

THE TRANSFORMATION OF URBAN SPACE AT THE CONJUNCTION
OF THE OLD AND NEW DISTRICTS: THE CITY OF ALEPPO

A THESIS SUBMITTED TO
THE GRADUATE SCHOOL OF NATURAL AND APPLIED SCIENCES
OF
MIDDLE EAST TECHNICAL UNIVERSITY

BY

EBRU ARAS MİROĞLU

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR
THE DEGREE OF MASTER OF SCIENCE
IN
URBAN DESIGN

JANUARY 2005

Approval of the Graduate School of Natural and Applied Sciences

Prof. Dr. Canan Özgen
Director

I certify that this thesis satisfies all the requirements as a thesis for the degree of Master of Science.

Prof. Dr. Ali Türel
Head of Department

This is to certify that we have read this thesis and that in our opinion it is fully adequate, in scope and quality, as a thesis for the degree of Master of Science.

Assoc. Prof. Dr. Güven Arif Sargin
Supervisor

Examining Committee Members:

Prof. Dr. Sevgi Aktüre	(METU, C.P.)	_____
Assoc. Prof. Dr. Güven Arif Sargin	(METU, ARCH.)	_____
Prof. Dr. Yıldırım Yavuz	(METU, ARCH.)	_____
Assoc. Prof. Dr. Baykan Günay	(METU, C.P.)	_____
Asst. Prof. Dr. Adnan Barlas	(METU, C.P.)	_____

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

Name, Last name : Ebru Aras Mirođlu

Signature :

ABSTRACT

THE TRANSFORMATION OF URBAN SPACE AT THE CONJUNCTION OF THE OLD AND NEW DISTRICTS: THE CITY OF ALEPPO

Aras Mirođlu, Ebru

M.S., Department of Urban Design

Supervisor: Assoc. Prof. Dr. Güven Arif Sargın

January 2005, 113 pages

The urban space is subjected to countless transformations depending on multiple reasons such as urban planning decisions, the administrative system and regulations. In this context, the aim of this thesis is to reveal the spatial transformation of an urban area at the conjunction of the old and new districts of a historical city. A morphological analysis method depending on quantitative and qualitative characteristics will be utilized to understand its changing spatiality.

With this aim, the thesis investigates the relationship between the urban processes and spatiality depending on the transformation of the city of Aleppo which came under different administrations such as the Ottoman Empire and the French Mandate in a pre-defined historical period from 1811 until 1927. The urban transformation is the result of historical, socio-economic, socio-spatial, administrative, urban planning and development domains of urban space.

The Ottoman city of Aleppo at the end of 19th century was an outcome of such implementations of the new regulations; the local planning decisions of the municipality and the local practice of the inhabitants. In conclusion, the study puts forward an approach that the urban space in historical environments is an outcome of urban processes of mutual

interaction between the rules and regulations defined by the administrative system as well as the inhabitants.

Keywords: Urban Transformation, Urban Process, Urban Space, Urban Morphology, Public Domain, Private Domain, the city of Aleppo

ÖZ

ESKİ VE YENİ MAHALLELERİN BİRLEŞİMİNDEKİ KENTSEL ALANIN DÖNÜŞÜMÜ: HALEP ŞEHİRİ

Aras Mirođlu, Ebru

Yüksek Lisans Tezi, Kentsel Tasarım Bölümü

Tez Yöneticisi:Doç. Dr. Güven Arif Sargın

Şubat 2005, 113 sayfa

Kentsel alan, kentsel planlama kararları ile idari sistem ve kurallar gibi çeşitli sebeplere dayalı olarak sayısız dönüşümlere maruz kalır. Bu bağlamda, tezin amacı tarihi bir kentteki eski ve yeni mahallelerin birleşimindeki bir kentsel alanın mekansal dönüşümünü niceliksel ve niteliksel özelliklere dayalı morfolojik analiz yöntemi ile ortaya koymaktır.

Bu amaçla tez, kentsel süreç ile kentsel mekan arasındaki ilişkiyi 1811 ile 1927 arasındaki bir dönemde, Osmanlı İmparatorluğu ve Fransız Mandası gibi pek çok farklı hakimiyet altında kalan Halep kentindeki dönüşüme dayanarak açıklamaya çalışmaktadır. Dönüşüm kentin tarihsel, sosyo-ekonomik, sosyo-mekansal, idari sistem, kentsel planlama ve gelişiminin bir sonucudur.

Osmanlı kenti olan Halep ondokuzuncu yüzyıl sonunda, yeni kuralların uygulanması ile belediyenin yerel planlama kararları ve kentlinin yerel pratikleri gibi uygulamaların bir sonucudur. Sonuç olarak çalışma tarihi çevrelerdeki kentsel mekanın, idari sistem tarafından tanımlanmış kurallar ve kanunlar ile kentli arasındaki karşılıklı etkileşimden kaynaklanan kentsel süreçler sonucu oluştuđunu ortaya koymaktadır.

Anahtar kelimeler: Kentsel Dönüşüm, Kentsel Süreç, Kentsel Mekan, Kentsel Morfoloji,
Kamusal Alan, Özel Alan, Halep Şehri

To My Family,

ACKNOWLEDGEMENTS

I would like to express my gratitude to my supervisor; Assoc. Prof. Dr. Güven Arif Sargın, for his **guidance** and motivation, as well as his patience and support throughout this study. This thesis would not be possible without his energy and inquisitiveness for research.

I owe special thanks to Assoc. Prof. Dr. Baykan Günay for his invaluable advice and criticism and also for his guidance throughout the master's program and this research. I would also like to thank Prof. Dr. Sevgi Aktüre, Prof. Dr.Yıldırım Yavuz and Asst.Prof. Dr.Adnan Barlas for their directing criticism and remarks on the study.

I would also like to thank to all inhabitants of Aleppo and my Aleppien friends who put me up as a guest in their city for two years. I would extend my deepest thanks and appreciation to all officers and institutions in Aleppo for providing me the ground for research and sharing their documents. I owe special thanks to M. Ammar Ghazal, the director of the Old City of Aleppo, for his support and informative discussions. I hope that the researchers would benefit from this study.

Finally, I wish to express my sincere appreciation to my husband for his support, and without whom this subject would be possible. I especially thank to my family who were always been for me throughout all my life.

TABLE OF CONTENTS

PLAGIARISM.....	iii
ABSTRACT.....	iv
ÖZ	vi
DEDICATION.....	viii
ACKNOWLEDGEMENTS.....	ix
TABLE OF CONTENTS.....	x
LIST OF FIGURES.....	xiii
CHAPTER	
1. INTRODUCTION.....	1
1.1. DEFINITION OF THE PROBLEM.....	1
1.2. THE SCOPE OF THE STUDY.....	2
1.3. THE METHOD OF THE STUDY.....	2
2. A HISTORICAL URBAN SETTLEMENT.....	5
2.1. DEFINITION OF THE LOCATION.....	6
2.2. HISTORICAL BACKGROUND.....	7
2.3. THE SOCIAL STRUCTURE.....	9
2.4. THE ECONOMIC STRUCTURE.....	10
2.5. THE URBAN CHARACTERISTICS OF THE CITY.....	11
2.5.1. Growth of the city.....	11
2.5.2. Urban Form and Townscape.....	21
2.5.3. Settlement Pattern.....	23

2.6. URBAN PLANNING DECISIONS ABOUT ALEPPO.....	25
2.7. PRE-TANZIMAT PERIOD.....	26
2.7.1. Administrative and Urban Planning System.....	26
2.7.2. The Islamic Law and the Traditional regulations.....	30
2.8. POST-TANZIMAT PERIOD.....	32
2.8.1 The Administrative System and the New Regulations after “Tanzimat	33
2.8.2 The Urban Development and the Implementation of the New Regulations in Aleppo.....	36
2.8.3 The Conditions that Prepared the Development of a New District Concerning the New Order.....	40
2.9. POST-OTTOMAN PERIOD; FRENCH MANDATE.....	41
3. THE STUDY AREA; THE CONJUNCTION OF OLD AND NEW DISTRICTS OF ALEPPO.....	43
3.1. DEFINITION OF THE STUDY AREA AND ITS LOCATION....	44
3.1.1. The Old District: Jdedieh District.....	45
3.1.2. The First Differentiation: Azizie District.....	46
3.2. THE DEVELOPMENT OF THE DISTRICTS.....	47
3.3. THE SOCIO-ECONOMIC STRUCTURE.....	49
3.4. THE ANALYSIS OF THE STUDY AREA BY URBAN MORPHOLOGY	50
3.5. THE METHOD OF ANALYZING BY URBAN MORPHOLOGY.....	50
3.5.1. Urban Morphology.....	50
3.5.2. Quantitative Characteristics.....	51
3.5.2.1. Solid versus Void.....	51
3.5.2.2. Movement System.....	53
3.5.2.3. Image Analysis.....	56
3.5.3. Qualitative Characteristics.....	57

3.5.4. A Comprehensive Model for Urban Morphology	58
3.6. URBAN CHARACTERISTICS OF THE DISTRICTS	59
3.6.1. Jdedieh District.....	59
3.6.2. Azizie District.....	65
3.7. MORPHOLOGICAL ANALYSIS OF THE DISTRICTS FROM THE MAPS.....	71
3.7.1. Quantitative Characteristics.....	73
3.7.2. Qualitative Characteristics.....	90
4. CONCLUSIONS.....	95
SELECTED BIBLIOGRAPHY.....	111

LIST OF FIGURES

Figure	Page
Chapter 2	
2.1. Location of Aleppo and its hinterland.....	6
2.2. The Region of Aleppo.....	7
2.3. The Roman-Hellenistic city of Aleppo.....	12
2.4. The Byzantine City of Aleppo.....	13
2.5. The Gradual Transformation of a gridded Roman colony into an Islamic city	14
2.6. Aleppo at the end of the 11 th Century.....	15
2.7. Aleppo in the end of the 13 th Century.....	17
2.8. Aleppo at the beginning of the 16 th Century.....	19
2.9. Aleppo in the middle of the 19 th Century.....	21
2.10. The Urban Form of Aleppo in the 19 th Century.....	22
2.11. The “medine” of Aleppo; the Great Mosque in the center.....	24
2.12. The division of the “mahalle” (districts) in Aleppo in the 18 th Century.....	30
Chapter 3	
3.1. A view of the Study Area from the 1890’s.....	44
3.2. The Location of the Study Area in the city; Jdedieh and Azizie districts.....	45
3.3. The definition of the Study Area from the maps of 1927.....	47
3.4. Diagram of the Types of Solids and Voids.....	52
3.5. Six typological Patterns of Solids and Voids.....	54
3.6. The relationships between the square and street with different intersections.....	55
3.7. The division of the plots according to the Activity Patterns in Jdedieh.....	60
3.8. The residential patterns from Jdedieh district.....	61
3.9. The Churches in Salibeh district.....	62
3.10. The axonometric view of Waqf Ibshir Pasha in Jdedieh from 1900s.....	64

3.11.	A view from Khandak Street towards the new city.....	65
3.12.	The division of the plots according to the Activity Patterns in Azizie.....	68
3.13.	The residential patterns from Azizie district.....	69
3.14.	The General Plan of Aleppo from 1811 by Rousseau.....	71
3.15.	The General Plan of Aleppo prepared by the municipality from 1900.....	73
3.16.	The parcel divisions in Jdedieh district exposing the parcels of the public buildings.....	76
3.17.	The Plan of the Study Area from map of 1811.....	77
3.18.	The movement system of Jdedieh district from the plans of 1927.....	78
3.19.	The solid and void relationships in Jdedieh district from the plans of 1927.....	79
3.20.	The width and direction of the streets in Azizie district from the maps of 1927.....	82
3.21.	The building plots in Azizie district from the map of 1900.....	84
3.22.	The design of the Public Park from the maps of 1927.....	85
3.23.	The solid and void relationships in Azizie district from the plans of 1927.....	86
3.24.	The movement system in Azizie district from the plans of 1927.....	88
3.25.	The view of Azizie Police Station and the nearby park in 1914.....	89
3.26.	The view from Tilal Street in 1910s.....	90

Chapter 4

4.1.	The main typologies for residential pattern in Jdedieh district	101
4.2.	The main typologies for residential pattern in Azizie district.....	102
4.3.	The Courtyard house in Jdedieh district as introverted.....	102
4.4.	The Building typology from Azizie district as extroverted.....	103
4.5.	The parcel divisions in Jdedieh and Azizie Districts.....	104
4.6.	The solid-void relationship in Jdedieh District.....	105
4.7.	The solid-void relationship in Azizie District.....	106
4.8.	The Movement system in Jdedieh and Azizie Districts.....	107
4.9.	The cul-de-sac streets for pedestrian traffic in Jdedieh district.....	108
4.10.	The main street for vehicular traffic in Azizie district.....	108

CHAPTER 1

INTRODUCTION

1.1. Definition of the Problem

The city is not a static entity; it is constantly changing by the interference of various external forces that contribute to the transformation and development of the cities. These transformations are defined as urban processes which are accepted as the physical change through time. The results of the urban processes are emphasized on urban form which is accepted as the physical formation of the city in this study. The main concern of this thesis is to discuss the relationship between the urban processes and urban space. The theory of urban space has been the subject of interrelated disciplines as urban geography, architecture and city planning. The analysis of urban space by a morphological research has been the main concern of urban design theories for a long time. The thesis attempts to investigate the impact of the socio-political; economic agents; as well as the administrative system to the transformation of an urban environment at the conjunction of the old and new districts in a historical city in a specific time period.

The study is about the physical transformation of a part of an urban area in a historical environment during the 19th century and at the beginning of the 20th century. This period is signified by the introduction of westernization and modernism concepts to the traditional patterns of urban space. The thesis studies how the physical and social structure of a particular urban area was transformed as a result of the radical changes in the administrative and regulative system depending on the political reforms. In addition, the thesis takes into consideration how new and old patterns fit together in the established urban context. The modernist approach to urban planning caused similar implementations and problems in different cities, especially in the historical cities. The most remarkable cases occurred at the conjunctions of the neighboring old and newly established districts. The problems at these urban areas can be analyzed through a morphological research, not just

depending on physical elements as quantitative characteristics also including the qualitative values. The challenge of this study is to envision the mutual interaction between the administrative and social change with the persistence of the urban elements. The transformation of the legal status and spatial status of the case study area will be discussed with a close look to the area by reading the maps prepared in the pre-Tanzimat, the post-Tanzimat and the post-Ottoman periods. The discussion of the thesis is prefaced by a survey of two broader topics. First, the thesis examines the administrative system and the socio-economic and political processes in the defined historical periods as urban process. Next, the spatial characteristics of a part of urban area in Aleppo are examined, analyzing particularly the morphological elements. In general, there is a marked absence of spatial studies for the period after Tanzimat in Aleppo.

1.2. The Scope of the Study

Aleppo, the historical city in Syria is chosen to discuss the physical context and the urban processes of the Ottoman city. Aleppo had undergone the domination of many different ancient civilizations in its history such as the Romans, Byzantines and the Islamic dynasties as the Zengid, Abassid, Umayyeds, Mamluks and at last the Ottomans. The Ottoman domination is the most significant period to be discussed in the study. The time span of the study is limited from 1811 in the pre-Tanzimat period until 1927 in the French period.

The transformation process of Aleppo will be analyzed through three phases concerning the change in the political and administrative conditions. The first period to be analyzed can be defined as Pre-Tanzimat period of the Ottomans; a period of changes in a traditional manner rather than radical transformations. The second period is Post-Tanzimat period which started after the declaration of “Gülhane Hatt-ı Şerif” in 1839. The third period concerning the thesis comprises of the post-Ottoman period including the French Mandate over Aleppo from 1920 until 1927. The study area that comprises of the conjunction of the old and new districts as Jdedieh and Azizie will be analyzed through a conceptual framework. The development of the new city structure is still a problematic area in the historical cities at the conjunction of the old and new districts. The supplementary aim of the thesis is to search the basis of this problematic with the guidance of the case study. The study also questions

the connections, differentiations and the deviations between the old and new settlements in the historical cities. The aim of the thesis is not to criticize the implications of new regulations and planning principles in the historical city of Aleppo. It is rather to discuss the impact of the new regulations in the newly developed settlements neighboring the old districts. In addition, it is to discuss the similarities and differences of the two districts which are developed with different urban processes.

1.3. The Method of the Study

As the problem of this thesis is to analyze of transformation of the urban area in historical environments, this transformation process can be exposed by a method comprising of both a physical morphological analysis; and the social, political and institutional structure that forms this morphology. Morphogenesis is the study of processes guiding to the formation and transformation of the urban space, rather than just the pure study of form. Discussion of the urban process is necessary to comprehend the physical structure of the urban space. Morphogenesis is valuable in analyzing the structure of the existing urban environment, particularly in understanding the reasons or forces of its conception. The physical analysis is carried out using the method defined in chapter 3 as the morphological analysis of urban structure at the image level that guides the implementation at the physical level. The method of the study is to discuss the transformation of the urban space by analyzing the urban area in different time periods.

In chapter 2, a brief history of urban development process and form of the city of Aleppo is exposed. The political, institutional and social structure of the city is explained to draw a framework of the reasons developing the urban environment. The time period of the study is divided into three periods depending on the political organization of the city as: the pre-Tanzimat Ottoman period, the post-Tanzimat Ottoman period; and the French mandate. Most of the new political revolution had resulted in new urban law system and regulations influencing interference to the physical formation of urban space. These cause a physical confrontation between the existing old built environment and the newly developed environment. It would be appropriate to ask the question as: does this case always result in rapture of physical urban structures between the old and new settlements.

The objective of chapter 3 is the analysis of the transformation of urban space by exposing the impact of the changing constraints of different political periods in the case study area. The map of 1811 from the pre-Tanzimat period, the map of 1900 from the post-Tanzimat period and the map of 1927 from French Mandate are used to analyze the urban morphology of the case study. Two neighboring districts are chosen to analyze the impact of modernism concepts to urban space. The analysis of the case study is visualized through a morphological analysis method. The main structure of the morphological analysis method is defined in three stages in chapter 3. At first, the definition of the morphological approach and the elements of physical environment, which have measurable characteristics, are defined. These elements are defined as quantitative characteristics in the thesis. The street, building lot (block), parcel, building coverage ratio (B.C.R.) and floor area ratio (F.A.R.) are the main categories that will drive a comparison between different patterns. The relationship between these urban elements is a possible way for the representation of the basis of the urban morphology. In the second part of the method, the qualitative characteristics depending on social dynamics, which are intangible but can be defined by a model, are discussed. The third stage is to develop a model comprising both the quantitative and qualitative characteristics that provides a medium to expose the evolution of the transformation of an urban area in specific periods.

The case study focuses on the “districts” as the structural patterns forming the general texture of the city. The discussion emerges at this point of the conjunction of the two neighboring districts dating from different historical periods and urban processes which are Jdedieh as an old district and Azizie as considerably a new district.

In conclusion, the relationship between the urban processes and urban space will be discussed. Respectively, the impact of the changing administrative and regulative system will be discussed by the comparison of the urban morphology of the case study area. The evolutions and transformations of the urban pattern of the districts are underlined. The study puts forward the idea that the new settlements are formed according to continuity of the elements of the old patterns as well as the new urban administrative system and regulations. It is proposed that the new settlements developed in the late Ottoman period neighboring the old districts in the historical environments reflect the settlement patterns of the new regulations and reforms; as well as the traditional concepts.

CHAPTER 2

ALEPPO; A HISTORICAL URBAN SETTLEMENT

In chapter 2, the aim is to make an inquiry for the political, institutional and social structures of the city in order to arrive at a fuller understanding of Aleppo's urban context. The urban form of the city as a result of the urban development process is exposed. The urban law system and institutional organization is discussed in detail divided into three periods as: pre-Tanzimat Ottoman period, post-Tanzimat Ottoman period; and the post-Ottoman period as the beginning of the French mandate. Russell discussed the city of Aleppo in the 18th Century as:

Aleppo, the present metropolis of Syria, is deemed, in importance, the third city in the Ottoman dominions. In situation, magnitude, population, and opulence, it is much inferior to Constantinople and Cairo; nor can it presume to emulate the courtly splendor of either of those cities. But in salubrity of air, in the solidity and elegance of its private buildings, as well as the convenience and neatness of its streets, Aleppo may be reckoned superior to both... ¹

Aleppo; situated in the northern part of Syria; is considered as one of the oldest continuously inhabited cities in the world. It has a significant history as a commercial center starting from the Middle Ages as a fatal point on the Silk Road, which stretched from Mediterranean to China. It had undergone the domination of many different ancient civilizations since the erection of the settlement.

The historical city is exceptional with its urban form and spatial characteristics reflecting different periods of the history and the variations in the urban planning decisions. For the aim of this thesis, the growth of the city until the 19th Century will be exposed in general terms; and the period between the 19th Century and the beginning of the 20th Century will be discussed in details.

¹Alexander Russell ;1794:1

2.1. Definition of the Location

Aleppo; the historical commercial city in Middle East, is located on the northern part of Syria at an altitude of 379 meters above sea level. It is considered as the most important city in the Northern Syria 350 km. to the north of Damascus. It is located halfway between Fırat River (Euphrates) and the Mediterranean coast, Latakia. The geographical location of Aleppo supplied a wide hinterland for trade activity supporting its economy.

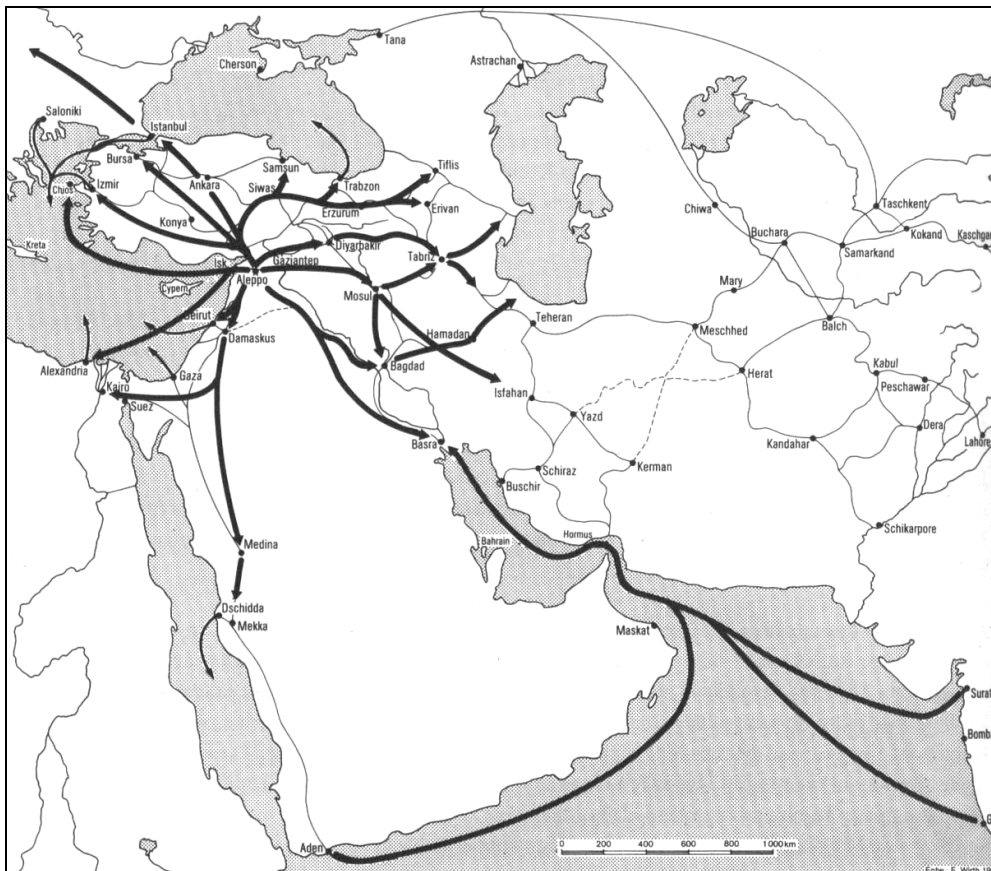


Figure 2.1. Location of Aleppo and its hinterland (Damaskus-Aleppo; 2000:88)

Marcus (1989) explained the rural character of Aleppo. The more pleasing parts of the hinterland lay in the relatively fertile areas west and north of the city. The landscape extended to the east and south of the city was an arid plateau that merged into the Syrian Desert.²

² Abraham Marcus; 1989: 28

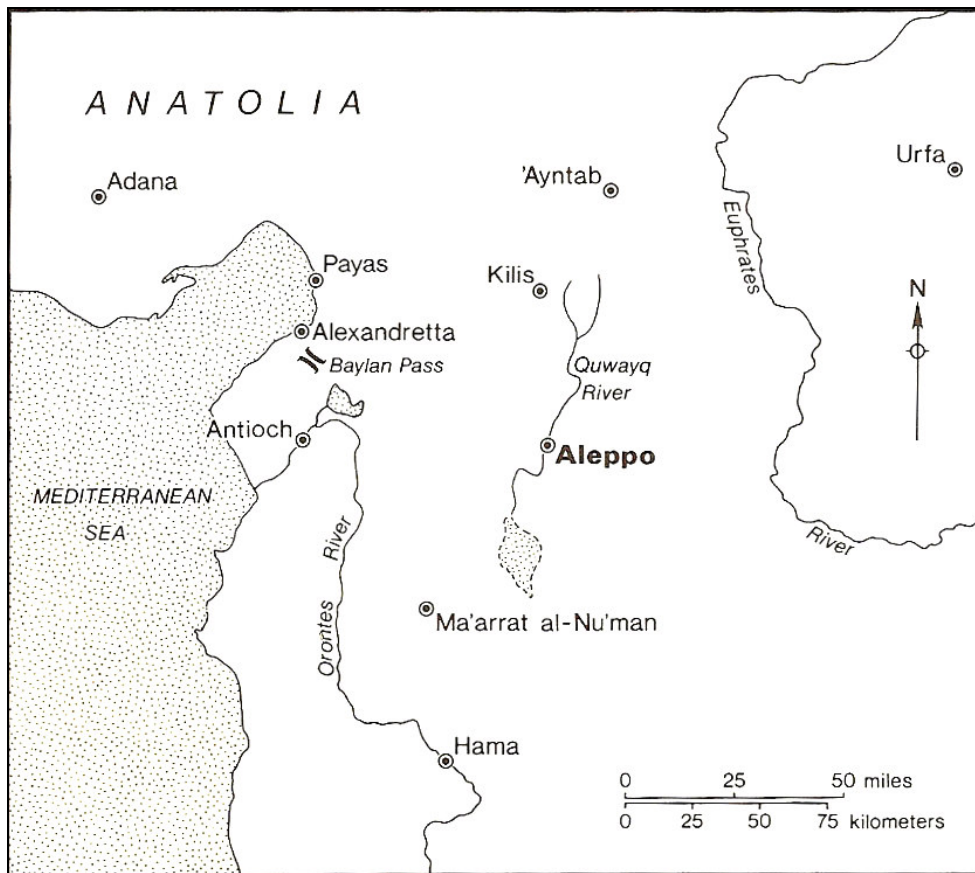


Figure 2.2. The Region of Aleppo (Marcus; 1989: 18)

The distinct situation of Aleppo was created as a result of the trade routes: on the west İskenderun (Alexandretta) as the port opening to Europe; on the east the roads to Baghdad, Mosul and Basra. In addition, on the north the main routes were connecting the city with some Anatolian trading centers as Gaziantep (Aynab), Şanlıurfa and Diyarbakır; on the south the main route to Damascus as the link to Palestine, Egypt and Arabia. The geographical status of Aleppo can be defined as a flat area surrounded by the mountains, the region is surrounded by the Mediterranean Sea on the west.

2.2. Historical Background

Aleppo had undergone the domination of many different ancient civilizations in its history. The site of Aleppo is dominated by a steep hill, in Arabic “tell”, which must have been settled since the third of fourth millennium BC. The name of Aleppo had been first mentioned in the tablets in 2250 BC. It was the capital of Kingdom of Yamhad throughout

the first half of the second millennium BC. The commercial activeness of the city dates back to early times to the trade routes between the other cities supported by the Kuweyk River.

The Hittites ruled over the city from 1600 BC until 1200 BC. The ruin of a Hittite temple in the Citadel is the evidence of the domination of the Hittites. The city used to be an important regional market at the beginning of second millennium BC. In the following period, the city became the capital of succession of prosperous city-states, governed by the Aramean, the Assyrians, the Persian, the Seleucids and the Romans. The conflict between Byzantium and Persia resulted in latter's occupation of the city in 440. The Islamic conquest came in 636. Aleppo gained more importance in Zengid and Ayyubid rule as a result of its decisive role in the confrontation between Islam and the crusaders. The Citadel of Aleppo was constructed in this period as an example of military architecture. It was reconstructed by Zengids (1128-1183) and fortified by Umayyads (1183-1260).

The Mongols attacked the city in 1260, and not enough time for the recovery, Aleppo was again attacked by Tamerlane in 1400. Mamluks (1260-1517) took over a city of ruins as a result of the attack of Mongols and Tamerlane. Even though Damascus was the capital of the province of Syria, Aleppo benefited from the Mamluk dynasty as they constructed many mosques and medreses; and developed and improved the markets of the city. Aleppo had priority to Damascus as a regional commercial center in Asian products.

After the defeat of Mamluks by Sultan Selim in 1516 in Mercidabık, Aleppo became a province of the Ottomans. With the conquest of Syria and Egypt the next year, Ottomans became the supreme power in the eastern Mediterranean coast. During the Ottoman period, Aleppo was still a flourishing trade center, the third in importance after Cairo and Istanbul. In every territory they conquered, the Ottomans encountered a settled population with its particular culture and institutions. The Ottomans that continued the organizational system of the Mamluks left existing local arrangements undisturbed. In the administrative system, Damascus had been prior to Aleppo as the capital of Umayyad and being the departure point of the pilgrims to Mecca. After the revolt of the governor of Damascus against the Ottomans, they stationed in Aleppo the government of province that is independent from Damascus and directly connected to Istanbul.

Ottoman governors were appointed to Aleppo and Damascus in contrary to the other Arabic provinces from Istanbul. New developments were made under the governors to improve the infrastructure of the city particularly related to trade in the 16th Century. Until the 18th Century, Aleppo had enjoyed the prosperity depending on commercial activities. The 19th Century was a period of change in the economical and political aspects. The earthquake in 1822 had contributed the regression of the city. Apart from these, Aleppo had continued being a regional market center and an important production center of the empire. The governor of Egypt had conquered Aleppo in 1831, and governed until 1840. His period was known for the revolutions in justice system and improvement of the infrastructure of the city. The declaration of Gülhane Hatt-ı Şerif in 1839 had started a new period for revolutions. The 1850 events was an exposition of the tension between Muslims and non-Muslims as a result of the privileges that the non-Muslims had gained. The collapse of Ottoman Empire in 1918 had continued with the French occupation in 1920. Aleppo became a capital province of Syria under the domination of French Mandate until 1946.

2.3. The Social Structure

The social structure of the city in the Ottoman period will be presented in details depending on the specific focus of the study. The Ottoman city of Aleppo consisted of heterogeneous inhabitants of various social groups.

The dominant society consisted of the members of the authority, which were Turks and Turkish-speaking members of the official class and the natives of the city. The official class consisted of the provincial governor, the judge and the subordinate officials. The members of the authority were supported by the Janissaries, who had Turkish origin; and they formed a considerable quantity of the population. The second class consisted of the administrators as the religious leaders called “ulema” appointed from Istanbul. The merchants and craftsman formed the main part of the population from the local Arabic people. Another category of the population was comprised of the natives of the city as Arabic-speaking people of the region. These groups were represented in the divan (council) of the governor who was the head of the divan.

There were three minority groups depending on religion as the Muslim minority groups, Christians, Jews, which were also divided into sects. The considerable tolerance of the Ottomans against the non-Muslims explains the reasons of the large population of the Christians and Jews living in Aleppo. As the settlement pattern of the city represents; these social groups formed the different districts particularly the non-Muslim groups as Christians and Jews. There also existed a small amount of foreigners from Europe dealing with trade. Merchants from European countries had selected the place as a favorite station for their trade with the East, and set up permanent living quarters in its central business district.³ As the main economy of the city depended on commercial activities, many people had the chance to travel securely in the territory of the empire. The medium of security in the cities had attracted the people working on agriculture.

2.4. The Economic Structure

Aleppo from the beginning of its history had been an important commercial center for the region. The hinterland of Aleppo had extended to three continents at the middle of the 19th Century. Masters (2000) in his study pointed out the role of trade, particularly international commerce, in the economical life of the city during the Ottoman period. The imperial and regional context of Aleppo will assist to understand the dynamics of its economical structure. Situated on the crossroads of the important trade routes of the region; and in convenient proximity to the Mediterranean, Aleppo offered various opportunities for the merchants. The importance of Aleppo as a commercial center originated from the geographical location as well as the historical development. It gained its situation as a commercial center, depending mostly on its suitable place for the caravans departing from the east. The city was considered as an exchange point between West-East trades. The wide hinterland of Aleppo caused the city to be established as a commercial center.

The economical activities played a basic role in the urban organization of the city since the ancient time. The dominant impact of the geographical location on economy can be observed in Aleppo as being on the main axis of the trade routes. As mentioned before, Aleppo had an economy based on regional and international trade. The city's economy was based on trade more than production. The trade had priority to manufacture. The locally

³ Marcus; 1989: 25

manufactured products were exported to the West from the port of İskenderun on the Mediterranean coast. The manufactures included locally produced fabrics, olive oil soap and leather. The Iranian silk was a favorable product of the trade activity for the European merchants. The trade relations with Europe were mostly provided by the non-Muslim traders. Another source for the economy was the agricultural activities done on the northern and the western fields of Aleppo, particularly fruits and olive.

2.5. The Urban Characteristics of the City

2.5.1. Growth of the city

In this part of the chapter, the growth of the city will be analyzed according to six periods as Roman, Byzantine, and the 11th, 13th, 16th, and 19th Century. After a brief history of Aleppo, the urban development of the city will be analyzed referring to the maps prepared by J. Sauvaget published in his book “Aleppo” in 1941.⁴

1. The city during the Roman-Hellenistic Period (64 BC-395 AD)

The Roman dominance in Aleppo lasted more than three centuries. In the Roman and Byzantine period, the city came to be known as Beroea given the name by Seleucids. In the Roman-Hellenistic, the structure of the city was defined by a straight main avenue linking the Western Gate(Bab Antakia) with the foot of the Citadel. Three remarkable edifices can be defined clearly from the map of city in Hellenistic Period; as the hill (A) in Aqaba quarter; the Citadel as the highest point (B), and the Principal Temple (C). Sauvaget maintains that the site of Aqaba quarter was the acropolis of the city, which was inhabited prior to the settlement of the hill of the Citadel. The Principal Temple connected to the “decumanus” with the agora was surrounded by the commercial and residential fabric.

The Hellenistic period is quite evident in the gridiron style plan of the city, which then extended around al-Aqaba and al-Jallum between the Citadel and Bab Antakia within the walls. The Via Recta extended from the Citadel to Bab Antakia Gate. The city wall started from the middle of the Citadel from the north and south and surrounded the city on

⁴ Sauvaget; 1941: pl.LII, LIII, LIV, LVIII, LXII, LXX

the west. The main gates of the city in Hellenistic period are counted as seven on the city walls; Bab Antakya is the most important gate. The burial grounds are noticed outside the city walls on the west and south. The existence of the Kuweyk River must probably have a considerable impact on determining the location of the city. The Roman city of Aleppo can be considered as the “rectangular grid city” according to the definition of Lynch (1985) in his book “The Good City Form.”⁵ In this model, the idea is that the urban train is divided by the rectangular network of roads. In this pattern, change and growth can occur anywhere.

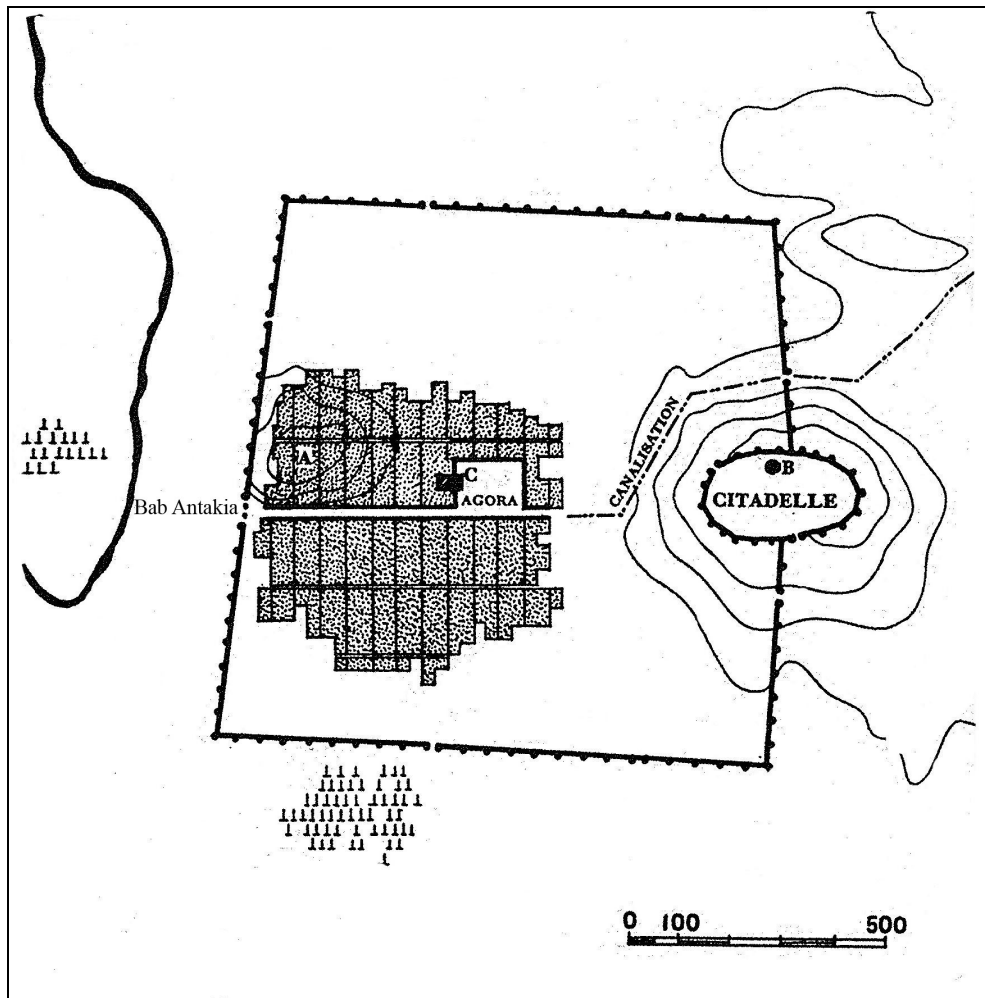


Figure 2.3. The Roman-Hellenistic city of Aleppo (Sauvaget; 1941: pl. LII)

2. The city during the Byzantine Period (395- 636 AD)

With rise of the Christianity in the Byzantine period, the Principal Temple was converted into the Cathedral (A), and in addition to the Cathedral, two churches are noticed

⁵ Lynch; 1985: 378

inside the city walls. Forty Martyrs Church (B) is located outside the city walls near the Christian burial ground. Two churches had been built inside the Citadel as well. The possession of the Citadel is for religious activities. Residence around the Via Recta and within the city walls expanded during the Roman and Byzantine periods, while the burial grounds were outside the city walls. The residential settlement had extended spontaneously from the exterior boundary of the Via Recta. The first quarters erected as al-Asfaris (A), Bahsita (B), Djalloum (D), and Farafra (F). On the north of the Via Recta, two synagogues had been built in the quarters of the Jews (C, D). The first settlement outside the city walls as extra muros can be noticed on the southwestern direction as El-Hader. If a comparison is drawn between the settlement pattern of the Roman and Byzantine periods, it would be interesting to note that the expansion of the settlement pattern had transformed from regular to a more organic state.

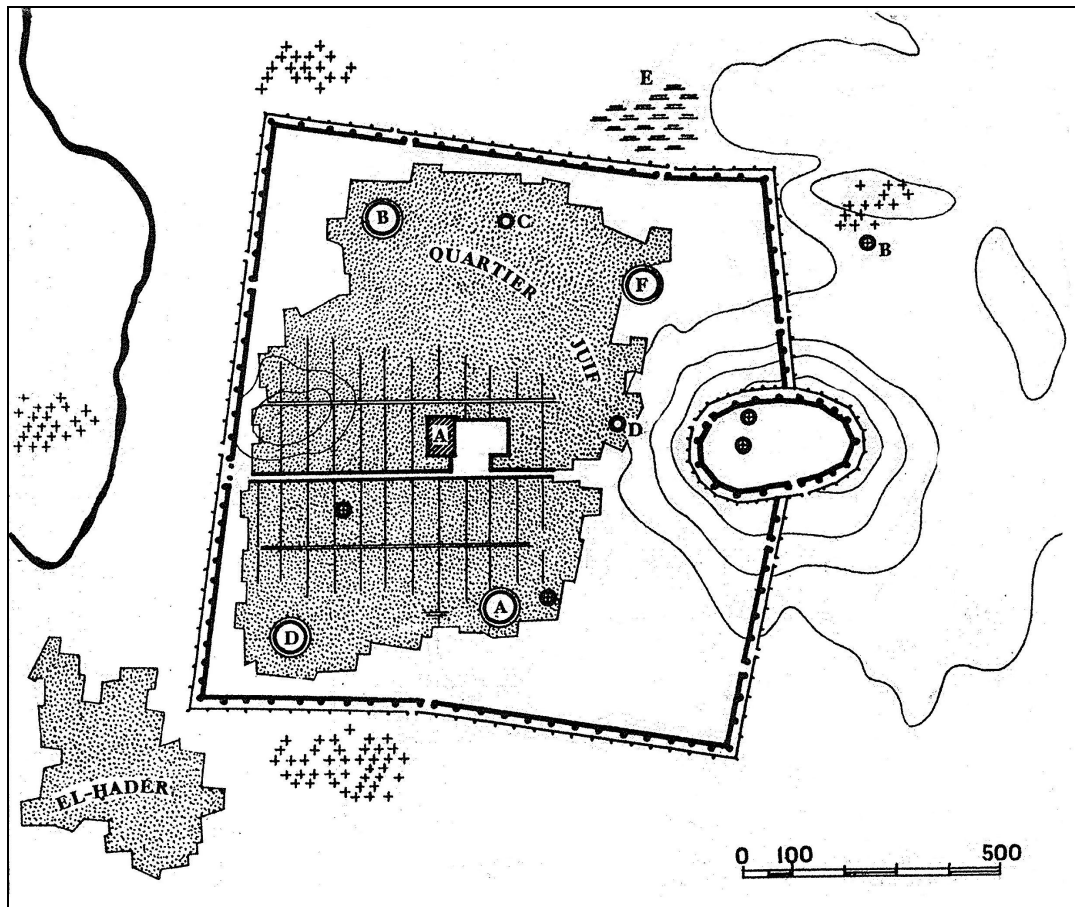


Figure 2.4. The Byzantine City of Aleppo (Sauvaget; 1941: pl. LIII)

3. The city at the end of the 11th Century (Umayyad, Abbasid, Hamdanid dynasty)

In the 7th Century, Aleppo witnessed a revolutionary change in its history. The domination of Muslims had changed not just the social structure of the city, but also gradually affected the urban form of the city. In his book “The City Shaped”, Kostof (1991) discussed the transformation of the structure of Roman cities for the demands of Islam. His work is significant to figure out the process of gradual transformation of a gridded Roman colony to an Islamic city. It is essential to point out that while the main structure of city is conserved as “super-grid”, the contribution of Islam is the addition of secondary street network. In Roman city, the demand for residential structure was formed by single unrelated families; while in Islamic city the residences grouped themselves into neighborhoods related to their social concerns. The districts divided by the through-streets constitute the urban block in Islamic towns. Kostof compares the Roman grid and Islamic block as one being “outer-related”, the other as “involved.”

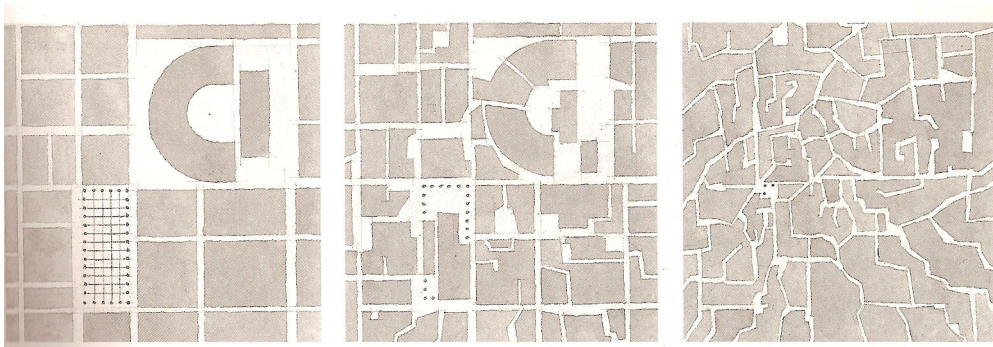


Figure 2.5. The Gradual Transformation of a gridded Roman colony into an Islamic city (Kostof; 1991:49)

From the map of the 11th Century, the most remarkable differentiation of the settlement pattern of Aleppo is the transformation of the street pattern from gridiron to organic. Another important change is observed in the general form of the city walls. The settlement pattern had extended inside the city walls, but did not expand outside the city walls yet. The maps of Sauvaget can be analyzed in three significant categories as the city walls, extra muros, and intro muros.

The City Walls: As a consequence of the war between the Hamdanids and the Byzantines, the walls were reconstructed and fortified. The shape of the city walls on the northwestern and southeastern corner could have been transformed in this period.

Extra muros: Urban expansion extended outside the walls on the southwestern corner at the El-Hader. The line of the Roman ditch is noticed on eastern side of the city walls. Qastal Sharif(E) as suburb is located at the southern area outside the city walls. The direction of Kuweyk River had derived.

Intra muros: The Muslim army entered Aleppo in 636 AD through the Bab Antakia Gate (4), where al-Omari mosque (A), which is considered as the oldest Arab construction ever built in the city, is located. The area of the agora was converted into Great Mosque (B). The commercial area is maintained around the main mosque through the Via Recta. The settlement inside the city walls expanded until the city walls on the west. The churches inside the Citadel are converted into mosques (G, H). The presence of the gardens outside Bab al-Jinan Gate (5) is the reason of the location of the market place for the fruits and vegetables near the gate (D). The Citadel functions as a place for governance; Royal Palace is situated inside the Citadel (F). At the southwestern side of the Citadel, there is an open area for the crowded prayers (C).

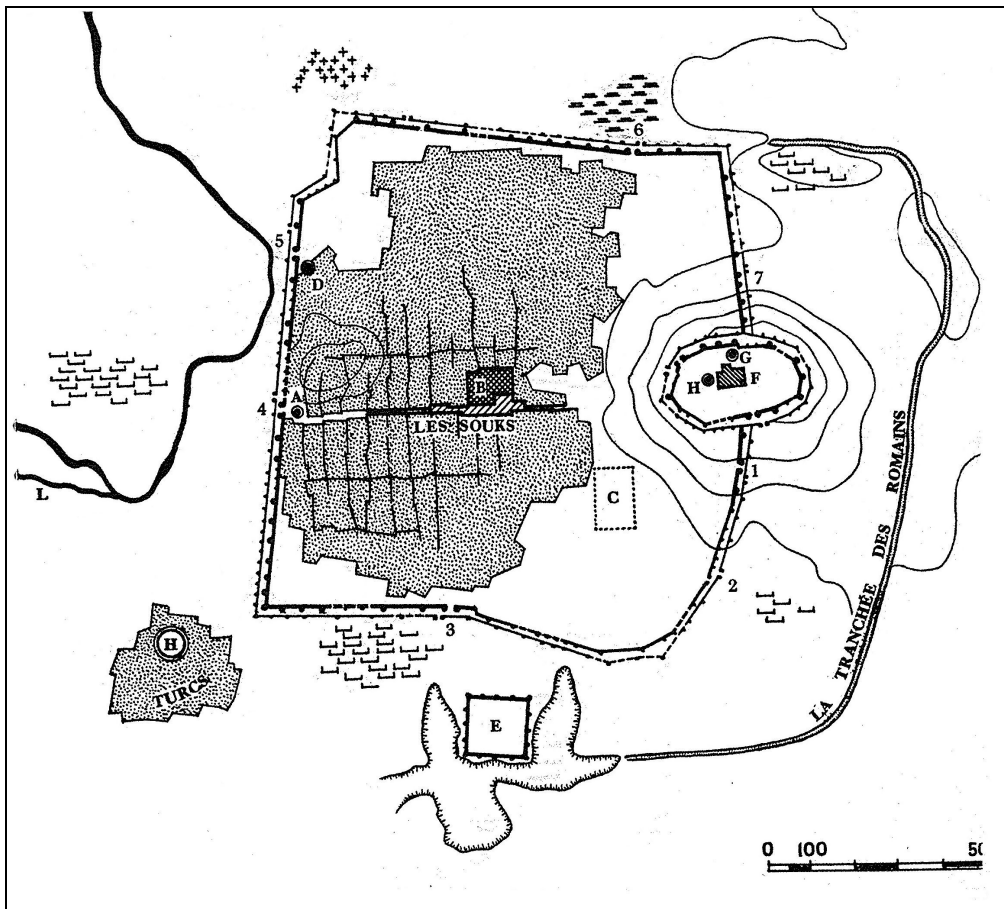


Figure 2.6. Aleppo at the end of the 11th Century (Sauvaget; 1941: pl. LIV)

4. The city in the middle of the 13th Century (Seleucids, Crusaders, Zengid dynasty, Ayyubid dynasty)

The City Walls: A second wall known as “al-Fassil” was built at a lower level than the city’s main wall in Zengid period. The Ayyubis deepened “the Greek ditch” and converted it to a part of the outer eastern walls when the city quarters expanded in that direction. A defensive wall was also erected on the Greek ditch on the east; this wall was fortified and had been the eastern wall of the city. This was an important intervention concerning the urban form of the city. The Citadel came within the walls when the eastern wall was built. The new gates are observed on the city walls.

Extra muros: The city had experienced the attacks of the Crusaders (1099-1291) and the Mongols from 11th until the 13th Century. In 1260, Hulagu razed the city, but later the city kept expanding outside the walls due to over population of the old city. The eastern suburb was established before the coming of the Mamluks. The first suburbs appeared as warehouses on the north near Bab al-Nasr and on the west near Bab Antakia and Bab al-Jinan. The stonecutters had a mosque built in Zengid Period and lived in the region outside Bab Antakia. The region outside Bab al-Jinan was for the Pottery activities.

Intra muros: The area inside the city walls is almost covered by settlement. The Jewish quarter (J) was located on the north of the city; the tannery (D) is near to the soap factories (S) on the northwest direction. The Turcomans (T) had a quarter on south of the city. The districts of the communities that depend on the ethnicity/religion/profession became to be clear in this period. The presence of many medreses and public buildings are noticed inside (particularly around the “souk” area) and outside the city walls in this period. The area of the “souk” is transformed into a city center; also functioning economical, religious and cultural activities. The Principal Cathedral is converted into an Islamic school. (Medrese Halawiya) The administrative activities are located near the Citadel. The Royal Palace (A) is still located inside the Citadel. The Justice Palace (D) is near to the Citadel.



Figure 2.7. Aleppo in the end of the 13th Century (Sauvaget; 1941: pl. LVIII)

5. The city at the beginning of the 16th Century (Mamluk dynasty)

The Mamluks took over a city of ruins as a result of the attack of Mongols in 1260. The attack of Tamerlane in 1400 had devastating effect on the city. Hence, the construction activity had mainly focused on the improvement and restoration of the existing city and the construction of public services to the new districts founded outside the city walls. Aleppo was under Mamluk domination for nearly three centuries. The city expanded outside the city walls due to over population inside the city walls and the attack of Tamerlane. The construction accelerated in Mamluk Period, the intra muros covered the whole area inside

the city walls and extended through the main roads from the city gates as extra muros. Mosques are built on these main roads as public services.

Intra muros: The horse market occupies a considerable area on south of the Citadel, the specialized market for horse (D) is located on the east. The “souk” area around the Great Mosque is developed by the construction of new caravanserais. The caravanserai of Venetian (E); which was located near the Great Mosque was required due to the close commercial activities with Europe. The market place for specialized commerce activities on caravanserai was developed around Bab al-Hadid (A). The district of Persians is located on the east (P), the district of spindle manufacturers (H) is on the south inside the city walls. The Palace of the Citadel (A) is still located inside the Citadel, while Palace of Celebration (B) is close to the city center. The tribunal of the kadi is on the north of the Citadel in a well-known district. The place of kadi(qadi) had created a focal point for the district as the significance of him in the justice system.

Extra muros: The suburbs expanded intensely on the northern side particularly around Bab al-Nasr. The suburbs on the north that started in Mamluk period developed considerably until Ottoman period. The space between the city walls and the suburb is the trace of the moat. The street network had developed from Bab al-Nasr Gate extending to the north, northwest (Jdedieh) and northeast; connecting the suburbs to the city center. The Christian quarter had established on the northwestern suburb. After the conquest of Tamerlane, the Armenians had two chapels at Salibeh al-Jdedieh; the Forty Martyrs and the Virgin Mary. The presence of the Church of Forty Martyrs near the cemetery of Christians outside the eastern gate in the 6th Century is an important factor for the settlement of Christian district. In addition to these churches, the Syrian Catholic Church and the Old Maronite Church exist in the map of the 16th Century.

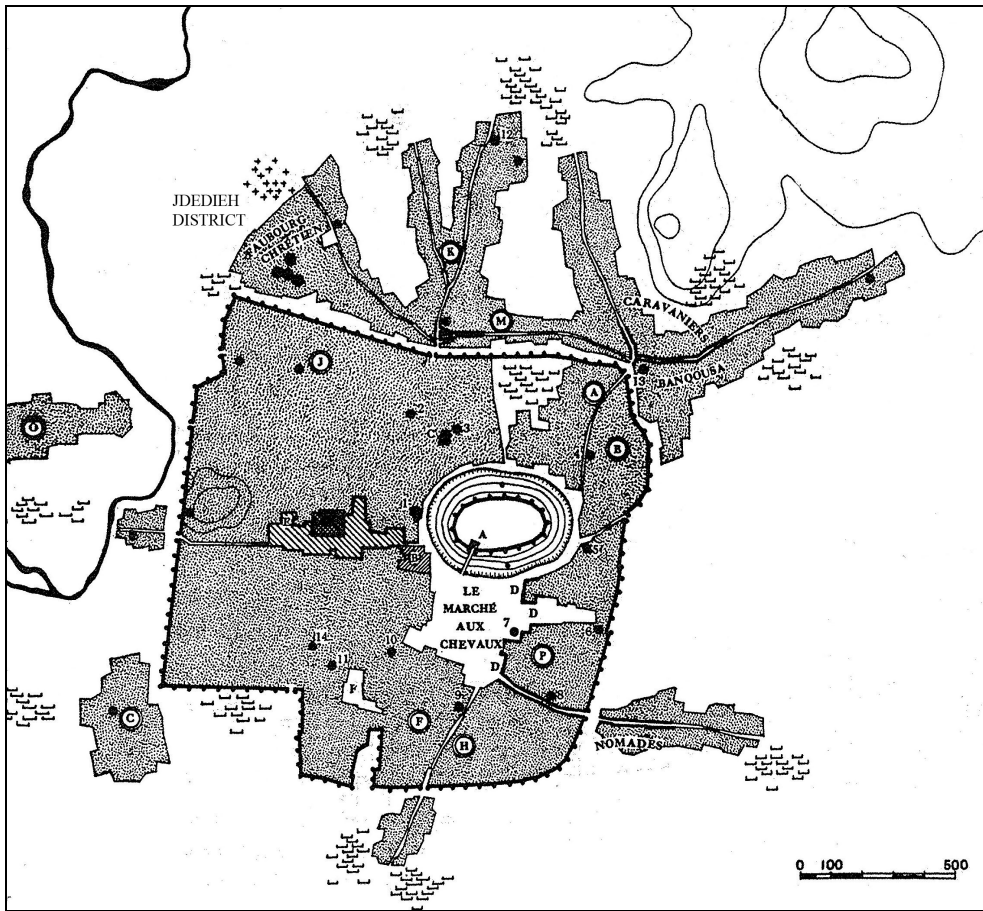


Figure 2.8. Aleppo at the beginning of the 16th Century (Sauvaget; 1941: pl. LXII)

6. The city in the 19th Century (Ottoman Empire)

The city of Aleppo had considerably changed during the Ottoman era from the 16th Century until the 19th Century. The city walls and moat had lost their defensive function and the suburbs had expanded to a great extent. The construction activity is intensified on public and religious buildings in the city center and in the newly developed suburbs.

Intra muros: The “souk” area had expanded considerably in the Ottoman period as a result of the foundation of many endowments by the governors in the city center. The map from the middle of the 19th Century exposes the foreign consulates settled inside the khans in the “souk” area as the Venetian, French, and Holland. The construction of public buildings is intensive around the “souk” area. The city administration and form had witnessed great transformation at the second half of the 19th Century after the establishment of Tanzimat. There was demand for new public buildings as a result of the new educational and

administrative system. The serial building is build beneath the Citadel as a result of the changing administrative system. In addition, the newly developed municipality was constructed besides the Citadel. Mekteb al-Rushdiye was constructed in 1882 near the Citadel to give military education like the European models. The horse market is still located on south of the Citadel.

Extra muros: The most distinguished development took place at the northern and eastern extra-muros of the city. The quarter of Janissaries and the people dealing with caravan activity lay at the east of the Bab al-Hadid Gate. The suburbs on the north around Bab al-Nasr were noted as the industrial quarters functioning of the production activity mostly of the textiles. The establishment of a new educational system after Tanzimat had resulted in constructing schools all over the Ottoman Empire. Mekteb al-Sultaniye was built to the west of the Kuweyk River in Jamiliye district. There still exists the moat around the city wall on the north and east. The suburbs on the west are developed considerably until the second half of the 19th Century. The area on the east and north of the city was already covered by the suburbs until the 19th Century. Therefore, the new districts with Western style planning principles were established on the existing empty area to the west and the north of the city after Tanzimat.

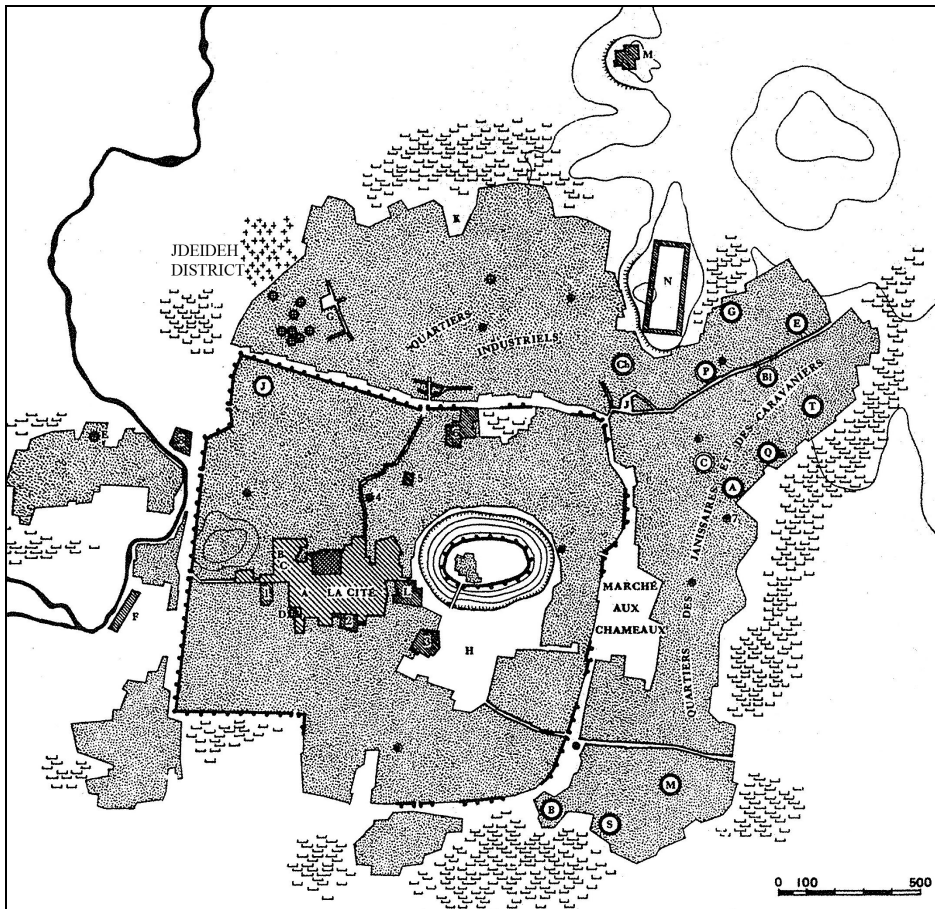


Figure 2.9. Aleppo in the middle of the 19th Century (Sauvaget; 1941: pl. LXX)

2.5.2. Urban Form and Townscape

The Islamic city of Aleppo, which is superimposed on the gridiron plan of Roman city, can be defined as an “inward city” according to the definition of Lynch (1985). He describes the inward city as “everything is walled and gated in this city”. The major public ways lead to local streets, which lead to narrow cul-de-sac like capillaries, which lead to private doors, which lead by corridors to private patios, rooms, and terraces⁶. Kostof (1991) also discussed the overlay of Islamic characters to the gridiron plans. The planned gridiron pattern of the “souk” area and irregular road pattern of the residential districts existed next to each other peacefully. The amalgamation of these two different street systems formed a heterogeneous city model. To define the model of the settlement pattern merely as an “inward city” will be a limited approach for the aim of the study.

⁶ Lynch; 1985: 384

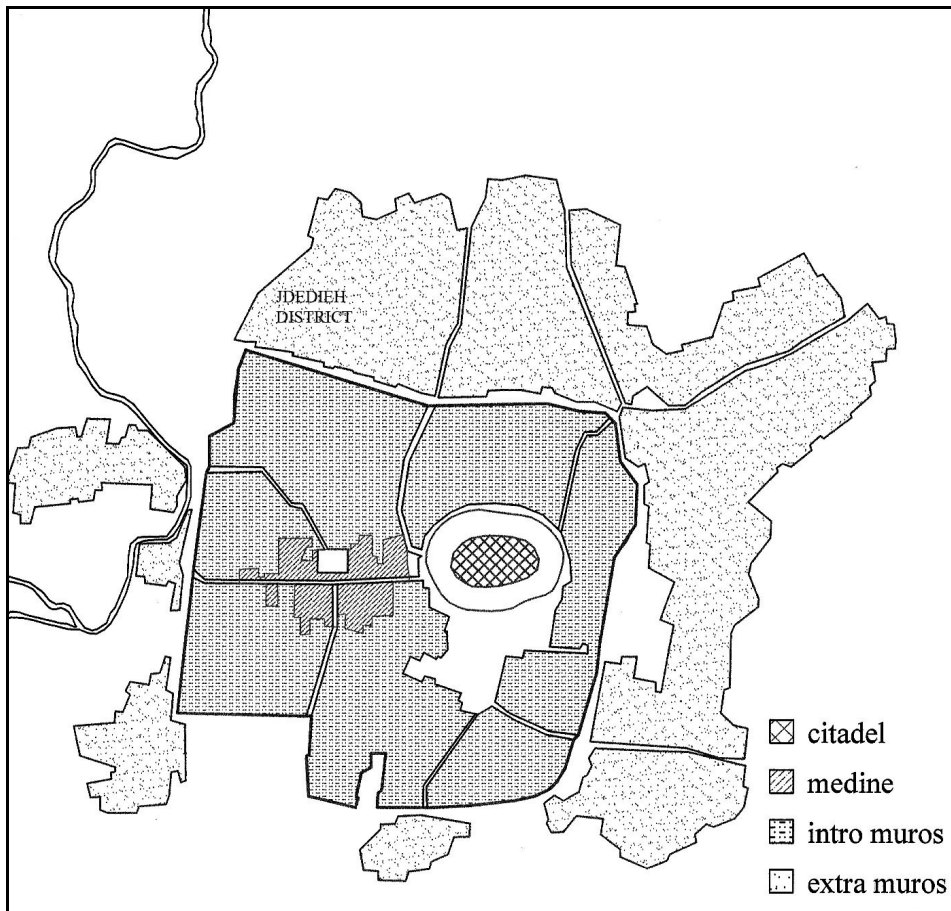


Figure 2.10. The Urban Form of Aleppo in the 19th Century

The special character of the city is due to the fact that the Islamic city structure was built on a rectilinear Roman-Hellenistic framework that gradually transformed and adapted to the needs of the new occupants.⁷ The city, which used to be a rectangular planned city in the Roman period, transformed into radio concentric form in the 19th Century; as the Citadel being situated in the center. The location of the Citadel in the center is not a result of its functional position as a nucleus, but resulted from the organic growth of the city depending on the geographical and functional constrains. The growth of the city to the north and east can be explained according to obstructions in the other directions. The existence of Kuweyk River prevented the growth of the city to the west, while on the south direction a considerable amount of area was covered with the cemeteries. In addition, the activity pattern on the north and the east had contributed the growth of the city in these directions.

⁷ Bianca; 2000:303

The actual center of the city comprised of the economical and commercial activities in the “souk” area.

The urban form of the city is discussed according to three distinctive settlement patterns defined as the center of the city; the residential area; and the secondary activities and the suburbs. The most important activities are located in the central area as commercial, religious and cultural activities; afterwards gradually increasing residential districts; and later secondary activities and the suburbs are situated at the boundary of the city.

Raymond (2000) states that the settlement of Aleppo is determined from the maps of Sauvaget as 238 hectare at the beginning of the 16th Century and 367 hectare in the second half of the 19th Century. The proportion of the development of the city is close to 50%. From the population census of the Ottomans, the population of Aleppo was 80.000 in 1537, 115.000 in 1683 and 120.000 at the end of the 18th Century with a growth of 50%.⁸

2.5.3. Settlement Pattern

It is possible to examine the city through its parts as settlement patterns depending on the activity patterns and their densities hierarchically. The centre of the city is called by a special word in Arabic as “medine.” According to the hierarchical model for the center, the “medine” area was the economical, commercial, cultural, religious center of the city. This area is the commercial center of the city comprised of a dense pattern of caravanserais concentrated as specified bazaars and on foreign trade. The scale of central area comprises considerably a large amount of the city since the economic activities are the navigator functions of the city. The “medine” of Aleppo that emerged in the Roman era was the center of economical activities. The importance of international trade plausibly explains the activeness of the center. The Ottoman period is distinguished by the enormous growth of the economical activities. The area of the site had expanded twice, from 5 hectares to 10.6 hectares, beginning from the 16th Century until the 19th Century.⁹ The construction of many mosques in the center of the city particularly in Ottoman period had supported the religious role of the center. The center as a whole is mixed in use, but is internally specialized particularly in the “souk” area, which is the commercial center of the city. The division of

⁸ Raymond; 2000: 28

⁹ Raymond; 1995: 125

commercial activities depends on the trade union system (lonca). The demand of the commercial activities for high density converted the street system of Roman grid pattern into mass blocks of solids.

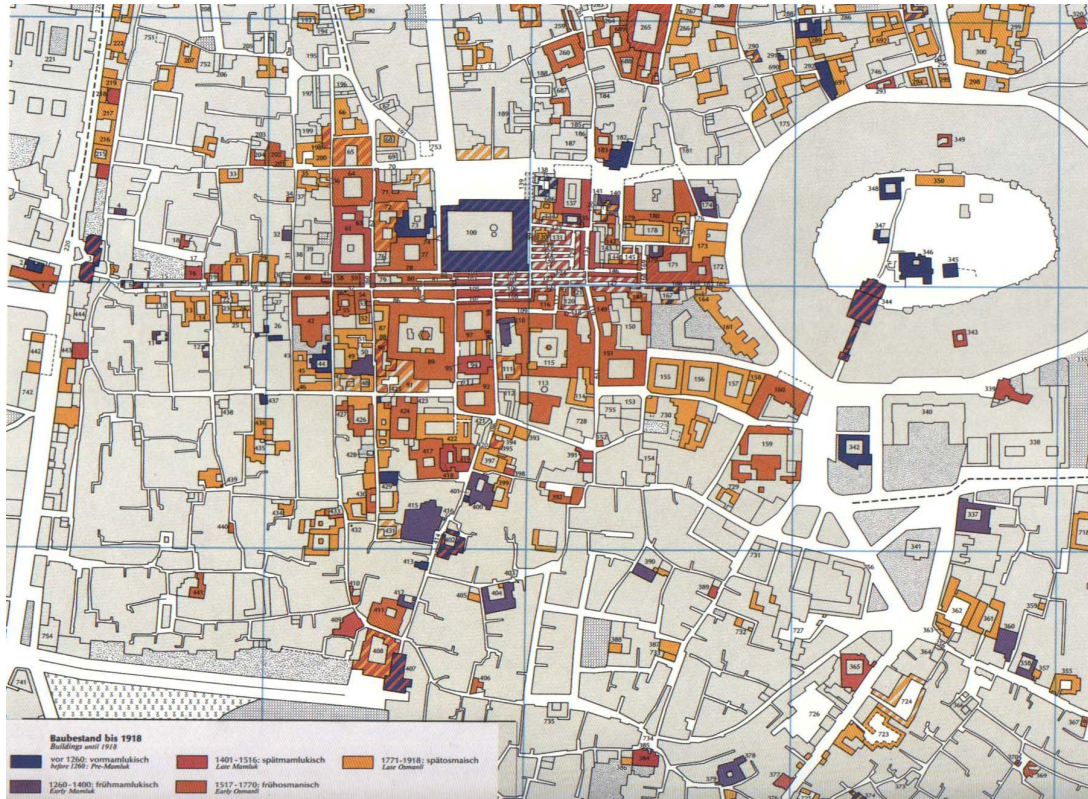


Figure 2.11. The “medine” of Aleppo; the Great Mosque in the center (Wirth; 1975), the division of building blocks according to the Roman gridiron system can be clearly observed.

The wide and regular main streets connected the central area to the residential area and terminated outside the city walls. The residential area is situated at the environs of the economical activities. The settlement of the residential area is similar with the economic activities as having a hierarchy from the center to the outside. This area was organized by districts, which can be described as cellular units linked by the street network. This street network had undergone many discussions. The formation and the process are discussed in chapter 3 in details. However, to mention in general terms there is a distinct differentiation of regular street network of the commercial center and irregular network of the residential areas by the nature of the activity patterns.

There existed secondary centers as specified centers of commerce in the residential districts. Approximately every district had its small marketplace called “suveyka.” The most

remarkable district market was located in Jdedieh district, and was characterized by the luxurious items that were sold. Apart from this there were also economical centers developed around the main circulation axis, which were cutting through the districts. There was a similar development on main streets linking the “medine” to the north to Bab al-Nasr Gate.

The secondary activities are located at the boundaries of the city related to their inferior importance. These were disturber activities that need wide area like the tannery. The region on the west of the city walls was for the pottery activities, which need wide space for the storage of the raw material. The first suburbs appear as warehouses on the north and on the west near city gates. The stonecutters settled outside Bab Antakia Gate. The suburbs expanded intensely on the northern side particularly around Bab al-Nasr Gate.

The suburbs of Aleppo developed particularly in the Ottoman era. The extension of the settlement pattern was related with the activity pattern at the boundaries of the city. The suburbs were divided as districts according to their ethnicity, religion, and activity. The main suburbs had developed on the north and the northeast direction in Aleppo. These suburbs cannot be considered as an extension of the intra muros referring to their activity and settlement patterns. Aleppo’s residential quarters were the outcome of the tendency of members to settle with proximity to their related group; and also the other constraint as the place of work. The result of the economical activities as trade routes to the north to Anatolia; and to the east to Iraq and Iran had resulted in the formation of new suburbs at these directions. The settlement pattern at the northeastern suburbs consisted of the activities related with the caravans; also, this district, named “Banqusa” was the center of the Janissaries. The districts of Kurdish and people originated from Maraş were located on the north of Bab al-Nasr Gate. The Christian suburbs covered the northwestern part of the extra muros. The area of suburbs had extended from 91 hectare to 200.5 hectare from the 16th Century to the 19th Century.¹⁰

2.6. Urban Planning Decisions about Aleppo

The urban process that is considered as the physical change through time will be discussed in chapter 3, but the second aspect of urban process which is the role of the actors,

¹⁰ Raymond; 2000: 140

agents and the institutions, that influence the urban space, will be discussed in this part of the chapter 2. The urban change can be examined by focusing on the urban processes and the political, institutional agents. For the aim of this thesis, the transformation process of Aleppo will be analyzed through three periods concerning the change in the political and administrative conditions. The first period to be analyzed can be defined as Pre-Tanzimat period of the Ottomans; a period of changes in a traditional manner rather than radical transformations. In this period, the administrative system and urban planning decisions are discussed according to the Islamic law. The second period is Post-Tanzimat period after the declaration of “Gülhane Hatt-ı Şerif” in 1839. The new law system and regulations entirely changed the approach to urban planning. The second period is discussed according to the “Tanzimat” reforms and the impact of the new regulations over urban space. Tanzimat symbolized the decline of the traditional institutions and regulations and the foundation of a new system of administration for the urban space. The administrative system, urban development, and the implementation of new regulations in Aleppo are exposed in this part of the chapter. The third period concerning the thesis comprises of the post-Ottoman period including the French Mandate over Aleppo from 1920 until 1927.

2.7. Pre-Tanzimat Period

In this part of the chapter, the urban process of the pre-Tanzimat Ottoman city of Aleppo will be discussed according to the administrative and the urban planning system. The pre-Tanzimat period is limited from the end of the 18th Century until the declaration of the Tanzimat. The pre-Tanzimat city as an outcome of this urban process did not change considerably in the 18th Century. The mass of construction activity implicated the repair and renovation of existing buildings in the old city particularly by the private enterprise, which the money source is assembled by the guilds or the districts.

2.7.1. Administrative and Urban Planning System

Sauvaget compared the Arabic city with a western perspective regarding the Ottoman city: “Weak governance is considered as one of the main characteristics of the Arab cities. In these cities, neither particular city administrations nor communal institutions existed. In this context, they were different from both the ancient cities which were generally accepted as

ideal forms for city organization structure and medieval cities which successfully evolved towards “municipality” due to their institutions”.¹¹

Marcus pointed out the administrative system of Aleppo that it was run without a municipality, without central planning, and without more than minimal government involvement in managing urban affairs and financial services.¹² In the Islamic law, there are no specific regulations regarding the status of the cities. Municipal institutions similar with the European cities did not exist; rather a body of relations depending on the informal and personal networks was developed.

The administrative system of the Arab provinces under the Ottomans rule before the Tanzimat reforms is not similar with the western countries. There were special officials rather than the institutions for the administration of the city. The administrative system was depended on the personal interpretation than a common regulation. The city was managed by an organized government with its officials, procedures, and effective methods of administration and control. Raymond (2000) also discusses the administrative system of the Ottomans in the Arab Cities. The administration of the city is divided into different hierarchical categories as: the inspector officials of the city, the government officials, the kadi (qadi) as implementing the justice system, and the central authority.

There were special officials to govern the city at the top the provincial governor connecting the politics of the province with the central state. In all the provinces of the Ottoman Empire, there used to be two specialized officials subordinating the provincial governor in the cities. Several official positions included tasks involved in overseeing the urban life of the city. The “muhtesib” was the official responsible for the morals of the city; his post required him, among other duties, to conduct periodic inspections through the city streets to insure that no one infringed the public right of way. The main duty of the official of the city, “subaşı” was ensuring the security of the city, especially at night. The central government was interfered in all the problems of the city administration because there were no special officials. The headman of the Janissaries was also interfered in the problem automatically. The relationship between the government and the governed population was

¹¹ Raymond; 2000: 76

¹² Marcus; 1989: 278

performed by the local leaders as intermediaries. There were local leaders as “ayan” who had considerable influence on the population interdependent of the government.

The “kadı” had a distinctive role in the city’s administration as he was the key figure in the justice system. He was running the “şeriat” (shari’a) court and implementing the Islamic law with the interpretation of the customary law. The court officials also carried out inspections when necessary to resolve property dispute, and the courts often issued certificates of property ownership when real estate changed hands. Both the governor and the kadı possessed a unique role in the administrative system of Aleppo. The laws dominating the city were a mixture of Islamic law, state legislation, and local custom. The main law as “şeriat” was sustained as the ultimate law; and the “örf” (urf) or customary law as open to interpretation and change forming the core of public law. It can be concluded that Aleppo was administrated depending on the local rules coded by the personal interpretation of the officials instead of a central administration with written regulations.

In addition to the officials working for the government, there was a second type of informal administrative system depending on the social structure of the city assisting the official system. This system consists of the groups (tevaif) depending on profession (guild of professions); nation and religion (community groups); and geography (organization of the districts). The heads of the city’s neighborhoods, trade guilds, and religious minorities helped the authorities with various administrative tasks.¹³ The Ottomans preferred to govern the newly conquered countries by the groups as local organizations instead of a solitary organization with centralization. This kind of organization partially replaced the local administration, and also provided a considerable autonomy for the citizens in their groups.

The organization of the guilds consisted of the sheikh of the guild as the headman, subordinate officials and the council of the guild. The ethnical and religious groups were organized like semi-administrative units and were under the control of the sheikhs. The spiritual leaders achieve the duty of the sheikh in the religious minority groups. The non-Muslim groups exercised a measure of legal autonomy. The main function of the groups was to maintain the communication between the provincial government and the population of the city; and also to sustain the control without a special administrative organization. These

¹³ Marcus; 1989: 82

groups were usually organized around specific neighborhoods. The organization of the neighborhood as “mahalle” is a response to the concern of the people for gathering to form a homogeneous social unit. By this way, the administration of the population could be considerably under control. The districts were the main administrative patterns of the city. The administrative structure consists of the headman of the districts; and subordinate officials working for him.

Lapidus (1969) defined the main settlement pattern of the Middle Eastern city as the districts.

In Aleppo and Damascus, the basic units of society were quarters, which were social solidarities as well as geographical entities. Small groups of people who believed themselves bound together by the most fundamental ties—family, clientage, common village origin, ethnic or sectarian religious identity, perhaps in some cases fortified by common occupation—lived in these neighborhoods. Moreover, quarters were also administrative units, headed by a sheikh who was appointed by the city governor to assist in taxation, maintain order, enforce police ordinances, and represent the quarter on citywide political or ceremonial occasions. Quarters were village-like communities within the urban whole.¹⁴

If we consider Aleppo as a city governed by the Islamic law, the city’s structure was formed according to the demand of Islam. Lapidus also states that the Muslim city is not a model of stable physical distinctions between the quarters; his model tries to identify the city according to community divisions. The informal organization of the city binding the population is more influential than the central authority concerning the administration of the city. Muslim populations were organized by groups forming the sub-communities within city spaces.

Marcus stated the characteristics of the residential districts as being socially homogeneous, each incorporating members of a particular religious, ethnic, occupational or income group; that at least partly due to this social affinity they formed parochial solidarities that defended themselves collectively against other groups. They served as instruments of administrative management and government control, with the neighborhood headman acting as intermediaries between the residents of their respective districts and the authorities.¹⁵ The role of the local actors in politics of the administration should be also emphasized. The Ottoman city before Tanzimat was not so much a centralized structure as a corporation of districts in which politics depended mostly on the will of the local forces.

¹⁴ Lapidus; 1969: 49

¹⁵ Marcus; 1989: 315

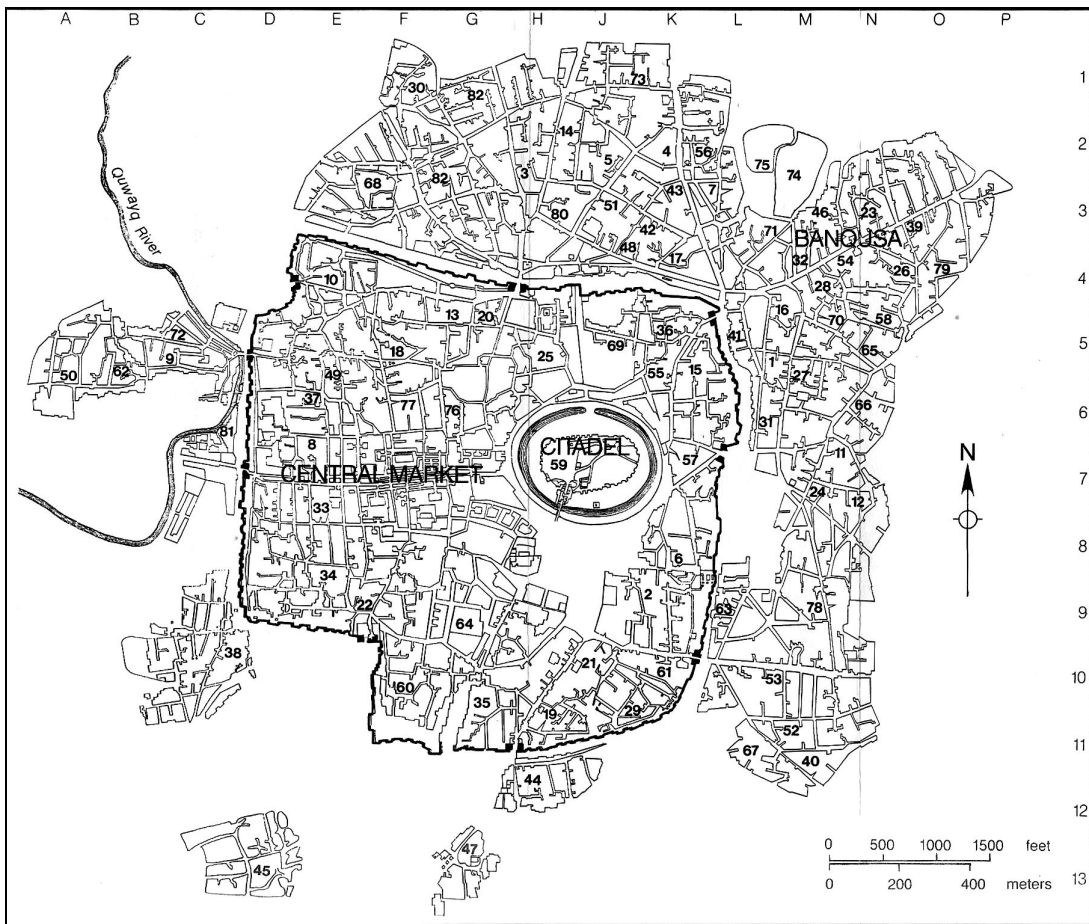


Figure 2.12. The division of the “mahalle” (districts) in Aleppo in the 18th Century (Marcus; 1989: 280)¹⁶

2.7.2. The Islamic Law and the Traditional Regulations

The traditional regulation of urban development of the Ottoman city mainly depended on Islamic law, which the Ottoman law was diverted. The Islamic law was developed on a contradiction between the Islamic “*şeriat*” and “*örf*” as the customary law. The customary law about secondary issues seemed to base on the Islamic law, which is open to the interpretation; and could be shaped by the demands of the population or the provincial government.

Yerasimos discussed the impact of the Islamic law in administration of the city. Since belonging to Islam identified as to obey a law that inseparably controls the behavior of the

¹⁶ The district with number 68 is Jdedieh

individual together with its relations with the community, law should also be taken into consideration as a compulsory element of unity in the “Islamic city” concept. Therefore, the probable contrast between the Islam city and Western city is the result of the differences stemming from a city area administered by Roman law. In this framework, the big differences can be termed as principle.¹⁷ The Islamic law also has an influence on the property rights. Galantay also discussed the relation of the Islamic law and the property rights:

Customary law establishes that all land belongs to Allah, then to the Muslim community, i.e., to the state, and while the individual has beneficial rights of title “this amounts to trusteeship or stewardship rather than to outright freehold” in the Western sense. It appears that Islamic law does not condone the degree of collectivization and regulation by the state as found in the socialist “regimes” but it does include the right of expropriation for public needs after payment of just compensation. Right of title may not be abused to deny access to land owned by others or to visually invade the privacy of other families, i.e., by opening a window into their court. While Western law only distinguishes only between freehold and leasehold, Islamic law permits more intricate systems of interlocking ownership and servitudes.¹⁸

In customary law, the individual rights have priority to the public rights. This is because of the customary law interpreted by the “kadi”. Customary law also provides multiple layers of privacy in the neighborhood comprised of cluster of buildings in the districts. This concept of spatial organization is based on distinct “territories” with the movement system as a secondary factor. This is in contrast with the spirit of Western town planning which assigns priority to the movement system.

Another important aspect to discuss is the levels of domains of the open space. The concept of “fina” is the main architectural and social element of the urban structure of the Islamic city. There are two major types of street in Islamic law as the public street (Shari) which is open to everyone; and the cul-de-sac (fina) giving access to a small group of houses belonging in co-ownership, to those who live along it. Islamic law recognized the cul-de-sac as a private way belonging jointly to the abutters as a common property of the neighbors and the second type as the thoroughway street as the common property of the whole community, which the law defined as a public road immune to any obstruction. Seven cubits is the minimum width of thoroughfare streets. A cubit is about half a meter and this dimension allows two fully laden camels to pass without colliding. Any public thoroughfare should never be obstructed by permanent or even temporary obstructions.

¹⁷ Yerasimos; 1999: 10

¹⁸ Galantay; 1987: 9

However, in the Islamic city the border concept is replaced by the “fina” concept, which means a gradual transition from one entity to another. “Fina” is a part of the space commonly benefited by the right holder of the alley residents and the more close to his property the rights of a right holder increases.

Yerasimos (1999) discussed particularly the concept of “fina” and the level of domains of the community in his study. Every inhabitant of the cul-de-sac street is the co-owner of the space extending from the entrance of the street to his doorstep. In this regard, he could not extend his doorstep towards the alley without the consent of the other owners. The space that becomes more private through the inner parts of the cul-de-sac alley finally becomes the private domain of the owner living at the end of the alley. He also states that the streets narrowing and being covered were not the result of climatic concerns but the result of a canny and constant game of the alley residents to gain space from the common area. In the same manner, the emergence of the cul-de-sac alleys was not an oriental nuisance, but was a privatization process of the space where the alley residents tried to optimize their interests. In addition to this view Raymond (1989) distinguished the “fina” and “mahalle” according to the concept of domains. He defined the “mahalle” as the space of the community, which is a common space, shared by the inhabitants of the district, and the “fina” as the extension of the private domain.¹⁹

2.8. Post-Tanzimat Period

The purpose of this part of chapter 2 is to discuss the “Tanzimat” reforms and the impact of the reforms and new regulations over urban space. Westernization reforms, which started from the beginning of the 19th Century with Sultan Selim III, are followed by his son Mahmut II. With the implementation of the New Order, reform project designed to reorganize the army and the administration, started the process of Westernizing reform. Marcus (1989) states that the reform was not an organic development within, it was rather done by the external threats. The declaration of “Gülhane Hatt-ı Şerif” in 1839 by Abdülmecit, known as “Tanzimat”, is a turning point for the political and administrative system of the Ottomans. As a consequence of “Tanzimat”, new reforms had been

¹⁹ Raymond; 1989: 196-9

established on the military system, educational system and administrative system. The decline of the traditional institutions, a slide to European thoughts, and a demand for central state were the main concerns of the reforms. The establishment of Hatt-ı Hümayun in 1856 is a turning point concerning the equal rights for the non-Muslim communities with the Muslims. This caused a conflict between Muslims and the state. The subject concerning this chapter is the reforms in the administrative system of the city and the transformation of the urban process. The post-Tanzimat period is limited from the 1839 until the beginning of the 20th Century.

2.8.1. The Administrative System and the New Regulations after “Tanzimat”

The aim of “Tanzimat” is argued by many scholars. The most distinctive aim was to renew the power of the Ottoman state by centralizing the administrative system with the new institutions and regulations. The reforms known as “Tanzimat”, which had been established to westernize the state and the society, also concerned the urban space. “Tanzimat” meant establishing new urban policies, a new type of urban administration, new institutions, and organization, as well as the promotion of new building types.

The most remarkable change that took place with the new regulations concerning the administrative system was the transformation of the urban leadership of “ulema” and “ayan” (notables of the city) into meclis (local councils). The system of local councils was imported from the French model in the early 1840s. The provincial council (divan) which operated under the vali(governor) before 1831 had converted into “meclis” comprising of the government officials, notables, merchants, and other representatives from all the communities, Muslim or non-Muslim alike. Ma’oz states that the Ottoman “meclis” was to deal with both the administrative and judicial affairs of the province or the district.²⁰

The whole urban planning system had to be changed to meet the demands of the new administrative system. The first approach to modern municipality was established after the abolishment of the Janissary Institution by Sultan Mahmut II in 1826. The purpose was to centralize the authority and have a better control of the functions ran by the semi-independent institutions like ulema (ulama). In 1829, a new institution named “muhtarlık” is

²⁰ Ma’oz; 1968

established in Istanbul to take the control of the administration of the districts from the hand of the ulema. The functions ran by the “kadı” and the local “imam” of the districts was transferred to the headman of the districts, which was assigned by the central state. The headman of the districts was supported by a delegation constituted of elder people. This system spread to the other provinces of the empire by time.²¹

The first legal document about the opening of wide streets and quays, the abolishment of the narrow streets and cul-de-sacs, was prepared in 1839 and followed by the first “Ebniye Nizamnamesi” in 1848. The content of this regulation was to apply the principles as widening the streets by planning the new buildings back in plots and the subdivision of urban land.

At the beginning, the proposals developed for the administration of the city was thought to be controlled by the central state. The transformation activity towards a local administrative system started with the establishment of “şehremaneti” as a modern municipality in 1855. A commission named “İntizam-ı Şehir Komisyonu” was established with regard to the failure of the “şehremaneti.” The Muslim and non-Muslim citizens of the Ottomans that speak foreign languages, and are familiar with the foreign countries could be the members of this commission, and also the foreigners permanently living with their families in Istanbul.²²

The Province Municipality Law was established in 1877. By the “Ebniye” regulation in 1882, the implementation and supervision activities were to be run by local administrations as the municipalities instead of the central administrations. The provinces also had the special councils as “Şehremaneti” and other administrative councils. The determination of street widths was left to the Administrative Councils of the provinces. It is recognized that the members of the city councils were comprised of the people of high-income groups.

The urban form was affected by the new regulations as a consequence of the new administrative system. The regulations were thought just to be implemented in the capital of

²¹ Lewis, 1988: 390

²² Tekeli; 1999:21

the empire at the beginning. By the regulation in 1864, “Turuk ve Ebniye”, the regulations established for Istanbul is taken into consideration for the other cities of the empire. The “Turuk ve Ebniye” regulation had an extensive content concerning also the urban form of the cities. In all the regulations from 1848 until 1891, “Ebniye” law gave emphasize to the new street system concerning the widths and directions. By the new planning principles laid down by the new regulations, the cities started to expand with new districts. The concept of the Western planning which is based on the street network as grids and the public places is introduced to the Ottoman city. Afterwards the subdivision of the grid squares or islands for lots and different land uses are preceded.

In addition to the property relations, the new property relations will be the first subject to be discussed for the context of the thesis. The first expropriation regulation was established in 1856 as “İstimlak Nizamnameleri” which is the law of Legal Expropriation. The subdivision of lands had started in the same year to transform the cities. The limited regularization (of property) attempts started in the Ottoman era via the “Ebniye ve Turuk Nizamnameleri.” (Regulation Codes for Buildings and Roads)²³ The urban space was shaped as a result of the transformation of the property relations. In classical Ottoman land regime, the land in urban space was real estate (mülk) and waqf lands instead of imperial lands (miri). The regulation of 1858 on land divisions, “Arazi Kanunnamesi,” had indirect effect on the urban land regime to arrange the land policy of the “Tanzimat.” This effect had shown itself in facilitating the transformation of imperial land to real estate which the city is surrounded, and furthermore in systematizing the property records with the concept of certification of the property. The approach of the transfer rules of the imperial lands to the real estate lands facilitated the sale of these lands with the market price by the demand of the state.

The new social framework of the Ottoman society after “Tanzimat” also has to be discussed. This new social order had emerged from the new regulations that gave new rights to the non-Muslim groups, which had established associations with the European consulates and traders long ago, from whom they obtained useful privileges. The new system offered the non-Muslim citizens equal rights with the Muslims. The new concept of social rights also influenced the property rights. The hierarchical order of the Ottoman citizens depending on the religious groups as communities was replaced by the equality in social order depending

²³ Günay; 1999: 8

on the concept of an assumption of a homogeneous society. The primary reason of such reform for the equality of all citizens could be the aim to form a new order for the society by centralizing the relations of these groups with the state. There emerged a society in a state of transition toward Western-inspired modernity. The concept of equality for all the citizens brought new ideas for urban planning. The system of equality was also reflected in the western style planning system as the subdivisions of lands depending on meter squares.

Tekeli (1999) states that the transformation process was not just result of a general conception. The influence of the newly developed technologies and the image of the western city can be observed at the background of the mosaics. The expressions of the Ottoman ambassadors assigned in Vienna in the 18th Century and in Paris in Napoleon period have the traces of the appreciation of the gridiron plans, the wide and forested streets, and the high-rise buildings of these cities. To conclude the regulations and laws, the historical establishment of the regulations of “Tanzimat” period can now be defined as:

1839	“İlmuhaber”
1848	“Birinci Ebniye Nizamnamesi”
1855	The Establishment of “Şehremaneti”
1856	“İstimlak Nizamnamesi” (Regulation about subdivision of lands)
1856	The Establishment of “İntizam-ı Şehir Komisyonu”
1858	“Sokaklara Dair Nizamname” (Regulations about the streets)
1858	“Arazi Kanunnamesi”
1864	“Turuk ve Ebniye Nizamnamesi” (not only Istanbul, also the other provinces of the Empire)
1868	“Dersaadet İdare-i Belediye Nizamnamesi”
1870	“İdare-i Umumiye-i Vilayet Nizamnamesi”
1877	Province Municipality Law
1883	Empire Building Code
1884	Historical Monuments Law

2.8.2 The Urban Development and the Implementation of the New Regulations in Aleppo

The plan for modernization of the Ottoman Empire also concerns the city of Aleppo as being one of most important provinces in the empire. Aleppo was also influenced by the change in the economical system of the Ottoman Empire by the important role in the international and regional economy. The economical role can be proved by the foreign

consulates existing since 1422. Aleppo thus became the anchorage place of modernism in Syria for the Ottomans.

The abolishment of Janissary Institution in Istanbul was followed in the provinces. Aleppo also got the order to abolish the Janissaries. Masters states that this order was not totally assigned. In 1831, the occupation of Aleppo by İbrahim Pasha, the son of the governor of Egypt, had stopped the modernization reforms of the Ottomans in Aleppo. But it brought out the new reforms by the new administration of the Egyptian pasha. The administration of İbrahim Pasha was in search of constructing roads and seaports for the modernization of the infrastructure of commerce. In addition to these, he was also supporting the non-Muslims to have a more decisive role in the local issues.²⁴ The occupation of Egypt lasted in 1840 until the Ottomans regained Aleppo.

The manner of “İlmuhaber” in 1839 was legitimized by the regulations as “Ebniye Nizamnamesi” and “Ebniye Beyannamesi” only valid in Istanbul, followed by “Ebniye Nizamnamesi” in 1849. The inadequacy of these regulations caused to establish a new regulation concerning the streets as “Sokaklara Dair Nizamname” in 1858 combining the old regulations. A new arrangement was made by “Turuk ve Ebniye Nizamnamesi” in 1864 practiced not only in Istanbul, but also in the other provinces of the empire.

Throughout the second part of the 19th Century, the state issued several directives to regulate the empire’s urban life. Property transfers and ownership certificates were regulated by a series of laws in 1858, 1860, 1867 and 1874. The Municipality of Aleppo was created in 1868 but the law regulating municipal practices was only introduced in 1877. In 1883, the Empire Building Code was issued and the next year the Historical Monuments law. These reforms covered a wide sector of bureaucratic functions in the state including education, health and civil registration.

The new town of Aleppo had started in the year 1868 when the Ottomans established a Western-style administration as “belediye” in the “Serail” building beneath the Citadel. A French architect, Charles Chartier, was appointed as the head officer of the new municipality of Aleppo for the implementation of the new reforms. One of the earliest works

²⁴ Masters; 2003:75

of the new architecture office was to plan a clock tower in the new city center. In 1560, Busbecq, an ambassador from Europe, had written that:

They could not be directed to construct clock towers... Because they think that if the clock towers are constructed, the authority of the “muezzin” and the old religious customs will be affected harmfully.²⁵

The traditional approaches of the Ottomans had changed with the implementation of the new reforms. The construction of Bab al-Faraj Clock Tower that started under the rule of Raif Pasha at Bab Al-Faraj Square in 1898 was constructed under the supervision of the architect of the province, Charles Chartier. Before construction of the clock tower, there used to be a spring dedicated to the name of Sultan Süleyman. The clock tower was built for the celebration of Sultan Abdülhamid like as the clock towers in the other provinces of the Empire as in the case of Beirut. By constructing new type of buildings, the spirit of the reforms was symbolized under the name of the sultan. The construction of symbolic buildings was used as a way of strengthening the patronage of the Ottomans. The patronage of the Ottomans over the citizens and the urban space was more influential by the interferences of modernism. David states that this functional building was a symbol of modernism and change. The tower was built in a composite and eclectic style to be a symbol of Ottoman modernism by the French architect.²⁶

The most important intervention was the development of a secondary city center contrasting with the traditional center. The most important transformation activity was done in the city centers of the provinces. The new city center had become multi-focused as a process of transformation. The communication with the exterior world was formed according to the new technological opportunities. The street network was planned according to the standards of the automobile and tramway. The same case for new types of circulation had happened in Aleppo as in Istanbul, the new regulation for tramway was also implemented in Aleppo; the tramway line linked Bab Al-Faraj Square to Telal Street and another line was situated on Khandak Street.

A new city center started to develop in Aleppo like in all the other important provinces. New functions like hotels, restaurants, cafe, cabaret and garage were operated towards the direction of the “souks” and the complementary elements. The camels and

²⁵ Lewis; 1988: 42

²⁶ David; 2002:309

caravans were gradually replaced by the automobiles and trucks. The railways became to have a very strategic state. The first railway in Middle East was constructed between İskenderun to Cairo in 1850 followed in 1872 from İskenderun to Beirut and at last in 1905 from Beirut to Aleppo. Aleppo was interlinked to Istanbul by railway in 1914.²⁷

The “Ebniye” Law in 1891 included also the rule for opening new streets in the provinces similar to the ones in European cities. The reflection of new wide streets in Aleppo could have been implemented on the old city moats. An important urban intervention was the filling of the old moats and converting them into a 14 meters wide street, Khandak Street-the name as a memory of the former function. This resulted in the creation of vehicular carriageways to the north and west of the walled city around year 1900. The northern moat road was framed by two lines of terraced houses in a hybrid Ottoman-European style after the demolition of the city walls and the southern edge of Jdedieh (the Armenian suburb). The new spine called Khandak Street became a major west-east connection between the periphery of the old city and rapidly growing new town. In addition, a north-south spine, tangential to the western walls, was developed from the new quarters of Azizie towards Bab Antakia. While the seat of power still remained in the old city for a few more decades, the Ottoman administration started developing a number of new residential districts extra-muros, in particular Azizie, to the northwest of the old city, which clearly reflected contemporary European town-planning influences.²⁸

The regulation “Ebniye Kanunu” in 1882 brought changes in the arrangement of the new settlements. The Article 16 states that:

The people that will sell their uncultivated lands, orchards or gardens by the division of land for the constitution of a new district, are obliged to leave a place for the school and police station; to construct drainage system until the border of the district; and also pay a fee to the government for the expense of the sidewalks.²⁹

The new residential area of Aleppo, Azizie district was surrounded by gardens and orchards. The residents of the district built a police station inside their district. The convenience of transformation of imperial lands to real estate lands had influence on manipulating the direction of the development of Aleppo. In addition, the impact of the members of the administrative council on the development of a new district has to be taken

²⁷ David; 2002:308

²⁸ Bianca; 2000:304

²⁹ Selman; 1982: A65-A107

into consideration as their impact may be in various levels as determining the urban form of the district on their own profit.

The first plan for Aleppo was prepared during Raif Pasha's reign by the German architect Jang who was the chief architect of the newly developed municipality in 1900. This plan prepared in 1900 has a significant role in the further development of the city and the existing patterns. The "Turuk ve Ebniye" regulation from 1882 summarizes the planning decisions of the master plan. The plan charted the expansion of the future city into the west of the Old City and provided three axes to interlink the Old City with the new one. The historical development of the new planning decisions can be concluded as:

1867-1868	The Establishment of the first modern municipality in Aleppo
1867-1873	The First settlements in Azizie district
1898	Bab Al-Faraj Clock Tower
1899	The Police Station in Azizie
1900	The First Master Plan of the city
1905	The Train Station

2.8.3 The Conditions that Prepared the Development of a New District Concerning the New Order

The conditions that prepared the development of a new residential area can be defined as mutual reaction of the regulations and the opposition to them. First of all, the foreign countries being granted by economic privileges caused the state to offer convenience for the non-Muslim community. The non-Muslims had equality with the Muslim citizens in front of the state legalized by the new laws after Tanzimat. This new right for non-Muslims caused a strong opposition to the concept of Christian equality. The Christian community was already rich as a result of the strong economical relations with the foreign countries. The Europeans trusted the local Christians as mediators in their commercial activities with the Aleppien and Armenian merchants. In the commercial relations, they acted as intermediates between the foreign countries and the locals. Masters states that a new group of local merchants had emerged by the withdrawal of European merchants from Aleppo. They performed the commercial activities directly from Mediterranean coasts for European goods. This new group consisted mostly of non-Muslims. Most of the Christian merchants increased their wealth by the commercial activities with Europe and the regional distribution

of the European goods. The foreign merchants living in Aleppo and the local merchants working as mediators, especially Christians were already prepared for the modernization and westernization process since the beginning of the 17th Century. A new social class was emerged which consists of non-Muslims.

This new social class had to be expressed by a new type of architecture and settlement. In the case of Aleppo, the new type of building is an outcome of the many integrated reasons. One important reason is the new social class of the Christians, which want to exhibit that they have the equal right with the Muslim citizens according to the new administrative system. The new Christian groups had the permission to build new churches after 1848. The dissatisfaction of the new order by Muslims caused a rebellion against the governor in Aleppo in 1850.³⁰ These Muslim groups attacked the shops in the city center. The rage of the group was directed towards the rich district of the Christians, Jdedieh; six churches, 688 house and thirty-six shops were pillaged during the events.³¹ The demand of Christians for safety had merged with the new regulations by the concept of modernization.

Another factor effecting the development of a new district is that the establishment of “Arazi Kanunnamesi” in 1858 had provided permission for the Christians to construct houses on the outskirts of Aleppo. The establishment of “belediye” institution and the new regulations gave opportunity for the residents of the new suburb to establish and plan a new modern district with the existing buildings.

2.9. Post-Ottoman Period; French Mandate

In the third period of the analysis as the post-Ottoman period is taken into consideration as a period of stability for the urban process until the 1927. The First World War witnessed the defeat and dismemberment of the Ottoman Empire under which most Arab countries had lived for centuries, and which had served as some kind of protection against European rule. In late 1918, Emir Faysal had begun to set up an Arab administration in Damascus with British support. In April 1920, the Supreme Council of the League of

³⁰ Ma’oz states that the anti-Christian feelings reached their climax on the eve of 1850 revolt against the government, when the Greek Catholic patriarch had made a triumphant entry into the city at the head of a procession carrying crosses and other church ornaments. (Moshe Ma’oz; 1968: 103-4)

³¹ Masters; 2003: 79

Nations announced that Syria was to be partitioned into the two French Mandates of Lebanon and Syria.³² They created the two separate states of Damascus and Aleppo in 1920 out of the two former Ottoman provinces. Since the time period of the study is until 1927, the study will focus on the urban planning decisions of Aleppo until 1927 under the French Mandate. The French Mandate started in 1920, and lasted in 1946. The French authorities had conducted the cadastral survey of Aleppo from 1927 until 1929. Large-scale interventions comprehending the city had not been proposed until 1930. The new master plans for the expansion of the city were developed by the engineers Danger and Ecochard from 1931 until 1938. The context of the new planning decisions was to link the old city with the new extension by the new streets. However, the new master plan could not be implemented because of the objection of the inhabitants.³³

The new districts that were established at the end of the Ottoman period continued to develop by the new building types in the French Period. The new districts developed can be stated as Azizie situated to the west of Jdedieh, Nayyal as the continuance of Telal Street, Hamidiye, and Suleymaniye at the north of Jdedieh, and Jamiliye at the west of the city. Modern Europe used the grid for new quarters next to the native cities of its colonial empires.³⁴

The cadastral maps from 1927 expose the transition period for urban design; from the traditional city patterns into modern context before the modernism movement that had emerged in Europe. The urban planning approach of French presents the functionalist approach of modernism to town planning and exposes the contrast between urban design of Modernism and the traditional city pattern. The approach of French to their colonies about urban practices tended to preserve the old urban centers without much intervention and to allow the expansion of new urban growth into modern European-style areas. The old city and the new city were usually separated by means of a wide empty zone referred to as a hygiene belt.³⁵

³² Shambrook; 1998: 1-2

³³ Hadjar; 2000: 146

³⁴ Kostof; 1991: 102

³⁵ Development Plan; 2000: 4

CHAPTER 3

THE STUDY AREA; THE CONJUNCTION OF THE OLD AND NEW DISTRICTS OF ALEPPO

... Sometimes different cities follow one another on the same site and under the same name, born and dying without knowing one another, without communication among themselves. At times even the names of the inhabitants remain the same, and their voices' accent, and also the features of the faces; but the gods who live beneath names and above places have gone off without a word and outsiders have settled in their place. It is pointless to ask whether the new ones are better or worse than the old, since there is no connection between them...

Italo Calvino³⁶

The urban process that is defined mainly as the role of the political and urban administrative system had been discussed in the previous chapter on the case of Aleppo. The urban process had been examined through three periods as pre-Tanzimat and the post-Tanzimat period of the Ottomans, and the post-Ottoman period at the beginning of the French Mandate. The city as an outcome of the urban process changed considerably with the establishment of new administrative system and laws.

In this chapter, the transformation of the urban space depending on the different periods of political and administrative system will be exposed on a historical area by a comparison of urban morphology. The transformation activity will be examined by focusing on the three periods depending on the political, institutional agents. For this purpose, a well-defined area comprising of two districts within Aleppo has been chosen as the study area. The case study area is chosen because of its distinct history as an urban development and its unique location in the city. The case study area had undergone various interventions under different historical periods. The goal of chapter 3 is the analysis of urban morphology of the case study area from the maps of different time periods. The time periods of the study is

³⁶ Calvino; 1972: 30-1

based on the discussion in chapter 2 as three different administrative periods represented on different maps.

The study puts forward the idea that different urban morphology is exposed under different administrative systems in the history. For this purpose, the study developed a method for the reading the transformation activity using an urban morphology analysis. The study also exposes that the administrative system and the laws do not solely shape the city; it is also an outcome of the interaction between the system and the people.

3.1. Definition of the Study Area and its Location

The conjunction of an old district and a considerably new district according to the time limitation of the study had been chosen for the study area. These two neighboring districts, which are located outside the city walls on northwestern extra muros of Aleppo, have a unique situation within the development of the city. The district of Jdedieh is the older district that is known to be settled since the Mamluk period. The district of Azizie is considerably a new district, which was established in the 1870s on the west of Jdedieh. Tlal Street, which used to be the moat surrounding the suburbs on west, passes through the study area, dividing two districts. In spite of the spatial and historical difference of the districts, it is reasonable to discuss them together with the relationship and the interactions of urban process. Jdedieh district is referred as an example of the traditional manner of urban planning in the pre-Tanzimat period; and Azizie district represents the post-Tanzimat period with new regulations and urban planning decisions. It is essential to point out that the study area comprises of both districts.



Figure 3.1. A view of the Study Area from the 1890's



Figure 3.2. The Location of the Study Area in the city; Jdedieh and Azizie districts

3.1.1. The Old District: Jdedieh

Jdedieh district is one of the first settlements, and it was formed outside the city walls as extra-muros at the north of the city of Aleppo in the Mamluk period. The district comprises of several neighborhoods, which are separated from the old city by the moat and the city walls. To the north, Jdedieh was exposed to the open countryside by the cemeteries

and the orchards before the development of a new neighboring district as Azizie on the west. The study area of Jdedieh is bordered on the east by Bavade-l al-Khal Street, on the west and the north by Tilal Street, and on the south by Waqf of İbshir Pasha and Khandak Street. The district covers a triangular area of several plots as Zukak al-Arbain, Salibeh, Waqf İbshir Pasha to state the most significant ones. Salibeh, which used to be the center of Jdedieh comprises of many churches of different sects. Zukak al-Arbain³⁷ is known to be an example of limited town-planning activity on the north of the district in the Ottoman era. Sahat al-Hatab, which used to be the place for the storage of wood, was one of the rare open-space in the city. There are two waqf institutions of İbshir Pasha and Bahram Pasha on the south of Sahat al-Hatab square. The district is known for the fine constructed courtyard houses of the wealthy residents and the market place for luxurious goods. On the west towards Tilal Street, the walls of the houses act as the city walls for the defense of the district against the attacks from outside. There were eight doors on this wall, which were closed at night due to security.

3.1.2. The First Differentiation: Azizie District

Azzizie district could be considered as the first implementation of a “grid” plan with geometrical order in Aleppo. The district was established to the west of the old district of Jdedieh between the border of the old city and Kuweyk River. The planning decisions of Azzizie district are primarily recognized contrary to the neighboring district of Jdedieh. It was the first district to be settled according to the new regulations of the Tanzimat after 1870s. Tilal Street borders the study area of Azzizie on the east, Khandak Street on the south, Azma Street³⁸ on the west, and the Christian Cemetery and Rihawi Street on the north. The district was formed of many perpendicular streets of a gridiron plan, which was mostly planned according to the regulations of that period and mostly inhabited for residential purpose. The Christian cemetery and the Muslim cemetery cover a large amount of land on the north and the south of the district. In addition to the open space of the cemeteries, the public park, which was planned in the French Mandate, comprise considerably a large amount of land in the center of the district. It was a development from the post-Tanzimat period reflecting the concerns for a new system for settlements. The site used to be comprised of two significant features as the old moat on which Tilal Street was constructed, and the waqf land, which the residential area was developed.

³⁷ Zukak al-Arbain took the name from its spatial formation; it means “Four Streets” in Arabic.

³⁸ also known as Gouraud Street.

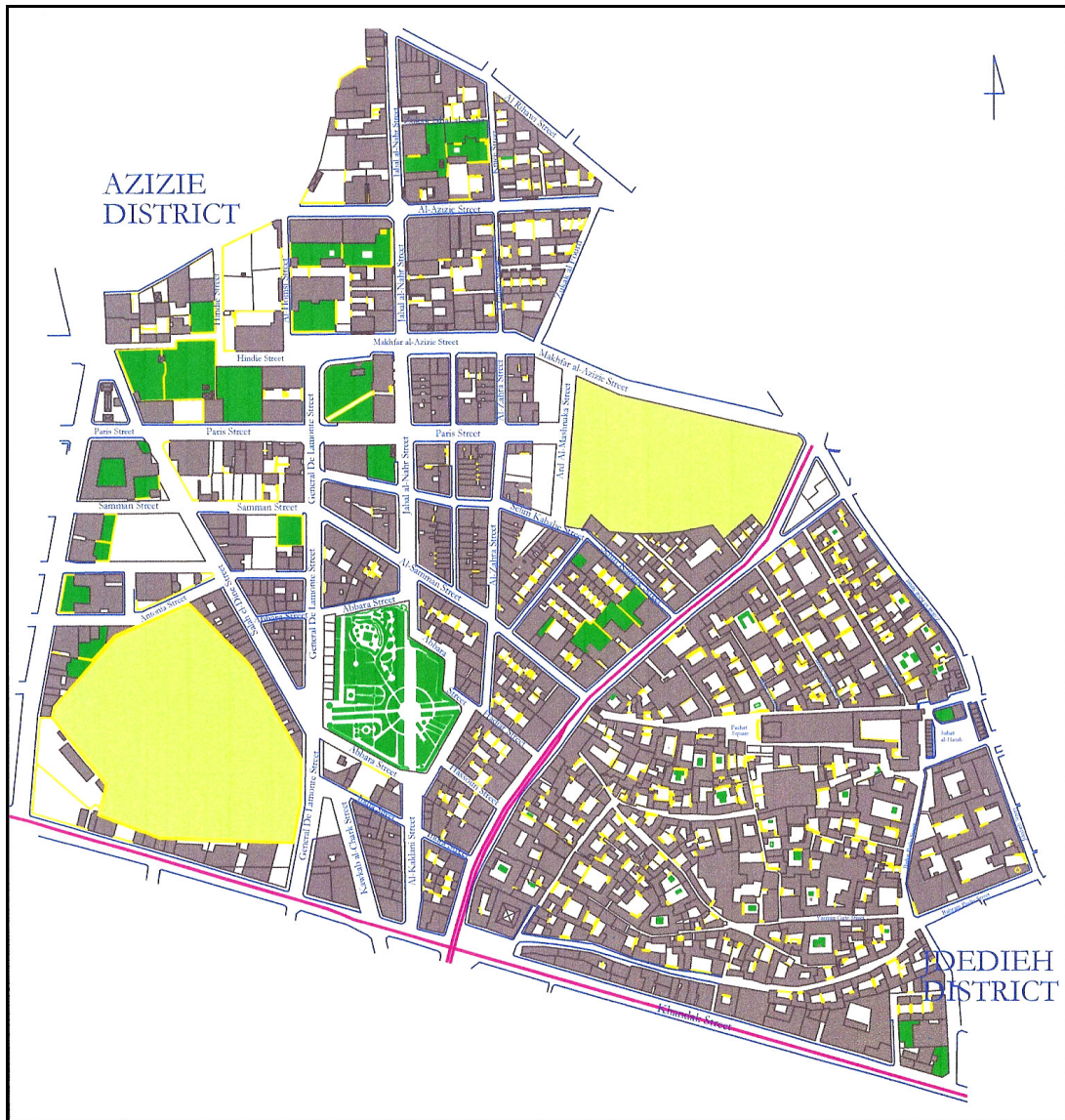


Figure 3.3. The definition of the Study Area from the maps of 1927

3.2. The Development of the Districts

It is most plausible that the history (or the pre history) of Jdedieh started after the crusaders had destroyed some Muslim buildings in the west outside the city after 1124. As a consequence of this, Christian churches in the old city were converted into mosques and madrasas, and the Christians started to leave the intra-muros quarters. From an Arabic historian, Ibn al-Shihna al-Halabi, teacher at the Madrasa Hallawiye in 1420s, notes that a new quarter called Jdedieh was created and inhabited by Christians after the destruction of Timur in 1400. The Christian district of Jdedieh was founded in the Mamluk era, and

developed quickly between the 16th and 19th centuries. Ottoman building activities took place within the area after the conquest. At the beginning of the occupation of Aleppo by Ottomans, it was stated that this district was planned to settle the Christians to facilitate the development of the crafts (especially textile) and commercial activities. It is discussed by Raymond that a large influx of people (mainly Christians) into this quarter must have started in the first two centuries of Ottoman rule over Aleppo. In this period, the built up area of the Mamluk period was filled up and the use of the building-ground was intensified. In addition, it is known that the neighboring district Zukak el-Arbain was founded by Sultan Selim as to settle forty Christian families.³⁹ The condensation of the minority groups especially the non-Muslims in an area became clear in the Ottoman era. The growth of these groups in the cities had caused to assemble districts with defined borders by the considerably wide administrative autonomy and the protection instinct.⁴⁰ Hadjar presents the history of the development of Azizie district as:

Al-Ghazzi notes that in 1868 the Government established an institute called “Islahkhana”; to teach the young people different handicrafts such as dressmaking and embroidery. To provide the required funding for it, the government put the hill overlooking the Kuweyk River, which was then called Jabal al-Naher (the mountain of the river), on sale cheaply. The Christian merchants bought the land and started to construct houses there. To the west of al-Tilal street was Ard al-Mashnaqa (the land of the Gallows), which is endowed to the Madrasa Halawiya and the Great Umayyad Mosque, where a horse race used to take place during spring. Beit al-Khoury (currently al-Zanabeq School) is the oldest house in the area (1869) where the al-Khayyat, Ghazaleh and Homsy families lived.⁴¹

In spite of the contradiction of the spatial patterns, it is obvious that the development of Azizie district was effected by the existence of Jdedieh district. There are two important historical events, which influenced the development of a new district of Azizie. The first one is the 1822 earthquake, which destroyed most of the houses in the city. Tilal Street was created as a result of the earthquake. The second major event was the 1850 events which started as a rebellion by Muslims against the governor turned over Jdedieh and many building were pillaged during the events. The inhabitants of Jdedieh started constructing houses in Azizie district. In 1882, the development of Salibeh Sughra had started which was known as a part of the Tilal Street. Salibeh Sughra was a hilly area where waste and dirt had been dumped like Tilal Street. The Ottoman government attached it to Salibeh and then named it Salibeh Sughra. (Smaller Salibeh) It was combined with the district

³⁹ Raymond, 2000:153

⁴⁰ Raymond, 2000: 121-122

⁴¹ Hadjar, 2000:153-154

of Azizie and soon they became one district.⁴² The establishment of the “Ebniye” regulations for the provinces had accelerated the development of Azizie district.

3.3. The Socio-Economic Structure

The Christian communities of Aleppo mostly inhabited in Jdedieh and Azizie since the establishment of the districts. The most of the inhabitants were working as traders or mediators between the European merchants and the local people. They were specialized in international trade especially with Europe. The two-waqf institutions in Jdedieh are the evidences of the great economical activity in the district. In addition to the commercial activity in the district, there was also production activity as textiles especially in the special buildings as “kayseriye” (qisariye).

The inhabitants of the district enjoyed a kind of autonomy by the formation of a homogeneous group of Christians underlined by the location of the district outside the city walls. The inhabitants formed a minority group whom settled around their religious buildings and churches. The inhabitants of the district were from various churches: The traveler Pietro della Valle noted that there are five churches as two Armenian, one Greek, one Maronite, one Syrian Yakubi at the end of the 17th century.⁴³ The district before the Tanzimat was administered according to the Ottoman law by the headman of the district as the religious leaders as explained in the chapter 2.

After Tanzimat with the new rights for the Christians, the inhabitants had the complete freedom of religious activities. In addition to these, they had equality in administration of justice and in taxation. The condensation of the relations with Europe assisted the non-Muslims especially the Christians who acted as mediators with the Frank merchants and also dealing with trade personally. The Christian craftsmen and the merchants settled Jdedieh district on northern side of the city. The area gained quickly the characteristic of a Christian district. The inhabitants of Jdedieh had constructed new houses on the site of Azizie after the earthquake of 1822 and the attacks in 1850 according to the new regulations. The district was not independent from Jdedieh at the beginning because of the lack of public services.

⁴² Hadjar, 2000: 42

⁴³ Raymond, 2000:210

3.4. The Analysis of the Study Area by Urban Morphology

This part of the chapter comprises of the analysis of the study area depending on the transformation of its urban morphology in the predefined periods. To analyze the transformation concerning the urban process, the plans of the study area from the pre-Tanzimat, post-Tanzimat and post-Ottoman periods are used. Foremost, it is necessity to define the method of analysis by urban morphology.

3.5. The Method of Analysis by Urban Morphology

The analysis of the case study is exposed to a morphological analysis of the urban environment. The main structure of the morphological analysis method is defined in details. The definition of the morphological approach and the elements of physical environment that have tangible characteristics are primarily defined. These elements are defined as quantitative characteristics. The street, building lot (block), parcel, and density are the main categories consisting of quantitative characteristics. Later on, the qualitative characteristics depending on social dynamics are discussed. Third stage is the development of a model comprising both the quantitative and qualitative characteristics.

3.5.1. Urban Morphology

Madanipour concludes from the studies of many scholars that “Urban Morphology is the systematic study of the form, shape, plan, structure and functions of the built fabric of towns and cities, and of the origin and the way in which this fabric has evolved over time”.⁴⁴ A study of urban morphology has to investigate “the urban form”. The unique characteristics of “the urban form” derive from what Kostof defined as “the urban process”. He classified the urban process into two groups as people, forces, and institutions; and as the physical change through time.⁴⁵ A particular section of the city as an urban fragment, with its morphogenetic and functional change can be studied in details to understand the urban process. The urban expansion can be examined by focusing on the urban process and the agents as political, functional, social and economic. The description of Madanipour for “urban form as the geometry of a socio-spatial continuum” can be interpreted as the mutual interaction between urban form and social dynamics.

⁴⁴ Madanipour; 1996: 53

⁴⁵ Kostof; 1991: 13

An analysis of urban space morphologically cannot be thought apart from the political, social, functional and economical constraints. The morphological elements of urban space tend to be physical in substance. These are defined as quantitative characteristics. The relation of social needs, functions, uses, and activities are identified as qualitative characteristics of urban space.

3.5.2. Quantitative Characteristics

The study aims to investigate the morphology of urban space primarily by the tangible characteristics. The urban space that has definite and perceivable boundaries will be the first subject to be discussed. The other characteristics can be defined as the relation of solids and voids. Trancik defines the figure-ground theory as “the study of the relative land coverage of buildings as solid mass (“figure”) to open voids (“ground”).⁴⁶ It is a two-dimensional abstraction in plan view that clarifies the structure and order of urban spaces. The second characteristic is “the movement system” that can be summarized physically as the streets, pedestrian ways, and linear open spaces. The three-dimensional frame of urban form is also taken into consideration as a determining character for the design of urban space. The physical elements of urban morphology form the main structure of the urban form. The results of the defined categories will be classified referring to the study of Lynch. These can be defined as the quantitative characteristics of urban space.

3.5.2.1. Solid versus Void

The first step of the analysis will be to define the essential physical elements that form the physical pattern of urban space. The street, building lot (*yapı adası*), parcel (*parsel*), and density are the main categories that can drive a comparison between different settlement patterns. These are purely physical entities that can be measured and tangible. These characteristics could be formed by the participation of people in the development of the pattern as under-design or by interference from outside by central authorities as over-design. The institutional framework is considered as a feature for over-design. Streets are accepted as open spaces formed by the surrounding buildings and three-dimensional elements and which acts as the channels of movement system. They act as places for social and economical activities as well. They are the dominating element in the formation of urban space. The

⁴⁶ Trancik: 1986: 97

parcels will be analyzed depending on their physical forms; and the similarities and contrasts between them. The density of the urban pattern will be discussed with reference to the building coverage ratio and the floor area ratio relationship. These features will be implemented to define the characteristics of the pattern and the analogies between the two districts.

Trancik defined a detailed structure of urban solids and voids in figure-ground theory. This theory is mainly based on the two dimensional maps. It is the articulation and differentiation of solids and voids that form the fabric of the city. While analyzing the patterns and texture of the urban space, the relationship between solids and voids will be used as apparatus. The urban form is divided into two groups as solids (building mass) and voids (open spaces). He continued as:

Urban-solid types include public monuments or dominant institutional buildings, the field or urban blocks, and directional or edge-defining buildings; urban-void types include entry foyers, inner-block voids, networks of streets and squares, parks and gardens, and linear open-space systems.⁴⁷

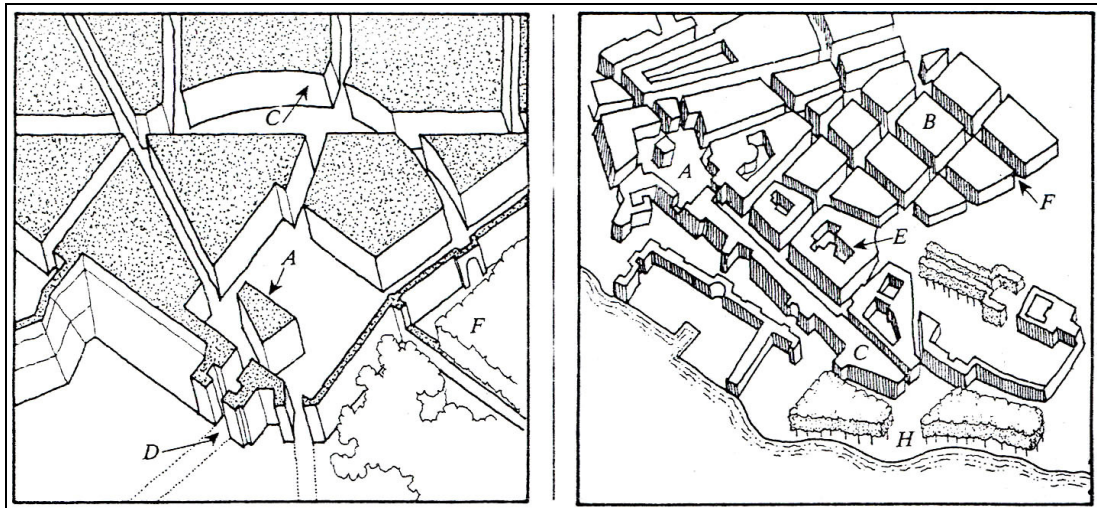


Figure 3.4. Diagram of the Types of Solids and Voids (Trancik; 1986: 102)

Trancik classified the urban solids into three types as “public monuments and institutions (A); the predominant field of urban blocks (B); and edge-defining buildings (C). The urban voids are divided depending on their functions as entry foyers (D) act as passageways between private and public space; inner block void (E) are semiprivate transition zones; the network of streets and squares (F) corresponds to the predominant field

⁴⁷ Trancik; 1986: 101

of blocks and contains the active life of the city; parks and gardens (G) are nodes that contrast with architectural urban forms; linear open space systems cut through urban districts to establish edges and create larger-scale connections. The public monument and institutions could be classified also by the definition of Lynch as landmarks because these features usually act as focal points for the society. They are also used for gathering places as public domains. The district, by the definition of Lynch, contains the field of urban blocks, which forms a pattern by use.

Krier (1979) identifies urban space as the “external space” and all types of space between buildings in towns and other localities. His main field of focus was on “voids”; what we have defined previously as open spaces in the urban fabric. In his work, he classifies open space into two major elements as the square and the street with their various formations. The square and street and the relationship between them are used as apparatus to define the typical functions of urban spaces. He criticized the contemporary functions of the square and street:

In the public sphere, market places, parade grounds, ceremonial squares in front of churches and town halls etc, all relics of the Middle Ages, have been robbed of their original functions and their symbolic content and in many places are only kept up through the activities of conservationists.⁴⁸

He interprets that the street space can only function when it is part of a system in which pedestrian access leads of the street. The typology of urban space had been divided into three main groups, according to the geometrical pattern of their ground plan: these groups derive from the square, the circle or the triangle by Krier.

3.5.2.2. Movement System

The analysis of the relation of solids and voids will be inadequate to discuss the urban morphology; and there is a hidden danger of misleading of the three-dimensional space. In the definition of linkage theory by Trancik (1986), dynamics of circulation become the generators of urban form.

The linkage theory involves the organization of lines that connect the parts of the city and the design of a spatial datum from these lines relate buildings to spaces...a spatial datum can be site line, directional flow of movement, an organizational axis, or a building edge.⁴⁹

⁴⁸ Krier; 1979: 19

⁴⁹ Trancik; 1986: 106

Lynch defines the good circulation pattern as “one in which minor lanes feed into local streets, which feed into arterials, which feed into expressways.”⁵⁰ The levels of circulation patterns are widely accepted as minor street/collector/arterial/expressway. The two principal models for the circulation pattern are the grid, and the radio-concentric, while other concepts refer to the general texture of the channels, rather than to their total pattern. Kostof also examines the city by its patterns as the organic patterns and the grid. The work of him (1991) is a discussion of some patterns and elements of urban form seen in a historical perspective. The solid-void relationship and the movement system result in six typological patterns as defined by Trancik as “grid, angular, curvilinear, radial/concentric, axial, and organic.”⁵¹

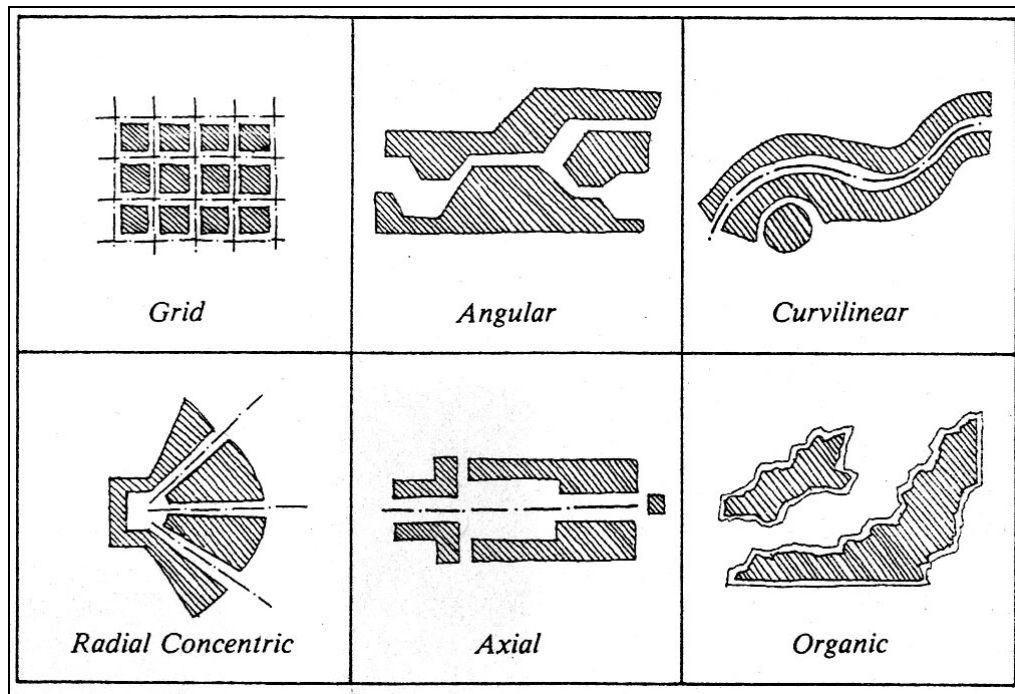


Figure 3.5. Six typological Patterns of Solids and Voids (Trancik; 1986: 101)

The modal separation model, developed by Lynch, which depends on the transport mode, is also an important input for the examination of the movement system. While the traditional city uses the foot and pack animal for transportation, vehicular transportation is a

⁵⁰ Lynch; 1981: 424

⁵¹ Trancik; 1986: 101

major type in the modern city.⁵² Cullen (1961) uses drawings to capture the sensation of movement through space and expose the relationship between the object and movement. The study of Cullen will be also used as he demonstrated the relationship between the movement systems with the physical entities from different perspectives.

The physical reflection of movement system can be observed in external space as the street and squares. These two open-spaces will be analyzed with the guidance of the work of Krier (1979). The variations of physical forms of square and street will be analyzed through the diagrams of Krier on the variation of the intersections of the street and square. Krier discusses not only to theory of two-dimensional ground plan; but also the three-dimensional formation of urban space with elevations. The different relationships of the street and square are his main concerns for the formation of urban space. He formulates diagrams for the possible intersections of street and square.

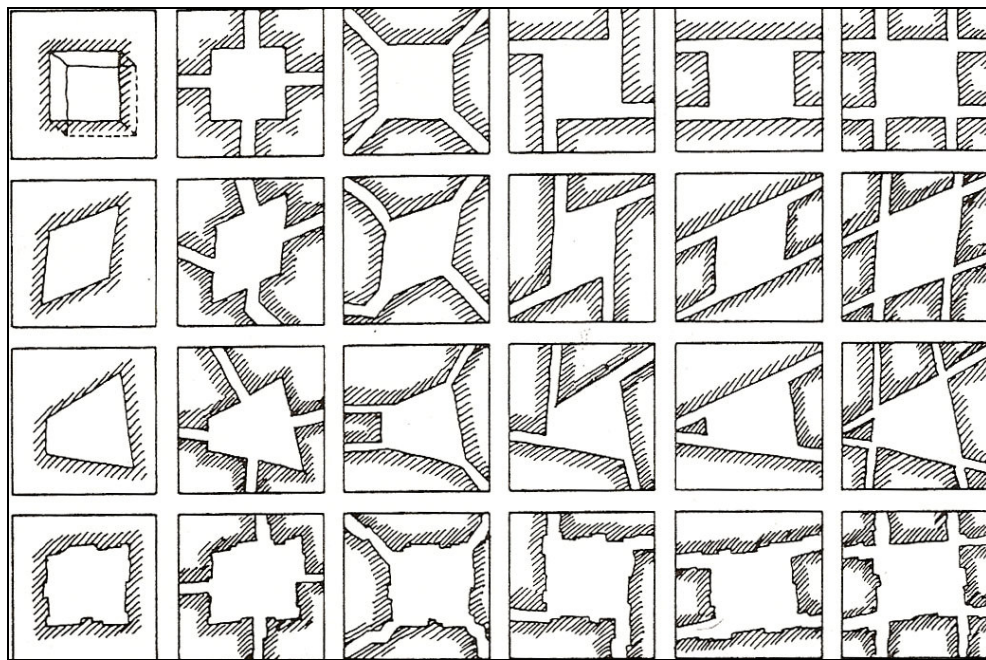


Figure 3.6. The relations between the square and street with different intersections (Krier; 1979: 30)

⁵² Lynch; 1981: 426

3.5.2.3. Image Analysis

The work of Lynch is chosen to formulate a base for the analysis of the physical elements of urban morphology. The early work of Lynch (1960) on the city depends mainly on the perception of people of the city as image. His theory as the analysis of the city by physical elements is used to comprehend the physical morphology of the urban space. In his work “Image of the City”, he defined a theory of urban design by using the mental maps of the citizens depending on urban images. He classified the physical forms of the city image into five elements, which are paths, edges, districts, nodes, and landmarks. In this thesis, these elements will be used as tools to understand the physical characteristics of the urban morphology. Paths are the channels along which the observer moves. Paths may have a concentration of special use or activity along a street; characteristic special qualities as the width or narrowness; special facade characteristic; proximity to special features of the city; structural character. They should be identifiable; preferably continuous. The planting, facade, building type or setbacks can form the continuity. They may also have directional quality.

Edges are the linear elements that form boundaries between two different patterns. They may have continuity and visibility. Lynch defined the edges as:

Many edges are uniting seams, rather than isolating barriers...divides two regions sharply but keeps them in some visual relation...it acts ambiguously either as linear node, edge or path for various people at various times.⁵³

Districts are large city areas that have character distinct from the surrounding; they form a region with a common character as physical form, ethnic or class distinction. The physical characteristics that determine districts are “thematic continuities” which is defined as texture, space, detail, symbol, building type, use, activity, inhabitants, degree of maintenance, topography. Lynch presented that the district image depends basically on a thematic unit. In the figure of Boston districts, he attempts to draw the districts by boundaries as hard and definite; soft and uncertain. Nodes are formed in junctions of paths or concentrations of some characteristics. Landmarks are the point references of simple physical elements with various scales. The city image can be classified into these five elements and their relationships with each other. Districts in particular, which tend to be of

⁵³ Lynch; 1960: 65

larger size than the other elements, contain within themselves, and are thus related to, various paths, nodes, and landmarks.

3.5.3. Qualitative Characteristics

Although, the urban morphology mainly examines the physical formation of urban space as concrete things having material substance, it is also comprised of the urban process, which is the result of the social dynamics, political and institutional structure. The qualitative characteristics of an urban space can be analyzed by defining the uniqueness created by the urban process as the result of the social dynamics. The qualitative characteristics of an urban space are the abstract elements that are more intangible in context. The qualitative characteristics of urban space contain the idea of society and individual as the source for the formation of place. The relation of the society and space is taken into consideration as the qualitative characteristics. Society forms the uniqueness of a space. Kostof also focuses on the validity of the relation of the physical urban space and the society. He stated that the cities are amalgams of buildings and people. They are inhabited settings from which daily rituals derive their validity.⁵⁴

Two volumes work of Alexander, “Timeless Way of Building” and “A Pattern Language” (1977) are the reactions against the approach of Modernism to town planning. The language of patterns exposes the relationship between physical space and social space. “Timeless Way of Building” structures a theory of the relation of society and urban space. He underlines the role of the society and the individual in the formation of urban space. The uniqueness and distinction of each pattern is as a result of the uniqueness and distinctness of the society. He focuses on the urban process that is evolved by the involvement of people to the formation of urban space instead of a planned and fragmented urban space that is imposed by an external force. He proposes the pattern language for people to create their own space. In the second volume of his book, Alexander describes the detailed patterns for towns and neighborhoods, houses, gardens, and rooms. He defined interrelated patterns with an order of straight linear sequence from larger patterns to smaller patterns. He anticipates using these patterns as tools to understand and form an urban space. This argument supports the idea of place making by the society regulating their environment.

⁵⁴ Kostof; 1991: 16

The relationship between the society and the urban space will be analyzed through the domains of public and private. The functions of the urban solids and voids can be examined as defining the levels of domains of the society or individual. The public and private domains will be taken into consideration in qualitative characteristics as evaluation criteria. Rapoport defined the domains hierarchically as urban public-open to all, urban semi-public-public use but with some limitations of purpose, special use, group public-the meeting ground between the public and private realms managed by the community, group private-community gardens or storage areas managed by some group, family private-the dwelling and garden under control of the family, and individual private-the innermost sanctum of the individual.⁵⁵

3.5.4. A Comprehensive Model for Urban Morphology

As a method for studying morphological characteristics of urban space under different transformation processes, the determining aspects are discussed above. The quantitative characteristics are handled in four categories. First of all, the tangible characteristics of urban space will be analyzed depending on four categories as the street, building lot, parcel, and density. The solid-void relationship is another category for studying the morphology of the urban space. The physical characteristic of the pattern is studied under the category of movement system later on. Finally, the physical elements of urban space will be discussed referring to the study of Lynch on image of the city. These three categories of analysis form a structure of interrelated characteristics. The urban voids cannot be thought a part from the movement system. The classification of the voids mainly depends on the circulation system and functions.

The qualitative characteristics are discussed by the relationship between the urban space and society. The society and individual are the basic elements of the social dynamics that constitute the social space. The unique and distinctive characteristics of people and society are reflected to the urban form. The functions and practice of people have to be taken into consideration as well. The level of utilization of space by people can be classified by the relationship between public and private domains.

⁵⁵ Rapoport; 1977: 288-299

The outputs of the two characteristics will help to compare the differentiation of the urban space by time. The result of the morphological analysis of urban space will provide a comparison opportunity for specific periods according to their political, social and institutional structure. The urban form and urban process are accepted as a result of these interrelated structures. The quantitative and qualitative characteristics have many analogies in their formation and properties. They are interrelated subjects to be analyzed by superimposition of these characteristics as different levels. The method mentioned above will assist to illustrate the influence of the political and institutional circumstances to the final product defined as urban space.

3.6. Urban Characteristics of the Districts

3.6.1. Jdedieh District

It would be most plausible to define the spatial patterns of the district of Jdedieh with categorizing by plots according to the activity patterns. There can be defined four different plots as Zukak al-Arbain plot, Salibeh plot, Waqf İbshir Pasha plot, and the plot near Khandak Street. These plots are divided according to their activity patterns. Most of the plots share a common activity pattern as residential thus Jdedieh being mainly a residential quarter of the Christian inhabitants. Apart from the plots, Sahat al-Hatab and Farhat Square will be discussed as open spaces. In addition, the streets between the plots will be examined concerning their activity patterns.

Jdedieh district is mainly a residential district of the Christian community of Aleppo. The activity pattern is thus primarily residential and secondarily subordinate activities as the secondary market place, the public buildings as waqf institutions and the religious buildings. The spatial pattern of the residential district had a distinct character created by the traditional street network and the special formation of the houses with courtyards. Jdedieh presents a unique situation besides its residential pattern; there also existed the industrial production of textiles located in the center of the district. Marcus states the mixture of land uses in the quarters was a feature of an urban layout geared to a localized life of limited mobility.⁵⁶ The

⁵⁶ Marcus; 1989: 285

secondary market place was developed as a result of the distance from the central “souk” area. With urban expansion came also a good measure of decentralization. Jdedieh was one of the self-sufficient districts on the northern suburbs. The extensive districts to the north were self-sufficient in many respects, especially in daily necessities and routine services.

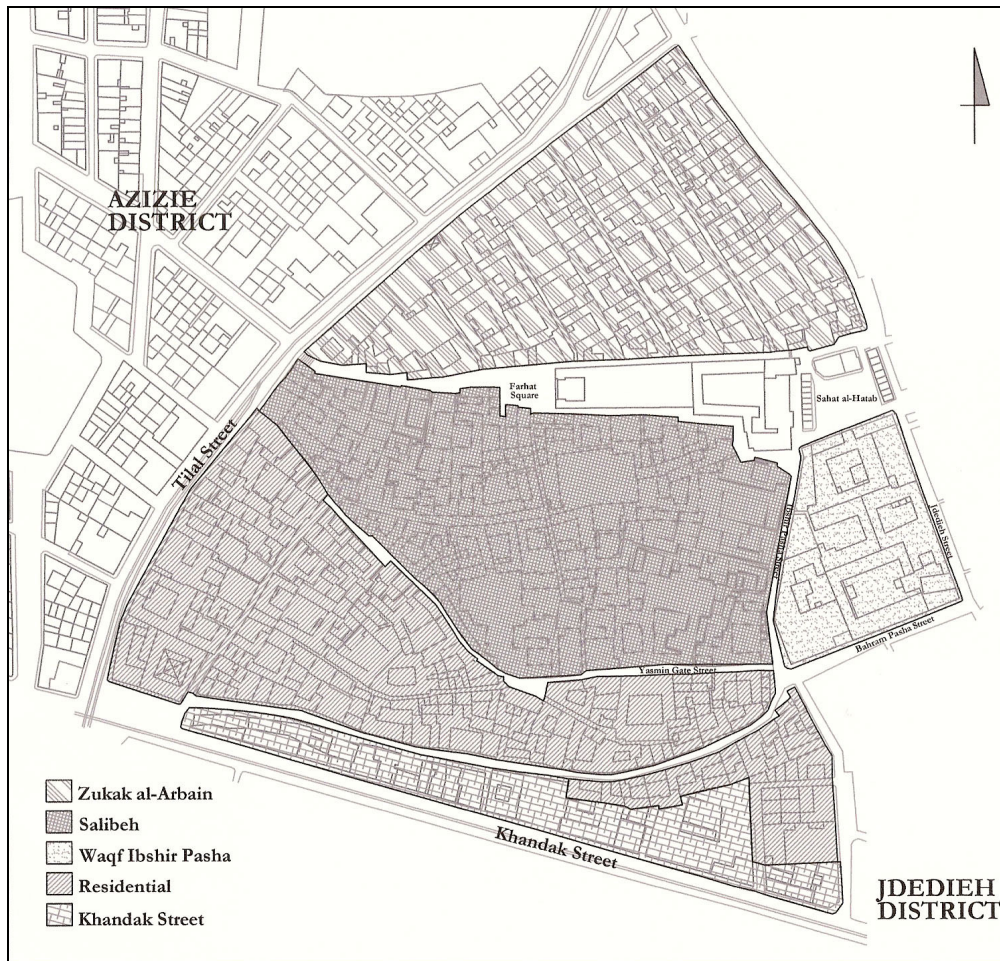


Figure 3.7. The division of the plots according to the Activity Patterns in Jdedieh

Zukak al-Arbain plot is a reflection of a collective city planning operation from the 16th century by the Ottomans. The regular street pattern on the northern side of the district in Zukak al-Arbain plot is an example of micro urbanism in Aleppo. The triangular land of two hectare was divided into four regular bands by perpendicular streets spaced with a distance of 40 meters on the southeast and northwest direction. Raymond sates that the first intervention had formed building plots of 400-meter squares; the regularity changed by the gradual division or unification of land.⁵⁷ This plot, which was formed by the dead-end alleys

⁵⁷ Raymond, 2000: 152

and streets with doors, was the defense line of the district on the northern side. This plot was planned to settle the Christians to facilitate the economical development of the city in craft (especially textile) and trade fields just at the beginning of Ottoman occupation.



Figure 3.8. The residential patterns from Jdedieh district

The buildings typology in Jdedieh District can be defined as residential buildings comprised of courtyard houses which are introverted. The building typology is mainly created in the traditional manner by courtyards located in the center of the house. These courtyards serve as the focal points of the houses. The buildings are introverted rather than having direct relation with outside. The windows and doors of the rooms open to the courtyard instead of the street.

The Salibeh plot contains many churches of different Christianity sects. The religious sects of Armenian Orthodox, Armenian Catholic, Greek Catholic, Greek Orthodox, Maronite and Syrian Catholic have churches of their own in Salibeh. These are the Catholic Armenian Church (1) from 1830; the Maronite Cathedral (2) from 1873; the Greek Catholic Church (3) from 1843; the Armenian Orthodox Church (Forty Martyrs Church and Virgin Mary Church)(4) from the 15th Century; the Syrian Catholic Church (5) from 1510; the Greek Orthodox Church (6) from 1860; the Old Maronite Church (7) from the 16th Century; the Old Armenian Orthodox Church (8) from 1460.

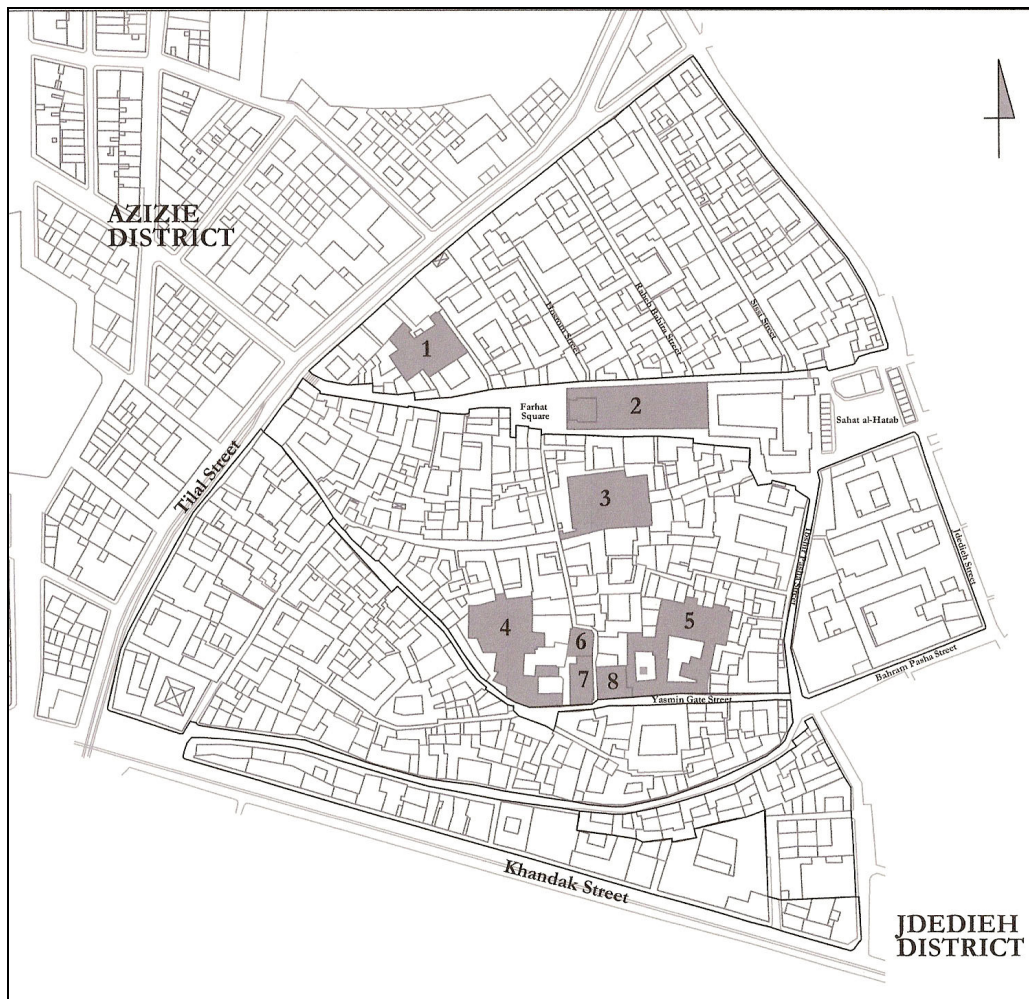


Figure 3.9. The Churches in Salibeh district

Another important plot is covered by Waqf İbshir Pasha on the south of Sahat al-Hatab. It would be reasonable to examine primarily the context of the waqf institution. The waqf institution had advantage both for the founder, the inhabitant as the abuser, and also for the urban development. The founder endowed the buildings of economic purposes, shops, caravansaries, houses, and hammams to the waqf organizations to guarantee the required revenue for the institution. The endowments were mostly constructed near by the religious building that they were founded for. A waqf complex has the power to provide the re-formation of the district. The district, which was only for residential activities around the religious buildings at the beginning, had gradually converted by the economical elements and activities with the construction of the waqf complexes. The Waqf Bahram Pasha, which was found in 1583, includes one hammam, one market place, and one qisariye, and the Waqf of İbshir Pasha founded in 1653, contains the mosque, one khan, three qisariyes, one qisariye

for textile factory, one coffee house, and a fountain and shops of market place. David states that these two buildings had converted the center of the Jdedieh district into the most luxurious entertainment and public place that do not have a religious character. This was a natural result of the development of the Christian community.⁵⁸ The selection of site for their endowments of these two important governors, Bahram Pasha and İbshir Pasha can not be considered as arbitrary. The waqf institution is a way of interfering on the urban fabric for the development of the city (a kind of partially city planning) and a tool for investment for preserving the religious buildings and institutions and in short term a source of income for the founder.

The Waqf of İbshir Pasha offered places for social and public services for all the inhabitants without concerning the religion. The mosque of İbshir Pasha was considerably a small mosque just to represent the function of a mosque. The main architectural spaces are for economical activity as kaysariye and khan. The coffee house that was to serve coffee and tea can be interpreted as a social space for the interaction of people. It can be assumed that the waqf was the true way to produce a common space over religious concerns. The Waqf İbshir Pasha was implemented in an area of inadequate public services for the dynamic population of the district. A public fountain was planned just in front of the entrance of the Salibeh street, main street of Jdeideh, so even the planning of Waqf İbshir Pasha was made to offer public services for the Christians, and also for Muslim people. When Bahram Pasha Waqf was founded, the main foundation was in the old city as a big mosque, souk and a kaysariye. However, it was important to build a part of the foundation in the Christian district because it was a very dynamic and developing district with a expanding population and activity. It was the first waqf to be built half in the city center and half outside the city in another district. The Christians were completely concerned with the economy of the city as it was evident from foundation of public services by the governors in the Christian districts. The İbshir Pasha Complex with its spatial formation had the potential of creating a common space above the community divisions-a Muslim endowment in the center of a Christian quarter.

⁵⁸ David, Chauffert-Yvart; 1982: 66

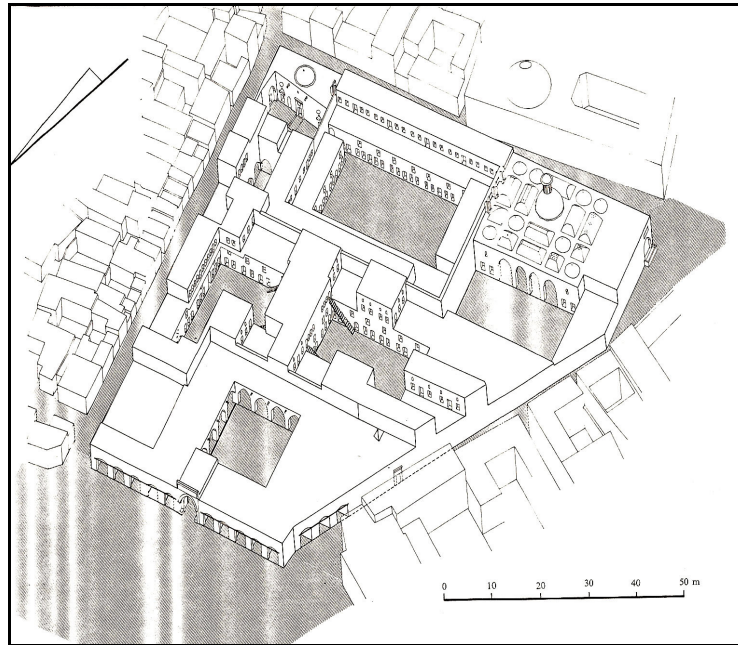


Figure 3.10. The axonometric view of Waqf Ibshir Pasha in Jdedieh from 1900s⁵⁹ (David, Chauffert-Yvart; 1982: plan 15)

The plot facing Khandak Street has a distinctive character with its modern style buildings. The buildings were constructed at the beginning of the 20th Century after the development of Khandak Street in 1900. The activity pattern on this plot is mostly business and economical activities connected to the newly constructed street rather than the district of Jdedieh. The character of the buildings differ to a great extent with the common character of the houses forming the rest of the district. The vehicular carriageways to the north and west of the walled city accelerated the activity of the plot. Two lines of terraced houses in a hybrid Ottoman-European style framed the street. Khandak Street supplied the connection of the new and old city. As a result, the plot facing Khandak Street is more dependent on the street activity than the activity flow inside the district.

Sahat al-Hatab and Farhat Square are the open spaces in the center of the district. Sahat al-Hatab functioned as a place for the storage of wood before the 18th century. As a consequence of its central location and the linkage of the commercial streets on the east, the area turned into an open space as the common place of the district. Farhat square was

⁵⁹ Starting from the right top of the picture; the mosque, the kayseriye, the coffe shop, the kayseriyes and the khan with shops at the bottom.

created after the construction of the Maronite Cathedral in 1873. It can be interpreted as a symbolic square created by the existence of the cathedral.

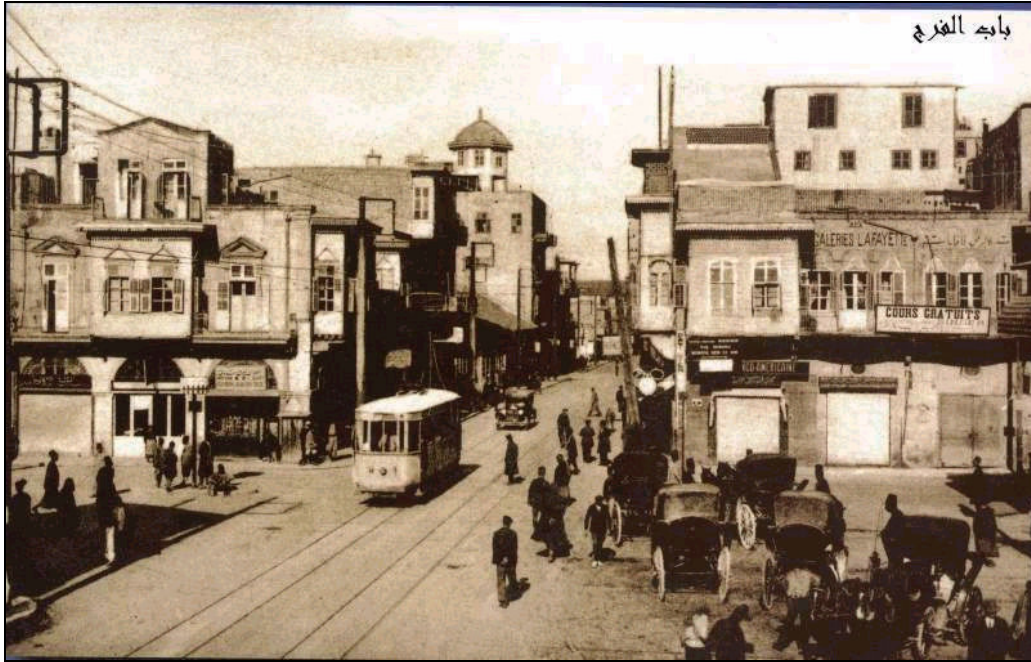


Figure 3.11. A view from Khandak Street towards the new city⁶⁰

3.6.2. Azizie District

The Azizie district cannot be considered as an over-all totally planned quarter, it was created gradually by the contribution of the inhabitants and the municipality. The filling of the moat as a result of the earthquake by piling the debris and ruins of the destroyed houses on the west of the Jdedieh district had created Tilal Street. As a continuance of the street, the inhabitants of Jdedieh started to construct houses outside their district. The newly settled district was called Salibeh Sughra before it was combined with Azizie. It can be assumed that Salibeh Sughra was the extension of Salibeh. Tekeli states that the change of social classes due to the transformation of economic and administrative system brought a necessity for differentiation in residential areas.⁶¹ In the case of Aleppo, Azizie district provided the required residential area. It was the first settlement developed with the new regulations for the demand of the new social class. The newly experienced administrative system in Istanbul was practiced in the other provinces in 1867-1868. An organization of municipality was

⁶⁰ The tramway and the automobiles can be seen as the representations of modernization.

⁶¹ Tekeli, 1999:20

developed in Aleppo that was not very effective in the beginning. Some of the interventions were implemented by the private enterprise. For instance, Azizie, the first modern district of Aleppo was founded by an enterprise of an important Christian group and the support of the municipality. Hadjar defines Azizie district as an isolated area where no man could walk after sunset at the beginning. He continues as:

The French Consulate was opposite the present Azizie Police Station. To the west stood the house of the poet Qostaki Homsî as well as the garden of the Patriarch Shulhot, where two-storey house was built in which dwelled the Naqouz family. The number of buildings increased from the early 20th century; those erected at that time included St.Catherine's School (al-Quds), the Italian hospital, and the houses of the Homsî and Ghazaleh families and the buildings of the Armenian Charitable Association.⁶²

The new urban planning principles were implemented in the newly constructed districts by the municipality of the Ottoman Empire. These principles were about systematic, orthogonal and hierarchical street network and sidewalks. Trees should be planted along the important streets of 15-20 meters wide. Furthermore, the cul-de-sac streets were prohibited. The spirit of Western town planning which assigns priority to the movement system by first reserving space for the street grid and public places and then proceeding to the subdivision of the grid squares or islands for lots and different land uses were taken into consideration.⁶³ The implementation of these regulations in Aleppo can be first observed in Azizie district. It can be understood from the plans of the newly developed districts that the "Ebniye" regulation of 1882 and the "Vilayet Belediye Kanunu" that some of the articles had been taken into consideration. The "Ebniye" regulation of 1882 summarizes the urban planning decisions for the proveniences in addition to Istanbul. The "Ebniye" regulation of 1891 is a comprehensive version of the previous regulations. The article 1 of "Ebniye" regulation from 1882 and 1891 divides the streets into five categories according to their widths as 20, 15, 12, 10, 8 "arşın" (13.72, 10.29, 8.23, 6.86, 5.49 meters); and the cul-de-sac streets into two as 8 and 6 "arşın" (5.49, 4.11 meters). The article 3 in 1891 puts forward that the width of the streets according to their categories will be determined by administration councils concerning the decision of the council of the municipality with the permission of the governor in the provinces. In addition to article 3, article 4 states that the categories and the directions of the streets will be displayed separately on the maps and these categories can be decreased or increased according to the circumstances. It is supposed that there was a planning decision for the newly developed districts like Azizie and these decisions

⁶² Hadjar, 2000:153-154

⁶³ Galantay, 1987: 10

particularly about the street network were displayed on the maps, which were principally prepared by the municipality of the province according to decisions of the Council of “şehremaneti” and the Administrative Council.

It is interesting to note that the article 12, which is about the planning of new streets or renewing the existing streets or the implementation of the direction of the streets in existing settlements or new ones, states that these decisions will be displayed on the maps and declared to the owners of the estate related with the subject. The article 12 is a significant regulation concerning the development of Azizie district. It can be supposed that the new streets were planned in accordance with constraints of article 1 and declared to the residents of Azizie. However, the irregular plan of street of Makhfar el-Azizie exposes that the article 9 was taken into consideration as the house was probably constructed before the “Ebniye” regulation of 1882 and had been on the street space after the newly developed plan of the district. Therefore, the expropriation value for the street space was paid to the municipality by the owner of the house as stated in the article 9.

Article 16 is about the people that want to sell their uncultivated lands, orchards or gardens by the division of land for the constitution of a new district, are obliged to leave a place for the school and police station; to construct drainage system until the border of the district; and also pay a fee to the government for the expense of the sidewalks.⁶⁴ The site of Azizie used to be a waqf land before 1868 when it was sold to the Christian merchants. The land was already subdivided to construct the houses of the new district before the regulations concerning the provinces were established. Therefore, it would be reasonable to state that, there was already an established settlement pattern comprising of houses before the planning of the streets according to the new regulations. Therefore, the plan of Azizie can be interpreted as a conciliatory between the already established building patterns of the district and the new planning decisions about “Ebniye” regulations.

⁶⁴ Selman; 1982: A65-A107

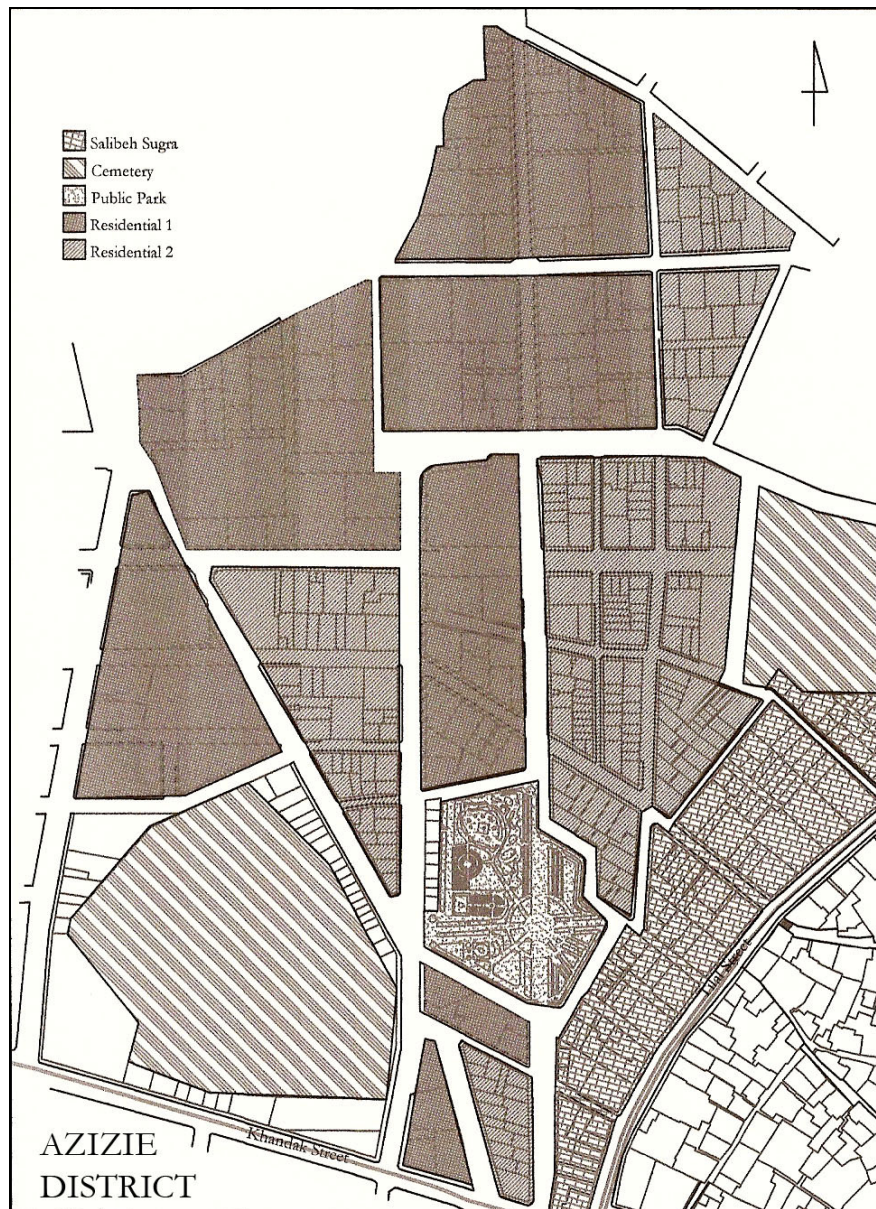


Figure 3.12. The division of the plots according to the Activity Patterns in Azizie

Plots according to the activity patterns can define the urban characteristics of Azizie district. The spatial patterns can be divided into four as: the area near Tilal Street, the Cemeteries as open spaces, the public park, and the rest of the district as residential district. The area founded near Tilal Street can be interpreted as an intermediary space having its own spatial character. It was mentioned before that this area was named Salibeh Sughra before the establishment of Azizie. This area can be interpreted as the extension of Jdedieh district. Tilal Street located at the middle of study area acts as a mediator between Jdedieh and Azizie

districts. The area facing the street has the characteristics of both the old and new districts. Tlal Street can be defined as the interface of Jdedieh and Azizie.

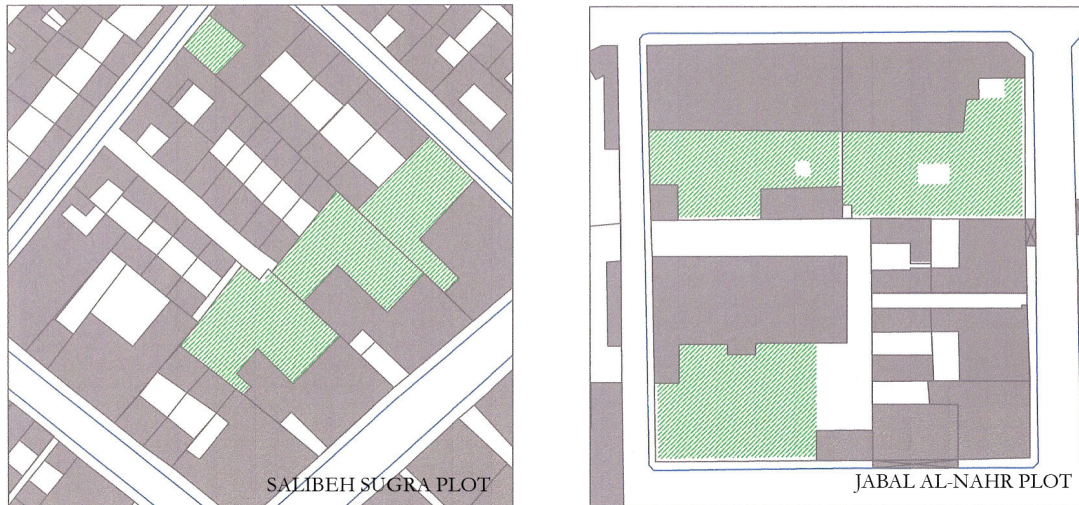


Figure 3.13. The residential patterns from Azizie district

The residential buildings in Salibeh Sughra plot have similarities with the buildings in Jdedieh as being courtyard houses. The other residential plots in Azizie comprise of buildings with high building coverage ratio which are surrounded by gardens. The houses are built according to the new regulations. The buildings are facing the street with balconies and windows rather than courtyards. This new building typology can be defined as extroverted.

The cemeteries occupy a large extent of land in Azizie district. The Muslim Cemetery is located to the south of the area is known to serve as sauntering places where people walk in the evenings. The Christian Cemetery was located between Jdedieh district and the gardens before the development of Azizie. It is located on the north of the study area. After the development of Azizie, the cemeteries turn out to be located in the center of the district surrounded by residences. The gardens or the cemeteries outside the city walls were used for recreational purposes in the traditional manner. The influence of Westernization on perception of nature brought the nature inside the city as a domesticated subject. The Public Park was planned on a hill in the era of French. From the maps of 1927, the detailed plan of the park can be observed.

Azizie was primarily developed as a residential quarter based on the new regulations. The inhabitants used the old district of Jdedieh for their commercial and religious activities. The last category as residential is divided into two concerning the parcel sizes. The residential 1 includes the parcels with large area which is supposed to be planned by the municipality; and residential 2 is comprised of small sized parcels which were developed by the inhabitants. The new order was represented in the newly constructed schools and hospitals. The district that was established in the late Ottoman period continued to develop in the French period by new buildings types.

3.7. Morphological Analysis of the Districts from the Maps

The study area will be analyzed through three historical periods by urban morphology method as pre-Tanzimat, post-Tanzimat and post-Ottoman period. The three historic periods in the development of city of Aleppo are metaphorically reflected in the maps from 1811, 1900 and 1927. J.L. Rousseau, who was the French General Consul of Aleppo at that period, prepared the map that represents the pre-Tanzimat period in 1811.⁶⁵ This map comprises of the general plan of Aleppo illustrating the intra-muros and extra-muros with districts, building plots and streets in details. The settlement patterns of the districts and the distinct figures as the Citadel, the “souk” area and the city walls can be easily distinguished from the map. The plan is marked with the legend of 9 gates on the city walls, 25 quarters, 43 suburbs, and the significant buildings with names. The map also presents the expansion of some areas.

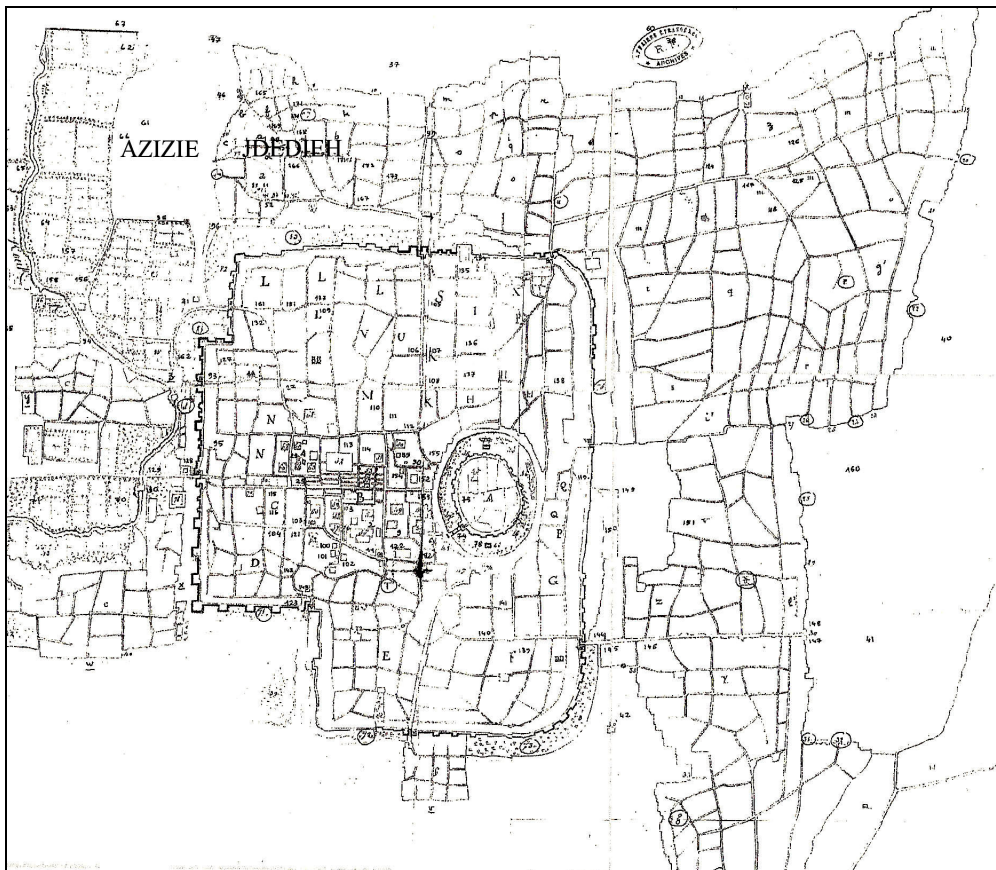


Figure 3.14.The General Plan of Aleppo from 1811 by Rousseau

⁶⁵ The map from 1811 is named as “Plan de la ville Hhaleb et de ses Environs. Dresse de 1811 a 1818.” (Gaube, H., Wirth, E.; 1984: 33)

The second map to be analyzed is the first Master Plan of Aleppo prepared by the office of the municipality in 1900 in the post-Tanzimat period by the German architect, Jang and Namık Pasha who studied in Paris.⁶⁶ The map was prepared in scale of 1: 5000 with a legend in French and Ottoman. The map can be examined mainly in three categories; the existing old city of Aleppo; the existing districts on the west as Azizie, Tilal, Bab al-Faraj, Boustan Kalab; and the proposed extension of the city to the west, approximately on the area covered by Jamiliye and Ismailiye; and to the north a small part as Suleymaniye. The expansion of the city is proposed principally to the west of the city. It is emphasized from the map of 1900 that the new development of the city to the west was gridiron planned. The gridiron plan starts from the periphery of the gardens and continues identically until the end of the map. The only unparallel street crossing the identical plots is the Iskenderun Street. It can be predicted that this line is the connection from Aleppo to Azaz and to Iskenderun. Iskenderun used to be the seaport of Aleppo's trade activity with Europe since the beginning of Ottoman era.

The planning decisions of the map of 1900 were made considering the vehicular transportation and economical relations with the other provinces rather than the internal dynamics of the city. The map reflects the view of the new regulations in the newly established districts. The main spine for the development of the city was planned from the Khandak Street to the west. In addition, a north-south spine tangential to the western walls was developed from the new quarters of Azizie towards Bab Antakia. The new city center is noticed to the west of the city outside Bab al-Faraj Gate on the site of Boustan Kulab. The newly developed districts as al-Nayyal, Hamidiye, and Suleymaniye are noticed to the north of the city with their western style plans. The study area as Azizie and Jdedieh districts can be seen with their building patterns.

From year 1926 until 1930, the cadastral plans of Aleppo comprising of 133 intra muros and 68 extra muros were prepared. The cadastral plans, which illustrate the situation in 1927, were prepared by French Authorities under the French Mandate. These plans were used for the presenting the existing situation of the study area at the end of the Ottoman period. The Ottomans regulations were continued to be implemented in the French Mandate

⁶⁶ The map is defined as "Plan general de la ville d'Halep. Dresse par les ingenieurs des Ponts et Chaussees du vilayet Chartier, Rabhib, Bezir." (Gaube, H., Wirth, E.; 1984: 33)

until 1938. The plans demonstrate the building plots, the streets, the parcels and the buildings at the scale of 1:500.



Figure 3.15. The General Plan of Aleppo prepared by the municipality from 1900 (Wirth; 1984: 36)

3.7.1. Quantitative Characteristics

The map of 1811 exposes the spatial pattern of Jdedieh district and presents the situation of the district in pre-Tanzimat period. In the plan of 1811, the subdivisions of the building plots and the main street network can be distinguished clearly. The site of Azizie district can be seen as an empty zone located between Jdedieh and the orchards and gardens on the west. The cemeteries of the Muslim and the Christians covered the site of Azizie. The

main routes outside the city especially to the west are linked to the entrance of the city gates. The area between the gardens and Jdedieh is seen as an empty zone because it was used as an area for dumping dirt and waste like as the old city moat. No settlement is recognized on the west of Jdedieh district. One of the distinctive elements of the plan is the organization of the orchards by street-like divisions that probably shows the land ownership. Land was possessed instead of the ownership in the pre-Tanzimat period in the traditional Ottoman regulations. The site of Azizie was endowed for the waqfs. As Azizie district was not established in the pre-Tanzimat period, only the urban morphology of Jdedieh will be analyzed through the map from 1811. The map shows the spatial pattern of the city before the earthquake of 1822. The land divisions of the orchards may mislead to the concept of a grid-plan settlement. Jdedieh district did not experience a radical transformation activity in physical terms during the three periods except the new constructions as the Maronite Cathedral and the displacement of the function of Sahat al-Hatab at the end of the 19th Century.

The organization of the physical elements as the street, building lot, parcel, and building coverage ratio determine the spatial pattern of an urban space. It is assumed that the physical elements as street, building lot, parcel, and spatial pattern of Jdedieh did not change to a great extent. These characteristics will be analyzed through the detailed plans from 1927. The street network of Jdedieh could have been determined by the interventions of the inhabitants rather than an over all plan developed by the authority in the pre-Tanzimat period. The interdependent buildings constructed for residential use by the private enterprise probably developed the district gradually. The authorities interfered to the urban space only as a result of a conflict between neighbors or inhabitants. The streets were created by the construction of the building. The width of the streets was based on the type of the street as public thoroughfare or cul-de-sac. The width of the public thoroughfare should have had a minimum of 7 cubits, which is nearly 3.50 m. The basis for this width was to allow two fully loaded camels to pass. The rule was determined by the saying of the Prophet. The width of the cul-de-sac was usually 4 cubits (nearly 2.00 m.) with the general principle that one fully loaded camel can enter.⁶⁷ These rules for the widths of the streets depend on the modal structure of the movement system according to transportation by camels. Jdedieh was known for the splendor of the streets with pavement before Tanzimat. The streets of Jdedieh were

⁶⁷ Hakim;1988 : 20

developed in accordance with the rules for the street width. The streets can be divided into three groups according to public domains as the main streets, the secondary streets and the cul-de-sacs. The main streets were used widely for transportation and functional reasons. Zukak al-Khal was a main street of the district acting as a commercial street that was a linear shopping street. The secondary streets were used for passage and secondary activities. The streets on both sides of Maronite Cathedral are this kind of streets. The cul-de-sac was the common property of the alley residents, it was shared property of private ownership of the streets by the houses facing or opening to cul-de-sac. Streets can also be categorized according to the activity patterns as the commercial streets usually the main streets, the residential streets usually the secondary streets or cul-de-sacs. The streets of Salibeh can be defined as secondary streets facilitating the religious activities. The niches on the streets in Jdedieh are the nodes that can create possibilities for different activities on the streets.

The building lots are characterized with their compact relations with the parcels. Compactness is the basic texture of the building lots. They cannot be decomposed from the parcels, as the streets do not form them. They cover a large section of land compared with the new settlement patterns. The parcels also present the division of land ownership. The average area of residential parcels in the Zukak al-Arbain plot is around 400 hectare, in Salibeh plot is around 300 hectare. The considerable difference in parcel area between these two residential plots depend on the urban process of the plots as Zukak al-Arbain plot was an area planned by the authority of the city to settle Christians. Salibeh plot was a gradually developed area as various parcel sizes determined by the inhabitants of the district. Moreover, the second factor is that Jdedieh district was an empty zone before the planning of Zukak al-Arbain plot. Salibeh plot was compressed between the moat of the old city and the Zukak al-Arbain plot.

The parcels of the public buildings as churches and Waqf İbshir Pasha can be easily distinguished from the plans. The proportion of the building coverage ratio and the floor coverage ratio defines the density of the pattern. The buildings in Jdedieh comprise mostly of houses focused on their interior courtyards. The size and shape of land subdivisions were based on the type of buildings constructed. Therefore, the character of urban form was depending on the buildings that were leaning to each other and usually sharing the same walls. The building coverage ratio of the settlement differs according to the plots. The

proportion of building coverage ratio of Zukak al-Arbain plot differs from 0.55 to 0.7, the average is 0.6. The building coverage ratio pattern of Salibeh plot changes from 0.5 to 0.7, the average is 0.6. The average building coverage ratio of the rest of the residential plots is 0.75. The plot facing Khandak Street has 0.8 building coverage ratio pattern as average.



Figure 3.16. The parcel divisions in Jdedieh district exposing the parcels of the public buildings.

The articulation and differentiation of solids and voids will be defined from the maps. The solids are defined as the building mass that is comprised mostly of the courtyard houses in Jdedieh. According to the definition by Trancik, the types of urban solids in the district are the churches as the public monuments and dominant institutional buildings. The Waqf İbshir Pasha is the example of predominant field of urban block comprising of the khan, qisariyes, mosque, and the coffeehouse. The plot on the east of the district facing Tilal Street and the plot facing Khandak Street can be defined as edge-defining buildings. The urban voids comprise of the network of streets as the through street and cul-de-sacs, and the

squares, and the whole open spaces between buildings. The courtyards of the houses are urban voids which function as private zones while the courtyards of the institutional or religious buildings as churches are semiprivate zones. The open space in front of Maronite Cathedral is an example of the ceremonial square with a symbolic content. Before the construction of the Cathedral, the site was an empty zone and cannot be interpreted with its function. The Sahat al-Hatab was an open space, which was used for the storage of wood. After the establishment of Azizie, the site achieved the commercial character as a square.

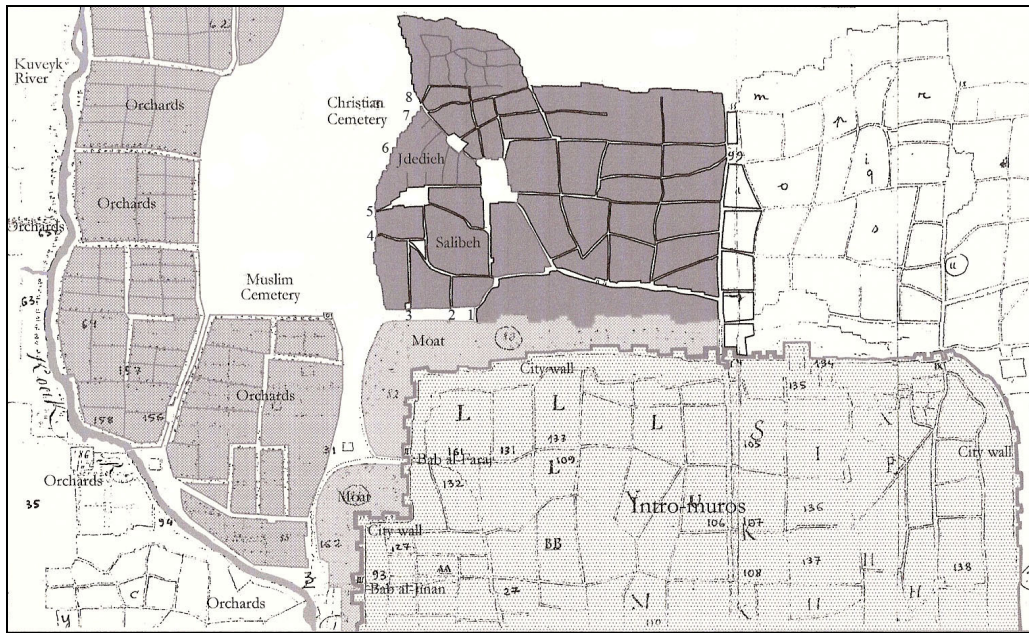


Figure 3.17. The Plan of the Study Area from map of 1811

The movement system is divided into two as the streets and squares. In addition to these, the site line of Jdedieh district on the north, west and south result from defensive reasons as a part of the movement system. There were gates on the outside walls of the district at the entrances of the streets. The names of these gates referred to the streets they are linked. The defensive wall as the building edge determines the movement system around the district. The street network is an example of a good circulation pattern defined by Lynch as the cul-de-sac streets feed into through streets of the district, which feed into main arteries of the city. The movement system can be exposed on the map as Yasmin Gate Street is an example of cul-de-sac feed into Bahram Pasha Street as through street of the district, which feed into the main artery to Bab al-Nasr Gate.



Figure 3.18. The movement system of Jdedieh district from the plans of 1927

The solid-void relationship and the movement system of Jdedieh district can be interpreted as organic according to the definition of Trancik. The relation of the streets and the Sahat al-Hatab square can be interpreted as five streets intersecting the square from the corners. It can be interpreted as a closed square completely surrounded by buildings. Although, Sahat al-Hatab was originally an empty area used for storage, five of the main streets of the district intersect with the square from the corners. It has an urban pattern distinctive from the other open spaces in the city. The other open spaces are used as market place like Friday market place in front of the Citadel. Another important characteristic of the square is that it symbolizes the segregation of ethnic and religious groups as it is located in between the Muslim district on the east and the Christian district on the west.



Figure 3.19. The solid and void relationships in Jdedieh district from the plans of 1927

The image analysis of Jdedieh can be made through the study of Lynch. The Zukak al-Khal and Jdedieh Streets are paths which have a special character related with the function as commerce. Yasmin Street is the path leading to churches; it is the main path of Salibeh plot. Bahram Pasha Street has special character as a node by its function and physical formation of the building facing the street. The coffee house, the hammam and a qiyarie are public buildings that give special character to the street. The plot facing Tilal Street and Khandak Street are the edges of Jdedieh district. Tilal Street and its wall can be interpreted as path or edge under different circumstances. It is a uniting element acting as a mediator between the old and the new districts. With referring to the definition of Lynch (1960) for image analysis Jdedieh district is introvert, turned in upon itself with little reference to outside. The district of Jdedieh can be defined as a self-sufficient entity. Sahat al-Hatab became the center of the district as a node. The landmark of the district is the Maronite Cathedral with its high tomb looking above the houses of the district. Jdedieh as a district

contains all the elements within themselves. The boundaries of the district can be defined clearly on the west and south.

The second part of the study area to be analyzed is the district of Azizie located to the west of Jdedieh. From the map of 1811, it is noticed that Azizie district was not established yet. The reason of the development of Azizie towards west between the gardens and the old district of Jdedieh depends on the transformation of property relations as a result of the regulation of “Arazi Kanunnamesi” in 1858. The uninhabited lands in Azizie district that used to be imperial lands (miri) before “Tanzimat” were transformed into real estate by dividing the land simply into plots to sell it without difficulty. From the map of 1811, we can observe that the northern and eastern periphery of the old city was already inhabited by the settlements of real estate lands. The lands to the west of the city stayed uninhabited as a result of agricultural and religious activities. The land surrounding the river was for gardens and vast fields. The cemetery of Christians and Muslims were on the west of Jdedieh. The land between old district Jdedieh and Kuweyk River used to be endowed to the Madrasa Halawiye. It was waqf lands. The municipality found it more convenient to develop the new city on an empty zone of gardens and imperial land than the appropriation of the other suburbs.

In this part of the chapter, the physical elements as the street, building lot, parcel, and building coverage ratio in Azizie district will be examined. The analysis will be held from the cadastral plans of 1927 in general. The first settlement in Azizie district is noticed in the general plan of Aleppo prepared in 1900 by the municipality of Aleppo. The juxtaposition of the map of 1900 and the plans from 1927 exposes the building and street pattern existing in 1900. In map of 1900, Azizie district is bordered by the gardens on the west, the Kuweyk River on the north, Jdedieh district on the east and the Muslim cemetery on the south. The street network of Azizie was firstly determined with the division of parcels for sale by the municipality. The municipality had to divide the land into equal plots for a sale of market price to meet the requirements of the state. The simple way of division of lands is by the gridiron plan. Kostof points out that the advantage of the grid pattern shown itself in urban solution as a standard scheme for the equal distribution of land or the easy parceling and selling of real estate.⁶⁸ The municipality could have provided the base plans for a new

⁶⁸ Kostof; 1991: 95

settlement by the division of land and the main street network according to the urban regulations of the state.

It is assumed that the settlement pattern of the district was determined by the interventions of the inhabitants until the establishment of the Empire Building Code in 1883. The residential buildings were probably developed gradually on the interdependent parcels. The residents were more authorized on the details of the development of their new district rather than the municipality before the provincial regulations. The existing settlement pattern of Azizie district before the “Ebniye” regulations was developed and transformed according to the new regulations. The streets were constructed intersecting perpendicularly located to the north-south and west-east direction. The widths and directions of the new streets were determined according to the “Ebniye” regulations. The widths of the streets were divided into five categories as 20, 15, 12, 10, 8 “arşın” (13.72, 10.29, 8.23, 6.86, 5.49 meters); and the cul-de-sac streets as 8 and 6 “arşın” (5.49, 4.11 meters). These were determined by the authorities of the province and displayed on the maps. The street network in Azizie will be analyzed according to the categories determined by the new regulations.

The width of the streets in Azizie district differs variously. Makhfar Al-Azizie Street that is the main street of the district has a width changing from 13 to 16 meters. Paris Street parallel to Mafhfar al-Azizie differs from 11 to 13 meters. Both streets lay down from west-east direction. Jabal al-Nahr and General De Lamonte Street are the main streets comprising of 12 meters that are north-south direction. Kaldani Street is the continuation of Jabal al-Nahr Street. These four streets are the main streets of Azizie district that differs from 20 to 15 “arşın”. The secondary streets are Al-Azizie, Samman, Salah el-Dine and Al-Mashnaka Streets that are around 8 and 10 meters that can be converted as 12 and 15 “arşın”. In addition to these, the other streets as secondary streets are around respectively 5, 7, and 8 meters which comprise the last categories as 8, 10, 12 “arşın”. The width of the through streets generally corresponds with the regulation except the cul-de-sacs that are concentrated in the plots near Tilal Street. The cul-de-sac streets have a width from 1.50 to 4 meters. The streets called as “zukak” are the secondary streets created by the practice of people.

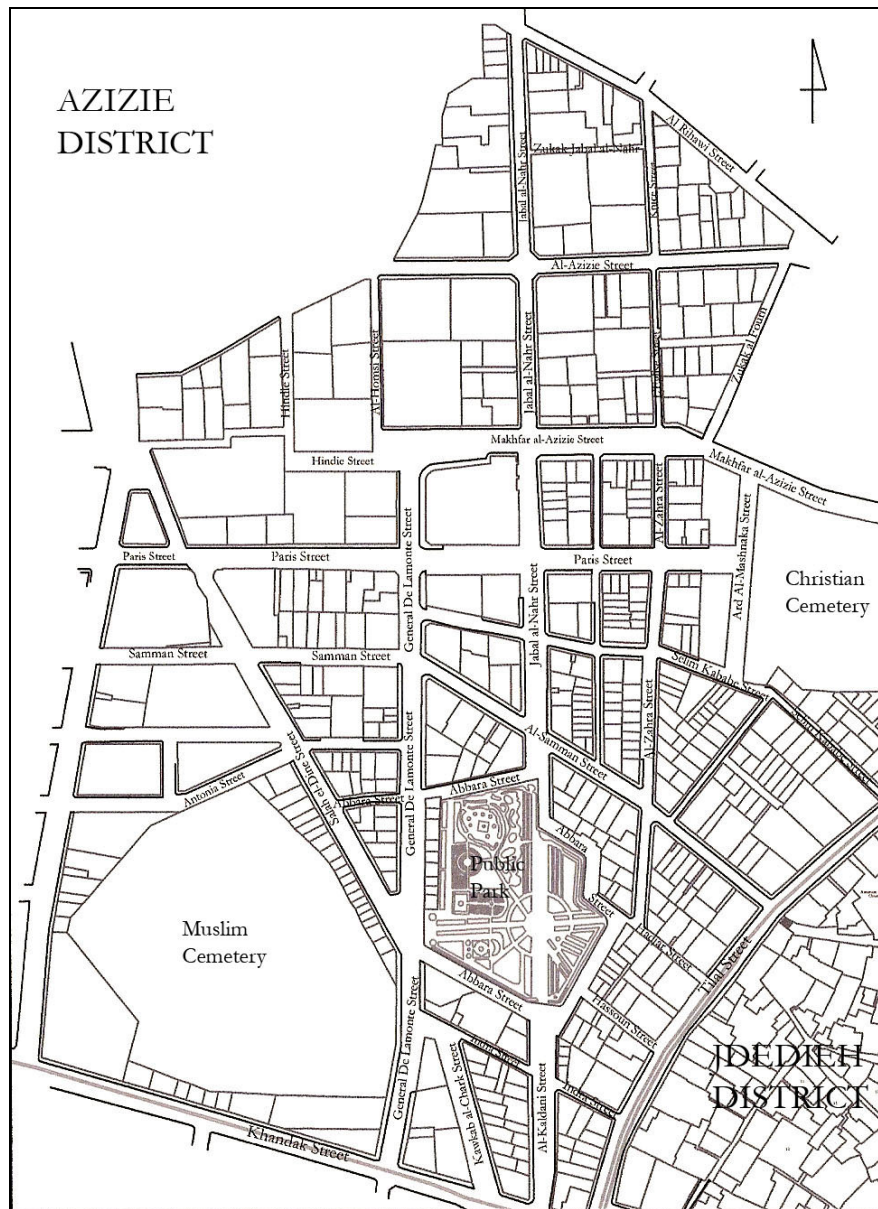


Figure 3.20. The width and direction of the streets in Azizie district from the maps of 1927, the map also exposes the parcel divisions in Azizie district.

Their relation with the streets characterizes the building lots. They are formed by the network of the streets. Most of the parcels are residential parcels with an average area of 750 hectare near Jabal Al-Nahr Street, and 250 hectare in Salibah Sugra. The parcels are divided into regular rectangular shapes. The specific difference in the parcel area between these two residential plots depend on the urban process of the plots as Salibeh Sugra plot was developed as the expansion of the old district of Jdedieh near Salibeh. The development activity continued in traditional manner in this plot. The land division in accordance with the

new regulations develops Jabal al-Nahr plot. Jabal Al-Nahr Street and the surrounding area was the anchor point of the construction of the new district as *Azizie*.

The parcels of the public spaces as the cemeteries and the public park can be easily distinguished from the plans. The rest of the parcels comprise of a settlement pattern of residential buildings. The parcels can be distinguished mainly into two types. If a governing body divides the land and disposes of it before it was handed over to the users, a uniformly patterned city will emerge.⁶⁹ The parcels near Jabal al-Nahr Street are the examples of this type. They have a wide area compared with the second category as the parcels located on the south of the district and on the west of Tilal Street in Salibeh Sugra. The parcel sizes are smaller and the residents of the district probably divide them.

The density of the pattern is based on the proportion of the area of building coverage ratio and the floor area ratio. The first buildings constructed near Jabal al-Nahr Street had a wider floor area compared to the rest of the district. These buildings created a differentiation with past. The relation with ground is totally abolished. However, the new buildings establish a new kind of relation with the street by the windows, balconies and terraces on the first floor of the houses. The rooms that used to face the courtyard of the house are bound to the street by the windows and the balconies. The parcels facing Tilal Street can be observed from the map of 1900. These buildings cover a wide floor area compared to the buildings at the back of them.

The size and shape of the buildings were based on the land divisions near Jabal al-Nahr Street. The land divisions as parcels were based on the buildings constructed in Salibah Sugra plot. The building coverage ratio of the settlement differs according to the plots. The proportion of building area to parcel area near Jabal al-Nahr Street differs from 0.6 to 1, the average is 0.8. The building coverage ratio pattern of Salibeh Sugra plot changes from 0.65 to 0.9, the average is 0.8. It is obvious that the building coverage ratio of the building plots is almost the same with each other; however, the streets cover a wider area in the planned parts of the district.

⁶⁹ Kostof; 1991: 124



Figure 3.21. The building plots in Azizie district from the map of 1900

The solids are comprised of the building mass of the houses in Azizie district. The first buildings in this district were constructed between 1867 and 1873. These new buildings desiring to be modern were an interpretation of the Palladian models with central halls seen in the palaces of the embassies in Istanbul in the 18th century. These buildings that are adapted by a minority at the end of 19th century became an ideal and practical model.⁷⁰ These buildings organized around a huge central hall, at least had similarities with the traditional buildings with courtyards. The voids according to the definition of Trancik are more distinguished from the maps. The types of urban voids in the district are the Public Park and the cemeteries, which act as public spaces. There also exists inner block voids in Salibeh Sugra plot as private domain of the residents. The secondary streets are semiprivate transition zones; the network of the main and secondary streets contains the active life of the

⁷⁰ David; 2002:308

district. The plot on the west of the district facing Tilal Street is comprised of edge-defining buildings.

One of the basic characteristics of modern town planning was the set back distance from the street. However, the buildings in Azizie were constructed without set back distances. The courtyards were eliminated from the buildings and the building cover a high basement area compared to the traditional buildings with courtyards. However, a considerable area is reserved for recreational purposes. The existence of the open spaces as the cemeteries and the public park depend on the geographical formation of the area. The Christian Cemetery used to be located outside the city walls since the Byzantine period, and the Muslim Cemetery is noticed on the map from the 13th Century. There used to be a hill on the area of the Public Park that can be seen from the map of 1900. The design of the park was made under the supervision of the French authorities. The aim was to create a public place for recreational activities and the publicness was a representation of nature in the city. Banz interprets the very approach of modern planning towards nature as:

Nature has been domesticated and, in docile form, introduced into the city. It has become a plaything, something to be enjoyed... Acre-by-acre and region-by-region nature is being tamed and absorbed into the urban habitat.⁷¹



Figure 3.22. The design of the Public Park from the maps of 1927

⁷¹ Banz; 1970: 6

The understanding of Public Park as an ordered nature was emphasized on the design of the park. The approach of French since the 18th Century as to transform the disorderly areas into public parks and promenade was implemented on the uninhabited hill in Azizie district. The main axis of the park as the continuation of Jabal Al-Nahr Street is intersected by a secondary axis perpendicular to it. The northwest of the park, which is designed with irregular natural elements, is opposed with the regular plan of the main axis as promenade.



Figure 3.23. The solid and void relationships in Azizie district from the plans of 1927

The movement system in Azizie will be discussed depending on the street network. The direction and width of the streets were planned according to the new regulation in which the planning principles depended on the new technologies. The vehicular traffic is the primary concern for the design of the movement system compared to pedestrian movement. In addition to through streets for vehicular traffic, there were cul-de-sacs for pedestrians. The cul-de-sacs as the secondary streets can be interpreted as the common space of the

street residents. The juxtaposition of perpendicular main streets for vehicular traffic with the cul-de-sac streets for pedestrian traffic is a result of the urban process of the district. The municipality according to the new regulations planned the main streets of the district, the cul-de-sacs as secondary streets were left to the private initiative of the residents to organize the inner circulation of the building lots. The parcels were more decisive than the street pattern for the construction of the secondary streets. Makfhar al-Azizie Street starting from north of the Christian Cemetery is interrupted by a building and converted into a “zukak” after the turn around the building. This is an example of the urban process that is based on the interaction between the planning decisions of the municipality and the practice of residents.

There used to be a tramway system on the main arteries as Khandak and Tilal Street, which linked the new city with the old. Tilal Street is located on the periphery of the old district of Jdedieh and the new district of Azizie. It starts from Khandak Street and expands on the northeast direction to Suleymaniye district as al-Nayyal. This axes existed as the border of the old city before the street was planned.

The streets that linked the districts of Azizie and Jdedieh, not only form the building lots, but also meaningful relations between the ends. The location of the police station (1) was chosen at the intersection of two main perpendicular streets as Jabal al-Nahr and Makfhar al-Azizie Street. The streets in Azizie are interlinked to the main axes of the old district of Jdedieh where the public buildings as market place and the churches still exist. There were few public buildings in Azizie district except the police station and the schools. There are traces that the new streets of Azizie are the extension of the main streets of Jdedieh. Rihawi Street is the result of the continuation of Bavabet al-Khal Street that is the market place of grocery in Jdedieh. Samman Street is the extension of the main street linking to Maronite Cathedral. From Bab al-Faraj square, there are three main axes to north. The main spine of north-south direction continues as Jabal al-Nahr Street (the hill of the river) and ends at the intersection with the river in Azizie district. It can be understood from the name of the street that the hill was a convenient place for the new building activity.



Figure 3.24. The movement system in Azizie district from the plans of 1927

Jabal al-Nahr and Makfhar al-Azizie Streets can be defined as the paths which have a special character related with the width of the streets as the first developments in the district. Jabal al-Nahr Street is a predominant path as an intersector of many confusing streets. The identifiable features of this street rely mostly on the width and the central location of the street. Even though the park interrupts the continuity of the street, it maintains as a major path. The Muslim and Christian Cemeteries seen as open spaces from the maps form edges of the district on the northeast and southwest corners. The tramway line on Khandak and Tilal Street is recognized as edge defining a border between the districts. Azizie district with

its grid-planned streets is extrovert referring to the definition of Lynch (1960), turned outward and connected to the neighboring district of Jdedieh. In this respect, Azizie can be argued as dependent to Jdedieh district. The Public Park is a node for the residents of the district as being strategic foci in the district with having a special character. The Police Station can be interpreted as a landmark with its special architectural character distinct from the surrounding.



Figure 3.25. The view of Azizie Police Station and the nearby park in 1914 (Hadjar; 2000:153)

Tilal Street was discussed previously as being the main path in the overall structure of the study area, and as an edge in the scale of the districts. Tilal Street is a uniting seam, rather than an isolating barrier. It divides two regions sharply but keeps them in visual relation. The width of the street is certainly a disadvantage for the linkage of the two districts. However, Tilal Street served as the modern commercial streets for the new town. It can be argued that it was a private street for the use of the residents of Jdedieh and Azizie districts. There were shops opened gradually in the French period. There can be two assumptions for the development of Tilal Street. First, there might be some special decisions on Tilal Street done according to a specific regulation or a plan. Secondly, the development of the street was done by the enlargement of the small pedestrian way noticeable from the map of 1811 just

outside the limit of the Jdedieh district. It is most probably that it was a spontaneous planning process developed by the residents. It was just the only free place to construct a street between the old and new districts of Salibeh Sugra and Salibah Kubra, which did not need any planning or permission or official process.



Figure 3.26. The view from Tilal Street in 1910s (David; 2002: 308)

3.7.2. Qualitative Characteristics

The analysis of the study area depending on qualitative characteristics will be the second part of the study. The concepts that form the townscape and pointed out by Cullen (1961) will be used to analyze the study area. These are intangible elements that can be defined from the maps of the study area. The “enclaves” can be stated as the cul-de-sac streets in Jdedieh district with the junctions of the buildings above the street level on the upper floors, which can strengthen the feeling of enclaves. It is an accessible place out of the main directional stream. These enclaves are set apart from the pedestrian traffic of the district. The courtyards of the houses in Jdedieh and in Salibeh Sugra are “enclosures” having a definite and distinct character for private possession. The courtyards of the public buildings as the churches and khans in Jdedieh district are enclosures, which are used by a group of

people. Sahat Al-Hatab Square in Jdedieh can be interpreted also as an enclosure surrounded by shops and buildings.

After the construction of the Maronite Cathedral near Sahat al-Hatab, the towers of the building became the “focal point” and landmark of the district of Jdedieh. Focal point can also be interpreted as the center of the activities focused in one place. The buildings constructed with the traditional technologies were limited to two floors in Jdedieh district. Therefore, most of the buildings were two storied with flat roofs. There is not identifiable “change of level” except the Maronite Cathedral, which was built using the new technology of concrete. The buildings constructed in Azizie district were constructed using new materials as wood and steel. Therefore, these buildings were more than two floors up to four floors and constructed with balconies facing the street.

“Deflection” can be defined as a variation on the closed vista. It can be noticed from the picture of Tilal Street that the result of the deflection of the street arouses curiosity. In addition, most of the streets in Jdedieh that are forming a curve have similar effect. The streets in Azizie are without deflection due to their perpendicular plans. The lack of “incident” in the streets of Jdedieh causes the eye to mislead. High walls of the buildings without windows or any ornament surround the streets. The “narrowness” of the streets in Jdedieh Street enables different type of spaces in the movement system. The contrast with the width of the streets in Azizie district creates the sense of intimacy and enclosure without forbidding the passage of the pedestrian.

A good example of “fluctuation” can be observed in Azizie district as the main street of Makhfar al-Azizie interrupted by a building and continued with narrowing as Hindie Street. It is the stimulation of our sense of position through moving from the wide to the narrow.⁷² The settlement pattern in Azizie district is separated into building lots by the street network. The buildings lots are interdependent from each other. In contrary, it is not possible to define the building lots by the streets in Jdedieh district. The walls of the independent buildings are formed as one “linking and joining” the building lot. “Continuity” is an important concept for the linkage of the districts. Continuity can be achieved by movement system of the pedestrians on the streets. The secondary streets in Jdedieh district

⁷² Cullen; 1961: 46

frequently end with the cul-de-sac streets. The streets in Salibeh Sugra are linked with the end of the streets of Jdedieh district intersecting on Tilal Street. The study area comprises of “juxtaposition” of two different districts. Jdedieh district having an organic pattern is contrary to Azizie district with gridiron pattern. The interface of these districts is Tilal Street.

The work of the Alexander (1977) will be used as tools to analyze the detailed patterns of the study area comprised of two districts. The “identifiable neighborhood” concept comes from the idea of belonging to a group or community. The districts of Jdedieh and Azizie are homogenized districts with Christian communities. The study area consists of two separate but interdependent districts. The passage of Tilal Street from the middle of the districts did not block the continuity of the movement system inside the study area. There is also an identifiable neighborhood boundary around the districts. The strength of the boundary is essential to a neighborhood to identify its character. The boundaries of Jdedieh are drawn definitely by the city walls on the west, which were transformed, into Tilal Street and Khandak Street on the south. The streets on the east as Zukak al-Khal and Jdedieh are the “shopping streets” that separate the district from the neighboring districts. Saha Al-Hatab Square becomes a meeting place for the common functions shared by several neighborhoods. The “gateways” were marked on the main streets of Jdedieh district. It can be argued that the absence of gateways caused the indefinite boundaries of Azizie district.

“Activity nodes” are places of concentrated activities shared by the community. The Public Park in Azizie is a place for recreational activities in the center of the district. Sahat al-Hatab is a good example of an “activity node” supplied by the paths from the corners that is surrounded by shops and public buildings. Farhat square in front of the Maronite Cathedral is a concentration of religious activities that serve as an activity node. It would not be appropriate to define the Tilal Street as activity node; however, it is reasonable to define it as a “promenade” with a linear activity path. It is the center of public life at the conjunction of Jdedieh and Azizie districts. The commercial character of the street is stated as a “shopping street” in the 1910s. Most of the people who use the promenade were probably from the neighboring districts.

Alexander (1977) defined the “intimacy gradient” for the buildings. He identified the sequence of spaces according to the degrees of privateness. The sequence which begins with

the entrance and the most public parts of the building, then leads into the slightly more private areas, and finally to the most private domains. It is possible to discuss the urban space according to the levels of public and private domains. The main streets in Jdedieh district can be interpreted as public that is open to use of all the inhabitants of the city. The secondary streets were semi-public spaces used by the inhabitants of the neighborhood and the gates leading to outside were closed at night. The cul-de-sac streets were the common spaces of the alley residents who had the right to use the “fina” of its house. They were also semi-private spaces that had doors at the entrances. It can be understood from the maps of 1927 that the property relations of the cul-de-sacs had transformed. They were marked as private property with parcel numbers. Nevertheless, they were actually used by the residents of the cul-de-sac. The buildings for the production of textiles in Waqf İbshir had special use by the workers of the complex. The coffeehouse had a power to create a public domain used by both the Christian and the other groups as Muslims. The churches and their courtyards are group-public which is used by a limited group as the Christian community for a meeting ground between the public and private realms managed by the community. The residential buildings and their courtyards can be defined as family private under the control of the family. The courtyards of the houses were the most private.

The streets were divided into through streets and cul-de-sacs in Azizie district. Two categories for the streets can be concluded in Azizie district. The through streets are the public domains, which were used by all the inhabitants. There were no gateways or doors on the entrance of the streets. The cul-de-sac streets were concentrated in Salibah Sugra, which were semi-private spaces similar with the traditional manner. The Public Park was planned for the public use of the inhabitants of the district. As the residential buildings built in French mandate were more than two floors occupied by more than one family, the entrance of these buildings were semi-public and the flats were family private.

The outputs of the quantitative and qualitative characteristics will help to compare the transformation of the study area comprised of Jdedieh and Azizie districts depending on on planning principles and political and administrative circumstances. The quantitative characteristics as the solid and void relationship, movement system affects the formation of qualitative characteristics. The qualitative characteristics are discussed by the relationship of the physical elements with the utilization by the society. The result of the morphological

analysis of the study area will provide a comparison opportunity for the pre-Tanzimat, post-Tanzimat and post-Ottoman periods according to their political, social and institutional structure. The settlement patterns of the study area are the result of the interrelated structures of the quantitative and qualitative characteristics.

CHAPTER 4

CONCLUSIONS: THE RELATIONSHIP BETWEEN THE URBAN PROCESSES AND URBAN SPACE

“On those stepping into rivers staying the same other and other waters flow.”

Heraclitus⁷³

The urban space is established through multiple levels of complex processes. The transformation of urban space can be understood as a process of continuous change depending on various reasons. The major concern of this thesis is to investigate this transformation process from an aspect depending on the legal framework developed by the authority. The impact of different administrative systems to the formation of urban space is analyzed through a comparison method. The different administrative systems are defined as urban processes which emphasize transformations on the urban space. The major purpose of the research is to understand the relationship between these urban processes and urban space. The urban processes differ accordingly with the ideology of the authority which exposes itself in administrative system and regulations. The main concern of the study is to investigate the impact and interference of the changing administration system to the urban space. Respectively, the different spatial characteristics are interrelated with the ideology of different administrative systems. For this aim, a research of the spatial characteristics of the case study area is done through a morphological analysis method which has measurable parameters.

The historical cities have been the subject of various studies on urban planning and those studies differ generally in the method of analysis. The thesis attempts to investigate the impact of the socio-political aspects and the administrative systems to the transformation of an urban area at the conjunction of the old and new districts. This is not a thesis about how

⁷³ Encyclopedia Americana; 1978;115

to preserve or build in an old fabric in the historical cities. The aim of the thesis is to discuss how the new city structures are developed in the historical environments at the conjunction of the old and new districts. The questions searched are the connections, differentiations and deviations between the old and new settlements in the city.

For this purpose, the city of Aleppo is chosen for case study because of its significant situation. The selection of the city of Aleppo was no accident. Many scholars have discussed the old city of Aleppo, its formation, history and settlement pattern, as well as its urban structure. However, the relation of the old city with the new developed city had not been analyzed in details. The new city of Aleppo started to develop in the late Ottoman period. A comprehensive research is undertaken to investigate the origins of the development of the new city of Aleppo. For this aim, the city of Aleppo is examined in three phases as; in macro, meso and micro scale. The geographical location of the city and the regional setting, as well as the trade relations with the other cities influenced the development of the city in macro scale. In meso scale, the general urban setting and the townscape of the city is affected by these geographical and economical characteristics of the city. The names of the gates on the city walls are the evidences of these relations.⁷⁴ The urban form of the city in the 19th Century can be analyzed in meso scale. There are three distinctive settlement patterns according to activity patterns and their densities hierarchically change as the center of the city; the residential area; the secondary activities and the suburbs. The spatial characteristics of the case study area are visualized in micro scale concerning the districts.

The study area as the city of Aleppo is a historical city with a composition of many civilizations that left their traces in the spatial structure of the city. Aleppo can be considered as an Islamic city developed considerably in the Ottoman period located in Middle East. Apart from the historical old city, Aleppo is also an interesting case for the new city development. The active economical life of Aleppo resulted from being on the crossroads of the trade routes between the west and east. In addition, Aleppo being an important regional commercial center had affected the growth of the city. New developments were made under the Ottoman governors to improve the infrastructure of the city in the 16th Century. Until

⁷⁴ Bab Antakia Gate on the western side of the city wall was developed in the early Roman period which was the gate opening to the main avenue of the city. Antakya (Iskenderun) was an important city for Aleppo serving as the main port linking the eastern trade to the west.

the 18th Century, Aleppo had enjoyed the prosperity depending on commercial activities. The 19th Century was a period of change in the economical and political aspects. The declaration of Gülhane Hatt-ı Şerif in 1839 had started a new period of reforms. Apart from the general reforms concerning all the provinces of the empire, there were also local events and regulations that affected the growth of the city. The collapse of Ottoman Empire in 1918 had continued with the French occupation in 1920. Aleppo became a capital province of Syria under the domination of French Mandate until 1946. In this respect, at the first the thesis examined the administrative system, the socio-economic and political processes in the defined historical periods. Respectively, the next step is to investigate the impact of the differentiation and deviation in the political and administrative system to the spatial organization of the city exposed in the case study area.

For the aim of the thesis, the urban process and the planning decisions about Aleppo, concerning the late Ottoman period is discussed to explain the relation between the urban process and urban space. The urban transformation can be examined by focusing on the urban processes and the political, institutional agents. The transformation process of Aleppo is analyzed through three periods concerning the change in the political and administrative conditions. The first period to be analyzed can be defined as the pre-Tanzimat period of the Ottomans; a period of changes in a traditional manner rather than radical transformations from the end of 18th Century until the declaration of Tanzimat. In this period, the administrative system and urban planning decisions are run by the traditional regulations and institutions which were shaped according to the demands of the Islamic law. The pre-Tanzimat city as an outcome of this urban process did not changed considerably in the 18th Century. The mass of construction activity implicated the repair and renovation of existing buildings in the old city particularly by the private enterprise, which the money source was assembled by the guilds or the districts. The administrative and urban planning system can be defined as the traditional system which is comprised of individuals rather than institutions. The administration of the city is divided into different hierarchical categories as the governor; inspector officials of the city; the government officials; the kadi (qadi) as implementing the justice system depending on Islamic law. There was a provincial council (divan) which can be interpreted as an institution. The secondary administrative system was depending on the social structure of the city assisting the official system. This system consisted of the groups depending on profession; nation and religion (community groups);

and geography. The heads of the city's neighborhoods, trade guilds, and religious minorities helped the authorities with various administrative tasks.

The second period is the post-Tanzimat period which is limited from the declaration of "Gülhane Hatt-ı Şerif" in 1839 until 1918. A new administrative system with the introduction of the new reforms and regulations as a result of the modernization and westernization trend entirely changed the approach to urban planning. This period is discussed according to the "Tanzimat" reforms and the impact of the new regulations over urban space. "Tanzimat" symbolized the decline of the traditional institutions and regulations and the foundation of a new system of administration for the urban space. The administrative system and urban planning decisions of the city were run by a special institution as the municipality with its special officials. The "meclis" which replaced the provincial council consisted of the government officials, notables, merchants, and other representatives from all the communities, Muslim or non-Muslim alike. An institution named "muhtarlik" was established to take the control of the administration of the districts from the hand of the ulema. The functions ran by the "kadi" and the local "imam" of the districts was transferred to the headman of the districts, which was assigned by the central state. The third period concerning the thesis comprises of the post-Ottoman period including the French Mandate over Aleppo from 1920 until 1927. The French Mandate preferred to implement the regulations of the Ottomans for urban planning. The impact of the Ottoman regulations over urban space can be visualized in this period. It was a period of stability for the urban planning decisions. The main differentiation can be observed in the building types rather than radical changes in urban planning.

The study area comprises of the conjunction of an old district and a considerably new district in Aleppo. The two neighboring districts, which are located outside the city walls on northwestern extra muros of Aleppo, have a unique situation within the development of the city. The district of Jdedieh is the older district that is known to be settled since the Mamluk period. The district of Azizie is considerably a new district, which was established in the 1870s on the west of Jdedieh. Jdedieh district is referred as an example of the traditional manner of urban planning in the pre-Tanzimat period; and Azizie district represents the post-Tanzimat period with new regulations and urban planning decisions. It is important to point out that the study area comprises of both districts. The study area was developed by a

homogeneous community formed of the same group of people as Christians. There was no dispute between the Muslim and non-Muslim spaces. It is obvious from the spatial organization of the city that even the non-Muslim communities used the same typology for the spatial organization of their districts. The structure of the districts was formed according to the demands of Islam. This was also reflected in the building types as courtyard houses. There were invisible boundaries rather than a distinct rupture in spatial organization. Hence, it is essential to underline that different communities used the same typology in traditional manner in pre-Tanzimat period. However, in post-Tanzimat period, the traditional structure had changed and formed a new typology depended on the new reforms and regulations rather than the demands of Islam. The first inhabitants of these new districts which were built according to a new style were from the non-Muslim community. The first inhabitants of Azizie were Christians.

The study area is exposed to a transformation process particularly after Tanzimat. The periods are specified with their political and administrative circumstances. As the aim of the thesis is to point out the impact of the differentiation of urban planning decisions, it is essential to analyze the study area depending on the administrative systems and circumstances of the periods. Jdedieh, the old district of Aleppo is chosen to demonstrate the outcomes of the urban planning process in the pre-Tanzimat period. This period is signified with the traditional way of urban planning in the Ottomans. Azizie district is chosen to expose the impact of the new regulations and urban planning principles and administrative system on the urban space after Tanzimat. This period is defined as the post-Tanzimat period developed with the context of the new reforms to centralize the state and modernize the administrative system. The outcomes of the reforms are reflected on the urban space.

After a brief description on the urban processes and the definition of the case study area, it can be concluded from these findings that the city had undergone radical transformations with the introduction of new administrative and political systems. The next step is to analyze the findings of the case study according to these urban processes.

The urban processes as differentiation of the political and administrative systems are illustrated on the study area by a morphological analysis method. The morphological analysis is chosen as a method to expose the transformations of the urban space in physical terms. By

this method, the study area is analyzed through the maps from the defined periods. The major contribution of the method which the study had developed is to maintain a multi dimensional perspective towards the analysis of urban space by its morphology. The thesis attempted to define tangible parameters for the analysis of urban space.

Many studies achieved on the analysis of urban morphology. The contribution of these studies cannot be neglected. However, some parameters can be interpreted as insufficient to analyze the spatial characteristics of an area. For instance, the work of Krier (1979) on urban space, as referred in the method of analysis, can be interpreted as a limited view which resulted in dividing the urban space into two categories as the street and square and by their geometrical formation as square, circle or triangle. It would be appropriate to add further parameters to the formation of urban space. In another point of view, since the inspected case study is a Middle Eastern city, there is another question waiting to be answered. Is it proper to analyze a Middle Eastern city solely with western apparatus which would perhaps cause a misleading?

From this point of view, the thesis attempted to develop a comprehensive analysis model for urban morphology. The transformation of the study area can be analyzed through a morphological study not just depending on physical elements as quantitative characteristics, besides including the qualitative values. The morphological elements of urban space tent to be physical in substance. These are defined as quantitative characteristics. The quantitative characteristics are handled in four categories. First of all, the tangible characteristics of urban space will be analyzed depending on four categories as the street, building lot, parcel, and density. The solid-void relationship is another category for studying the morphology of the urban space. The physical characteristic of the pattern is studied under the category of movement system later on. Finally, the physical elements of urban space are discussed referring to the study of Lynch on image of the city. These three categories of analysis form a structure of interrelated characteristics. The qualitative characteristics are discussed by the relationship between the urban space and society. The functions and practice of people have to be taken into consideration for the qualitative characteristics. The level of utilization of space by people can be classified by the relationship between public and private domains. The result of the morphological analysis of urban space provided a comparison opportunity

for the urban processes in specific periods according to their political, social and institutional structure.

Jdedieh district is formed by four different plots depending on their development processes. Jdedieh was administered according to the rules in the pre-Tanzimat period. The Zukak al-Arbain plot, which is comprised of four perpendicular streets, was developed as a small scale urban planning by the authority which was an unusual case. The waqf institution in Jdedieh is another urban planning instrument of the pre-Tanzimat period. The Salibah plot consists of the churches and the residential buildings of the Christians. The rest of the district is formed by the residential buildings of courtyard houses. In contrary to the settlement pattern of Jdedieh, Azizie was developed according to the regulations in post-Tanzimat period. The plots are divided according to the street network developed by the municipality. The cemeteries covering a large area existed before the foundation of Azizie district. The Public Park is another open-space developed by the French authorities. The open spaces in Jdedieh are in contrast with Azizie. Sahat Al-Hatab Square and Farhat Square in Jdedieh district were formed by the practice of people. Sahat al-Hatab is characterized with its commercial activity and Farhat Square with its religious role. There are no open spaces in Azizie functioning as Sahat al-Hatab. The open space of Public Park was created for recreational use to enjoy the nature.



Figure 4.1. The main typologies for residential pattern in Jdedieh district

The buildings typology in Jdedieh District can be defined as residential buildings comprised of courtyard houses which are introverted. The building typology is mainly formed in the traditional manner according to the demands of Islam.

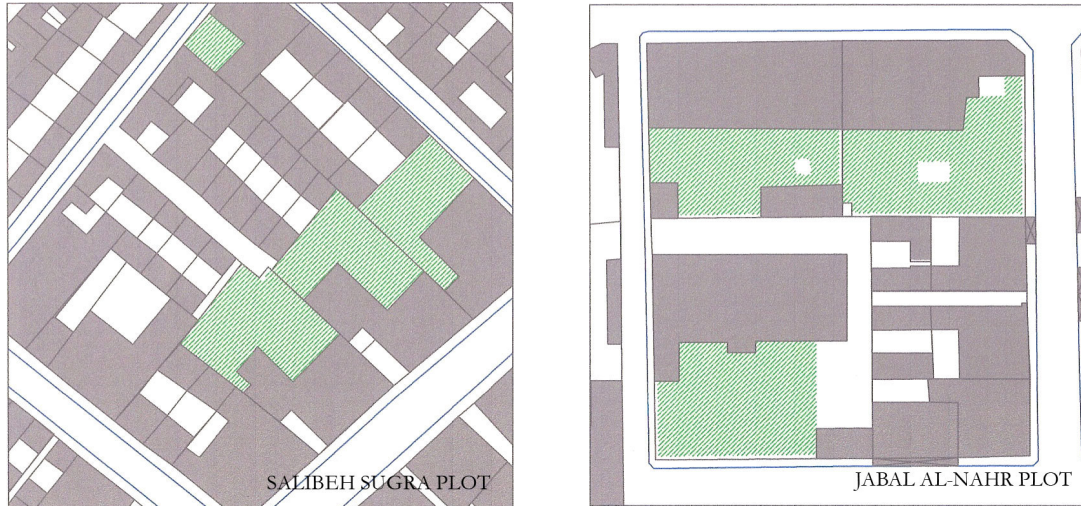


Figure 4.2. The main typologies for residential pattern in Azizie district

The residential buildings in Salibeh Sughra plot have similarities with the buildings in Jdedieh as having a courtyard in the center. The other residential plots in Azizie comprise of buildings with high building coverage ratio which are surrounded by gardens. The houses are built according to the new regulations. The buildings facing the street with balconies and windows without courtyards can be defined as extroverted.



Figure 4.3. The Courtyard house in Jdedieh district as introverted



Figure 4.4. The Building typology from Azizie district as extroverted

The new urban planning principles, which were about systematic, orthogonal and hierarchical street network and sidewalks, were implemented in Azizie by the municipality. Although, the cul-de-sac streets were prohibited in the newly built areas, there were many cul-de-sacs in Salibeh Sughra near Tilal Street. The development of the streets and their widths were totally different in Jdedieh and Azizie district. The streets were created by the construction of the buildings in Jdedieh. The width of the streets was based on the type of the street as public thoroughfare or cul-de-sac. The width of the public thoroughfare had a minimum of 7 cubits, which is nearly 3.50 m. The width of the cul-de-sac was usually 4 cubits (nearly 2.00 m.) These rules for the widths of the streets depend on the modal structure of the movement system according to transportation by camels and pedestrians. In contrary, the movement system in Azizie was planned according to the vehicular traffic. The widths of the streets were determined as divided into five categories as 20, 15, 12, 10, 8 “arşın” (13.72, 10.29, 8.23, 6.86, 5.49 meters); and the cul-de-sac streets as 8 and 6 “arşın” (5.49, 4.11 meters) from the “Ebniye” regulations. Most of the street widths in Azizie are in accordance to the regulations except the cul-de-sacs in Salibah Sughra that were probably developed before the establishment of the regulations.

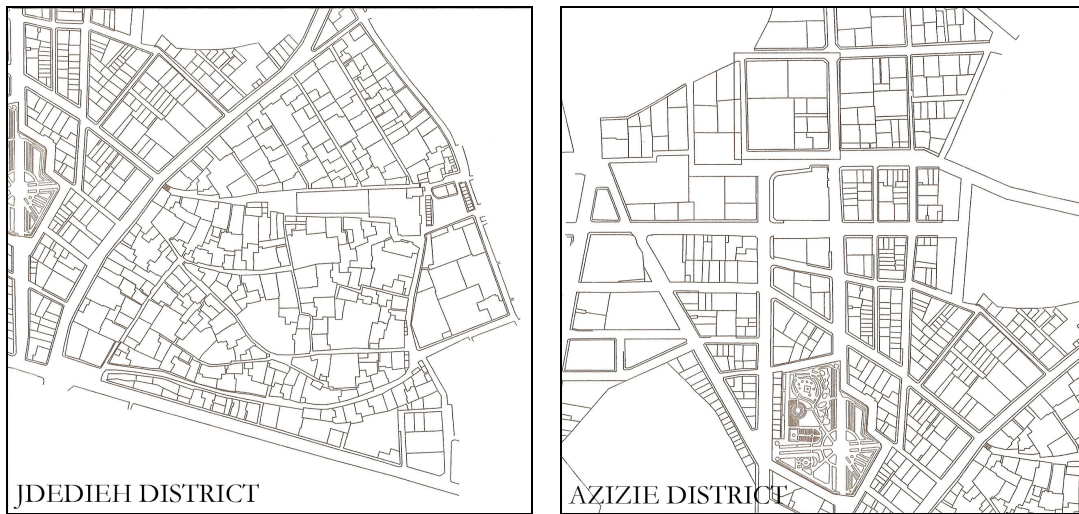


Figure 4.5. The parcel divisions in Jdedieh and Azizie Districts

The building lots are characterized with their compact relations with the parcels in Jdedieh district. Compactness is the basic texture of the building lots. The parcels present the division of land ownership. The average area of residential parcels in the Zukak al-Arbain plot is around 400 m², in Salibeh plot is around 300 m². Most of the parcels in Azizie are residential parcels with an average area of 750 m² near Jabal Al-Nahr Street, and 250 m² in Salibah Sugra. The parcels are divided into regular rectangular shapes. The parcel shapes are depending on the plans of the building rather than street network. The considerable difference in parcel area between Jdedieh and Azizie districts depend on the urban process of the districts depending on the pre and the post-Tanzimat administrative systems. The building coverage ratio of the settlement differs according to the plots. The proportion of building area to parcel area of Zukak al-Arbain plot in Jdedeih is 0.6. The density pattern of Salibeh plot in Jdedeih is 0.6. The average density of the rest of the residential plots is 0.75. The plot facing Khandak Street has 0.8-density pattern as average. The building coverage ratio near Jabal al-Nahr Street in Azizie is 0.8. The building coverage ratio of Salibeh Sugra plot in Azizie is 0.8. It is obvious that the density of the new settlement is denser than the traditional pattern; however, the streets cover a wider area in the new district.

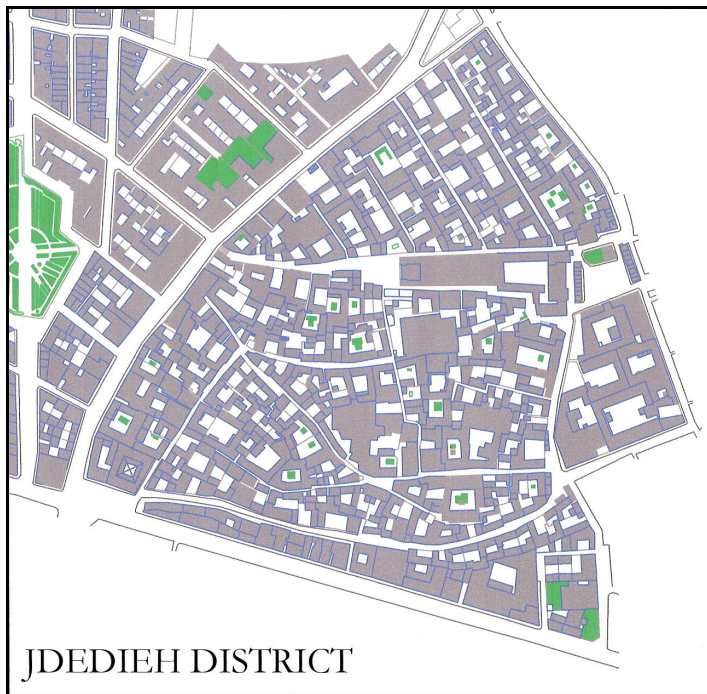


Figure 4.6. The solid-void relationship in Jdedieh District

Urban Solids:

- *the building mass: the courtyard houses and cul-de-sacs
- *the public monuments: the churches
- *the predominant field of urban block: the waqfs
- *edge-defining buildings: Tlal Street Khandak Street plot

Urban Voids:

- *network of streets as the through street
- *the squares
- *the open spaces between buildings
- *the courtyards of the houses

The articulation and differentiation of solids and voids in Jdedieh and Azizie districts are defined from the maps. There can be defined different kinds of solids in Jdedieh districts. The courtyard houses as the building mass, the churches as the public monuments and the dominant institutional buildings, and the waqfs as the predominant field of urban block are the solids in Jdedieh. The plot on the east of the district facing Tlal Street and the plot facing Khandak Street can be defined as edge-defining buildings. The urban voids comprise of the network of streets as the through street and cul-de-sacs, and the squares, and the whole open spaces between buildings. The courtyards of the houses are urban voids which function as private zones while the courtyards of the institutional or religious buildings as churches are

semiprivate zones. In architectural view, the main building typology in Jdedieh is comprised of courtyard houses.



Figure 4.7. The solid-void relationship in Azizie District

Urban Solids:

- *the building mass:
the houses;
the courtyard houses
- *the public monuments:
the Police Station
- *edge-defining buildings: Tilal Street plot

Urban Voids:

- *the network of streets as the main and secondary streets
- *the Public Park
- *the Cemeteries
- *the open spaces between buildings

However, the solids in Azizie district are comprised of the building mass of the houses. The types of urban voids in the district are the Public Park and the Cemeteries, and the open spaces between buildings which act as public spaces.

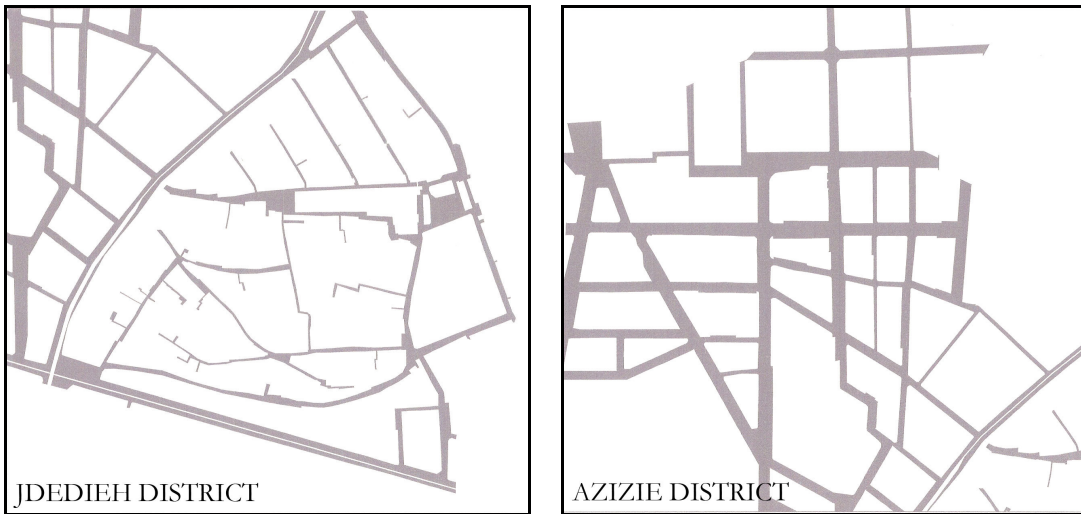


Figure 4.8. The Movement system in Jdedieh and Azizie Districts

*Irregular street network

*The street network as:

thoroughfare;

cul-de-sac

*The direction and width of the streets according to the building pattern

*pedestrian traffic

*Regular street network

*The street network as:

the main streets;

secondary streets

*The direction and width of the streets according to the new regulations

*vehicular traffic

The movement system is divided into two as the streets and squares in Jdedieh district. The street network is an example of a good circulation pattern as the cul-de-sac streets feed into through streets of the district, which feed into main arteries of the city. On the contrary, the street network in Azizie district can be divided into two as the main streets and the secondary streets. The direction and width of the streets were planned according to the new regulation in which the planning principles depended on the new technologies. The vehicular traffic is the primary concern for the design of the movement system compared to pedestrian movement.



Figure 4.9. The cul-de-sac streets for pedestrian traffic in Jdedieh district



Figure 4.10. The main street for vehicular traffic in Azizie district

One of the most remarkable differences in comparison of Jdedeih and Azizie districts are the levels of public and private domains. The main streets in Jdedeih district can be interpreted as public that is open to use of all the inhabitants of the city. The secondary streets were semi-public spaces used by the inhabitants of the neighborhood and the gates

leading to outside were closed at night. The cul-de-sac streets were the common spaces of the alley residents who had the right to use the “fina” of its house. They were also semi-private spaces that had doors at the entrances. The streets were divided into two as the through streets and cul-de-sacs in Azizie district. The through streets are the public domains, which were used by all the inhabitants of the city. There were no gateways or doors on the entrance of the streets. The cul-de-sac streets were concentrated in Salibah Sugra, which were semi-private spaces similar with the traditional manner in Jdedieh district. The Public Park was planned for the public use of the inhabitants of the district. As the residential buildings built in French mandate were more than two floors occupied by more than one family, the entrance of these buildings were semi-public and the flats were family private.

From the comparison of the results of the morphological analysis, it can be concluded that the urban space is an outcome of the urban process, which depend on the political and administrative systems of the periods. The conjunction of the old and new districts in the historical cities is a good example to discuss the impact of the laws and regulations of different periods. The impact of modernization has led to a rupture of continuity between the inherited morphology and more recent urban structure. The conjunction of the old and new districts in Aleppo had become two separate urban settlements in one. There are fundamental differences in their structural order depending on the urban planning principles. The old city grew as an aggregation of thousands of enclosed and introverted cellular units, taking the shape of private houses, mosques and markets, all enmeshed within a coherent urban fabric. The streets and movement system apart from the built form were meant for pedestrian circulation only. Meanwhile, the new district was defined primarily by the geometrical grid of vehicular traffic, which dictated the size and shape of land subdivisions. The Ottoman city of Aleppo at the end of 19th century is an outcome of the implementation of the new regulations comprising the empire; the local planning decisions of the municipality and the local practice of the inhabitants. Investigation of spatial characteristics of the case area by the morphological analysis method proved that every administrative system builds its own space according to its ideology. In addition, it transforms the existing urban space for its beneficial rights. As conclusion, the research verifies the fact that the urban space is formed through an urban process which can be defined as mutual interaction between the authority and the inhabitants. In this respect, the

urban space of Ottoman city after “Tanzimat” was neither a space created entirely according to the Western concepts nor a continuation of traditional spatial characteristics.

For the further implications of the study, the contextual framework can be improved by including the social structure and profile of the districts more detailed as an inspection parameter. The study focused on a considerably limited area in a limited time period at the conjunction of the old and new districts. A further study can be set on the city of Aleppo including the districts developed at the same period with Azizie as Hamidiye, Jamilye, and Suleymaniye. These districts were also established according to the new administrative system and regulations after Tanzimat. The shortcoming of the study can be interpreted as the time limitation until 1927. The study can be further developed by including the transformation of the study area until today with the urban planning decisions after 1927 as: 1930 Danger and Ecochard Plan, 1954 Gutton Plan, 1974 Banshoyia Plan. The development of a new city center is another interesting topic that can be studied by using the method of morphological analysis depending on the periods as the pre-Tanzimat and the post-Tanzimat. The project for the Rehabilitation of the Old City of Aleppo is supported by the City of Aleppo, the German Technical Cooperation GTZ, and other national and international institutions since 1994. It is a comprehensive work of urban process which can expose the theoretical frame of urban design by practice. The project on the urban development, revitalization of the old city of Aleppo can be also a significant study on urban design concerning Aleppo. In macro scale, a comparative analysis can be carried on in the future comprising of the other cities in the region as Gaziantep, Antakya and Jerusalem to expose the relation between the urban process and urban space.

SELECTED BIBLIOGRAPHY

- Aktüre, S. (1978). 19. Yüzyıl Sonunda Anadolu Kenti Mekansal Yapı Çözümlemesi. Ankara: ODTÜ Mimarlık Fakültesi.
- Alexander, C. (1977) A Pattern Language. Oxford University Press. New York.
- Bahnassi, A. (1992) Halep. In Serjeant, R.B. (Ed.), İslam şehri
- Bianca, S. (2000) Urban Form in the Arab World: Past and Present. Germany: Thames and Houston.
- Cullen, G. (1961) Townscape. New York: Reinhold Pub. Corp.
- Çelik, Z. (1986). The remaking of Istanbul. Potrait of an Ottoman City in the 19th Century. Seattle and London.
- Damaskus-Aleppo: 5000 Jahre Stadtentwicklung in Syrien. (2000). Verlag Philipp von Zabern.
- David, J. C. (2002). Alep. Paris.
- David, J. C., Chauffert-Yvart, B. (1982). Le Waqf d'Ipsir Pacha a Alep: Etude d'urbanisme historique. Damascus: Publications de l'IFD.
- David, J. C. (1990). L'espace des chretiens a Alep: segregation et mixite, strategies communautaires (1790-1950). Revue du Monde Musulman et de la Mediterranee, 55/56: 150-170.
- David, J. C. (1982). Urbanisation spontane et planification: Le faubourg ancien nord d'Alep(XV-XVIII siecle).
- David, J. C. (1993). La formation du tissu de la ville arabo-islamique; aport de l'etude des plans cadastraux d'Alep. Enviromental Design, 13-14.
- David, J. C. (1994). Espaces publics du centre-ville a'Alep.
- David, J. C. (1996). Les territoires des groups a Alep a l'epoque Otoman; Cohesion urbaine et formes d'exclusion.
- Denel, S. (2000). 19. Yüzyılda Ankara'nın kentsel Formu ve Konut Dokusundaki Farklılaşmalar. In Tükel Yavuz, A. (Ed.), Tarih içinde ankara (pp. 129-152). Ankara: Orta Doğu Teknik Üniversitesi.

Development Plan.(2000). The Rehabilitation Project of Old City of Aleppo.The City of Aleppo. Syria. Gesellschaft für Technische Zusammenarbeit.

Douwes, D.(2000) The Ottomans in Syria; a history of justice and oppresion. London: I.B. Tauris.

Eldem, E., Goffman, D.& Masters, B. (2003). Doğu ile Batı arasında Osmanlı Kenti: Halep, İzmir, İstanbul. İstanbul: TVYY.

Ergin,O. N. (1338/1922) Mecelle-i Umur-u Belediye. İstanbul: Matbaa-ı Osmaniye.

Faroqhi, S. (2002). Osmanlı Kültürü ve Gündelik Yaşam: Ortaçağdan Yirminci Yüzyıla. İstanbul: TVYY.

Gaube, H., Wirth, E. (1984). Aleppo: Historische und Geographische Bertrage zur baulichen Gestaltung, zur Sozialen Organisation und zur wirtschaftlichen Dynamik einer vorderasiatischen Fernhandelsmetropole. Weisbaden: Dr. Ludwig Reichert.

Galantay, E.Y. (1987) Islamic Identity and the Metropolis: Continuity and Conflict. In Saqqaf, A. (Ed.), The Middle east city: ancient traditions confront a modern world. Pargaon House Publishers.

Güteryüz Selman, G. Urban development laws and their impact on the Ottoman Cities in the second half of the nineteenth century.

Hakim, B.S. (1988). Arabic-Islamic Cities: Building and planning principles. London.

Hadjar, A. (2000). Historical Monuments of Aleppo. Aleppo.

Kostof, S. (1991) The City Shaped: Urban Patterns and Meanings Through History. Thames and Hudson Ltd. London.

Krier, R. (1979). Urban Space. London: Academy Editions.

Lapidus, I. (1969). Middle Eastern Cities. Berkeley.

Lewis, B. (1988). Modern Türkiye'nin Doğuşu. Ankara: Türk Tarih Kurumu Basımevi.

Lynch, K. (1960) Image of the City. The M.I.T. Press.

Lynch, K. (1981) Good City Form. The M.I.T. Press.

Maoz, M. (1968). Ottoman reform in Syria and Palestine, 1840-1861: the impact of the Tanzimat on politics and society.

Madanipour, A. (1996). Design of Urban Space: An inquiry into a Socio-spatial Process. John Wiley&Sons

Marcus, A. (1989). The Middle East on the Eve of Modernity: Aleppo in the Eighteenth Century. New York, Oxford: Columbia University.

Masters, B. The 1850 Events in Aleppo: an aftershock of Syria's incorporation into the capitalist world system. International Journal of Middle east Studies, 22: 3-20.

Nielsen, H.C.K., Skovgaard-Petersen, J. (2001) Middle Eastern Cities 1900-1950: Public Places and Public Spheres in Transformation. Proceedings of the Danish Institute. Damascus

Ortaylı, İ. Tanzimat devrinde Mahalli İdareler (1840-1880).

Ortaylı, İ. (1974). Tanzimattan sonra Mahalli İdareler. Ankara: TODAİE.

Raymond, A. (1989). La Ville Arabe, Alep, a l'époque Ottomane(XVI-XVIII siecles).

Raymond, A. (2000). Osmanlı döneminde Arap kentleri. İstanbul: TVYY.

Russell, A., Russell P. (1969). The Natural History of Aleppo: A Description of the city, and the principal Natural Productions in its neighbourhood. England: Gregg International Publishers Limited Westmead.

Sauvaget, J. (1941). Alep: Essai sur le developpement d'une grande ville syrienne des origines au milieu du XIX siecle. Paris: Paul Geuthner.

Selman, G.G. (1982) Urban Development Laws and their Impact on the Ottoman Cities in the Second Half of the Nineteenth Century. Unpublished M.S. Thesis. M.E.T.U. Ankara.

Shambrook, P. (1998). French Imperialism in Syria in 1927-1936. Lebanon: Garnet Publishing Limited.

Sluglett, P., Farouk-Sluglett, M. (1986) Research on the History of Aleppo: A Review and some Proposals. In Brown, K., Jole, M., Sluglett, P., Zubaida, S. (Ed.), Middle Eastern Cities in Comparative Perspective (pp.282-293). London: Ithaca Press

Tekeli, İ. (1999). 19. Yüzyılda İstanbul Metropol alanının Dönüşümü. In Dumont, P. & Georgeon, F. (Ed.), Modernleşme sürecinde osmanlı kentleri (pp. 19-30). İstanbul: TVYY.

Trancik, R. (1986) Finding Lost Space: Theories of Urban Design. New York: Van Nostrand Reinhold.

Yerasimos, S. (1999). Tanzimatın Kent Reformları üzerine. In Dumont, P. & Georgeon, F. (Ed.), Modernleşme sürecinde osmanlı kentleri (pp. 1-18). İstanbul: TVYY.

Wirth,E. (1975). Die Orientalische Stadt.

Wirth, E. Aleppo im 19. Jahrhundert. Ein beispiel fur stabilitat and dynamik Spatosmanischer Wirtschaft. Erlangen: Institut für Geographie der Universitat Erlangen.