

# ARCHITECTURE OF PLACE IN THE LIBYAN CITY THROUGH GEOGRAPHY AND HISTORICAL DIMENSIONS AN APPROACH TO URBAN IDENTITY IN LIBYAN CITY

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**Abstract-** Geographical location has a strong impact on the formation of the urban fabric of a city which in it embodied interaction between man and place over time. Place effect on such interaction is usually derived from its distinctive geographical characteristics that blend with society's lifestyle, and culture through history. Urban form displays in its final form of buildings, urban spaces, and the use value of its inhabitants. The qualitative aspects of the architecture of the city, though reveal the accumulative traditions, social behavior, and symbolize the place and defined it from other by placing its identity. The architecture of place is the architecture of belonging and sense of place. The strong interdependence between man and the place provides. the recipe continuity of life in the urban environment. Moreover, it connects architecture to the stages of stability and symbolic, which gives the society a sense of belonging to the place, as well as the feeling of comfort, warmth, intimacy and confidence within the urban environment, and embodies the place identity or urban identity. The research aims to identify the urban identity of the Libyan city by identifying urban features and properties acquired by the urban environment in the city from the reality of the effect of the place through different historical stages. This study deals with analysis of the diversity of geographical regions in Libya, and the impact of each province in the formation of the city architecture through integration with the culture of the population that have evolved over of time and influenced by the cultures of nations and peoples of the other through what the country is experienced from periods of foreign occupation and colonialism, The study concludes the principles and criteria can be the expression the urban identity of the Libyan city , and find contemporary urban concept derives its character from of cultural and architect heritage of Libyan city.

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**Keywords-** architecture of place, urban identity, cultural identity, architectural heritage, geographic location, contemporary architecture, globalization.

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## I. INTRODUCTION

Urban acquires its character and strength from the principles and culture of the society derived from the cultural and the historical heritage of the society, as well as from spatial, natural, social, geographical, climatic and environmental characteristics and from the resources of domestic energy which represent the general character of the urban environment. It is directly reflected and the forces of the architecture and construction output, and contribute to the formulation of regional spatial privacy. The architectural identity is a true reflection of people's lives, their activities, their problems, their awareness of their culture, their way of life and the ways of dealing with the surrounding components of the environment over time.

The geography of place had a strong influence on the architecture and urban of the Libyan city. There was a clear footprint of the place characteristics of each geographical region in the Libyan territory on the landmarks and elements of the cities within each region. The urbanism of oases, that spread across the Sahara, and were formed around the sources and springs of water and among the fields of palm-trees, and at the crossroads of caravans trading pathways stretching across the desert. The environmental urban that characterizes these oases made the principle of adapting the desert environment and helped to provide a good living environment for the residents of the desert. The mountain towns which were founded according to the nature of the mountain and climatic

conditions of this harsh environment and the building and the style of life of the inhabitants of the mountain. These fortified towns and defensive castles that contain the livelihood foods of the population as well as the houses carved in the mountain or dug in underground came as a true reflection of the nature and identity of the place, and was also the coastal cities that spread along the Mediterranean Sea coast and founded mostly by foreign civilizations as commercial ports at the sea coast linking the cities of the Mediterranean to the north-Saharan regions since ancient times. The architectural features and archaeological cities still witness to past civilizations and the lingering effects of the cities having their own architectural identity that distinguish it from other cities in other regions.

This research discusses the most important urban and architectural monuments that characterize the Libyan city in each of the three geographical regions in Libya; (the desert – the mountain and the coast), which reflect the impact of local conditions and the place characteristics for each region on architecture and urbanism as well as the formation of urban identity of the city. It also discusses how the urbanism of the Libyan city was affected foreign civilizations through historical eras successive, and which has been Libya outside of the occupation, starting from the ages of Greek culture through the Roman, Islamic and Ottoman civilizations and through the period of Italian occupation to the era of independence and beyond. It also checks whether the

Libyan urbanism is independent in itself and identity or it is an extension of an external identity.

### **The Concept of Urban Identity;**

Identity is linked to the ideological concept rather than the scientific concept, so it was difficult to determine a clear scientific concept of identity that puts it in a fixed frame of standards and borders. Many thinkers, architects and environmental psychologists dealt with the concept of identity, each according to his specialty and his view of the concept of identity. Following Waziri, identity is used to signify the essence, and that the identity or character philosophically or linguistically means the reality or the essence of the thing distinguishes it from others. The religious, cultural or social identity points to a certain cultural specificity and it also means to belong to a certain ideology or thought (Yahiya Waziri, 2010).

Rifaat Jaderji said that the concept of identity in architecture can be defined through architectural forms and their characteristics. He attributed relation between the concept of identity in architecture through the physical elements associated with time and space to each other. (Jencks, 1997) confirmed that place expresses the identity of its unique and distinct. However, Syeart explained that the architectural features or elements are what give architectural identity, and that they contribute to the manufacture of climatic characteristics, economic conditions, customs and traditions. They also give the architecture its local identity, and explains its tendency to adapt the place for optimum use of the spaces and for the enjoyment by users. Mumtaz Hazem Aldujy sees that the architectural identity is a set of qualities that reflect the essence of the resulting architecture which is stemmed from its subjectivity which in turn makes it immortal for this output, and he says that there are three features in the architectural identity; viz. it is genuine, as it is connected to place, and it is familiar and understandable as it is related to the norms prevailing, and finally they are identical in their characteristics and distinct from the others (Aldujy et al., 2010). The construction of architectural identity through the sense of place and the sense of belonging through engineering mechanisms, activities and events within the architectural environment such as social norms. The elements of the environment enhance the interchangeable spatial correlations between man and environment, revive and build the identity (Cheshmehzangi & Heat, 2011). Upon this, the urban identity can be defined as the image of the final component of the urban environment, which is created and made up over time as a result of the integration and interaction between the man with his cultural, historical values, social norms, customs and religious symbols and beliefs and the surrounding environment; i.e. place, and also its natural,

geographical and environmental characteristics. The style of thinking of man and his way of life contribute to this interaction, this image manifests in the form of social and architectural outcomes known as the dimensions of the figurative and moral identity. In the architectural identity, the relationship between man and place is embodied, and it can produce a feeling of belonging and connecting to the environment, place and society. The basic elements of the architectural identity are man, place and time. The architectural identity includes human identities; cultural, religious, historical heritage and social.

### **Urban Identity and Spatial Characteristics;**

The spatial characteristics of the elements and natural influences that characterize the place and contribute to the formation of the architectural environment and to the ways in which human deals with his surroundings; including the geographical characteristics of the topography and the natural components of the Earth's surface such as mountains, water bodies, oceans, seas, rivers, deserts, and vegetation cover, which affect directly on the architectural environment and its structure, as well as the climatic elements; solar rays, temperature and the rainfall rate, the relative humidity and the wind motion and its effect in forming the regions and the spatial privacy. As shown in different studies and research in various countries, many supporters of sustainable city were interested in the growth and development of place;

the constructed environment, including the characteristics and geographical, economic and cultural features as it is the point of contact between man; main axis of the process of urban development, and the surrounding environment in which the identity is constructed and the architectural sustainability is achieved (Wheeler, 2004). Place is defined (David UziL et al., 2002) as the unity of environmental expertise. It is the result of the relationship between activities, concepts and natural properties. (Stokols and Schumacher, 1981) as cited in UziL, 2002 define place as it should has all elements that combine different aspects of meanings, natural characteristics and relative activity. They stress that the collective perception of place and it is a "social perception" and that this perception a collection of social meanings made by the residents or users of the place (Pol et al, 2002)

### **Urban Identity and City;**

The city is the place that contains many different activities where people live, work, and shop, where to meet all social and economic needs, where cultures composed and produced civilizations namely that give importance to the time and place, and where is the link between the past, present and future (Jenks & Dempsey, 2005). The basic link between city and identity is man, the living object within the

constructed architectural environment (city) in the form of individuals and human communities since ancient times. Through his interaction with the surrounding environment and integration with the natural characteristics, cities and urban communities were formed. The concept of urban identity expresses the connection between human and his city on one side and his sense of belonging to the urban environment and attachment to the place which carries the value and cultures on the other.

Urban identity requires the preservation of historical architectural cultural heritage of the city and therefore its moral and economic value. It is an important element that contributes to the development of urban areas; however it is necessary to ensure high and durable quality in the sustainable architectural development, as it is mainly used as a reference and a specific civilian indicator for new development (Agnieshka Kiera, 2011).

**Urbanism determinants in Libya (geography and history);**

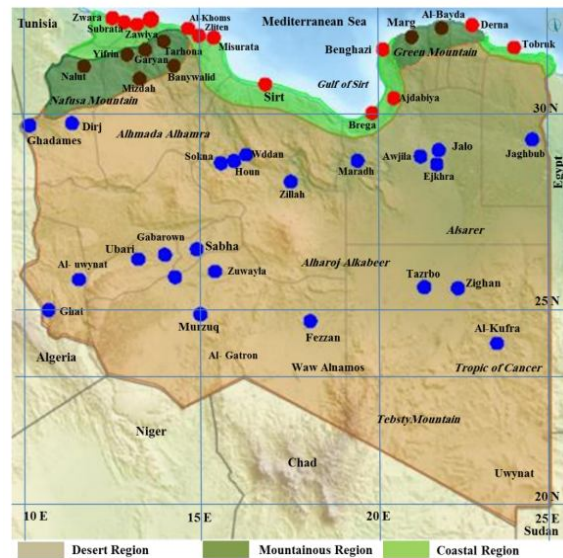
The extensive geographical spread of the Libyan territory contributed to the division of Libya into geographical regions that each has its own qualities and special features that distinguish it and give it an identity independent of other regions.

The population of its region have acquired their civilian characteristics from the natural and climatic conditions of the region, as well as through their communication and relationships with people and other nations over the historical stages of the different regions since ancient times until the present day, which contributed to the emergence of many cities and villages and urban communities carrying the values that suit local environmental conditions of each region, and reflect their ways of thinking and style of living culture of the population. Upon this, Libya can be divided into three geographical regions; i.e. the desert oases, the mountainous cities and the coastal cities (Figure 1). The Libyan urbanism passed several stages depending on the civilizations witnessed by Libya since ancient times to the modern times; each stage has its urban imprint knocking that still exists in the form of historic archaeological cities in several places of the regions in Libya. They can be divided into three stages as follows:

- Phase of ancient civilizations (Greek - Roman), 631 BC - 643 AD.
- Phase of the Islamic state (Islamic Conquest, Ottoman), 643 AD to 1911 AD.
- Italian occupation and administration English stage (1911AD to 1951AD)
- Modern Age (the post-independence), 1951 AD to 2016 AD.

The most important historical stages that have had the greatest influence in Libyan modern architecture in

the construction of urban identity of the Libyan city, an Ottoman occupation phase, the Italian occupation



(Figure 1) Urban geographical regions in Libya. Three geographic regions, each with its own special urban features following the natural environment and population of the area. Source: Researcher, 2015

**Urbanism in desert oases region;**

Desert covers up to 90% of the Libyan area; and it is a part of the Desert in the north of Africa (Sahara). Mostly it is uninhabited. This part of desert is crossed with some desert docks where there is water, palm trees or oases and the most famous oases are Jaghbub, Awjila, Jalo, Ghadames, Ghat, Kufra, Murzuq and Ubari (Figure 2). The prosperity of the oases can be due to their importance and location at the crossroads of caravan routes across the desert, which linked the north to south and east to west. It also helped secure the trade routes between the cities and regions since ancient times. Trading was the craft that the people and inhabitants of oases whose origins originated traced back to ancient Arab tribes that came before the Islamic conquest for calling for Islam and to Arab tribes that came with the Islamic conquest. In the neighboring were also other tribes that traced back to Barbarian roots; i.e. Ancient Libyans or Amazigh.

The region of oases in Libya is a dry hot area, as there are severe changes in temperature and sandy winds and low relative humidity, which necessitates finding climate solutions at the planning level of the city and on the design level of the houses and buildings (A group of academics and researchers, Dr. Siddiq Mohamed Al-Aqil, 2008, p. 14).

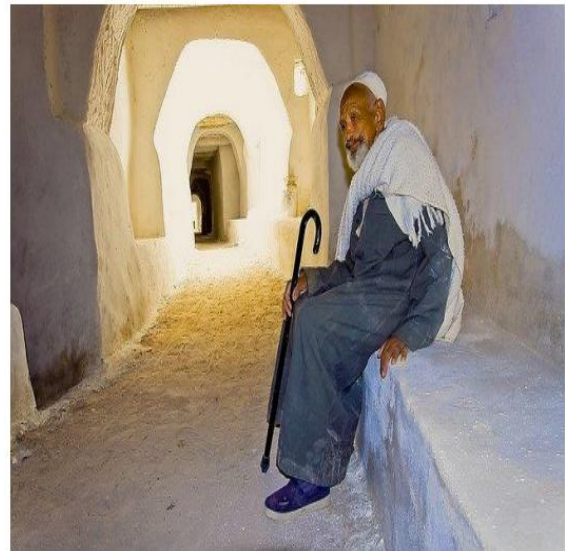
Architecture and Urbanism Features of Desert Oases; The architectural configuration of desert oases had an environmental and social background. The building elements of local urban identity are embodied which is the product of good interaction between human and the local environment in terms of the exploitation of the resources and materials available in the local environment, and the use of techniques available locally and because of the fabric of social relations

within this structure, so that the principle of protection which means to reduce the negative impact of environmental and climatic conditions, and the principle of adaptation which is the process that takes advantage of the environmental and climatic conditions to achieve thermal equilibrium and moderating the weather, heating and ventilation in buildings, and the most important features and advantages of urbanization in the cities of Sahara; oases:

- compact planned or built planning, which is represented in the process of reducing the lengths of roads and paths within the residential areas, and the building blocks are very near to each other in order to reduce the surfaces exposed to the sun heat, and the use of interior courtyards to the process of providing lighting and ventilation, and use of outer walls battering ram for the wind to protect the internal housing environment and surrounding the city with trees that would help refreshing the weather and repel wind.
- Organic composition of the city is represented in the strength and clarity of the center, which is located in the middle of the city, and it is mostly the public market and the mosque courtyard mosque and at the crossroad of the main streets in the city.
- Roofed and shaded Streets and paths used inside the residential buildings, interspersed with the carrier and aesthetic contracts, terraces and decks for sitting at the main streets to be used by the inhabitants for rest and conversation as a an evidence for the strong social connections amongst the people of the oases (Figure 3 ).
- The use of local building materials that suit the climate and conditions of the desert environment, such as limestone, and burnt gypsum and bricks made from mortar blended with the animal residues, straw, timber made of palm trees.



**(Figure 2) The Oasis of Ghadames, the capital of the Libyan Desert. An example of the architecture of desert oases, with traditional compact fabric and the unity of the residential Neighborhood Source: Mirathlibya.blogspot, 2/7/2012**



**(Figure 3) Internal streets and paths in the desert town Ghadames. A model of the covered paths with a carrier and aesthetic decorations, and the presence of terraces to sit and rest. Source: Mirathlibya.blogspot, 2/7/2012**

Urbanism in the Mountainous Towns region; These towns were named as the cities of the mountainous due to their locations on high mountain that are distributed in different parts of the Libyan territory; the most notably is Nafusa Mountain area (The Western Mountain) which is located in the west of Libya, about 100 km to the south of the coast. It runs from Al -Khoms City, 120 k.m. east of Tripoli to the Tunisian border in the west. It is about 981 meters high above the sea level. The most important cities of Nafusa Mountains are Nalut, Yifrin, Ghiryan, Kikla, Kabaw, Jadu and Zintan.

The Green Mount is located at the north-eastern part of Libya, and it oversees the Mediterranean Sea coast. The most important cities in the Green Mount are Al-Marj, located at an altitude of 280 meters, Al-Bayda, Cyrene (Shahat), which are both located at an altitude of 600 meters. The climate in these highlands is that of the Mediterranean; i.e. subtropical, or the temperate climate, which is characterized as hot, dry in the summer time and rainy and warm in winter. However, because of the altitude at which these cities are located, these areas are strongly characterized by severe cold and snowing in winter and moderate temperature in summer. But it is relatively high in the area of Nafusa

Mountain because it is near to the tropical desert zone. (Zekri, 2005). Architecture and Urbanism Features of the Mountainous Cities;

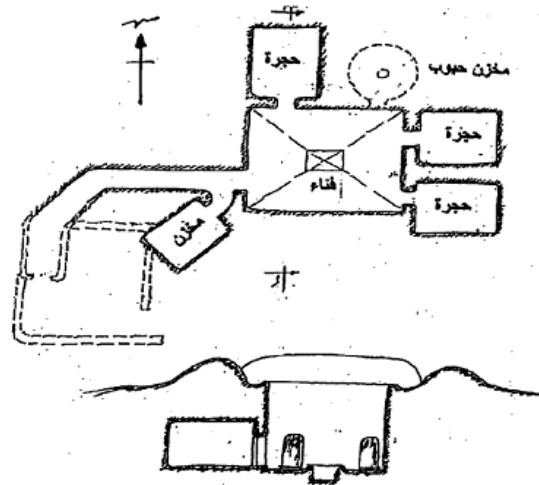
The architecture of the towns of the west mountain; i.e. Nafusa Mountain is a good example of the architecture of mountain towns due to the unique features that distinguish them from the rest of the Libyan cities and even from the cities of the Green Mount. These features can be summarized in the following points:



(Figure 4) Archaeological Qasr Haj (Haj Archaeological Palace) A store house for seeds in the area of Qasr al-Haj, Nafusa Mountains, a model of the architecture of mountain towns. Photos from Libya, March 12th, 2014, [www.facebook.com](http://www.facebook.com).

- Establishing these towns in strategic locations on the heights for the purpose of protection and defense.
- The use of local building materials from the rock that are abrasion resistive along with the use of gypsum and clay as a binding material. The buildings are roofed with basement
- The towns of Nafusa Mountain are distinguished by the existence of a system of fortified buildings, which are locally called as Qasr; i.e. palaces (Fig. 4). These palaces are used for storage of agricultural products such as oil, dates, figs, wheat and barley. They take the shape of castles of several floors including some stores as same as the number of families in the town. They are arranged according a traditional system which is known to the population, among which are Qasr Haj, or The Palace of Hajj, the Palace of Nalut and the Palace of Kapaw.
- Using houses carved in the mountains (Al-Ghiran) which are caves carved into the cliffs and the banks of the valleys, whose area is 12 - 15 m2. They are easy to reach, and the caves might be hung engraved in the mountains and high above the ground at about four meters in order to provide safety for their occupants and they are accessed by ladders made from ropes and folded after the ascent or descent. Drilled houses (Dawamees) which are engraved underground houses (Fig. 5). They are advanced horizontal cellars following the system of caves, and they contain rooms with climate comfort for the residents, so that they are cool during the hot summer and warm during cold winter. They are created through drilling a vertical hole called (wast al-hush); i.e. the yard, which is approximately a 10 m cube. Then, the rooms or (diyar) are dug horizontally beginning from the previous drilling floor. Digging begins from the

door of room of about one meter wide, then extending to ten meters, so that all rooms open in (wast al-hush) (Fig. 6). There is an outlet through (al-saqifa) which a ditch of approximately four meters high, almost drilled tilted an angle of 45° until it reaches the Earth's surface. These houses are together with ancient oil refineries and potteries are still most important tourist attractions that distinguish mountain town's architecture. According to some documents, these house go back more than four centuries, they have been used as homes until the sixties of the last century when people moved to modern houses, but they are still used as summer house when the temperature is so high that modern houses cannot resist. Among these houses are those in Ghiryan and Zintan (Omorrah, 1998, pp. 90 – 97& Hamid, 2015).



(Figure 5) A horizontal projection of a drilled home in Ghiryan. Closets distributed around the middle of the yard of the house. It is worth to note the openings of rooms towards the east of the south. Source: Amorra, 1998



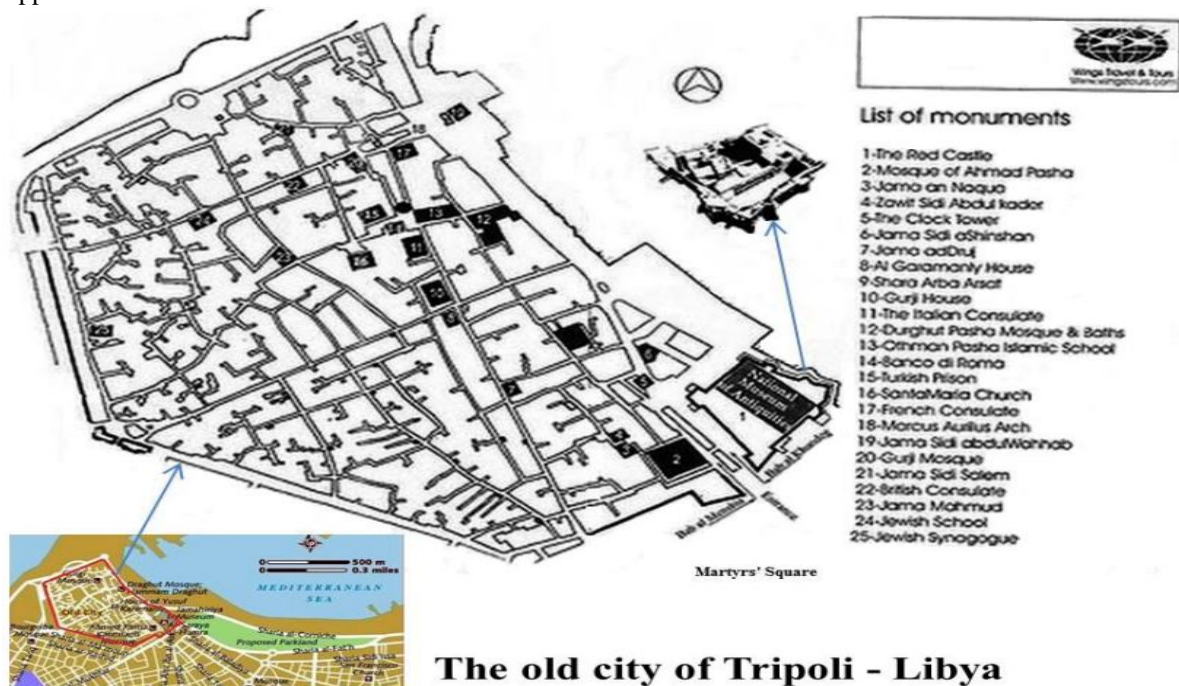
(Figure 6) A general view of a drilled house in Ghiryan. The middle of the yard from above. It is worth to note the sitting of the household in the middle of the house. Source: Hamid, Mirathlibya.blogspot, 2015.

Urbanism in the Coastal Cities region;

Urbanism in the coastal cities in Libya is a diverse mix of local cultural heritage and other coming civilizations since ancient times. These were some towns founded around the commercial ports on the

sea coast, and fishing harbors, and other maritime crafts. The old walled cities, compact urban traditional fabric and, and adjacent neighborhoods that contain lanes of Arab and Jewish residents of those cities for a long period of time, and shaded narrow alleys with the minarets and domes of the Islamic Ottoman and Fatimid mosques(Fig. 7). In addition to modern districts, which took their style from the Italian (colonial) architecture in which the Italians tried to use the spirit of the place in reviving the ancient Roman glory, which features clear in several Roman cities that still bear witness to the civilizations of the Romans and their predecessors along the Libyan coast from Subrata and Leptis Magna in the west to Cyrene and Sousse in the east. The coastal area is represented in the northern strip adjacent to the coast of the Mediterranean Sea and trapped between the sea and northern latitudes. Its

length is about 1900 kilometers and 10 kilometers representing 5% of the Libyan land area. The coastal region is known for being plains of arable and temperate climate, most of which known as the climate of the Mediterranean. Many large important Libyan cities are distributed along this coast, amongst are Subrata, Zawiya, Tripoli, Al-Khoms, Zliten, Misurata and Sirt, Benghazi, Derna and Tobruk. The buildings of these cities bear witnesses and evidences to the civilizations that dominated these areas, and which the Libyans participated the foreign nations their lives and cultures during the periods of occupation and colonization from the time of Phoenicians (631 BC) to the Italian colonization (1911) (Al-Mahdawi, 1998, p. 25 and pp. 29-35), (The Arabic Encyclopedia, Geographical Atlas, Libya, 2015).



(Figure 7) The Old City, Tripoli, Libya. An example of Islamic Arab Cities. It is one of the traditional cities of the Mediterranean, characterized by the urban fabric of traditional compact and narrow shaded alleys, and several historic Roman and Islamic architectural features. <https://www.pinterest.com/gamaldredi/libyan-old-maps>  
[https://commons.wikimedia.org/wiki/File:Location\\_map\\_Libya\\_Tripoli\\_Old\\_City.png](https://commons.wikimedia.org/wiki/File:Location_map_Libya_Tripoli_Old_City.png), 2011

Architecture and Urbanism Features of the Coastal Cities;

□ The architecture of the coastal cities reflect the local culture of the indigenous population and the many cultures of peoples and other nations; such as Phoenicians, Greeks, Romans, Arabs and Andalusian, Moroccans, Turks and Italians. That is clear in the hierarchy of urban city of the ancient city to the old traditional city into the districts. The outcomes appear in the variant architectural features that gives an evident for one period of time. Each of them bears fingertips different that many of the specialist have different visions of them, and determining the identity and architectural character (Figure 8).

□ The traditional coastal city is characterized by a simple style of construction that is in harmony with the nature of social life and with the Islamic culture of the population and it matches the climate, which is characterized by heat, where the confluence of the desert to the sea and beat it semi-desert climate recipes and approved, were neighborhoods with traditional compact system, squares and internal courtyards and narrow alleys shaded and walls painted in white colors reflecting the heat that fall upon it which earns the streets breadth and beauty, so old Tripoli was named Al-Madina Al-Bayda (White City).

□ Architecture of coastal cities in the Ottoman era (1551-1911) was characterized by constructing

fortifications around the cities, e.g. fences, castles, forts. They paid too much care to the Castle of Tripoli (The red Brigades). Houses or (Al-ahwash) were also built, the most important among them was the house of Al-Qarmanli (Hush Al-Hareem), 1832 -1895 (Fig. 9). Mosques were also built, and the most famous was the Great Mosque in Derna (1670 AD) with forty two domes and the octagonal minaret, and Jami Al-Basha; i.e. the mosque of Pasha in Al-Khoms, of single dome for the entire house of prayer and the octagonal minaret. The Ottoman established hotels, markets, baths, and constructed a set of educational schools, where the most important one was Osman Pasha School



(Figure 8) Al-Khoms City. The center of the coastal city of Al-Khoms which is located on the western coast, 120 Km, east of Tripoli The image shows a part of the old city and Al-Basha Mosque, which dates to the second Ottoman period (the second half of the nineteenth century). Source: The researcher, 2015.



(Figure 9) House of Al-Qarmanli, old Tripoli, Libya. One of the most famous historic houses in the Ancient City of Tripoli, from the Ottoman era. [https://www.temehu.com/Cities\\_sites/Tripoli.htm](https://www.temehu.com/Cities_sites/Tripoli.htm), 2015.

(1654), The school of Mizran Mosque (1880) and the School of Arts and Metiers (1898), the old city of Tripoli (A group of professors and researchers, Dr. Al Balushi., 2008, p. 261-268), (Khoja, 2012).

□ Among the most important urban and architectural features in the cities of the Libyan coast are hallmarks of the Italian colonial architecture (1911-1951) in the planning of the streets and districts and buildings of the Italian style that left some influence even limited in the local culture and the way of life in

many cities, including Tripoli Al-Khoms and Benghazi. Attempting to obliterate the local urban identity and replacing it with the Italian during the period of Italianization of the names of the streets and the neighborhoods as well as the names of the Roman architecture symbols in Libya in terms of reviving the Italian history in Libya, (Figure 10).

□ Lack of Local urban pattern in the contemporary coastal city, perhaps it could be as a result of what the country has passed through difficult periods such as the deterioration of the economic situation before the discovery of oil, and the lack of development and construction will that was supposed to keep pace with urban plans that have been designed during the economic development after the discovery oil, and the absence of the planned local and architectural causing the emergence of imported urban and architectural models, that missed the spirit of the local architecture and urban identity which reflects the culture of the Libyan society, with the emergence of random urban spread, especially in the big cities.



(Figure 10) Istiqlal Street in Tripoli off Shuhada Square has some of the most decorative Italianate facades in Tripoli Libya. Source: Elhusuni,2009. <https://commons.wikimedia.org/wiki/>

## CONCLUSION

Urban identity is a result of the integration and interaction between man and the surrounding environment through time embodying human thinking styles and patterns of life, culture, customs and traditions, and it is shown in the form of architectural outputs in the city represented in the dimensions of shape and meaning, and to promote the moral values of human that make him feel belonging to the place and community, as well as to promote concepts of sustained behavior . Urban identity relies on several variables based upon the relationship between man and the surrounding environment; among which is the most important natural, climatic, geographical factors of place, and the historical dimension which is the cultural heritage and cultural and social identity community acquired through different historical stages. The language of architecture and urbanism must respect man and place and it must serve the cultural and social identity, and to check the compatibility between

modernism and local identity, and resist the negative impact of globalization that calls for the melting of all cultural particularities and seeks to change the compositional structure of heritage and identity which are closely linked to the nation's culture, history and specificity of civilization that adversely affected the level of social relations within the urban environment. And that modernism does not mean abandoning civilizational heritage, cultural community, the features of local architecture, building materials appropriate to the environment, and that achieving local identity does not mean abandoning methods contemporary technology, but it is the tool that achieves modern architectural concepts based on an authentic spirit based on the characteristics of natural, climatic and spatial environment, cultural and social identity of the population. The traditional Libyan city included many architectural patterns and styles which reflect the impact of place and the role of the spatial and natural geographical and climatic characteristics of the geographical regions in the construction of the urban identity of the Libya city, which could help create principles and standards for guiding the process of urban development and urban planning of the city. The existence of a clear impact of previous civilizations witnessed by Libya on the social and cultural life of the Libyan community in general and on architectural style and the physical character of the cities especially in the coastal cities, which were very impressed with the Arab, Islamic, Ottoman and Italian architecture, whereas the desert oases and cities and mountainous cities retained the impact of local and geographical environment and desert climate on the drawings and the urban fabric of these cities, as a product of the interaction between human and environment.

## RECOMMENDATIONS

1. Emphasizing the urban characteristics of the place that distinguish each of the three geographical regions; oases of desert, cities of mountain, and the coastal cities, and what environmental, natural and climatic conditions characteristics that distinguish it from other regions.
2. Using the elements of traditional and desert city layout including the traditional compact system of the urban fabric to adapt to the local climate, and narrow and shaded streets with limited and non-boring lengths inside residential areas that encourage walking, in addition to the conventional internal backyards of homes in a manner consistent with modern architecture and style of the contemporary technology in order to achieve sustainable city that is compatible with the local environment and cultural identity of the community.
3. Use the vocabulary of traditional Arabic and Islamic architecture and desert in planning the Libyan city which is linked to local identity and social and cultural population, including the existence of the

city's Center for Urban and assembly, which depends on constructional elements have a major role in creating urban scheme reflects the local identity, mosque and public arena and shaded traditional markets according to modern technical methods for planning sustainable cities.

4. Preserving the heritage of urban civilization of the archaeological and historical cities in Libya which is a component of the cultural identity and a key dimension of the community, and an evident of ancient civilizations that played a role in Libya in the past such as the Greeks and Romans to the colonial era passing through the Islamic era and the Ottoman civilization, which is considered a right for future generations, as well as the most important elements of sustainable urban development in the environmental, economic and social dimensions.

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