QATAR UNIVERSITY

COLLEGE OF ENGINEERING

THE IMPORTANT ROLE OF FRIDAY MOSQUES IN REVIVING THE URBAN

IDENTITY OF DOHA, QATAR

BY

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ABSTRACT

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Title: The Important Role of Friday Mosques in Reviving the Urban Identity of Doha, Qatar

Supervisor of Thesis: Fodil Fadli and co-supervisor: Djamel Boussaa

Qatar is one of the oil countries that has witnessed a paradigm shift in urbanism during the last few decades. Globalization is one of the exogenous forces that influenced the urban transformation of Doha and its identity. This global phenomenon has affected the local environment and its identity. Therefore, cities in Qatar must define their own urban and architectural characteristics. Qatar National Vision (QNV) 2030 and the Qatar National Development Framework (QNDF) 2032 are some governmental actions to enhance urban identity and social development to improve the built environment.

Mosques are an essential element in defining urban identity due to their cultural and functional roles. The aim of this thesis is to highlight the loss of urban identity in Doha, while exploring how mosques can contribute in reinforcing this identity, especially at the micro-level of the city. Furthermore, this research tries to evaluate and analyze the components of urban identity based on qualitative and quantitative methods, through site observations, interviews, and questionnaires. The findings of this thesis show that the contemporary Friday mosques can be a successful paradigm in reviving Qatari urban identity. The thesis highlights some recommendations for urban identity enhancements.

-Keywords: Mosques, rehabilitation, architecture, urban identity, globalization.

DEDICATION

This thesis dedicated to my family. This thesis would not have been achievable

without your significant support, patience, and encouragement.

Thank you..

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LIST OF ABBREVIATIONS

IRB	Institutional Review Board
IMAW	Imam Mohammed bin Abdul Wahhab Mosque
MEIA	Ministry of Endowments and Islamic Affairs
MME	Ministry of Municipality and Environment
MDPS	Ministry of Development Planning and Statistics
PBUH	Peace Be Upon Him
QM	Qatar Museums
QNV	Qatar National Vision
QNDF	Qatar National Development Framework
QU	Qatar University
QFIS	Qatar Faculty of Islamic Studies mosque
QGSDP	Qatar General Secretariat for Development Planning
QNA	Qatar News Agency
QNCC	Qatar National Convention Centre

CHAPTER-1   SCOPE AND METHODOLOGY OF THE RESEARCH

1.1   Introduction

Qatar is one of the Arab-Islamic countries, its unique location in the Middle East since old days makes it an excellent transit destination especially for trading, that has enriched its cultural context. Qatar is famous for its Islamic ethos, and mosques considered as one of the principal elements in depicting that as evidenced by the widespread of mosques throughout the country. They have an important role in shaping the city regarding their architecture and urban settings. Moreover, the history of those buildings is part of the Qatari culture as some of those mosques dating back to the 9th century, such as Merweb and Al Ruwais mosques (Ramadan, 2009).

After oil production, Qatar has witnessed a rapid economic evolution. Oil and Gas revenues were used to upgrade local infrastructure. This transformation gave the opportunity for foreign companies to invest in Qatar. Thus, expatriates from different countries have arrived to work in construction (mainly). The significant developments were in Doha. Thus the city has started to sprawl to accommodate the dramatic increase in the multinational population. This sprawl had created a new movement in the urban fabric of Doha city and its identity. The high-rise buildings started to be the dominant element of urbanism, and the traditional vernacular planning started to disappear. That might be justified at that period to accommodate the continuous growth in population. The total population according to the latest available statistics by the Ministry of Development Planning and Statistics (MDPS) in September 2017 was 2.634.234 (Ministry of Development Planning and Statistics, 2017). Opinions about this new urban movement have become a controversial topic that must be

addressed. Many experts find that these developments open the door for globalization to terminate the local urban identity.

This thesis is trying to study the impact of globalization on the city of Doha that has resulted in the loss of its urban identity. This study will analyze the role of Friday mosques (as a significant urban element) in reviving the urban identity of Doha. The research will explore the chronological mosques' evolution in Qatar, to understand the effect of the previous architectural movements in Qatar on these mosques and their morphology. Moreover, an overall assessment will be done for the role of the Friday mosques in reviving the local urban identity by analyzing and comparing mosques according to specific categories. Moreover, pros and cons of this study will help in developing future studies regarding preserving urban identity.

1.2   Research Problem

The loss of identity in the contemporary cities has become a remarkable phenomenon which has led to social, physical, and environmental problems. Due to globalization, many factors have affected the image of Doha. Hence, the local identity is lost under the threats of uncontrolled rapid urbanization. The conflict between modernization and tradition is found in many parts of Doha. Studying this topic is vital since many urban schools have emphasized the importance of sustainable development in reinforcing urban identity (Sepe, 2009).

The planning authorities in Qatar have undertaken significant efforts in launching the Qatar National Vision (QNV) 2030. One of the social objectives in this vision is to preserve Qatar's national heritage, identity, and enhance the Arab and Islamic values. Architecture is writing the cities' history, and thus contemporary architecture has a significant role in figuring out the identity and the personality of the

modern cities. The historical continuity and identity preservation are symbolized by architecture (Ibrahim, 2013). Contemporary architecture in Doha went through various stages due to many several factors. Most recently is the global trend as evident in the West-Bay district that has generated a global identity.

Many efforts have been made in Qatar to tackle this issue. The Ministry of Endowments (*Awqaf*) and Islamic Affairs (MEIA) is contributing to these efforts by constructing new mosques following the traditional Qatari style. They are one of the essential urban elements in Qatar, which have a substantial impact on the built environment. They are not only a place for religious practices but also, they are a place of cohabitation. Indeed, mosques are essential elements in defining identities due to their human and environmental roles (Ghorbannejad & Mohammadi, 2014).

Mosques can contribute in reinforcing the local urban identity of Doha throughout their physical and non-physical components. This research is trying to explore the conceptual framework of urban identity and investigate the mosques' role in reviving this urban identity in Doha.

1.3   Objectives of the Study

Urban development in Qatar is snowballing, although there are still some lingering identity issues that need to be addressed (Ministry of Municipality and Urban Planning, 2014). The hybrid identity shaped the new image of Doha due to the globalization; policymakers should take quick actions to control this emerging phenomenon. The objective of this study is to highlight the globalization effect on Doha's urban identity and how mosques can play a significant role in strengthening it.

Mosques were selected because of their significant socio-cultural and physical characteristics in the urban fabric of Doha. Thus, this study will explore mosques

morphological evolution in Qatar to evaluate the role of new contemporary mosques in reviving the urban identity of Doha. These new mosques were established by the MEIA about ten years ago. The design of these mosques was inspired by traditional architecture and local heritage. The MEIA in this contribution not only offers an invention designs that imposes a sense of modernity but also, recalled the interpretation of historic cultural values. In this context, this thesis is trying to understand this negotiation of past principles and future aspirations of the new Qatari contemporary mosques and their role in enhancing the local urban identity. To achieve this objective, the following sub-objectives will be investigated;

❖ Investigate the "urban identity" concept and its implication at different scales of an urban context;

❖ Analyze the role and the importance of mosques in urban identity;

❖ To find out urban identity's components at the Micro-level and their implications on selected case-studies from Friday mosques of Doha.

1.4   Research Questions

While it is vital to study urban identity in such emerging societies, it is also worth mentioning that the government has taken the first step in launching the Qatar National Development Framework (QNDF) 2032. This study aims to investigate the local efforts that have done to conserve the local urban identity of Doha at the Micro-level. Starting from the research problem which has been defined previously; this research tries to find answers to the following questions;

A) To what extent contemporary mosques in Qatar are reflecting the local urban identity?

B) What are the significant components that can enhance urban identity at mosques level?

1.5 Summary of Previous Researches

Urban identity has become an important topic in the last few decades. Urban transformation developments were the engine to discover this phenomenon. In this part of the thesis, previous studies that talked about urban identity have been summarized, to introduce the reader to the core of the study and to demonstrate boundaries and limits of this research. However, the literature review analysis will be in the following chapters in details.

Terms such as "urban identity", "place identity", "local identity" and "self-identity", are sharing the same concept of identity but at different scales (Cheshmehzangi, 2015). Many books, articles, and investigations have addressed the concept of urban identity. Lynch (1960) might be the first known urban planner who talked about it in his famous book, The Image of the City. In Bianca's book, the Urban Form in the Arab World, Past and Present (2000), several case-studies from many traditional Arab cities were selected to describe the traditional urban structure of these cities and the important role of the mosque and the related welfare buildings. In the book of Urban Identity: Learning from Place 2 (Balch, 2011) also presented urban identity from practical perspective through some successful observations.

In the evolving Arab city's book (Adham, 2011), Doha was described as a global city, and the author raised many questions and thoughts related to its urbanity. According to him, "in the urban dynamics of contemporary capitalism, for Doha to become a global city it must reinvent and rediscover itself" (Adham, 2011, p. 252).

Another study dealing with re-inventing of local urban identity in the Morsi Abou El-Abbas Square in Egypt by (Aly, 2011) showed that identity could be expressed either through visual or conceptual abstraction. Another study done by Setiadi about Islam and Urbanism in Indonesia stated that Islamic values had contributed significantly to urbanism in Java and "the existence of the mosque did not play an important role in creating urban identity until it experienced a dramatic change in contemporary Islamic style and architecture" (Setiadi, 2014 p.2432).

Sepe, (2013) published a book for planning and place identity in the city; this book proposed twelve principles for identity enhancement. These principles aim to provide a checklist which a project must satisfy to enhance identity. Some of them are the following; place identity should be respected in the planning process, activities and function of places should be enhanced, and physical characteristics and natural beauty should be considered a priority.

Another publication focused on the role of the mosque as a center of giving neighborhood identity in neighborhoods of Tehran city, by (Aleamin, Shamaei, & Bahmani, 2014). The study has mentioned few factors influencing attachment to a place, such as the physical factors, social factors, cultural factors, and personal factors. Authors have described place identity by the emotional attachment to that place based on symbolic importance. The finding of this study highlighted that; the mosques have a useful role in saving cities from identity crisis by their social and cultural functions. On another side, Kuduğ & Çebi (2014) explored emerging identities and the hybrid urban forms in the city of Doha, and they described that each building is creating its own identity, and there is a need for continuity and unity. Another study found investigates the contemporary Qatari architecture, by (Ibrahim,

2016). This study highlighted the integration between function and activities to create a sustainable identity.

Even though, there is no any previous study found talking about this topic; mosques and urban identity in Qatar. Wherefore, this thesis will be the first effort to assess the role of Friday mosques in reviving urban identity of Doha. Further researches can be done in the future to explore more aspects of urban identity.

1.6   Thesis Structure and Framework

This research focuses on the urban identity of Doha; this city has transformed from a small fishing village to a global city within a short period. The rapid growth of Doha has become a big challenge for many planners and architects, especially regarding identity. The uncontrolled sprawled urbanism has resulted in a loss of the city's urban identity. This research will investigate and explore the role of the mosque as an urban element in fostering and reinforcing the city's urban identity.

The thesis is structured into stages and phases tackling different tasks and topics as explained in figure-1. This flowchart highlights the main points which will be discussed. This framework diagram is representing the flow of the tasks to be done starting from the definition of key terms of urban identity. Next, the study will explore the chronicle mosques evolution in Qatar. Data collection and analysis are coming next, with its tools and methods. After that, research findings and interpretations would be presented. Finally, at the end of this thesis, there is conclusion and recommendations. The right-side panel of this diagram represents the corresponding chapters per each task.
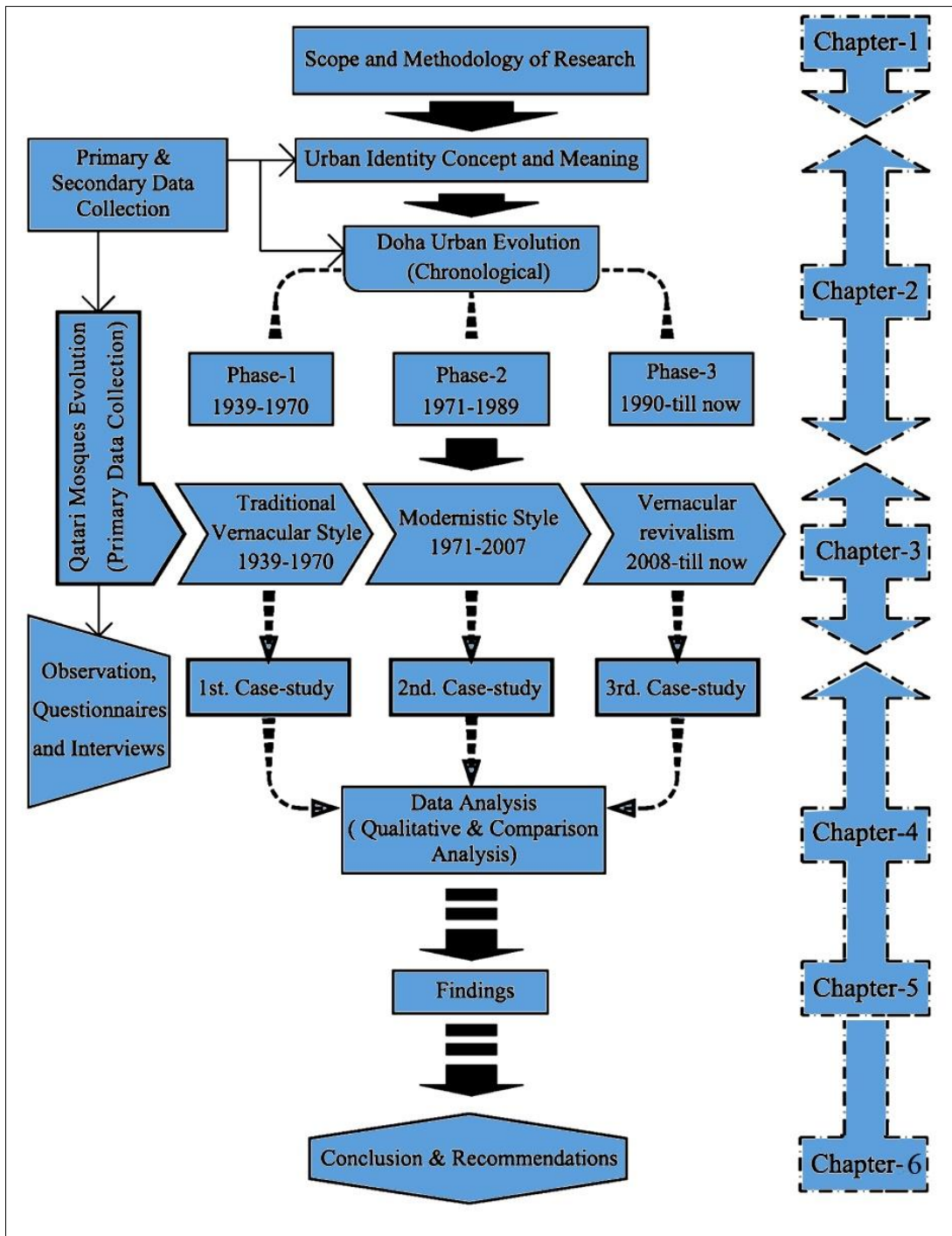
Figure 1. Thesis framework diagram

The thesis started with a chapter (1) through exploring the scope and the methodology of the research. This introduction is essential to give an overview foundation about the research problem, the objectives, the research questions and the methodology. Urban identity concepts and meanings are approaching in the second chapter (2) to introduce the subject in general. Exploring urban identity definitions, components and its spatial levels are part of this chapter. Moreover, it investigates globalization and its effect on urban identity with a spotlight on the Qatar urbanism and efforts done in this field. Chapter (3) develops a comprehensive study about mosques in Qatar and their role in the urban identity by addressing mosques role in urban context, their social values, and their chronological (historical) evolution. Furthermore, the role of mosques in enhancing the urban identity of Doha, through rehabilitation of the historic mosques and by constructing the contemporary vernacular revivalism models by the Ministry of Endowments and Islamic Affairs, are also examined in this chapter.

In chapter (4) there will be the data collection and data analysis tools. This chapter focuses on comparing three selected local case-studies. These Fridays mosques have been selected due to their relevance to the goals of this research to achieve research objectives. The comparison in this chapter focuses on the physical and non-physical components of urban identity at the mosques levels. Primary and secondary data were collected and analyzed based on specific tools. Chapter (5) has the research findings and interpretations that summarize the whole study. Chapter (6) concludes the thesis and gives some recommendations for mosques urban development in Qatar.

1.7   Research Methodology

The research started with a brief introduction focuses on the urban identity and challenges facing Doha. Further investigations are forthcoming to analyze the contemporary urbanism of Doha and the globalization effect on it. After that, the study will focus on Qatar Museums' efforts in conserving traditional mosques. Then mosques in Qatar will be investigated and classified according to specific parameters.

An analytical comparison for selected case studies from three various categories (traditional, modern, and contemporary) will be undertaken to investigate the role of the mosque in the urban identity. The primary data are taken from the field research, interviews, and the questionnaire. Site visits, photographs, and observations are the primary tools of data collection at this stage. Furthermore, the secondary data are taken throughout reports and other documentation collected from the Ministry of Endowments and Islamic Affair (MEIA), Qatar Museums (QM) and other sources.

In such framework, the qualitative and quantitative research methods are applied;

A) Secondary resources analysis;

Investigating the literature review is fundamental to define and understand the relevant terminology. At the same time, the analysis of these secondary resources will be used to define the current urban planning issues in Doha. The focus will be on the modern urban transformations within the last two decades. For better understanding to the urban development and its relation to urban identity, a comprehensive study of scientific articles, books, and governmental reports and strategies is conducted.

B) Field research, interviews, and a questionnaire;

The field research techniques include the following methods:

(a) Site visits and empirical observation;

(b) Photo documentation, (essential to illustrate cases in focus);

(c) Semi-structured questionnaire and interviews to get a deeper understanding of the topics. Even though, for ethical consideration, all these actions took the consent from the interviewees. Their participation is voluntary, and their inputs are an essential element in this study. This information will be used for research purposes only and will be kept strictly confidential. The interviewees have been fully advised of the procedures to be used in this project, and they have been given sufficient opportunity to ask any questions about any concern. These procedures conducted with approval from Qatar University Institutional Review Board (QU-IRB). The thesis has got the required QU-IRB research ethics approval number: QU-IRB 799-E/17.

Interviews were carried out with a focused group of professionals to understand their views and experience about issues related to urban identity in Qatar and the local urban development strategies. The focal part of these interviews designed to examine their constructive analysis and evaluation about the urban identity of Doha between the past, present, and their future expectations. Each interview includes questions that organized into four main sets as follows:

1. Introductory questions,

2. Questions regarding the role of heritage conservation of the traditional mosques and its impact on urban identity,

3. Questions related to the contemporary mosques which adapted traditional elements and their role in reviving the urban identity of Doha.

4. Questions related to physical and non-physical components of urban identity at mosques level.

The second item in collecting data is a questionnaire, that will focus on evaluating the overall user satisfaction about the urban identity in the three selected mosques. Population sample was selected to achieve the research aims. The questions will be categorized into three parts;

(A) general introductory questions, about the respondents' nationality, religion, and their social status.

(B) semi-structured questions focusing on users' experience about the mosque and its built environment, the Likert scale is used to obtain the score that reflect the achieved level of the socio-cultural parameters in each mosque.

(C) open-ended questions, where respondents are free to highlight and discuss their views and opinions about urban identity related to the study area.

Data analysis tools were adapted and developed from literature. These tools are essential to organize the collected primary and secondary data. This methodology employed to compare the selected case-studies based on the urban identity components (the physical and the non-physical) which have been derived and developed from the literature review. Statistical analysis and interpretations are used to analyze the collected data. The physical analysis will focus on the visual and structural components, while the non-physical components will state the social and cultural values of these mosques and their role in reviving urban identity. This involve general analysis of the location, the history of the building, and the architectural style.

The analysis of results is generated using Microsoft Excel software and other descriptive methods. This will aid in understanding the practical parameters used in preserving the urban identity at the selected mosques. The findings illustrate the

advantages of the adopted approach of MEIA in enhancing the local urban identity of

Doha. The following table-1 summarizes the study research methodology;

Table 1

Research Methodology

Tool used	Data inferred
1. **Literature Review**	Broader context; • To understand "urban identity" concept and meaning. • To investigate globalization effect on urban identity. • To explore the future governmental plans (QNV 2030 and QNDF 2032) and their roles in urban identity.
2. **Context Analysis**	Overview initial survey (site observations, maps, and photographs) of selected mosques in Qatar based on their historical evolutions; traditional vernacular, modernistic, and vernacular revivalism styles.
3. **Case-studies Analysis**	Three case-studies from different styles were selected to investigate which one can be the best for reviving the urban identity of Doha, based on specific criteria.
4. **Observations**	The physical survey was applied to the selected three case-studies (observation, personal notes, and photographs) used for better understanding of the urban identity physical components.
5. **Focused group interview**	Interviews with governmental officials and experts to investigate physical attributes of urban identity.
6. **Questionnaire**	Aims to investigate individuals' experiences and their perception toward the socio-cultural components of urban identity at the selected case-studies.

The last chapter concludes the research and summarizes the findings of this study. It highlights the vital role of contemporary Qatari mosques in reviving urban identity. Recommendations are coming next; this part includes researcher's viewpoints that can be useful for future studies that interested in creating urban guidelines for mosques developments in Qatar. This guideline will be a useful reference for students, architects, and urban planners in enhancing the role of the mosques in the built environment.

The next chapter will discover earlier studies done on urban identity. This help in getting a better understanding of this topic. Why is urban identity important? What are the main components of urban identity? Is architecture having any role in urban identity? All these questions and more will be answered in chapter-2. Furthermore, globalization and its effect on the local urban identity, and the Qatari efforts in preserving this identity will be investigated in the same chapter.

1.8 Research Scope and Expected Limitations

Although the research has achieved its aims, there were some limitations which cannot be avoided. First, the scope of this thesis is to investigate the role of Friday mosques in the urban identity of Doha. So, Doha is the geographical zone of this study and its Friday mosques are the targeted elements that reflecting urban identity at the Micro-level. However, outcomes can be generalized for other buildings types. Second, the primary materials about the Qatari Mosques and the local urban identity are limited, at the same time any comparative case-studies in the region are not available. Second, investigating all parameters of urban identity are beyond the time scope of this study, due to time constraints only selected parameters are applied at this study. Finally, to minimize the shortcomings only Friday mosques that

managed by MEIA are involved in this study because the non-governmental mosques

are limited and have another design criteria.

CHAPTER-2   URBAN IDENTITY: CONCEPTS AND MEANINGS

2.1   Cities and Urban Identity

Rapid urbanization is one of the forces that can affect the physical and the socio-cultural characteristics of the cities. Emerging cities examines increasable identity crises in the last few decades. Globalization is one of the exogenous factors that affected the traditional city and its culture. Many experts believed that identity is essential for sustainable communities in creating a distinctive urbanity, giving the city its unique personality (Torabi and Brahman, 2013). Identity can be defined by a person's ability at identifying a particular place with its unique characters and features. According to the urban environment, the identity has two perspectives; internal and external. While the internal identity is formed by local users' interaction and perception to the surrounding environment, the external identity is shaped by foreigners or tourists' feelings toward the place and how they memorize it. The visual memory beside the shared activities and functions are creating the environmental identity.

Urban identity is essential to recognize the place as the physical manifestation creates the first impression of the place. Social interaction with the place and its acceptance are also significant to keep the place active and well known. Urban identity is essential for the city image and its personality, especially if global identity is the targeted level for city branding. Nowadays, it is argued that cities which have a unique identity are more significant than other cities. Urban identity cannot be implemented only by physical components, the non-physical components such as the socio-cultural parameters are also virtual in this process as illustrated in figure-2.

Figure 2. Examples of International landmarks; a) Pizza tower, retrieved from (Pizza Tower, n.d.) b) Giza pyramids by the author c) Eiffel tower, retrieved from (Breveglieri, 2012).

The mental image of Copenhagen city is currently associated with bikes and cycling; this modern lifestyle has become part of its modern identity. Rome and the Vatican City (the headquarters of the Roman Catholic Church) are distinguished for its ancient monuments and ruins such as the Forum, the Colosseum, and St. Peter's Basilica Square. In Doha, the current urban identity cannot be recognized easly; it is varying from one place to another. For instance, the athletic identity can be found in Aspire zone where there are main sports facilities. On the other hand, the old city of Doha can be recognized by its traditional image in several locations, such as Souq Waqif. At the same time, the global image is found in some other places of West-Bay and the Pearl island. The modern urban identity of Doha is currently written throughout some urban developments, such as Souq Waqif, Msheireb Downtown project, and the new governmental buildings like schools, mosques, and the building of the Ministry of Interior (MOI).

The available studies about urban identity highlighted that many studies are discussing this subject from different perspectives. Urban identity has different spatial levels, such as urban identity, place identity, local identity, and self-identity. They all shared the same concept of identity but at different scales (Cheshmehzangi, 2015). Urban Identity concept and its physical and non-physical parameters, beside the local efforts done in enhancing urban identity, will be examined at the following parts of this thesis.

2.2   Urban Identity and its Components

Urban Identity is known as place identity as well, especially in the urban environment. Many efforts are made to define identity and to study its components. Kevin Lynch was the famous pioneer in studying the physical built environment, in his two books "The Image of the City" (1960) and "What Time is This Place?" (1972). Many researchers, who studied identity, have built their works on Lynch's theories. Relph (1976) recognized place identity by visible, memorable, physical and other parameters, so it is an interaction of three interconnected components;

1.   Physical features or appearance,

2.   Observable activities and functions,

3.   Meanings and symbols.

Urban identity can be seen from different scales and ideologies, many factors are behind this, and the local culture is one of them. For instance, residents living in a city for a long time, they recognize the changes of the built environment so, they have a collective identity about the city image. While visitors and tourists stay in the city for a brief period, so they obtained a transit image. Main streets, landscape, and

landmarks are the most recognizable elements for tourists and visitors to identify the city.

Urban identity has a mixed combination consisting of two systems, a) the static system which deals with the solid physical attributes and b) the dynamic system which is associated with people's activities, especially in investigating the urban identity of Bangor city in Indonesia (Hartanti & Martokusumo, 2012). The authors have analyzed the most imaginable streets for residents and visitors, and the most identifiable elements (i.e., physical elements and activities). They have found that economic activities contribute negatively to the visual connectivity of the streetscape and in turn, has affected the urban identity. Furthermore, the significant trees and old colonial buildings were the most significant physical elements of urban identity at streetscape level. While, streetscape connectivity, functional connectivity, and traffic connectivity have a significant contribution to creating an urban identity.

The urban identity used to identify the personality of a place in the urban environment that provides place's uniqueness, and that is considered as the foundation to place attachment and sense of belonging. Studying the sense of place has been an important subject for many researchers during the last few decades. Discovering the meaning of place and its effect on humans is essential in modern societies. Shamai has examined different scales of sense of place, place attachment and sense of belonging are two main levels in this classification (Shamai, 1991). The sense of belonging is achieved when people are familiar with the place and they created an emotional connection with it. In this level, people distinguished the symbols of the places, while in terms of place attachment, people have a strong emotional relationship with the place which considered as a meaningful and significant to

people. The place attachment achieved when the place has a unique identity and character to the users via its beloved symbols (Hashemnezhad, Heidari, & Hoseini, 2013).

According to Aly, urban identity is a combination of local traditions, culture, and ambition. In her work for re-inventing identity in the Morsi Abou El-Abbas Square, she has proposed a guideline for reviving the local urban identity based on three main categories; physical settings, activities, and meanings. The study was aimed to study different approaches for identity in local urban spaces to match modern sustainable trend that conserves local urban identity. The author identified the problem in the misunderstanding of the importance of the urban space and in the dominance of international identity that is ruining local identities. The research highlighted the urban identity elements that should be enhanced and her suggestion in that field (Aly, 2011);

A) Physical Settings:

• Tendency to look inwards; using courtyards and enclosed spaces;

• The use of geometric shapes and repetitive art such as arabesque and Arabic calligraphy;

• The use of warm colors and the passive environmental management, and

B) Activities:

• Public festivals, fairs & family picnics;

• Cultural plazas for public speeches and festivals.

C) Meaning:

• Private yet integrated community;

• Religious spirit.

The Aly's study defined two different modern approaches to identity revival. The first states that designs should be developed with referencing of traditional architecture in the new projects especially in the "visual abstraction" to allude past architecture in a photographic sense. Designs should not copy the exact traditional elements, but they must involve some adjustments. The second approach is called the "conceptual abstraction", which analyses past architecture in a manner that can yield rules and formulas for the contemporary designs.

More recent research conducted by Cheshmehzangi gives more details about the role of the socio-environmental characteristics and values in defining the urban environments. According to his study, urban identity can be defined as a set of intersected relations between context and contents. It is a relationship between humans and their built environment. His study classified urban identity into four main categories according to their spatial levels (Cheshmehzangi, 2015);

    1. The Global Outlook or (Inclusive Level);

    2. The Urban Setting or (Macro Level);

    3. The Environmental Framework or (Medium Level);

    4. The Personal Perspective or (Micro-Level).

The following figure-3 adapted from Cheshmehzangi; representing urban identity spatial classifications at different scales of the country. The micro-level has been adopted to be the smallest level of place identity that can be assigned for this thesis.
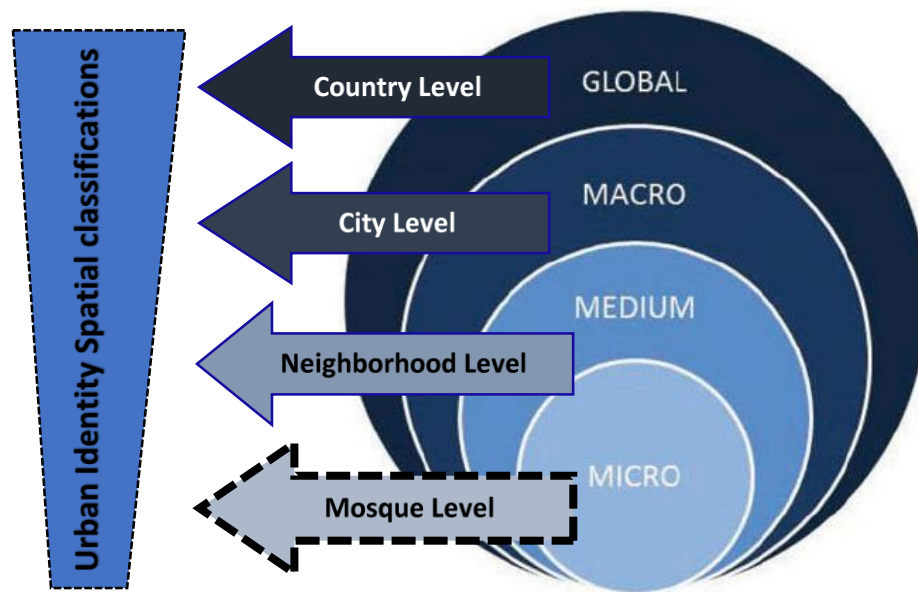
Figure 3. Spatial levels of urban identities, adapted from: (Cheshmehzangi, 2015).

Each level of urban identity represents a set of relations, with which image, meaning, memory, experience, sense of place, and placeness are characterized and identified. For instance, the Global level is the inclusive one and globally identified, and it is categorized into six classes namely; singularity, functionality, economically, perceptual, geographic and the historical background. This level of urban identity reflects the country overall urban identity. The Macro-level is the second largest scale of urban identity, and it deals with urban branding or industry at the national scale, and it can be created in a particular place and make it distinctive from others with a particular urban setting. This level of urban identity (the Macro-level) formed the city's image and identified as local identity. However, the most essential level of

urban identity is the medium level; it deals with the environmental framework which is mainly integrating social and physical attributes to define the place. This level of urban identities is expressed as "place identity" and its employed to explore the relations between society and places. This relation aims to create a social coherence based on the socio-spatial understanding of a place. This level of urban identity can be recognized at district or neighborhood level.

The fourth scale is the personal identity or the Micro-level of urban identities. At this level, urban identity can vary from one place to another according to culture, location, experience, and personal feelings. This level is focused on personality, meaning, and memory of a particular place. This level of urban identity known as "Self-identity", it reflects the person to place relation that is associated with the spatiality of place. This level of urban identity is the scope of this thesis, and this level can be applicable for Friday mosques. The following figure explains the previous urban identity spatial levels applied on the Qatari scale (figure-4);
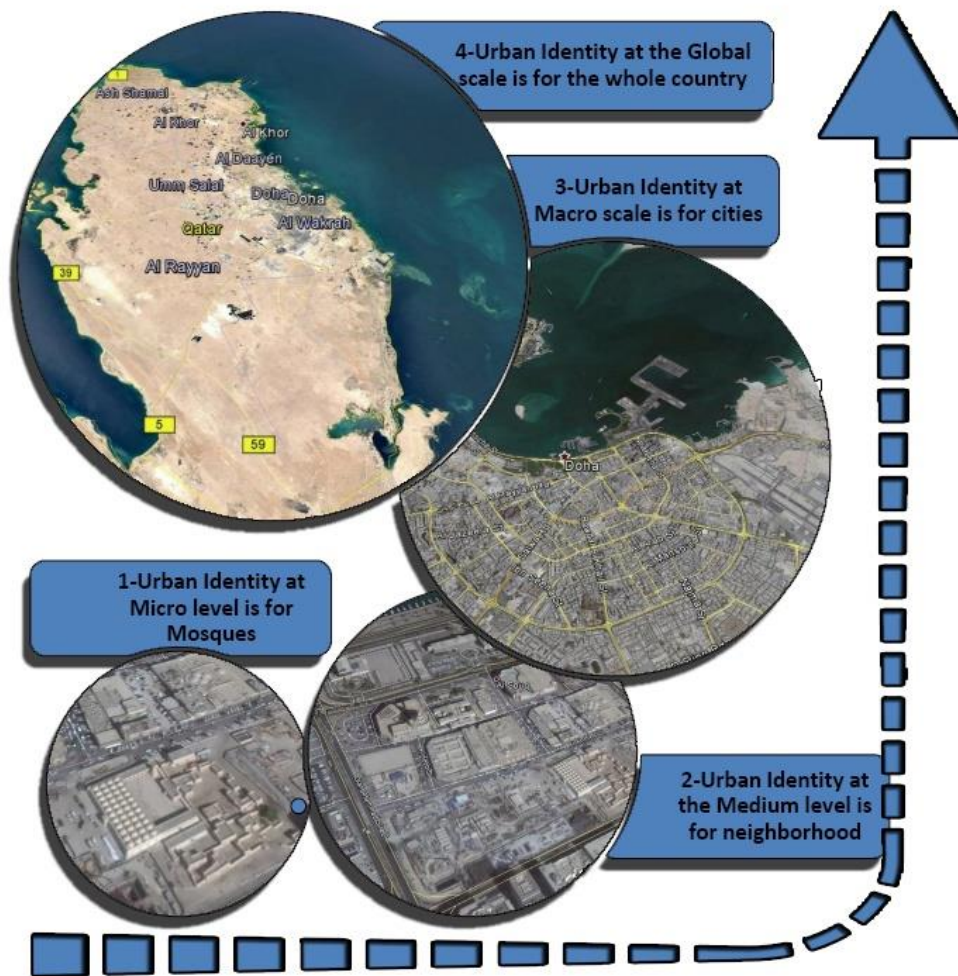
Figure 4. Urban identity spatial classification applied on Qatar

2.2.1 Urban identity at the micro-level of the city

Urban identity refers to the identity of place in the urban built environment. Also, it is defined as "place identity, placeness, the character of a place, the image of a place, sense of place, and spirituality of place, which all pertain to urban identity as the concept of distinctiveness" (Cheshmehzangi, 2015, p. 392). Moreover, the identity

of the place can be defined as a compound integration of visual and observance sensitivity toward the adjacent physical built environment. Another study done by Sepe (2013), has added few features that can enhance the urban identity at place level such;

a) places should be livable and dynamic, full of meanings;

b) places should express the cultural values and those who create and live in them, and

c) functions of the place are essential.

Another research highlights that the identity of the city is a combination of aspirations and experiences of locals and visitors. The author found that the sense of place and identity is reflected in understanding the physical places (Worthington, 2011). Social parameters are another critical component of urban identity because successful planning strategies aim to create a convivial interactive space for people.

An investigation of urban image and identity to the impact of fast urbanization on urban imagery by Duygu Ökesli & Yusuf Gürçınar in 2012, has focused on residents' perception for selected case-studies in Adana – Turkey. This was aimed to develop suggestions that can improve the urban environmental quality. The study discussed the attributes of the buildings highlighted by residents as representatives of urban imagery through Lynch's imageability analysis. "It is argued that urban identity is composed of social (i.e., socio-cultural, socio-economic and psychological) and environmental (natural and artificial) components" (Ökesli & Gürçınar, 2012, p. 38) as shown in figure-5. The analysis results suggested the following points;

- The historical and socio-cultural elements are essential in creating urban imagery;

- This urban image can be enhanced by creating new landmarks and viewpoints;

- Visual connected landmarks can achieve legibility;

- The inhabitants' feeling toward the city should be improved in many ways.
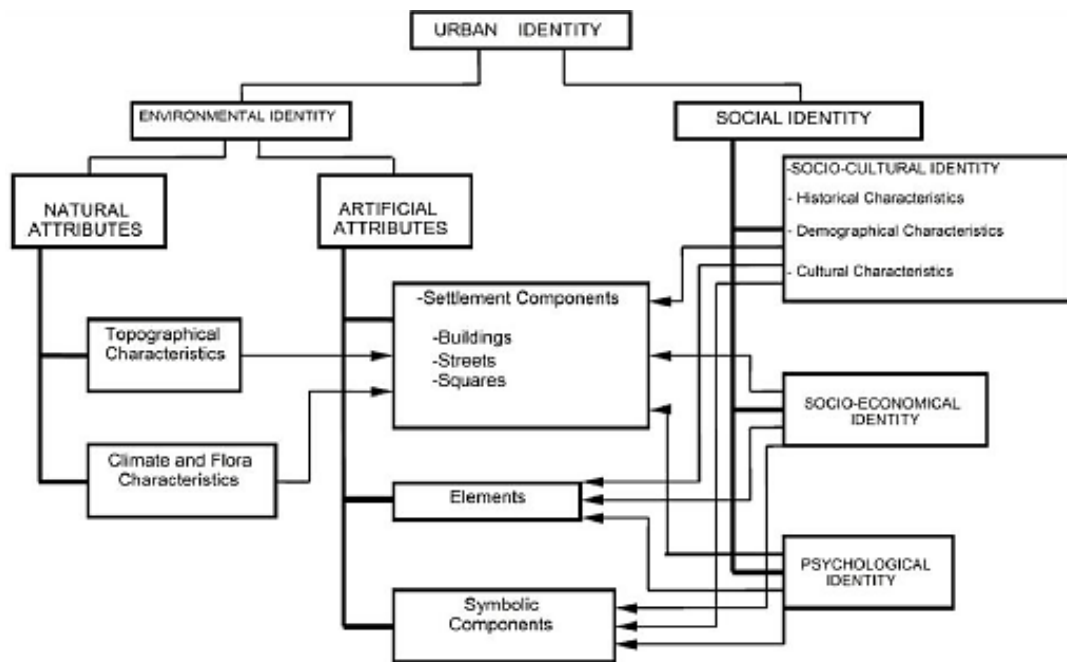
Figure 5. Formulation of urban identity (Ökesli & Gürçınar, 2012, p. 38)

Urban identity at Micro-level referred to a group of thoughts about the relationship between identity and the place in different fields of urban studies, sociology and geography. It concentrates on place significance and meanings to the

users and how these issues can participate in individual self-conceptualizations. This kind of planning and design process is sometimes referred for placemaking.

Proshansky (1978) explored the identity of a place as the individual's personal identity about the physical environment. This can occur using a complex pattern of ideas, beliefs, preferences, feelings, values, and behavioral tendencies relevant to this environment. Lynch has defined the city image by its paths, edges, districts, nodes, and landmarks. The city image can be identified by the result of the way of its elements that composed and interact with each other. Human interaction has a significant effect on the city's identity, especially from social and physical dimensions. Urban identity at the place level is the experience of the eye, mind, and intention of the observer to the physical appearance of the place (Relph, 1976).

Another conference paper done by (Ujang, 2012), highlighted that place attachment contributes to making place identity. The study shows the importance of the functional and emotional attachment in shaping urban identity at place level. It explains how place attachment is being a continuity of the identity of place according to specific parameters applied in shopping streets in the city center of Kuala Lumpur in Malaysia. The study highlighted that urban identity of the place must be determined by physical meanings, an association between people and the place, and this can be defined as place attachment. Furthermore, this study developed attributes and elements that can affect the place and its surroundings from users' point of views. Users activities and functional interactions were the main elements of this interesting study. Place attachment consists of two main categories (i.e., place identity and place dependence), and the functional and emotional aspects influence them. Attributes that

control user's role on place attachment are listed in table-2, and the researcher has developed those as attributes and elements of urban identity at place level;

Table 2

Attributes and Elements of Place, source: (Ujang, 2012, p.159)

COMPONENT	ATTRIBUTES	ELEMENTS
PHYSICAL ELEMENT	Accessibility	Location
		Access
		Layout
	Legibility	Signage
		Greenery/trees
		View
		Landscape features
		Building and facade
		Landmark/Nodes
		Shopping complexes
ACTIVITY	Vitality	Liveliness
		Street activity
		People watching
		Entertainment
	Diversity/ Choice	Products/services
		Food and eating spots
		Day and night activities
		Mixture of people
		Price
	Transaction	Banking and communication centres
		Street vendors
IMAGE	Legibility	Image
		Popularity
	Distinctiveness	Public open spaces
		Distinction
		Uniqueness
		Traditional
	Comfort	Resting space
		Convenience
		Facilities
		Environmental quality
		Maintenance
	Safety/Security	Surveillance
		Pedestrian

The physical elements besides activities and user's perception are the main component of place attachment. These components are the main parameters of place identity and its characters. The investigation found that the physical qualities and attributes affected the level of attachment. The personality of the place is created through users' distinct feeling toward it. The functional and emotional attachments to the place contribute to a stronger sense of place identity (Ujang, 2012).

In his thesis about "Considering the relevance of place identity for planning in British Columbia's communities in transition"; Ronald Gill had analyzed place identity framework into four main components. These components are a) physical setting, b) activities and functions, c) meaning and symbols, and d) spirit of the place (figure-6). The additional component added to investigate people experiencing and their attributes about place identity (Gill, 2004).

Physical Setting

Natural

- Geophysical structure/ landforms/ topography
- Natrual processes of the region or locality
- Distances and scales
- Uniqueness of natural setting
- Natural scenery/ aesthetics
- Natural reserves, conservation areas
- Ecosystem
- Wildlife
- Viewpoints
- Compatibility with human purposes

Built

- Spaces, colours, lighting
- Microclimate
- Building styles, architecture symbolism, arrangement
- Technological features
- Historical buildings/ heritage
- Entrances to place
- Public utilities, transportation networks
- Streetscape
- Quality of structures/ maintenance
- Growth patters, extent of settlement

- Open spaces, parks, horticulture, gardens
- Land-use types (agricultural, commercial, industrial)
- Sights, sounds, smells, textures

Individuals and/ or Groups

- Expectations of place
- Recalled/ celebrated history of location
- Past experiences with place
- Feelings of belonging/ being inside
- Feelings of comfort/ safety
- Perceptions
- Values/ Opinions/ Preferences
- Culture/ Religion/ Heritage/ Ethnicity/ Customs
- Spiritual Bonds
- Personal memories of place
- Stories/ legends of place
- Family influences
- Attachment to/ with place
- Influences from mass media/ mass communications/ mass culture
- 'Word of mouth influences
  - Influences from portrayal of place by artists, poets, historians, writers, naturalists

Activities/ Functions

- Institutional Government/ Organizational Structure
- Local Institutions (police, fire, education, health)
- Non- government organizations (community groups)
- Economic Activities/ Business Environment
- Social Events (festivals, parades, sporting events)
- Religious/ Cultural Events
- Movement of people (patterns)
- Interpersonal Interaction/ Communication
- Tourism/ Recreational activities

Place Identity

Spirit of Place

- character of place/ personality of place e.g (friendly place, small town atmosphere, 'something special in the air' etc.)

Significance Meanings/

- Home place/ 'my place'/ 'our place'
- Place to live
- Place to work
- Retirement place
- Historic place
- Place of worship
- Cultural place
- Special place
- Place to visit/ Place of amusement
- Place to relax/ 'Get-away' place
- Place for recreation and leisure

Figure 6. Place identity framework, source: (Gill, 2004, p.14)

Another research concentrates on the role of urban morphology in identifying the place aims to investigate the physical settings that affected urban identity. The main elements of this physical morphology are; the spatial characteristics of the city,

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the urban pattern, streets and blocks layouts, the open spaces, the landscape and the architectural typology (Erdem, 2005).

Both design and social science fields can be shared in five categories of place identity. However, the design field focuses on the physical identity of place by emphasizing on the physical aspects of these five factors (i.e., continuity, uniqueness, significance, compatibility, and cohesiveness). While, the social science focuses on the personal identity of place by stressing personal-social aspects of these factors (Kim, 2000). The elements of local urban identity of place, either physical or personal-social attribute are summarized in table-3,

Table 3

Elements of Local Identity of Place, source: (Kim, 2000, p. 455)

Similarities	Design Field **(emphasizes physical attributes)**	Social Science Field **(emphasizes personal-social attributes)**
Continuity (e.g., making history or tradition alive)	making references to traditional design elements traditional, architectural urban heritage, local tradition, history, culture	making references to properties of place that remind individuals of memorable personal history or group tradition, familiar-looking environment

Uniqueness (e.g., differentiation)	emphasizing local characteristics of the built and natural environment- local, indigenous architectural & urban character, local landscape, local climate and geography	identifying self with place personal character, personalization, personal identification of the built environment
Significance (e.g., positive evaluation)	preserving the built environment of local, historic and cultural importance historic buildings, sites & buildings w/ local, national importance	positive feeling towards place that is meaningful to self- sense of pride, self-esteem, feeling good about living in locale
Compatibility (e.g., finding fit)	making individual buildings fit each other in a larger context- contextualism, fit between buildings or between an individual building and the whole, fit between community's preference and developers' preference	fit between self and properties / functions of place- fit between self (individual lifestyle) and what the environment offers
Cohesiveness (e.g., fostering a sense of community or wholeness)	achieving character of whole- intimacy, homogeneity, compactness	personal affiliation of place with shared emotional ties- bonding, belonging, membership, shared emotional connection, shared community values, a sense of homeness

Urban identity can be demarcated as the perceived impression of people about the urban built environment that can be affected by physical setting, activities, and meaning. Studying urban identity is essential to preserve local values and national heritage. Conserving traditional characteristics is substantial in creating a sustainable identity for present and future communities "The total neglect of the traditional forms, and the implications of their meanings and values, will cause us to lose our heritage and architectural identity forever" (Al-Hemaidi, 2001, p. 199).

2.3 The Role of Architecture in Defining Urban Identity

City's identity is constantly changing due to many factors. The physical components are one of these factors that affect the city image. These physical components formed the urban identity and its context. The historical elements are essential in creating the sense of belonging, for instance, Balch proved that Barcelona delivers its great sense of place and belonging through the historical core, this delivered by the high density built form and the distinctive architecture (Balch, 2011). Architecture has succeeded in expressing identity and continuity, although the Arabian experience still has difficulties in expressing local heritage, climatic considerations, and local building materials (Aly, 2011).

Locally, a study conducted by H. Ibrahim has focused on comparing three areas in Doha, Qatar (i.e., the Pearl, Al-Dafna area and Souk Waqif). The major concern of that research is related to the sustainability of place identity. The findings of the research have been analyzed for each case study, to assess the role of the contemporary architecture in Qatar and its integrated functions and activities in strengthening the country's identity (Ibrahim, 2016).

The purpose of that study was to evaluate the indicators of identity based on native traditional functions and activities of the urban environment to support city image and urban identity. A comprehensive analysis of a qualitative survey is carried out to establish the required indicators such as: identifying the historical background, function, physical elements, building materials, and physical surroundings. The findings of the research highlighted that Souk Waqif is strongly reflecting local identity, while the Pearl is weakly in representing local identity (figure-7).
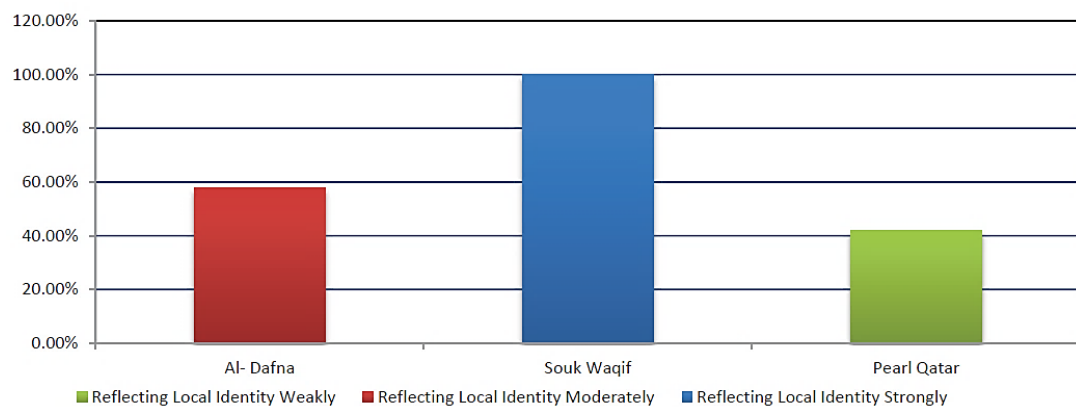
Figure 7. The rank of the local identity in the three cases studies according to the respondents' response, source (Ibrahim, 2016, p. 807)

2.4 The Role of QNV 2030 and QNDF 2032 in Preserving the Local Urban Identity

Urban planners are facing various difficulties in employing their best practices in the schematic design. Many factors might be behind this, but the most effective one is the governmental policies. Distinctiveness management and strong unifying vision are essential for proper city governance. Embracing the physical and cultural attributes will enhance the sense of place and uniqueness on the cities (Balch, 2011). Thus, Qatar National Vision (QNV) 2030 is the country's strategy for future development, QNV 2030 visualizes the country based on high Islamic and family values, and it aims to preserve national culture. QNV 2030 has four pillars for achieving sustainable development; human development, social development, economic development and environmental development. The social development has many key aspects of sustainable social strategy. One of the strategies is to preserve Qatar's heritage and to enhance its Arab and Islamic identity (GSDP, 2008).

Qatar National Development Strategy (QNDS) 2011-2016 aims to balance the five significant challenges identified in QNV 2030. The first challenge is preserving the Qatari culture and traditions. Another challenge is to keep a balance between the modern life and the local cultural and traditional values (QGSDP, 2011).

One of the critical planning challenges in Qatar is the rapid, unprecedented development growth that has led to the vanishing of Qatari identity in some cities, sense of belonging and cultural heritage. In QNDF 2032, there are many policies aimed to improve the urban context, and one of them is related to building design categories. These actions are ensuring that buildings should strengthen the local character and identity. The QNDF 2032 guiding many principles for both planning

and implementation phases. Some of these principles focus on improving the quality of people living in Qatar such as the environmental values, the connectivity between people and places, and identity (Ministry of Municipality and Environment, 2014). Recently, the government spent more efforts to enhance the traditional Qatari architecture. Many governmental buildings like; new schools, mosques, hospitals, Al Furjan Markets, and health centers are constructed based on the local trend. The design and the colors of the project were selected based on the Qatari heritage, culture, and environment. Figure-8 presents the design of the new building of the Ministry of Interior in Qatar - at Wadi El-Sail district- that was adapted from the local architecture. The motivation behind this endeavor is the forecasted increase in the importance of urban identity within the city of Doha and its surroundings.
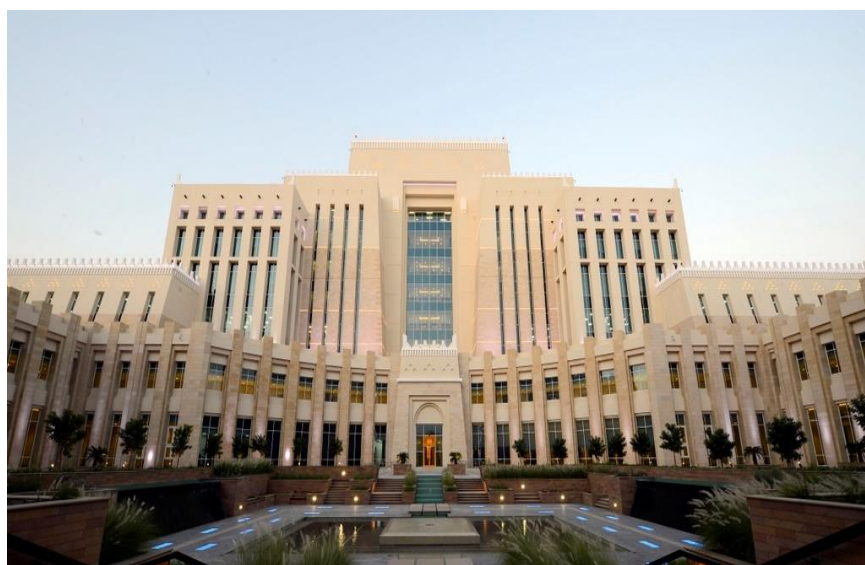
Figure 8. Ministry of Interior, Doha- Qatar. Retrieved from: portal.moi.gov.qa

Another critical planning issues facing Doha is eroding of the traditional heritage sites and Qatari cultural identity through urban regeneration developments schemes (Ministry of Municipality and Environment, 2014). One of the QNDF 2032 objectives is to create a sustainable urbanism that can satisfy a distinctive identity for Doha as an international cultural center by supporting Qatari values at many levels (i.e., the city, the district and the neighborhood). Another objective is to create high-quality residential neighborhoods that respect the cultural identity and preferred lifestyles of Qataris. Also, to develop a distinctive identity for Doha based upon Qatari values, and supporting a Qatar future growth as a cultural center of the Gulf Region. Qatar Museums is undertaking the responsibility of renovating some historical buildings in Qatar, besides the vital role of the Private Engineering Office (PEO) in supporting this vision. Many zones in the old city of Doha like, Al Najada, Al Asmakh, Al Souq and Meshireb were under revitalization. For instance, Souq Waqif has two phases, part of the souq was restored, and the remaining parts were constructed from scratch based on the traditional Qatari architecture. While Meshireb, the old-commercial neighborhood was demolished, and new regeneration project come out with new modern architectural language that is inspired by the traditional Qatari heritage. Some heritage sites were being restored within Msheireb like Radwani house and Mohamed bin Jassim House – once home to the son of the founder of modern Qatar.

A new approach started to integrate the land-use, building designs, landscape and public realm with transportation and utility networks because this reflects the physical identity of the city. Thus, there is a need to revise the outdated zoning regulations which are producing single-use building typologies that contribute to the

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loss of local identity. In the meantime, enhancing urban form is essential for Doha's physical identity which makes it more attractive and recognizable city through creating a local landmark and symbolic visual linkage between spaces. The current urban fabric is proliferated with poorly-designed, stand-alone buildings, with no consideration for the setting, context, climate or public realm. Furthermore, Qatar must express its own identity through architectural characteristics and innovational cultural projects. Some of the policies that were proposed by QNDF 2032 to enhance the local context and urban identity are in table-4;

A wise strategy was developed regarding a sound social structure to enhance national heritage and identity as part of the social development of QNV 2030. One of the benefits of the QNDF 2032 approach is providing better urban image and identity which has the potential to improve quality of life.

Table 4

QNDF 2032, Building Design Policy (QNDF 2032, p.162)

Policy BE11: Building Design in the Local Context, the Past and the Future Develop a design language through a series of publications and undertake pilot projects that promote high quality urban design and urban architecture
<u>Policy Actions</u> Within the Urban Design Compendium ensure that: • Buildings define space • Buildings mediate between private and public space and provide graduations between the two • Buildings have a dialogue with neighboring buildings and the public realm • Buildings have compositions that create rhythm and repose and hold the eye • Buildings have substantial tactile and decorative materials that weather gracefully • **Buildings strengthen local character and identity** • Buildings integrate with their context • Buildings incorporate inclusive design • Buildings allow and provide for a continuity of public space ranging from streets to parks and plazas. • Buildings allow and provide for permeability between buildings, linking the public realm through publicly accessible rights of way.

2.5 The Influence of Globalization on the Qatari Urban Identity

Globalization concept started to be popularly recognized after the second half of the 1980s (Holm, 2006). The informal definition of globalization is to convert the globe into a small village, where everything can be easily accessible. It can be defined as the increased integration of worldwide social relations that link distant places with local actions which are shaped by events occurring many miles away and vice versa (Oncu and Weyland, 1997). Globalization effects can be seen in many ways of the modern lives especially in terms of transactions, communications and exchanging worldwide.

People worry about receiving −not- participating in globalization, although the bright side of it is in spreading the Islamic culture (Elsheshtawy, 2008). Christopher argued that: the biggest problem in architecture in the second half of the twentieth century is the connection between people and the physical world; the buildings, streets and so forth (Alexander, 1994). The absence of the local architects and planners, especially during early stages of development, contributed to the creation of alienated places.

The debate between local and global architecture has long existed with dual contrasting forces (Ibrahim, 2016). Globalization has played a pivotal role in changing the local identity of the modern cities, especially regarding local heritage and the built environment. There is no doubt that, architects and planners should make more efforts to preserve local identity from being destroyed. For instance, cities such as Dubai, Abu Dhabi, Riyadh, Kuwait, and parts of Doha have been changed radically over the last six decades (figure-9). The modern lifestyle, the curtain walls towers,

and the highways are few signs that threaten the local identity; such issues need to be assessed seriously.

Figure 9. Towers in many cities reflect globalization (1) Abu Dhabi, (2) New York (3) Dubai (4) Hong Kong (5) Doha

2.5.1   Qatar and the petro-urbanism

Qatar is located in the hot-arid zones, which always were marked by the prevailing tribal structures and the strict living conditions that require a specific environmental and architectural solutions. The vernacular planning was the

predominant settlements system. In addition to security reasons, the Islamic principles of creating interconnected societies can be one of the leading aspects of this traditional dominant organic planning system. While many cities growth affected by the western cultural values, the Islamic urban development's been still influenced by the nomadic roots of a tribal society (Bianca, 2000).

The traditional bedouin principles have strongly influenced the Qatari culture, originating from India, Iran, and part of Africa and of the adjacent Gulf countries. The strict climatic conditions with the limited water resources forced its dwellers to move toward the sea for their living. Sea-based activities such as fishing, diving and trading were the main events for local citizen before oil was discovered in 1939 in Dukhan.

Before the discovery of oil, Doha was an isolated traditional settlement beside the sea with limited natural resources and a harsh climate. People were dependent on the sea for their livelihood, and the city was an exchange hub for nomadic tribes and sea merchants. Till the 1940s, Doha was only a group of villages forming a smooth compact strip along the 5-km coast (Boussaa, 2013). The settlements were vernacular and consisted of coral stones courtyard houses constructed alongside narrow alleyways. The architecture and urban development were vernacular. The cultural perception in designing the traditional houses was strict in separating male and female quarters for privacy and security. Furthermore, the usage of local building materials and the climatic solutions were prominent. The courtyard was an essential element for traditional houses to provide a shelter from the harsh climate and provides the required privacy for families. Figure-10 shows some traditional houses in Al Najada district with central courtyards and all houses openings are inwards.

Figure 10. Some old houses with internal courtyards in Al Najada district. Source: the author

The social life was simple with limited activities and resources, and mosques were the main hubs and points of social interactions. The modern history of Qatar started with Al-Thani ruling period when they moved from north of Qatar to settle in Doha by the 18th century. Since then, the city has changed dramatically especially within last six decades after the discovery of oil and gas.

Al Qubeib mosque was part of the main urban elements of the old city of Doha. During the period of Sheikh Qassim bin Mohamed, he built a high wall to protect the city's main components such as Sheikh Mohamad bin Thani house, Al Ahmad and Al Qubeib mosques, and the residential units with parts of the Souk (Boussaa, 2013) figure-11.

Figure 11. Doha wall portion showing Al Qubeib mosque close to Sheikh Qassim house, source: (Mohammed Ali Abdullah)

By the 18th century, mosques planning in Qatar witnessed various developments due to the increased revenue from pearling that helped in constructing new mosques. People started to teach their children Quran and lessons in those mosques and that made the mosque part of people's life cycle. By the 19th century, the founder Sheikh Jassim bin Mohammad bin Thani (1878-1913) had established many mosques in Qatar. In 1878 he built Al Qubeib mosque, the first Friday mosque (*Jame*) in Doha and that was a new trend in mosque's architecture back then. Also, he had established many endowments (*Awqaf*) to provide financial support for those mosques and Muslims affairs (Ramadan, 2009).

After the discovery of oil, people have started to get more income, and the overall lifestyle has witnessed a shift toward more modernized patter, and the

population has increased dramatically due to workers and migrants' arrival. Thus, growth began in many sectors and had affected the urban planning of the city and its architecture. The contemporary architecture of Qatar has become a mixture of imported expressions and trends influenced by different global styles (Ibrahim, 2016). Within a few decades Doha has appeared in a new look, the reinforced concrete villas have replaced the traditional courtyard houses, and multi-story Mall has replaced the traditional Souq. The western indicators affected the city and its planning, while transportation has changed as the wide streets started to be dominant elements of the built environment.

Doha transformation is shaping its new urban identity. The complex interaction of natural, social and structural elements is creating this identity. Doha's urban development can be classified into three main phases according to geopolitical perspectives. The first phase was during the decline of the pearl industry in the 1930's, and it was the stage of colonialism and the urbanity of the pearl industry. The oil discovery highlighted the second phase, and it was the scene of modernization and the urbanity of Petro-Dollars. The third phase that is recognized from 1990's till the present time is the scene of globalization and the urbanity of the spectacle (Adham, 2009).

2.5.2 Globalization era of Qatar (1990's – now)

Cities and regions are facing enormous challenges as a consequence of globalization (Ibrahim, 2016). The new tendency in public development strategies to revitalize the historic city-center has been based on main objectives. One of them views the city center as the core motivation for developing a unique urban identity (Wiedmann, Mirincheva, & Salama, 2013). Thus, although there could be a positive

effect from globalization in making the city popular or famous, the "identity" issue is still a dilemma for sustainable societies.

Identity in the emerged cities has been affected by imported cultural values and its aftermaths. Wherever mega developments were found, westernization has been addressed. Globalization has created some hyper western interventions in the local culture. Therefore, local cultural values must be dominant in the Qatari environment. Otherwise, Doha would be just a copy of any other global city in the world. Arabic and Islamic authentic values and characters, besides the local customs and beliefs, should form the personification of a sustainable identity.

The flourished economy in Qatar and many other Gulf countries have affected negatively on the local heritage. The political leadership, the Father Emir of Qatar His Highness Sheikh Hamad bin Khalifa Al Thani, recognized the utter destruction of local heritage which happened from the 1950s to the 1980s. Thus, the awareness of revitalizing local heritage was started (Radoine, 2010).

Doha, like many other cities in the region, shares common values that are derived from Islam. Privacy, gender segregation and the relationship between mosque, Souq, and houses in the urban fabric were some of these distinguished values. These concepts formed the main driver for the Old-Doha urban expansion while some of these principles are still present in the modern city and others have been changed. There are endogenous and exogenous factors that have contributed in creating a leap in the urban practices and changed the local identities in Qatar.

Globalization as part of the exogenous forces that has facilitated the availability of international experts (i.e., foreign architects and planners) who came to apply the experience that they have learned without enough attention for the local

values. Additionally, in the absence of legislation that protects local identity and controls the urban growth is another contributing factor. Moreover, automobiles and the imported building materials had a significant role in changing the city image of Doha. Hence, things have started to override heritage and the local cultural values. Nowadays, Doha has been evolved from a small fishing settlement to a global city, and it is enrolled in major world events, and it is now well marketing worldwide, especially after it is success in the 2022 FIFA World Cup bid. Although Doha's skyline is representing modernity and global urbanity for this blooming era, the local urban identity is disappearing under these various forces.

2.5.3 Qatar efforts in preserving urban identity

Traditional symbols are still valuable at the personal level of the Qatari life. These symbols can be recognized by wearing the national dress, "*Dishdasha*" for men and "*Abaya*" for women. Moreover, locals are always proud of their historical background and habits, such as pearls, falcons, camels, and tents. These elements are always present in their majlises (i.e., male's gathering place). Traditional architecture elements are part of the local urban developments and also in individual, governmental and private projects such as the wind towers "*Barajeel*" which was used in the past as a sustainable solution for ventilation in the hot arid climate. The traditional wooden doors, windows and the carved gypsum decorations are also few elements which are few examples of elements that were used in current projects to reflect the local heritage.

Identity preservation is one of the essential goals for sustainable societies. In Doha, Msheireb Downtown is a regeneration initiative project that aims to present the Old-Doha within a strikingly modern style inspired from the past. Restoring old ways

of life, traditional sense of community, and a strong sense of culture and heritage are the main objective of such development (figure-12). Msheireb will facilitate the regeneration of the inner city to revive the old commercial center and recreate the traditional lifestyle based on community, commerce, and a sense of shared destiny (Msheireb Properties, 2016).

Figure 12. Meshireb Downtown project. Source: the author

Doha has started sprawling, and the urban growth expanded and reached the historical part of the city. These interventions become a motivating subject for many experts. A local analytical study has been conducted by Gharib & Salama on selected local case-studies in the city center of Doha (figure-13) to investigate the nature of these urban interventions in changing the old center of a globalizing Doha. The study has highlighted three aspiring levels of urban interventions as follows;

a) Aspiring image making: the case of the Museum of Islamic Art,

b) Aspiring positioning of traditional knowledge: the case of Souq Waqif, and

c) Aspiring placemaking and urban regeneration: the case of Msheireb urban regeneration project, which is known by Msheireb Down Town.

Figure 13. The three-selected case-studies by (Gharib & Salama, 2014)

The study has analyzed the socio-spatial and the typo-morphological impacts of these interventions. The study concludes that; these interventions came as a reaction to the global condition, the sense of history and local tradition, and the aspirations of rulers. The successful design practices, activities, and architectural solutions of such interventions can satisfy simultaneously local and global cultural flows. This has facilitated presenting the Qatari culture and its architecture to the world by integrating local identity with advanced sustainable technologies such as Msherieb development (Gharib & Salama, 2014).

H.H. Emir Father chose the Qatari Art Designer, Mohamed Ali Abdullah to visualize the development of Souq Waqif to its current traditional trend and he succeeded in reconstructing the Qatari trend in one of the most important landmarks of Doha. This successful experience of Souq Waqif has enhanced the importance of urban rehabilitation projects in the city center of Old-Doha. The primary objectives of this rehabilitation project were: a) reconstructing the lost image of the historical city, b) protecting the Souq area from the uncontrolled real-estate expansion, and c) to establish a vibrant place with the authentic layout (Radoine, 2010). The importance of such projects is in strengthening native culture and giving the place its identity. Presenting the buildings in their traditional appearance can activate the social memory while maintaining an authentic environment and satisfying social vitalization.

The renovation of Souq Waqif reflects a manifested aspiration of revitalizing the tradition of Doha. The ambitious of placemaking in the Msheireb urban regeneration project reflects the local vernacular roots in a global standard. This type of urban interventions integrates the modernistic while emphasizing the local culture.

Such practices create a new architectural language that aspires the historical references from the local and regional heritage (Ghariba & Salamab, 2014).

Qatar has taken significant steps toward conserving its identity to create a balance between global and local identity. The architecture of the largest mosque in Qatar (i.e., IMAW mosque) was inspired by the traditional architecture of Al Qubeib mosque. Traditional heritage inspired Even some of the proposed stadium's designs for FIFA World Cup 2022. For example, Al Bayt Stadium (Al Khor Stadium) in figure-14 is designed based on Bayt Al Sha'ar (a black and white tent used traditionally by nomadic people in Qatar and the region).

Figure 14. Al Bayt Stadium, source: (Al Bayt Stadium, 2015)

Ibrahim Mohamed Jaidah, group CEO and chief architect of the Arab Engineering Bureau, has focused on the history and influences of Qatari architecture in his talk to Georgetown University of Qatar. He has addressed the transitions in Qatar's architectural identity which happened within four main periods, namely; pre-oil period, beginning of oil period, post-oil period and the future expected period (Georgetown University School of Foreign Service in Qatar, 2016). He has highlighted the importance of Souq Waqif project regarding preserving identity. Some successful case-studies were presented to understand the architecture transition in some efficient contemporary projects. The Qatar National Convention Centre (QNCC) is one of the most exciting landmarks in Qatar (figure-15). It was designed by the famous Japanese architect Arata Isozaki; he inspired his design from magnificent Qatari desert tree (the Sidra). Traditionally, the Sidra has an exceptional value in Bedouins' life; it is a place to shelter in a harsh climate and a place of public gathering where they share poets and knowledge. The local traditional architecture inspired another case-study, which is located in Fareej Al-Khulaifi, it is Sharq Village & Spa. This hotel became one of the successful urban regeneration developments that reflected the local trend in that area (figure-15).

Figure 15. Contemporary buildings inspired by local identity, source (Georgetown University School of Foreign Service in Qatar, 2016).

Qatar Museums (QM) has restored many historic buildings to make them accessible for the forthcoming generations. Many Palaces in Al Wajba and Al Shamal have been rehabilitated. Also, traditional houses of Sheikh Abdulla bin Jassim Al Thani and Sheikh Ghanim bin Abdulrahman Al Thani have been restored besides many other buildings. Traditional mosques are one of these buildings; they were selected from various locations to be rehabilitated. QM aims to create a source of inspiration and exploration to the ancient evolution of Qatar. This is a significant step in creating a public awareness of the importance of local identity.

Katara is the Cultural Village of Qatar that was built with an inspired vision of H.H. Sheikh Hamad bin Khalifa Al Thani, the Father Emir, and it aims to satisfy an exceptional human interaction through art and cultural exchange. Such important project has become a hub for multi-cultural activities to be consistent with the global

culture and to introduce local values in a modern way. Katara supports Qatar National Vision (QNV) 2030 as a guardian for the heritage and traditions of Qatar. One of the traditional festivals that were held in Katara was focusing on the experiment of the traditional Dhow, where groups of people (especially the youth) were selected to live the adventures of grandfathers' trips in fishing and diving in order to reinforce their past identity.

At the same time, MEIA is collaborating with the Private Engineering Office (PEO) to develop mosques designs to match the traditional trends (figures 16&17). The changes have focused on adapting the traditional elements in redesign mosques' elevations, the used building materials, and the mosques' layouts. In elevations, openings became rectangles with simple exterior gypsum interlacement inspired from the traditional mosques. These contemporary designs are simple and unaffected by any other Islamic styles that have been used before. PEO was enthusiastic toward these new designs that got the acceptance of the Qatari society, and it serves in reinforcing the personality of the Qatari Architecture. Currently, these models have become mandatory for constructing new mosques. The Ministry of Municipality and Environment (MME) is asking for a written approval from PEO to give approval for new mosques, to ensure that they are following the traditional Qatari trend.

Figure 16. Daily mosque model No.8 before and after adjusting, the old model at the left and the new trend to the right, source MEIA

Figure 17. Daily mosques in Qatar, before 2008 (left) & the new trend after 2008 (right) - the author.

Oil revenues have affected the urban transformation of Doha. This transformation has affected the city and its components in many ways, especially its urban identity. This phenomenon has been a critical issue for many experts because reviving the local identity should be a distinguished issue for sustainable societies.

Mosques are one of the urban components that affected by this transformation within the past few decades. These mosques have a significant role in Doha's urban context, especially at the Micro-level. Thus, the next chapter will highlight the significant role of the mosques in the urban context, and investigate their morphological evolution in Qatar. In addition to exploring the governmental actions in preserving the urban identity in this field.

CHAPTER -3   MOSQUES AND URBAN IDENTITY

3.1   The Role of the Mosque in the Urban Context

Islam has five pillars and exploring those pillars are essential to understanding the role of the mosque in the Muslim's life. The profession of faith is the first pillar, that means Muslims should believe that there is only one God and the last messenger of God is Mohammed (PBUH). The second pillar is Salah (i.e., the prayer), this ritual is performed five times a day and it is considered as the core of Islam. With the beginning of Islam, Prophet Mohammed (PBUH) established the first mosque in Medina -Saudi Arabia, to allow Muslims to pray five times a day. Since that day, Muslims gave special consideration for establishing mosques. This pillar has special consideration because it requires a pause from other activities. Therefore, the location of mosques and their accessibility should be considered wisely. Also, the privacy aspects of the mosque, (i.e., the concept of separation between men and women) has its reflection on the adjacent urban fabric, and that has influenced the local habits and other cultural values.

One of Prophet Mohammed's (PBUH) achievements was in uniting the Arabian tribes under the principle of brotherhood. Consequently, all these tribes were integrated into Islam without losing their identities. Islam had modified the aggressive behavior and the nomadic thinking of these communities through the Islamic customs, such as praying and pilgrimage (Bianca, 2000). Unity and community are the major characteristics of Muslim societies. Islam promotes congregation especially for religious and social practices in the lives of Muslims.

The mosque can be considered as a public space of the city. The Islamic city should have Masjid Al-Jami (Friday mosque), governor and Souq for serving the

needs of people (Hakim, 1986). The mosque plays an essential role in organizing Muslims environment. Also, it had a unique symbolic architecture and considered as a reference point for inhabitants and visitors that makes it defines the social and the physical identity (Salam, 1990). The mosque has a special meaning for Muslims; they believe it was the foundation of Islam. Traditionally, the mosque was the centers of the city's intellectual life as they served not only prayer but scholars of advanced education as well, such as Al-Qarawiyyin mosque in Tunis. In the traditional Islamic city, the neighborhood had a particular context, spaces were created according to socio-cultural considerations. The morphological analysis in figure-18, highlights the central location of the major Friday mosque (*Jami*) regarding other urban elements in the traditional Islamic city such as Medina Central, in Tunis. In this analysis, the main mosque is located in the center of the business district of the city, close to the Suq, Madrasa, and Hammam. In general, mosques are important elements in defining identities due to their human and environmental role (Ghorbannejad & Mohammadi, 2014)

The figure contains the following labels:

PALACE

J'NINA: Garden

SUQ: Linear double-sided

SUQ: Parallel formation and right angle connection with covered place

MADRASA

SUQ: Surrounding island used for housing

SUQ: Surrounding green open space

SUQ: Central area reduced to wall

SUQ: Surrounding island used for madrasa

SUQ: Surrounding covered space

MAJOR CITY JAMI: With large courtyard and surrounded on two sides with shops

MADRASA: Complex of three madrasa

TURBA: Located amongst madrasas

HAMMAM

QISHLA

MESJED Located between houses, entrance under sabat

MIDDLE CLASS HOUSE: Bridging street and located at corner of two blocks

ZAWIYA

Figure 18. Morphological analysis, core of Medina Central, Tunis - Source: (Hakim, 1986, p. 68)

A study done by three members of Khawrazmi University in Tehran conducted the role of Ahmadieh Mosque in Narmak in creating and strengthening urban identity in the neighborhood. The qualitative and quantitative study used the questionnaires and observations to analyze the study. The results show that there is a significant correlation between the socio-cultural actions and social cohesion in the neighborhood. Moreover, the physical features of the mosque had led to strengthening the place interest in the neighborhood. The conclusion of this study indicates that this mosque is considered as one of the identity elements that played a major role in social cohesion at the neighborhood (Aleamin, Shamaei, & Bahmani, 2014).

Members of Tarbiat Modares University in Tehran did another study about the role of socio-cultural components on mosques' performance in the neighborhoods. The study has highlighted some factors that can affect the performance of mosques in and influence the sense of social solidarity and belonging. The purpose of the study was to examine the impact of physical and social contexts on the performance of local mosques. The study emphasized that enhancing the performance of the mosque and its efficiency can be done by giving particular attention to the social and physical context of the neighborhood regarding social cohesion (Maroofi, Taghvaee, Pourjafar, & Hosseini, 2014).

3.2   The Mosque and its Social Value

Mosque involvement in urban identity is significant because it is not only a place of worship but also it is a community place. According to the Prophet Mohammed (PBUH), praying in the mosque is twenty-seven times more wage than alone at home (Sahih Al-Bukhari -645).

Qatari people prefer to build mosques in anticipation of the wage and good deeds in the hereafter from God (Allah). Building a mosque is blessed and encouraged by Quran & Sunna as the Prophet (PBUH) said: "Whoever builds a mosque for the sake of Allah, Allah will build for him likewise in Paradise." Sahih al-Bukhari and Sahih Muslim (Islam Today, 2016). Traditionally, mosques in Qatar are considered as the main centers for social interactions. In Ramadan, Qatari people (i.e., like other Muslims) used to offer Iftar (a breakfast banquet) closed to the mosque and sometimes inside its courtyard. They would like to share this marvelous moment with their neighbors and relatives. According to AbulQaraya, the mosque is the base of Islam and one of its pillars. It is a socio-political hub, and it has three main functions based on its cultural roles; the monotheistic function, the socialization function, and the communicative function. Also, the mosque is defined as "a parliament of Muslims, their university, their renaissance castle, and the crucible of their civilization" (AbulQaraya, 2015, p.489).

Mosques in Qatar are diverse in terms of type, style, and ownership. They can be classified into three main types; the daily mosque (*Forud Masjid*), the Friday mosque (*Masjid Al-Jame*), and the State Mosque. The small mosques are known as (*Forud Masjid*), and they are located within neighborhoods and serving a limited number of prayers, while the larger mosque is (*Al-Jame*) where Muslims from more than one neighborhood get the Friday sermon weekly. The state mosque is the largest monument, and in the case of Qatar, it is Imam Mohammed bin Abdul Wahhab mosque (IMAW).

The Ministry of Endowments and Islamic Affairs (MEIA) manage more than 1844 mosques: 584 of them are Friday mosques, 699 are daily praying, 346 are

private mosques, and 215 are temporary portacabins mosques. In addition to many Quran' memorization centers and Eid prayers (Al Kawari, 2015). Most of these mosques reflect the traditional style, like the mosque of Imam Muhammad bin Abdul Wahhab (IMAW) figure-19. However, there are few mosques which are not following the MEIA have taken different styles and shapes, such as Qatar Faculty of Islamic Studies mosque (QFIS) in figure-20 and these mosques are out of the thesis scope.

Figure 19. Imam Muhammed ibn Abdul Wahhab (IMAW) mosque in Qatar.
Retrieved from (Travelerpedia, n.d.)

Figure 20. Qatar Faculty of Islamic Studies (QFIS) mosque. Retrieved from (Qatar Foundation, 2015)

The MEIA has made significant efforts at emphasizing Islamic, social and cultural values beside its contributes to mosque construction and their management. A lot of lectures, lessons, and speeches are given in mosques daily, especially during the holy month of Ramadan. The MEIA has another important role in enhancing the social solidarity through controlling Al-Zakat Fund. Money and charity donations (*Zakat* and *Sadaqat*) are collected from wealthy people to be distributed to the poor. Many philanthropists are donating in money; the MEIA invests buildings and other items under the tutelage of Awqaf department and these endowments used for social purposes.

Sheikh Abdulla bin Zaid Al Mahmoud Islamic Cultural Center (namely FANAR previously) has a key role in introducing Islam for non-Muslims by presenting the foundations of Qatari culture and Islamic beliefs'. The center opens up

Islam to the guests by allocating many socio-cultural activities, publications, and classes about Islam in many languages. In addition to its role in enhancing the local culture by supporting Arabic free lessons for those who are non-Arabic speakers, and helps the needy individuals. The MEIA has a significant role in preserving the principles of Islamic culture, co-existence and national unity in Qatar.

Social and environmental connections between planning and cultural values have certain goals and activities to satisfy successful planning integration (American Planning Association, 2011). This is important for enhancing social identity by preserving historical and heritage values. This requires a better understanding of the role of the mosque in enhancing cultural diversity. Social participation has to be implemented in engaging community members for storytelling to identify shared values and their needs. Organizing cultural and local programs help in creating better understanding and awareness of a community's historical and cultural context. Using non-cultural venues also can help in participating diverse groups in understanding the importance of historical and cultural values.

3.3   Mosques Evolution in Qatar

About ten years ago, the MEIA approved new designs for mosques' construction in Qatar. These designs reflect the Qatari traditions and cultural heritage. They have been approved by a committee comprising representatives and experts from several government bodies. The smallest mosque would be able to accommodate 125 people, while the larger ones would be able to house over 5,000 worshipers. The increasing country's population requires MEIA to prepare sufficient strategies to accommodate the need for additional mosques.

Mosques in Qatar have evolved from the simplistic local traditional style or traditional vernacular style to the modernistic style, and finally into a contemporary modern architecture or vernacular revivalism style.

According to the chronological classifications; mosques in Qatar can be classified into four main groups. Its traditional style can recognize the first period (Before 1950). The Post-Traditional architecture recognizes the second period (1950 – 1970), and the third period (1971-1989) is familiar with its Post-modern architecture. While the last period (2008- present) is known for its contemporary architecture that reflects the vernacular revivalism style (table-5 and figure-21):
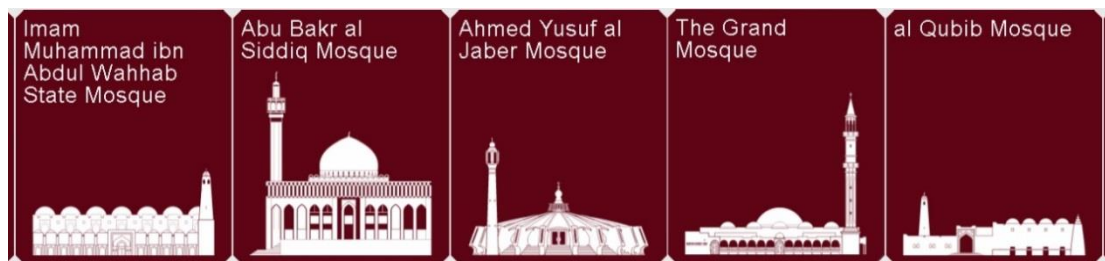
Figure 21. Popular mosques in Qatar with different shapes, adapted from (Hutzell, & Samahy, n.d.)

Table 5

Mosques Evolution in Qatar According to Their Architecture, source: the author

	Years	Urban Identity Characteristics		
Primary Phase	Before 1950	**Traditional**		
	1950-1970	**Post-Traditional**		
Secondary Phase 1971-1989		**Post-modern**		
Tertiary Phase	1990-2007			
	2008-present			**Contemporary**
Architecture Typology of Mosques	Vernacular		Modernistic	Vernacular revivalism

Traditional mosques have a peculiar design that was determined by the functions it used to perform and the possibilities and the limitations of the available construction materials and architectural knowledge. The historical daily mosques (prototype) would be a rectangular compound with one minaret. The mosque would have a praying hall located to the west, and then there is an arcade or verandah to protect the entrance from solar radiation and rain. On the eastern side there is a well-

marked entrance and the courtyard, and to the left, there is the ablution with toilets that used to occupy the east-western corner. The Friday mosques (*Al-Jamie*) has the same principles of the daily mosque, but it occupied a larger space, contains the Imam (the person who leads the congregation in prayer) and the Moazen's (the person who call for pray) houses at the eastern side of the building. These houses sometimes were attached to the mosque in the same building, and others were detached.

Previously, traditional mosques were built using wooden beams which were mainly imported from India. While the walls were constructed from stones and mud and their width were more than 40 cm. The roof span was limited due to the wooden beam standard length. This was during the first period of mosque evolution in Qatar, which can also classify as the local style era that took place during the 1940s. For instance, Mohammed Ibn Abdul Wahhab mosque in Al Thakhira is one of these mosques. It was built in 1940 and was recently renovated by Qatar Museums as shown in figure-22. The interesting thing to note is the sense of integration between schooling and worshiping. The mosque and the Madrasa (school) were located within the same building. Madrasa later-on was converted into a library, and the traditional style was the main character of the mosque.
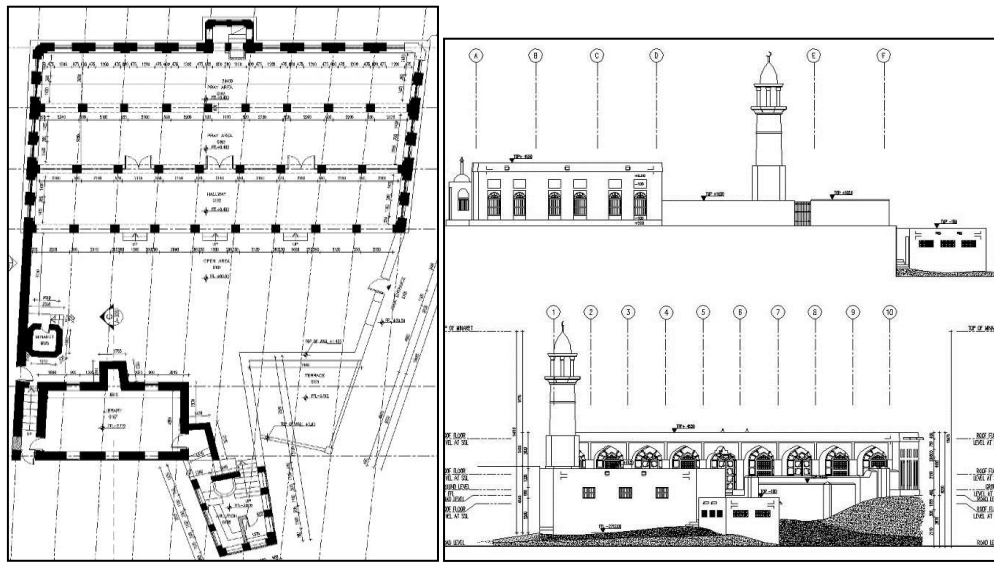
Figure 22. Mohammed ibn Abdul Wahab mosque in Al Thakhira, source: MEIA (a)
Mosque floor plan, (b) Mosque elevations (c) the mosque before renovation, (d) the
mosque after renovation (e) the entrance of the praying hall

In the Postmodern period, mosques were recognized by the International Islamic architecture (1971-2007). Mosques with vast masses of concrete structures have been constructed during the flourishing economic era, and the postmodern architecture was commonly utilized in this phase. Vast roof with expanded spans became possible, and mosques were built with more abilities. In 1983, the circular mosque, which is currently under demolition, was built in Al-Hilal area with its significant circular plan as shown in figure-23. The praying hall is circular, and the symmetrical approach is evident by the distribution of toilets and ablution to the right and the left of the main entrance, respectively. What was unique about this period and not witnessed before or after, is the construction of substantial central dome that inspired from Islamic architecture to be a significant element for mosque architecture in that period.
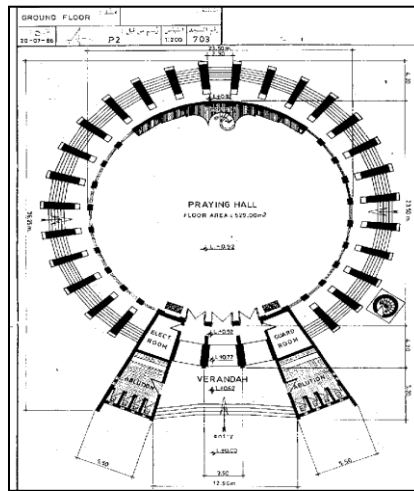
(a)

(b)

(c)

Figure 23. Al Hilal Mosque (a) mosque floor plan, (b) mosque elevation, (c) mosque praying hall- the author

The last phase of mosque evolution in Qatar started by the end of 2007 and has recognized by its vernacular revivalism architecture. In Umm-Sulal Mohammed district, there is a daily mosque that was established in 2010. This new mosque like many other prototypes is presenting a new vision in preserving the traditional spirit (figure-24). All architectural elements in this mosque were inspired by the local

traditional architecture (i.e., Doors, windows, and elevations). This way of construction was implemented after the Emiri Private Engineering Office (PEO) has received encouraging feedback about Souq Waqif renovation project. Later, this architectural style has been applied to many similar projects in Qatar. As mentioned previously, during this period, mosques were designed according to a specific style in which domes have been neglected from the design.
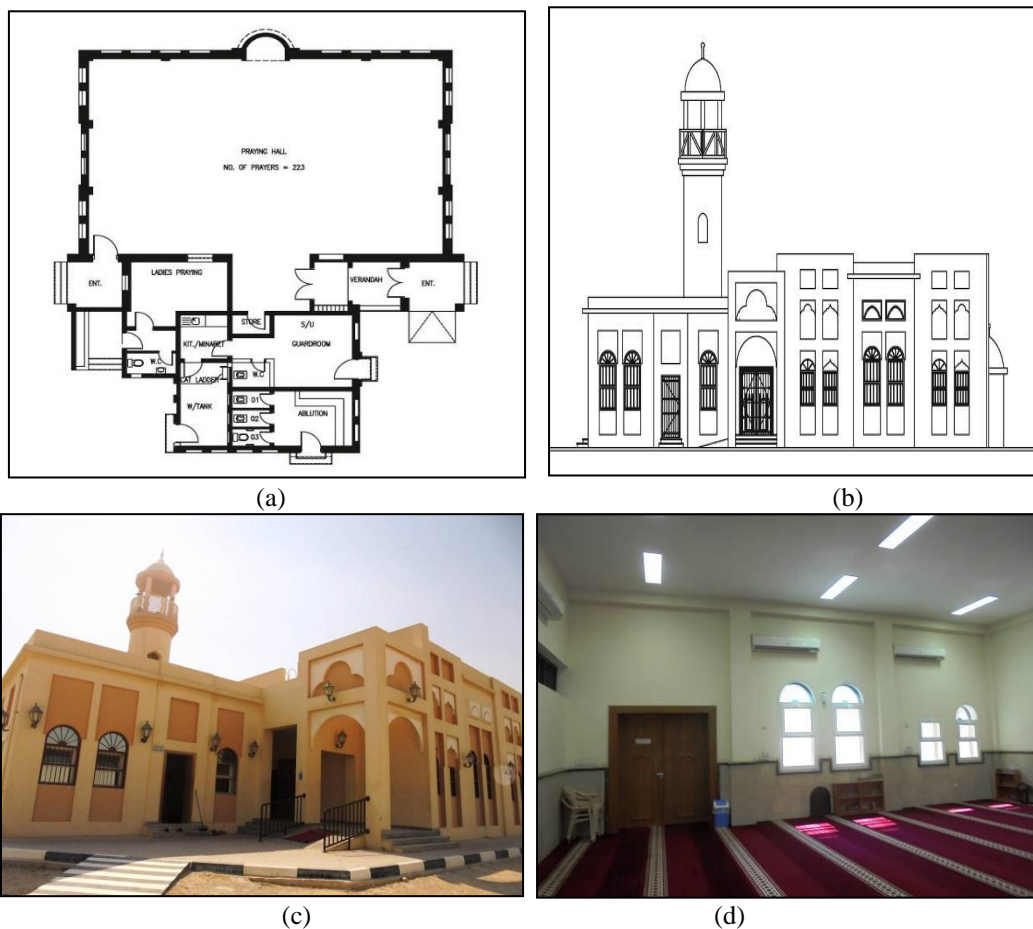
Figure 24. Umm-Sulal Mohammed Mosque (a) mosque floor plan, (b) mosque elevation, source: MEIA, (c) mosque isometric view (d) mosque praying hall. Source: the author

This type of daily mosques (*Froud*) is a prototype model. It is widespread in Qatar especially after the Emiri Private Engineering Office revised the architectural drawings and changed the design into the traditional style as shown in the elevation. The praying hall in line with Qibla direction to the west and ablution zones with toilets are suited on the east, while the ladies' prayer hall and its toilets directed to the northern or western side. On the other hand, Mouazen room used to be at the northern elevation.

3.4   The Role of the Mosque in Enhancing the Local Identity of Doha

Mosques in Qatar are distinguished by their appearances and the role they do. The social interaction between mosque and the worshipers reinforces the unity of the Islamic community. In addition to their role in the physical built environment; that is the main driver in creating the city image and its identity. Thus, mosques can be selected as a tool for improving urban identity for Qatar based on what has been discussed previously.

Most of the mosques in Qatar are an integral part of the MEIA establishments. The new contemporary mosques designed by MEIA have allowed the city to recall its past. For instance, Imam Mohammed ibn Abdul Wahhab mosque is the most significant mosque in Qatar and the most distinctive one, has been designed with inspiration from Al Qubeib mosque, which is one of the first established mosques in Doha. This historical, cultural, and political inspiration has its socio-political influence. The location of this iconic mosque, the number of domes, its style and its social activities have emphasized its role in Doha urban identity. The weekly live broadcast of Friday ceremony and the daily lessons make this mosque a point of attraction for many people. This mosque has contributed in the city by reinforcing its

traditional identity. Its architectural style that is rooted from tradition reflects the dynamism of modern identity. This magnificent mosque has become a new landmark for Doha facing the global skyline of the West-Bay and trying to create the required balance. According to architect Ibrahim Al Jaidah, this is one of the successful contemporary project in Qatar (personal communication).

The following new mosques (figure-25) are designed by MEIA based on the same concept of inspiration of traditional architecture, and they are assigned as good examples in enhancing the local urban identity of Qatar.

Figure 25. New contemporary mosques from different parts of Doha, built by MEIA, source: the author

In addition to the social and physical influence of these new mosques on the built environment and its identity. Heritage conservation scheme that followed by QM in rehabilitating traditional mosques in Qatar is also another contribution for the mosques in defining and reinforcing the local identity. Both schemes will be explored in more details in the following parts of the thesis.

3.4.1 Rehabilitation of historic mosques

Since the past has a noteworthy influence on the developed communities, locals in Qatar are very proud of their history. They believe that new generations should take care of traditions and habits to foster cultural sustainability. In this term, the rehabilitation projects for historical mosques in Qatar that are done by Qatar Museums is participating in reviving the historical and cultural values. The locals highly appreciate this experience. Indeed, keeping the historical roots of the city alive will undoubtedly reinforce the urban identity mainly from the cultural and the social perspective.

On another hand, the rehabilitation of those historical mosques has been found as a successful tool for preserving and enhancing urban identity and the character of the place. Furthermore, sustainable practices and activities performed in these mosques are essential to developing the performance of the place. The following example is one of the renovated mosques that was built in 1915, and it becomes a lively place today after its renovation (figure-26).

Figure 26. Ali bin Ali Al Khulaifi traditional mosque at Al-Cornish area, after renovation, source: the author

Qatar Museums (QM) has worked a restoration project of Al Ruwais Mosque (figure-27), one of the oldest mosques in Qatar that was built in the 1940s with ruins of an older one dated back to the 17th century. After the 1970s, the mosque was abandoned in favor of modern ones equipped with air-conditioning and other facilities. QM works to rescue the character and authenticity of this old landmark. The restoration work includes several phases; strengthening the walls, removing collapsed sections, and monitoring structural cracks and fissures. Further works need to be completed on Abu Dhelouf Mosque and Al Ruwais Police Station (Qatar Museums, 2016).

Figure 27. Al Ruwais mosque, source: Qatar Museums

3.4.2 The role of contemporary Qatari mosques in the urban identity

An interview was held with Architect Omar Hamad, the head of the Designing Unit of the Construction Division at MEIA has provided many insights on the initial steps that produced the new contemporary mosques.

During 2006, Al Diwan Al Amiri in Qatar through the Private Engineering Office started conducting studies with different ministries to evaluate the architectural styles in the country, particularly in Doha. The aim was to strengthen the local identity through embracing Qatari architecture in a confrontation with the sprawl of global trends. The discussions mentioned the harmful effects of losing local identity in the coming generations and the procedures that can be done to rehabilitate local identity and reinforcing the native culture.

Discussions were carried out with MEIA to evaluate the existing designs and models. The conclusion came up with recommendations to adjust the existing designs to be compatible with local traditional architecture. MEIA has started working with other consultants to upgrade the existing designs, where traditional heritage should inspire the adjustable models. Traditional architecture completely inspired the wooden doors, windows, openings, and decorations. Moreover, simplicity was the main character of this style, as evident by simple minarets, courtyards, and interiors that were very natural. These designs were improved over time by citizens' feedback. Minor modifications were added later according to that, such as increasing the height of minaret that used to be very short, hence, ineffective at indicating the location of the mosque.

By the end of 2007, contemporary mosques started to appear in many regions of Qatar, to comply with the future vision. The following photos (figure-28) illustrate one of these new mosques that is constructed based on the Qatari architecture principles in Al Rayyan Al Jaddeed district.

Figure 28. New mosque under construction at Al-Rayyan Al-Jadeed

Another interview by Qatar News Agency (QNA) with Mr. Mohammed bin Hamad Al Kawari, head of Masajed Department in MEIA, was carried out on Sunday 22 of November 2015. During that interview, Mr. Al Kawari stressed that the construction of mosques in Qatar and its architecture had received great attention by the leadership especially regarding Qatari commitment architectural style and the Islamic character. These mosques were built according to the specific criteria and architectural heritage and were inspired by the local environment to satisfy the Qatar National Vision 2030. The preservation of heritage aesthetics in the designs reflects the authenticity of the Qatari and Islamic values based on highest standards.

The new contemporary mosques of Qatar (they are also known as Al-Awqaf mosques) have a distinctive impression due to its exceptional appearance, function, and the significant social role in the society. Not only they play a significant religious role, but also spiritual and educational ones. They are representing the local identity through their architectural designs. Obviously, the MEIA is trying to apply identical design's policy that has been inspired from the past to revive the Qatari heritage in modern mosques. These mosques are motivating urban identity by their physical appearances and their social features (figure-29).

Figure 29. Ismail Al-Emadi mosque in Al-Thumama built based on the traditional trend, source: the author.

These new Qatari mosques are distinguished by their simplicity, unity and tradition-driven inspiration. The architectural structures highlight the cultural and social traits of the local environment. More efforts required at the neighborhood level to make the mosque the core of activity and socially interactive. One of the successful examples is Al-Emadi mosque (figure-30), the mosque and its surroundings have been provided with all essential facilities (i.e., social, cultural, educational, and recreational facilities). Various components of these buildings are connected visually by rendered walls with traditional elements. The mosque, the markets, school, and the community park are close to each other's; this mixed land-use morphology is designed to offer adequate privacy and variety to the neighborhood.
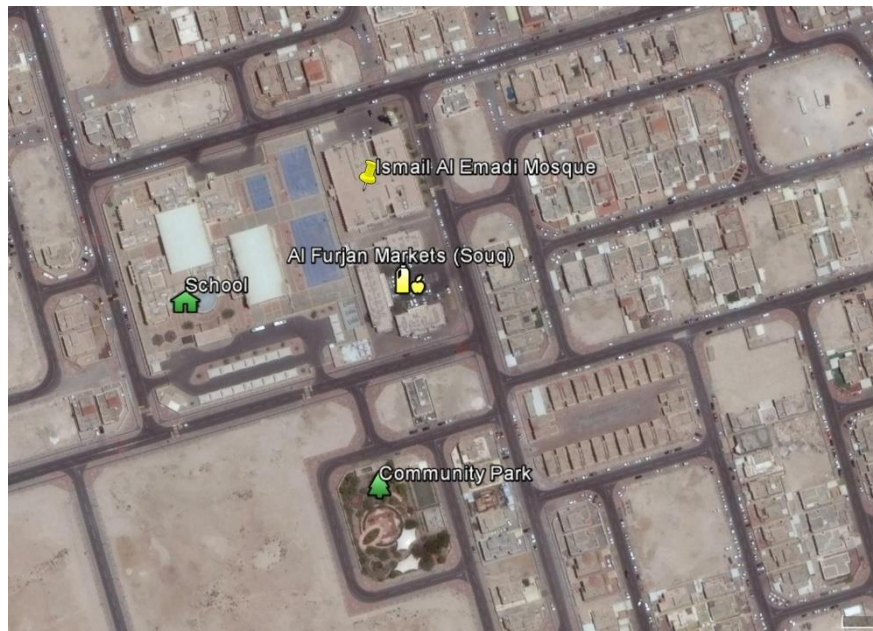
Figure 30. Ismail Al-Emadi mosque in Al Thumama neighborhood, Source: Google Earth

The design of these mosques is based on a squared floor plan with elevations which has been inspired by the traditional style. The singular minaret beside the absence of domes is part of the design guidelines for this typology. The use of the traditional spatial features of this unique local architectural design is incorporated with the modern life requirements without completely copying them. At present, the contemporary mosque is positioning in a certain order of the urban fabric imposing itself and standing as an identified structure that reflects authenticity.

Mosques have a distinctive role in the urban built environment as one of the major identical icons. The Qatari mosques have evolved over the last few decades,

different shapes and styles were found. The social and cultural components are always attended in each stage of this emergency but with different priorities. At the same time, sense of social solidarity, sense of belonging and sense of attachments are varying from one place to another according to specific factors. Thus, investigating the physical and non-physical components of urban identity is forthcoming in the next chapter, applied on three selected case-studies in Doha.

CHAPTER -4 DATA COLLECTION AND ANALYSIS

The unprecedented urban growth of Doha has accelerated the urban interventions in many places. This has affected the local built environments and its identity. Mosques are part of these affected elements. While it is argued that mosques should reflect Islamic identity, others see that Qatari mosques should reflect local identity to react the global flows. Hence, it is essential to investigate the role of the mosques in the urban identity throughout their physical and socio-cultural parameters. Regarding the physical parameters, building' scale and proportions, accessibility and legibility are crucial aspects in the built environment that should be addressed carefully in mosques developments. For example, in the West-Bay district, the high-rise towers are the dominant urban form, while mosques over there are almost indistinguishable (figure-31). Balance should be satisfied in such urban environment, especially to enhance the missed urban identity in such places.

Figure 31. A new mosque which built in towers area (West-Bay), Doha, source: the author

The study conducted in this thesis is focusing on selected social, cultural and physical attributes of urban identity at the Micro-level (Friday mosque level). It is measured as a sub-category of the urban identity at the city or district levels. So, strengthening mosques identity will contribute to enhancing the urban identity at the city level. Based on the rationale mentioned above paradox, the next part will explore the proposed tools that are used to formulate the research analysis.

4.1   Data Analysis

Data analysis aims to understand and investigate the role and the importance of Friday mosques in reviving urban identity of Doha. According to the collected data

and evidence, the conducted analysis will use the qualitative and the quantitative methods.

The qualitative method is used to analyze documentation, reports, and other secondary data. Moreover, the initial survey described in Chapter-3 was held to classify mosques according to their chronological evolution in Qatar. Furthermore, the selected case-studies were selected to satisfy and evaluate the research goals. The intensive observations for the selected case-studies have been conducted based on the physical components of urban identity using the qualitative method. This aims to investigate the compared selected case-studies to conclude the best integration in reviving urban identity of Doha. The selected parameters that were considered in the evaluation of the case studies are;

A) Legibility and imageability; that deals with the elements of physical scale, visual accessibility, and visual continuity.

B) Local character and image that focuses on using local elements and achieving continuity of urban heritage, through the architectural style.

Furthermore, in-deep interviews are used the same qualitative method. These interviews conducted with a focused group of professionals who are interested in this topic, such as representatives of MEIA, and non-governmental organizations. The interview is designed to discuss the most important topics which have been mentioned in the research problem to investigate their valuable experience. The interview includes;

a) Introductory questions,

b) Questions regarding the role of heritage conservation of traditional mosques and its impact on urban identity,

c) Questions to assess the contemporary mosques of Doha, and finally

d) Questions related to physical and non-physical components of urban identity at mosques level.

The quantitative method is used to analyze the questionnaires in the site (face to face) using the Microsoft Excel software. The questionnaire is used as an evaluation tool for the non-physical parameters of urban identity. The Likert scale used to sum and analyze the questionnaire results of the core questions in part II to reflect the achieved score in each question for each mosque. Each question has five values according to respondents' assessment, values are from 1-5, where (5) reflects the strongest agreement from each respondent toward the selected categories, and (1) reflects the feeling of strongly disagreement about the same element of urban identity. The mathematical formulation used to analyze those data and get the results. For instance, the total respondents in each mosque were 65 and the scale range is 1 = strongly disagree, 2 = disagree, 3 = Neutral, 4= agree, and 5 = strongly agree. If five persons were strongly disagreeing about question "X", and 15 persons were disagreeing, and 2 were neutral, and 20 were agree, and 23 were strongly agree; the result of this question is formulated in this format, the total score is: (5X1) + (15X2) + (2X3) + (20X4) + (23X5) = 236, and the points are 236/65 = 3.63 which reflects high agreement about the selected parameter. This scale has five values, the very low (1.00-1.80), the low (1.81-2.60), the moderate (2.61-3.40), the high (3.41-4.20) and the very high value (4.21-5.00). However, to be more realistic, all these values were converted to pie and columns charts with percentage layout for clearer interpretations. At the end, the three values were compared between the three-selected case-studies to indicate the highest score that obtained in each mosque.

The questionnaire consists of eight straight close-ended questions, considering the eight elements that are related to the social and cultural components of urban identity at the Micro-level. Regarding social components, the questions are focusing on the activities and the functions of the mosque, while the meanings' attributes are targeted through the cultural components. Thus, the questions are classified into two main parts; the first group of questions aims to evaluate the social components of urban identity, and the second group will assess the cultural components. The questions are categorized into three parts; (A) general introductory questions about the respondents, (B) semi-structured questions focusing on users' experience about the mosque and its built environment, and finally (C) open-ended question, where respondents are free to highlight and discuss their views and opinions about urban identity related to study area.

The semi-structured questions in part (B) concentrating on 1) the institutional activities, 2) the religious and social events, 3) the economic activities, 4) the social interaction, 5) the historical and cultural expressions, and 6) the sense of belonging & attachment. Another open-ended question has been kept for the surveyor's opinion about the mosque urban identity and his/her recommendations in this field. The local case-studies were used to achieve a better understanding of the topic of urban identity at the mosques level. The first case-study is Al-Qubieb mosque, represents the role of heritage preservation in constructing an urban identity at place level. Its historical value is a significant element in preserving local identity due to its location in the old city of Doha. The second case-study represents the era of the Modernistic identity in urban design. This era lacks guidelines for mosque architecture since mosques were

varying in their designs and shapes. The third case-study reflects the MEIA's experiment in applying the traditional trend in reviving local urban identity.

4.2 Analytic and Evaluation Tools

The mosque is not just a physical structure or a religious monument, it is also a place of identity and has a major contribution to the social, cultural, and physical levels. In order to evaluate this role, the analytical investigation was done to assess the significant correlation between social activities, physical features, and place meaning in terms of urban identity.

Based on the literature review in Chapter 2 and 3, the subsequent developed analytical framework (figure-32) will focus on two main components of urban identity (physical and non-physical).
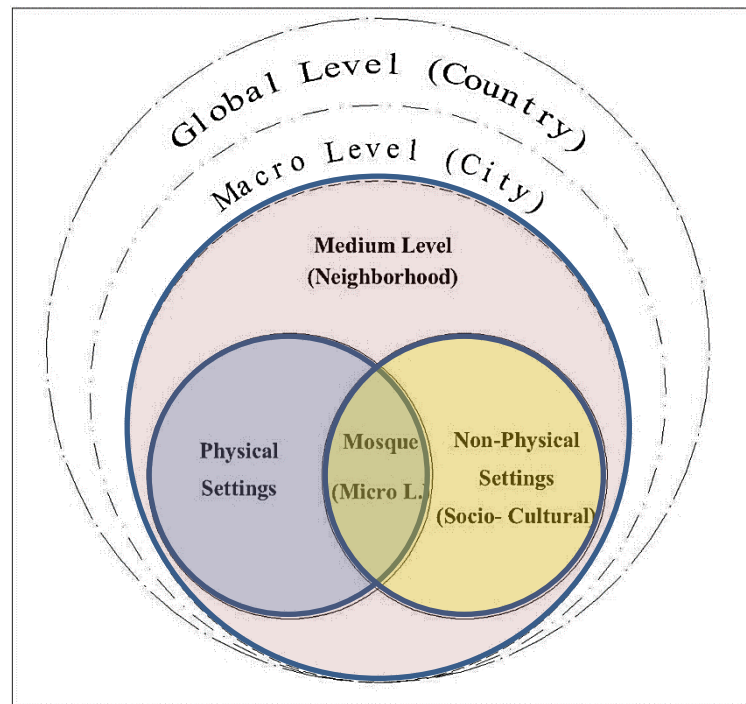
Figure 32. The developed analytical framework for strengthening urban identity based on spatial levels.

The goal of this analytical study is to investigate the role and the importance of Friday mosques in reviving urban identity of Doha. To satisfy research goals; primary and secondary data have been collected from different resources. Data collection includes:

(a) Retrieving literal documents and data, and they were used in the first three chapters, like formal documents, plans, and reports.

(b) Collecting data from individuals or groups, through (1) interviews with an individual focused group (i.e., with representatives from relevant government

departments, and non-governmental organizations) and (2) on-site questionnaires face to face.

(c) observations that are documented and recorded in notes and photos on site.

This tool is found to be useful in observing activities and interactions with participants, also, to investigate the architectural analysis as well.

An initial survey was done in Chapter-3 to classify mosques according to their chronological evolution in Qatar followed by, an intensive survey to select a suitable case-studies that can fulfill the research goals and evaluate them. Moreover, intensive observations were carried out by the author on the selective case-studies regarding urban identity at the Micro-level. Additional interviews with experts in this field were undertaken to measure the overall assessment of mosques' identity in the urban context using the following parameters based on the literature review (table-6).

Table 6

Analytical and Evaluation Tools

		Attributes	Elements	Data Collection Tools	Data Analysis Tools
Physical setting		Legibility & imageability.	-Space to building ratio. -Visual accessibility & continuity (viewpoints/landmark).	-Observations -Interviews -Case studies	-Interpretation -Comparing case-studies
		Local character & identity	-Respect local architecture & urban heritage.		
Non-Physical settings	Social activities and functions	Diversity & social cohesiveness	-The optimal amount of local facilities and activities. -Clustering of different uses. -Social interaction.	- Questionnaire at selected case studies	-Comparing case-studies -Statistical analysis using excel software
	Cultural meaning and symbolism	Uniqueness & Significance	-The sense of belonging & attachment. -Express cultural and historical values.	- Questionnaire at selected case studies	-Comparing case-studies -Statistical analysis using excel software

This analytical framework was chosen based on the descriptive evaluation and types of questions. This framework involves data analysis methods that involve both quantitative and qualitative data. These tools will focus on the following;

(a) comparing the three-selected case-studies which are from different trends and different urban context with specific criteria and,

(b) the study will focus on user's evaluation of these mosques in term of urban identity,

(c) the results will indicate the best mosque of the highest rank in all parameters of urban identity,

(d) the conclusion will summarize the whole study; moreover, the recommendations would support future efforts in preserving urban identity.

Based on the previous method, the following section explains the case-studies selection criteria. These criteria are important to set the research boundaries.

4.3 Case-Studies Analysis

This study is aiming to understand the role and the importance of Friday's mosques in reviving Qatari urban identity. To achieve this goal, the following selection criteria have been developed and are as follows;

- The selected mosque should be located in Doha city, the area of this study;
- The selected mosque should be a Friday mosque (congregation mosque) because this class of mosques is a good example for evaluating urban identity at the Micro-level;
- The selected mosque should be active and recognized on the local level (i.e., neighborhood or district level);

- The selected case-studies should reflect different trends (architectural style), and in different neighborhoods, hence, the comparison will be objective;

- The selected case-studies should be governmental buildings and administrated by the MEIA. The non-governmental mosques are excluded from this study because of research limitation purposes;

- Selected mosques should have almost the same capacity (physical scale), which is around 1200 people, to set the scale parameter in the comparison;

- The selected mosques must match the neighborhood timeline, to evaluate the historical value and the experience with the place;

- To assess the social activities, mosques must be selected from different urban contexts, which some being close to commercial activities and others within residential context.

Based on the above, three mosques have been selected from Doha to be investigated to achieve the research objectives. The selected mosques are Sheikh Jassim bin Muhammed Al Thani Mosque (Al Qubeib mosque), Abu Bakr Siddique Mosque and Ismail Mohamed Sharif Al-Emadi Mosque. Figure-33 shows their locations in Doha.

Figure 33. Location of the selected case-studies in Doha, source: Google Earth

4.3.1. Al Qubeib mosque

The first selected mosque is "Sheikh Jassim bin Muhammed Al Thani Mosque" (Al Qubeib mosque) in Al-Souq area (Zone-7) figure-34. This mosque was built in 1878 and then was demolished and rebuilt in 1969 (Jaidah, 2015). Again, it was demolished and rebuilt again in 2010. This mosque is a Friday mosque and has limited Islamic activities, and it is located in a commercial neighborhood (figure-35).

Figure 34. Al Qubieb Mosque, Doha- Qatar, by J. Ahmed 2013, from
https://goo.gl/VGB2pY. Copyright 2013 by Jassim Ahmed. Reprinted with
permission.
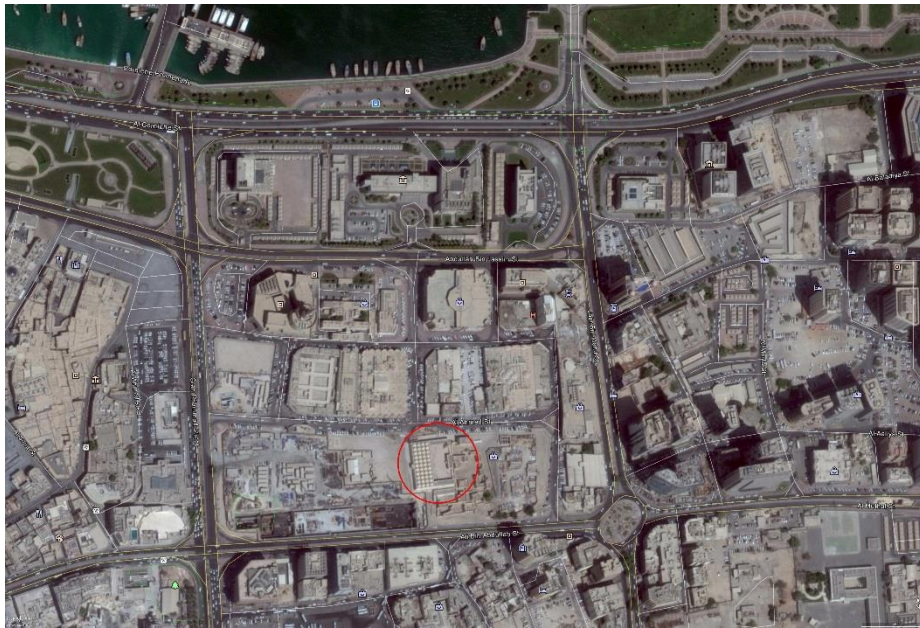
Figure 35. Al Qubeib Mosque location, source: Google Earth

This mosque has excessive historical and political values moreover; it was the main influencer for designing the "State Mosque" that is Imam Mohammed bin Abdul Wahab Mosque the largest mosque in Qatar, and one of the best contemporary landmarks in the city. It was designed based on the traditional Qatari architecture that has been inspired from Al Qubeib mosque, (figures 36&37). This mosque represents the historic city center as it maintains all the traditional design elements of the old mosque. Starting from its outside features which are rendered with mud, and continue with the distinctive style. The traditional columns in their location, the wooden decoration, and the domes were kept as the original design. This adds a distinctive character that makes it unique among modern mosques in the city.
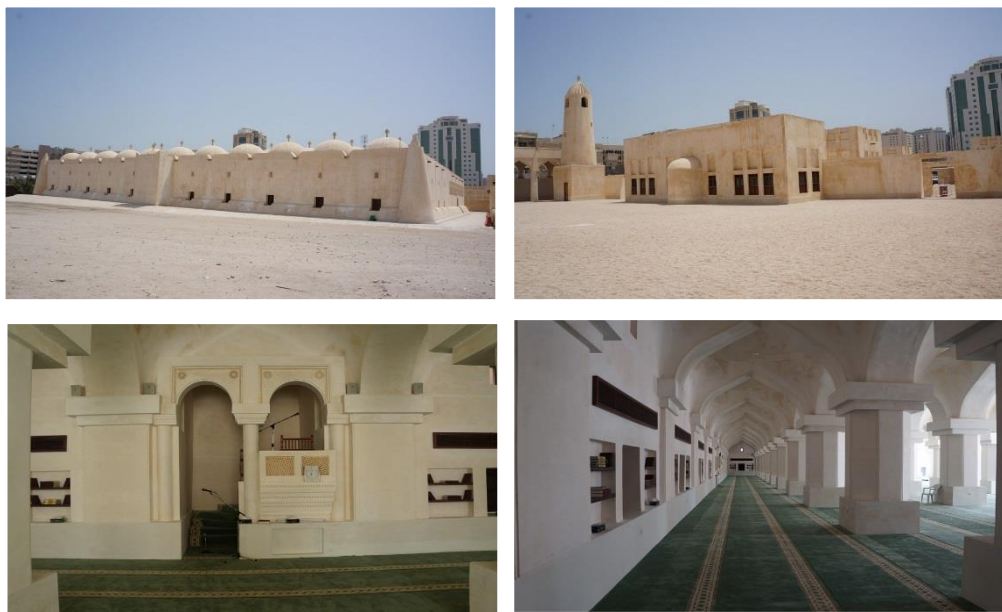
Figure 36. Traditional elements at Al Qubieb mosque (interior & exterior), source MEIA

Figure 37. Al Qubieb mosque entrance & courtyard, Doha- Qatar, by J. Ahmed 2013, from https:// flickr.com Copyright 2013 by Jassim Ahmed. Reprinted with permission

4.3.2. Abu Bakr Al-Siddique mosque

The second mosque is "Abu Bakr Al-Siddique Mosque" in Umm Ghuwailina, (Zone-27). This mosque was built in 1980. This mosque reflects the post-modern period of the Qatari mosque evaluation. This period was distinguished by its Islamic architecture, where local architecture features were abandoned. This architecture style was typical in the Middle East at that period. For instance, this mosque was built in the same period to the Grand Mosque of Kuwait (figure-40), and they have a lot of similarity in their architecture as shown in the figures below (figures 38&39). According to the observations, this trend does not reflect the local urban identity based on the Qatar National Vision and the Qatar National Development Framework (QNV2030, and QNDF2032).

This mosque is a Friday mosque, and it has a variety of Islamic activities and Quran sessions; moreover, it is located in a majority residential context.

Figure 38. Abu Bakr Al Siddique Mosque location, source: Google Earth

Figure 39. Abu Bakr Al Siddique Mosque, source: the author

Figure 40. Grand Mosque (Kuwait), source: Retrieved from URL
https://goo.gl/jM1adZ

4.3.3. Ismail Mohamed Sharif Al-Emadi mosque

The third mosque is "Ismail Mohamed Sharif Al-Emadi Mosque" in Al-Thumama (Zone-46). This mosque was established in 2012. The mosque represents a continued inspiration of traditional elements in the contemporary architecture. This mosque was built according to the new vision of MEIA in adapting the traditional Qatari architecture in new mosques. Although this mosque was built with modern building material, the traditional sense is very tangible through its architectural design. The limited open outdoor spaces, openings, the covered veranda, the elevations, the minaret design and the humble rectangular layout, are few signs of the traditional elements in this mosque.

This mosque is a Friday mosque, and it has a variety of Islamic activities and Quran sessions; moreover, it is located in a residential neighborhood and adjacent to a commercial block, community park and school (figures 41&42).
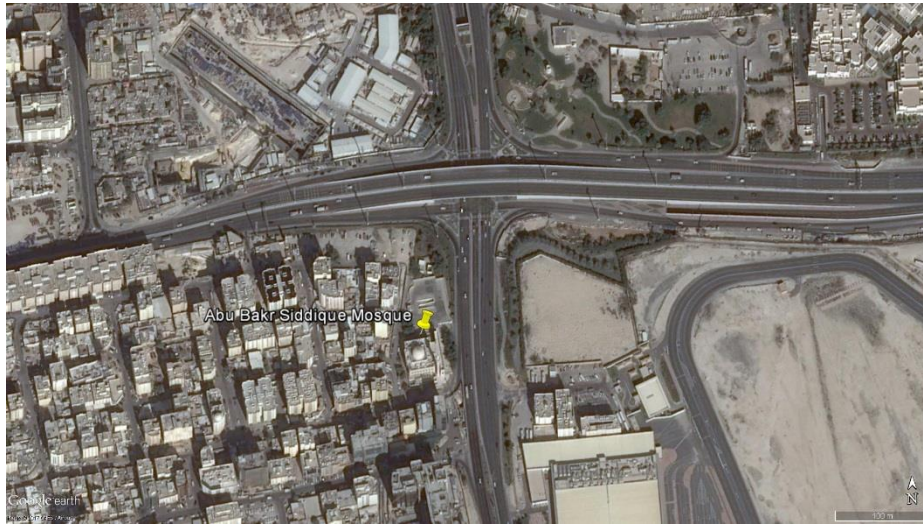

Figure 41. Location of Ismail Al-Emadi mosque in Al-Thumama, source Google Earth
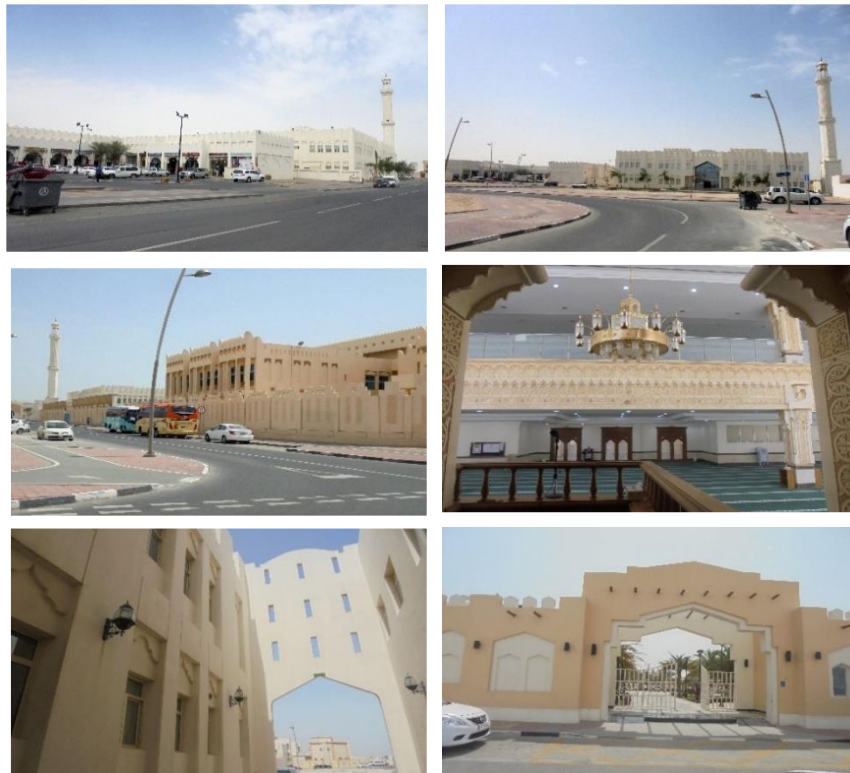
Figure 42. Ismail Al-Emadi mosque and its surrounding, source the author

The Ministry of Endowments and Islamic Affairs (MEIA) experiment in applying this traditional style to new mosques has been found useful in creating a distinguishable Qatari image. During a year (2015-2016), MEIA has launched 24 new mosques following the traditional trend in different parts of Qatar, 15 of them are in Doha. This is an indication of unity and continuity for this trend in the urban context.

4.4 The Interviews

Since this research is focusing on the role of Friday mosques in reviving the urban identity of Doha, obtaining the viewpoints of architects who are working in this field is very imperative. Thus, besides the researcher site observations, interviews

with five key architects have conducted; the famous local architect Mr. Ibrahim Jaidah (the Group CEO & Chief Architect of Arab Engineering Bureau) beside four architects from MEIA have been chosen to be interviewed as part of this research.

4.4.1 Interviews transcription

The first interview conducted with Mr. Omar Hamad, the chief architect in the designing unit following MEIA on October 10, 2016. Part of this interview has been presented in Chapter -3 in full detail. Mr. Hamad explained the full story of the contemporary mosques in Qatar and the role of the Private Engineering Office (PEO) in developing the old designs to fit the local traditional trend. According to him, the aim was to strengthen the local identity through embracing Qatari architecture in a confrontation with the sprawled global trends. The new models were inspired by traditional elements that exist in traditional mosques such as, wooden doors and windows, squared openings, gypsum decorations, etc.

The second interview conducted with Mr. Ibrahim Jaidah, the chief architect of Arab Engineering Bureau on January 8, 2017, to investigate his experience about the urban identity of Doha. Mr. Ibrahim has a concern about the local urban identity; he stated that: the planners did not do a good job at the beginning of the transition period. They ignored the Arabian city characteristics and transformed the city into vehicles oriented city. However, on the other hand, there is a strong comeback to local identity especially through the architectural designs of the governmental buildings and other developments such as Al Qutaifya Lagoon and Souk Waqif.

Regarding the role of heritage conservations in renovating the historical mosques by QM. The interviewee believed that it has a positive impact on the urban identity by creating the necessary awareness toward the need of conserving our

history. This is a fundamental strategy because history is being written and the current contemporary will be the tradition of the next generation. About his assessment to the role of the new contemporary mosques in reviving the urban identity, he appreciates the efforts by MEIA and the Arab Engineering Bureau in constructing this new trend inspired from tradition, he added this indeed would improve the local urban identity.

Another interview conducted with Mr. Mohammed Mokhlis, an architect at MEIA on August 15, 2017. Mr. Mokhlis hopes that more efforts shall be made to reinforce the urban identity. About his evaluation of the experience of the MEIA in building new mosques based on the traditional trends, he was so excited about this experiment and advised to adopt the same approach in other buildings in Qatar. The interviewee has appreciated this due to the simplicity that is the main character of these mosques (i.e., pure single minaret, limited courtyards to adopt the climatically conditions and simple interiors based on the cultural beliefs of such religious buildings). Again, the interviewee addressed that QM has a significant role in preserving the local identity of Qatar by the rehabilitation of the historic mosques. Additionally, cities should conserve its monuments for the coming generations to have a source of inspiration and sense of belonging as these cultural values are very important for preserving the identity of the society.

Regarding the contemporary mosques in Doha that have been developed based on the traditional style by MEIA, the interviewee was in total agreement with these efforts to enhance the local urban identity. Another point regarding the physical scale of the mosque comparing to the surrounding, he highlights that scale is very important for visibility identity. He criticized some mosques which had no legibility in this term. Another key point about imageability and its role in creating an urban

identity at the Micro-level, he has a concern about following specific traditional patterns in creating a uniformed urban identity, that might be boring in future. Concerning the last question regarding the role of local architecture and urban heritage in reviving the urban identity, the answer he provided was in total agreement with the importance of this role.

Another interview conducted with Mr. Omar Makki, an expert architect at MEIA on September 12, 2017. According to him, the urban identity of Doha started to appear at the mosques levels (we feel it). He was in total agreement that enhancing urban identity at Micro-level can lead to enhance it at the city level. Regarding the vital role of heritage conservation in the urban identity, the interviewee appreciated this role in creating awareness about the Qatari style in architecture. In addition to the key role of QM in recovering the image of the past and its simplicity by renovating traditional mosques.

About his evaluation of the role of the new contemporary mosques in Doha, the interviewee believed that these mosques could play a significant role in reinforcing urban identity and the MEIA was a creative in this field. Another point about the physical scale of the mosque comparing to its surrounding, he highlighted that mosques are not usual buildings, they should be visible and recognizable from their surroundings. Imageability is another key point for urban identity. For example, the new contemporary mosques created a unique visual networking or hotspots, which creates a memorable, significant image for the built environment. Concerning the use of local architecture and urban heritage in reviving the urban identity, the interviewee has a concern about employing this strategy in all buildings, hence it is not easy to convince private sector or individuals to follow the same trend.

The last interview was with Mr. Mohammed Elsayed, a senior architect at MEIA on September 25, 2017. In response to the same previous questions, he did show dissatisfaction about the current urban identity in Doha, but at the same time, he was against the recent movement that is trying to recall the typical traditionalism. The interviewee asked for more efforts to be poured to develop this traditional trend. He agreed that enhancing urban identity at the Micro-level can improve it at the Macro-level. Also, he was corroborative with the idea of reinforcing urban identity by adopting heritage conservation schemes, although he believed that this should consider the latest technology and future developments.

As for the work of QM, he believes that QM is doing professional works in rehabilitating the historical mosques. He was worried about the experience of MEIA in constructing new mosques based on the traditional trends, might be a boring theme with time, although its useful role in the urban identity. With reference to the physical scale of the mosque comparing to the surrounding, the interviewee showed agreement on this point, because mosques are considered as local landmarks in the neighborhood, and they should be accessible for everyone. Regarding the role of imageability in urban identity, he believes that this sensory mental image had a key role in creating the city and gives it the personality. In response to the role of local architecture and urban heritage in reviving the urban identity, the interviewee advised that it is necessary to focus on the psychological relationship between humans and the buildings more than the physical attributes.

4.5 The Questionnaire

The questionnaire consists of three parts (Appendix-A), the first is for the introductory information about the candidate and the mosque. The second part is the

most important part of the survey, and it has eight straight close-ended questions, conducting the eight elements of the urban identity of the socio-cultural components regarding their activities, diversity, history, and sense of belonging. The third part has a single question related to the opinion of the interviewee toward the mosque and the urban identity in general.

The questionnaire aims to evaluate the social and cultural parameters of urban identity at mosques level. Thus, this questionnaire was conducted to compare three selected mosques that represent different trends and contexts. The questionnaire has covered a population sample size of 195 persons from different backgrounds, including locals and expatriates. The number of samples that were obtained from each mosque was 65 samples. To give the accurate indication about the case-study and to achieve the best consistency, all interviewees were older than 17 years old, and they all were familiar with the selected mosques. The questionnaire gave an overall idea about the user satisfaction about the urban identity in the three mosques. The second part of the questionnaire focuses on the social parameters of urban identity, while the third part of it is assessing the cultural parameters of the selected case studies. The last part of the questionnaire was an open-ended question, where participants were free to add more data, opinions, and recommendations related to mosques urban identity.

CHAPTER -5   RESEARCH FINDINGS AND INTERPRETATION

The investigation of urban identity in this thesis is limited to the Friday mosques, which represent the Micro-level of urban identity. The previously stated reviews highlighted mosques transformation during the past periods. Mosques during these periods have classified into three main groups; a) the traditional mosques, b) the modernistic mosques, and c) the traditional revivalism mosques. Three selected case studies from each group were selected to investigate the role of these mosques in the urban identity of Doha. The selected case-studies were compared according to specific parameters for better understanding to the best prototype that can revive the local urban identity of Doha.

Its vernacular architecture recognized the first case-study with local building materials and rudimentary techniques. The second case-study can be identified by a mixture of imported expressions and trends influenced by different global and Islamic styles. In that period, mosques were constructed without any consideration for local culture or traditional architecture. While, the third case-study reflects the vernacular revivalism' phase. This trend renowned for its traditional adaptation mechanism.

This research assessed the several factors that impact urban identity at the Micro-level (Friday mosques), including the physical and non-physical attributes. In this regard, qualitative and quantitative research methods were applied to this study. The primary data was collected from the analysis of the selected case-studies in Doha, in addition to interviews interpretation and observations.

5.1 Interviews Findings

Expert interviews were designed to discuss the role of the new contemporary mosques in the urban identity of Qatar. This was significant to investigate their valuable experience.

The introductory questions focused on the local urban identity. The second part was employed to investigate the role of heritage conservation in reinforcing urban identity through rehabilitating the historical mosques. The third part was related to the assessment of the new contemporary mosques and their role in reviving the urban identity of Doha. Finally, the last part was designed for exploring the physical and non-physical components of urban identity at mosques level. The inclusive outcomes of these interviews show that;

In the introductory part, a) the overall assessment of local urban identity in Doha showing that most of the interviewees agreed that advanced steps are required to enhance the urban identity. For the next point, b) all interviewees approved that enhancing urban identity at the micro-level will lead to enhancing it at the city level.

In part-II which is investigating the role of heritage conservation of historic mosques and its role in urban identity. Respondents decided that heritage conservation has a significant role in revitalizing local urban identity, especially the role of QM in renovating historic buildings in Qatar, specifically the mosques.

In Part-III, the questions focused on the physical and the non-physical components of urban identity at the mosques level. A) the interviewed architects were all in total agreement with the importance of legibility and visibility to the urban identity. This implies that the physical scale of the mosque should fit with its surroundings in order to enhance the visual accessibility. B) Additionally, there is a

consensus about the decisive role of the new contemporary mosques in creating a memorable imageability through the repetition of these mosques. C) regarding how local architecture and urban heritage can improve urban identity? Interviewees again highlighted the vital role of adopting the traditional elements of local architecture in the facades of the new buildings, but at the same time, some of them were worried about being a boring experience. Others have concerned about barriers facing the application of this approach in private sectors, while others looked for the psychological and functional enhancement more than physical one.

5.2 Questionnaire Findings

The purpose of this questionnaire was to assess the socio-cultural parameters of urban identity at mosques level. Thus, the three selected mosques were investigated under same conditions to compare them based on the respondents' evaluations. The raw data that obtained from the site was transferred to Microsoft Excel software. Microsoft Excel used to manage these statistical data in a scientific method.

The outcomes of this analysis are presented in columns charts and pie charts. The results of each question will be presented in both figures; the pie chart will explain the overall results of mosques' comparison in percentage based layout (out of 100%). This percentage reflects the median value of respondents' answers to the conducted question. While the columns chart will present the results in much more details, the results presented in percentage based according to the respondents' choice in each question and their weight comparing to others. For illustration, the researcher will be able to evaluate the respondent's feedbacks about the same question in each mosque and then compare them between the three selected mosques. These charts

present users' response and satisfaction toward the conducted elements in each mosque. However, the columns charts are attached in Appendix -D for further details.

This questionnaire gave an overall idea about the user satisfaction about the urban identity in the three mosques. The first part of this questionnaire has general information about the interviewee such as gender, occupation, age, and nationality. Another field about the interviewees and their familiarity with the selected mosque used to satisfy accuracy for the answers.

Most interviewees (65%) were between 25-45 years old, and the male was representing the plurality of the respondents (90%). The Qataris were (26%) of the respondents while the expatriates from different nationalities form the remaining (74%), most of them (60%) have been in Qatar for more than five years in Qatar. The majority of the interviewees were familiar with the conducted mosques with the percentage of (68%).

The second part of the questionnaire focuses on the social parameters of urban identity. The first question of this part was focusing on the diversity of the institutional activities in each mosque. The overall results show that Al-Emadi Mosque received the highest score in this attribute with 38% followed by Abu Bakr Al Siddiq Mosque with 33% then Al Qubeib Mosque with 29% as shown in the pie chart figure-43.
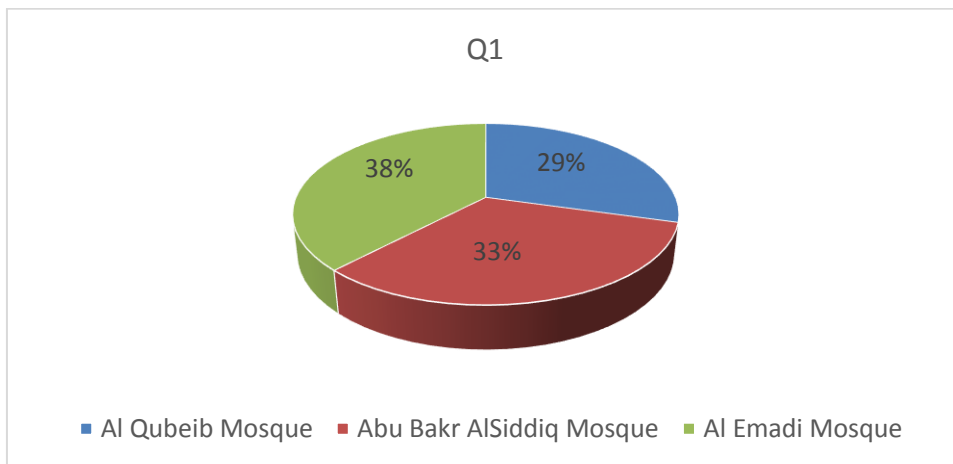
Figure 43. The rank of the diversity in religious activities in the three cases studies according to the respondents' response.

The results of question-2 in part II that is focused on the diversity of the religious and social events in each mosque show that Al-Emadi Mosque got the highest weight in this attribute with 39% comparing to Abu Bakr Al Siddiq Mosque with 31% then Al Qubeib Mosque with 30% (figure-44). Respondents evaluate this to the diversity of activities held in Al-Emadi Mosque such as Quran memorizing sessions for children or adults besides the regular lessons and ceremonies.
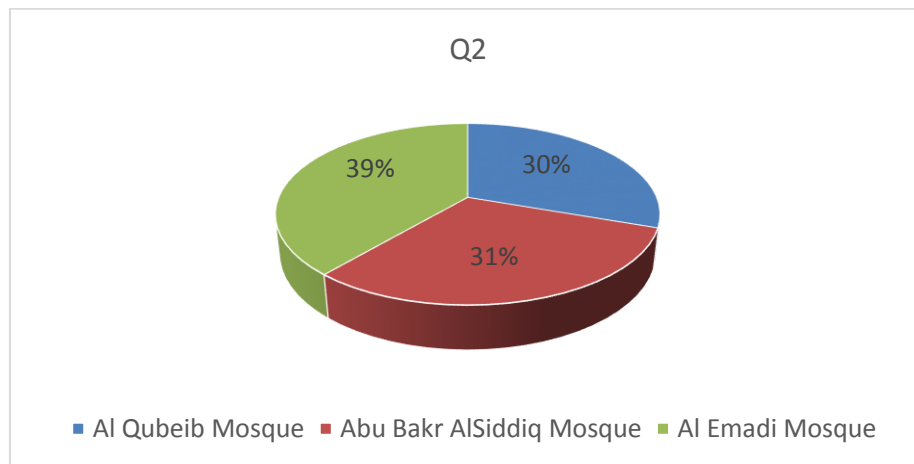
Figure 44. The rank of the social and religious events, and activities in the three cases studies according to the respondents' response.

Regarding question-3 which is focusing on the commercial activities around the mosque and its impact on the social activities in that area. The results show that Al Qubeib Mosque received the highest score in this characteristic with 36% followed by Al-Emadi Mosque with 35% then Abu Bakr Al Siddiq Mosque with 29%. Respondents evaluate this because of the availability of the shops close to the mosque and how this is facilitating their daily needs (figure-45).
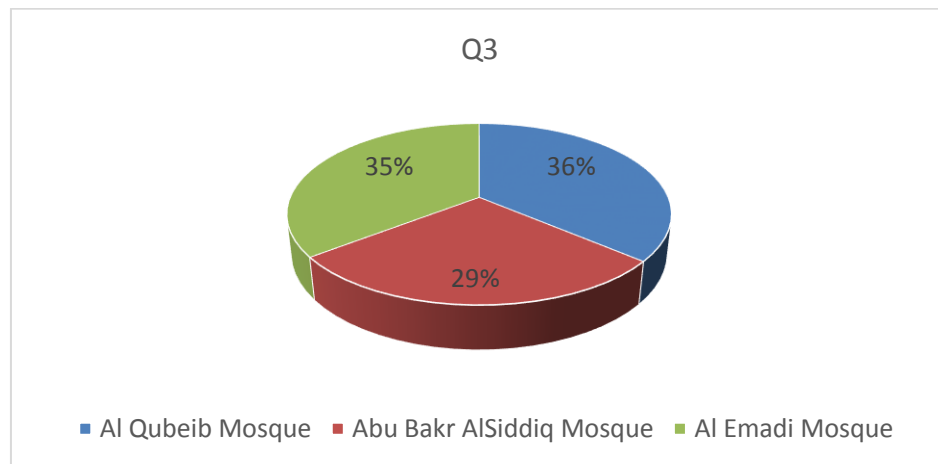
Figure 45. The rank of the availability of commercial activities in the three cases studies according to the respondents' response.

The fourth question is concentrating on the social interaction in each mosque. The results of this question highlighted that Al-Emadi Mosque obtained the highest rank in this element with 37% followed by Abu Bakr Al Siddiq Mosque with 35% then Al Qubeib Mosque with 28% (figure-46). Respondents assessed this due to their feelings about the role of each mosque in creating an interacting community.
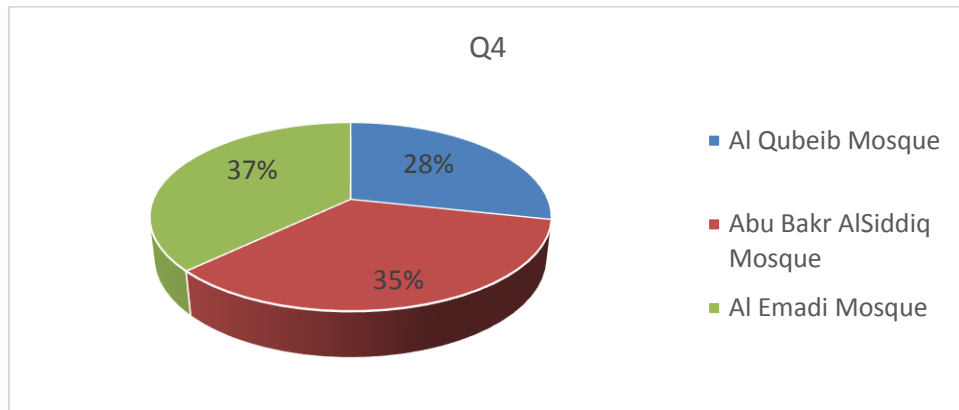
Figure 46. The rank of the social interaction in the three cases studies according to the respondents' response.

The third part of this survey is assessing the cultural parameters of urban identity at the selected case studies. In response to this part, the question-5 is targeting the historical meaning that makes each mosque significant. The results show that Al Qubeib Mosque received the highest score in this feature with 44% followed by Abu Bakr Al Siddiq Mosque with 31% then Al-Emadi Mosque with 25% (figure-47). Indeed, Al Qubeib Mosque is one of the oldest mosques in Qatar, and it was renovated in 2010.

Q5

- Al Qubeib Mosque ■ Abu Bakr AlSiddiq Mosque ■ Al Emadi Mosque
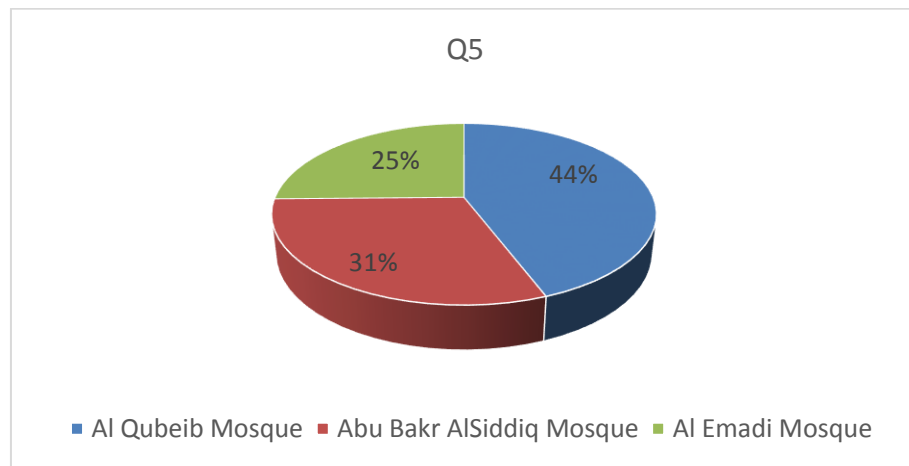
Figure 47. The rank of the three cases studies according to their historical meanings and significance based on the respondents' response

The results of question-6 in the third part of the questionnaire, which is focusing on the degree of the historical and cultural values expressed in each mosque and its connection to the urban identity. The results show that Al Qubeib Mosque received the highest score in this feature with 40% followed by Al-Emadi Mosque with 36% then Abu Bakr Al Siddiq Mosque with 24% according to figure (48). Respondents measure this according to the age of the mosque and its ability to express local architectural elements.
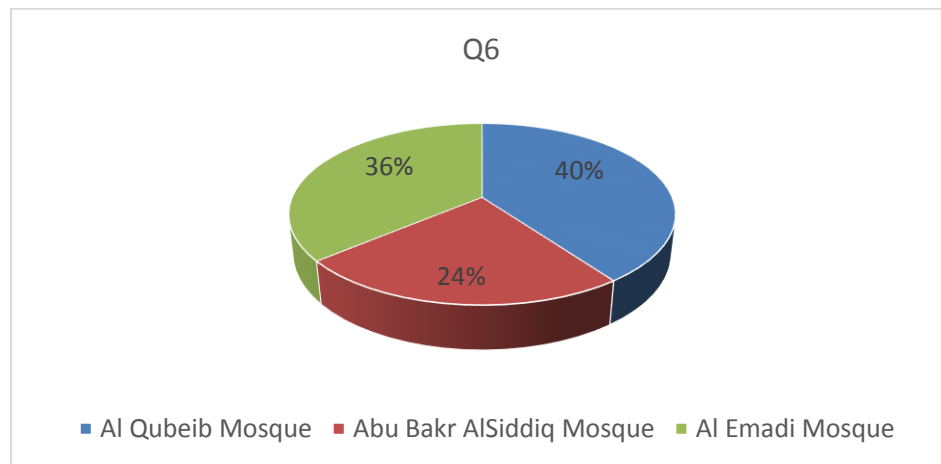
Figure 48. The rank of the three cases studies according to their historical and cultural values according to the respondents' response

The 7th question in this survey is investigating the user's attachment and belonging to the mosque. The results show that Al-Emadi Mosque obtained the highest rank in this feature with 37% followed by Abu Bakr Al Siddiq Mosque with 32% then Al Qubeib Mosque with 31% according to the following figure (49).
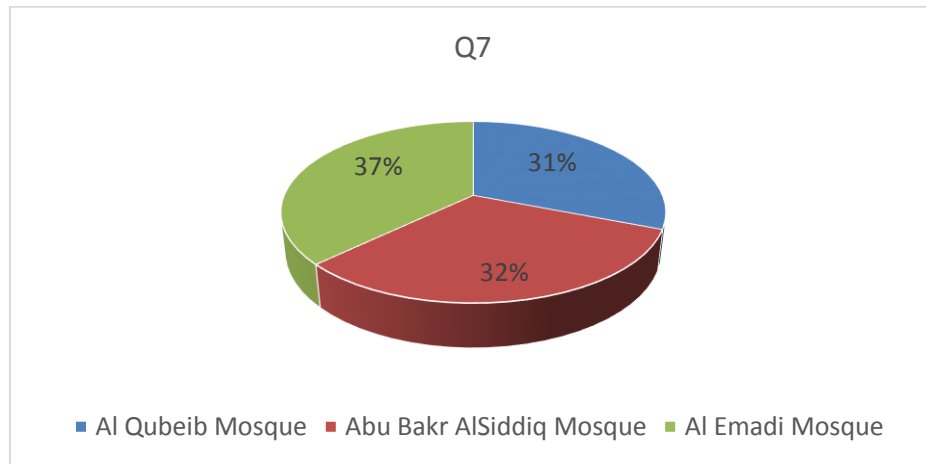
Figure 49. The rank of respondents' feeling of attachment and belonging in the three cases studies according to their response.

The results of question-8 in the third part of the questionnaire, which is targeting the sense of pride and identity show that Al-Emadi Mosque got the highest score in this parameter with 37% comparing to Al Qubeib Mosque with 34% then Abu Bakr Al Siddiq Mosque with 29% (figure-50). Respondents' justified that by the significant elements in each mosque that reflect local identity.
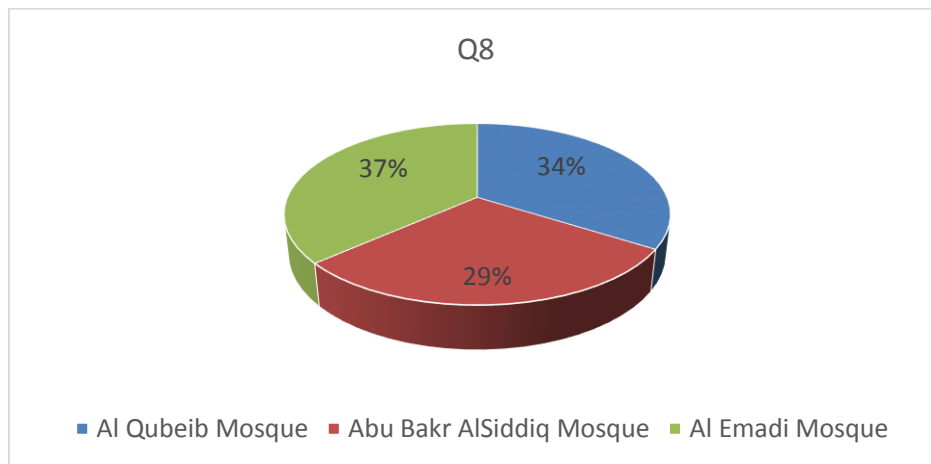
Figure 50. The sense of pride and identity ranking in the three cases studies according to the respondents' response.

The overall results for part-II of this survey which investigating the social parameters of urban identity, highlighted that Al-Emadi Mosque obtained the highest score in all the social and functional parameters with 37%. Abu Bakr Al Siddiq Mosque coming next by 32% in satisfying this social parameter, and finally Al Qubeib Mosque by31% (figure-51).
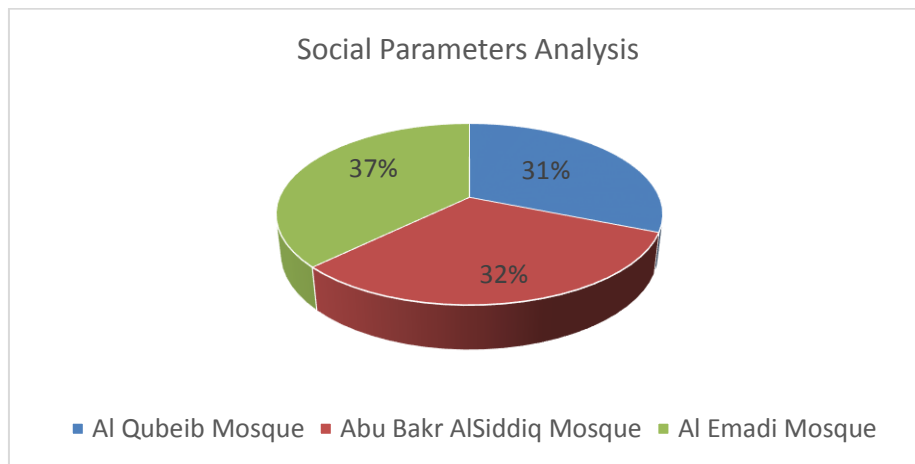
Figure 51. The rank of the social parameters of urban identity in the three cases studies according to the respondents' response.

At the same time, the highest score was given for Al Qubeib Mosque in the cultural parameters by 37%, followed by Al-Emadi Mosque by 34% and finally Abu Bakr Al Siddiq Mosque with 29% (figure-52). Although Al-Emadi Mosque got the highest score in the seventh and eighth questions related to the user's attachment and belonging and the sense of pride and identity (figures-62,63), Al Qubeib Mosque acknowledged by the overall highest score in the cultural parameters. Most of the interviewees believed that Al Qubeib Mosque reflects the local historical and cultural values more than the other mosques. The location of this mosque close to Souq Waqif in the old city center might be the main driver for this impact on the respondents beside the influence of the built environment.
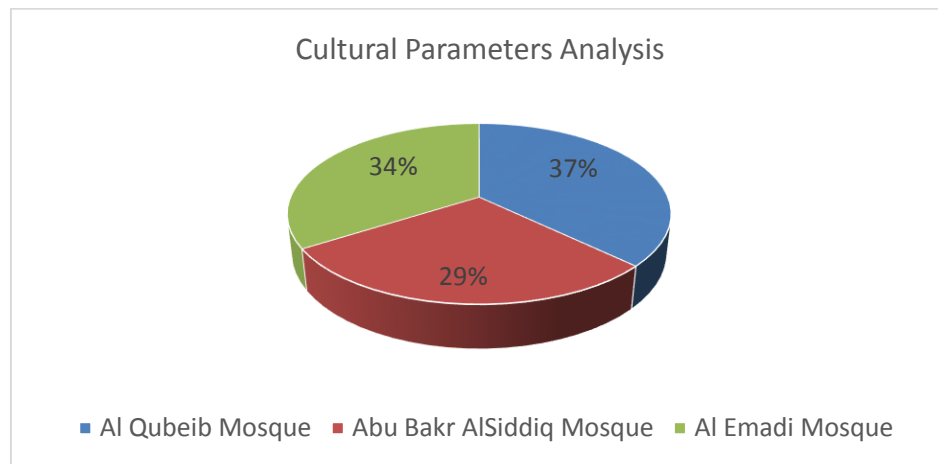
Figure 52. The rank of the cultural parameters of urban identity in the three cases studies according to the respondents' response.

The last part of the questionnaire was an open-ended question, where participants were free to add more data, opinions, and recommendations related to mosques urban identity. The interviewees highlighted some key issues for improving local urban identity in the selected case studies. Some of these issues focused on the role of MEIA in revitalizing the role of the mosques. They suggested more activities for the female, especially during the morning. Others were asked for improving the landscape and give more attention to the open spaces.

5.3 Discussions and Interpretation

Consistent with the earlier analysis, the survey highlighted some of the key points about urban identity in three different Friday mosques. The study compared three contemporary mosques in Doha from different trends and era. The respondents have evaluated the local urban identity of the three mosques according to specific

criteria. The majority approved that more activities give more sense of identity, wherever it is social or religious activities. For instance, mosques with no Quran memorizing sessions found to be unattractive for some groups. The same thing applies to social activities and social interactions. Everyplace found with social events; inhabitants develop an attachment to that place. This principle is applicable for the remaining parameters investigated the urban identity.

Physically, respondents believe that; adapting the local traditional elements in architecture can play a major role in reinforcing urban identity, especially for a city like Doha. Although most respondents found Al Qubeib Mosque reflects the cultural values more than the remaining mosques, interviewed professionals believe that mosques such as Al- Emadi Mosque can be an excellent sample for reviving urban identity in Qatar. According to respondents, what is distinguished about this mosque was the complete harmony with the surrounding. The urban context was perfect due to the location of the mosque being close to the Souq, the park, and the school. These surrounding buildings have the same traditional Qatari trend. The integrated activities in this mosque created a source of social interaction, sense of belonging and place attachment.

Furthermore, Al-Awqaf mosques have some significant features; their design is drawn from a long look back into the tradition to trace the Qatari principles in designing religious buildings. It adapts simplicity in layout and commits to an unwavering geometrical square plan. The achieved design with its simplicity is a locally rooted design trait, which makes these new mosques look and feel Qatari. Such keen attention to traditional architecture principles and the relationship between the socio-cultural expression are of well design involvement. At the same time, this

design makes a reference and imparts a recognizably local feel and cultural authenticity to other buildings in Qatar in enhancing local heritage and identity.

For final remarks, researcher would like to emphasize some key points;

- This research success in understanding the physical and non-physical components of urban identity and employing them at the micro-level of the city (Friday mosques).

- The survey did not obtain a breakthrough in its investigation because the socio-cultural parameters of the Qatari mosques have the same condition in general (i.e., the functions and activities). This result did not occur a significant gap between the case-studies because the comparison was conducted between three mosques and two of them (Al Qubeib & Al-Emadi) shared almost the same cultural values. However, there is an opportunity for future researchers to develop this research by selecting two of the selected case-studies to investigate the role of mosque architecture in defining the local urban identity.

This chapter was significant for gaining a better understanding of the urban identity parameters and their application. This practical effort might be useful for enhancing urban identity in mosques' urban developments. The next chapter will present the conclusion of this research and recommend further design enhancements for improving urban identity at Friday mosques level.

CHAPTER -6   CONCLUSION AND RECOMMENDATIONS

6.1 Conclusion

Qatar is one of the wealthiest countries in the region. Its oil and gas revenues created a period of socio-economic transformation and sprawled physical environment. This economic revolution was the main generator for the urban development in this developing country. The desire of creating a "branding city" enabled globalization to eliminate the local urbanism. Some experts believed that globalization threats Doha's urban identity, which is essential to address its uniqueness and distinguished.

The alteration toward modernity in the urban planning of Doha was reacted by limited actions from local authorities, and this affected the local urban identity. There are premises behind the importance of reviving urban identity scheme, which is recovery the deteriorating city fabric that happened in demolishing vast historically part of Doha.

In 2008, an interesting urban revitalization project established, which is Souk Waqif. It was successfully established based on the traditional Qatari architecture, and it became a new scheme for the cityscape of Doha. This project has been highly appreciated. It was necessary for preserving and promoting Qatari tradition and local identity.

Moreover, Qatar National Vision (QNV) 2030 and Qatar National Development Framework (QNDF) 2032 are the governmental actions to enhance Qatari national heritage and local identity. The Private Engineering Office (PEO), Qatar Museums (QM), and Ministry of Endowments and Islamic Affairs (MEIA)

were joined these actions by renovating historical mosques and launching new mosques inspired by local tradition and historical values.

Three case-studies were selected to investigate the role of these mosques in the urban identity of Doha. The three mosques were investigated under same parameters; while the physical parameters focused on a) imageability and legibility, and b) local character and identity, the non-physical parameters were concentrated on; i) social activities and functions, and ii) cultural meaning and symbolism.

The conducted survey, interviews and observations highlighted that; both physical, social and cultural parameters are essential in enhancing urban identity at the mosques level. The comparison between the three selected mosques examines the differential impact of these parameters on the urban identity in the built environment. The survey results showed that for the social parameters of urban identity, the highest score is given to Al-Emadi Mosque because of the variety of activities. Abu Bakr Al Siddiq Mosque is coming next in and finally Al Qubeib Mosque. While, the highest score is given to Al Qubeib Mosque in the cultural parameters because it is embracing the local Qatari heritage more than the other mosques; followed by Al-Emadi Mosque, which adopted the local cultural values in its design. Simultaneously, Al-Emadi Mosque received the highest score related to the user's feelings of attachment and sense of belonging, because it is constructing a contemporary sense of pride and identity in the neighborhood.

The research emphasized some main considerations about enhancing urban identity at the micro-level. Heritage conservation was an essential character in giving new life to historical mosques. Social interaction, cohesion, and vibrancy have an important effect in giving a sense of identity in the built environment. Variety of

functions and activities wherever they are social or religious are used to enhance urban identity. Simultaneously, adapting local traditional elements in the architecture of the mosque and its surrounding can play a major role in reinforcing Qatari urban identity.

Mosques evolution in Qatar showing strong links with the local heritage. The transition from past to present is imparting the cultural authenticity. The design of the new mosques is reflecting the locally encoded built environment, starting from their layout, elevations, exterior colors, decoration, and simplicity. The pairing of traditional and modern in the design of the new contemporary mosques is carried through with exactness and sensibility without overstating or gravitating towards either. It is a response to a comprehensive approach in planning that reflects cultural heritage and specialized in contemporary interpretations.

Furthermore, another notable achievement of this MEIA approach is its configuration with the urban contextualization. Immediately noticeable that, the mosque and the surrounded facilities (the case of Al-Emadi Mosque) participating in alternating the neighborhood built environment in harmony between public and private spaces while the mosque is preserving the sense of being an urban sanctuary. This experiment by the MEIA was promoted for reviving the urban identity of Qatar according to the results.

Finally, the following part will recommend few design considerations for mosques urban developments regarding urban identity.

6.2 Recommendations

To sum up, here are some useful recommendations that might give an opportunity for future researchers and developments related to the urban identity. Based on the previous studies, analysis, and observations, here are some design considerations that can be useful for urban identity enhancement;

(a) **Well, planning practices** are the key role in preserving local urban identity. Although there are limited actions from the government in this field, still it is the responsibility of the Ministry of Municipality and Environment (MME) to authorize laws and legislation that create a balance between the global and the local. For instance, form guidelines and other legislation considering the local identity are essential actions to avoid what happened today in the West-Bay. Urban identity cannot be created by physical forms only, the socio-cultural aspects are essential attributes in this substance, and the urban planning department has the main responsibility for this. Enhancing urban identity can be more effective if it is supported with more realistic actions by the government like the case of MEIA mosques.

(b) **Public participation** is another important thing for urban identity. Although governmental actions are required to preserve local urban identity, still the community and the civil society have a significant role in determining whether these actions are appropriate for them or not. Open discussions between the government and people toward the importance of urban identity can produce successful urban designs. Public participation

will enhance the sense of community and ownership, besides many other benefits.

(c) Mixed used developments, in the case of this research it was clear that neighborhoods which contain mixed land-use activities like, the souq, the school, the mosque and the park (Al-Thumama case) are more active than other neighborhoods with mosques only, or even mosque and shops only. When the center of the neighborhood has all activities, that means it succeeds in the function which is an important element of urban identity. This type of neighborhood offers a convenient place for people, at the same time it saves time and transportation. Moreover, increase the opportunity for cycling and walking, which can improve health and reduce the pollution.

(d) Local character is the distinctive identity of a place; it is one of the leading elements of urban design (figure-53). This significant component of urban identity combined with many factors, such as history, built form, and human activities. Furthermore, urban revitalization should be used as an opportunity to dig deep into the past and learn the meanings and principles of constructive spirit. The successful design can help in branding the city and attracting people to certain places. Moreover, it can strengthen the sense of belonging between inhabitants and promote community cohesion. In this regard, local planners and architects are required to implement these characters in the design. Considering local characters implementation require a good knowledge of the local culture, the history, the climate and the society, expatriates might be oblivious to

some of these aspects. The strength of a unique architectural practice is established by focusing on preserves and articulates traditional architecture.
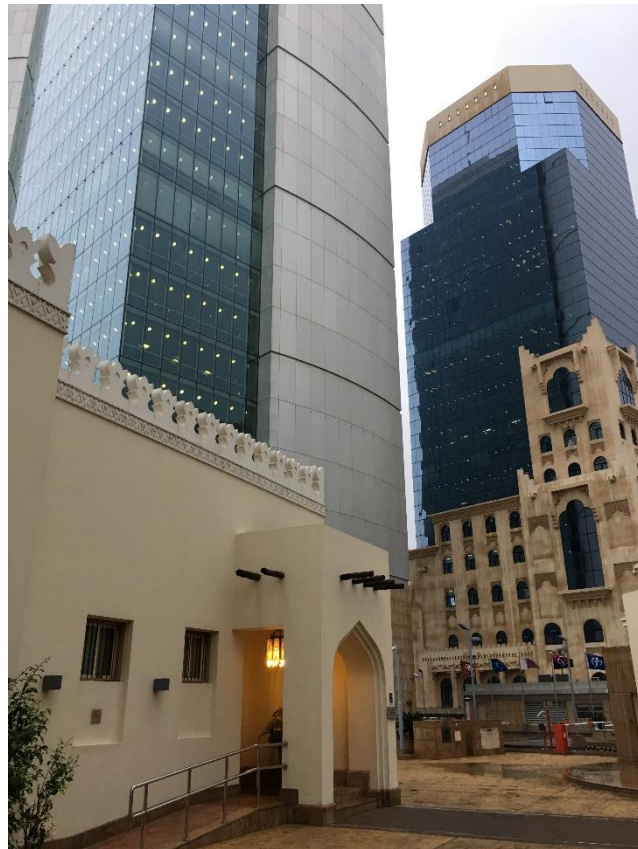

Figure 53. The traditional architecture used in nice combination in CBQ Mosque (to the left) and Barazan tower in West-Bay showing. Source: the author.

(e) Legibility and imageability, it is to make the city or the district readable for people and easy to recognize as proposed by Lynch. Going back to the thesis' findings, it was recognized that Friday mosques could be considered as a local landmark for the district. At the social level, it is a place of religious activities, and at the physical level, it is a place of reference and viewpoint at the neighborhood. It is usually an easily identifiable physical object in the urban landscape. Giving identity to this object will affect the whole built environment. So, as much as we can improve visual accessibility and continuity to these mosques; urban identity will be amended. The mosque can be an identical icon for each neighborhood.

(f) Orientation, the mosque Qibla wall should be oriented towards the Kaaba in Mecca, concludes the way into the outer world. This wall is the indistinguishable line between the visible and the invisible, which is a fundamental Islamic practice. Thus, "the qibla wall is the primary architectural element of the mosque, defining the position and the proportions of the prayer hall" (Bianca, 2000, p. 102). So, the physical orientation is essential for mosques to be directed toward Macca. From observations, it is recognizable that most neighborhoods are planned with grid systems, and sometimes this cannot fit with Qibla direction, so mosques are rotated inside the plot to following Qibla. The remain parts of the plots are useless spaces (figure-54). The suggestion here is to follow Qibla direction in planning new neighborhoods; this will increase the valuable zones and keep the mosque in harmony with its surrounding.

Figure 54. Al Haydous Mosque in Al Hilal, source: Google Earth

(g) Physical scale, one of the issues that are facing mosques at urban design level is the physical scale. Many observers complain that some mosques are not fit its surrounding. In a district like the West-Bay, towers are the dominant urban element, and the existing mosques are hidden and disappeared between these towers (figure- 55). The urban designer should consider this point by expanding mosque' plot size, integrate the mosque with public spaces, improve the landscaping and use the multi-stories prototypes.

Figure 55. The physical scale of CBQ Mosque and the towers of the West-Bay. Source: the author

6.3 Implications for future research

Studies revolving urban identity are essential for sustainable urban communities. In addition to the conducted research about urban identity at Friday mosques level, there is still room for further studies in this scope. Such study might be more effective if it is developed further to produce urban guidelines for mosques architecture in Qatar. At present, there is a need for such planning procedures to enhance the local urban identity. Also, it might be interesting to investigate the role of landmarks in shaping the urban image of Doha, and the role of local legislation in creating the branding city. Furthermore, it would be wise to explore the other levels of urban identity (Macro, Medium) in Qatar and their role in the QNV 2030.

Urban identity like many other social sciences has many contributions, and investigating this phenomenon should be given the priority, especially during the planning phase.

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APPENDICES

Appendix A: The Questionnaire

Qatar University - College of Engineering
Department of Architecture and Urban Planning - DAUP
Master of Architecture and Urban Planning - MUPD
Course Title: Thesis focuses on Urban Design
Supervisor: Dr. Fodil Fadli, Co-Supervisor: Dr. Djamel Boussaa
Researcher: Fadi Ahmad Yasin Al Khani

As part of my Master Thesis Research at Qatar University, I am conducting a survey that investigate *"THE ROLE AND IMPORTANCE OF FRIDAY'S MOSQUES IN REVIVING QATARI URBAN IDENTITY: CASES FROM DOHA"* I will appreciate if you complete the following survey. Any information obtained about this study that can be identified with you will remain confidential.

Part I: Introductory information

Occupation	....
Age	○ Less than 18 ○ 18-40 ○ more than 40
Gender	○ Female ○ Male **Nationality** ....
Religion	○ Muslim ○ Non- Muslim
How long have you been in Doha	
The targeted mosque (Please put * closed to your mosque)	Al Qubeib Mosque Abu Bakr Al Siddiq Mosque Al Emadi Mosque
Are you familiar with this mosque (used to pray in this mosque)	○ Yes ○ No

Part II: Mosque urban identity from the social parameters;

Scale from (1. Strongly Disagree 2. Disagree 3. Neutral 4. Agree 5. Strongly Agree)	1	2	3	4	5
1. the religious activities in your mosque are good and enough					
2. the social events are diversified and useful in this mosque					
3. the economic / commercial activities are valid closed to the mosque					
4. the social interaction is something vital in this mosque					

Part III: Mosque urban identity from the cultural parameters;

Please tick the response that best reflects your feelings.	1	2	3	4	5
5. There is a historical meaning that makes this mosque special					
6. I like this mosque because it is expressing historic and cultural values					
7. I feel attached to this mosque as it gives me a sense of belonging					
8. The mosque gives me the sense of pride and identity					

Part IV: Recommendations

- Do you think that there are some missed activities in this mosque? Please specify
  ....
  ....
- What can make any mosque represent the local urban identity? Which elements can revive the city's urban identity at mosques level?
  ....

If you have more data, opinion or recommendations related to mosques urban identity, please share it with us.
....
....

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Appendix B: The Interview

Interview

This interview is held by a master's student at Qatar University, studying "The role and importance of Friday's mosques in reviving Qatari urban identity: cases from Doha"

Urban identity is defined as people's impression about the urban built environment. It is used to identify the personality of the place in the urban context that provides place's uniqueness. It reflects local's traditions, culture, and aspirations. This interview is targeting the professional's feedback about the physical components of urban identity at the micro level which applied in the mosques cases.

A) *Introductory questions;*

- What is your assessment/satisfaction about the urban identity of Doha?

. . . .

- Do you agree that enhancing urban identity at micro level will lead to enhance it at city level?

. . . .

B) *Questions related to the role of heritage conservation of the historic mosques and its impact on identity;*

- Do you think that heritage conservation can enhance urban identity in Doha?

. . . .

- How you evaluate the efforts done by Qatar Museums in rehabilitating Qatari historical mosques in terms of urban identity?

. . . .

C) *Questions related to the contemporary mosques which adapted traditional elements and their role in the urban identity's reinforcement;*

- Do you think that contemporary Friday's mosques in Qatar like "Al Emadi Mosque" can play a significant role in strengthening urban identity?

. . . .

- How you assess the efforts done by Ministry of Endowments (Awqaf) and Islamic Affairs in adapting the traditional trend for constructing new mosques? And what is its impact on the urban identity at the micro levels?

. . . .

D) *Questions related to physical and non-physical components of urban identity at mosques level;*

- Do you agree that the physical scale of the mosque should suit the surroundings in the way makes it legible?

. . . .

- Can imageability enhance the urban identity through the visual continuity of these mosque with uniformed style (viewpoints/landmark)?

. . . .

- How do local architecture and urban heritage can improve urban identity?

. . . .

THANK YOU FOR YOUR TIME AND PATIENCE

Appendix C: QU-IRB Research Ethics Approval

Qatar University Institutional Review Board
QU-IRB

June 3, 2017

Mr. Fadi Ahmad Y. Al Khani
CENG Graduate Student Project
College of Engineering
Qatar University
Tel.: 55909445
Email: fy1403647@qu.edu.qa

Dear Mr. Fadi Al Khani,

Sub.:   **Research Ethics Review Exemption / CENG Graduate Student Project**
Ref.:   **Project titled, "The Role and Importance of Friday's Mosques in Reviving Qatari Urban Identity: Cases from Doha"**

We would like to inform you that your application along with the supporting documents provided for the above proposal, is reviewed and having met all the requirements, has been exempted from the full ethics review.

Please note that any changes/modification or additions to the original submitted protocol should be reported to the committee to seek approval prior to continuation.

Your Research Ethics Approval No. is: **QU-IRB 799-E/17**

Kindly refer to this number in all your future correspondence pertaining to this project.

Best wishes,

Dr. Khalid Al-Ali
Chairperson, QU-IRB

Institutional Review Board
(IRB)
Office Of Academic Research

Qatar University-Institutional Review Board (QU-IRB), P.O. Box 2713 Doha, Qatar
Tel +974 4403-5307 (GMT +3hrs) email: QU-IRB@qu.edu.qa

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Appendix D: Questionnaire Outcomes

This is an analytical presentation of the results of parts II and III of the questionnaire. These columns charts present the respondents' answers to each question and their rate comparing to others in percentage. For instance, in question-1 38 % of respondents agreed that Abu-Bakr Al-Siddiq Mosque has good and enough religious activities compared to 12% who were strongly disagreed with that.
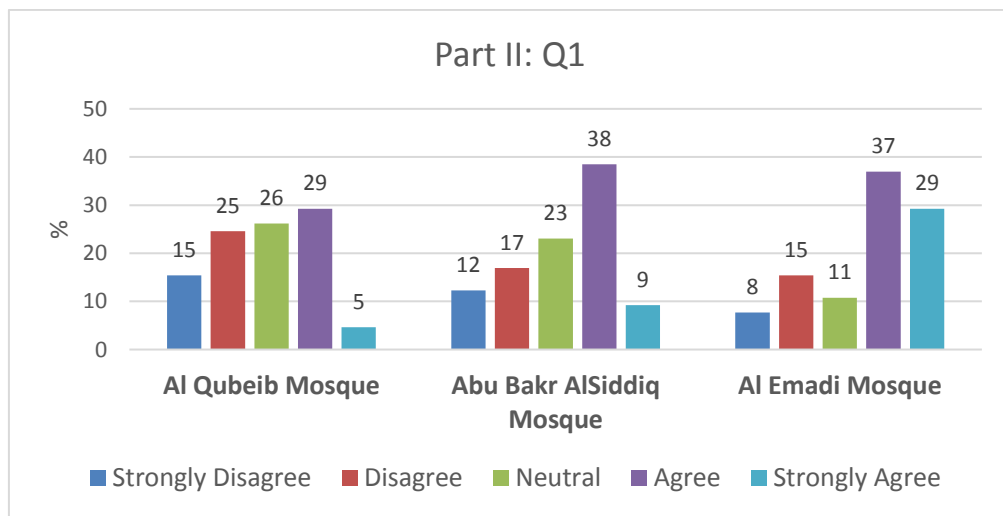

Figure 56. The rank of the diversity in religious activities in the three cases studies according to the respondents' response.
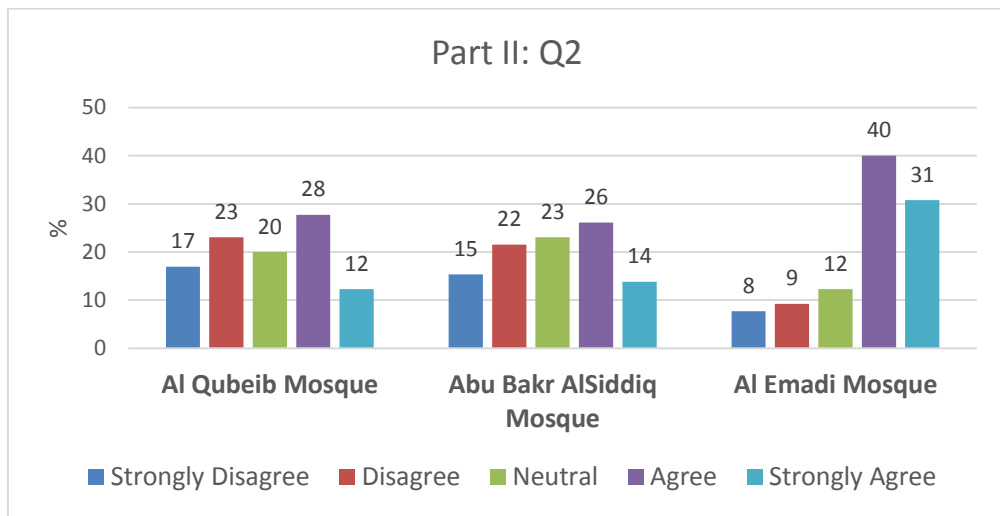
Figure 57. The rank of the diversity in the social events and activities in the three cases studies according to the respondents' response.
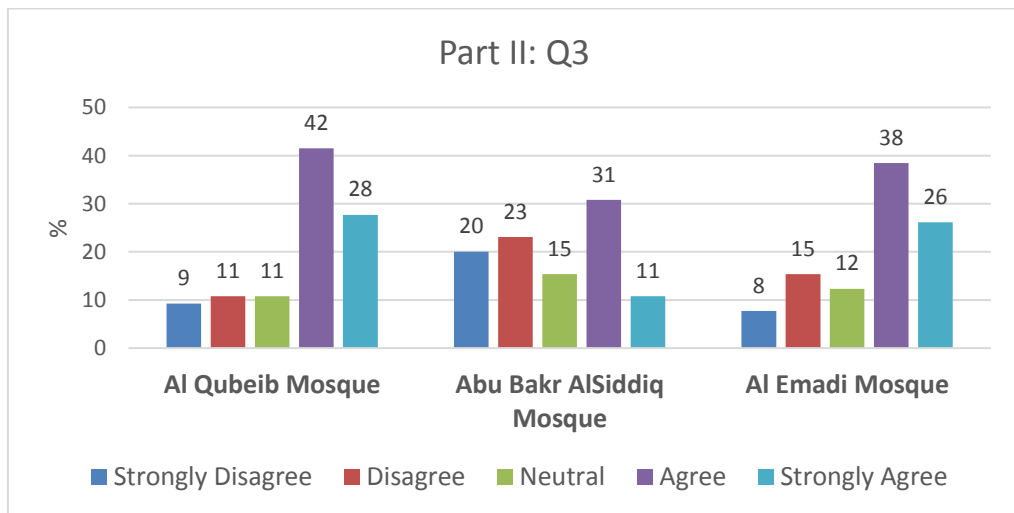
Figure 58. The rank of the availability of commercial activities in the three cases studies according to the respondents' response.
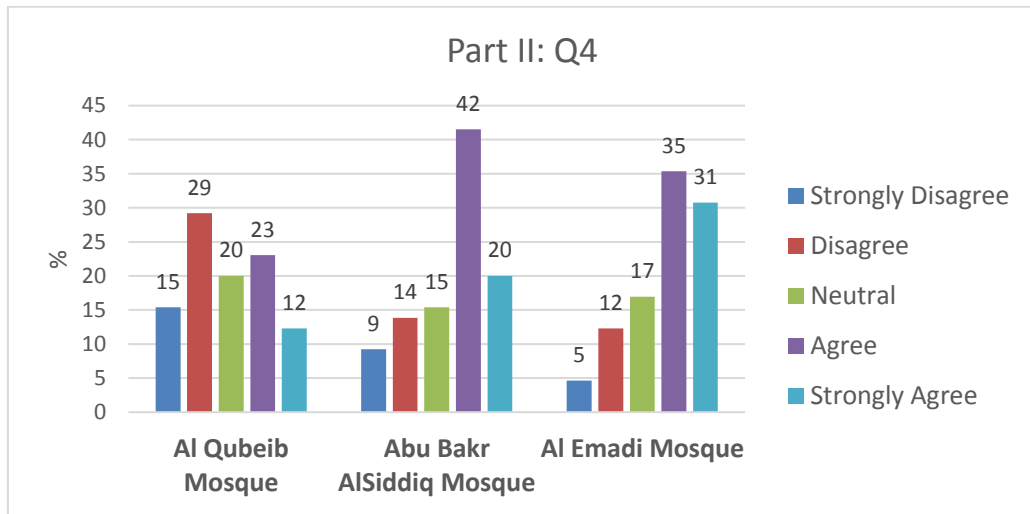
Figure 59. The rank of the social interaction in the three cases studies according to the respondents' response.
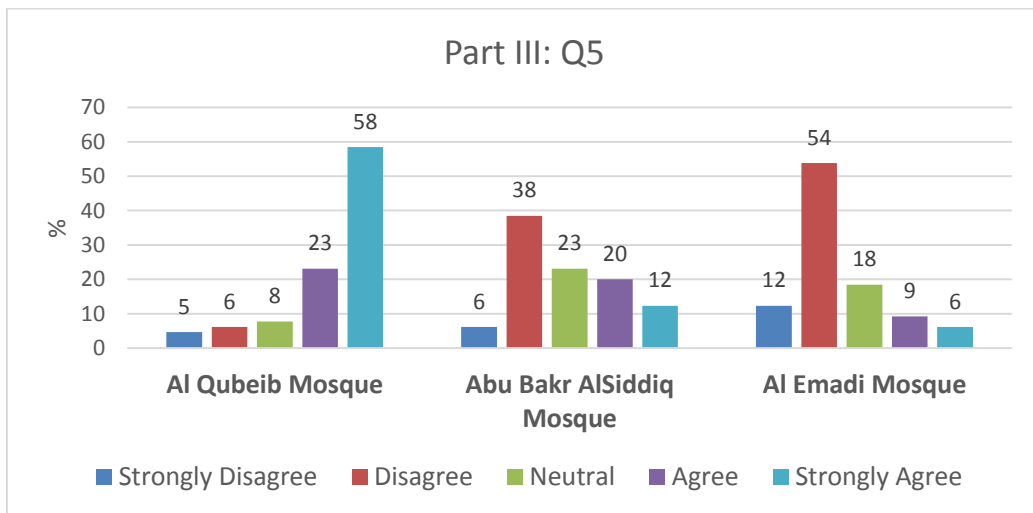

Figure 60. The rank of the three cases studies according to their historical meanings and significance based on the respondents' response
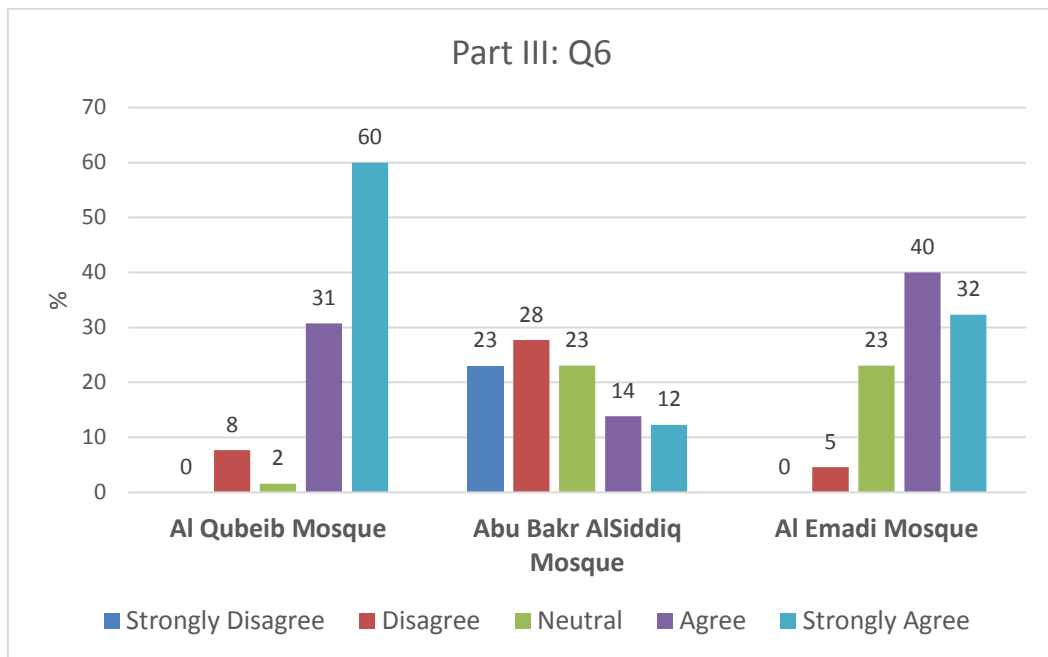
Figure 61. The rank of the three cases studies according to their historical and cultural values according to the respondents' response
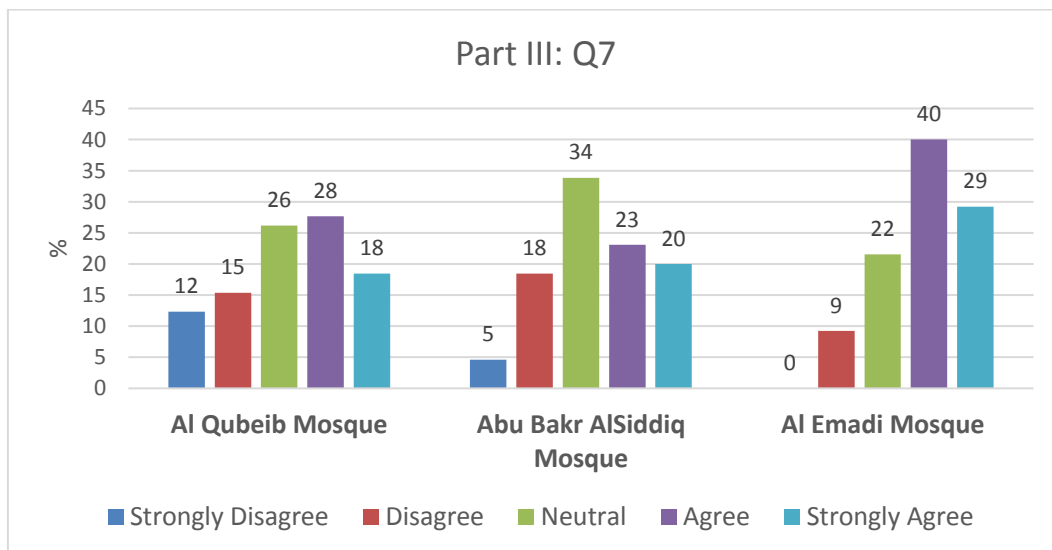

Figure 62. The rank of respondents' feeling of attachment and belonging in the three cases studies according to their response.
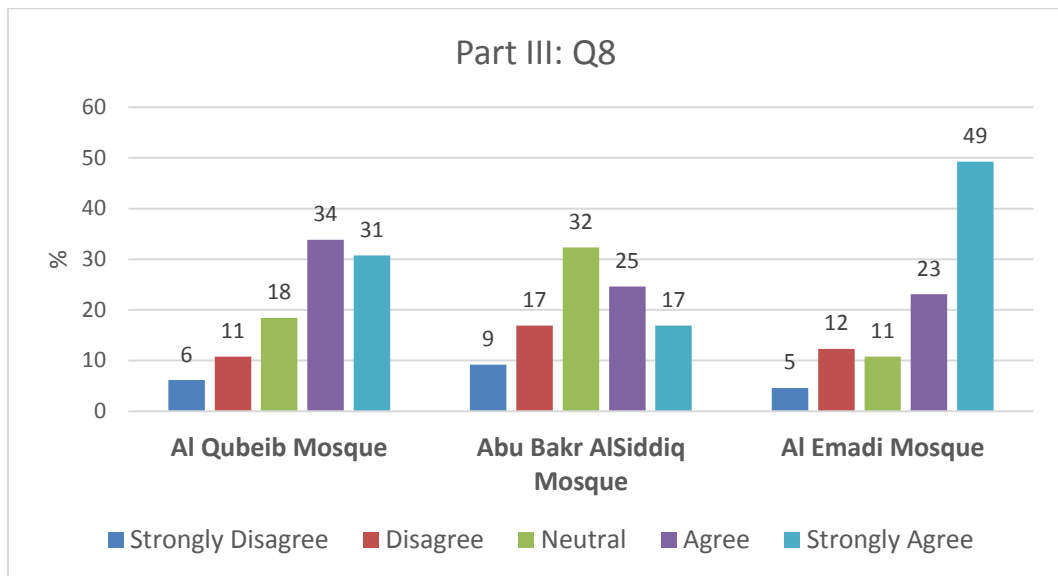
Figure 63. The sense of pride and identity ranking in the three cases studies according to the respondents' response.
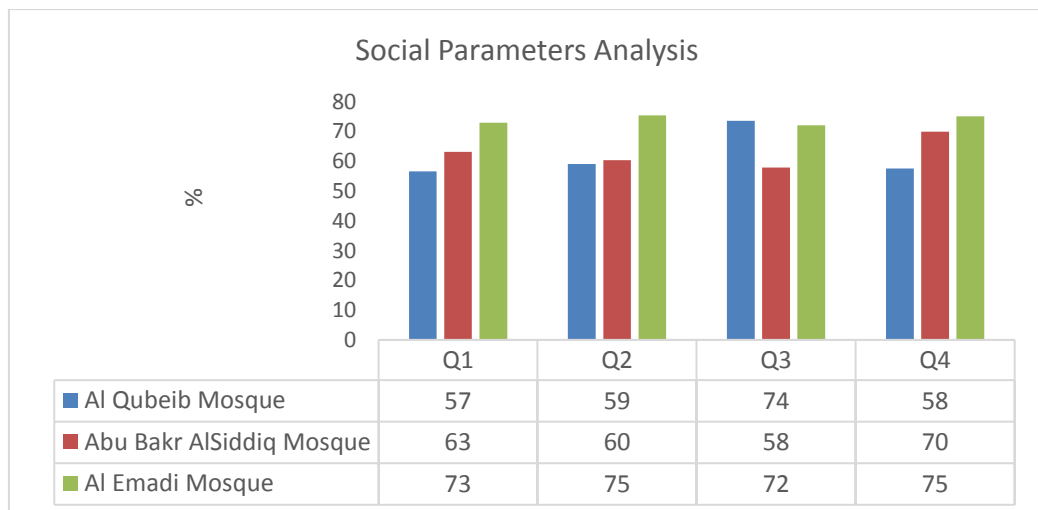

Figure 64. The rank of the social parameters of urban identity in the three cases studies according to the respondents' response.

Cultural Parameters Analysis

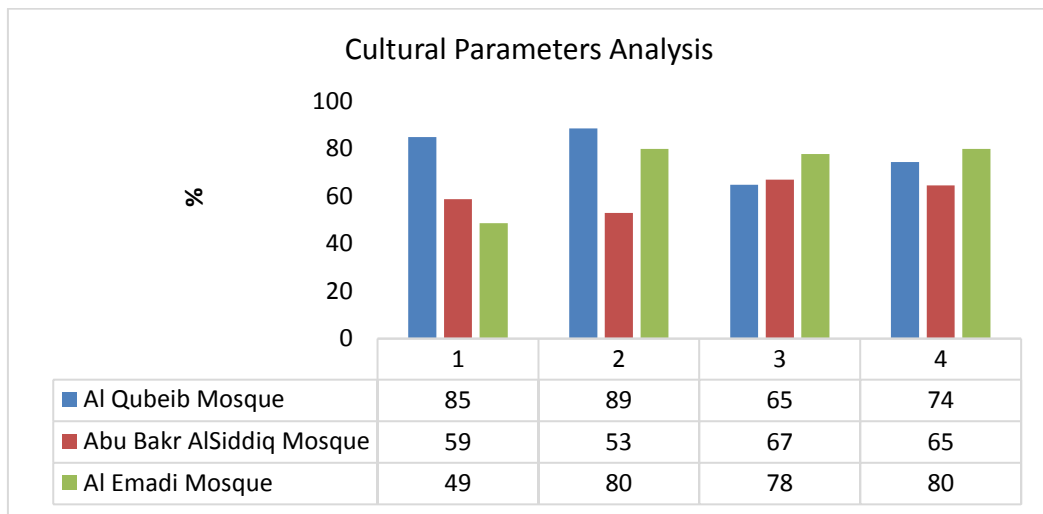|	1	2	3	4
Al Qubeib Mosque	85	89	65	74
Abu Bakr AlSiddiq Mosque	59	53	67	65
Al Emadi Mosque	49	80	78	80

Figure 65. The rank of the cultural parameters of urban identity in the three cases studies according to the respondents' response.