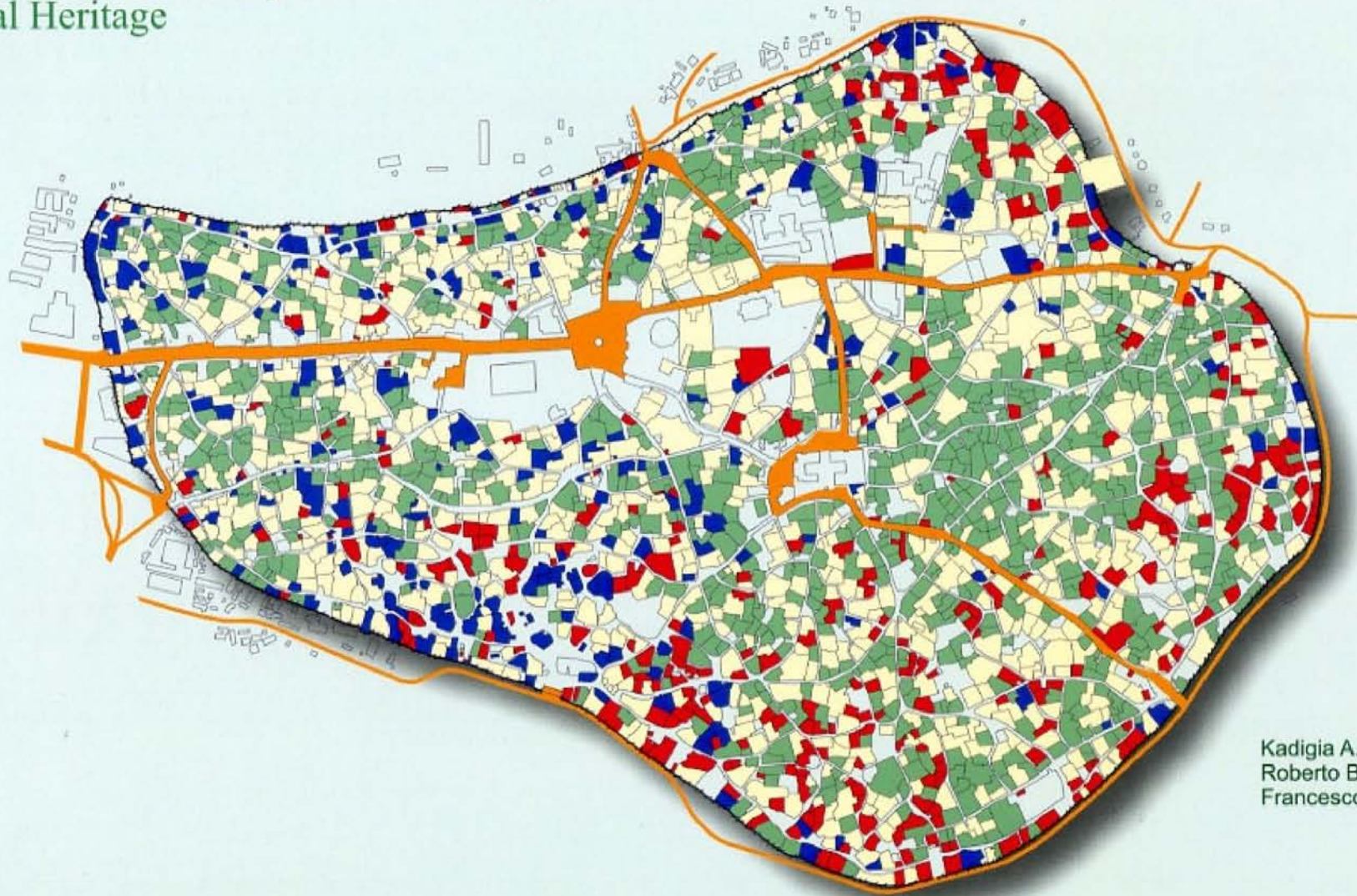


Harar in Maps

ATLAS OF THE ANCIENT WALLED CITY OF ETHIOPIA

The Geography of Harar Population Diversity
and Cultural Heritage



Kadigia A. Mohamud
Roberto Bianchini
Francesco Maimone



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Other related publications

Gori, A., Bianchini, R., Mohamud, K. A., and Maimone, F. 2003. Cultural Heritage of Harar: Mosques, Islamic Holy Graves, and Traditional Harari Houses. A Comprehensive Map. Rome and Harar: University "La Sapienza", CIRPS.

Bianchini, R., Mohamud, K. A., and Maimone, F. 2005. International Map of Harar, Ethiopia. 2nd Edition, Rome and Harar: University "La Sapienza", CIRPS.

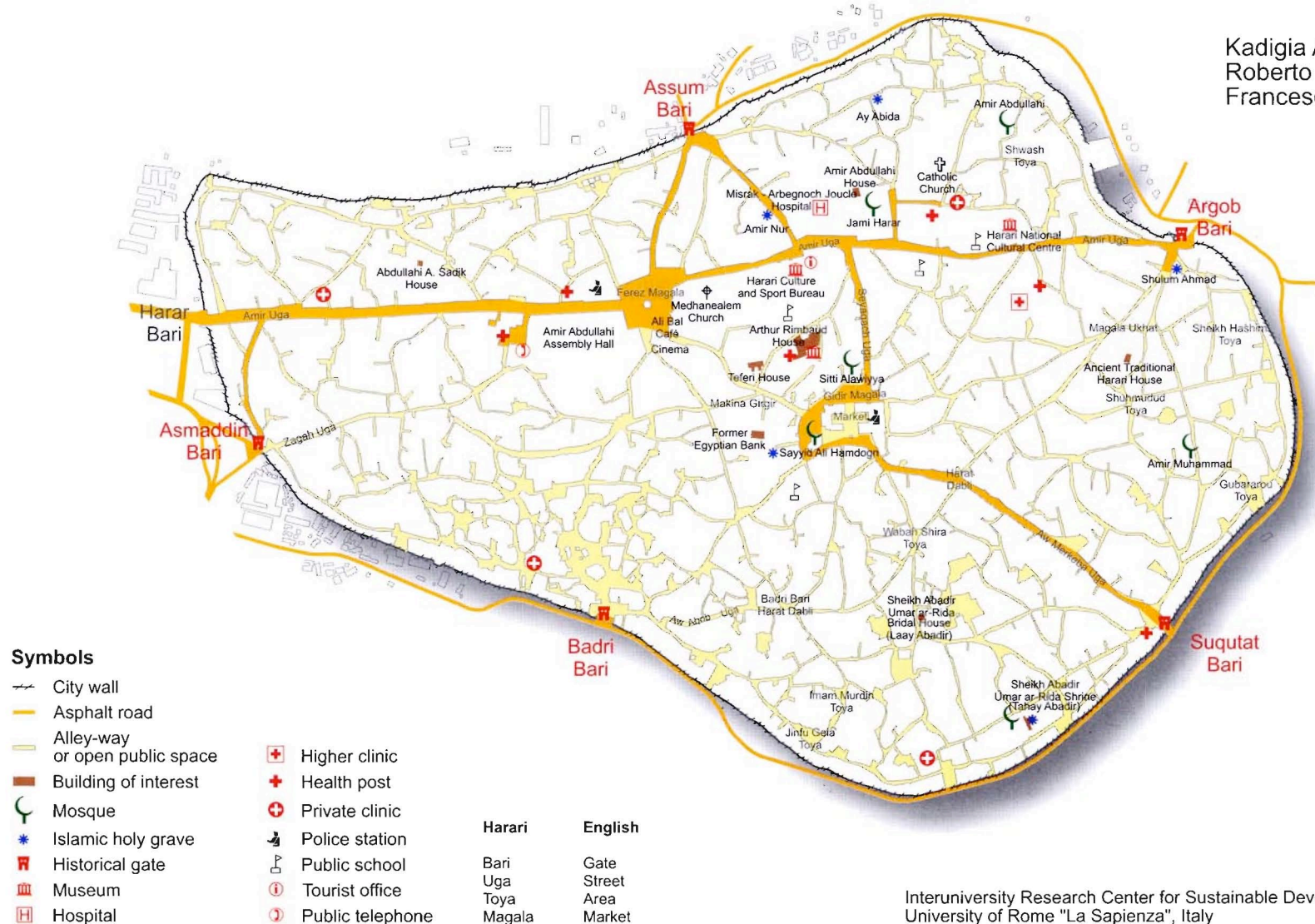
The boundaries on the maps do not imply any official endorsement by CIRPS and the European Union. The representation of a road, alley-way or open space is no evidence of a right of way.

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Front cover: Population diversity details by compound

Title page: The walled city, symbols, and Harari words

Back cover: The city of Harar

The Study and the Atlas

From 1997 to 2003, the CIRPS Section of Population, Health and Geographic Information Systems (GIS) conducted a scientific research project in urban areas of the Harari and Somali regions of Ethiopia. The general objective was to study environmental conditions, demographic characteristics, and transmission dynamics of infectious diseases in representative samples of the population.

An essential component of this work consisted in collecting and analysing a wide data set about the old city of Harar, the most important historical and cultural centre of the Islamic world in the Horn of Africa.

Using the latest geographic information technology, precise geotopographical description of the urban elements, significant artistic and historical features, prevailing environmental conditions, and demographic and health particulars of the entire resident population were linked closely together to draw a portrait of the ancient walled city, as comprehensive as was possible.

The atlas you are holding assembles a selected part of the Harar cartography that has been created by that multi-purpose GIS application. The maps present in dramatic, graphic fashion both the precious cultural heritage of the city and the serious problems concerning preservation and conservation of this patrimony. In addition to severe and chronic water shortage, density of population and quality of environmental conditions are two of the main challenges to face. Nothing illustrates such intricate overlapping of different aspects better than a map.

The data

Geography, structure, and environment

In addition to roads, alley-ways, paths, other open public spaces, and the sewerage system, the collected data depicted and located the following objects and details:

- Islamic monuments, buildings and sites of religious importance to the city: mosques, holy graves, Koranic schools, and other worship places.
- Historical buildings and ruins; civil buildings and sites such as municipal buildings, health facilities, hotels, restaurants, bars, shops, museums,

schools, market sites, and tourist places. An architectural and historical profile was drawn up for each urban element of cultural value.

- All compounds (2,567) including: type of visible boundary and entrances; dwelling units (6,797), with number of storeys, wall material and floor material; kitchens, with wall material, floor material and type (e.g. modern or traditional); latrines, with wall material, floor material and type (e.g. pit or flush); animal sheds, storehouses, servant rooms/guard shelters, and shower rooms, with their wall material. For the traditional Harari houses (1,809 typical dwelling-houses of particular cultural and artistic value), a brief profile reported the state of repair and whether any parts of the original structure had been modified or not.

- Water sources for drinking and other purposes, related supply systems, their use by the household, and costs.

- Drainage, collection sites, and disposal practices for human excreta, waste water, and solid refuse.

Demography

The total population of old Harar was 20,904. Of these persons, 20,704 lived in 4,674 private households, an average of 4.4 persons per household, and 200 lived in collective households. Males were 47.3% of the population and females 52.7%. Adults (15 years and over) were 71.1% of the population.

The distribution by religion showed that 73.0% of inhabitants were Muslim, 25.5% were Orthodox, and 1.0% were Protestant. The five major ethnic groups were Harari (38.1% of the population), Oromo (29.1%), Amhara (20.5%), Gurage (6.4%), and Somali (3.2%).

Twenty percent of persons over 5 years of age were illiterate. Infant (< 1 year) and child (1-4 years) morbidity and mortality, adult mortality, fertility indicators, and leading causes of death for infants and children were also determined.

All original, geographic, structural, architectural, environmental, housing and population data were collected in 1998. Updating surveys were carried out in 2000 and 2003. The year of the latest update has been reported on each map.

Materials and Methods

Maps and data presentation

Captions adjacent to the map legend provide a detailed explanation of the main title. Where needed, additional tables give further information about the map topic.

Numerical values concerning population data have been divided into classes and the classes have been used to shade areas on the map. The legends on the left side of each map list the range of data values that each color represents. Class breaks, i.e., where to end one data range and where to begin the next, have been defined using characteristics of the data values shown on the map and knowledge about the map theme. All data sets (percent and density) have been rounded to one decimal.

All the maps were created with ESRI ArcMap, a core building block of ArcGis, and exported from ArcMap as Adobe Illustrator files.

Mapping and surveys

The first draft of a digitized map of the walled city of Harar was derived from retrieval of stereoscopic aerial photographs, taken in 1994 and available at the archives of the Harari People National Regional State. The photographs were assembled to form an orthorectified photo-mosaic at 1:2000 scale. Orthorectification was performed by using Global Positioning System (GPS) ground control points and contour lines obtained from the National Urban Planning Institute of Addis Ababa.

The survey of buildings and utility services was carried out by a field staff organized into two units. A single unit consisted of a supervisor and two teams, each formed by an architect (or a civil engineer), a surveyor, and a local member of the kebele (urban administrative division) committee. The supervisors were a geographer and a mapping expert.

Data was collected according to criteria defined in a surveyor's instructions manual adapted to the specific characteristics of old Harar and for input to GIS layers. Permanent buildings and structures of each compound, roads, alley-ways, lanes and other categories of detail at different levels of information were represented on the original plans at a scale of 1:500.

The old city was divided into 7 kebeles and each kebele into 1 to 9 areas.

Each area contained from 1 to 150 compounds. This subdivision in administrative and census sections was used to give a single identification number of 7 to 9 digits to each compound, public (civil and religious) building, private building, dwelling unit, and household. On the basis of the physical measurements taken by surveying-instruments, including GPS, the first photo-retrieved digital map was completed and topographically corrected.

Collection of demographic data and processing

One hundred and twenty-one students (generic midwife, generic clinical nurse, upgrading health assistant) at the National Nursing School of Harar were taught elements in medical demography for three weeks and trained as interviewers for four additional weeks. The training course was also attended by eleven nursing school teachers selected as supervisors. They had special training in how to supervise.

The entire group was organized into eleven units. A single unit consisted of a supervisor, five or six teams of two interviewers each, and a kebele assistant. Two demographers, two physicians and a director coordinated all the fieldwork.

The survey questionnaire with its coding book was produced in English and Amharic. The questionnaire was extensively pretested and piloted to define its final version. An instruction manual was written to provide a set text (containing general and specific explanations) for the training course as well as a guide dealing with interview techniques and how to complete the questionnaire. The questionnaires were systematically corrected and checked in the field. Double data entry was performed by using two computers.

The software packages used throughout the work were ESRI ArcInfo and ArcGis, Microsoft Access, PCI Geomatics, SPSS and SAS.

Harar and Its History

K. A. Mohamud, F. Maimone, R. Bianchini, and A. Gori

Modern Harar is the capital of the Harari People National Regional State, which covers a small area of about 350 sq. kilometres in the eastern part of Ethiopia, inside the Oromiya region. The city lies just off the southern edge of the south-eastern plateau dividing the Great Rift Valley from the plains of the Ogaden region.

The elevation above sea level of the city varies from 1,600 to 1,900 metres and its urban morphology presents two main parts, the ancient city and the recent one that has developed from the late 19th century. The ancient walled city (named Jugal) has a high population density in an area of 62 hectares with internal differences of level ranging from 0 to 60 metres.

Cultural heritage

Since its very beginning Harar has always been a peculiar town where trade and culture met to create a prosperous and learned society. Up until the 19th century, the routes of trade between the interior of Abyssinia and the sea passed through Harar. The city played a key role in the trading activities which linked the port of Zayla' with Christian Ethiopia.

The vast fame Harar acquired as an Islamic cultural centre attracted groups of students who were looking for spiritual and theological guidance. Teachers who were eager to spread their knowledge, to improve their preparation and to debate with their colleagues also moved to Harar from the entire Horn of Africa and even from the Arabian Peninsula.

Thanks to its high position in trade and culture, Harar came to be considered as a sort of capital city of Islamic North-East Africa. No other town could compete with Harar in the land which stretches from the Somali coast to the Blue Nile.

This prominent economic and cultural status of the city is still reflected in its architectural structure. The "jugal", the external wall which surrounds the old city separating it from the modern one, is perhaps the most impressing sign of the ancient splendours.

Eighty-two mosques of different dimensions and beauty, more than one hundred holy graves and worship places, and nearly two thousand traditional Harari houses and historical buildings scattered all over the old

city are the evidence of its great past.

Moreover, the high cultural level reached by Harar may be assessed by the astonishingly large number of manuscripts kept inside the mosques and in private libraries: old manuscripts jealously preserved from generation to generation. Many of these hand-written books are wonderfully bound in leather and contain important Islamic texts about theology, law and mystics.

The whole structure of the ancient city with its precious heritage of manuscripts and religious and civil buildings is nowadays dramatically menaced by carelessness and time. Within a few years a large part of the Harari architectural and literary patrimony could definitively be lost. The preservation of these incomparable cultural achievements is an urgent task of the Ethiopian and international community.

History

According to the Islamic tradition, the group of Muslims who fled from Mecca to Abyssinia in 615, following the advice of Muhammad to escape pagan persecution, were the first diffusers of Islam in Ethiopia. The *negus* of that time, impressed by their pious behaviour, embraced Islam.

Ahmad Negash, the Muslim *negus*, since then became one of the most famous and revered personalities in the history of Ethiopian Muslims. His shrine is still a few kilometres outside the town of Wuqro in Tigray. Two mosques in Harar are named after Ahmad Negash (map 6: mosques 3 and 72).

Little is known about the origins of the city and its most ancient period. A local tradition speaks of the existence of an emirate in Harar since the end of the ninth century (*Amir Habbuba* 896/7-944/5). However, autochthonous sources as well as modern Islamic historians and international scholars have unanimously fixed the real beginning of Harari national entity and identity upon the arrival of *sheikh* Abadir Umar ar-Rida and his companions in the land of Harar.

Sheikh Abadir came from the Arabian Peninsula together with 405 companions probably in 1216. He settled down in Harar and founded the first Harari state. The exploits of *sheikh* Abadir and his companions constitute the story of foundation of the city of Harar in the full sense of

the word. Every Hararian finds the most intimate core of his national identity in that pious tale. *Sheikh* Abadir is the most venerated Harari saint. His mosque (map 6: mosque 68) and his nearby tomb (map 7: grave 78) are visited every day by the faithful. During all the religious festivals, hundreds of people come to these sacred places in pilgrimage.

Inside old Harar there are two other sites related to *sheikh* Abadir: Laay Abadir, which is the place where Abadir got married (map 6: nabigar 3), and the tomb of *ay* Taher Fach (map 7: grave 66), Abadir's mother.

After *sheikh* Abadir's times, Harar is supposed to have been part of the sultanate ruled by the Walasma' dynasty, which had its political centre far away from the city, firstly in the region of Iftat and later in Adal.

The city made its appearance on the stage of Ethiopian Islam when *sultan* Abu Bakr ibn Muhammad ibn Azar al-Din of the Walasma' ruling family decided to move the seat of his government to Harar in 1520.

Nine years later *imam* Ahmad ibn Ibrahim managed to gather a powerful army (mainly composed of nomadic tribes) under his command. Starting from Harar he launched a huge military campaign against the Christian Ethiopian Empire. Until 1543 a merciless conflict opposed the Muslim troops of *imam* Ahmad and the Christian forces.

Imam Ahmad ibn Ibrahim, whom the Christians nicknamed *Grag*n ("the left-handed"), is perhaps the most famous Muslim personality of the whole East Africa. There is still a mosque named after him in the old city of Harar (map 6: mosque 13).

Eight years after the death of *imam* Ahmad ibn Ibrahim, killed in battle, *amir* Nur ibn *al-wazir* Mujahid became the ruler of Harar. *Amir* Nur, together with *sheikh* Abadir, is the most prominent personality in Harari history. In fact he defeated and killed the Ethiopian Christian king Gälawdewos (Claudius) in 1559 and built the wall which has been surrounding the old city up until now.

In Harar the mosque (map 6: mosque 22) and the tomb (map 7: grave 20) of *amir* Nur are among the holiest places. In front of the imposing white mausoleum of *amir* Nur every Friday a group of Qur'an readers recite passages from the holy book and pilgrims come to visit the sacred site by hundreds.

After *amir* Nur's death in 1568, Harar fell into turmoil due to a long dispute within the ruling family. In 1576 *imam* Muhammad Gasa I moved the capital city from Harar to an unknown place in Awsa.

In 1647 a new local dynasty of emirs, created by 'Ali ibn Dawud (1647-62), seized the power in Harar. This dynasty ruled Harar almost uninterruptedly until January 1887.

The available information about the history of this emirate of Harar is very scanty. Most of it is contained in chronological lists of the emirs with the period of rule.

Five mosques (map 6: mosques 21, 53, 36, 54, and 20) of the old city are named after an emir of 'Ali ibn Dawud's dynasty: *amir* Khalaf ibn Abi Bakr (1732-33), *amir* Abdarrahan ibn Muhammad (1821-25), *amir* Abdalkarim ibn Muhammad (1825-34), *amir* Muhammad ibn 'Ali (1856-75) and his son *amir* Abdullahi ibn Muhammad (1885-87).

In 1875 the Egyptian troops of Ra'uf Pasha entered Harar. The Egyptians governed the city until May 1885 when they were compelled to retire due to the general crisis of the Egyptian presence in Africa.

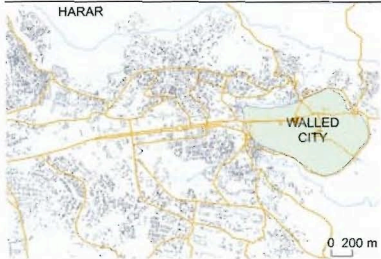
Amir Abdullahi ibn Muhammad started ruling after the Egyptians left Harar. He remained in power until January 1887, when he was defeated by the Ethiopian army of *negus* Menelik in the famous battle of Cällänqo.

After this fatal event, Harar lost its independence and was definitively included in the Ethiopian Empire. The destiny of the ancient walled city ceased to be decided inside its magnificent "Jugal".

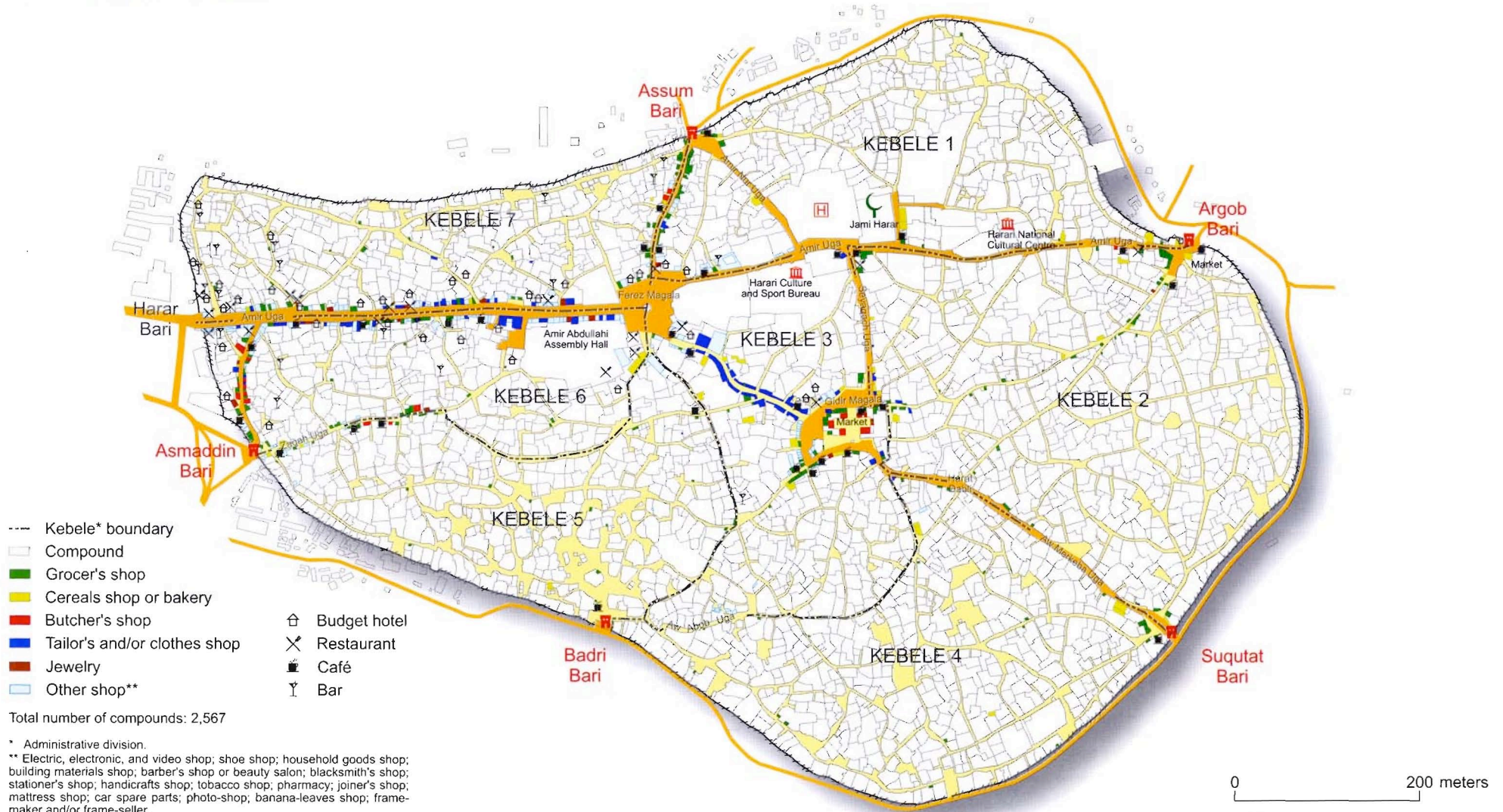
General references

An extensive and exhaustive bibliography on Harar is in: Ewald Wagner, *Harar: Annotierte Bibliographie zum Shriftum über die Stadt und den Islam in Südostäthiopien*, pp. 247-96, Harrassowitz Verlag, Wiesbaden, 2003 (*Äthiopistische Forschungen*, 61).

Other information can be found in the encyclopedic articles *Harär*, *Harärge*, and *Harari*, in: Siegbert Uhlig (ed.), *Encyclopaedia Aethiopica*, vol. 2, pp. 1012-31, Harrassowitz Verlag, Wiesbaden, 2005.



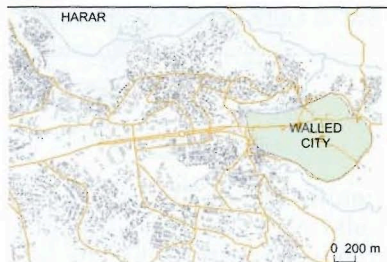
COMPOUNDS, KEBELES, SHOPS, HOTELS, AND RESTAURANTS



Latest Survey, 2000



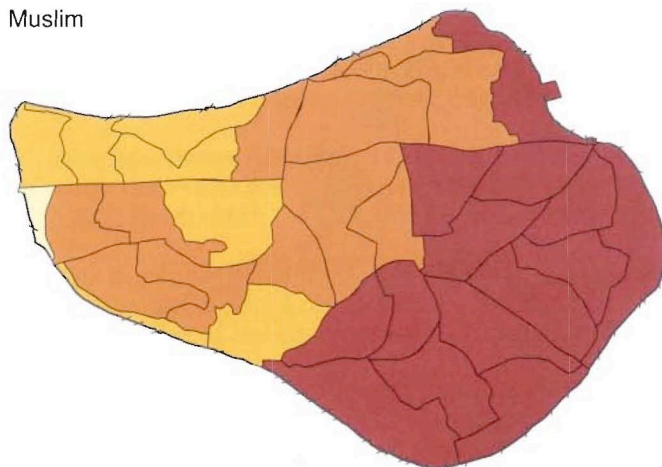
© 2006, CIRPS and HPNRS



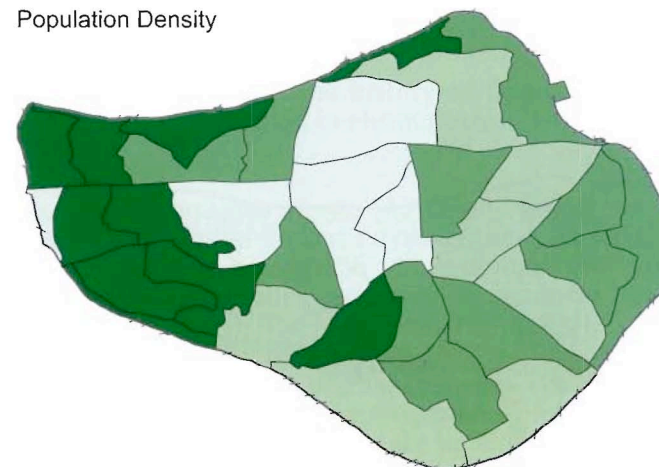
POPULATION DENSITY AND PERCENT OF POPULATION BY RELIGION



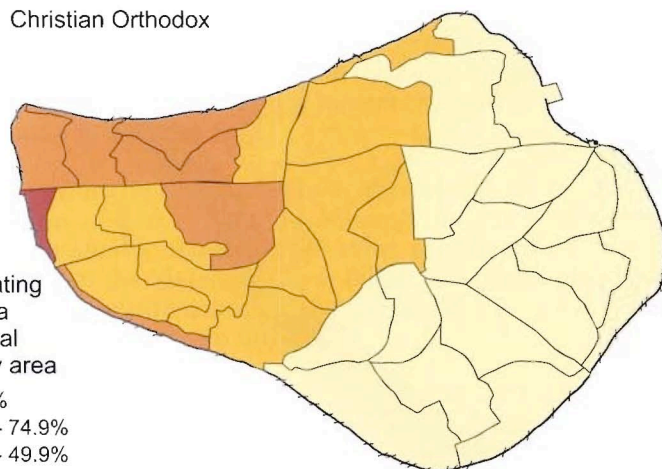
Muslim



Population Density



Christian Orthodox



People per square kilometer
by area

40,000.0 - 46,346.9	
33,716.1 - 39,999.9	
25,000.0 - 33,716.0	
19,154.3 - 24,999.9	

Walled City density
is 33,716.1

Walled City population: 20,904 (20,704 in private
households and 200 in collective households)

Walled City area: 0.62 sq km

Number of census enumeration areas: 33

Total area of Harar City: 19.5 sq km

Average population density of Harar City: 4,600 (1998 Estimate)

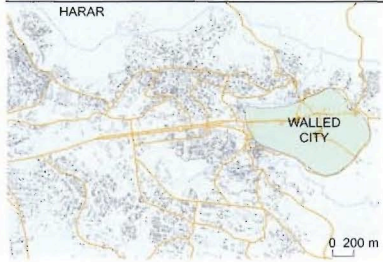
Number of people by religion

Religion	No. of people	%
Muslim	15,253	73.0
Christian		
Orthodox	5,335	25.5
Protestant	209	1.0
Catholic	89	0.4
Other or not stated	18	0.1
Total	20,904	100.0

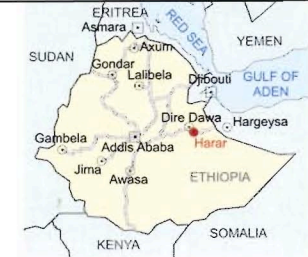
People indicating
a religion as a
percent of total
population by area

≥ 75.0%
50.0% - 74.9%
25.0% - 49.9%
< 25.0%

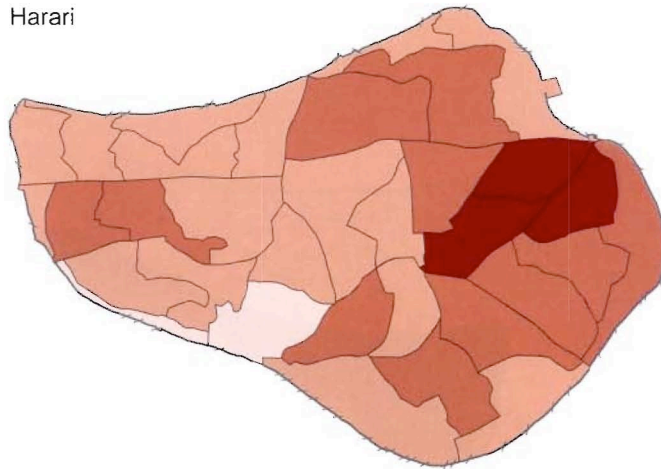
0 200 meters



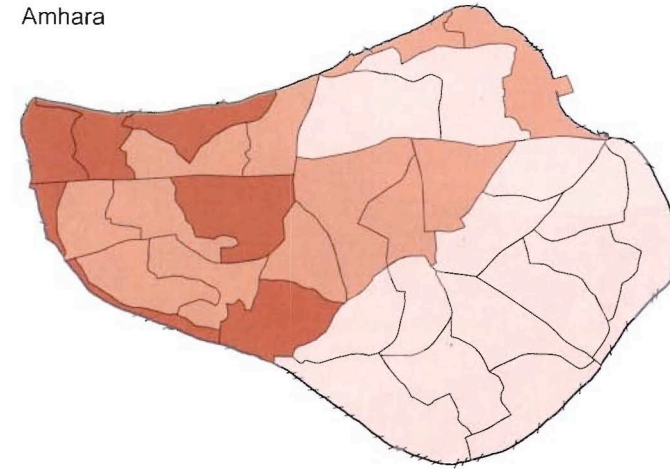
PERCENT OF POPULATION BY ETHNIC GROUP



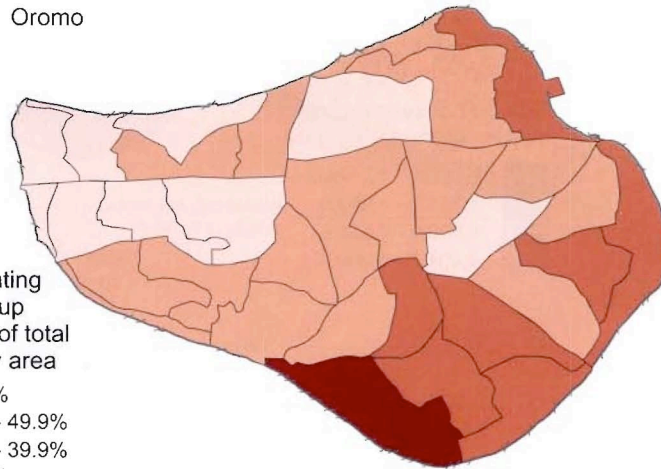
Harari



Amhara



Oromo



People indicating
an ethnic group
as a percent of total
population by area

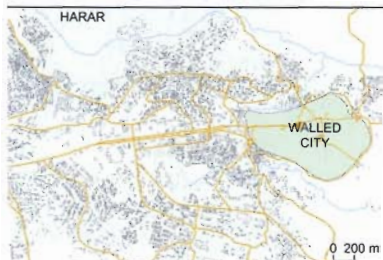


Number of people by ethnic group

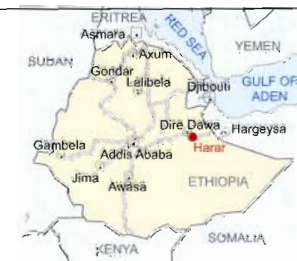
Ethnic group	No. of people	%
Harari	7,960	38.1
Oromo	6,080	29.1
Amhara	4,287	20.5
Guragie*	1,331	6.4
Somali	675	3.2
Other or not stated	571	2.7
Total	20,904	100.0

*Sebalbet, Sodo, and Wellane.

0 200 meters



HOUSEHOLD DISTRIBUTION



Distribution of private households by compound

Compound with

■ ≥ 4 households (292 compounds)

■ 3 households (289)

■ 2 households (512)

■ 1 household (1,277)

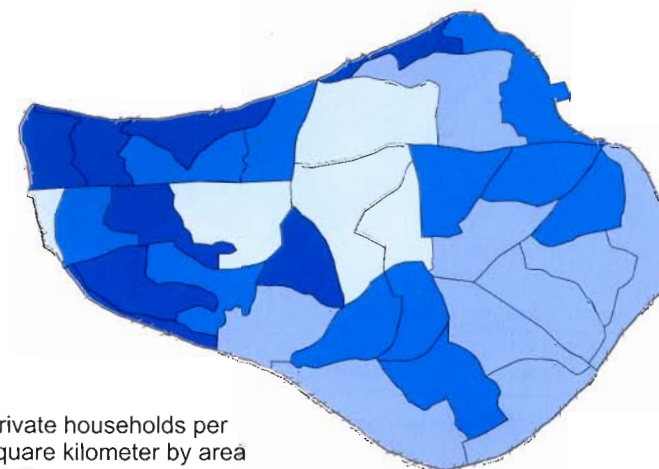
Average of households per compound is 2.0

Total number of private households: 4,674

Total number of compounds with one or more private households: 2,370

Harar Population Study, 1998

0 200 meters



Private households per square kilometer by area

■ 9,000.0 - 10,674.2

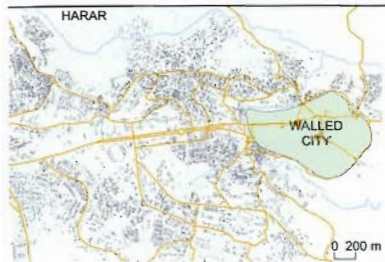
■ 7,538.7 - 8,999.9

■ 6,000.0 - 7,538.6

■ 4,404.7 - 5,999.9

Walled City household density is 7,538.7

0 200 meters



DWELLING UNITS BY PRINCIPAL WALL MATERIAL



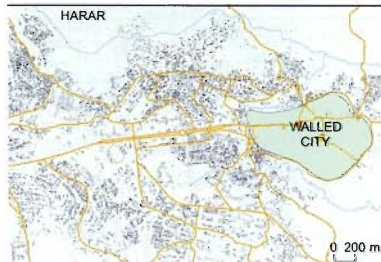
Dwelling units by principal wall material by block of buildings

- Stone and mud (5,400 dwelling units)
- Wood and mud (1,123)
- Stone and cement or bricks (176)
- Other (98)

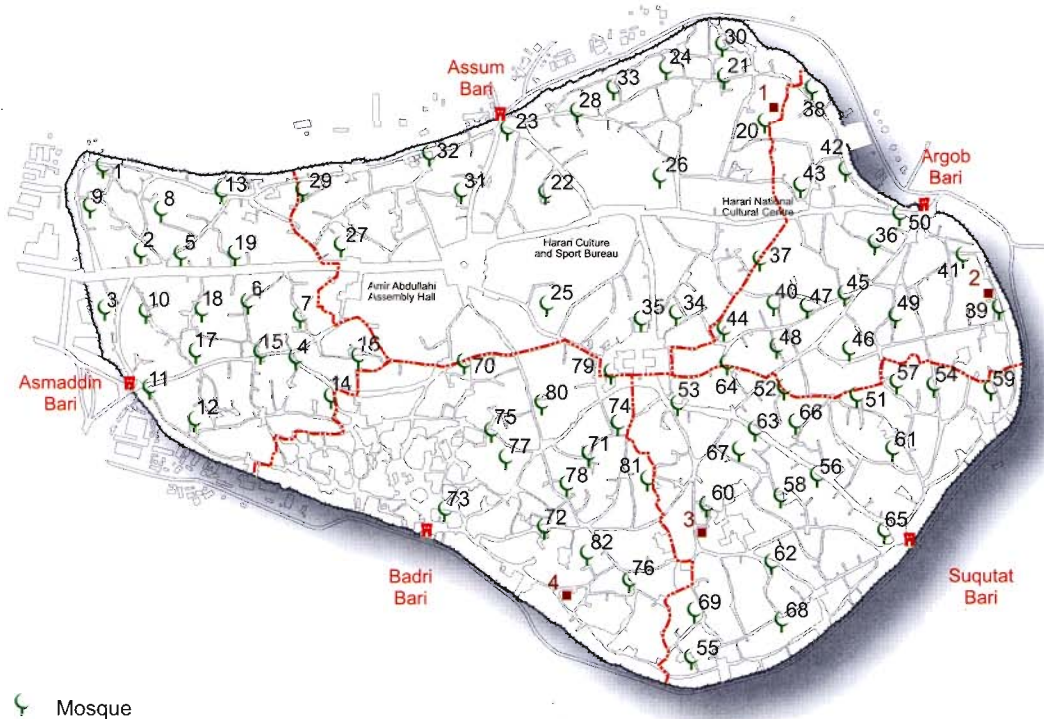
Total number of private dwelling units: 6,797

Latest Survey, 2000





MOSQUES AND GALMA/NABIGARS



- Mosque
- Galma/Nabigar*
- Historical gate
- Historical gate boundary

* Traditional Islamic place for devotional meetings.

Latest Survey, 2003

Mosques by historical gate area

Asmaddin Bari Area

- 1 Abdullahi Ali Sadiq
- 2 Ahmad Bini Alwan
- 3 Ahmad Negash
- 4 Aw Abdulkarim
- 5 Aw Abdulqadir*
- 6 Aw Buba Abram
- 7 Aw Hamid
- 8 Aw Jimmo
- 9 Aw Mahad Sai
- 10 Aw Malaq Khalaf
- 11 Aw Sheikh Shilliya*
- 12 Aw Wancha*
- 13 Imam Ahmad
- 14 Ittaqillah
- 15 Kalafoye
- 16 Salam Bela
- 17 Sharif Aydarus
- 18 Sharif Huddun*
- 19 Wali Nasir*

Assum Bari Area

- 20 Amir Abdullahi
- 21 Amir Khalaf*
- 22 Amir Nur
- 23 Aw Aqbara
- 24 Ay Abida
- 25 Fakhruddin Yunis
- 26 Jami Harar
- 27 Khazir Abogn
- 28 Sayyid Ibrahim Ahmad
- 29 Sharif Abdi Nur
- 30 Sharif Rubut

- 31 Sheikh Faris
- 32 Sheikh Ibrahim ibn Adham
- 33 Sheikh Yunis
- 34 Sitti Aisha
- 35 Sitti Alawiyya*

Argob Bari Area

- 36 Amir Abdulkarim
- 37 Aw Ali Faris
- 38 Aw Ali Warsam*
- 39 Aw Bur*
- 40 Aw Hakim
- 41 Aw Said Ahmad
- 42 Aw Zinab
- 43 Din Agobara
- 44 Garad Ahmad
- 45 Garad Muhammad
- 46 Jabarti Ismail
- 47 Kabir Khalil Abogn
- 48 Kabir Minhaj*
- 49 Sheikh Ahmad*
- 50 Shulum Ahmad

Suqutat Bari Area

- 51 Abdulqadir Sheikh
- 52 Amina Hasan
- 53 Amir Abdurrahman
- 54 Amir Muhammad
- 55 Aw Maya
- 56 Aw Merkeba
- 57 Aw Sebro
- 58 Aw Sharif Maltan
- 59 Aw Sharif Sheikh*

- 60 Aw Wadhor
- 61 Aw Zerbeyta
- 62 Ay Amira
- 63 Ay Kulliya
- 64 Farajat Ibrahim
- 65 Ismail Jabarti
- 66 Kabir Saddiq
- 67 Khatib Saleh
- 68 Sheikh Abadir Umar ar-Rida
- 69 Sheikh Hamad Badda*

Badri Bari Area

- 70 Abadir Sheikh Osman
- 71 Abulqasim Masjid
- 72 Ahmad Negash
- 73 Aw Akhkhali
- 74 Aw Ansar*
- 75 Aw Debeno
- 76 Aw Imam Ardin*
- 77 Aw Mansur
- 78 Masjid al-Ulama*
- 79 Sayyid Ali Hamdog
- 80 Sharif Bilqisa
- 81 Sharif Nur
- 82 Sitti Sara

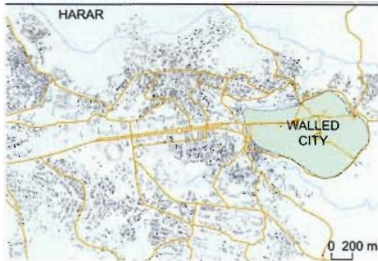
Galma/Nabigars

- 1 Nura Husayn
- 2 Sheikh Hashim
- 3 Laay Abadir
- 4 Ay Abeda

* Mosques with more than one name.

0 200 meters





ISLAMIC HOLY GRAVES



Islamic holy graves by historical gate area

Asmaddin Bari Area

- 1 Abadir Abba Yazid
- 2 Abba Abadir Tayfur
- 3 Aw Abdulkarim
- 4 Aw Ali Sheikh
- 5 Aw Badi Abadir
- 6 Aw Basor Negadaras
- 7 Aw Buba Abram
- 8 Aw Hamid
- 9 Aw Hugun*
- 10 Aw Ittaqillah
- 11 Aw Kalafoye
- 12 Aw Sharif Sheikh
- 13 Aw Siraj Arawach
- 14 Aw Siraj Arawach
- 15 Bustani Abu Yazid
- 16 Haqqaddin
- 17 Sayyid Ali and Sayyid Adam
- 18 Sharif Mahmud
- 19 Sheikh Aydarus Abdullah

Assum Bari Area

- 20 Amir Nur ibn al-Mujahid
- 21 Asha Ahmed*
- 22 Aw Bar Sheikh
- 23 Aw Beziq
- 24 Aw Dumbul
- 25 Aw Halabi Kabir
- 26 Aw Kulfo
- 27 Aw Sharif Rubut
- 28 Ay Abida
- 29 Ay Kulliyya Kamaniya
- 30 Fakhraddin ibn Yunis
- 31 Sayyid Ibrahim Ahmad
- 32 Sheikh Amin
- 33 Sheikh Khalaf Sheikh

- 34 Sheikh Sa'ad*
- 35 Sheikh Salim
- 36 Yunis Abu Fakhraddin

Argob Bari Area

- 37 Aw Ali
- 38 Aw Ali Faris
- 39 Aw Ali Warsam
- 40 Aw Geshangesh
- 41 Aw Said Ahmad
- 42 Aw Zinab
- 43 Ay Imaj
- 44 Ferejet Ibrahim
- 45 Garad Muhammad
- 46 Jabarti Ismail
- 47 Khuduna Khuddun
- 48 Said Mawana
- 49 Sharif Khalaf
- 50 Sharif Nur
- 51 Sharif Sheikh
- 52 Sheikh Abid
- 53 Shulum Ahmad
- 54 Usman Jami

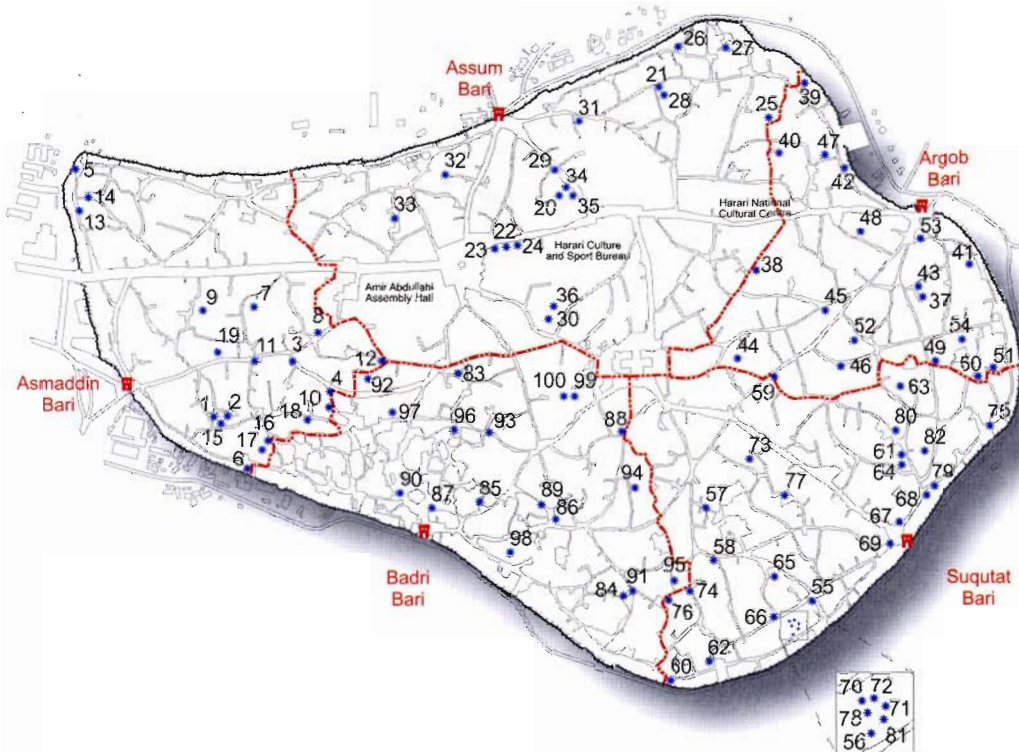
Suqutat Bari Area

- 55 Abulqasim Junaydi
- 56 Amir Abdullahi
- 57 Aw Ali Shano
- 58 Aw Arabi Nur and his family
- 59 Aw Berkhudle Ali
- 60 Aw Gudore
- 61 Aw Jibril
- 62 Aw Maya
- 63 Aw Sebro*
- 64 Aw Zerbeyta Muhammad
- 65 Ay Amira
- 66 Ay Taher Fach

- 67 Farsha Ham
- 68 Inay Sara Gobana
- 69 Ismail Jabarti
- 70 Kabir Ali Affan
- 71 Kabir Ibrahim Gurbay
- 72 Kabir Khalil
- 73 Khatib Saleh
- 74 Nur Husen
- 75 Sharif Hasan
- 76 Sharif Huddun
- 77 Sharif Maltan
- 78 Sheikh Abadir Umar ar-Rida
- 79 Sheikh Saddiq*
- 80 Sheikh Salih
- 81 Sheikh Yusuf
- 82 Unknown

Badri Bari Area

- 83 Abadir Sheikh Osman
- 84 Abu Bakr Ahmad
- 85 Amir Udal
- 86 Aw Abob
- 87 Aw Akhkhal
- 88 Aw Ansar Ahmed
- 89 Aw Faqih Nasroy
- 90 Aw Huddun
- 91 Aw Imam Ardin
- 92 Aw Sadiq
- 93 Aw Sharif Debeno
- 94 Aw Sharif Nur
- 95 Aw Tuba
- 96 Ay Abida
- 97 Babe Sufiyan*
- 98 Bashir al-Hafi
- 99 Sayyid Ali Hamdogn*
- 100 Unknown



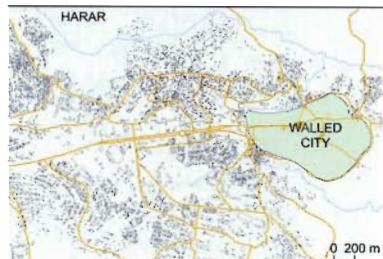
- * Islamic holy grave
- Historical gate
- Historical gate boundary

* Holy graves with more than one name.

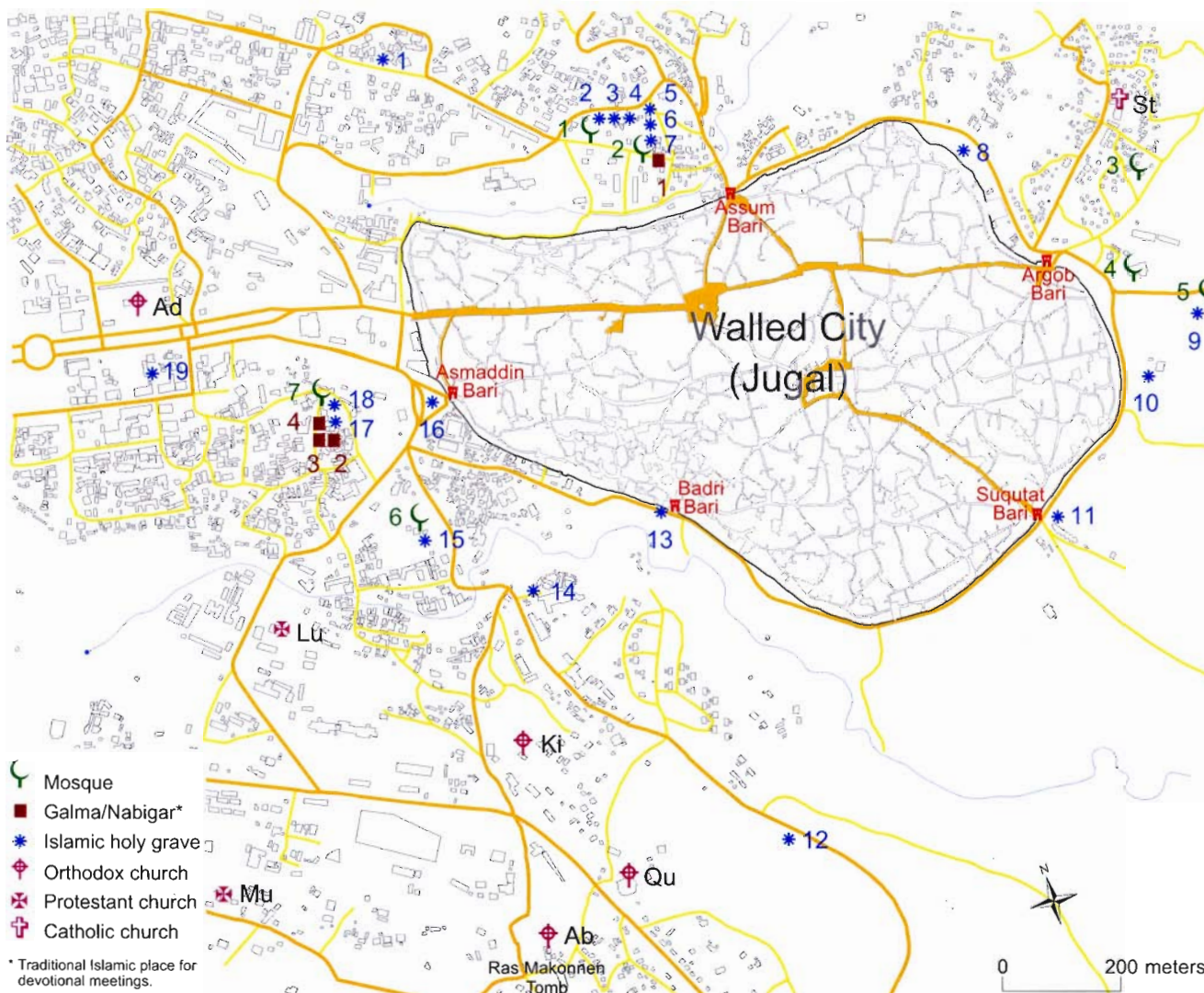
Latest Survey, 2003



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RELIGIOUS SITES OUTSIDE THE WALL



Islamic sites around the wall

Mosques

- 1 Aw Ahmad Izzin
- 2 Sheikh Muhammad Khalif
- 3 Aw Wariqa
- 4 Masjid al-Rahman
- 5 Aw Abdal
- 6 Aw Mashhad Sharif Sheikh
- 7 Qurrahe Limay

Galma/Nabigars

- 1 Nura Husayn
- 2 Qurrahe Limay Abdulqadir
- 3 Abdulqadir al-Jilani
- 4 Umma Koda

Holy Graves

- 1 Aw Amir Haj Faj
- 2 Sheikh Muhammad Fathi ibn Sheikh Shafii
- 3 Sheikh Muhammad Khalif
- 4 Sheikh Adan Sheikh Mustafa
- 5 Sheikh Hasan Mahdi ibn Sheikh Muhammad Khalif

- 5 Sheikh Hashim
- 6 Aw Ahmad Izzin
- 7 Sheikh Idris Awo
- 8 Shala Aw Wariqa
- 9 Aw Abdal
- 10 Ansar Ahmad
- 11 Sheikh Aslahaddin
- 12 Ay Qoqohoy
- 13 Aw Khalid
- 14 Sharif Maltan
- 15 Aw Mashhad Sharif
- 16 Aw Shilliya
- 17 Shārif Umar
- 18 Aw Bashir
- 19 Aw Jajjaba

Christian sites around the wall

Orthodox Churches

- Ab Abuna Tekle Haymanot
Ad Adere Tikko Mekane Sellase
Ki Kidane Mehret
Qu Quddus Mikael

Protestant Churches

- Lu Lutheran Church
Mu Mulu Wangel (Gospel Church)

Catholic Churches

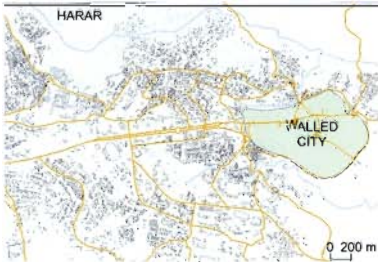
- St St Anthony

* Traditional Islamic place for devotional meetings.

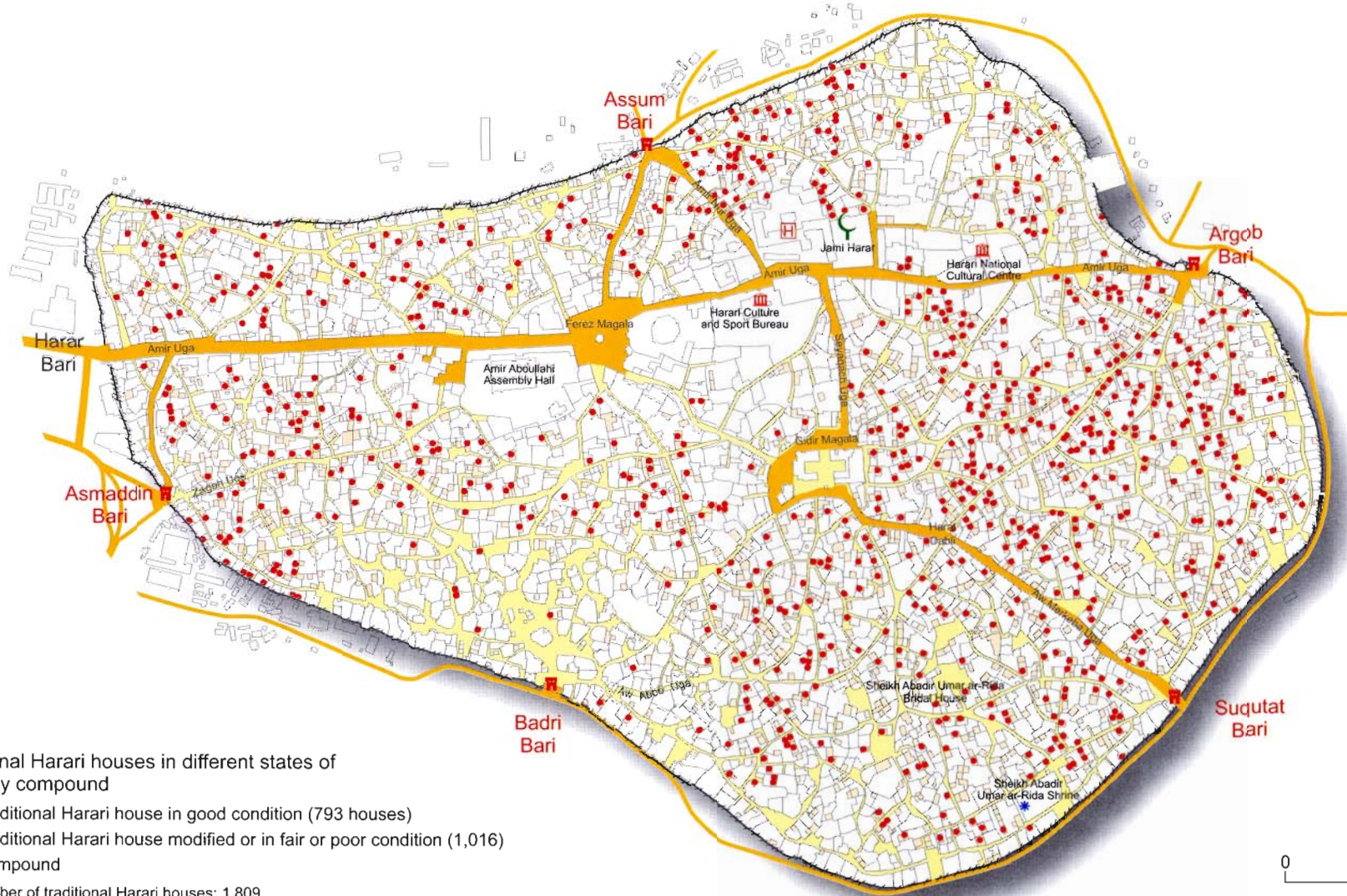
Latest Survey, 2003



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TRADITIONAL HARARI HOUSES



Traditional Harari houses in different states of repair by compound

- Traditional Harari house in good condition (793 houses)
- Traditional Harari house modified or in fair or poor condition (1,016)
- Compound

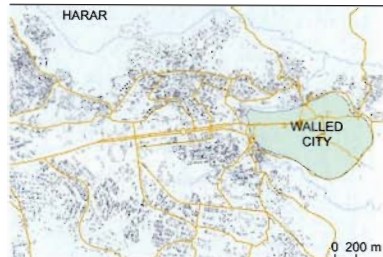
Total number of traditional Harari houses: 1,809

Latest Survey, 2003

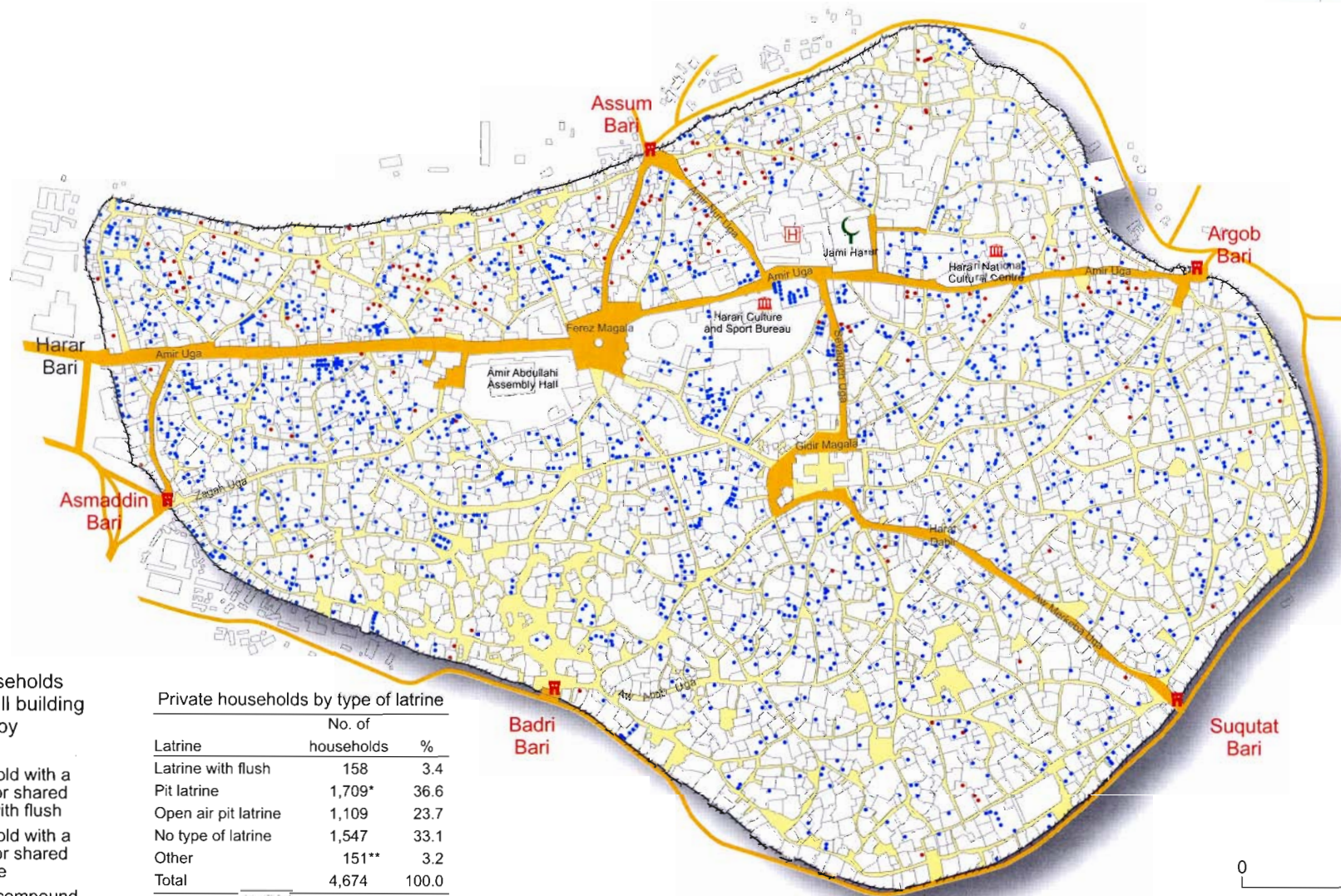
0 200 meters



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PRIVATE HOUSEHOLDS BY TYPE OF LATRINE



Private households using a small building as a latrine by compound

- Household with a private or shared latrine with flush
- Household with a private or shared pit latrine

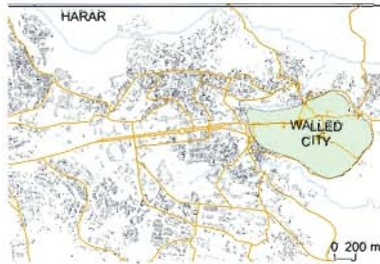
□ Private compound

Private households by type of latrine

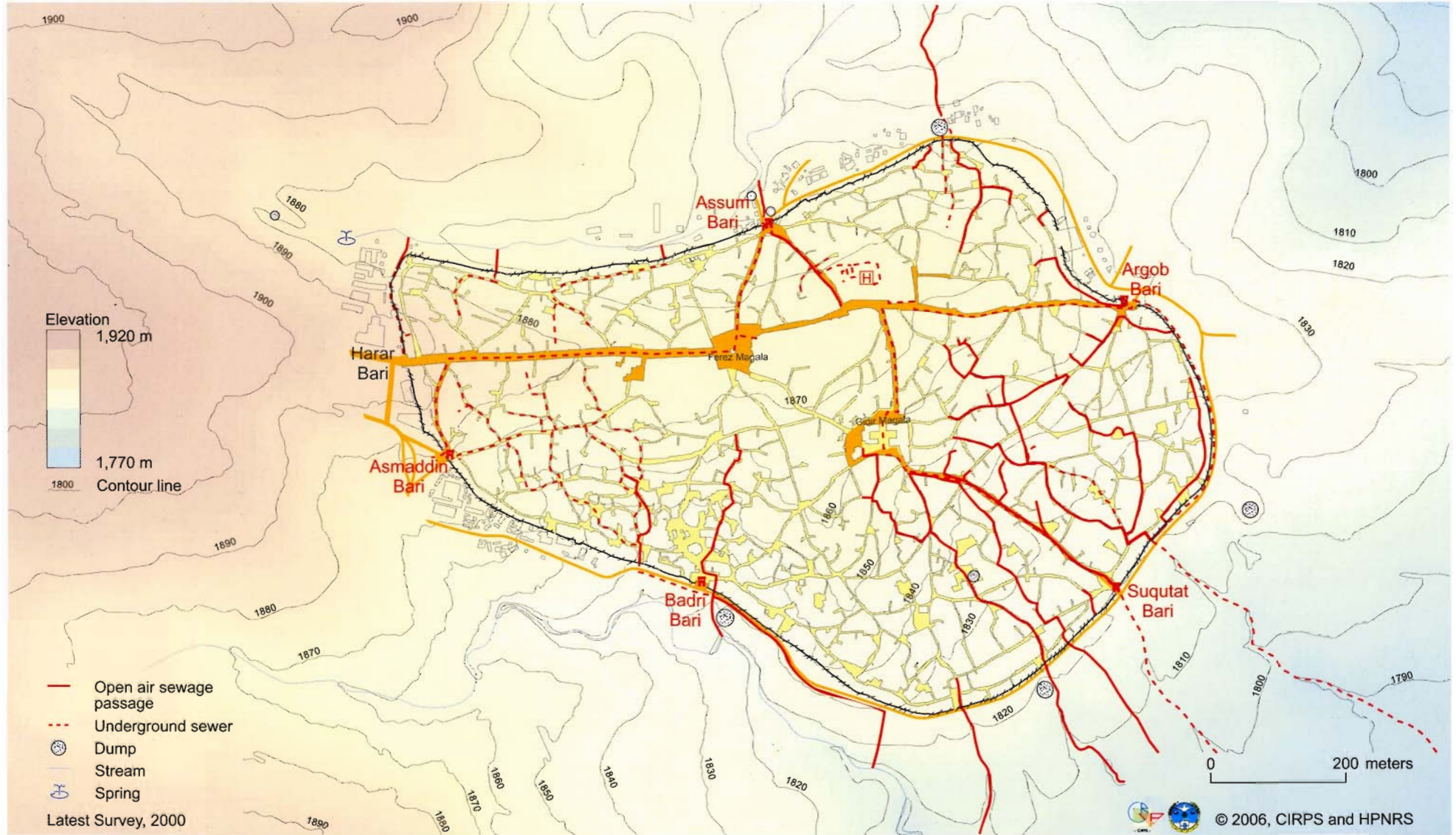
Latrine	No. of households	%
Latrine with flush	158	3.4
Pit latrine	1,709*	36.6
Open air pit latrine	1,109	23.7
No type of latrine	1,547	33.1
Other	151**	3.2
Total	4,674	100.0

* With a private pit latrine, 794; shared, 915.

** With a latrine inside the dwelling unit, 26; with a latrine outside the compound, 111; not stated, 14.



MAJOR AND MINOR SEWAGE DISPOSAL SYSTEMS AND DUMPS





Harar in Maps: Atlas of the Ancient Walled City of Ethiopia

THE CITY OF HARAR

