

Fig. 18. A section of the residential Historic District of the city of Fez; the houses of the upper and the middle are at the heart of the Historic District. To understand the depths of the Historic District, there must be structural designs.

Source: organicit.es/ch.epfl.design

Endnote

*The article is based on a field trip entitled “The Tourism of Moroccan, native Landscape” which was held in September of 2016 and was funded by “NAZAR research center”.

1. كَلَّ مَنْ عَلَيْهَا فَإِنَّ وَ يَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَ الْإِكْرَامِ (الرحمن/26 28)

Historic District, and consider each work and each burr as a notarized presence.

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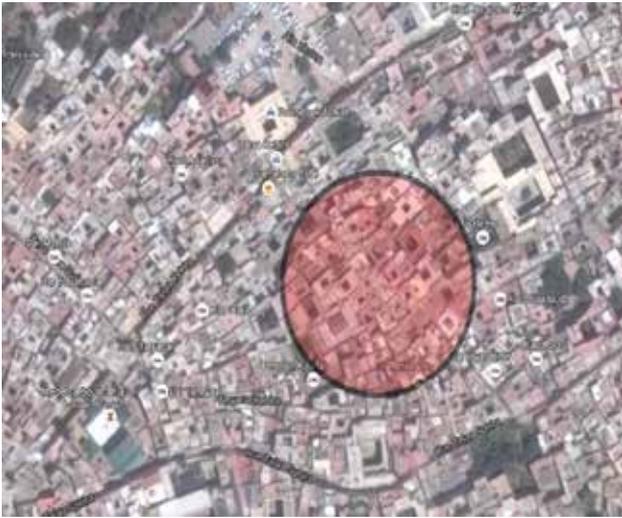


Fig. 16. The aerial image is a residential building from the old Fes city that lies between the two main passages and has access to narrow, generally covered areas, and is unusually abandoned, in contrast to the mainstream buildings that are in use. Source: googlemaps.com



Fig. 17. The important point of this plan is to locate the largest house in the neighborhood, in the middle of the other houses, at a distance from the main passage. Access to this house is through a dead end. Source: www.nzdl.org.

city of Fes and similar Historic Districts.

Conclusion

Recognizing restoring and true meaning of the journey and mentioning its differences with tourism will be realized in the form of deep thinking on the communication between traveler and destination. The outdoor trip facilitates the journey inside, and the city of Fes as one of the genuine Islamic cities has a high ability to fulfill the conditions for traveling inside. In order to revive the noble concept of travel, the interventional architects in the Historic District of the city of Fes must form their intervention patterns based on the physical and structural morphology of the Historic District that is influenced by the cultural space governing the native life of the city. One of the most important patterns of

intervention, which allows deep understanding of the native life of the city of Fes, is the aggregation and revitalization of houses in the heart of the Historic District (the revival of genuine Neighborhood units in a new form). The city's rehabilitation plan should provide the conditions of full-time human attendance in the Historic District. Benefits of this kind of presence are human can see the city as a living creature, and on this basis, the passenger's relationship with the city becomes the interaction between the two living creatures. It is changes strolling in the city to the presence in the city and studying. In addition, humans at different times obtain different meanings from Historic District. A traveler reaches a perception beyond the tourist to interact with the works in the

in human existence, although there is no doubt about these thoughts, remembering these notions is one that needs attention. Mention is made of the tail of old and old knowledge of man in his current moments of his life. By virtue of being mentioned, the repeated old and eternal knowledge of man flows in his current moments of his life. Therefore, it is noteworthy that the thread to sew every moment of the life of a world of man is to its origin and principle; thus, every moment of his life, it is sealed with the guarantee that it has played its role in advancing man to prosperity. (Mohammadi & Mir Mojrebian, 2008: 352) and that is why it is also a prophecy, which states: Art is a promise that man has held with his Lord on the day of the covenant. (Elahi Ghomshei, 1999: 165) The important point in this article is that the man must be aware of this function. Therefore, historical architecture can be able to play the role of mentoring on human. The achievement of this reminder, in addition to remembering the forgotten traditions, is to achieve the peace of life.

Attendance presence

By considering the viability of the architectural monument, presence in architectural works and gaining benefits of this presence requires mores. These rituals are in contrast to the hasty tourist visiting of today. Asking about the effect of being present and observing silence and stillness can be considered as the basis of this tradition.

The aggregation of individual monuments together at the depth of the Historic District, instead of aggregating the grains next to the main passages

(Rehabilitation of Neighborhood Units)

In this sense, the pattern of aggregation and regeneration should not be based on economic priorities, but should also be taken into account for houses that are in the depths of the subterranean Historic District and are the narrator of the original and simple city life.

Involvement in the depth of the Historic District and its recognition requires the allocation of Historic District to guide man; the tissue itself must attract a man in his alleys from one point to another. The urban experience its loss and loss in the city in order to achieve a sensible and scrupulous perception of the urban environment. (Habibi and Maghsoudi, 2002: 3) This loss of time results in Historic District builders constructing depths of Historic District for the presence of travelers and reflecting on this kind of interaction between human and Historic District.

Revitalization based on the original uses of the building

A building that has been home for many years, is more consistent with the user-friendly habitat than the purely touristic (place of sale of handicrafts) locations. If the infrastructure necessary for living in the restored housing complex is provided, then the two groups must reside there: 1. Indigenous people who are familiar with the magnitude of existing structures and, on the other hand, their presence in the context of justification. 2. Travelers can reside in Historic District, instead of luxury hotels. They can dwell in homes instead of visiting them as museums.

Each building has a limited capacity

For human's perception of spirit of place, the calm of space dominates. This principle is inconsistent with the current situation of plurality of visitors from the Historic District of the city of Fes. For example, how can the spirit of the Abu Alnania School and the tranquility of the attendant at that school be realized, if all the school spaces are full of different tourists! Moreover, for this reason, the tourist understands only richly decorations and does not understand the main ideas behind the formation of such a school. Though the guides in the space describe the idea to tourists, there is a lot of difference between them. As many buildings or collections in Europe accept a limited number of tourists, the same idea can be put forward for the whole Historic District of the

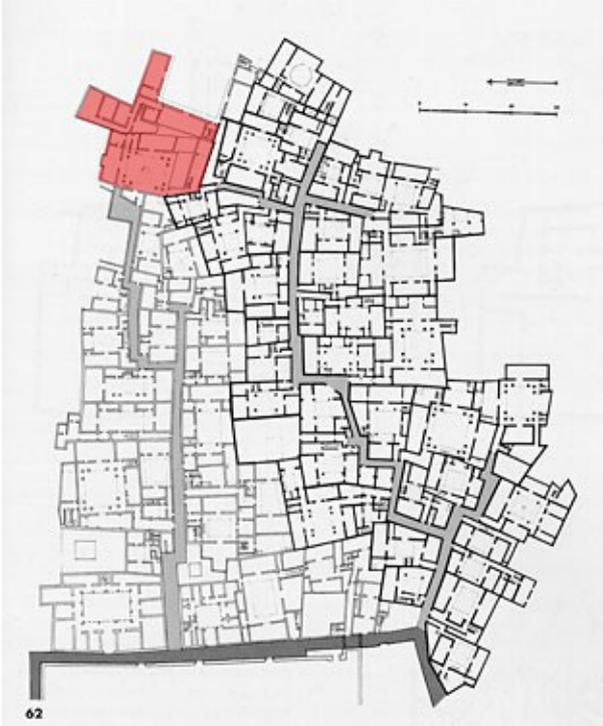


Fig. 13. Part of the city's Historic District and houses at the end of an impasse. Source : www.brynmawr.edu.



Fig. 14. The passage of access to the house marked in red in the plan is proportional and changes greatly in the wide yard of the widespread. Photo : Sajad moazen,2016



Fig. 15. Courtyard with decorated fountain. Photo : Sajad moazen,2016.

the body of the museum to a relaxing and educating body

Historic districts have special values that these works have gained during the lifetime. The special qualities of architectural works and the perception of the traditional people of that era life have surpassed their capabilities, more than the museum to be visited.

It should be noted that one of the most important goals of art is “mentioning and reminding” to man. The artistic works that has lasted for many years are human life’s document and they have ethereal patterns life lie in their bodies. They are indicative of those patterns and remind the original traditions of life to human beings. Man is in the Islamic thought of a being that is under divine instruction, so there is an eternal knowledge

realizes the native life of the ancient city that not only crossed the walls of the city and entered into the houses of the city, but it was not deceived by the enticing appearance of these shells, and they should be aware of the current life (Figs. 13-15).

Understanding destructive interventions; the first step in creating life-giving interventions

Since touristic interventions in Historic District ultimately lead to a change in the morality of the people, the status of modified bodies and the ethics of people, considered by travelers, seem to be genuine. Interventions have a goal apart from the native life of the Historic District's revival are destructive interventions. Accordingly, at the end of the article, we will present strategies for achieving the principles of living interventions in the historical context-based on the city of Fes-based on the presence of travelers in the Historic District.

The approach of tourism convergence to protect the original life in the historical context

Based on what has already been explained about the tourism's effects on the current life of the Historic District, it is possible to offer a journey instead of tourism - in the modern sense - in which there is a two-way relationship between the traveler and the destination. This relationship not only has an inner journey for traveler, but also has an enhancement to the region's livelihoods. These two things are necessary, and one does not happen without the other. In the sense that for the Historic District that have been emptied of their original life, the presence of a passenger who intends to recognize the qualities of the original life in that body is a vital force.

In order to achieve the above goal and to establish a relationship that promotes the quality of human life and work, a model of

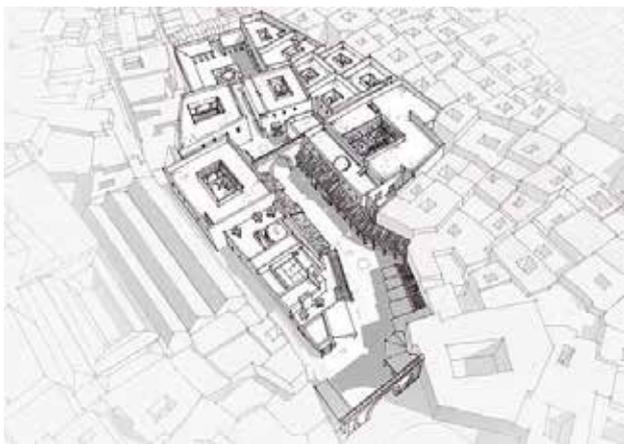
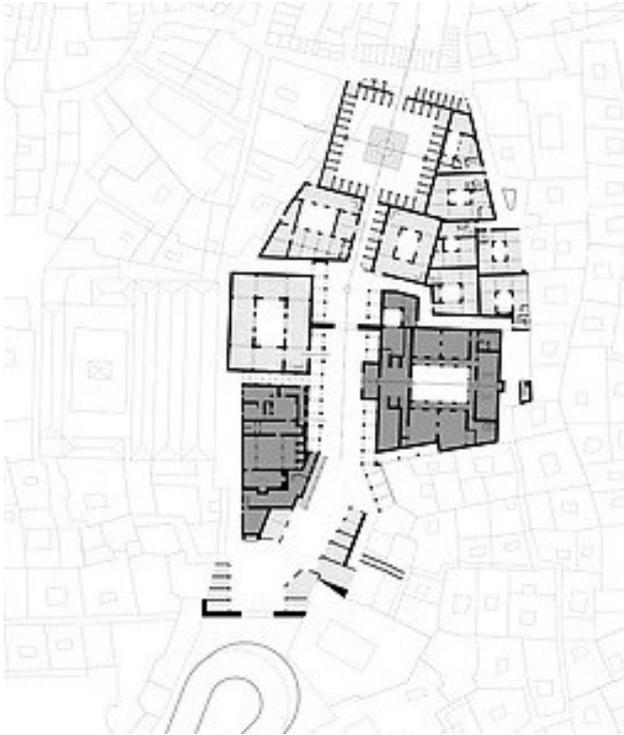
travel should be provided. Considering the fact that in the present article, the city of Fas as a sample was analyzed, the proposed solutions are formed in accordance with the conditions of this city, although they can be adapted to any Historic District with a little change. It is now possible to present the necessary interventions for Fes city revitalization:

The need to deal with Historic District as a living creature under the general title: The city reflects the human body

In many traditional sources of Islam, Hinduism, Chinese, Christian, and many other religions, the human body is compared to a city or a kingdom in the city's template with all of its political and social functions. Ibn Arabi, a famous Andalusian mystic, has a famous book titled "The Divine Rule in the Kingdom of Man." The body used in such sources is not similar to the anatomical body that is being studied in modern medical schools. But it's bodily which is traditionally understood; it means that it's the position of the confluence of physical, emotional, intellectual and spiritual matters. The city is not just comparable to the body, but an extended physical body of the universe in a cosmic large mold which has a place for all the elements mentioned in the body. The heart meets the city center and the various parts of the body with different uses of the city (Serageldin & others, 2000: 4).

A comprehensive and profound understanding of the Historic District requires a relative knowledge of the spirit of the destination location before the presence. Afterward, in the presence of Historic District, he must pay attention to the vital organs of the Historic District and its vital elements and target the recovery and recognize them.

Changing the viewpoints of decision makers and audiences about the effects and attention to their fundamental role in society from



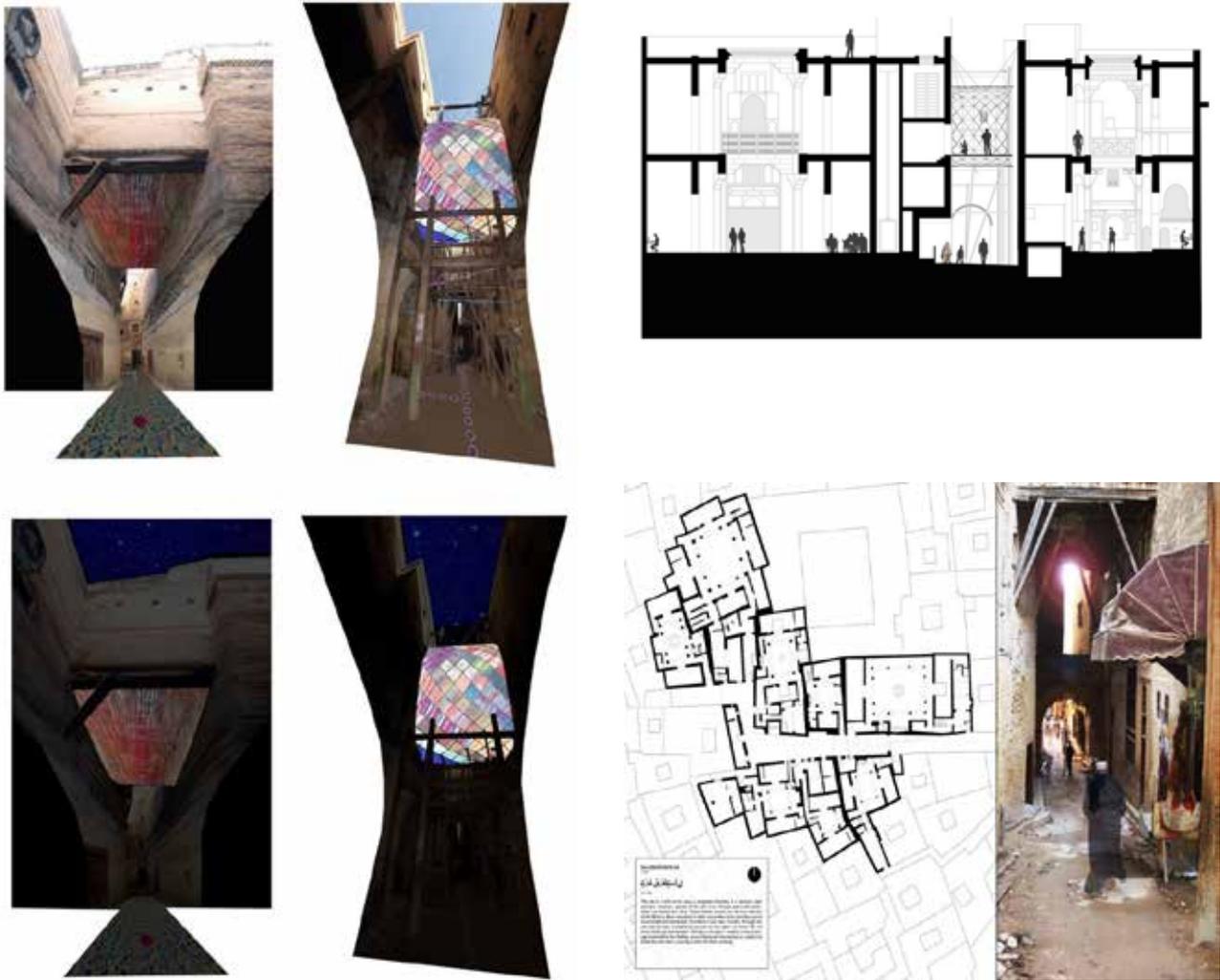
Figs. 11& 12. A proposal for the revival of several grains on both sides of one of the city's major passages
Source : <http://www.scaawards.org>.

a number of limited indirect crossroads (which generally play the role of the market) as the city's social space and a very large number of subways split from the main roads (which provide access to private life sectors of the City). The multiplicity of subways with different plans and dimensions and non-hinged broken angles, which are generally dead-end, and their decreasing width in some parts are defensive arrangements.

Islamic cities with high-quality passages are not very hospitable. However, for those who are familiar with, when it crosses the passageways and enters the houses, it encounters a small universe that is alive and receptive to him. Houses that reflect the relationship between man and the world and human beings with other human beings who have lost color in life today. As regards domestic buildings, there must always be a certain limitation to views of this kind in the power, as well as in the hearts, of men; still I cannot but think it an evil sign of a people when their houses are built to last for one generation only. There is a sanctity in a good man's house which cannot be renewed in every tenement that rises on its ruins: and I believe that good men would generally feel this; and that having spent their lives happily and honorably, they would be grieved, at the close of them, to think that the place of their earthly abode, which had seen, and seemed almost to sympathize in, all their was to be honor, their gladness, or their suffering swept away, that all that they ever treasured was despised, and the places that had sheltered and comforted them were dragged down to the dust. I say that a good man would fear this; and that, far more, a good son, a noble descendant, would fear (Ruskin, 1908: 105).doing it to his father's house This issue can be considered as the main theme in the city's Historic District; the city of Fes, as an Islamic city, does not give all its essence to strangers. In other words:

Fes due to the wisdom and the gift it has never exposes its heart with ease (Burckhardt, 2010: 213).

Accordingly, one finds the possibility of communicating with the life of the city and



Figs. 8,9, 10. A project that only focuses on the restoration of buildings around a main road by designing modern bridge between two traditional houses. Source : architectureasurbancatalyst.blogspot.nl

of Islamic cities and they observe the overall view of the city in mind, but the original life of the Islamic city is visible and understandable in a layer that is posterior from what looks at the first glance in the city. For communicating with these layers, we should pass from the levels provided for modern tourists, and from the main and revived traversals. Presence Experience in extraneous alleys and subways and their houses rather than the main buildings visiting is a way to rediscover the Islamic life of the city and its caretaker body. If anyone can escape from the crowds of markets and into one of the high, narrow, and gutted alleys, the sky above them

through the walls of the black and tall houses looks at the earth, wherein a semi-clear space a few passersby can be seen, they will be faced with a cool and affectionate breeze that will benefit all the truly Islamic cities. The curtain of Islam has been drawn to all things; as Pierre Lotti says: practically everything reflects this verse of the Qur'an¹ (Burckhardt, 2010: 105).

Most of Islamic city's layer is latent

One of the basic ideas of the formation of the Islamic cities throughout the Islamic realm is the city's defense against the invading forces. The Fes city, like many other Islamic cities, has



Figs. 6& 7. Competition's design that based on the presence of tourists have redesigned space.

the place, to obtain the floor area required by the Competition Rules (www.divisare.com).

The aggregation of single grains in the form of a change in the city's body tailored to the needs of tourists as the most important method of Historic District regeneration. Given that, historic buildings are not a suitable template for today's life, for a reason most houses of historical, deserted, or humble life are in them, and inhabitants in the tissue generally have no alternative to living in the remaining Historic District. One of the solutions to the recovery of the tissue of the aggregate of individual grains is to create a bond between several monoliths alongside and giving them a single user. However, the combination of several houses has kept the body of the small houses in the city's Historic District, but this is only suitable for houses on the main frontiers and exposed to tourist crossings. In addition to this, the change of use and the change of the scale of single units into a coherent set of several units provide a false re-reading of the original kind of life that has already been in these homes.

Therefore, since aggregation is generally formed on the margin of the main passages or near important structures, and the structures found in the depth of the Historic District are less important; an important part of the body of the city, which represents its native life, remains uninvited. The main reason for this negligence can be found in the body of the Historic District; the trajectory of the Historic District (narrowing of the passageways, an abundance of twists and turns, the ending of many passages to the impasse, the abundance, and diminution of beds) is a deterrent to aggregation due to regeneration. Accordingly, it can be concluded that the surface layers of the Historic District are restored on the basis of a tourist attraction, and the deep layers of it are intact and abandoned, or they remain vital to the dignity of the values of Historic District (Fig. 11&12).

Understanding the native life of the city in the heart of the Historic District

Although the great monuments make character

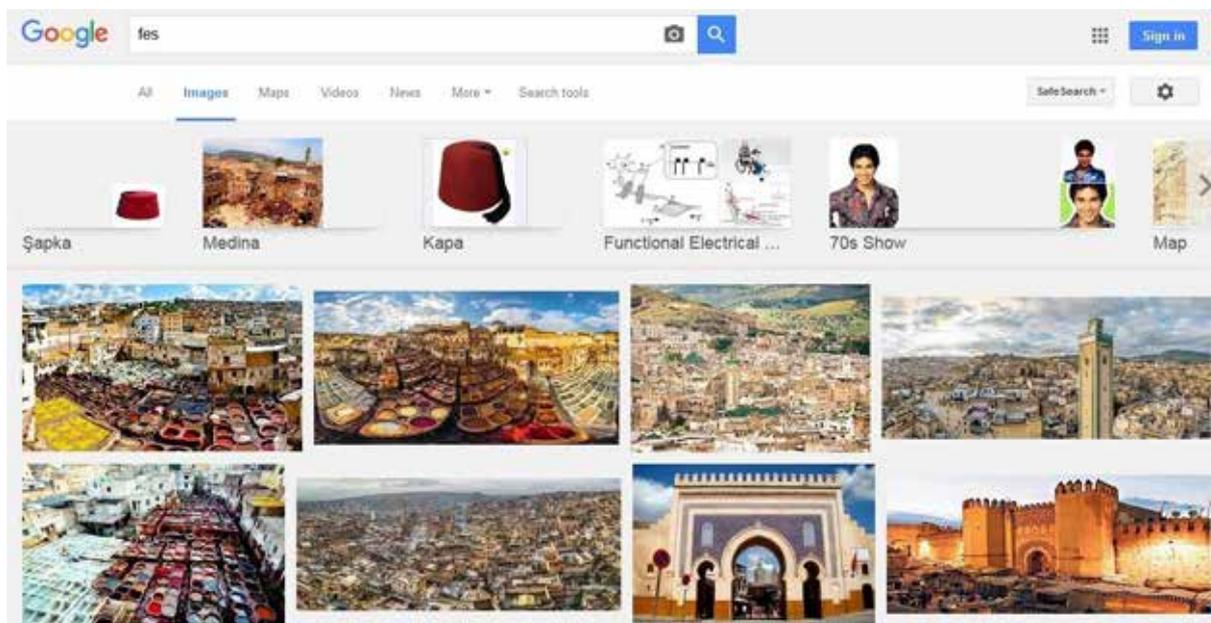


Fig. 4. Result of searching Fes on Google. The Figures introduce the city's first attractions. Author spent some moments with reluctance due to the odor of a stink produced by the tanning process. In contrast to the atmosphere repulsed, the spatial areas of the life of the Islamic city are tranquil and attractive spaces.

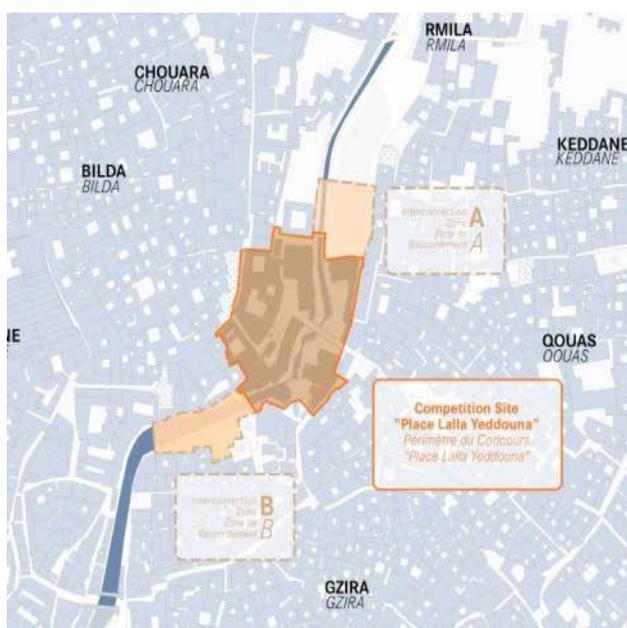


Fig. 5. Revitalization Contest site, place lalla yeddouna.

and attempts to integrate the body of the home it is within its scope. For example, we can refer to the context of the restoration of the central open space and its surrounding houses (in describing the design of the place lalla yeddouna contest, designed by Maurizio Andruetto & Monica Deri). Everything has been designed to achieve an opening to the outside, enhancing the river and intending the whole area as an area aggregation instead of the border between different cultures as it has been until now. In this way, the Oued Boukhrareb will become important for profitable exchanges between people of different cultures (www.divisare.com). According to desirable revitalization plans for the Fes city, which transforms historic houses to large shopping malls for tourist attraction, by making connections between houses. With regard to the re-use proposals, we strictly adhered to the will of preserving buildings and some functions of the same type are brought together, without wall divisions and placing furniture to divide



Fig.2.The Najarin Caravanserai and the Sakyah next to it. The main pattern of entrances to the buildings of the city of Fes is clear in this image. This entry is made of lively and decorated samples. Wooded plinth, carvings, and Stalactites, along with Qur’anic verses that are carved on gypsum and wood.

Watering (to take from the spring water) is clearly visible on the right side of the Figure, which is evident in most urban burrs. The watering decorations include tiles in the lower sections, gypsum plasterings in pendentives and stalactites, wooden decorations and green clay covers.

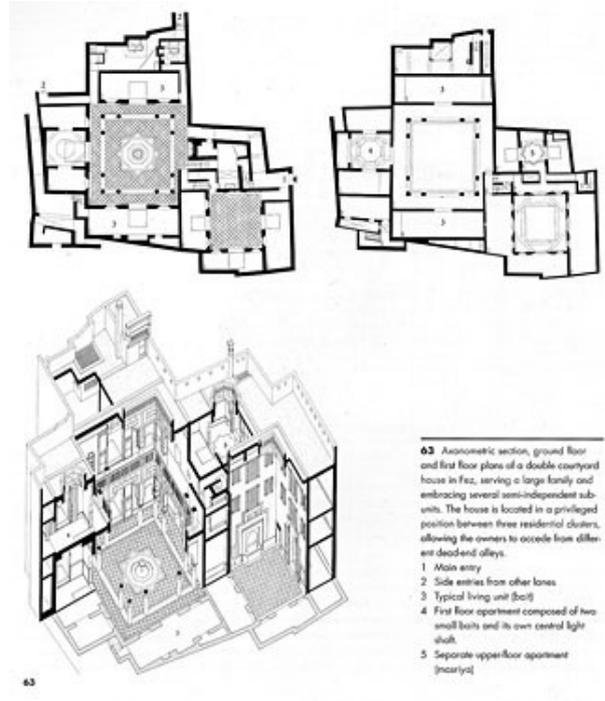


Fig.3.Floor plan and an axonometric section from one of the houses in Fes Town (Approximate Yard). Source: www.brynmawr.edu

color variation, this part of the city is considered a unique and has unique attractions. However, for tourism wants to understand the meaning of Islamic city and looking for perception of the life hidden in the monuments of the city, Fes -as the jewel of Islamic cities-, this neighborhood provides a false and incomplete introduction to the life of the Islamic city. Because in the real city of Fes, this part of the city was placed on the edge of the city due to the bad smell of this occupation, and unlike what appears today in the sweeping process, it is not the heart of the city’s life.

Of course, the choice of this place as the most significant city of Fas, was not just for tourists, and the specialists and decision makers of this Historic District were also influenced by tourism priorities, the main focus of their rescue was the maneuvers on this point, and there was a lot of contests to restore it (Fig. 4).

Touristic revitalization plans: Considering the

importance of the historical context of the city of Fes, there have been numerous competitions in the world’s scientific communities to revive and revitalize the ancient city of Fes. The important point is that in most of the designs presented in these quizzes, which attempt to provide innovative and innovative designs in the historical context, the original user’s site was removed from the site and considered a new user, tailored to the tourist’s desire. For example in some designs, buildings around pits are of residential use (they are tied to tanneries in their original state of affairs), and the pits (that in their current state of affairs are active) have changed the pot and planting site (Figs. 5-10).

A brief review of the theoretical foundations of design in the context of the city of Fes we can see a kind of revitalization based on the aggregation of monuments in historic district. These projects for achieving their short-term goals are not even adhering to the body of the Historic District

city has always been a land of religion and affair. The virtues, blessings and divine blessings that have benefited from the goodness of the founder of Fes have been numerous and numerous, and in this regard, like the intercession of the Prophet for Medina and the intercession of our servant Abraham for Mecca (Burckhardt, 2010: 87). Although changes have been made over the centuries to the city, the city's plan is largely original. It is because the city has been protected from devastating wars and earthquakes. Due to the efforts to gain a deep understanding of the city's structure, one can obtain a documented understanding of the Islamic city (Fig. 1).

Morphology of Fes

the introduction of several key physical features of the city for better communication between city and its visitors are necessary:

The old Historic District of the Fes city has not any geometrical plaza. Beside of the non-geometric entrance in front of important buildings and the burrs, which are the intersection of the main passages and the springs; most of the city is composed of small courtyards and narrow streets between them and a dense of Historic District like most Islamic cities.

The only large open space of the city is a space filled with tannery hollows with a non-geometric plan.

The main geometric open spaces of the city are the courtyard of its important buildings, including the Gharawin mosque and the Mula Idris angle.

The proportions of the central courtyard are similar to other Islamic cities in public buildings. However, in houses we can see small courtyards surrounded by two or three floors with decorated facades.

One of the characteristics of Fes is its entrances. Entrances include stucco pendentives and carvings on wood and wooden canopies over the door. The same wooden canopy becomes a covered vault for important and public buildings of the city on the passage (Fig. 2&3).

Tourism in Fes Town is faced with the unrealistic Fes

Pathology: The fundamental differences between the priorities of modern tourism and traditional tourism can be found a brief search. The Fes Tourism priority by the most popular online search engine is a collection of traditional Chouara Tannery pubs and related peripheral buildings. Because of its particular landscape and



Fig.1.Fes Historic DistrictThe mula Idriss hermitage and the Gharawin mosque are among the most visible elements in the Figure (Authors archive).

reduces their effectiveness in society and decreases the role of art; because the museum's existential philosophy is that we believe that the artwork of previous cultures can be preserved, but how can we understand if we have succeeded in this? Generally, scientific standards to ensure the survival of the works are so rigorously regulated that many of the works are considered to be lost. Physical maintenance of the object is not a reason to remain the true result of the artist's creativity (Krier, 2007: 33).

The meaning of explorer and its difference with traditional tourism: Tourism is generally considered a recreational trip. The word tourist came about when middle-class people began to travel. This became possible as people could afford to survive and continue their lives.

Exploring is a genuine thing (in different cultures), and its purpose is to discover the outside world and, consequently, to discover the inner world. Tourists travel generally in-group, while explorers generally travel alone. A tourist has a precise schedule and clear return time, while the explorer wants to discover the world and has no definite return decision.

In short, the purpose of tourism is visiting, and the goal of exploring (travel to trade, migration, education, and acquisition of knowledge) is to achieve worldview and wisdom.

Fes city is an effective example to understanding the importance of restoring the notion of authentic travel. Architectural monuments more than the value of their historical authenticity present the values of traditional genuine life as physical documents. Historic District and their homes are narrators of a kind of human life, which is missing part of modern lifestyle. Traveling is one of the most important ways of understanding the authentic and diverse traditions of human life in different time and understanding their similarities and differences.

The selection of the city of Fes as a sample lies in its importance in the Islamic world and the diverse efforts of recent decades to revitalize it. This city is the destination of numerous tourists and it is a source reflecting the authentic traditions of Islamic life. However, due to the lack of sufficient attention

to the city's factional features in recent years in the historical context of the city tourists face a superficial layer of the city. Based on what has been discussed, it is needed to know to what extent the city of Fes has succeeded to communicate with its tourist.

Fes, the genuine Islamic city

I do not know of any great Islamic city other than Fes, which is based on an ancient foundation filled with science and religion, and was made by one of the true sons of the Prophet, and has never been deprived of this blessing (Kataani, 2006: 144).

The city of Fes, located in the center of Morocco and in the northwest of the African continent, is known as the jewel of Islamic cities.

The Fes Cultural Historic District, which was formed in the late eighteenth century, is one of the most prosperous and intact cities of the middle ages and the largest pedestrian Historic District of the world. The core of the Andalusian architecture that has spread to the northwest Africa and southwestern Europe in Spain has grown in the city and is one of the important formation characteristics of this city. At the end of the 2nd century, Mula Idriss, the great grandchild of Imam Hassan Mojtaba conquered the Roman city of Volubilis and formed the city of its own Islamic state. Given that the structure of the Roman city was not suitable for the type of Islamic society life, he began to establish the city of Fes. Since none of our imams had the possibility of establishing a city and, at best, they could have made changes to the existing urban structure. Since Mula Idriss was trained by Imam, this city has distinct features among all Islamic cities and it is because it was established by a person attributed to Imams. Mula Idriss designed Fes city plan on the morning of Thursday, the first of Rabi'ul Awwal 192 (808 AD). When he made his decision, he opened his hands to heaven, praying for the city and its inhabitants: May God make Fes the city of science and jurisprudence to always read your book and always be the guardian of your religion. Thus, this

Introduction

Travel is one of the pillars of human spiritual progress in various schools of thought and belief. Most of Prophets or the founders of the schools of thought have an effective journey throughout their lives, and even their turning points are generally formed by a journey. One of the most important trips in religious schools is the journey of the Prophet Mohammad (PBUH) from Mecca to Medina. In order to emphasize the importance of traveling in Islamic thought, the formation of the Islamic community after the journey and the change in the content of the Qur'an verses (based on the timing of the journey as a history of Islam) should be mentioned. In many schools of thought, the presence of man on the earth and his period of life is a journey, and the period of world life is a time between the source and the destination.

After briefly pointing out the importance of traveling and its vast meaning, we can have a pathological look at the destructive effects of the modern period on travel. Although the facilities of the modern period have promoted the quantity of travel, it has severely distorted the quality of the

trip, and it can be said that with the ease of travel, it has diminished its meaning, since today's travel is generally defined by the tourism industry. Degeneration of meaning resulting in the modern period -that marginalized the spiritual affairs in favor of material affairs- reduces the quality of travel. Trickery or transposing is one of the most prominent features of our age, and the best evidence of this hypocritical claim in language is the inappropriate use of words that are diverted from their true meaning. This is not just a degenerative term, which has led many words to finally lose their qualitative meaning and retain their quantitative meaning. It's more of a lexicon than words that refer to things that are not only inappropriate to them at all, even sometimes they are things that are exactly the opposite of things that these words point to them in the normal sense (Guenon, 1986: 241). traveling on the earth is an introduction and sometimes a necessity for traveling within a human being's soul. However, travel in tourism industry is sometimes a sight of superficial life and pretext for not going inside the context.

Research questions

How we can understand the original native life in the Islamic cities by revival of the authentic travel meaning, based on Fes Historic District physical analysis?

How can we develop and ensure the two-way and targeted relationships between the tourist and Historic District by physical intervention in the city?

Research Method

Historical documents were analyzed to understand meanings and concepts in the monuments of the Historic District. To analyze the content, a descriptive-analytical method was used to offer proper solutions for the problems of the study.

Modern tourism criticism

The modern man, because of the leisure he has found, has to fill his time so that he can feel happy and useful. In addition, the history, indications, and immovable documents for modern humans have become a fictitious part of his life and cause for self-glorification. They visit them in their free time. Accordingly, museums were formed, and historical monuments depart from their original vernacular life cycle. They became memorials, and modern man treats them as a museum object. When we look at a work of art, a dialogue is opened between the work of art as an aesthetic object and our eye. Concentration on the material aspects over the artistic or aesthetic ones tends to reduce works of art to objects (Stanley, 1996: 4). This kind of modern look at historical artworks ,

Redefining Tourism Based on the Revival of Original Vernacular Life in the Historic District*

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Abstract

Travel as one of the best strategies for the inner change of human beings has a special place. Since the relationship between travelers and the destination is necessary in a desirable travel, creating a condition for recognizing the original native life of the destination is a major concern of interventionists in Historic District. The general Historic District of Morocco, which leads an active life, is entirely dependent on tourism industry. With the presence of tourists in the Historic District, not only current normal and native life and activities in Historic District fundamentally change based on the tourists wishes, but also people's manners and habits becoming touristic-friendly. Therefore, anyone who wants to understand the original layers of native life in Historic District must shear the different layers of artificial and unreal life. The purpose of this article is to provide a solution for using tourism to protect the original life of the historical District. The method of obtaining documents, field study, and descriptive analytical method was used in data analysis. One of the most important ways to historical District revitalization can be combination of abandoned houses in the heart of the Historic District, rather than the aggregation of buildings near to main access.

Keywords

Tourism, Original native life, Touristic behaviors, Fes, Aggregation.