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Preservation of Islamic Urban Heritage to Enhance the Users' Expectation in the Holy City of Makkah

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Abstract

Enhancing the Urban Heritage of the urban environment to suit religion-tourism and users' expectations and return the cityscape to Islamic urban planning and design is one strategy to improve public space in the Holy City of Makkah, and it is one goal of the Saudi 2030 Vision. This paper aims to offer historical context for the foundation of the holy city, highlight key moments in the city's urban fabric revolution chronology up to the present day, and outline plans for the city's future growth. This will be achieved by looking through the literature on the history of the Urban Development of the HCOM. Also, this paper used descriptive methods to examine the City's Urban fabric evolution over the last century. The findings light how the "Sharia" Islamic norms, both permitted and forbidden activities inside Makkah's limits, impacted the city's urban fabric. This paper provides a comprehensive understanding of the rules of designing public space and highlights the sustaining Islamic Urban Heritage.

Keywords: *Urban Heritage, Holy City of Makkah (HCOM), Grand House.*

1. Introduction

The Holy City of Makka is one of the oldest holy locations colonised by humans to date (Surah Al-'Imran) (Shaker, 2000)(Al-Hilali & Khan, 1984). Usually, the establishment of a colony happens in a location along rivers or high-fertility land (Morris, 1994)(Knottnerus, 2005). But in the case of Makkah, the city falls under two harsh circumstances, high-temperature climate and rugged topography, and however, the city has kept growing for thousands of years ago until now (El-Hazmi, 2010)(Alqurashi et al., 2016)(Mirza, 2009). There were many motivations behind this growth, but the most important reason was the religious value of this land (Diaa, 2004)(1911, البتوني). This value motivated the native citizen of Makkah to stay in the city due to its spiritual value and to develop their business there to serve the pilgrims who come to the city every year since the time of the Prophet Ibrahim PBUH "peace be upon him" which it means around 3700 years ago (Alkadi, 2016)(AlSyriani, 1986). As a result, this value granted the city's sustainability to keep growing until now, which also affected its urban fabric. Makkah has become one of the essential prototypes of Islamic cities because it shows the appearance of the elements of the traditional Islamic city. The aspects that were granted social justice for the citizens and the transformation of the power from the emperors and caesars to the almighty Allah's rules (El-Hazmi, 2010)(Mirza, 2009)(Al-Fassi, 1965)(2003, الشريف).

Furthermore, Many names were used to address the HCOM, such as Um Alqura, Albalad Alameen, Algaryah "The Village", and Bakkah. All these names were documented in the Holy Quran, Muslims' holy book, which is considered the highest literature and source for all Muslims (Mirza, 2009)(Diaa, 2004) (Al-Fassi, 1429). Further, the literature shows that in 1981, Saudi Arabia's government used the term "Makkah" as the official English name for the Holy City instead of the English noun "Mecca"; due to highlight the important value of the Holy City worldwide and avoid what other bad meanings that related with the noun "Mecca" (Cambridge, 2020)(Oxford, 2020)(Agent, 1981). In addition, the HCOM consider one of the oldest worshipping locations worldwide (Alkadi, 2016)(Ascoura, 2013)(Dahesh, 1995)(AlSyriani, 1986), and it was mentioned in the other main religions' holy books. According to Masood in his book "Science and Islam" the Bible has described the HCOM as the Bakkah Well, which is now called the "Zamzam Well" (Masood, 2009). Worthmore, Makkah had value even before Islam; it has cultural, social and economic value.

The HCOM is located geographically along the historical trading path between Belad Al-Yamen "Yaman Republic" and Belad Alsham (Syria, Jordan, Palestine, and Lebanon). Its location gave a significant rule to this city; Makkah played a logistic role in providing resources for commercial caravans. In addition to providing security to these caravans, since all Arabic tribes respect the HCOM and do not tend to harm any caravans on its border or led by their residents (Al-Fassi, 1429)(El-Hazmi, 2010)(Al Sebai, 1999)(AlSyriani, 1986). Later, after the rise of Islam, HCOM took a better status since it became The Qibla and the main Masjid for all Muslims, besides its status as the destination of Muslim pilgrims (Edrees, 2001)(Madanipour, 2003). Furthermore, every year the HCOM hold the religious event Hajj and Umrah, which receives millions of Muslims from performing these sacred rituals (Edrees, 2001)(Kadhim, 2016). Presently, Makkah has become one of the important cities in the Kingdom of Saudi Arabia, which receive special care from the Saudi government, which makes many people come to visit or live in it, which caused the urban

fabric to grow quickly(2003, الشريف, الفضيل, 2014). This fast growth led to rapid extension, development and evolution. These changes will be deeply discussed in this paper.

2.1 RESEARCH PROBLEM

The rapid growth of the urban fabric in the HCOM, forced by the fast growth in the number of residents and visitors of the Holy City, negatively influenced the city's urban heritage and historical characteristics. This influence caused the loss of the originality of the city's urban heritage and historical characteristics, motivating the Saudi government to act toward preserving the HCOM characteristics. As a result, it is necessary to review the previous literature to record and present the city's urban heritage importance and built environment development to contribute to the decision-making process, and this is what this paper aims to address. Moreover, this paper seek to answer four main questions:

- What is the historical background of the HCOM urban growth heritage?
- What is the definition of Alharam, and why is it a Holy City?
- What is the impact of residential growth on the HCOM?
- What is the impact of the Holy Mosque on the urban fabric in the Saudi era?

2.2 Research Methodology

To achieve the aim of this paper, it used a Historical research method "Historiography". It is a systematic recovery of the subtle nuances, the people, the meanings, the events, and even the ideas of the past that have inspired and moulded the present (Lune & Berg, 2000). This type of research depends on primary and secondary sources and unpublished information (Lune & Berg, 2000)(Wyche et al., 2006)(Buckley, 2016). Primary Materials may include personal experiences, Statements (orally or in writing), documents, letters, diaries, notebooks, recordings, and drawings may all be found in public and legal records. The Secondary Materials may contain communication with the source of information "that may be verbal or written" or recounting events based on pieces of information found in many forms of media, books, encyclopaedias, journals, newspapers, biographies, and films or tape recordings. In this study relied on the historical premise as a method of study. Reviewing literature and books on Holy City urban growth, passing through the important historical transformations and the Islamic rules for using the urban space will create a comprehensive approach that may enhance the future decision-makers for the development of the HCOM

3. RESULTS & DISCUSSION

3.1 HISTORICAL BACKGROUND OF THE HOLY CITY OF MAKKAH URBAN GROWTH HERITAGE

3.1.1 Geographical of the Holy City of Makkah

The HCOM is located in the western region of Saudi Arabia, 70 KM from the red sea and 400 KM from Al Madinah Almunuara, "the Second religion city in Islam" (Figure 1). It takes place in a big valley called "Ibrahim Vally" within the Sarrawat Mountains; its altitude is 300 M above Sea level (Figure 2). The HCOM has an arid climate; in the summer season, the temperature reaches 48 C, while in the winter season, it goes down to 18 C. These factors affected the city residents life style, which influenced the city's urban fabric, especially before the industrial revolution era, and it has been like this way since it has been described in the Holy Quran by Prophet Ibrahim PBUH (Sura Ibrahim:14:37) (Elbelkasy et al., 2015) (Al-Jabri & Alhazmi, 2017) (Kaife, 2015). Furthermore, according to Kaife 2015, the HCOM is located at the globe's central point, and the North Magnetic Longitude for the Earth applies to the North geographic Longitude for Earth in The Holy City of Makkah. As a result, the universal time reference should be at the HCOM, not at Grinch (Kaife, 2015).



Figure 1: The Location of the HCOM

Source: (<http://www.maps-of-the-world.net/maps-of-asia/maps-of-saudi-arabia/>, 2020.10); (Editing by Researcher.)

No	Action	Shariah policy
1	Cutting the trees of the wild sanctuary and hunting or repelling their wild animals	Forbidden
2	Taking the shot or monopolising the goods with the intention of raising prices.	Forbidden
3	Walking to do an act of worship or a good deed	Desirable to do, Recommended
4	It is the best place to live and die and to be kind to the residents and visitors of the HCOM.	Desirable to do, Recommended

The most important acts that are forbidden to be performed inside the Holy Boundary and the actions that are desirable to be performed inside it
 Source:(Planner, 2019)(Al-Basri, 728)(Diaa, 2004) (Developed by Author)..

No	Name	Date	Type of work
1	Prophet Ibrahim PBUH, Prophet Ishmael PBUH	Before the mission of Prophet Muhammad Peace Be Upon Him "PBUH"	Rebuilding all the Signs of the Holy Boundary of the HCOM.
2	Adnan bin Aad		
3	Qusay bin Kilab		
4	Quraysh	After the mission of Prophet Muhammad PBUH	
5	Prophet Muhammad PBUH	The day of the conquest of Mecca	
6	Second Calipha: Omar Ibn Al-Khattab, may God be pleased with him	At the time of the Caliphate	
7	Third Calipha: Othman bin Affan, may Allah be pleased with him		
8	Muawiya ibn Abi Sufyan	Abbasi Caliphate	
9	Abdul Malik Ibn Marwan		
10	Al-Mahdi Al-Abbasi		
11	Al-Radi Al-Abbasi		
12	King Ghazi (Al-Muzaffar) bin Ayyub	Ayyubid state	
13	King Yusuf bin Omar Al Turkmani	The Rasuliyyah State in Yemen	
14	Qaitbay Al-Mahmoudi Al-Ashrafi, Sultan of Egypt	The Mamluk State in Egypt 1469 AD	
15	Sultan Ahmed Khan the first	Ottoman Empire 1614AD	
16	Sharif/ Zaid bin Mohsen bin Abanmi	Prince of Makkah from 1631-1666 AD	
17	Sultan Abd al-Majid Khan Al-Ottoman	The Ottoman Empire 1845-1846 AD	
18	King Abdulaziz Al Saud	Kingdom of Saudi Arabia 1925 AD	
19	King Saud bin Abdulaziz Al-Saud	Kingdom of Saudi Arabia 1957 AD	
20	King Khalid Bin Abdulaziz Al-Saud	Kingdom of Saudi Arabia	
21	the king Fahd ben Abdul-Aziz Aal-Soud	Kingdom of Saudi Arabia 1984 AD	

Names of the people who restored and maintained signs' "cairns" of the Holy boundary for the HCOM
 Source:(Mirza, 2009) (Dahesh, 1995)(Al-Fakihi, 2009)(Al-Basri, 728)(El-awaisi, 2017)(Al-Fassi, 1429)(Planner, 2019) (Developed by Author).

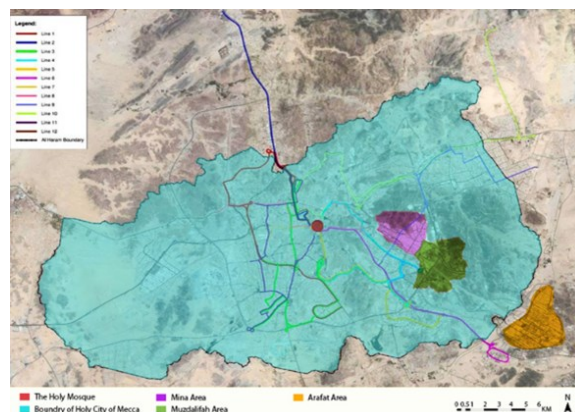


Figure 4: The Holy boundary of the HCOM according to the Development of Makkah Region Authority
 Source: (Mubasher, 2019)(Planner, 2019) (Developed by Author).

3.1.3 The population growth impact on the Holy City of Makkah

The Kingdom of Saudi Arabia (KSA) is one of the fastest-growing countries in population, as it ranks 20th globally in the speed of population growth. According to the General Authority for Statistics in the KSA, the population in the Kingdom in 2018 reached 33.4 million people. The HCOM is one of the fastest growing cities in population, supported by its religious position, which helped in economic growth and the creation of good investment and job opportunities, which led to migration to it in search of a better life (Statistics, 2019)(Ministry of Municipal and Rural, 2019)(Ministry of Municipal, 2019). In addition, the population in the HCOM in 1975 was around 450 thousand people, but in 2005 this number changed dramatically and jumped to 1.3 million people, with an increase of 289%. In 2010 the population jumped to 1.5 million people, and in 2018 the census reached 2 million. The survey studies indicate that the population of the Holy City of Makkah “HCOM” will reach 3.4 million in 2030 (Ministry of Municipal, 2019)(Althqfy, 2019)(Ministry of Municipal and Rural, 2019). Furthermore, the security and economic stability of the Kingdom and the high development of means of transportation led to a growth in the number of visitors to the HCOM, following the same approach as the population growth, but more dramatically. In 2006 the population was 3million, but in 2011, it increased by 167% to reach 5 million visitors. In 2018, this number soon increased but 360%, reaching 18 million visitors. It is expected to reach 30 million visitors in 2030. At the same time, this humongous number of visitors to the Holy City caused to extend the capacity of the Grand Mosque by extending its border of it and now it covers most of the oldest urban forms of the HCOM; see Figure 5 (SHEHATA, 2007)(SHEHATA, 2007)(SHEHATA & Al-Zawahiri, 2019)(AlSyriani, 1986)(Ministry of Municipal and Rural, 2019)(Ministry of Municipal, 2019) (Yezli et al., 2017).

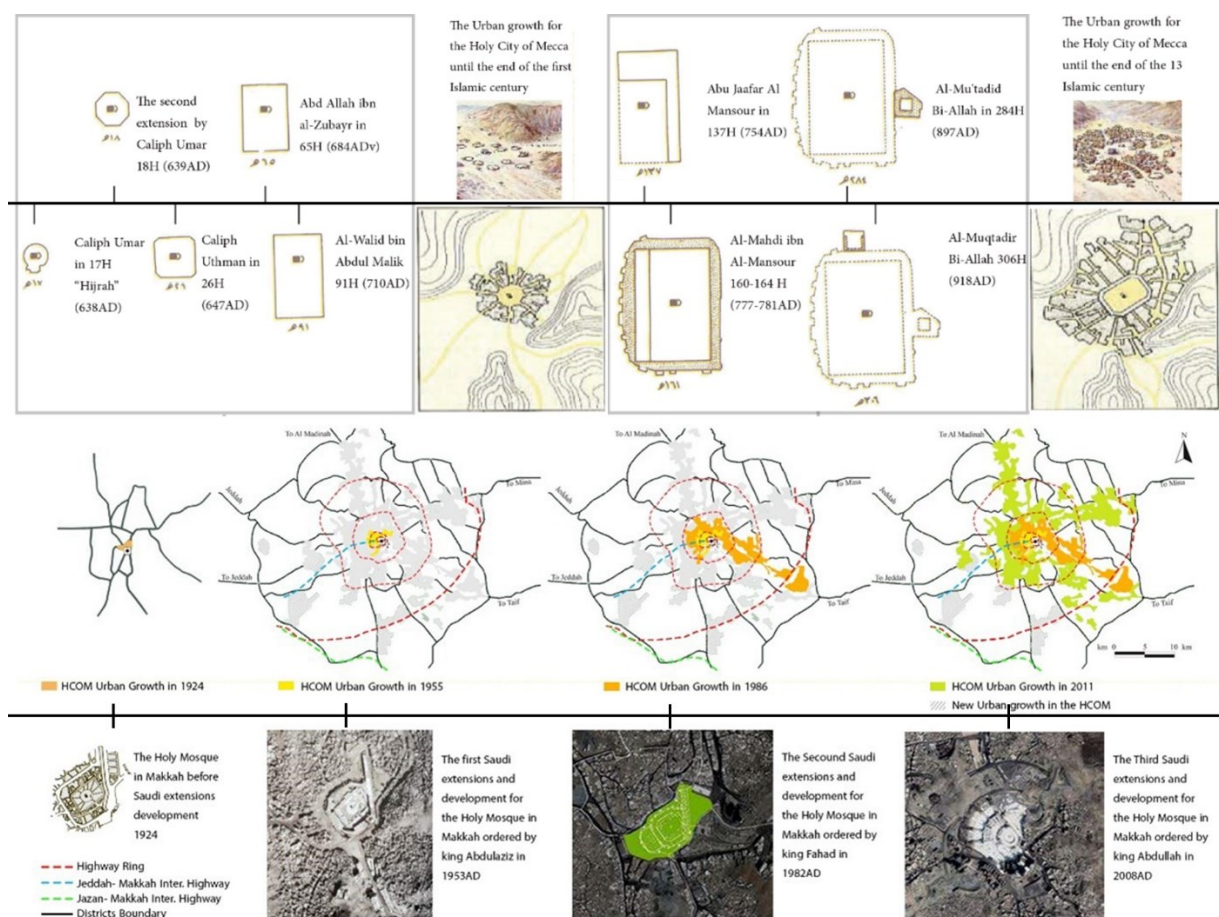


Figure 5: A timeline for The Grand Mosque Expansion coincides with the Urban growth of the Holy City of Makkah. Source: (SHEHATA, 2007)(SHEHATA & Al-Zawahiri, 2019)(AlSyriani, 1986)(Kadhim, 2016)(2017, الحبيشي)(Alkhalidy, 2009)(Ministry of Municipal and Rural, 2019)(2003, القرني)(الشريف, 2003)(Al-Fassi, 1429)(Ministry of Municipal, 2019), (Developed by Author).

Further, without question, many advantages come from the population growth of the cities, like the growth of the economy and the creation of new jobs, but in the case of the HCOM, it causes many negative effects for the city (Alqurashi et al., 2016)(Shehata, 2007). The rapid population growth forced the city to work fast to accommodate

this growth, but on the other hand, it caused to extend city's urban growth by depending on re-using the urban heritage areas and creating slum areas. The disadvantages of the steady growth in the city led to urban problems that negatively affected the quality of life in the city and constituted additional burdens on the state. It also led to the emergence of random, unserved or organised residential areas, which later became hotbeds of crime and denuded for businesses that did not respect the sanctity of the place. This acceleration in population growth has led to the emergence of an urban fabric that has lost the urban identity of the Sacred Land. Furthermore, fortunately, the Kingdom of Saudi Arabia, in its ambitious vision for 2030, has put enhancing these areas and saving the urban heritage identity in the Holy City at the top of the list of things to achieve before 2030 (الشريف, 2003) (Ministry of Municipal, 2019) (Ministry of Municipal and Rural, 2019) (2017) (الحبيشي, 2017) (AlSyriani, 1986) (Algahtani, 2016) (National Transformation Program, 2016) (Affairs, 2016).

3.2 THE IMPACT OF THE GRAND MOSQUE ON THE FORMATION AND GROWTH OF THE URBAN FABRIC HERITAGE OF THE HOLY CITY

The impact of the Grand Mosque on the urban fabric of the HCOM extends throughout history. Most researchers believe that its effect appeared since the re-lifting of its foundations by Prophet Ibrahim PBUH with his son Ismail PBUH and rebecame a worshipping place. Some of them argue that this effect extends to reach all of the Arabian Peninsula and more. Where there was a religious impact among the followers of the heavenly religions, and according to the Muslim faith, there was no prophet after the Prophet Ibrahim PBUH who did not perform the pilgrimage to the HCOM (Edrees, 2001) (Karban et al., 2017) (Alkadi, 2016) (Alkhalidy, 2009) (TUNASAR, 2013) (الفتوى, 2005). Also, the religious impact of the HCOM was followed by the economic, scientific and security impact (Holy Quran, Sura Alkasas:28:57) that made the Holy City an important centre in the ancient world, and the same is true today as the capital of the Islamic world (Alkadi, 2016) (البتوني, 1911) (Masood, 2009). In this topic, this paper will trace the impact of the expansions and additions to the Grand Mosque historically, which had an impact on the urban fabric of the city, and it comes in three axes:

3.2.1 The impact of the Grand Mosque on the HCOM Urban Fabric Heritage pre-Islamic

According to scholars, Al-Amalek was the first who inhabit Makkah Al-Mukarramah after Prophet Adam PBUH and until the flood of Prophet Noah PBUH (البتوني, 1911) (Masood, 2009); see Figure 6. After that, the Prophet Ibrahim PBUH rebuilt the Sacred House "Kaba" based on its old foundation that Prophet Adam PBUH built and authorised the people to perform Hajj to it as God Almighty said in the Holy Quran (Sura Al-Hajj: 22-27). After the well of Zamzam had been found near the Kabbah, some Arab tribes gathered and settled around the Sacred House with the sons of the Prophet Ismail PBUH. The most important of which is the tribe of Jarham and Khuza'a, and the control of the city was transferred to them until it returned to Qusay bin Kilab, one of the grandsons of Prophet Ismail PBUH and the fifth grandfather of Prophet Muhammad PBUH (Diaa, 2004) (Al-Fakihi, 2009). The lead and control of the city remained in Quraysh, "sons of Qusay" (العوام, 850), until the day of the conquest of Makkah and the emergence of the Islamic state and the Islamic kingdoms after that. The Holy City after Prophet Ibrahim PBUH was inhabited permanently. It was not empty of its people until the Al-Ahbash army, "The Owners of the Elephant", attacked it, which came from Yemen. Still, its people returned to it on the same day after the army was defeated (البتوني, 1911) (Masood, 2009) (Dahesh, 1995) (Al-Fassi, 1429); see Figure 6.

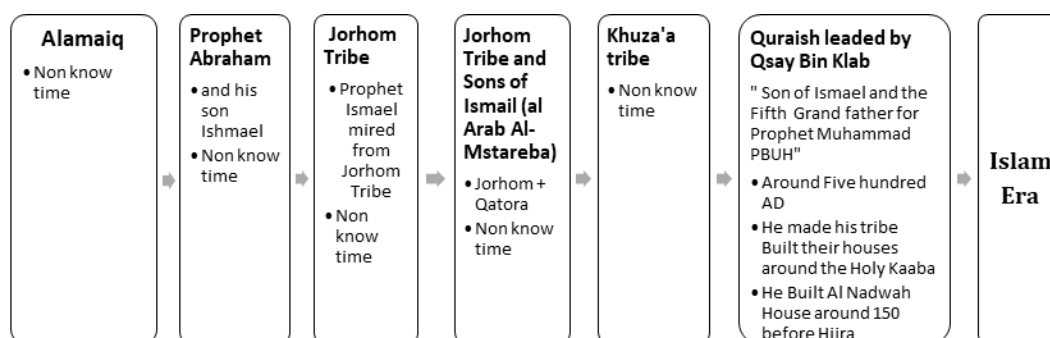


Figure 6: A depiction of the pre-Islamic clans who ruled the HCOM.

Source: Researcher.

Furthermore, Qusay was the first who establish an urban design for the Holy City. He re-designed the city to respect and venerate the Sacred House and serve its residents and visitors. Qusay permitted the construction of houses in a circular manner only in homage to the cubic shape of the Holy Hous "Kaaba" and made the doors of the primary residences facing the Kaaba out of respect for it and to be the first thing the residents of Makkah would see

when they left their homes and the last thing they would see when they were entering their houses. Also, he created an open yard around the Sacred House to serve visitors and pilgrims. And he divided the work of serving the Sacred House among the tribes of the Quraish in order to ensure competition among them to raise the quality of service provided to visitors to the Sacred House. Rather, it turned into a religious duty and pride for them (Sura Al-Tawbaa9-19) (Diaa, 2004)(Alkhalidy, 2009)(Amirahmadi & Shakhs, 2017)(Mirza, 2009).

3.2.2 The Impact of the Grand Mosque on the Urban Fabric Heritage in the Islam Era on the HCOM

After the conquest of the Holy City by Prophet Muhammad PBUH and the removal of all idols, and returning the Sacred House to what it was in veneration, it intends to worship Almighty Allah alone, and the Holy House is only a building that neither harms nor benefits. Still, it is compliance with the command of Almighty God to face it during the Five Prayers. It is a Holy place for worshipping God (An-Naml 27:91) (Al-Ma'idah 5: 90) (Al-Nasr 110:3). The urban fabric of the Holy City remains as it was until the era of Caliph Omar God be pleased with him (GBPWH). He made two orders to extend the area of the Grand Mosque to accommodate the rising numbers of pilgrims and prayer's in 638 and 639 AD (17-18H); see Figure 5. The houses surrounding the mosque were expropriated and included in the area of the mosque and valued at a price close to the price of the lands far from the Grand Mosque in order not to cost the state coffers and not increase the prices of the lands around the Grand Mosque or add to its prices in the future. It is worth noting that some of the Companions of Prophet Muhammad PBUH, who used to live in those houses, objected and grieved because they wanted to be near the Grand Mosque. But Caliph Omar (GBPWH) saw that the public interest won out and that everyone who lived inside the Holy Boundary was a guest on it, and this boundary was made to serve the Grand Mosque. The majority of the Companions, may God be pleased with them all, agreed with what the Caliph Omar (GBPWH) said. Even some of the Companions', who used to live there, returned the price of their houses to the Muslim treasury, seeking for the Almighty of Allah reward (Al Sebai, 1999) (القرني et al., 2002)(Mirza, 2009).

Moreover, The third expansion of the Grand Mosque was ordered by Caliph Othman bin Affan (GBPWH), and it was on the 26th of the Hijrah (647AD). Expansions and maintenance work for the Grand Mosque followed in veneration of it and the service of its visitors by the Islamic Caliphs and leaders from all over the Muslim world. But unfortunately, it can't be discussed at all in this investigation. Still, it is clear from its study that there is a strong relationship linking the rapid growth of the urban fabric in the Holy City with the period following the expansion and addition operations in the Grand Mosque, and Figure 5 illustrates this relationship, which will become evident in the study of the impact of the expansion of the Holy Mosque in Makkah on the growth of the urban fabric in the era of the Saudi state.

3.2.3 The Impact of the Grand Mosque on the HCOM Urban Fabric Heritage Kingdom of Saudi Arabia Era

The Saudi government has given great attention to the Holy City of Makkah since the first day on which the Holy City of Makkah was annexed to Saudi rule in 1924 AD. Where the late His Majesty King Abdul Aziz ordered the preparation of the Grand Mosque and the other Holy Places in Makkah and Madinah to accommodate pilgrims and visitors to the Holy Land, even he put the service of the two Holy lands "Makkah and Madinah", as one of the most critical priorities of the state (Al Sebai, 1999)(UNPD, 2020). After the stability of security and life conditions in the Kingdom, immigration to the HCOM from other regions began, forcing by searching for good livelihoods and living near government departments, some of which were in the HCOM, which led to the growth of the urban fabric. But in 1936 AD, after the discovery of oil and the flow of liquidity in the Kingdom and followed by an increase in the number of visitors to the Grand Mosque, King Abdulaziz ordered the expansion of the Grand Mosque, which was implemented in 1953 AD, and accordingly, the urban fabric doubled eight times than it was in 1920 AD; see Figure 5, (UNPD, 2020)(Al Sebai, 1999)(Mirza, 2009)(Alkhalidy, 2009)(القرني et al., 2002) (2003, الشريف).

Further, Al-Sharif, Mirza, Al-Hubaishi, and else argued that there are three phases of the transition in the urban fabric of the HCOM caused by the expansion of the Grand Mosque in the Saudi Arabia era (2017, الشريف, الحببيشي, 2003)(القرني et al., 2002)(Mirza, 2009)(Alkhalidy, 2009)(Taha, 2019)(Kadhim, 2016):

1. The first phase covers the urban fabric extending from the Grand Mosque to the First Ring Road. This phase represented the oldest historical part of the urban fabric in the HCOM when the city came under the control of the Saudi government. But unfortunately, this area disappeared and became entirely within the Grand Mosque or new residential hotels.
2. The second phase represents the urban fabric extending from the First Ring Road to the Third Ring Road, and this area is characterised by random urban growth and slums. This random growth was caused by trying to accommodate the growing number of new residents and visitors to the city. The visitors tried to live near the Grand Mosque to avoid the late transportation to the Grand Mosque, and the residents took this chance as an opportunity to rent as they could from their houses to pilgrims and visitors.

3. The third phase of the urban fabric in the HCOM extends from the third ring road to the current situation of the urban boundaries, and this phase of urban growth includes two Saudi expansions “King Fahd Expansion, may God have mercy on him, in 1982 AD and King Abdullah expansion, may God have mercy on him, in 2012 AD, which is in progress until now”; Also, these phases were characterised by a great development in the roads and the multiplicity of public transportation, as well as the development of the holy sites. This fabric is characterised by the organisation and network of urban planning in most of them, as well as the quality of the infrastructure of the residential neighbourhoods.

More and above, In general, 67% of the urban fabric in the HCOM is considered an organised urban fabric, and 33% of it is an unorganised neighbourhood or slum area. Most of these slum areas are concentrated in the central urban around the Grand Mosque, but on the other hand, the lands in this area are among the most expensive worldwide. Also, it is the most targeted area for investors due to the visitors’ desire to live near the Grand Mosque, which led to the emergence of a forest of residential towers with poor urban public places. This situation prompted the Saudi government to reconsider the environmental and urban problems of the holy city in particular (Kadhimi, 2016). In 2016, the Saudi government, under the leadership of King Salman bin Abdulaziz announced the 2030 Vision. One of its most important goals was to develop the HCOM to meet the needs of visitors and residents, raise the degree of efficiency of infrastructure, reduce visual pollution and private transportation, and redevelop the slum areas and rehabilitate it so that it would be outstanding example for Islamic Urban Heritage (Algahtani, 2016)(National Transformation Program, 2016)(UN-Habitat et al., 2019)(SHEHATA & Al-Zawahiri, 2019).

Further, the urban fabric of HCOM in 1991AD covered an area of 142.83 km², but in 2019 it jumped to reach 333.54 km². Furthermore, Figure 5 shows the sequence of urban growth of the HCOM from the beginning of the first Saudi expansion to the present time. It is noted that most of this urban growth occurred along the main international roads that link the HCOM with the rest of the main cities in the KSA, such as the Makkah-Jeddah International Road and the Makkah-Madinah International Road(Alqurashi et al., 2016; Aziz Amen, 2017; Aziz Amen & Nia, 2018; Amen & Kuzovic, 2018; Amen & Nia, 2021)(UN-Habitat et al., 2019)(2003, الشريف).

4. Conclusions

It is clear from above the importance of the Holy City of Makkah's urban fabric in enhancing the users' and visitors' Expectations, and this research came with several recommendations:

- A- The HCOM is the most important religious place for Muslims, as it is their qiblah and the place they long for themselves to complete their religion by doing the fifth pillar of Islam (Hajj) and the place on which aspirations are held for closeness to the God to ask his of mercy and forgiveness. Thus it is important to emphasise the sanctity and spirituality of the Sacred Land by setting up all the boundaries of the Haram (The Holy Boundary) and introducing the visitor and the resident to the date of those dependencies' like the prohibited actions and recommended attitudes.
- B- The need to increase studies on future perceptions of the urban fabric of the HCOM, which aims to provide a high quality of life and succeed the 2030 Vision of the Kingdom of Saudi Arabia.
- C- Preserving the cultural and urban heritage of the Holy City, especially within the central region, and the places that have a cultural value of Islamic history.
- D- Taking into account the urban character of Islamic cities, especially the HCOM, when redeveloping slums or designing new neighbourhoods, taking into account the requirements of users in order to create distinction for the Holy City.

5. Conflict of Interests

The authors certify that they have NO affiliations with or involvement in any organisation or entity with any financial interest or non-financial interest in the subject matter or materials discussed in this manuscript.

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