and construction shows the extent of prosperity reached by the city. [25].

Rosetta extended to a length of about 900 meters on the Nile, with a depth of up to 250 meters. The city

included - According to documents - 37 streets, and included many markets, including the general of particular trade, and most of the streets are attributed to the workmanship in which they practice such as: alsairja line (Sesame press road), alsagha (Jewelry Stores), khat wikalat alsokar (sugar), or to a group of residents such as: khat albinaayiyn (the builders), and khat alshanteen, the name of the street is also attributed to its largest families, such as the road of Salem al-Najjar, khat ali turab or Sidi al-Nenni road.

The city is divided into four sections: the tribal, the maritime, the western and the middle. If the city is divided into cross sections, the sea section is the northern sector, then the south of the central section and its north west, then south of the city is the tribal section and its south west.

The city is characterized by a parallel street of the Nile River, and a group of vertical streets that reach between the Nile and the Kasaba Street (the great market street and its extension in Zaghloul Street) - the local street currently - and then the streets spread across the West in the land space and palm lands and desert lands and receive quality weekly markets, suq altuyur (birds market), suq allaban (milk market), aljabn (cheese) and so on.

Religious use - represented by the great mosques such as: mosque of Zaghloul, Al-Moshayad Bel-Noor and the mosque of Ribat, and the shrines like: Al-Mahali, mostly uses the urban block in the city, and the use is mostly commercial agencies in many large and most buildings of the city did not Free of shops and shops for trade or as stores for some traders.

The area of the city in that period did not exceed (45) acres, and analysis of the description of buildings, construction and roads in the city that the families who lived on the banks of the Nile were building their marinas and rest on the areas of the river, which led to increase the urban area of the city to the east, Of the percentage of residential use with the stability of the extension to the north and south, while the extension of the west of the city was vigorous at that time, and inhabited by many of the fishermen and farmers, the merchants' class lived in the strip between the Nile and the Kasbah.

Even the Nile coast, dividing the city into two equal parts, and inhabited by the people such as the governor and judge and senior officials and princes and captains of the seas.

The tribal authority included thirty streets containing 138 houses. It looked out on the street from four to five houses on the two rows. The streets in that area were short. Their name was attributed to the name of the craft or the

market that existed, or the name of the first person who built the building or the destination of the street .

It is mentioned in this regard: the grain market, the spinning market, the rice market, the food market, the old market and the milk market. There seems to be a correlation between the old food market and the market. They are located along one street, there was a permanent market for fish called the agency of Shorbaji [25].

It consisted of the Shaheen Sa'adat mill, a mill of Ali Qalba, two rice-making machine and one rice paddle, a guest sergeant, oil presses the agency Jacob Anton, and the brick factory, and next to the land of space called the land of the factory, was a monopoly of that factory where the brick, the hall of Gazzaza (Glass makers), the Grand House (Fayrouz Al-Salahi Palace - Dar Al-Hikma), the tomb of Sheikh Abdallah and Sidi Saadallah. The names of large families that owned more than one dwelling were mentioned in the names of the families: fatawh, sanan, alrayis, alqabany, alhindi, almateir, barimat, alrashidy, aljulfat, alnstrawi, manayf, alqabudan, alburolosi.

Also included titles attributed to professions such as: alshayal (cargo holder), almudhin (the ears in the mosque), alrazaz (rice factory owner) alnahas (copper maker), alshamma '(wax wax), albazaz (silk merchant), alshazma, al'attar (perfume dealer), al'iiskafii (who manufactures and repairs shoes), alnujar (practicing woodworking), alhabbal (maker of cords), barber, alallaf (merchant of forage), alqasabi (reed merchant), alsajati (maker of saffron puffs), alzalabani (seller of dumplings), al'addas (lentil seller), alfararji (bird seller), alsayigh (seller jewelry),

Alhadad (Ironworker), alqaffas (Maker of cages of palm leaves), alshanat (Maker and trader bags), alhayik (Clothing maker), alkhishab (Woodworking), alsoyufiu, (Maker of swords), alkitani (Manufacturer of linen fabrics), alsamak (fish seller), alsiyad (fisherman), alqassab (Butcher), alkhayat (Sewing clothes), al'ajati (Omelet vendor), qayim aljami'e (Official mosque), sayf albahr almalih (Sword of salty sea), alsinbuski (Snapex type of muffins).

Some of the names - most likely - are of non-Egyptian origin, such as: abu alhaloufi, sharab, albanawati, shakhtira, 'at'out, al'eajimi, alshowayhy, albarinadi, alghaytani, baybars, bulqina, qulqas, almaghribi, alsabiti, 'ads, bashalq, kahla, al'oqibi, 'abu qa'ed, tamaz, alarakibdar.

The maritime authority, it consisted of (19) streets, including (105) houses, of these five roads leading to the land of gardens and farms began to creep towards them: land of aljundy (waqf al-jundy mosque), the land of the monsters, and the land of the Shanateen, and the lands of the two rows. The demand for housing was small, and the

streets were taller compared to the tribal streets. Some of the land was in the residential area, such as the land of the soldier and the monsters. The houses were lined up on one side of the road and at intervals.

The most important installations of the sea: Agency of Minister Ali Pasha, and it seems that they are referred to in the conciliatory plans where it was reported that Minister Ali Pasha in 956 AH (1549 AD), has renovated a large building of Khans and shops in Rosetta [25], as they were before. As mentioned in the documents, the agency and the bathroom of Yusuf al-Qabudan lies east of Ali Pasha agency, as mentioned in the mosque of the soldier and the local bath, and it seems that no mosque has been built next to it until this time.

The navy included the hot oil mill, the Sugar Agency, and Sirdja of Badr al-Din al-Qabbani next to Qaysariya Ali Pasha Square. The grain market extended from the tribal side to the sea, as well as the coffee house market. Among the most important streets of this area: Shanateen, Aussiya, Alnstraowi, Mohamed Bahloul alurorlosi, and Mohammed Aljulfat.

Al-Jundi Mosque and Mosque of al-Mushayad bel-Noor are located on Mahaja al-Souk Street. Al-Kasabi Mosque is mentioned on this side and Mahja al-Souk Street is a main street in this area, heading north to south. It is the separation between the Ali Pasha Agency on the west side and the Agency and Hammam Yehia Yusuf located in the eastern part of the street, which is along the line (street) of the Great Mosque located in the two towns of the city, and clearly that the street along the main road, and called the southern section of the road of Great Mosque and the middle of the road of big market and the northern section the road of Mahja market.

As for the middle side, there are eight streets other than Mahajah Souk where 25 houses were built, and Yusuf Al-Qabudan and the street named for her and the rest of the streets were: Awlad Al-Nashar, Al-Qallayeen, Al-Suwadma, Salem Issa Al-Najjar, Sidi Abdulla Al-Samet and Qazman zaweya.

As for the western side, it was mentioned only five streets, namely Sheikh Salah Eddin Street, Al-Hardi road, Al-Bannayeen Land road, Al-Dar Al-Kabeera road (located in the tribal area), and the Great Mosque road and leads to Zaghoul Mosque. Ali Mubarak [25] pointed out that the tombs in the south-west face twenty-five graves and one of the Christians near their church and the cemetery of the Franks.

Rosetta visited many travelers in this century, and here are two texts from the observations of some of them in 1547-1587: "Rosetta is a beautiful city without walls, and

Venice merchants have a representative called the consul who supervises the conduct of trade and the boats that arrive from the sea head to the branch The Nile passes in front of the houses ... ", "The port of Rosetta is full of goods that come from far away countries, "and there is a small fortress at the entrance to the Nile, and the city is about the mouth of the Nile by two farsakh (parasang - 5.8 km long)⁶, and speak the people of this city the Arabic language and there are many Jews. "" The city is surrounded by palm forests, and its houses are spacious and decorated with wood that comes from Constantinople, "Beautiful city carefully constructed".

"When we arrived on May 9, 1588, we stayed at a hotel. This old town seemed to be more spacious than it was and directly on the banks of the Nile. Its houses were strewn with burnt bricks and inhabited by Muslims, Christians and Arabs. It was used as an intermediary port for goods collected by small Nile boats, These vessels can not leave by going to the sea - especially if we know the dangers of the Rosetta inlet - and therefore the goods are once again loaded on large boats - called "Tsluma" and heading to Alexandria to the west, so the water is constantly packed with many vessels of different sizes" [26].

"رشيد مدينة جميلة بدون أسوار، ولتجار فينسيا بها ممثل يطلق عليه القنصل وهو يشرف على سير التجارة والمراكب التي تصلها من البحر تتجه إلى فرع النيل تمر أمام المساكن ..."، "أما ميناء رشيد فهو يعج بالبيضات التي تأتيه من بلاد بعيدة"، وتوجد قلعة صغيرة عند مدخل النيل، كما تبعد المدينة عن مصب النيل بمقدار فرسخين ويحدث أهل هذه المدينة اللغة العربية كما يوجد العديد من اليهود. "والمدينة تحوطها غابات النخيل، وبيوتها فسحة ومزدانة بالخشب الذي يأتيها من القسطنطينية"، "مدينة جميلة مشيدة بعناية"، وعندما وصلنا يوم 9 مايو 1588، نزلنا في فندق، بدت لنا هذه المدينة العتيقة متسعة، وطولها أكبر من عرضها وتقع على ضفاف النيل مباشرة، أما منازلها فمشيدة بالطوب المحروق ويقطنها المسلمون والمسيحيون والعرب، وهي تستغل كميناء وسيط للبيضات التي تجمعها المراكب النيلية الصغيرة للقاهرة، وتلك المراكب لا تستطيع أن تغادر بالذهاب إلى البحر - خاصة إذا عرفنا مخاطر بوغاز رشيد - وبالتالي فإن البيضات تحمل مرة أخرى على مراكب كبيرة - يطلق عليها اسم (Tsluma) وتنتج إلى الإسكندرية غرباً، لذلك فإن مياهها تعج باستمرار بالكثير من المراكب ذات الأحجام المختلفة".

2. 3. During the seventeenth century

The city spread eastwards on the lands of the river, where the ancient Nile coast (in the east of marine area) became a street, represents the extension of the line of the old bookshop inhabited by Shāhbandar (harbourmaster), Ahmed al-Ruway'ei, had a beautiful house on the Nile, and named the street by his name "road of al-Ruway'ei", while the new extension of the street is called the road of the new jewelers (altawabeen - the owners of brick factories now).

The extension to the east is confined between the south side of the main road, about 300 meters to the north. It is acquired from the Nile coast with a width of about 20 meters in the north, up to a maximum of 50 meters, adding that the total area (2.5) acres to the urban block, while the extension to the east of the southern side of the city was an amendment to the Nile line rather than the acquisition of new space.

The extension of the West contributed - in most of it - in the refinement of the western boundary of the block of urban, the disappearance of some pockets of agriculture, the length of this extension is two places, one from the marine in the north-west direction, about 70 meters to the Sidi al-Edfini Mosque, in the form of one residential building, in front of which is the tribal area of Sheikh Tokka, the new building was inhabited by Sheikh Sa'adallah, Wajih Shahabuddeen and Sheikh Zinei the Grand Mufti of Egypt, which shows that the modern extension was at the level of housing luxury, the other location of the extension was the location of the south side and the length of about 100 meters in the direction of the shrine built by Sheikh Osman, where the extension road was named.

As for the extension to the north, there is no mention of the Urbanization between the Sulaiman Pasha Agency and the Al-Nour Mosque (al-Mushayad bel-Noor), but the Urbanization, which extends north of Al-Nour Mosque on the land of the Awqaf of the Mosque. The extension is an apartment building for three large families, one of these families has a residential origin in the heart of the city, the family of 'awlad 'omayra., (the children of 'Omayra) and the last two families are Hijazi Abu Qir from the families of the sea and Abu Saqr al-Buqsomati (Dealer of the rusk).

It seems from the names and descriptions that these families of the rich children of the country, who, in the light of the urban deterioration of the old urban bloc, have been exposed to the modern extension. Therefore, the extension here is thought to be higher than the central urban block. The family has property in the city and it is possible that the Abu Saqr family is of Moroccan origin because Moroccans are known to monopolize the rusk trade and to name some of them.

The area of the urban bloc in that period amounted to about (55) acres, an increase of ten acres for the period of the century (16 m), and the number of streets in the city (68) streets, while the number of the map less. We have found that the street has been named more than one name along it, so that in some streets the street took a name in front of each apartment building except for the main streets such as the street of Dahliz almulik street, and we

see the street may be called the name of the family inhabited by the craft or practiced. The increase in the urban area is related to the increase in the size of the population in the city, while the population density is likely to remain low, as evidenced by the survival of some gardens within the urban bloc, as well as the commitment of most of the housing to rise in two floors only.

There has been a decrease in the prevalence of commercial use and its tendency to focus on the agencies. The agencies of albasha, Zaza, alqabudan, alhina and alhadadeen were mentioned, and Sulaiman Pasha was divided on half of them to the east by a large mill.

The other half is divided into several agencies for Ali Al Khayyat and Georgy Al Habal, and a rice market was established nearby - the East side - on an area of river land, with a commercial port in front of it, next to an administrative building - most likely - to collect customs duties on everything Is from the great sea (Mediterranean) to the Egyptian country, and to all that is the source of the country to the outside, and what the country needed to control for the ongoing import and export operations.

The markets have increased on the streets than in the previous century, which was mentioned in only five markets. In this period, there was a market for firewood, a market for the butchers, and markets for meat, fish, yarn, vegetables, food, Sweikat Abbas.

They were all open on the Kasaba Street, where the passer-by moves all the way from market to market, depending on the activity of the open boxes. However, some markets were often located within agencies such as the firewood market, the fish market and also Sweikat Abbas.

The economic and social studies indicate the city's great activity in the rice trade and export abroad, which explains the existence of rice factories in abundance, and in fact what is referred to as rice factories documents only concerned what was done in real estate, and while the city includes what At least four rice factories, one marine city and others south, and the number of rice factories to two in the tribal area in front of them a commercial port.

It is noted that there is a letter and markets have deteriorated, and the other increased influence, as well as the character evolved from the previous, we find, for example: the food market turned to the vegetable market in parts, and the destruction of the milk market and the solution of the line of 'Aqqadin line Khashabin. During this period, two important trades emerged in the city: cages and rope manufacturing, as well as knitting and embroidery activities.

And spread streets attributed to the main trades

previously such as: alqafasin, allsagha, alkashabin, al'aqadin and alhashabin.

The rope (rope industry) and the cage (the cage industry) extended to the new extensions of the city, as well as to the tribal side. The city also maintains the names of families and streets not of Egyptian origin, especially the names of families from the Maghreb. From the general point of view, we find: Zawyet Qizman Street, Awlad Qambiz Street, alyankjiri Family, Kamouna Family, Sinan Family and Al Sharif the Moroccan.

The family of aljulfati, alyankjiri, jurji walhayik, were among the largest families of the city. In this period, the various properties were concentrated in the hands of these families. Not many of the families with professional titles were mentioned, except for the family of alhabbal among (30) families mentioned in the property in the century (16 AD). Non-Egyptian families have remained since the last century: alhayik, almaghribi and Adas among 27 families.

If we note that the system of leasing and exploitation, which in many decades was up to (99) years, this means that this period was a change in the patterns of distribution of property to some form of capitalism, as evidenced by the evidence increase Entertainment activity at the expense of craft and commercial activity.

It is clear that the city reached a high level of prosperity in that period, so that the traveler (Johan Wild), which visited in (1601), did not find a place to live, and had to shorten the duration of his stay and travel to Cairo. After describing the inlet, the journey describes the city as follows: "When we arrived in the city called Rosetta, we were looking for a room in a hotel but we could not find any room so we had to resort to the church and waited for two days until we found a place in a boat heading to Cairo. "He said. For the city it is wide but it is not walled but open like a village. "[27]

3. 3. During the eighteenth century

The city gained a new area of the land of the river. The river line was almost straight from the south to the north by the end of the century. The tributary began east of Zaghloul Mosque in the south of the city and about 30 meters wide. The width of the extension reached about 100 meters, with a length of about 550 meters, adding an area of 8.5 feddans to the area of the urban block.

This phase was characterized by urban expansion in all directions, with the enlargement of the architectural nucleus, which appeared in the previous period around the Mosque of Edfini, and with the construction of Moshila mosque, while maintaining space space between the nucleus and the new development of the urban bloc, in the

northern part of the urban bloc of the city, a building nucleus was also found. It was the name of Abu al-Rish, which is its present name, and no reference was given to it. On the north side, that nucleus was surrounded by parts of the remains of an old wall. In the west of the city, a mill was built in the middle of the plantations. Houses were built around it in that century. It is likely that Muhammad Al-Nenny - previously referred to as - was the owner of this mill and was famous for Al-Nenny mill. This urban nucleus was separate from the city's urban mass.

This century witnessed the expansion of the city from the general point of view in all directions. The urban area reached about 85 feddans, an increase of 30 feddans from its area in the 17th century. It is clear from the description of houses that housing and population densities have increased, The city's block extended to the west and included two gardens surrounded by houses, one west of the sea and the other west of the tribal authority.

The city retained its urban style generally in its extension, and the main streets spanned the same names, and took them main axes in the city and approached the network of urban planning, which is currently on, we find the street of Dahliz almulk street has become clear plan, as well as almahali and albahr (alkurnish) streets, the local streets and the sea (Corniche), except for the north of the mosque, which did not confirm any evidence that the use has changed, has remained a garden as it was before

As for the mosque was built around the shrine of Sidi Ali almahali on alsuwq al'aezam Street (qsabat almadina), There is a difference that the evidence of the achievement of the urban mass indicates the existence of the shrine actually before the beginning of the century (16 m), while some references to the death of almahali in the year 901 AH (1496), and the review of what was written on the tomb we find that he died in 864 AH (1460) This is due to the confusion between the owner and one of his heirs after him, who have endowments around the mosque and the mosque and carry the same title as almahali family.

The dispute between the documents and the references to some of the references on some sites that disappeared in this century appears to have been replaced by other facilities such as the location of the henna agency and the place of the prison, as well as the directions of some streets, as shown in the maps. The occasional trends of some streets west of the city, which became markets such as the fish market, the spinning and the shovel, were also confirmed.

The number of streets in the city reached (95) streets, I said among them the phenomenon of multiple naming of the same street, may extend in this century street to include

several housing units on a row, and keeps his name in front of all units, where we find streets referred to a group of people, They inhabited more than one residential unit, as well as streets attributed to a character that became the largest and most famous place and the largest in its components and the number of those belonging to it, and from the streets that included groups of denominations: the road of al'ibzariyeen, al'ahwasiyeen, al'iikyabia, albusania, almakaria, almaghariba, alqafteyeen, almastrawia and alza'erabia.

We refer here to the community of Moroccans who spread in the city and became a road to live most of it. We also point out that this road has turned corners and curves that included a group of other houses. We find a document selling the house of King Hussein al-Akhras in the maritime section of the Moroccan coast line in the sea. The owner is a Moroccan from the Koussa family, and his home is located in the sea line in the corner of the Moroccan corner surrounded by the families of Al-Qasab, Al-sammak and Al-Dalal, as well as the families of Sufa, Al-Balan and Umran.

It is worth mentioning that it was mentioned that the estate of the name of the estate of the Moroccans also owned by Zinni mustahfizan mill, which is the sea area of the city outside the building and written in brackets (Sidi Mohammed Abi al-Reish), which we claim that perhaps the old name of that estate is the Moroccan mansion, Because of the distance of the Moroccan population from the city's mass at the northern end of the old wall, it may have been Mr. Mohammed Abu Rish belongs to them, as well as the owners of chorines located there Sidi Hamam and Sidi Abdel-'Al, and if all this is true is not surprising the emergence of this urban focus in that century as well as occupation To the northern entrance of the city .

We also refer to the tribe of alqafteyeen, and belong to the Qift one of Upper Egypt, the name of a resident of this street, Ibrahim Abdullah Rumi, while no mention of any neighbors, making it difficult to identify the people of this street.

Not only were non-Egyptians living in North Africa, but there were many non-Arab streets, for example: the Belgaghum and Khawawardi road.

The families of aljilfat, aljurbji and alhayik were among the families of the great owners of the city. They were joined by the families of shukhtayrih, alqadi, alqabbani, alnuwri, aladfiny, al'orabi, alkhiat, albuhti and musalim. The names of some streets were also attributed to children of families whose names were mentioned in the previous century.

We find the road of awlad aljunidi, 'awlad almaelim,

'awlad 'abu 'atma, 'awlad al'ajati, 'awlad jiba, 'awlad kamustar, 'awlad sharab, 'awlad yasin, 'awlad almatir, 'awlad alsayrafi,

the family has become occupied the entire road.

And the important streets in terms of function and character what is called by business activity or artisan, which spreads such as: the road of alkharatin (wood turning), alqafasin (cages makers), suq alkholaiea (clothes), alsawaria (makers of wooden masts), al'ibzariiyin (sellers of seeds), al'ahwasiiyin, al'ataryn (makers and perfume wholesalers), alghazl, alhaddadin, Al-Qasabeen, alsammakeen, alqasabin, suq alsamak, ma'esarat alzayt, alqatanin, alqalashin (leggings - Type of tight pants), muhama'at matabikh awlad fahayma, suq alhemir (donkeys), wikalat al'iidfini, wikalat 'ibrahim 'agha, almufadalia, al'eanbar alsultania (kraar alsultinat), forn (Oven) awlad albaqra, wikalat awlad wahayba and almanakhiliiyin (Sieve makers).

There are streets named after a distinctive feature either natural or a kind of activity or relative to one of the important landmarks, such as: khat buyut alhubabi (The road of the houses of firewood), khat hamam almalih (the road of the salt bath), khat masjid muhamad alniny (the road of the mosque of Mohammed al-Nanni), khat jamie zaghlul (the road of mosque Zaghloul), khat masjid alribat (the road of the mosque of Ribat), khat masjid alshadanwili (the road of the Shadanwili Mosque), khat sahil albuhr the coast line of the Nile), khat masjid al'arabi (the line of the mosque of the Oraby), khat taht alhit (the line under the wall), khat masjid alarif (the line of the Mosque of Arif), darab 'iiskandria (the path of Alexandria), khat zawiat mushtila, (the road of the zawia of Mashtila), khat jamie alRosettai, (the coastline road, Al-Rosettai), khat zawiat almaghribiat, (the road of Zawia of Morocco), khat zawiat muhamad alkafrawi (the zawiya road of Mohamed El Kafrawi), khat qahwat sharf (the road of sharaf coffee).

There were streets with small markets such as Swiqua (small market) of Abbas from the previous century, and sawiqat almayit and sawiqat nawara were added to it.

In fact, many plans have changed their names from the previous century by changing the name attributed to it, whether it is an activity or an individual. It seems that even this period, the names of the streets were not registered, which made them bear different names than they currently are, Or moral, we find the market almanakhiliyeen (Sieve makers) replaced the grain market, and it seems that the trade of sieves overshadowed the trade of grain in the same street, also, wikalat alhadadeen (the blacksmiths' agency) turned to Abdeen Bey and changed the name of the agency

and the street to the Abdeen Bey agency, and the area of the cemetery south of the city turned east to the and split them into a street called khat almadarab (rice factories).

There are many marinas in the city, in the far north there is a marina that seems to be for passengers and consumer goods, and in the far south is another anchorage opposite rice paddles. It seems to be commercial only, then between them to the south and Abadan Bey (wikalat alhadadeen), a marina, believed to be the oldest shipyard repair and construction, was constructed and the private marinas mentioned earlier have disappeared.

The study of documents shows that the period of the city's history has witnessed a commercial and political boom. The documents of sale, purchase and investment have increased and the duration of the lease has decreased. Each entity has an investment value higher than the rental value.

There were many documents dealing with the shops after the deal covered the entire facilities, and it is clear that the high level of housing, especially in the sector of the north-west of the city, was established during that period most of the existing houses so far.

The names of senior state officials in Cairo are listed in the documents, such as: the chief traders Ahmad al-Ruway'i and Muhammad al-Sadat, and Mamluks and Turks such as: almuqadam, ashalbi, albirqdar, aljurbji, afrad almustahfizan, aljurbijia, al'aghawat, aljawishia and almalatili,

The consular agency was also established in that period and most of its personnel were foreigners.

The cafés have appeared in several areas, especially on the outskirts of the city. More than one coffee shop has been referred to in the central and southern regions. In general, most of the activities have been centralized. Their cleanness and the beauty of their location took them to other cafes [28].

There has been a significant development in the status of land use. The agencies and the shop houses have extended along the local and sub-local lines, the market's grotto and the extension in Zaghloul mosque Street. The agencies included: wikalat albasha (Al Basha Agency), Sadat, Zaza, altabuna, Abu Ali, The consul, the henna, wikalat alhadadeen (Abidin Bek agency), alqabudan, The mention of other agencies - not significant - is not entirely specific, such as Awlad Heba, Edfini and Ibrahim Agha.

The Sultan's Amber (kraar alsaltana) is perhaps only a storehouse for government missions. Some buildings have a fair amount of luxury and they are agencies, while the rest of the buildings were very modest, even if the public claimed to be palaces, The city has a great deal of wealth

and commercial prosperity in that period.

The area between kasaba agencies and the coastline of the Nile has literal streets, west of kasaba. In the north are luxury houses and in the south are groups of merchants, sellers and workers whose houses extend south of Zaghoul Mosque.

We can conclude that there are social evictions and displacements in the city, with the possibility of an urban rural migration, especially in the north of the city in the newly created area around the tomb of Sidi abu alreesh

The view of Vivant Denon, [29] who visited the city at the end of this century contradicts everything we have found through the documents, about the state of urbanization in the city, it indicates that the area has shrunk than it was before, and it is decreasing Steady, as contained in the following text:

"We found ourselves on the surface of the thinnest river in existence, and after half an hour we were surrounded by fresh green freshness, we have not seen since our arrival in this country .. After a while .. We found to our right castle and to our left an artillery battery was placed in this site To defend the entrance of the inlet (albohaz), but it is now moving away by a fracture, which gives us an idea of the amount of river sediments, and can determine the age of these military fortifications by 300 years, that is, since the use of guns and bombs, "" After an hour of Nile tourism, Palm trees, bananas and sycamores Rosetta on the banks of the Nile, which is flooded without affecting it And the walls of the houses overlooking it". "The city is devoid of any important archaeological building, it can clearly show its ancient boundaries, which indicate that its area was larger than it is now. We were able to identify the first wall of the city by checking the sand hills that are hedged from the west to the south. The hills were formed from the old wall and its walls".

"Like the inhabitants of Alexandria, the population of the city of Rosetta is steadily decreasing. The construction movement is slow and scarce. All the newly constructed buildings were used to build old ruined stone buildings due to lack of population and resources available for restoration and renovation".

"Although the houses look more solid than those in Alexandria, they are fragile. If the weather is not merciful, all the houses of Rosetta are destroyed. The style of construction in Rosetta goes beyond every new role that has been accepted horizontally, so the opposite buildings will come into contact, Bleak and sad, and this disadvantage does not apply to houses that are parallel to the Nile and most of them are owned by foreign traders, and this need of the city to a simple effort to beautify it is

enough to build a parallel berth to improve the overall appearance".

"وجدنا أنفسنا ننزله على سطح أرق نهر في الوجود، وبعد نصف ساعة كنا محاطين بخضرة بانعة طازجة، لم نر لها مثل من وصولنا إلى هذه البلاد.. وبعد فترة .. وجدنا على يميننا قلعة وعلى يسارنا بطارية مدفعية كانت قديما قد وضعت في هذا الموقع للدفاع عن مدخل البوغاز، إلا أنها الآن تبعد عنه بمقدار فرسخ، مما يعطينا فكرة عن كمية الإرسابات النهرية، ويمكن تحديد عمر هذه التحصينات العسكرية ب (300) عام، أي منذ أن بدأ استعمال المدافع والقنابل"، "وبعد ساعة من السياحة النيلية اكتشفنا وسط غابات النخيل والموز والجميز رشيد على ضفاف النيل الذي تغمر مياهه بدون أن تصيبها بالتدهور حوائط المنازل المطلة عليه". "تخلو المدينة من أي مبني أثري هام، يمكن أن يظهر بوضوح حدودها القديمة التي تشير إلى أن مساحتها كانت أكبر مما هي عليه الآن، وقد استطعنا التعرف على السور الأول للمدينة من خلال تفقدنا للتلال الرملية التي تحوطها من الغرب إلى الجنوب، ومن المؤكد أن تلك التلال قد تكونت من السور القديم وطوابيه".

"ومثل سكان مدينة الإسكندرية فإن سكان مدينة رشيد في تناقص مضطرد، فحركة البناء بطيئة وشحيحة، وكل المباني المشيدة حديثا استعمل في بناءها أحجار المنشآت القديمة المتهدمة نظرا لقلة السكان والموارد المتاحة للترميم والتجديد".

"وعلى الرغم من أن المنازل تبدو أكثر صلابة من مثيلاتها في الإسكندرية إلا أنها هشة.. وإذا لم يكن الطقس رحيما لتهدمت كل منازل رشيد.. وأسلوب البناء في رشيد يتم بحيث يتخطى كل دور جديد الذي قبله أفقيا فكتاد المباني المتقابلة أن تتلامس مما يجعل الشوارع قاتمة وحزينة، وهذا العيب لا ينطبق على المنازل التي بموازة النيل ومعظمها يملكه التجار الأجانب، وتحتاج هذه الجهة من المدينة إلى مجهود بسيط لتجميلها فيكفي بناء صريف مواز لتحسين المظهر العام".

Conclusion and search results

- The research helped to highlight the aspects of planning and urbanization of Rosetta (16-18), where the boom in the construction of houses, mosques, churches, industrial facilities and social welfare facilities.
- Rosetta made prosperous in economic life, which include agriculture, industry and trade both internally and externally, where it was the center for the establishment of European merchants since the century (16 AD), and increased in abundance in the century (18 AD).
- The documents explained the procedures that were followed when starting to build any building, where the work was under the supervision of the Sheikh of the builders and engineers and the owner to provide the consent of the neighbors to build and take a permit to do so.
- The work of urban planning, construction, street distribution and building heights was supervised by the Accountant General (muhtasib), the Sheikh of the community supervised these works from the technical point of view,
- The documents indicated that the sheikh of the

community of the builders and engineers supervised the construction and conducted the inspection in conjunction with the Qabodan to grant permission for use.

- The buildings with the lines of the organization even if the building is a mosque, and requires that each building has a sidewalk on the street of stone.
- The organization of streets and roads was one of the factors that helped to organize the urban planning of the city of Rosetta, with the aim of organizing the buildings and markets and facilitating the movement within the city.
- The facilities in Roseta underwent a kind of organization and planning not by laws that approved such an organization but rather by rules based on mutual consent.

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Notes:

¹ Height: The unit of measure of the length of wells and the length of standing man standing, the distance between the foot of the man to the highest importance, the height is equal to 1.8288 meters (72 inches).

² Muhtasib: was a supervisor of bazaars and trade in the medieval Islamic countries. His duty was to ensure that public business was conducted in accordance with the law of sharia. meaning market overseer, market inspector, or master of the bazaar, who supervised weights and measures in the market.

³ water carriers: is a profession that existed before the advent of centralized water supply systems. A water carrier collected water from a source (a river, a well, water pumps, etc.) and transported or carried containers with water to people's homes. After the construction of pipe networks, the profession of water carrier became unnecessary and disappeared.

⁴ Proximity: is a bowl or bag of goat or cow leather to contain liquids and is usually used to conserve water and cool it.

⁵ Downspouts are usually vertical and usually extend down to ground level. The water is directed away from the building's foundation, to protect the foundations from water damage. The water is usually piped to a sewer, or let into the ground through seepage.

⁶ Parasang: is an old measure of distance, 5.8 km long.