

**REVIEW OF THE DEVELOPMENT AND CHANGE OF
TRIPOLI BAZAAR IN LEBANON**

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BURSA ULUDAĞ UNIVERSITY
GRADUATE SCHOOL OF NATURAL AND APPLIED SCIENCES

**REVIEW OF THE DEVELOPMENT AND CHANGE OF TRIPOLI BAZAAR IN
LEBANON**

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ÖZET

Yüksek Lisans

LÜBNAN'DAKİ TRABLUS ÇARŞISI'NIN GELİŞİM VE DEĞİŞİMİNİN İNCELENMESİ

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İslam şehirlerinde çarşılar, İslam medeniyetinin gelişiminin en önemli göstergelerinden biridir ve kentlerin gelişiminde önemli rol oynamışlardır. Tarihsel süreçte kentlerin morfolojik ve demografik açıdan geçirdiği değişimler ve karşılaştıkları çeşitli felaketselere rağmen bazıları günümüze kadar gelebilen bu tarihi çarşıların varlığını sürdürmesinin birçok önemli sebebi vardır. Tez kapsamında İslam şehirlerindeki tarihi çarşıların önemi ve temel özellikleri tanımlanmış, çarşıların sürdürülebilirliğini tehdit eden unsurlar ile sürdürülebilirliklerinin sosyal, sosyo-ekonomik ve fiziksel boyutları incelenmiştir. Lübnan'da bulunan tarihi Trablus çarşısı, 14 yüzyılda Memlûkler Dönemi'nde gelişmeye başlamış, 16. yüzyılda Osmanlılar Dönemi'nde de canlılığını giderek arttırmıştır. Trablus çarşısı, İslam şehirlerinde bulunan diğer tarihi çarşılarla ortak özellikler göstermektedir. Çarşı, yüzyıllardır devam eden ticari ve toplumsal aktivitelerin odağı olmuş ve şehir merkezinin canlılığını korumasında önemli bir rol oynamıştır. Hala varlığını ve canlılığını sürdürüyor olmasına rağmen, günümüzde çarşının çeşitli nedenlerden dolayı öneminin giderek azaldığı gözlemlenmekte ve bu durumun Trablus çarşısının gelecekte de varlığını sürdürebilmesinin önünde bir tehdit oluşturduğu düşünülmektedir. Bu amaçla, Trablus çarşısı ile benzer özelliklere sahip İslam kentlerindeki çarşılar mimari planlama ve sürdürülebilirlik açısından incelenmiştir. Tez kapsamında tarihsel süreçte Trablus'un kentsel ve mimari gelişimi ile Trablus çarşısının gelişimi incelenmiştir. Çalışmada farklı ölçeklerde çeşitli harita ve mimari çizimler ile fotoğraflardan faydalanılmıştır.

Anahtar Kelimeler: İslam Çarşıları, Trablus Çarşısı, Sürdürülebilirlik, Mimari

2020, IX + 118 sayfa

ABSTRACT

M.Sc. Thesis

REVIEW OF THE DEVELOPMENT AND CHANGE OF TRIPOLI BAZAAR IN LEBANON

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Bazaars in Islamic cities are one of the most important indicators of the development of Islamic civilization and have played an important role in the development of cities. Despite the morphological and demographic changes of cities in time and various disasters they have encountered, there are many important reasons for the survival of these historical bazaars, some of which have survived today. Within the scope of the thesis, the importance and basic characteristics of historical bazaars in Islamic cities are defined, the elements that threaten the sustainability of the bazaars and their social, socio-economic and physical aspects are examined. The historical Tripoli bazaar in Lebanon started to develop in the 14th century during the Mamluk period, and increased its vitality gradually during the Ottoman Period in the 16th century. The Tripoli bazaar has common features with other historical bazaars in Islamic cities. The bazaar has been the focus of commercial and social activities for centuries and has played an important role in maintaining the vitality of the city center. Although it still exists and is still alive, it is observed that the importance of the bazaar is gradually decreasing due to various reasons and this situation is thought to pose a threat to the survival of the Tripoli bazaar in the future. For this purpose, bazaars in Islamic cities with similar characteristics to Tripoli bazaar were examined in terms of architectural planning and sustainability. Within the scope of the thesis, the urban and architectural development of Tripoli and the development of the Tripoli bazaar have been examined. Various maps and architectural drawings in different scales, and photographs are used in the study.

Keywords: Islamic Bazaars, Tripoli Bazaar, Sustainability, Architecture

2020, IX + 118 pages

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ABBREVIATIONS and GLOSSARY

Abbreviation Definition

NGO	A non-governmental organization.
UN	United Nations
WCED	World Commission on Environment and Development.

Glossary Definition

Ahilik	A function similar to today's chambers of trades is a socioeconomic order in which good morals, righteousness, brotherhood, charity, in short, all good virtues combine.
Arasta	Covered market associated with a mosque.
Bab	Door.
Caravanserai	Shelter located along the main roads, intended to accommodate travelers and store their goods.
Funduq	An inn or hotel in northern Africa.
İç bedesteni	The inner bedesten.
Hamam	Bathhouse, Turkish bath
Han	Khan or Caravanserai, an inn for travelers, built around a central courtyard.
Kadi	District judge.
Kapalıçarşı	Covered Bazaar in Turkish Language.
Kethuda:	In the Ottoman period, a person who worked under the command of wealthy people or statesmen and did some of their deeds.
Madrasa	Koranic School, refers in particular, in modern usage, to an institution where the Islamic sciences are taught, that is to say, a college of advanced studies, as opposed to the elementary school of the traditional type (kuttap). In the Middle Ages, this term applied essentially to a law college, where the other Islamic sciences, including the literary and philosophical disciplines, were only auxiliaries.
Mashlahan	Undressing room in the Hamam.
Mashrabiya	Architectural feature that is typical of the traditional architecture of the Islamic world. This is a type of projecting oriel window enclosed with carved wood latticework on the upper floors of a house, often enhanced with stained glass.
Mastabah	(Arabic: "bench") rectangular superstructure constructed of mud-brick or, later, stone, with sloping walls and a flat roof.
Mektep	Arabic word meaning elementary school.
Muhtasib	Was a supervisor of bazaars and trade in the medieval Islamic countries. His responsibility was to ensure that public business was directed following the law of sharia.
Qaisariya	An urban space that is surrounded by an open space from one side and closed on the other three sides. It acts as a small square.

Salsabil	A marble or stone plaque that leans on the wall of a sabil (fountain). Its main function is for the water to flow over it.
Souk	Bazaar.
Tariff	Tax or duty to be paid on a particular class of imports or exports.
Timcheh	Refers to large and small, enclosed areas expensive goods are sold. The roofs in such structures are most beautifully decorated, implementing various fields of art.
Wakala	It is a term for an urban caravanserai/khan, a building that housed merchants and their goods and served as a centre for trade, storage, trade and other commercial activities.
Waqf/Vakif	An endowment made by a Muslim to a religious, educational, or charitable cause.

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1. INTRODUCTION

1.1 Literature Review

The Bazaars of Islamic cities are one of the greatest achievements of the Islamic civilization of all time. Since ancient times, Bazaars have been the beating heart of the city and had massive importance in every aspect. In many cities in the Middle East and North Africa, even after all the disasters, wars, and transformations that occurred in these areas, the Bazaar is still existing and functioning like in Istanbul, Bursa, Aleppo and Damascus. Islamic bazaars have their own unique and adequate architectural characteristics that made them survive until the moment; With their social, socio-economical and physical aspects, these bazaars succeed in attaining their sustainability in almost every historical Islamic city. Many famous researchers discussed the Islamic Bazaars like the book titled "*The Bazaar in the Islamic City: Design, Culture, and History*" by Mohammad Gharipour in 2012 that studies bazaars of the Middle East and how they played significant cultural roles representing historical evolution, economic growth, social and political circumstances, urban morphology and architectural functions. And the Master Thesis titled "*Islamic souqs in the urban context: the Souq of Nablus*" by Jihad Awad in 1984 presents a brief historical review of the development of Bazaars and analyses major characteristics of Islamic Bazaars in general and Nablus Bazaar in particular.

The city of Tripoli in North Lebanon is one of these cities where the traditional Islamic Bazaar is still existing. It has always been an important commercial center, especially in the 14th century, under the Mameluks rule and in the 16th century under the Ottomans. In these periods, several khans, mosques and baths, and historical monuments dot the historic fabric of the city. Tripoli has a strategic topography, where its location in the Middle East and near the Mediterranean coast gave it an essential role in a trade where it had a harbor. It was on the caravan route and railroads; it was an important link between Palestine, Syria, and Iskenderun. Its prosperity increased during the Mameluke and Ottoman times. Other historians studied, recorded, and published research papers about historical monuments in Tripoli, UNESCO had worked surveys as-well; also the

book titled *“The Architecture of the Mamluk City of Tripoli”* by Salam Liebich in 1983 studied Tripoli's building program through a systematic analysis of what remains in Tripoli considered concerning the architectural elements. The book *“Tripoli: A Modern Arab City”* by John Gulick discusses Tripoli history and its historical monuments. Still, none of them studied the sustainability of these bazaars and the factors behind their survival.

On the other hand, there are many types of research about the Sustainability of Bazaars in many cities in Iran and Turkey like the Ph.D. research titled *“The sustainable Architecture of Bazaars .and its relation with the social, cultural and economic components case study of Tabriz”* by Arezou Kalan and Eduardo Oliveira in 2016 that explore sustainable architectural elements in bazaars and their relation to social and cultural components. The research of Gülşen Gülmez titled *“Grand Bazaar Tradition and Spatial Analysis of Istanbul Grand Bazaar”* examining the Grand Bazaar tradition and the spatial analysis of the Istanbul Grand Bazaar. Moreover, there are many articles about other bazaars in North Africa and the middle east, where very few even point up about the one in Tripoli like the book titled *“Mirror of Syria, History of Damascus and its People”* for Aziz Azmeh in 1987 and the article titled *“Resistive Traits of the Tunisian Medina Bazaars’Architectural Spaces in the Globalized World”* by Yasmine Tira and Çiğdem Canbay Türkyılmaz. This thesis aims to fill this gap and discuss the aspects behind the survival of Tripoli bazaars, with describing the situation of the buildings in the area and also referring to other Islamic bazaars having a common historical record.

However, recently the historical site is neglected; lots of refugees and migrants came to accommodate inside the area, regional war, political instability and the economic crisis as a whole have all contributed to various degrees in augmenting urban poverty and negligence in the historical site in general. All these reasons and risks encourage the investigation of the sustainability of Tripoli bazaars to propose solutions.

1.2 Aim of The Study

In this study, the importance and main features of Islamic bazaars that made them sustain for centuries are defined, other existing bazaars in Islamic cities that still survive until now are discussed, Islamic Bazaars such as in Istanbul, Bursa, Aleppo, Damascus, Cairo, Tabriz and Isfahan that were preserved and well conserved for centuries and they still maintain their function and historic urban fabric. The historical development of Tripoli bazaars is analyzed through social, socio-economical, and physical aspects of Islamic bazaars presented in the paper. The study aims to discuss the aspects of sustainability of Bazaars, and focus on the situation of Tripoli Bazaar and highlight the risks endangering this Bazaar that can affect its sustainability with time. Such study would highlight the importance of this heritage. It might be useful to the municipality of Tripoli in particular and other cities that have a similar urban feature in general.

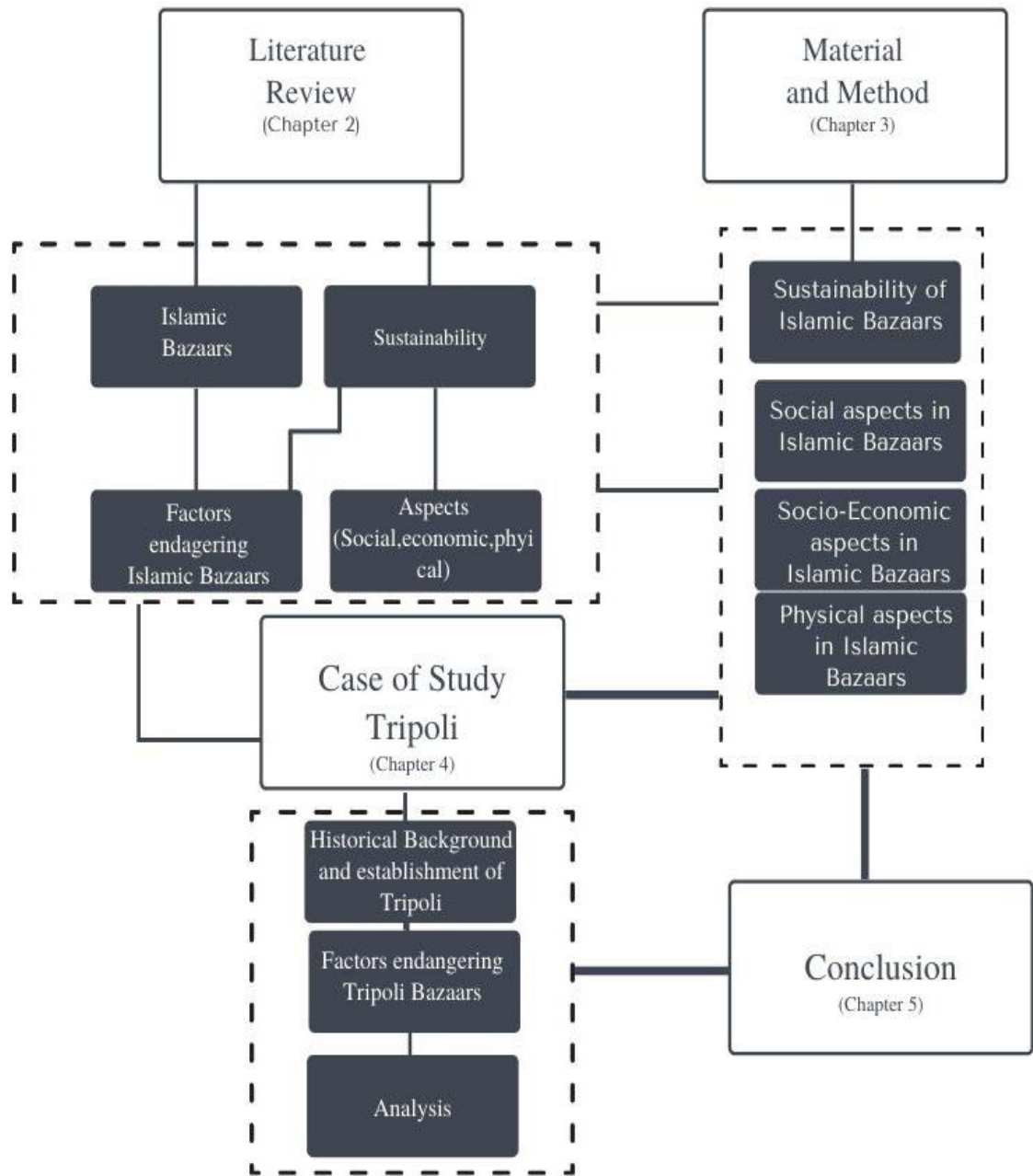
1.3 Methodology and Hypotheses

In the first phase of the thesis, there is a definition of Islamic Bazaars, their notion and evolution. Some significant Islamic Bazaars are investigated and a comparative analysis is made. There are many factors that endangered and still endanger these Bazaars through time; these factors are demonstrated. The survival of these Bazaars makes us wonder about the reasons behind their continuity until nowadays facing all these factors. Therefore, a definition of sustainability and its aspects (social, economic and environmental) was examined. In the third chapter, social, socio-economic and physical aspects that help to lead to the bazaar's sustainability are analyzed. Based on all of the above, in chapter four there is the case study which is Tripoli Bazaar with its historical background. The area is investigated according to social, socio-economic and physical aspects of the sustainability of Bazaars.

Several maps and architectural drawings in different scales, old and new photos, and reviews were done for Tripoli Bazaars precisely and for other Islamic bazaars in general. The actual situation of the Bazaar is pictured, and official maps are obtained. Based on the research findings and analysis, the research anticipates setting its

conclusions and recommendations. This thesis discusses the factors underlining the Sustainability of Islamic bazaars, How can bazaars stay sustainable with all the political, natural, and social obstacles facing them and the sustainability aspects functioning in Tripoli Bazaars and how it can survive. This thesis provides an analysis of Islamic bazaars and the factors behind their survival and an in-depth analysis of Tripoli Bazaars in terms of social,socio-economical, and physical criteria. Such study would highlight the importance of Tripoli architectural heritage and the situation in the Bazaar. It might be useful to the municipality of Tripoli in particular and other cities with similar urban features in general.

Table 1.1. Flowchart of Thesis structure (by author).



2.THEORETICAL BASICS AND LITERATURE REVIEW

This chapter contains three parts, the first part of the literature review discusses the bazaar, its definition, notion and history before and after Islam and it examines some significant Islamic Bazaars still surviving until now. The second part discusses the factors endangering the Islamic Bazaars. The last part is about the attempt to define sustainability and its aspects

2.1 Definition and Historical Evolution of Islamic Bazaars

Bazaars have always been an important part of society and have given several names, terms unique to their respective cultures. Bazaars are seen as the Islamic City's identity and consistency. In the part below, there will be a definition of the Bazaar, its notion and evolution, some significant surviving Islamic bazaars. What makes us wonder about the survival of these spaces, there will be a definition of sustainability and its aspects.

2.1.1 Definition of Islamic Bazaars

From ancient times, humans used to travel from one place to another to establish business relationships with border countries trading goods, art, and culture. Throughout history, transport routes and trade routes have been intertwined and interlinked over time to form what is now known as the "Silk Roads." The Silk Road was a motivation to build a large number of Bazaars, khans, and many other structures in the towns.

The Bazaar means the traditional market "souk" in Arabic; it refers to "Çarşı" in Turkish and "Bazaar" in Persian. It is applied to the place where all types of goods are sold. Bazaars in the architectural term refer to a building that has a big centered courtyard bounded by some stores overlooking the street. The appearance of Bazaars in Islamic cities goes back to the era of the Prophet Mohamed who founded an open-air Bazaar of the city close to the dwellings. In the Arab countries, the word souk is used for Bazaar

and is found in various uncovered or covered forms, or else a set of streets, often covered where there are small shops, grouped in specialized goods: fabric souk, spice souk, the souk of crafts (Damascus, Iraq, Tunisia,...). But in non-Arab Muslim countries (Turkey, Afghanistan, Iran), the term bazaar is used instead of souk but covers the same concept and the same structure. The geography of these bazaars is characterized by a spatial and functional organization where the Bazaars are ordered and hierarchical (Zeghichi 2011).

Bazaars in Muslim cities are visited by tourists as Istanbul Grand Bazaar and Marrakech Bazaars. However, as a result of the climatic circumstances and type of goods stored, bazaars are covered or uncovered within time. Commercial buildings were assembled on the streets to guide the religious places in the Islamic countries.

In Muslim cities, Bazaars are usually placed around the main mosque in the core of the city. In general, the Bazaar embraces three principal occupations: production, wholesale and retail selling. In the same Bazaar, there is the wholesale and retail selling, and there are other branches of a particular business. Besides, the various goods present for a specific souk determines whether the mosque is close or far from that location (Michell 2002).

Activities in the Bazaar are economical like production and trade in bedestens and khans and warehousing (Caravanserai), and there are social activities like religious ones (mosque), education (madrassas), political (guilds/wakf), recreation (square/baths/Sidewalk). After all, what makes the Bazaar so valuable is that all dwellers merited from the participation in all of these occupations boundlessly.

2.1.2 Notion and evolution of Islamic Bazaars

Trade and Bazaars existed even before Islam; in the parts below, the periods of evolution of Bazaars are divided in two, the pre-Islamic era and the Islamic era.

- **Pre-Islamic era**

It is considered that trade and Bazaars were existing since ancient times. Early civilizations saw the existence of primitive types of shops and commercial centers such as Silk Hills in Kashan, Catal Huyuk, Jericho, and Susa. (Gharipour 2012). The exchange activities began dynamically with the first communication leaps 150,000 years ago. People started to trade with each other the services and products, and their business activities occurred in the meeting and gathering areas. The first signs of trading of flint and obsidian (hard rock) utensils were found at Çatalhöyük during the Stone Age, where are some Settlements of the Neolithic period in South Anatolia 7500-5000 B.C (Coleman 2007). This site is located southeast of the modern city of Konya and is included in UNESCO's World Heritage List in 2012.



Figure 2. 1. Çatalhöyük (Anonymous 2019).

The Phoenicians owned all the trade of the Mediterranean lands, and they were so renowned for their skill in the size of wood. Commerce enjoyed the most considerable freedom and political consideration. The inhabitants of Sidan had founded Tyre in 1184; this last place, thanks to the advantages of its situation, became the center of Phoenician trade. The Phoenician operations consisted most generally of barter; they did a lot of traffic. They preferred to travel by caravans. The Phoenicians also traded slaves; it was in the requirements of their time. Phoenicia was the home of traders; Originally using the land routes for their trade, the Phoenicians took advantage of weakening neighboring kingdoms (Zeghichi 2011).

For the Greeks, Agora was integrated into the everyday communities, formal and informal groups of people. Agora was an "outdoor open space" where societies assembled to learn the governing king's or council's announcements. So it has been a platform for political and social interactions. Agora was an open market place that was dominated by stores and traders. It was situated around the city's main routes and near to public places. The stoa was the principal element of the agora. The stoa comprises of passageways or porticos built for public utilization. In ancient Greece, traders scattered their products underneath stoa colonnades that were established specifically for this task. There were no fixed shops in Greek Agora as physical space for stores (Mumford 1961).

The Greek cities randomly broadened gradually, with no consistent road connection. However, the later Greek cities arose after 6th B.C with an orderly plan called gridiron, with structured blocks, long broad paths, and a rectangular agora bordered by colonnade d roads (Mumford 1961). The Citadel was built on a rock high in the middle of the plain, but as the population increased, inhabitants spread in the plain that was called the low city. Every Greek city had its temple, theater, gymnasium, and Forum or market place. The main trading cities were Athens, Corinth, Syracuse, and the capitals of the ridge islands and Rhodes. Athens, the capital of Attica, had fortified walls from the city to the sea; this favored the relations of exchange and ensured a free communication of the city with the port while facilitating the commercial operations.

Moreover, Athens became a vital trade center, "thanks to her fleet, her manufactures, and her power over some of the other states of Greece." Athens also had buildings where traders gathered to deliberate on the matters relating to their trading (Gilbart 1856). By the diversity of its productions, the genius and activity of its inhabitants, the number of its islands, the vast extent of its coasts, and the excellence of its ports, Greece possessed many commercial advantages which contributed powerfully to its fortune (Zeghichi 2011).

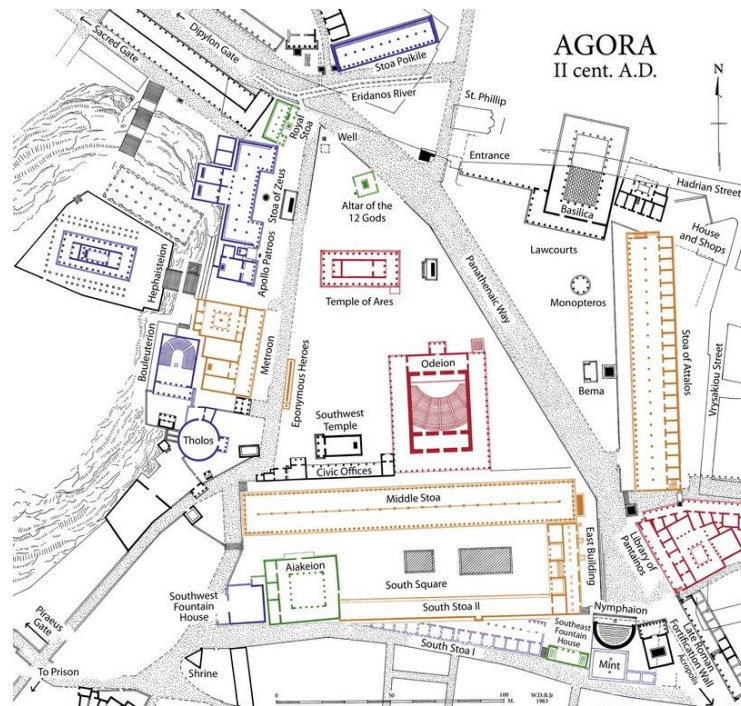


Figure 2. 2. Plan of the Agora at the height of its development in A.D. 150 (Taghizadehvehed 2018).

For the Romans, The Roman Forum had the same function as the Greek agora. The Roman Forum, which is the center of city life, was open-air areas where people gathered for social, political, cultural and religious purposes. The forums with public buildings, baths, and shops around are usually just like the agora. For example, the Caesaris Forum, the Boarium Forum (the cattle market), the Piscarium Forum (fish market), the Holitorium Forum (vegetable market), the Suarium Forum (hog market); the Trajan Forum was like the shopping centers of today and was a significant milestone in the evolution of malls. Trajan's market has offered a new template for urban commercial activity through integrating vaulted structures on many scales. This Forum was one of the first set of stores, displaying a majestic layout of public places. It became the first illustration of the number of covered stores constructed on many levels, having a total of 150 shops. Offices were on the upper floor of the building, while the lower parts were the shops for trading wine, oil, meat, fish, fruits, and vegetables (Pevsner 1976).

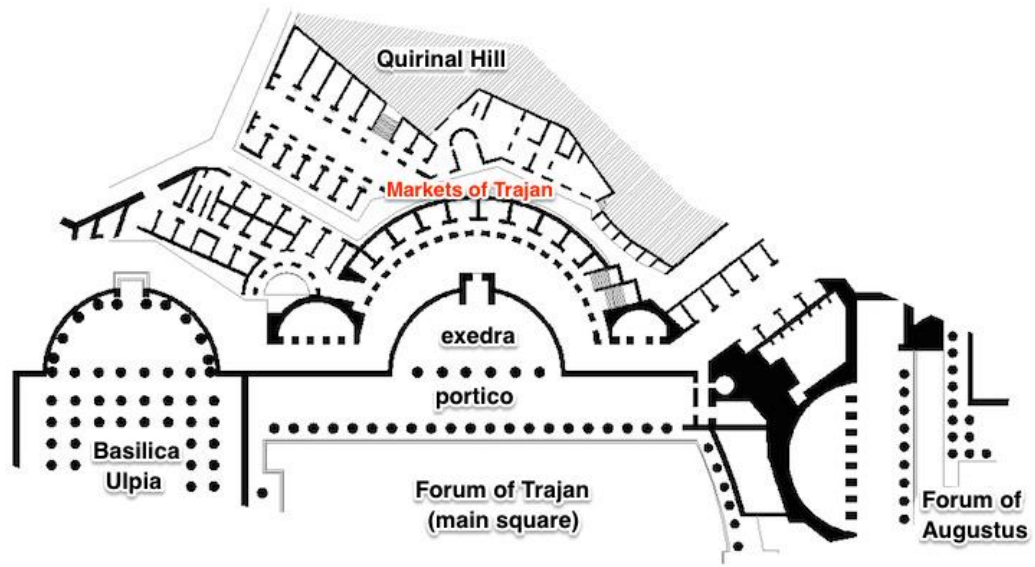


Figure 2. 3. Plan of the Markets of Trajan (Becker 2015).

In the age of Ignorance, the Arabs started paying attention to solidifying their trade relations with the Christian community in the era of Ignorance, battling against the influence and independence of the world. Several Arab cities appeared as centers of trade. Before Islam, cities like Basra and Gaza and Damascus were known to exchange in this way. Mecca was Arabian Peninsula's significant commercial base. Mecca commerce had to follow many of the Romans ' activities. Trade is stated in the Qur'an; when some people have found the trade and entertainment, they left the Prophet.

- **Islamic era**

Rashidun, Umayyad, Abbasid and Fatimid Caliphates were the world's leading extensive economic powers between the 7th-13th centuries. Religion and commerce had become closely related to Islam. The Bazaar was often located next to mosques. There was a booming demand for every big mosque in the Islamic world. Typically, the bazaar was at or around the small city. People visit a market after offering their prayers to buy groceries and general goods for their needs. Therefore, in the Holy Quran, trade and business are emphasized. Numerous verses in the Quran deal with business. Prophet Muhammad was himself an excellent trader (Sahid 2018). Okaz was the most influential of these bazaars, according to its role in political, religious, and social affairs and its

influence on Arab literature. Okaz was situated near a mosque, in large field south-east of Mecca". Its proximity to Mecca made this Bazaar a valuable gathering and shopping spot, particularly for Hajj pilgrims. After the arrival of Islam and the rising power of the Muslims, new urban centers such as Basra, Kufa, Baghdad and Qayrawan were established (Gharipour 2012).

The Ottomans gave huge importance to trade. It had several types but can mainly be categorized via national and international –that is, an exchange between the Ottoman and other markets, and inside the Empire's territories. Global trade was more noticeable all across the 1700–1922 span but less significant than internal trade, both in size and in quality. The Ottoman economy traded high-value luxury items, especially silk from far east regions, and produced a number of its products, like Angora wool fabric and then cotton yarn. Tariffs, like luxury products, also emerged in trade. However, when the eighteenth century progressed, Ottoman products changed to unmanufactured goods like raw cotton and dairy products, tobacco, wool and leather.

Nevertheless, some products of produced goods, especially rugs and raw silk, emerged after 1850. These mines of exporting replaced those of mohair cloth and luxury silks, which was significant in the medieval period and before. The internal trade was excessively between commercial centers such as Istanbul, Edirne , Salonica, Beirut, Damascus and Aleppo (Quataert 2005).

By the constitution of the Ottoman Empire, an enormous commercial market was opened to those of the cities which their geographical location was placed in a favorable position on the great routes of the international traffic. This was, in particular, the case of the big cities of Egypt and Syria, which, located at the hinge of Europe, Asia and Africa, traditionally played the role of centers of redistribution of Western products (manufactured objects, and especially the fabrics) and from the East (spices, textiles). On major international routes, Cairo remained the usual crossing point for maritime traffic from the Red Sea and the Indian Ocean, while Aleppo handled a significant part of the land routes. Even a phenomenon as big a consequence as the entry of Europeans into the Indian Ocean at the end of the 15th century did not succeed in compromising

the commercial power of Cairo and Aleppo in the short term. If trade far away (to and from Asia, the reality of vigorous urban growth in the major Arab cities of the Empire, in the decades following the Ottoman conquest, hardly seems debatable (Raymond 1979).

During the Ottoman period, the "khan" and "caravanserai" structures were maximized at the perfect level in Anatolia. These caravanserais were protected by the high walls around them and served as a market and shopping place in peacetime and used as a fortress during the war when necessary. During the Ottoman Empire, the khans in the cities were income-generating foundations for trade, shopping and accommodation. Ottomans also came up with Arastas; starting from the second half of the 15th century, the Ottomans built structures consisting of shops lined up on one axis and named them "arasta." Arastas often take place in the complexes, one of the most important types of Islamic architecture. Besides arastas they made bedestens in the 15th and 16th centuries. We can define the bedestens, which were widely seen in the Ottoman period as the covered bazaars in which valuable goods were sold. These structures, which are the most typical building form specific to Turkish bazaars, are the heart of the Bazaar with their central and robust architecture due to their structural features. They undertook duties such as selling, protecting valuable documents and storing documents. Grand Bazaars(Kapalıçarşı) were outstanding achievements of Ottomans, especially the one in Istanbul. The Grand Bazaar, founded in 1461 by Fatih Sultan Mehmet in Istanbul, is the first Grand Bazaar. This Bazaar still functions today; The new consumption and shopping culture which started to develop around the modern shops, passages and detached shops opened in Beyoğlu and its surroundings in the 19th century developed stronger by leaving its place to other consumption vehicles in the next century. In the 17th and 18th centuries, there was an increase in number of fires due to the dense construction in the city; Both Istanbul and Grand Bazaar were affected by these fires. In the 20th century, the Grand Bazaar was affected by the economic growth period of the 1950s; The forms and order of the shops in the Bazaar and the Bazaar have undergone many changes. In the 1960s, the Grand Bazaar continued to be the central Bazaar of Istanbul (Aziz 2019).

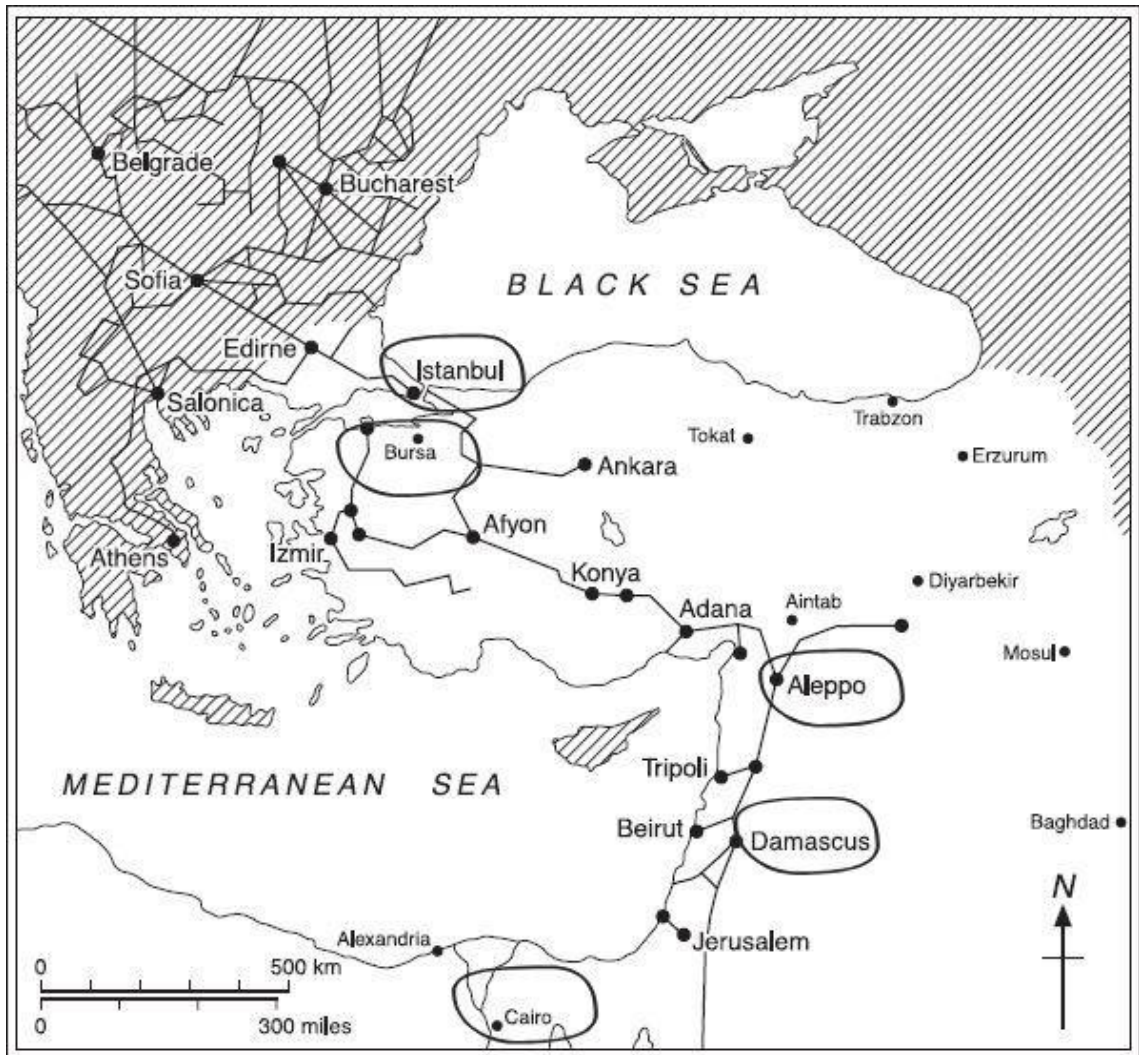


Figure 2. 4. Map of the Trade Route 1914 (Inalcık and Quataert 1994).

2.1.3. Significant Islamic Bazaars

Internal trade between Islamic cities formed the largest part of world trade known in their time, and there remained only a small number of independent countries for foreign trade. Two tracks carried out commercial communications in the Arabian Peninsula: One in the East which connected Oman to Iraq where the goods of Yemen, India and the Persians transported them by land and crossed the West of Iraq towards the countryside and ended in the markets of the Middle East. By taking this route, traders passed through the markets of Yemen and Iraq, Tadmor and Syria and sold in each country the goods that were not there and took from others all that was sold there. Their

system was "the first to come occupies and owns the space until it ends its activity." The Umayyads gave a lot of importance to the founding of the bazaars in the cities, and they were interested in trade and caravans. To ensure the comfort of the traders, they founded "khan" hotels along the trade routes which connect the cities. The idea of planning the bazaars evolved during the time of the Abbasids. The most influential period of the Arabs is that of the power of the Abbasids, "from the 8th to the 10th century; that's about the time of their vast trade. Baghdâd was founded and almost as soon became a brilliant center for science and the arts, as well as commerce and industry (Zeghichi 2011).

During the period from the eighth to the twelfth century, Islamic cities were also the largest and richest in the world. Baghdad had more than one million inhabitants and has long been the world's leading center of commerce and culture. The shops of the merchants are not grouped in one place but aligned along one or more streets, covered or uncovered, which form the Bazaar. Here are some of the most important Islamic Bazaars in the Islamic world.

- **Tabriz Bazaar, Iran**

Tabriz, which is located in the northeast of Iran and is the largest and most important city in the region, has been one of the most important stopping points of the Silk Road in the historic process due to its location on the connecting roads between east and west and north and south directions. It was established in the 13th century and due to this importance, it has been preferred as the capital, although there are different administrations in Iran throughout its history (Kavraz 2020).

Tabriz Bazaar is the biggest and most functional area for business and trade. It is in reality, the main center for the manufacture, production and transactions. In addition to economic actions, Bazaar activists pass on cultural behaviors from one generation to another or from one ethnic to another and generate cultural spread. The Bazaar of Tabriz was documented as a national heritage in 1976. The international record of the

Bazaar of Tabriz's historical complex was included in the list of global works in July 2009 by the Cultural Heritage Organization (Tehrani et al. 2012).

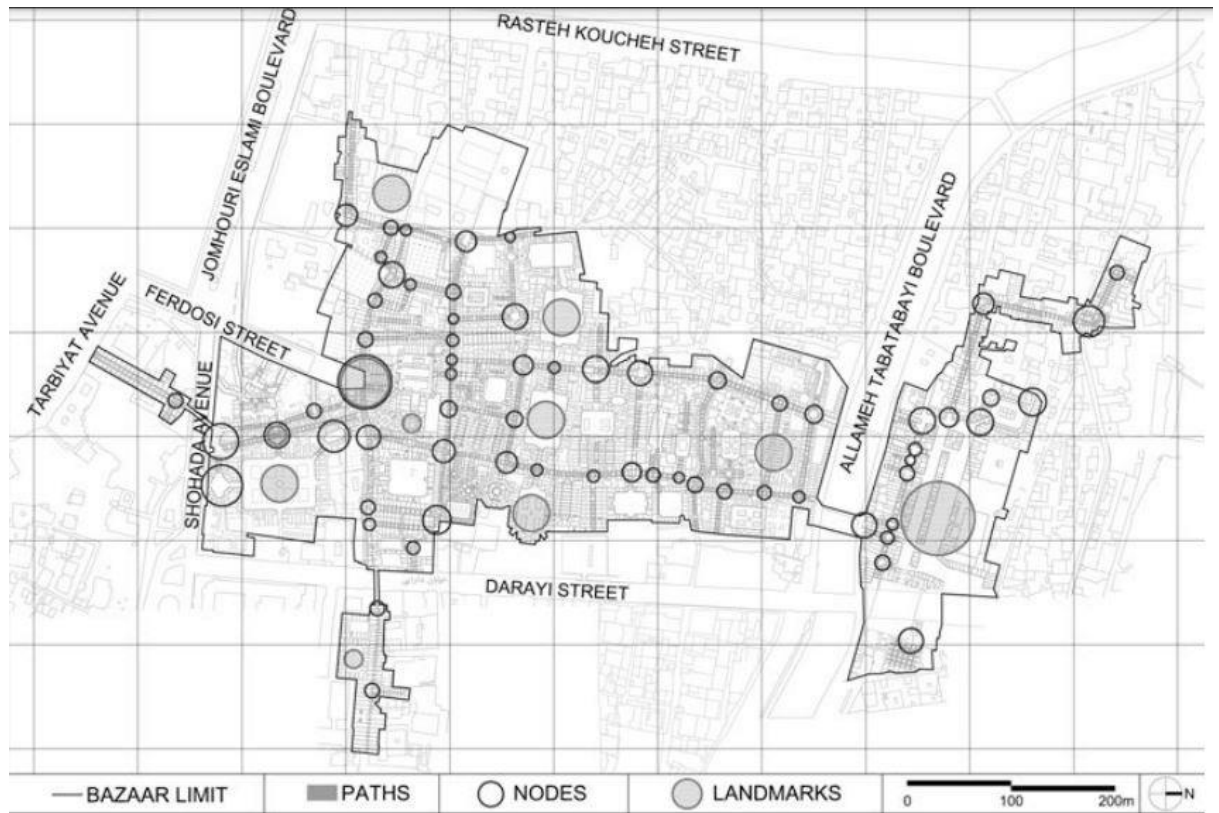


Figure 2. 5. City elements diagram in Tabriz Bazaar (Tabriz Municipality 2003).

Tabriz Grand Bazaar, which is the heart of the city of Tabriz and whose first construction date is not known exactly, is a social, economic, political and religious building complex that witnesses history. Covering an area of 3 km, Grand Bazaar was included in the World Heritage List in 2010. Thanks to its strategic location, tax exemptions and clever policies in donations, the Grand Bazaar has transformed over hundreds of years into a socio-economic and cultural event space where people from different commercial professions and different cultures come together in special architectural areas. Tabriz Grand Bazaar has been one of the most important international commercial and cultural centers in the world between the 12th and 18th centuries due to its location on the east-west trade route (Kavraz 2020).

In the 19th century, with the development of Iran's economic and cultural relations with its northern neighbors, the Grand Bazaar continued to be expanded. The Bazaar is

located on the main axis of the city and connects the northwest to the east. Mehran Creek divides the Grand Bazaar into two. There are also shops on the bridge over the river. Tabriz Grand Bazaar, one of the largest brick building structures globally, covers an area of 27 hectares with a distance of 5.5 km. The roof plane covered with domes and vaults has advanced bricklaying technical applications (Kavraz 2020).

- **Al Khalili Bazaar Cairo, Egypt**

Established in the 14th century, Khân al-Khalilî is situated in the core of the ancient city of Cairo, opposite the mosques al-Hussein and al-Azhar, and next to the neighborhood of Gamaliyya. It is known to be the largest market in Cairo and an important position in the historic district. The Khan al-Khalilî is a busy shopping area populated by goldsmiths and jewelers, made up of a thousand shops facing the street mainly related to trade. At the regional crossroads of districts specialized in varieties of manufacture and sale (textile, silver, brass, marquetry, etc.). In the spatial center of the ancient town, the main service axes are situated at the crossroads and are well accessible. The bazaar. The neighborhoods of Khan al-Khalilî supply goods for local sale or export (mainly to other tourist sites in Egypt). While the Gamâliyya district focuses mostly on copper and marquetry works. The al-Sâgha bazaar is designed for goldsmiths, which takes advantage of other stores and a large significant product line; it is more independent and provides its own dynamics of spatial diffusion (Madoeuf 2011).

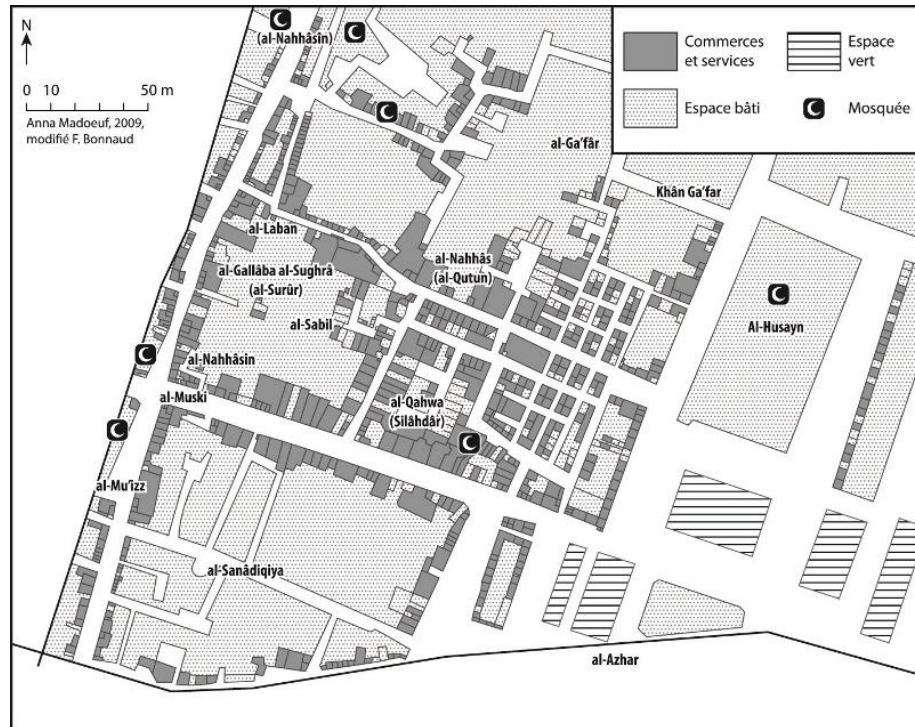


Figure 2. 6. Bazaar of Khan Al Khalili in Cairo with the distribution of its structures (Madoeuf 2011).

Khan al-Khalili took on a distinct character among the rest of the other commercial districts in Cairo since its inception at the hands of Prince Jharks al-Khalili, one of the princes of the Mamluk state during the reign of Sultan Qalawun, and then rebuilt it by Sultan Qansuh al-Ghuri in the year 917 AH / 1511 CE to stimulate the commercial movement in Cairo after it was hit by a state of Degradation of the impact of the Portuguese. As for the commercial activities inside the khan, they included many and varied commodities, each of which took a specific place from the khan, and among the most famous of these commodities were fabrics, coffee, spices, copper, rugs, burlap, henna, and many foodstuffs, as well as the slave trade that added a special character to Khan al-Khalili. And it effectively contributed to the revitalization of the commercial movement in it and the increase in the number of traders to it, in addition to the presence of other types of rare commodities that are sold in Khan Al-Khalili alone and are imported from other countries in Europe, Asia and Africa, and on top of them are gold, silver, pearls, precious stones and various types of animals. Khan al-Khalili did not deviate from the financial and administrative systems established by the Ottoman

Empire to manage the markets in terms of submitting to the authority of the Waqf, muhtasebeen and the sheikhs of the Bazaars, adhering to the norms prevailing among merchants, bearing tax burdens, and other obligations entrusted to merchants (Hussein 2018).

- **Bursa Bazaar, Turkey**

In its Ottoman and Turkish past, Bursa, which is Turkey's fourth-largest and industrially significant city, was a major trading center. Bursa, located on the Silk Route, was a main commercial center both in the internal market and in Europe through the Ottoman period. Bursa Bazaar's establishment was even older than Grand Bazaar in Istanbul. It dates back to the year 1420. Thanks to its closeness to Istanbul and its continuous trade ties with the area, the status of Bursa as a commercial center persists today. Over the years, the Covered Bazaar and Han districts in Bursa City have become the nucleus of the city's commercial activities. It was a significant place of socialization, apart from its economic importance, for the Ottoman way of life, which had a tradition of a "closed society." The city has maintained its esthetic, financial and social values since it was established before 500 years thanks to its central position in the region and its role in the memory of the residents. In this area, there are the typical buildings in Ottoman style, such as the bedesten, Khans, Covered Bazaar and open Bazaars that were constructed between the 14th and 16th centuries and which do not include the neighborhood residential areas (Vural-Arslan and Cahantimur 2011).

Bursa was one of the largest silk industry and trade centers in the world towards the end of the 14th century. Sultan Orhan established the first market place of the city by building a bedesten and a khan. These facilities starting from the bottom of the fortress expanded with the khans and bedesten built later and gave the body of Bursa's Grand Bazaar. The economic life of Bursa is gathered in this region. There are two major main regions in the Ottoman cities: one is the neighborhoods where residents live. In those neighborhoods, Muslim and non-Muslim communities settled separately in their neighborhoods around the mosque, church, or synagogue. The other main part of the city is the market place. There are the main administrative units, namely the women's

court, shopkeepers, khans, caravanserais, and bazaars, where shopping takes place. The city market region was a place where Muslims and non-Muslims worked together in cooperation. Bursa became a model for Ottoman city history, later on in Edirne and the Balkans, and cities emerging in Istanbul (İnalçık and Arı 2005).

The market place is the place where public life is gathered; for example, the sultan's commands were announced to the people from there. Kadi court; It was a place where the tradesmen and their cities were protected, daily narratives were detected, control was provided through the content of the marketplace, and the lawmakers were considered the most important. All municipal functions today were carried out by the qadi. The impetus of this is that kadi registers are the main source of Ottoman city history. The city's kethuda (representative) that represents all the trades and the shopkeepers' lodges in front of the kadi. The determination of the props for the food items would be determined in the court of qadi with the participation of the shopkeepers (İnalçık and Arı 2005).

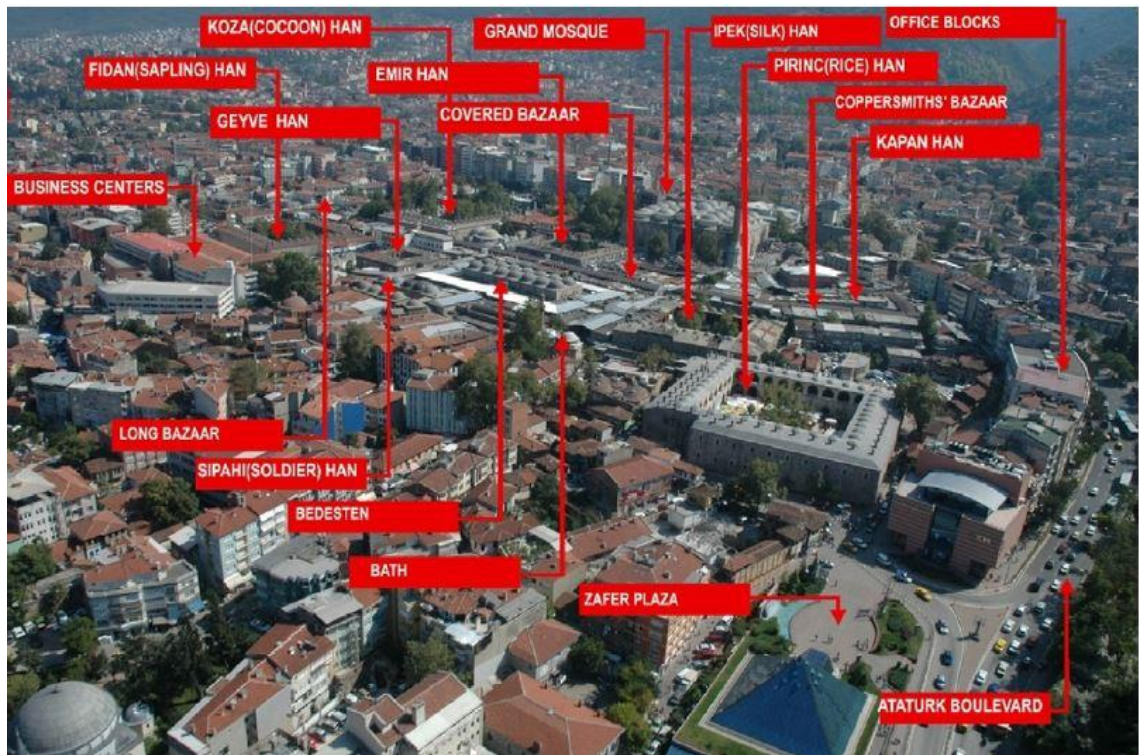


Figure 2. 7. Aerial view of Bursa Covered Bazaar Area (Bursa Metropolitan Municipality Archive 2005).

The importance of Bursa stems from the following: In addition to being the first Ottoman city and being an example to other Ottoman cities in this respect, Bursa has been an important center of East-West trade since Orhan Bey's time. It has become a center where caravans came from the East and Italian merchants came from the West. According to the documents in Bursa registers, merchants from Russia were coming to Bursa in the second half of the 15th century. Bursa was an international trade center where Indian goods from Egypt and Syria came and were transferred to the West. Especially with the rise of Bursa as an international trade center, which started in the time of Orhan Bey, the city became the center of the silk caravans coming from Iran. This silk was necessary to feed the silk industry in the first phase of capitalism in the West. From the comparison of Bursa registers with Italian sources, we find that Jewish and Italian merchants from Pera were operating in Bursa before the conquest of Istanbul.

In other words, before the conquest of Istanbul, the Mediterranean Christian merchants and Jews came to Bursa to buy silk, spice, and even the chewing gum of Chios. The Bazaar, bedesten and big khans in the center of Bursa testify to the present importance of this trade (Inalcık and Arı 2005).

Orhan Gazi constructed mosques, madrassa, khans, and bazaars, establishing important waqfs in addition to the Citadel of Bursa. Yildirim Beyazit made sure that commercial roads passed by Bursa and took a strategy for the monumental structures he established. During the time of Orhan Gazi, construction of the Old City was bound by the city walls, so the new city had started growing on open land around three hundred meters northwest of the previous one. The New City Center was built near the Citadel for safety purposes that reflected the need for safe places for both citizens and property, which grew very rapidly between the fourteenth and fifteenth centuries.

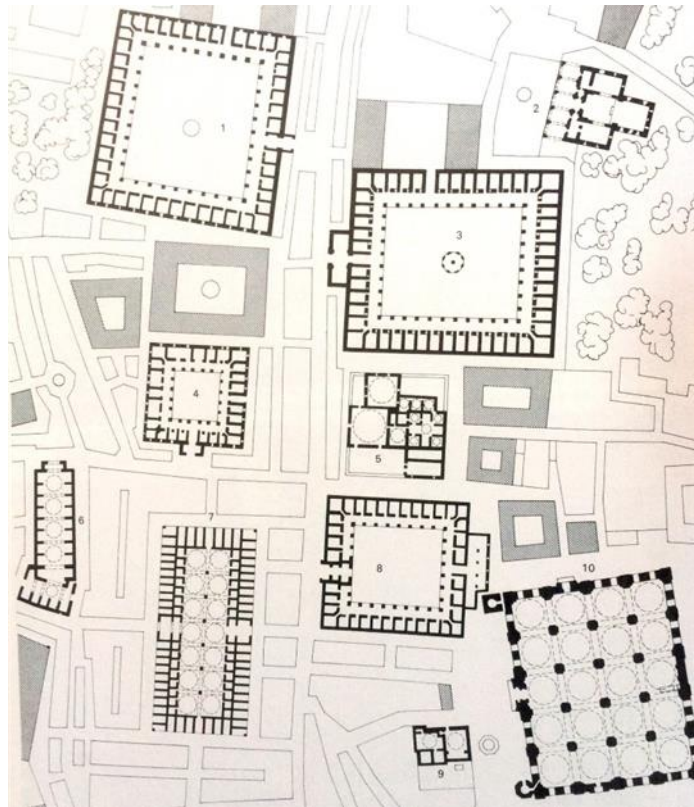


Figure 2. 8. Bursa, The central area of the market: 1: Fidan Han, 2: Orhan Cami, 3: Koza Han, 4; Geyve Han, 5: Bey Hamam, 6: Sipahiler Carsi, 7; Bedesten, 8: Bey Han, 9; Sengul Hamam, 10; Ulu Cami. (Goodwin 2003).

Until the mid-16th century, the khans developed to help gather and distribute the trade in the caravan and to provide a shop area in which valuable goods could be safe and traders would be able to manage themselves. In Bursa, the khans are titled after their products, including the Pirinc Khan, Ipek Khan, Kapan Khan and Tuz Khan. The building process went on naturally, beginning with Orhan Gazi and continuing with other sultans and men of state. In Bursa specifically, a proof of the importance of the city in foreign trade is the establishment of the principal market hail in which the most precious commodities were purchased, sold, and deposited. In the center of Bursa, the number of khans has grown and new bazaars opened up as guilds, which production and selling functions were primarily focused on specific products, besides the Ahilik philosophy (Gharipour 2012).

In the last 50 years, the dynamics of social and economic progress in the Bazaar Covered District and Han District in Bursa have adjusted. Modifications in consumer habits and the development of modern commercial centers have brought the existing commercial center out of date in terms of functional and physical with respect to contemporary demands (Vural-Arslan and Cahantimur 2011).

- **Istanbul Grand Bazaar, Turkey**

Indeed, the Grand Bazaar in Istanbul is one of the largest and oldest covered markets in the world that attracts thousands of visitors daily, dating back to year 1455. This Bazaar is a perfect example of the typical Muslim market. The history of Istanbul Grand Bazaar begins with the history of Istanbul after the conquest; it was built on the ruined city remaining from Byzantium. Fatih Sultan Mehmet took important steps to revive the Byzantine city he conquered, to transform it into a Turkish city and to establish the capital of the Empire (Gülmez 2016).

As a capital for the Ottoman Empire, the Turks chose the city of Istanbul to construct their commercial structures and they expanded their complexes until they reached a huge site that was a very important point on the silk road. Istanbul became a typical Turkish city not only for its residents but also for the buildings built in that era and particular only to Turks. Istanbul Grand Bazaar is one of them, where its two bedestens, the Inner Bedesten and Sandal Bedesten, are the cores of this Bazaar (Taghizadehvahed 2015). The Grand Bazaar in Istanbul has been a major economic and social center for centuries, with characteristics like other bazaars. The formation of the Bazaar in the center, together with structures such as mosques, madrasas and baths, was not by chance (Gülmez 2016).



Figure 2. 9. Site plan of the commercial site in Istanbul (Wohl 2015).

Istanbul Grand Bazaar rises in the district of Beyazıt. Monumental, historical, and religious buildings shape this region. The Bazaar is blended into the urban fabric and interlinked in the framework of the area. The number of closed structures in this district is more than the open spaces. The Grand Bazaar's position between the Beyazıt and Nuruosmaniye mosques reveals the close relationships between religious and commercial functions that emerged from the prominence of Muslim identity in that period. The Grand Bazaar entryways are usually local roads that have quick access for pedestrians. With its covered streets, the Bazaar is connected to the outside. The principal points of interaction between the interior and the exterior are the sixteen gates of the Bazaar (Taghizadehvahed 2015).

The characteristics aspect of this Bazaar, which since the day it was founded has caught the attention of foreigners, particularly Westerners, is its vibrant and energetic roads together with its particular rules. The Grand Bazaar roads are a secure and accessible place where everyone can simply walk around and go shopping (Gülmez 2016).

The harbor may be the most important area of commerce for this city-center. The densest area of the peninsula of Istanbul was its eastern half, where the central landmarks were clustered and the roads shaped a strong network. Thus, between Hagia Sophia and Beyazit Square were remnants of what for decades was the main road of Istanbul, the Divanyolu. Based between the Divanyolu and the harbor, the great markets made this region the commercial center of the city. In this commercial center, people from various religions and ethnicities served side-by-side. Istanbul's neighborhoods were arranged culturally. During Mehmed II's rule, 190 mosques (apart from 17 converted churches), 24 elementary schools and madrasas were built, with 32 hammams and 12 khans and markets. During the early years of Mehmet II's rule, the central part of the Grand Bazaar (bedesten) was complete. Therefore, the two basic components of the typical Muslim city, the central mosque and the central market were represented in Hagia Sophia and the Bedesten. The eastern part of the Byzantine mese continued to serve as the major street which now connects these two Islamic city centers (Çelik 1993).

The Bazaar was founded by Mehmed II and by its successor Kanuni Sultan Süleyman it was uplifted and expanded. With its market of 64 streets, the complex layout of the Grand Bazaar has developed over the centuries and achieved its current plan. In the beginning, the center of the Bazaar had two bedestens: (Inner) Bedesten and Sandal Bedesteni. Khans (the commercial buildings), each of which was a separate structure, was surrounded by the four neighboring sides and the local area of the Bazaar. The jewelers were seen outside the Bedesten because they had two separate occupations. One was the gold, silversmith, and crystals; the other was dealt with precious stones such as diamonds, pearls, etc. During the Ottoman Empire, silver and gold were not the way to build wealth like now but were simply considered objects for daily use. The jewelers were the vendors of Inner Bedesten. Another function of the Bedesten apart from being a market for precious stones was that it was a secure maintaining establishment for the valuable items of the rich served parallel to the secure storage boxes concept in modern finance (Köroğlu et al. 2009).

In Istanbul Grand Bazaar, gold and jewel trading is located on the principal roads and the north-eastern part of the Bazaar are located the silver sellers and silversmiths. The streets are narrower in width in that section of the Bazaar. There are fabric sellers of different types and textiles between the north-south major axis and the inner Bedesten, and certain clothing stores are also visible on the narrow roads of this region. Besides, Textile and clothing trade also happens on the north side of the main south axis on both sides of the street. The west side of the Bazaar, including some structures with courtyards, mainly has trades of clothing and accessories. Woodwork, carpentry and furniture work are located at the edges and outside the walls of the bazaars. On the north side of the Bazaar and to the side of the street is glass and especially mirror trade. Copper, metal, iron and selling materials are located on the northern edges and beyond bazaars in khans that have courtyard buildings (Edgü et al. 2012).

In the era of the Ottomans, the Bazaar started functioning under the support of the Waqf (religious foundation) scheme, in which the Waqf promoted the building of the Bazaar by means of charitable funds and then continued to collect rents from merchants. The sultans, their wives, and high-ranking state officials built these religious foundations in the Ottoman's empire's towns and cities in the early years. These foundations, being financially and administratively centralized, were in charge of building the social and economic complexes in occupied cities. In addition, rent-generated funds were used to support the work of the religious foundations, including the maintenance of the Bazaar, funding for schools, orphanages, soup kitchens, and the maintaining of the mosques of the region (Wohl 2015).

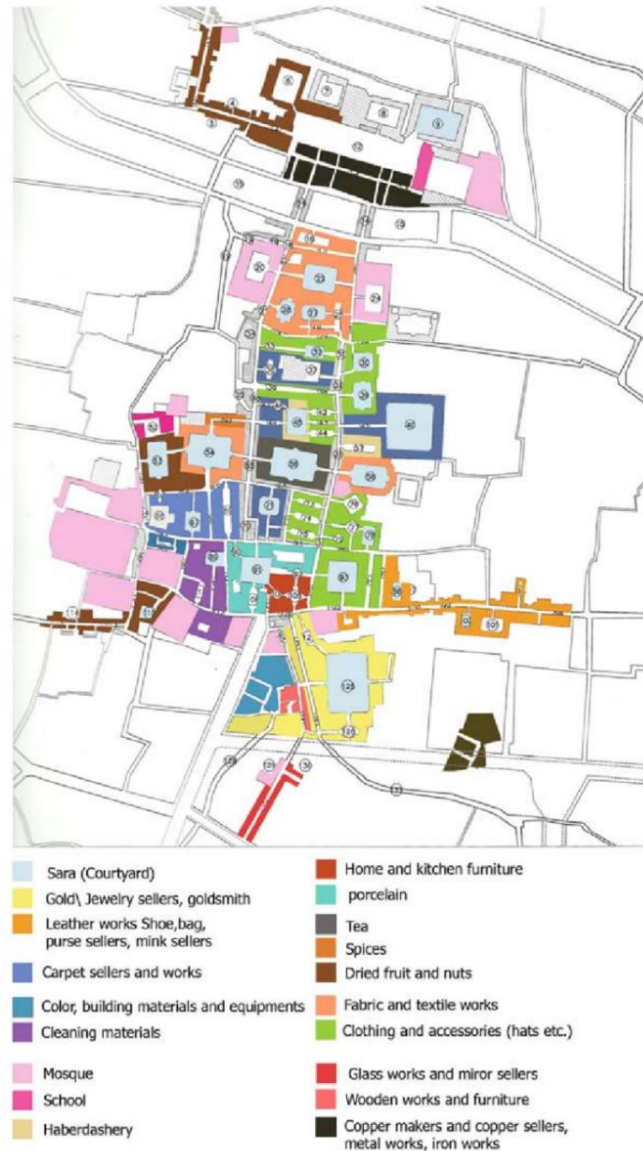


Figure 2. 10. Distribution of Bazaar structures (Edgü et al. 2012).

Different guilds have named streets around the bedesten as places where merchants can sell their goods. Through time, in order to respond to the demands of the rising population, these commercial streets developed. Hans (business inns) were built to function as a central depository for supplies for a specific craft or guild. Accordingly, the Bazaar consisted of roads (zoned by trade), khans circling the periphery and functioning as central depots, and bedestens for storage areas and vaults for precious items. Fires and earthquakes had a huge role in this development because lots of parts

were ruined and reconstructed. However, it maintained the same basic form (Wohl 2015).

Currently, following significant changes in the essence of the trade due to the new morphology of commercial business in Istanbul, the Grand Bazaar still plays an important role in the retail of valuable traditional products contrasted with the selling of various items in Western-style boutiques with a total of sixty-one streets covered, and almost four thousand stores in a region of 30.7 hectares. During its strong history, the Grand Bazaar of Istanbul has greatly influenced the growth of other physically related buildings, such as the Khans, which expanded in nearby regions to finance the activities of foreign traders located in the capital of Ottomania (Gharipour 2012).

- **Aleppo Bazaar, Syria**

Aleppo is a cosmopolitan city having one of the greatest best-conserved and most exciting bazaars in the Middle East that date back to the year 1539. It has one of Middle Eastern's biggest covered Bazaars with stores and narrow crowded streets. Trading is taking place in nearly all corners of Aleppo's main regions. Shops, street vendors, workshops, factories and warehouses are available. The Bazaar is a concrete venue for trading, shopping, marketing, and many people meet and talk in Aleppo as elsewhere in Muslim cities as a common trade place bazaar is found, primarily at the old town center (Madinah), in the center with the closed alleys, like the English world market and the Persian term bazaar (Nassehzadeh 2011).

The main traders of the old town center are usually families traded for several generations, who find themselves to be a member of "the Bazaar people" in every major city in Syria (and in the Middle East). Typically, they belong to big families whose names in and beyond the Bazaar-as merchants are known and have their origins in the Bazaar. Aleppo merchants are conventional and patriarchal in their gender-based distinction, maintaining that their mothers, sisters and wives cannot work outside their households (Nassehzadeh 2011).

Aleppo markets were distinguished by a new and rare system in that era, as they were lightened and ventilated and harmonious with the surrounding environment. With each group of markets, a Khan was built for housing traveling traders and a Qaysariyya next to it. To protect the markets from the sun during the day, their owners put a curtain on wooden beams on both sides; the guards protect these markets at night after closing the steel doors that open with wooden keys. Each market has a dedicated door that closes after sunset and the markets are isolated from residential neighborhoods. During Ottoman rule, the markets in Aleppo developed very significantly, especially the covered ones. So, the Aleppo markets formed a center for exchanging goods from all over the world like Indian and European merchandise in the sixteenth century especially importing spices from India and Indonesia, in addition to exporting local goods where Aleppo is famous for the embroidery industry. Each market was specialized in selling specific material, such as the market for blacksmiths, goldsmiths, silk, soap, etc. (Abu Jabal and Jabai 2016).

Commercial and public life on the market streets move side by side; it is definitely the Middle Eastern City's urban environment. The major buildings of the region, including the great mosque, the school of the Korans (madrassa), the caravanserais, the public baths spread all over the narrow passageways of the Bazaar. In addition to the main domestic exchange in the Bazaar, the residential areas offer smaller markets that serve the everyday needs of their residents. The Aleppo Bazaar is a prime example of a market in the East and South of the Mediterranean with its traditional architecture. Vaults controlled the temperature and improved fire safety. The Bazaar was established along the main street of the ancient Greek city plan, connecting to the surrounding streets and parallel avenues. Aleppo Bazaar was 16-hectare, 160,000 square meters, over time across the shopping increased (Nassehzadeh 2011).

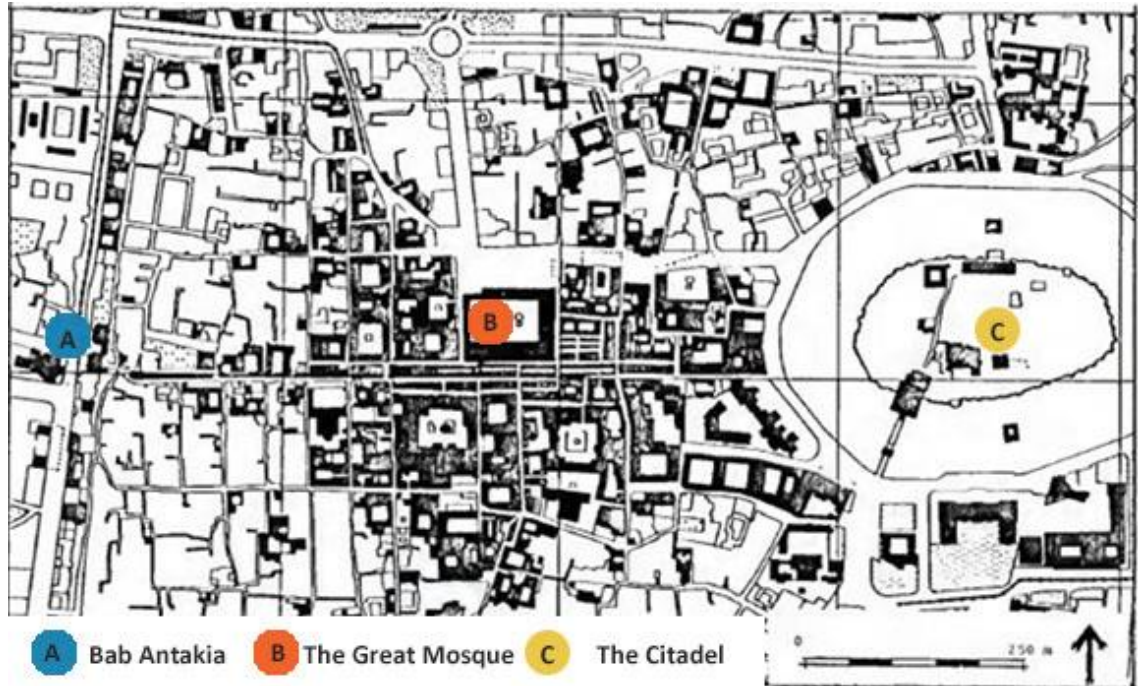


Figure 2. 11. Souks of Aleppo, adapted (Awad 1984).

The greatest offer was that the various trades grew up in circumscribed zones of the Bazaar. There was a bazaar for goldsmiths, soap, sailmakers, copper beaters, and furriers, etc. The Bazaar is the economic core of Aleppo. Textiles and spices, international exchange and luxury goods, with everyday products make it vibrant and alive (Nassehzadeh 2011).

The markets were not covered before the sixteenth century, and during this century, they were mostly covered due to the goods and the need to protect them from the very hot summer and the cold winter and the torrential rain that lasts for six months and after covering them, the natural factors no longer hinder the movement of trade in them except for earthquakes and landslides; The roofed market is located in the middle of the corridors. As for its corridors, they are very narrow and paved with stones in an arranged position, and they are located directly on it the small and narrow shops, most of which do not exceed the area of 2-3 m². It is possible that these shops were narrower than they were before the nineteenth century because of natural factors such as earthquakes also fires have undoubtedly been destroyed and rebuilt again wider than before. In the markets, there are many spaces and squares, as well as at the top of the

ceilings, there are windows for light and air, which make the market cool in summer and warm in winter. This made it distinguished by its aesthetics, especially the main markets close to each other, adjacent to the khans (Abu Jabal and Jabai 2016).

The merchants used to reach the bazaar from all over the world, and they trust in their commercial caravans by placing them inside the khans in well-guarded markets during the night, which are crowded with sellers and buyers during the day. All of this requires observance of the maintenance of the law and the customary business, so the state appointed a person whose job is one of the most important jobs in the market, which was observing the weights and measures used and pursuing and preventing fraud and this person who was titled "muhtasib" became one of the leading statesmen and a great influence in the city during the Ottoman rule (Abu Jabal and Jabai 2016).

Waqf played a large role in building more markets; this is because the markets are a reliable physical tributary covering the waqf expenses. Most of the waqfs were for mosques in the first place: followed by the importance of mosques and schools, and there were a lot of shops supported by waqfs and some of them formed actual markets, and the number of supported markets between the years 1500 – 1660 was seven markets that had 1143 shop both industrial and commercial. The markets in Aleppo are huge buildings built of stones or wood divided into several vaulted corridors, most of which are very narrow and contain the shops of merchants and manufacturers. The shops may be built inside the market's walls or outside. If the shop is outside it is made of wood and slightly raised from the ground in order to ward off climatic factors and their complications such as overflows; these irregular or 'non-essential' shops are many in the Aleppo markets because the space within the wall of the market is limited (Abu Jabal and Jabai 2016).

In the end, the way the markets in the city of Aleppo are built and organized gives a clear idea of the architectural and economic progress that took place in Aleppo starting from the sixteenth century with the growing economic prosperity and the state and its architectural facilities remained resisting time, as Aleppo returned to the front of the major regional industrial and commercial cities in the early twenty century, and its

markets developed again. With the hope that in the second decade of the twenty-first century Aleppo and its heritage will be the first to be targeted: It is possible that the Syrians can restore and revive what was destroyed in their civilization because of the war (Abu Jabal and Jabai 2016).

- **Damascus Bazaar, Syria**

Damascus, the capital of the Syrian Republic is an ideal historical city with a typical Muslim bazaar established in the year 1574. Following the invasion of Alexander the Great in 333 B.C, the town took its first westward outlook. Since the establishment of the city of Damascus, it has been a pole of trade and its point of contact between East and West. It is surrounded by coastal ports and inner cities such as Tire, Saida, Baalbek, Palmyra, Antioch, Babylon and others. Its trade has spread and its transactions expanded despite the earthquake of its neighbors and it has been proven against the storms of eternity and resisted many shocks. Moreover, it became the most important city not only in the Levantine region but also throughout the vast East, which is used by commercial caravans from the furthest distances such as China, Iran, Afghanistan, Iraq, Yemen, Egypt, and their surroundings. Perfume, ivory, precious stones, various minerals and other crops of the East that are not produced in Syria, and here are added to the products of the Levant distributed and exported to various countries near and far (Azmeah 1987).

After the Arab takeover of the city, the urban form of the city evolved rapidly. The layout of the city has significantly changed after the Roman period under Ottoman rule. At the beginning of the 10th century, the city was divided into several compartments. Every quarter had its walls, gates and other urban elements. The city walls were reinforced and towers were built under the rule of Nur El-Din in 1154 A.D (Bosworth, 2007). For generations, the walled city modified little in physical structure; however, new towns were established beyond the wall, to the West, north, and South (Mohareb 2012).

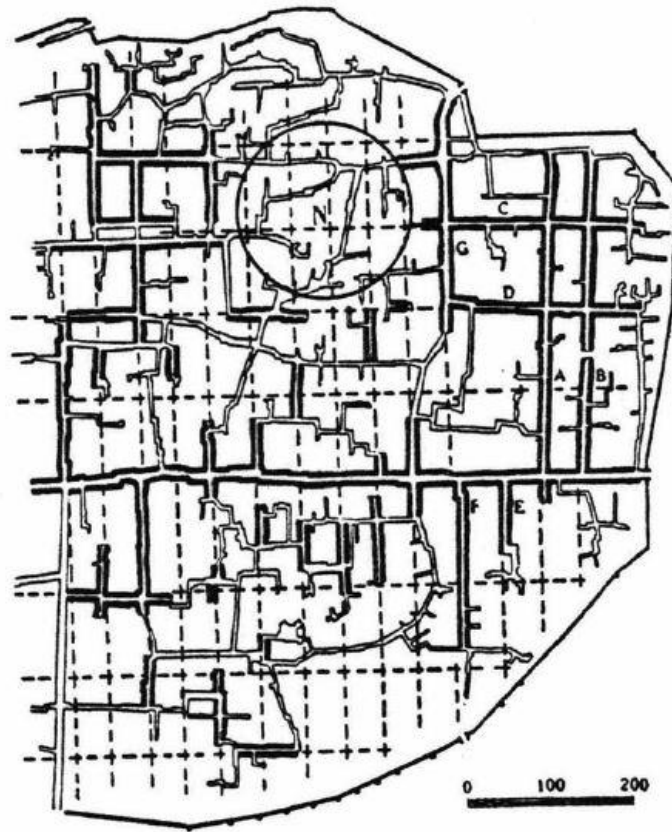


Figure 2. 12. Part of the original plan of Damascus transformed during the Arab-Muslim Era (Sauvaget 1949).

The city of Damascus was surrounded by an eight-gate fence Bab al-Barid in the West of the Umayyad Mosque. Perhaps the gate of Al-Asroniyya located to the north of the Bab al-Barid market is that same gate or was built in its place. When the castle was established, the Bab al-Barid market extended around the castle until it reached the Southwestern corner of it to fascinate a new gate called Bab Al-Khan, then the Gate of Al Naser and then the Gate Dar Saada House. Then known as the Gate of Saraya that was demolished to expand the road, which is the entrance to the Hamidiyeh market today. In addition to these gates: Bab al-Jabiyya in the southwestern part of the city was renewed after an earthquake. Bab al-Saghir which is the Shaghur gate in the South. The eastern gate in the south East, which has remained the same since the days of the Romans. Bab Al-Salam in the East of the city. Bab Touma in the northeast. Faraj - known today as the fortress gate, which is in the north. Bab Al-Faradis - It is called the Gate of Architecture or the Gate of the Chain (AzmeH 1987).

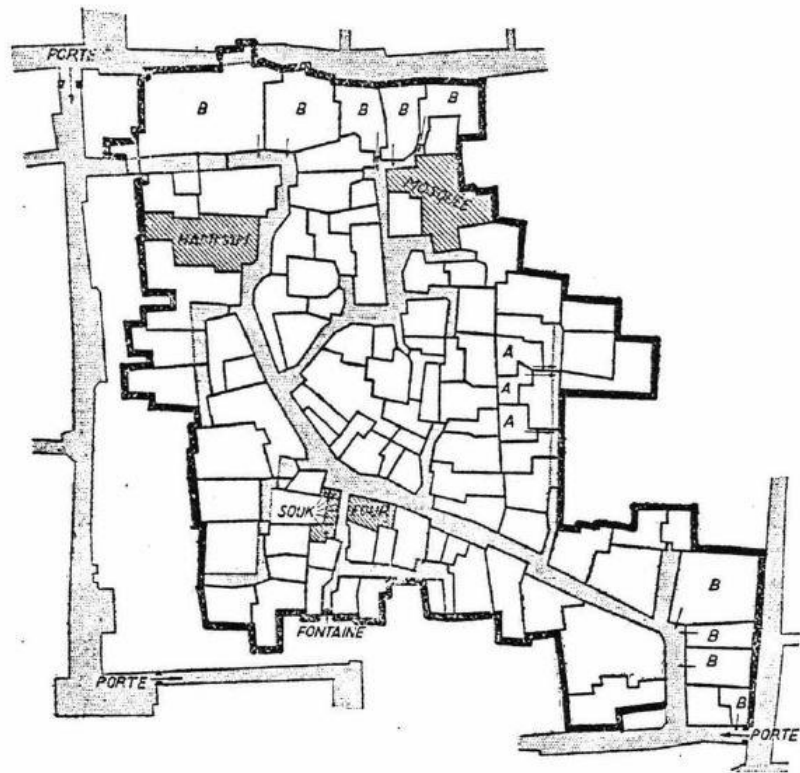


Figure 2. 13. Plan of a quarter showing gates built through lanes in Damascus (Sauvaget 1934).

All of these doors and gates were closed after dinner time every evening, guards sit in front of them to watch and the guarding lasts until the morning. Those standing at close points of the market take turns with the debate of the sheiks of the guards and the policemen. So, if one of the people of the neighborhood goes on his path he will not be interrupted by the guards and if the passer is a stranger or an unknown, the guards will whistle to each other and throw him in their gaze until he goes farther than the market area. If the passers-by are suspicious, they arrest him and hand him over to the police. One of the market guards is the one who watches above the roofs and guards them throughout the night. The city's markets were narrower than they are today because of the presence of a bench (a terrace) in front of every shop. Then the bench was removed and the markets expanded and all of them were covered to be protected from dust and rain in summer and winter. Its wooden ceilings were covered in mud. Most of them were made of iron sheets for fear of fire. They used to say that Damascus market is one of the best in the East. In reality, in the town of Shahba there was a very narrow market,

the Hammalin Market. It was so narrow that the owners used to almost touch each other during buying and selling, and there were other crowded crooked markets that need reform and regulation so they can be fixed and increase in order and composition (Azmeah 1987).

During the twentieth century, the walled city retained its relation mainly from the north and west side with the surrounding. Ring roads (connected roads) are on the South and Eastern side of the city bordering its walls. In the upper right- corner of the city, there are three cemeteries to the north and the remaining two in the South. Although the Southern section outside the wall transformed into a new structure from green areas and cemeteries, it is less aligned with the walled city than on other sides. Although there are realistically eight doors to the West and South of the city besides destroyed parts of the wall, four doors and two parts are useful only for joining inside the area. The commercial buildings 'Khans' essentially connects the interior with the exterior pattern. The structures and the architectural arrangements of the north-east and most of the southern sides of the walled city are condensed, complex, and the majority are directly on both sides of the wall, making them less accessible. Whereas, the West and Southside of the wall have different materials and types of architecture that enhance the accessibility on the walled city's edge (Mohareb 2012).

- **Isfahan Bazaar, Iran**

Damascus and Aleppo to the west and Samarkand and Bukhara to the East made Isfahan the commercial and intellectual center between the East and west of the Islamic world. Isfahan Bazaar was established the year 1620. The city has been included in the UNESCO world heritage list due to its architectural features and the effective bond established within the framework of Islamic beliefs (Kavraz 2020).

Isfahan bazaar had three important steps in its growth. After the emergence of Islam in Iran, the city's old square was built, and the bazaar developed around it, linking the city's main sections to each other. The bazaar expanded gradually in the second period, around the old square and the Friday mosque. Finally, the bazaar grew linearly in the

third phase between the old and the modern square, so people constructed their homes around this new axis. Isfahan bazaar is a cohesive, self-contained complex of stores, streets, and "Caravanserais" juxtaposed with a square (Meydan), religious structures, baths (Hammam), and other public structures. The most important positions at the beginning and end of the bazaar axis are among all the major buildings around the bazaar, Atiq mosque and Naghshe Jahan square (Pourjafar et al. 2014).

It is said to be the longest vaulted bazaar in the world; the bricks used in the bazaar have been applied in different sizes, colors and textures. This situation also provided a more dynamic visual perception in the space. To provide natural lighting and ventilation of the space, gaps were opened in the structures. These voids have been applied in different geometric forms in the cover elements of different geometrical form (Kavraz 2020).

The bazaar was a location of the people's economic, business, political, educational, and civic interest in traditional Isfahan city. Isfahan Bazaar delivers services, goods, and liquidity all over the urban area. The bazaar has no residential feature at all, surrounded by a variety of commercial, socio-religious, and political structures (Pourjafar et al., 2014). Today, Naghsh-e Jahan Square in the center of the city is used by people day and night as a social activity area is also used as a place of worship on special days (Kavraz 2020).

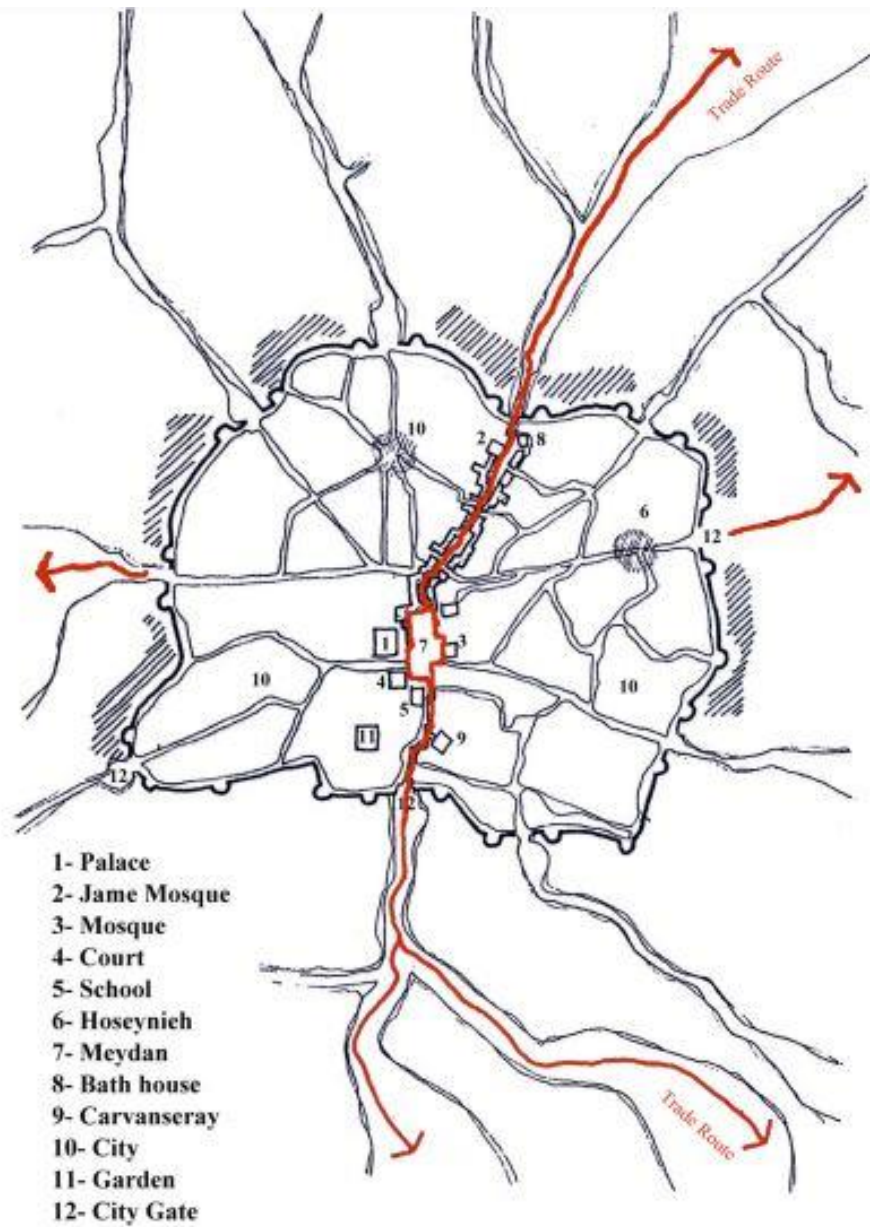


Figure 2. 5. Physical structure of Isfahan city (Pourjafar et al. 2014).

After analysing these Islamic Bazaars, we can notice a resemblance between all, summarized in the table below:

Table 2.1. Table of Similarity between Islamic Bazaars (by author, adapted from Bursa and Cumalikizik The Birth of the Ottoman Empire World Heritage Nomination File).

Features		Tabriz	Cairo	Bursa	Istanbul	Aleppo	Damascus	Isfahan
General	Establishment Date of the Bazaar	13 th century	14 th century	Year 1420	Year 1455	Year 1539	Year 1574	Year 1620
	Inscription in UNESCO World Heritage Site List	Since 2010	Since 1979	Since 2014	Since 1985	Since 1986	Since 1979	-
	On the Silk Road	x	x	x	x	x	x	x
Social	Cultural characteristics of the city (religion, traditions, habits)	x	x	x	x	x	x	x
	Place identity and collective memory	x	x	x	x	x	x	x
Economic	Guild	x	x	-	-	-	-	-
	Waqf	x	x	x	x	x	x	x
	Brotherhood	x	x					
Physical	Typical Islamic buildings	x	x	x	x	x	X	x
	Friday mosque in the core of the Bazaar area	x	x	x	x	x	x	x
	Bazaars location according to crafts	x	x	x	x	x	x	x

The description of the seven Islamic Bazaars (Tabriz, Cairo, Bursa, Istanbul, Aleppo, Damascus and Isfahan) shows a very close resemblance to each other in terms of Bazaar terminology and urban fabric. They all prospered a lot during the Ottoman period, and the Bazaar was not only a major economic space but also social. The bazaar was always in the center of the city, together with structures such as mosques, madrasas and baths

and with the diversity of retail inside. The two basic components of the typical Muslim city were the central mosque and the central Bazaar. Bazaars were separated and located according to their importance near or far from the mosque. Mostly bazaars were functioning under the support of the Waqf (religious foundation). This survival of these Bazaars makes us wonder about the reasons behind their continuity until nowadays.

2.2 Factors Endangering The Sustainability of Islamic Bazaars

• Natural disasters

Floods and earthquakes are significant natural disasters that have regularly occurred in the area of Islamic cities. Climate change will contribute to a rise in the number of natural disasters (influences). Humidity and higher temperatures can allow fungi to grow. Sculptors and other pests that damage construction materials, particularly wood. Pollution causes environmental pressures (Sewage traffic, garbage) and climatic problems (Seasonal and daily variation in temperature) (UN Tabriz Report No, 1346).

• Human-made disasters

The human-made disasters affecting the Islamic Bazaars are way more than the natural ones like looting, vandalism, illegal destruction/construction, old or new water supply system/pumping station/drainage, construction of roads, pipelines and fire. Weak or no implementation of regulations, laws and international conventions. In addition to the armed conflicts and wars that occurred, especially in the Levantine region (Palestine, Syria, Lebanon) and lead to the destruction of many historical structures in the Bazaars area.

• Technological and industrial Revolution

Cities in the Islamic world have begun to transform over the last 50 years because of the advent of the modern technologies of the late Western industrial revolution. In most cases, this change meant that modern and development-oriented neighbourhoods

replaced conventional Islamic quarters. As a result, traditional Islamic cities have lost much of their historical tissue. The influence of development has resulted in a loss in cohesion between the inherited morphology and newer urban systems. It has also contributed to fundamental changes in the cultural, social and religious structure of society. Indeed, many Islamic cities nowadays carry two or three urban types with distinct lifestyles and physical structures. Morphological changes in the layout of existing cities have been numerous: new suburbs have been merged into old neighborhoods and, in some cases, have entirely replaced them, leaving them as an area, sometimes separated by urban roads, and often destroyed entirely. Socially, economically and physically, the old commercial district of Bazaar is no longer the core of urban life. Beyond the urban center, new commercial malls have developed in many towns and more recently, the phenomenon of out-of-town shopping malls has evolved. These new central business areas have started to incorporate much of the emerging urban shopping services and banking functions. Much of the retail outlets have relocated from traditional Bazaars to new roads where new warehouses, commercial buildings, schools have been established. Vehicles played a significant part in the decline of Bazaars. Originally, Bazaars were planned and constructed to meet the needs of pedestrian and animal transport. Nowadays, vehicles replaced animals and pedestrians in residential neighborhoods and Bazaars as the primary method of transport. Cars are also used to drive to the mosque on Friday. This has caused road chaos and parking issues, not only in the suburbs but also in the Bazaars, where small trucks are often used to deliver goods to stores (Awad 1984).

2.3 Sustainability aspects of Bazaars

Places experience enormous cultural, political, socio-economic, financial and physical challenges—the transition of urbanization increase everywhere. The lack of urban planning leads to unwanted results. The sustainability approach is the most effective method for avoiding these problems.

When it comes to architecture, it relates to culture and history of designing and building every structure that serves and is required to be sustained by people. Sustainable architecture is not achieved only by physical durability, but also by the identity of the place in which it is located in the social and cultural dominance. Thus, social and cultural aspects in a wider perspective are far more important than climate, technology, material and economy in influencing the architecture of a building (Kalan and Oliveira 2014).

2.3.1 Definition of sustainability

Today the concept of sustainability in the world has reached a lot of different fields of study. It functions in all environments where human life can be affected. Sustainability is now among the main issues of international institutions, communities, NGOs, people and researchers. The Brundtland Commission's officially known as the World Commission on Environment and Development (WCED), has set out a definition of Sustainability as meeting the needs of today without sacrificing future generations' ability to fulfill their needs. In general, Sustainability means the ability to maintain a process or a system permanently. This may be relevant to any variety of social, economic, or environmental activities that can have various definitions across different fields. Unsurprisingly, there are several definitions of Sustainability and sustainable development. The most frequently cited definition is that of the United Nations World Commission on Environment and Development 1987 (U.N. Document, 1987). Sustainable development addresses the needs of the future by undermining the capacity of future generations to satisfy their needs; it is the sustainable capacity to embrace demands without drastic alteration.

Since humans rely on the physical environment in various ways (both natural and human-constructed), maintaining the required environmental regulations strongly leads to the sustainability of human societies, that is, to social sustainability. The growth of the economy is related to environmental resources and services, so economic sustainability relies on physical sustainability. More generally, it can be perceived that

sustainability in one field can be essential for sustainability in another. Sustainability necessities can be mapped to display complex dependencies across fields (Sutton 2004).

2.3.2 Aspects of sustainability

The Brundtland Commission described sustainability as a holistic approach, and the ultimate purpose is to enhance the various aspects of human life. Before 2010, only three pillars supported sustainable development: Social, economic and environmental sustainability. (Albert et al. 2017). The origins of the three aspects (pillars) Social, economic, and environmental paradigms have been variously attributed to the Brundtland Report, Agenda 21, and the 2002 World Summit on Sustainable Development. Serpa and Ferreira summarize well these three dimensions. According to these authors, “The economic dimension of sustainability is related to the profit component, with issues such as economic growth, the efficient use of resources and the financial viability of business companies. The environmental dimension focuses on fighting pollution and the efficient and judicious use of natural resources. The social dimension regards issues such as equal opportunities, justice in wealth distribution, ethical behavior, equity and justice” (p. 7).

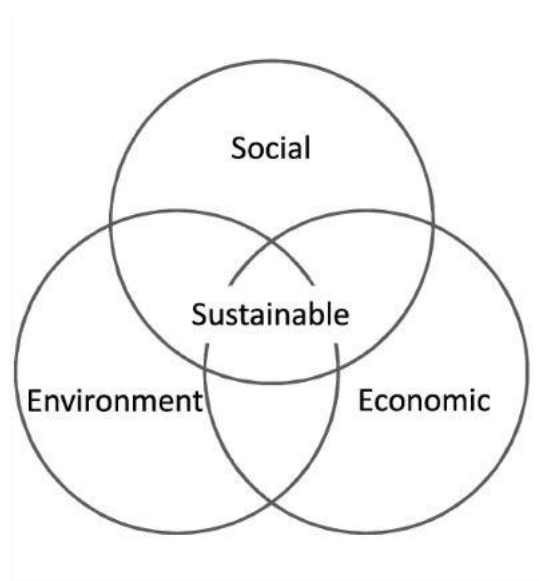


Figure 2. 6. Typical representation of sustainability as three intersecting circles (Purvis et al. 2018).

- **Social aspects**

Social Sustainability is a framework for healthy, productive environments that enhance well-being by knowing what people expect from the areas where they live and work. Social Sustainability integrates the development of the physical environment with the cultural and social world – structures to promote public and cultural life, civil services, community participation and space for citizens and places to emerge. Social Sustainability is similar to well-being, socially dominant and quality of living at the neighborhood scale (Woodcraft 2015). Social Sustainability examines how people, societies and communities survive together. The physical and social world in which people live and grow is the consequence of generations of social interaction. The micro-level of social Sustainability is resumed in fundamental human requirements, including education, employment, accessibility to goods, interaction, participation, social security, justice, and engaged governance, etc.

Social Sustainability is the ability to provide security, protection, education, health and all these matters fairly without distinguishing any social groups and gender. Social sustainability in a region means the ability of the various social participants “stakeholders” to cooperate successfully, to achieve the same targets, facilitated by the close involvement of the institutions at all levels (Hürol 2014). It requires conceptions of equality, empowerment, inclusion, involvement, collaboration, cultural heritage, and cohesion within organizations. It aims to protect the ecosystem through sustainable development and poverty diminution (Basiago 1998).

Only through active group engagement and effective civil society can Social Equality be accomplished. Social solidarity, cultural identity, plurality, involvement, national unity, sense of culture, empathy, modesty, sympathy, compassion, perseverance, friendship, brotherhood, organizations, loyalty, generally agreed norms of integrity, rules, discipline, etc. constitute a part of social equity that is least subject to rigorous measurement but most significant for social sustainability. This "moral capital," as

others have described it, includes common ideals and complete equality, and public, social, and cultural relations (Goodland and Daly 1996).

Social sustainability asks for active group engagement and a strong role of civil society in policy-making. Social sustainability also provided publicly available knowledge and recognition of ethical practices in all forms of corporate and political operations. For example, it has been suggested that a representative political system in which people would openly express their views and effectively control policy through the decision-making of voters will lead to social sustainability. To achieve a more balanced and globally accepted World Heritage List, the idea of social sustainability was the starting point for the further development of community involvement and strategies, as defined in the global strategy of different world heritage committees. With respect to environmental sustainability, the international community has aims to increase human well-being by protecting natural resources like water, land, air, minerals and ecosystems (Albert et al. 2017).

- **Economic aspects**

Economic sustainability is the potential to build wealth and employment and retain citizens (Hürol 2014). The commonly agreed concept of economic sustainability is "maintenance of capital " or holding capital stable, which has been used since the Middle Ages by accountants to allow merchant traders to know how much of their sales receipts could use. So the current wage concept is already sustainable. From the four types of capital (human-made, natural, social, and human), economists were barely concerned with natural capital (e.g., intact ecosystems, clean air), as it had not been abundant until recently (Goodland and Daly 1996).

An economic framework built with 'economic sustainability' theory in mind is one that is controlled by 'environmental sustainability' criteria. It restricts the use of energy to ensure that natural capital is 'sustainable.' At the expense of 'environmental

sustainability,' it does not aim to achieve 'economic sustainability. It has become common in the literature on sustainable development to call for the replacement of the current theory of economic growth with a new one of economic development to follow a method of qualitative growth rather than quantitative growth (Basiago 1998).

Economic sustainability was meant to engage the international community in the formation and establishment of economic systems that were not so much oriented to short-term gains as to long-term economic growth. This included private-public partnership collaborations and/or family-based companies. Accordingly, states have adopted regulations promoting environmentally sustainable practices and socially fair working conditions (Albert et al. 2017).

- **Physical aspects**

Physical sustainability is the ability to maintain the qualities that are valued in the physical urban environment (Sutton 2004). Environmental sustainability is the ability to improve the value of the environment and its characteristics while maintaining the conservation and renovation of natural and environmental resources (Hürol 2014).

While Environmental Sustainability is required by humanity and developed as a result of social issues, Environmental Sustainability itself aims to enhance human health and social sustainability by protecting the origins of raw materials used for human uses and guaranteeing that human waste is not exceeded to avoid harm to humans. Humanity must learn to function within the boundaries of the biological and physical environment, both as a producer of materials and as waste. This translates into maintaining waste pollution within the environment's assimilative potential, without impacting it. It also implies holding renewables consumption rates below limits of regeneration. Environmental Sustainability for non-renewables can be achieved by keeping rates of loss equal to the rate at which renewable replacements can be produced. Environmental sustainability requires the maintenance of natural resources, similar to the economic definition (Goodland and Daly 1996).

3. MATERIAL AND METHOD

The Bazaar is not just a place for trade and business; it was always a place for cultural, social and political interaction as-well in the history of Bazaars as mentioned before. In addition to the commercial purpose, the Bazaar is also one of the community's main elements (apart from the mosque in Muslim cities), thereby tied to socio-cultural values. Bazaars are formed of various architectural elements along with fountains, mosques, schools, and public baths, and perform as a social, cultural, commercial, and educational region. Such characteristics and connections of the core and surrounding region offer the Bazaar a fundamental dimension. However, in the Bazaars, many sustainability domains exist. For instance, here, some will be discussed like social, socio-economic and physical aspects that help to lead to the sustainability of the bazaar area.

3.1. Social Aspects of The Sustainability of The Bazaar

Undoubtedly, Bazaars of the Islamic cities are one of the biggest achievements of the Islamic civilization and are not found in other cultures. Since ancient times until now, many bazaars still function such as North Africa Bazaars(Tunis, Morocco, Algeria) and Middle Eastern Bazaars(Turkey, Iran, Lebanon, Syria, Palestine, Egypt). Many factors have affected the survival of these bazaars for centuries. Society, economy and environment and religion are the principal of the Islamic Bazaars, which symbolize their difference from other markets. By social effects, we mean the cultural habits, traditional behaviors, customs between traders and customers.

Social, cultural and religious aspects in a deeper perspective are way more important than the economic, environmental and other aspects in influencing the sustainability of space. Social aspects influence the sustainability of spaces more than we think. In the term of social aspects, Bazaar as the most important channel of communication in the past was not just connecting people, goods and trade but also information and news have been connected through it. As the bazaar area contains more than just the retail stores, it has a complex of passageways, caravansarais, mosques(in addition to Friday

mosque), baths, and squares which make it a perfect location for public interaction. Moreover, the Bazaar is where the community celebrates occasions, especially political and religious and for example, Al-Hijra, Ashura, Al Adha, Al Feter in Islamic cities. Decades ago, most of the Muslim bazaars had not only foreign traders visiting and buying but, there were sellers and shop owners from different religions and backgrounds like Christians, Jews and Armenians. Besides this, many other forms exist in social life in the Bazaar (Kalan and Oliveira 2014).

3.1.1. Cultural characteristics of the city

Culture is a collection of patterns of human activities of a society, including traditions, religions, social lifestyle, architecture, art and values. In Islamic cities, cultural characteristics are quite the same due to the religion and unity between them. For instance, in the Islamic bazaar traders used the system of arranged marriages to establish and expand their networks in economic classes of society and keep the business to themselves as members of "the Bazaar people." Interfamily relations with another family and community formed and reinforced connections that created increased commitments and social interactions. Arranged marriages relied on the ability of the trader to establish and make friends with other traders, while at the same time extending the social and economic benefits. In rare situations, friendships in the Bazaar have been restricted to involvement within the Bazaar, whereas most connections and friendships have been connected to deeper social bonds between families. Any meeting was mostly for business purposes to avoid wasting time since most stores opened in the morning and closed for afternoon rest. But also, social distances are maintained to protect privacy in personal and family matters (Gharipour 2012).

Mosques are the most important places in the Bazaar where Muslims worship and pray. Also, it is the place where leaders and politicians decide serious issues and consultations about the city or the town. From mosques, also they spread news, donations and solve issues of the sellers and buyers. Arabs were always known for their dedication and attachment to their religion Islam. Since the pray is five times per day, the spine of the Bazaar is always busy with people heading to the mosque present in the bazaar area to

pray, especially on Friday when they head to the Friday main mosque considering it the sacred day of worship, even if each quarter had its mosque. Still, Friday mosque has always been an important praying destination for Muslims. Mosques offered their open courtyards or prayer halls as meeting places for the city's population or religious celebrations. The bazaars, however, unlike the mosque accessible only to Muslims, formed a public space open to all, men and women, Muslims and non-Muslims.

Besides the religious importance in the Bazaar, what helps with the survival of the bazaars is the educational functions the bazaars have is the spread of madrasas (Islamic establishment of teaching Islam and Quran) and libraries existing in the core of the city. The madrasas had educational and religious effects to attract the residents to the bazaar area and attend classes where they learn the Quran, the recorded sayings of the Prophet Muhammad, sacred law and other Islamic subjects. Islamic teaching and hadith emphasize the spiritual forms of life instead of the materialistic ideas, and followers of the religion are determined to prevent public displays of good wealth.

3.1.2. Place identity and collective memory

Architecture isn't just an undertaking that examines the needs and structural materials, but also the cultural and social dimensions of it. The human being is interwoven through connection and interaction. It derives its fundamental identity from the environment and other aspects. If the link with the place and its environmental and historical features is essential for human identity to be established, We understand that building in a sustainable manner means not only keeping with energy-saving laws, but the notion of sustainability, however, must be expanded to retain the characteristics that make each place or city with specific architectural structures a unique cultural environment (Manenti 2011).

A city without a collective memory is a city without identity (Alipoor and Raesolmohadesin 2012). Collective memory is a reflection of the past held by members of a community, such as a generation or a nation. According to Maurice Halbwachs, the French sociologist who first presented the idea in 1925, he explained

that "... remembering is shaped by participation in collective life and that different groups generate different accounts of the past." Collective memory is not the written history but it is the base of the social perception of a society; it is conceptual, informal, experienced and transmitted. People create their memories through places, structures and events. The assemblage of these memories, which vary or influence each other, provides the collective background of a society. The elimination of the social and cultural elements of a city is the elimination of collective memory (Uğuz 2008).

The 'memories' brought to the minds of the people by the Bazaar are also one of the major reasons why they visit the site many times. The memories of childhood of going to school inside the Bazaar, the public baths and playing in the courtyard add to the present the memories of the past. Such memories are significant for the developers (e.g., shop owners; traders) and for the visitors as well and enhance the sense of place of the Bazaar.

Visitors and traders are tied to the bazaar ambiance by emotion bonds and it intensifies the Bazaar's sense of identity; visitors and traders are bound by ties of affection to the bazaar ambiance. The Bazaar environment's strong ability to sustain its lively and vibrant atmosphere via interaction variety demonstrates the high degree of active engagement and ongoing involvement (Kalan and Oliveira 2014).

Therefore, people's density keeps the place culturally diverse. The growing devotion to identity and culture enables people to visit the Bazaar regularly. The diverse range of buildings in the Bazaar complex, each having a particular purpose, contributes to day-to-day leisure, political and religious events in the region, achieving a splendid active space. All the above things, along with a balanced, stable and diverse working environment that maintains daily activity regularly over time, can support the sustainability and survival of the bazaars (Kalan and Oliveira 2014).

3.2. Socio-Economic Aspects of The Sustainability of The Bazaar

Socio-economic aspects are related to both economic activity and social processes. Economy and religion are the two principal pillars of Islamic bazaars, which symbolize their difference from other markets (Lowry et al. 2002).

Bazaars were always a source of revenue not just for the city and the traders but for the government as well. The government created guilds and organizations watching after all the needs, taxes, and personal circumstances to organize and handle this income. It is forbidden to cheat in business in Islam or to sell something with a defect. In the bazaar, the sellers become friends with the buyers and try to gain their trust; they often put chairs in front or inside their shops to keep their buyers comfortable and to offer them something to drink (tea, coffee). When the seller goes somewhere to pray, or home for lunch or any urgency, they don't close the shop; they just can tell the other sellers to keep their eye on the shop until they come back or simply put a chair in front of the door without the need to close the shop. The main guilds and foundations that existed in the bazaar were wakf, Ahilik and Lonca.

3.2.1. Waqf in the Bazaar

The Waqf represents a pillar of the Islamic economy since the first centuries of Islam. It started in the days of the Prophet Muhammad. The foundation institution has expanded in its historical development, has handled all the issues that humanity needs throughout life and has become an institution that can solve various emerging issues. Public services in Anatolia are done through the foundation, which is an Islamic institution. If these foundations remain current and achieve their goals, it is thanks to the importance given to the social balance in its establishment. The foundation is a legal and social institution that has the legal status and provides the concept of continuity and the sense of mutual solidarity and goodness to others. The moral, religious and social understanding of the community to make people do good encourages each other to help and does not welcome greed and self-indulgence. As a result of the morals of goodness and help, in line with meeting the critical needs of human life, beneficial studies have

been carried out and magnificent works have been created starting from the First ages. The most obvious and continuous ones of these studies were those that were systematized as "Waqf." The Waqfs which have developed rapidly with the spread of Islam, have left strong effects in the Islamic society by doing many social, economic, cultural and good services in all Islamic countries for centuries. Especially the Waqfs established by Muslim Turks, who have a distinguished place among the nations with their benevolence, have made significant progress with their works of exemplary quality and quantity (Akbulut 2007).

Foundation works have filled a big gap in areas where the state cannot provide service, especially when the state budget is weakening, and they have served as "service valves." In other words, when the state's financial power was weakened, foundations stepped in to provide disrupted services. If we take a look at the history of Ottoman foundations, we will see that foundations enter almost every field and provide great services. Among these, all kinds of religious services such as mosques, lodges, schools, madrasahs, books, roads, bridges, fountains, inns, hospitals, dormitories, imaret and laundry facilities. In addition to foundation institutions that responded to administrative needs, there were also monetary foundations established to provide cash aids to people in need (Şimşek 1986).

The moral principles of Islamic religion about charity and solidarity and suggestions of spiritual reward led to the fact that all Muslims, especially wealthy people, started to compete in establishing many institutions that serve the society in order to establish religious and charitable institutions. Over centuries, many people, men and women, wealthy and non-wealthy, have set up foundations by allocating all or part of their property to good and charity. Many purposes are found in the Waqfs they have established, such as spreading high human feelings, loving and thinking about others, favoring the weak and the homeless, protecting and promoting the country and citizens. Those who set up Waqfs happily removed their income from their property and devoted their income to the benefit of society by devoting them for the sake of Allah. Many fields such as farms, mills, villages, forests, gardens, olive groves, rivers, lakes, mines, houses, shops, inns, baths, pastures, water resources by attributing their assets they have

required the protection and support of the poor with their assets, the necessity of serving, and the performance of many social and cultural services. All of the society would benefit from the Waqfs such as schools, mosques, roads and fountains that were established as public institutions. In contrast, also the poor benefited from foundations such as soup houses, orphanages and charity (Akbulut 2007).

In other words, Waqfs are one of the institutions that fulfill an important task in eliminating social unrest and ensuring social welfare in society, eliminating cultural disorders, ensuring economic balance, and in brief, establishing social order. Foundations, increasing the solidarity in the society, the bonds between the generations in the family and society. In this way, the Waqfs supported mosques for the worship of the people; madrasahs and schools for education; libraries for reading, increasing knowledge and manners; to find the cure for patients, dormitory, hospitals; houses to feed the hungry; bedestens, intermediaries for commercial supply; waterways-fountain -baths to quench thirst and clean; caravansaries for caravans; khans for passengers; by building bridges for transportation, they have settled down and completed urbanization, and for these works to survive, many Waqfs were established; therefore, many people were provided with job opportunities and continuity (Akbulut 2007).

As mentioned above, the Waqf does not only aim to social morals but also to finance commercial and economic development projects in different sectors such as:

- In the Education sector: the income from the Waqf can be used to finance schools, university housing estates, scholarships, student accommodation and to pay teachers' salaries. These uses are very old, dating back to the ninth century when the waqfs subsidized the first madrasa religious schools in Nichapour in Iran, then throughout the Islamic world.

- In the Infrastructure sector: revenues from waqfs foundations have helped finance certain public services (to dig wells, install pipes to supply poor areas with water, build

bridges, light up the streets, etc.). During the Ottoman era, the government in power decided to build a railway line connecting Damascus to Mecca. To carry out this project, a commission was responsible for collecting donations from the Muslim community from the Far East to the Maghreb. Besides, special tax stamps have been issued in the name of this line. Finally, the Ottoman state promulgated the waqf status of this line.

- In the agricultural sector: Waqf helps poor households in rural areas to support themselves. For example, the donor can leave a plot of land in Waqf for the benefit of low-income families or orphans who will be able to survive thanks to these crops. Likewise, it is possible to leave a certain quantity of seeds to poor farmers who cannot afford to buy them.

- In the health sector: some benefactors put hospitals or medical equipment in waqfs. Some hospitals are intended to offer medical services at a reduced price to individuals and families on low incomes.

- In the Commercial sector: the Waqf can be established from a business (shops, bakeries, etc.), allowing the beneficiaries to develop their commercial activities (El Sharkawy 2015).

3.2.2. Guilds in the Bazaar

A guild organization "Lonca" is appropriate to Turkish Ottoman society aiming for the sustainable existence of a Turkish city's historic commercial district. Trade guilds contained some of the most organized and influential organizations among the guild groups. The guild leader was the sheikh / kethuda merchant. He was elected by the master craftsmen and was responsible and trustworthy. The guild committee (lonca heyeti), consisting of the elders of the artisan's master, named Ikhtiyariyya, cooperated in the administration of the guild with the kethuda (Individuals appointed by communities in the Ottoman Empire to represent them to the government.). For the master craftsmen, full membership has been reserved (Vural 2011).

The guild structure assured that it worked as both an economic and cultural institution for the majority of the bazaar's history. From their membership, artisans elected guild leaders, and these leaders will, in exchange, guarantee a secure livelihood for its members. Guilds collected and provided raw materials equally and fairly to their members, set limit prices for goods, imposed quality requirements, defined the number of artisans authorized to conduct a specific trade and defined shop measurements. Such steps secured customers from poor quality goods and expensive costs and maintained a balanced merchant market. Competition or 'benefiting' in this sense has been seen as a challenge to the system. Alternatively, guilds allied with religious societies and served to promote respect, loyalty and brotherhood among their members. In an attempt to maintain traditions and unity, competitiveness and advancement were discouraged (Wohl 2015).

Trainees and master apprentices by their masters have been associated with the guild. There were two meetings of the committee, namely the Ikhtiyariyya and Kethuda Committee. A general assembly was held once a year, which included all the members. Various control structures had established the hierarchical structure of the guild. The council has pressured the representatives to comply with the new economic and socio-political order. Members supervised the actions of each other and the council was allowed to adopt decisions and to execute them. For instance, the council had maintained production quality and punishment for bad craftsmanship was temporary exclusion from the guild. Within the sense of the social roles of the guilds, guilds had been empowered to develop their personal values, such as fairness, prudence and contentment. In addition to their administrative and economic functions, guilds were strongly embedded in the religion. Furthermore, Guild committees controlled other social organizations to strengthen the unity of the guilds. The sections of merchant organizations to ensure their behavior in line with the values of guild culture established a self-control system amongst traders. They were allowed to punish traders who did not comply with the general principles of this society (Vural 2011).

In addition to the social and administrative functions of these guilds, the organization of commercial ties between merchants, administrations and citizens in the city included some commercial functions. The guilds were responsible for these functions:

- Material quality control, weight and measurement control.
- Price and salary setting.
- Provision of jobs and facilities.
- Distribution of products to the members of the guild
- Serving the members of the guild in need of support with funds and mutual assistance (Vural 2011).

3.2.3. Brotherhood in the Bazaar

Brotherhood or “Ahilik” is an insistence given to merchants and artisans in Anatolia from the 13th century to the 20th century. According to the research, the roots of Ahilik are based on the organization of Futuwwet. However, Ahilik is an organization-specific to Anatolian Turks in terms of its tradition and ceremony. Ahilik played a big role in the regulation of the social life of Anatolia in the middle ages. Since the 13th century, it was a versatile organization organized to save Turkish youth from loitering and bad habits and to contribute to the military power that the state needs. Above all, Ahilik tried to settle the artist on sound moral and professional foundations by establishing a hierarchy of apprentice-assistant-master who was raised by staying at a certain level for a certain period of time and by linking them with sincere bonds such as father-son relationship at these levels (Andaç 1993).

On the other hand, Ahilik tried to prevent manufacturer-consumer-friction, which is an important issue in merchants and artisans relations. It led to the establishment of the lodges, the meeting and guest taste from cities to villages to the far corners of the country. At a time when accommodation was few and little, these were important tasks. Even today, this tradition continues in the villages, and there is a tradition of hosting guests from Ahilik. Besides, the philanthropists were the country's rich and respectful people gathered the various art scholars of the country with all their powers and efforts around an organization and trained them spiritually and morally by linking them to the

works. The phrase “Papucun dama atılması” in the Turkish language which is translated to throwing your shoes on the top of the roof but means “You’ve fallen out of favor,” brought the day from the tradition of Akhism. Today this phrase is used when the second child is born in a family; they say to the first child, “Senin pabucunun artık dama atildi,” it means that he no longer has any importance for his parents. This term was used in the same sense but a little differently for Ahilik. It is the way to punish a shopkeeper who deceived the consumer by selling defected shoes. As a matter of fact, when his client complains about a shopkeeper who does not make solid shoes to the Ahi Chief, then all the traders are collected and the shoes are examined. If it is understood that the shoes are not made incompetent and deliberate by the shopkeepers, then all the locals and merchants are gathered and the shopkeepers come to the front of his shop. The shopkeeper is told to him in front of everyone and is defeated; the defected shoes that he sold were thrown over the top of his shop. As long as that shoe remained at the top of the shop, no one would shop or buy from that shopkeeper (Andaç 1993).

This tradition of Ahilik shows that religion and bazaar affairs were run together. A shopkeeper, who was tired until the evening, was amused the next day, gathering material and spiritual power after Ahilik gatherings. In other words, he was relieved and started to work with great morale the next day. Daytime merchants, competition issues, professional problems would be settled in these rooms in the evenings, agreements would be reached, and work would be started in a more peaceful working environment in the next day. As a result, we can say that the Ahilik Organization, as a social organization, it has taken an important place in the Ottoman Empire for a long time in the form of a religious, economic and social organization that has adopted the principle of morality, business and solidarity (Andaç 1993).

3.3. Physical Aspects of The Sustainability of The Bazaar

Environmental respect in the Bazaar originated from ethical practices in Islamic architecture, which are the source of building materials reflecting architectural elements. Islamic cities are typically characterized by dry, low rainfall, hot weather during the day and gradually decreasing temperature during the night. In most Islamic cities, there were

always architectural elements related to architecture sustainability such as climatically responsible design, construction materials, solar energy performance, roof function, natural lighting, Ventilation and courtyard functions.

3.3.1. Main building typologies in the bazaar

The richness of Muslim architecture and what makes the Muslim cities so captivating and sustainable is the system of the complexes and types of buildings built in each city with each having a function, especially in the Ottoman era, the variety of these buildings typology and success was not a coincidence. The main building typologies in the bazaar district are Mosques, madrasas, khans, and baths.

- **Mosques**

The mosque, "Jami" in Arabic and Turkish, is where Architecture in Islam started. The first mosques were magnificent buildings and constructing them cost the most. The architectural components of mosques, such as the dome, minaret, minbar, iwan, mihrab, etc., provided the basis for the mere illustration of Muslim values, rituals and cultural identity. It is the meeting building of the complex. It is usually arranged in the middle of the complex and as a focus. The mosque is undoubtedly the place where religious duties are performed, but besides, the places where teaching and warnings were made through lectures. Lessons were also given in the mosques; In other words, madrasas and classrooms were also small mosques. The mosques in the Ottoman period buildings are large and important buildings with a full program. Almost all of them have double or more minarets, the last congregation place, the courtyard and the fountain (Akozan 1969). A masjid is different from the mosque by having no mihrab.

- **Madrassas**

It is known that all sciences until the foundation of modern schools and universities, were given in madrassas and together with religious sciences. The madrasas were the scientific institutions that provided the advanced levels of academic education. In the

madrasa, to the right is a study room and to the left consists of hostel rooms for students. No matter how much the mosque has evolved and developed, the madrasah has not undergone major changes in its layout and has maintained its order in the Seljuk period (Akozan 1969).

Over more than three centuries, the mosque has been used by Muslims for education and studying as well as other functions. Throughout the tenth century, the educational practice was applied to the house where the teacher lived and eventually brought the so-called madrassa to Persia firstly. In the eleventh century during the Seljuk period, the madrasa emerged as a distinct structure, although sometimes adjacent to a mosque. The Ottomans inherited this style of building with historical evidence indicating that the first madrassa appeared in Iznik in 1331 by Suleyman Pasha. These schools had different subjects besides theology, turning the Ottoman madrassa into an entity closely resembling the current university. There were four types of madrassas representing the subjects taught and the levels attained. Daily madrassas were establishments that taught general subjects, including Islam, science and language. They were equal to primary schools, and their students obtained a primary level certificate that enabled them to join higher madrassas. They were the most common in any corner of the Califate. Darulkurra (House of Readers) was a high school teaching in Arabic, reading and reciting the Qur'an. The school has also educated imams and muezzins. Darulhadis madrassa "Hadith's house" was qualified in the study of hadeeth, a science consisting of the study of Prophet Muhammad authentic says (Peace be upon him). A degree level was given to graduates of this school to serve as Friday lecturers, judges etc. During Suleyman's reign, the medical madrassa appeared in the sixteenth century. In hospitals, medical education was performed as normal after. The madrassa was usually built by the sultan, princes, nobles or the Waqf, who could afford the costs for free education for the participants. In the Muslim world, the madrassa remained one of the main centers of education under the Ottoman rule until 1924, when Ataturk's' Law of 16 March 1924 canceled it in favor of modernized universities and schools (Saoud 2004).

- **Khans**

Khan derives from the Persian language, meaning house. It also includes other names in Turkey, Wakala and Funduk in the Arab countries, samsara in Yemen and Sarai in Iran. A Khan was a place for large quantities of wholesale trade with lodging services for traveling merchants and was usually owned by wealthy or influential people. Almost all of the Khans were two-story; three-story examples were built in Beirut, Istanbul, and Tabriz. Relative to the Qaysariya and bedesten, which housed shops, khans (also known as Funduq and Wakala in different regions) offered storage and often accommodation services. Khans were generally rectangular buildings built around a courtyard that supplied lower-level room for business activities (production, sales, storage) as well as upper-level lodging for merchants and visitors. They were also aligned to the main road via a narrow corridor. Each passageway or periphery road was divided by a gate or door from the main road. These doors were closed after sunset to maintain the safety of each khan. The lower and upper floors were linked by the hallway and the stairs. In some situations, shops linked the courtyard via a veranda or iwan, while there was a small but noticeable difference in height between the shops and the courtyard. The urban khan was a storehouse, usually related to a waqf. Based on the property and function of the khan, it may be free as a service to traveling traders, or it may require payment to make profits for the owner or the wakf. Often, the more advanced and rich entities assembled in roofed complexes termed timchehs in Iran. Perfect examples of this would be the carpet halls in Iran in Tabriz bazaar (Gharipour 2012).

- **Bath/Hamam**

Bathhouses provided public, gendered areas for female (and male) sociability. Previously, indoor plumbing, even though recognized, was exceptional. Many people did not have water sources at home, so they relied on public bathing services. This hygienic necessity for bathhouses was intensified by the strong focus that Islam and the Muslim world concern about personal cleanliness and hygiene. As a consequence, bathhouses were a regular existence in Muslim cities and towns. Bigger ones provided separate facilities for men and women, while smaller bathhouses provided for women

only or men only. Bathhouses provided women with essential spaces to interact outside the home. They're not just about gathering with friends, but also about discussing and arranging marriage alliances and making business connections (Quataert 2000).

3.3.2. Bazaars and their spatial configuration

In addition to the Islamic architectural typology of structures and elements, the placement of the markets and their groupings played a huge role in the bazaar. Traditional Bazaars have dominated the same location in Islamic cities. The positioning of the bazaar in relation to the Friday mosque is not haphazard. They are always situated in the city center in or near the Friday mosque (Awad 1984). The sellers of similar categories of products usually are located in nearby shops. Besides, each trade possesses a trade route all for itself. In the bazaar structure, the order that the various trades obey is likely the same in all Muslim cities.

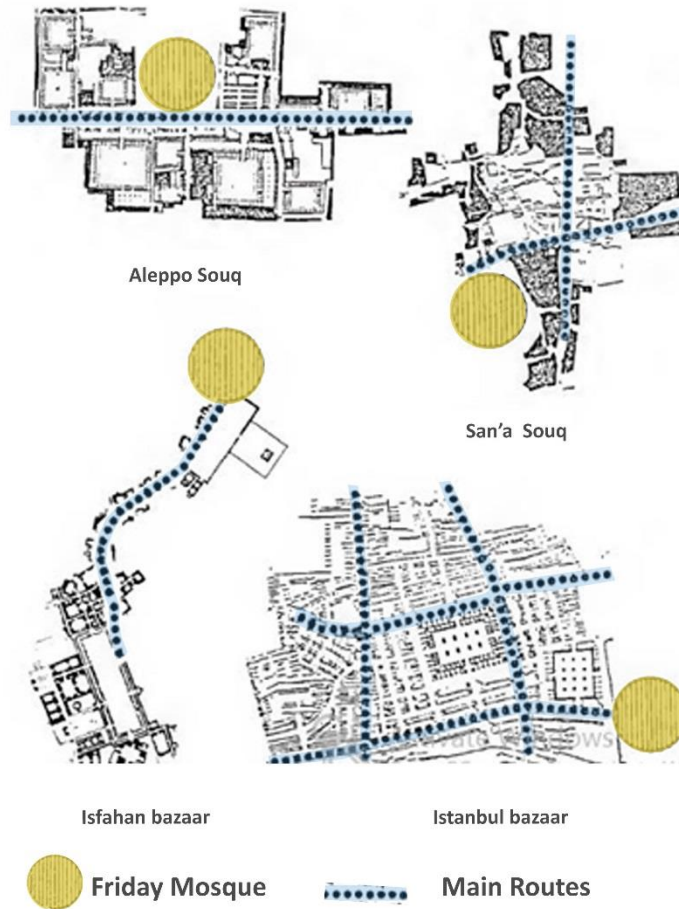


Figure 3 1. The different forms of the Souq's main routes in relation to the Friday Mosque, adapted (Awad 1984).

Around the mosque, there is the bazaar of candle merchants and perfume. Also, near the mosque is the bazaar of booksellers, bazaar of leathers, bazaar of slippers and other leather products. In this category of bazaar, there are the textile traders halls, the Qaisariyya which is the only kind of bazaar that is covered and can be closed and therefore, expensive products can be placed there and traded. Next to the textile bazaar is the bazaar of carpenters and metal types of equipment. Far from the center is located the bazaar of smiths, and reaching the city gates is the bazaar of food supplies. Outside the gates is the place where the basket makers are, the sellers of spun wool, etc.. On the boundaries of the city are the industries, the tanners, the dyers and the furthest from the city are the potters. Fairs are made before the gates of the city because the caravan trade is essential. A region is conserved for caravans for them to be put together and unloaded (Grunebaum 1955).

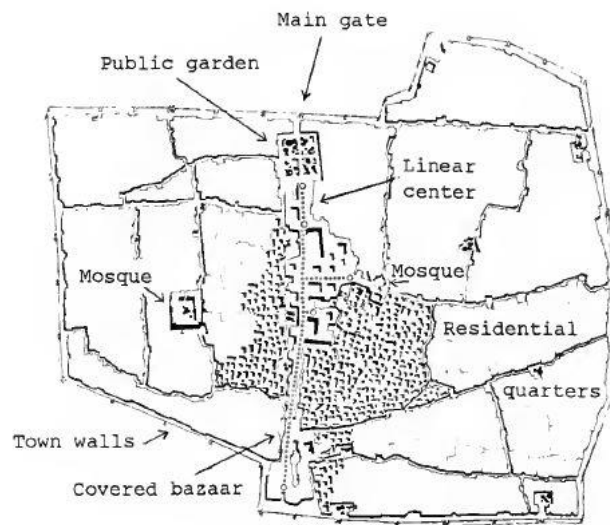


Figure 3 2. Typical traditional Islamic city, Kashan (Iran) (Awad 1984).

The way multiple trades are organized and how they are placed orderly and aligned to each other seems coming from the idea of similarity and the idea of preventing harm and damage. Plus, this order made it easy for the muhtasib to control the products and their conditions and to collect the taxes. As for sellers, this order made their work more organized and made their business grow better (Al-Hathloul 1975).

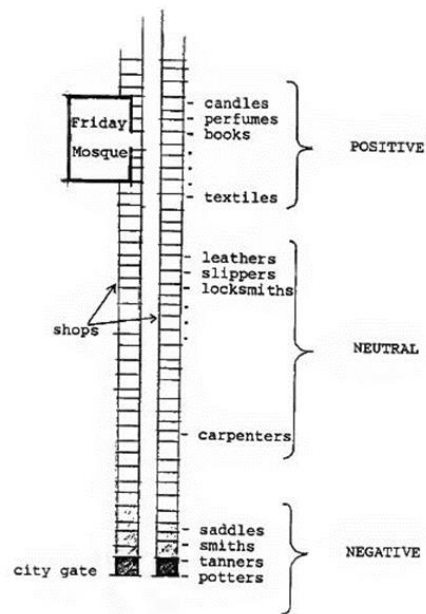


Figure 3 3. Diagram showing the typical arrangement of goods in the Bazaar Source: Author's observation (Awad 1984).

Also, how much the product is needed is taken into consideration, concerning these products which are not convenient for the major bazaar, they must be placed either away from the walls or in locations where people can access them easily in the town, meanwhile not causing harm or damage. For example, firewood plaster and similar materials may be sold in specific accessible places for their customers. Likewise, bakeries are allocated all over neighborhoods and the peripheries of the town as well, considering them an important daily demand of the residents. Other nutrients such as fish or products, causing smoke, fog etc. are classified as causing harm and damage (Al shayzari 1969).

Al Yaqubi noticed in the bazaars of Baghdad that the sellers of each kind of trade are placed and lined together, and no other kinds were mixed with others. Besides, he observed that each category of craft is also placed together in the same bazaar; anyhow different artisans are needed to accomplish the process of creating the product that has different levels and steps of work to complete it. The most outstanding criteria of the bazaar in almost every Muslim city is the order of each building in the district.

"Near the mosque as a religious center, we will find the suppliers of the sanctuary, the bazaar of the candle merchants, the dealers in incense and other perfumes. Near the mosque as an intellectual center, we will also find the bazaar of the booksellers, the bazaar of the bookbinders, and its neighbor, the bazaar of the leather merchants and the makers of slippers, all of whom are in one way or another concerned with leather goods. Adjoining this group of markets, we enter the halls of the dealers in textiles, the Qaisariyya, the only section of the bazaar which is regularly roofed and which can be locked and where, therefore, precious materials other than fabrics will also be stored and exchanged. ... Next to the textile trade, the carpenters, locksmiths, and the producers of copper utensils will be located, and somewhat farther from the center, the smiths. Approaching to the gates of the town, one will find apart from the caravanserais for the people from the rural districts, the makers of saddles and those of pack-saddles whose clients are recruited from amongst those very country people. Then the vendors of victuals brought in from the country who sometimes will form a market outside the gates, together with the basket makers, the sellers of spun wool and the like. On the periphery of the town will be situated such industries as require space and whose vicinity might be considered undesirable; the dyers, the tanners, and almost outside the city limits, the potters" (Grunebaum 1955).

So professions that might generate harm or damage to others are not located close to the Friday mosque or residential regions such as smoke, disturbing odors and noises. Islamic culture reassures an environmental approach towards the estate, health and human beings. Because the localization of the bazaars changed continuously over time, it is difficult to find the first accurate location of each trade. Still, three important themes can be classified as showing the localization of products and services in the bazaar:

- The similarity in the trade, same product categories are arranged in the same bazaar.
- Selection of the location of the product referring to the level of demand for this product from the citizens.

- Classification of bazaars selling products causing harm or damage is the most important topic for placing specific bazaars and industries away from the mosque and residential buildings.

The only thing that can affect the location of the product is the symbolic meaning of it; it's concept in shari'a and the requirement of space needed for this product. Indeed, the separation of trades and crafts had many benefits. It made it easier for sellers to arrange themselves and control their business; it strengthened the ties between them. This classification of trade allows clients to compare qualities, prices and kinds closely while checking the very nearby shops selling the same kind of products with a small amount of attempt and time. On the other hand, this grouping of trades made it more accessible to the muhtasib to check the quality of the products sold and to collect taxes. Finally, we can say that this system helps more with the prosperity of business if trades were bought together in the same place than if separated (Awad 1984).

3.3.3. Physical elements in Islamic Bazaars

Air conditioning did not exist in old times, but they found methods and materials in their buildings to make spaces cooler in hot weather and warmer in cool weather. Some of these methods of building in harmony with climate include:

- **Salsabil:** a marble plaque produced by a wind or water undulating motion within a niche or hole of the opposite Iwan wall allowing water on the surface to drip, thus promoting the evaporation process and increasing air moisture.
- **Roofing:** domed ceilings built in the shape of the hemisphere or a vault are often used to boost the air circulation moving through the curved surface and decrease the ceiling temperature.
- **Courtyard:** or Sahn is an open space in the interior, in the middle of the building. Generally, it is a square or rectangular plan and made to give fresh air to the building

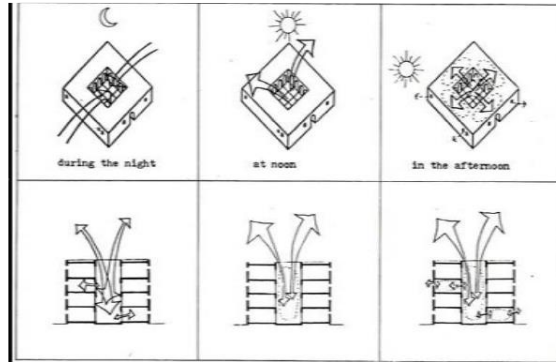


Figure 3 4. Illustrates the form and function of sahn (Feisal and Ibrahim 2010).

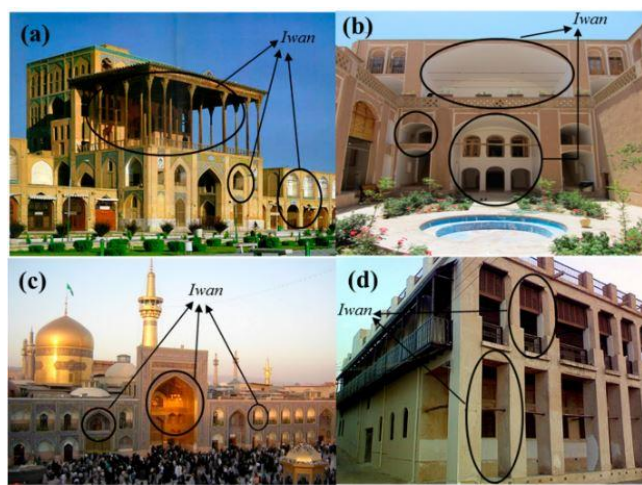


Figure 3 5. Different forms of iwán (a) Ali Qapu palace; (b) Ooomiha House (Yazd); (c) Imam Reza Shrina (Mashhad);(d) Amiriye mansion (Bushehr) (Eskandari et al. 2017).

- **Iwán:** It is a three-wall-closed space, and the fourth door is open and looks at the courtyard. It mainly improves natural ventilation and provides Iwán fresh air (Feisal and Ibrahim 2010).

4. RESULTS AND DISCUSSION

This chapter focuses on the situation of Tripoli Bazaar district. Its establishment and transformation period during history are discussed, the area is analyzed relating to the aspects of the sustainability of bazaars. As a case study, Tripoli bazaar district is investigated with its social and economic criteria and physical elements that are still recognizable in the area.

4.1. Historical Background and Establishment of Tripoli

Tripoli situated in the North of Lebanon is the second-largest city and second capital of the Lebanese Republic. It is located 85 kilometers north of the capital Beirut and overlooking the eastern Mediterranean Sea. It is named Trablus in Arabic and Trablusşam in Turkish (Levantine Tripoli) to distinguish it from the other Tripoli, the capital of Libya in North Africa. Although Tripoli has a Phoenician origin, its name is pure Greek, as the city did not have any Phoenician name. The Phoenicians named the city Tripoli because it consisted of three neighborhoods, and therefore it was called “Tripolis,” which means the triangular city or triple city. It consists of two parts the harbor “Al mina” and the old city “Medina.”

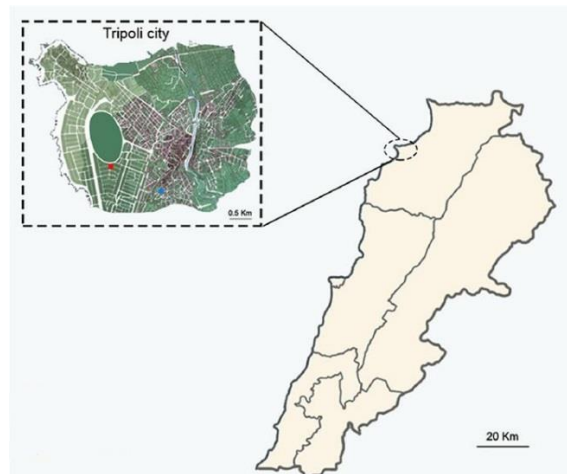


Figure 4. 1. Map showing the location of Tripoli in North Lebanon (Osman et al. 2016).

Tripoli dates back to the 8th century BC as a port city founded by Phoenicians. It knew rapid developments during the intervening eras as Persian, Roman, Byzantine, Arab, Mameluke, and Ottoman. Then it was followed by the French Mandate until 1943, then the independence until the present Tripoli now. All these periods brought it to the frontline of commerce, trade, and education in the Middle East. Tripoli is also known to be Lebanon's oldest city, with remaining bazaars and mosques built up to the 9th and 10th centuries ago.

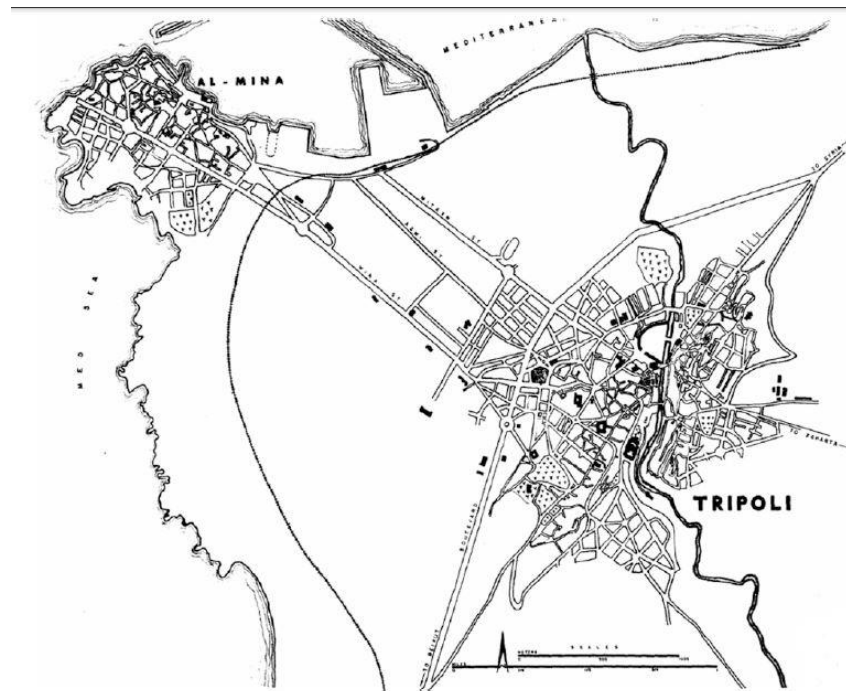


Figure 4. 2. Holistic zoning of El Mina and Mamluk in old Tripoli, shown as two small separated cities (Gulick 1963).

4.1.1 Transformation period during its history

As mentioned before, Tripoli has been through a lot of civilizations and experienced long periods of governing. The longest and the main were the Phoenicians, Romans, Arabs, Crusaders, Mamelukes, and Ottomans.

- **Phoenician period**

Tripoli was founded by the Phoenicians in the 8th century B.C. but stayed little more than a village until in 358 B.C. The Phoenician federation had a coalescence between the three different walled communities designed to house people from Tyre, Sidon, and Arwad. During times of crisis, the Phoenician Federation held its councils. Phoenicia was at that time a province of the Persian empire founded by Cyrus in 550-530 BC and resided relatively under Persian rule for almost two centuries until in 351, the rebellion against the Persians began in the Sidonian quarter of Tripoli and soon spread over all the coast of Lebanon. When Alexander the Great came into Phoenicia after defeating the Persians, he was praised as a savior, and Tripoli has become an active ship-building spot for his army (Liebich 1983).

- **Roman period**

During the whole six centuries, Tripoli remained under Roman rule until the Arabs came to it and conquered it. At this point, there is not a lot of mentioning about Tripoli. It did not play any role in the theatre of life and the theatre of Phoenician history. Rather, it remained a secondary city following Sour, Sidon, and Arwad in its progress and all the commercial activities of these three cities. One of the successors of Alexander the Great was interested in building ships. Tripoli was one of the cities where factories were built to build these ships (Al Zayn 1969).

- **Arab period**

Tripoli was under the caliphs Al-Rashidun first, then the Umayyads, then the Abbasids, then the Fatimids. In 635 A.D., three years after the death of the prophet Muhammad, Muslim armies laid siege to Tripoli, which was located on the site of the present Mina and was protected by high walls. The Muslims captured it in 636 A.D and developed their town on the same site. At that time, the city was producing citrus fruits as well as sugar cane, bananas, and dates. There were lots of mosques, bazaars, paper factories, and buildings having four to six floors high. The population was around 20,000, mostly

Shiite Muslims. The harbor was busy and full of ships from many ports, including Greek, Sicilian, and other western ones (Gulick 1967).

The Muslims conquered all of Syria's interior, and no city stood up against them. When they finished conquering the inner countries, they saw the necessity to preserve Syria by taking over the coastal cities. Muawiya, the first Umayyad caliph, came to Tripoli during the reign of the Rightly Guided Caliphs. He built a huge marine fleet composed of a large number of aerial vessels, and this fleet was conquered by the island of Cyprus, which was taken to Arab rule. The trees were transported on the backs of the beasts of Tripoli which then became the present port, and this era lasted until the end of the Umayyad era. The Umayyad dynasty collapsed in 132 AH, corresponding to 717 CE. The Umayyad state fell. After that, the Abbasid movement started; little by little, Syria and Lebanon joined the Abbasid rule, which moved to Baghdad and Damascus became a secondary city. The Fatimids established a state in Morocco and gradually took over Egypt, then Syria, Lebanon, and all other Lebanese shores, including Tripoli and its vicinity (Al Zayn 1969).

- **Crusader period**

This period of growth was followed by political chaos in the entire Levantine area, and the Crusaders decided to take advantage of it at the end of the century. In 1099, Raymond de Saint Gilles started a ten-year siege of Tripoli. To assist this, he began the building of the current citadel in 1103. He died in 1105, but the siege continued until 1109 until the Crusaders finally took over the city. They demolished schools, libraries, and everything, but they soon built their city where the Muslims were. Furthermore, a settlement was developed in the vicinity of the citadel. This is relatively unknown, except that there is architecture, which comprises at least three churches, remaining and integrated into new structures. The first evidence of settlement is in the present Mina(port), but it was always secondary to the port city under the Crusaders. Tripoli has been a crusader city for 180 years and has not been reconquered for the second time by the Muslims, unlike Jerusalem. Tripoli was the leading city in one of the Levant states, even during earthquakes during the time of the Crusades. This state included the coast

of Jubail (halfway between Tripoli and Beirut) to Latakia in Syria. As before, Under the Crusader's Tripoli was a crowded port with a variety of Western Europeans, including Greeks, Armenians, Maronites, Jews, and Muslims. It also continued to grow lemons, oranges and sugar cane and was a large silk weaving center with some 4,000 weavers (Gulick 1967).

- **Mameluke period**

Meanwhile, Muslims have made a great effort to free Muslim lands from the Crusaders' hands. In 1289, Tripoli was opened by the Mamluk sultan Sheikh Khalil bin Qalawun who ordered the demolition of the Old City, which was located at the port of Tripoli and built it again in the flat plain under Tripoli Castle. The Mamluk sultans took it for two and a quarter-century as the capital of the Sultanate. It became the capital of the Mamluks in the Levant and the second most important city after Cairo. Mamelukes built tower defenses for Tripoli, which also included the inland citadel and seven towers along the coast, but no walls.

Interpretations of Tripoli in the fourteenth century also mention both its rate of growth and the speed at which that vast city was founded. Visitors comment on its various mosques and madrasas, its magnificent markets and luxury baths, and its whitewashed stone architecture, but what amazed anyone who visited the new city was the water system that had been supplied to every building (Liebich 1983). Tripoli was the only Lebanese city that had koranic schools(madrassas) system (Gulick 1967).

In 1954, there have been 35 buildings in Tripoli that goes back to the Mameluke era. In 1961-62, many of them were still there but two or three minor ones were lost for road expanding. Most of them are located in the Old City (Al Medina al Kadima), part of Tripoli that existed before around 1900. Three of these structures indicate that the Mamluks did not engage in the complete devastation of the works of the Crusaders. Several walls of the Citadel belong to pre-Mamluk eras; the Mansuri Mosque's main minaret was a cathedral bell, and the Taylan Mosque's main hall was originally a church's nave. In the beginning, sixteen of the Mamluk buildings were madrasas, but

now they are not used anymore. The rest of them are deserted; some are used as mosques, some as storerooms. The seven mamluk mosques, including the four khan, two hammams, and two little covered Bazaars, are all in use (Gulick 1967).

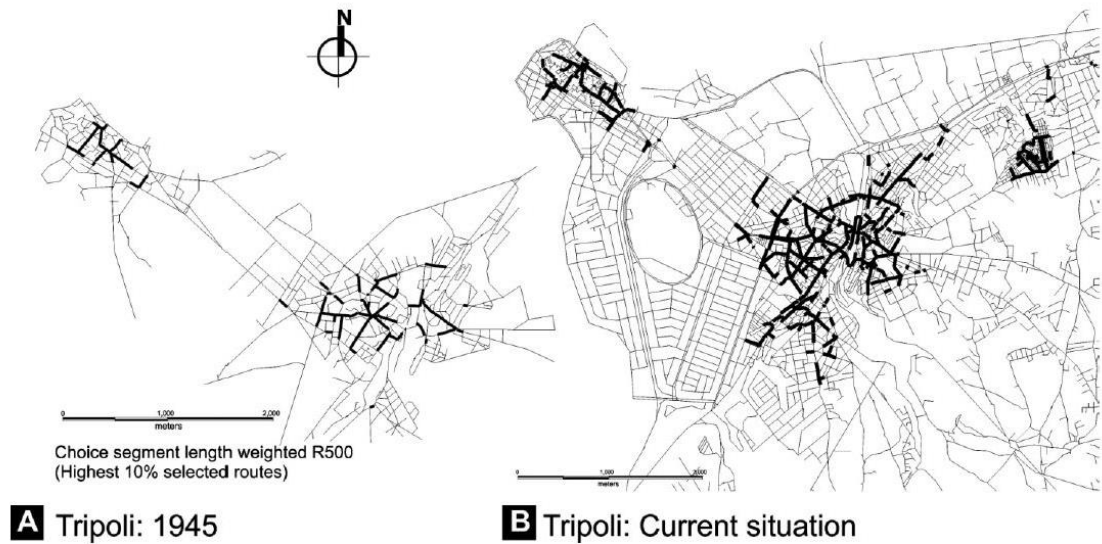


Figure 4. 3. Maps showing differences between Tripoli during 1945 and Tripoli now (Mohareb 2012).

Mamluk Tripoli's economy played an important role in agriculture and small industry. Still, trade and export remained one of the key income sources as it was one of the principal reasons for its reconstruction. Trade under Mamluk rule has expanded enormously thanks to the location and commercial facilities of Tripoli and the protection offered to traders to encourage trade between East and West against abuses and piracies, and some sources confirm Tripoli's role as Syria's largest trade port. Ibn Battuta speaks about Tripoli's amazing bazaars; al-Umari marvels over its trade, mentioning its harbor and the many ships there anchored; al-Qalqashandi praises its harbor, Ibn al-Shihnah records the various western merchants who came from so far as India to Tripoli to exchange their goods on cotton and other products (Liebich 1983). The Mamluks did not build external walls but rather built the city as a cohesive fortress in terms of adjacent buildings, narrow alleys, and uneven roofs, making it difficult for any army to enter.

- **Ottoman period**

The Ottoman era is the longest reign not only over Tripoli alone but on the Arab countries as a whole, including Lebanon and Tripoli. It lasted for four whole centuries from the year 1615 when the Sultan Salim Al-Othmani conquered the Arab countries and extracted them from Arab Mamluk rule until 1914 when the Turks completely left all Arab countries that were dissolved by the states of France and England under the nations of the Mandate (Al Zayn 1969).

Tripoli entered under Ottoman rule when the Turks defeated the Mamluks in the Battle of Marj Dabak in 922 AH / 1516 AD. At that time, Tripoli had the most population of any city in the region. Situated on the Mediterranean Sea and near the olive-producing area of Akkar, the city was an important exporter of olive oil and soap. The Ottomans worried that the Druze or Maronite might rebel against them and felt that a Sunni Muslim outsider could represent the best interests of the state.

The Turks kept the administrative positions in the Levantine countries as they were in the Mameluke era and replaced them with a slight change in the job naming system. The governor knew the deputy, then he was later termed under the title of the wali and then governor, followed by the name of glorification as the title of pasha. Afterward, the Levant was divided into three states: The state of Damascus that includes Jerusalem, Nablus, Gaza, Palmyra, Sidon, and Beirut; then Aleppo, which includes northern Syria, then Tripoli including Homs, Hama, Jableh, Salimiyah, Latakia, and Tartous (Al Zayn 1969). Tripoli remained a major trade and business center after the Ottoman takeover of the Fertile Crescent in 1517, but it started to lose ground in the 17th century as the war against the Ottoman Pashas disrupted the trading and commercial networks (Liebich 1983).

Shortly before the armistice in 1918, British forces captured Tripoli but soon fell under the French mandate. The French have occupied Beirut, the Beqaa Valley and South Lebanon with the establishment of the State of Grand Lebanon. Tripoli residents resisted this expansion aggressively, and its painful effects remain living problems. Yet

during the French mandate, Tripoli developed and prospered. The French mandate lasted until 1943 (Gulick 1967).

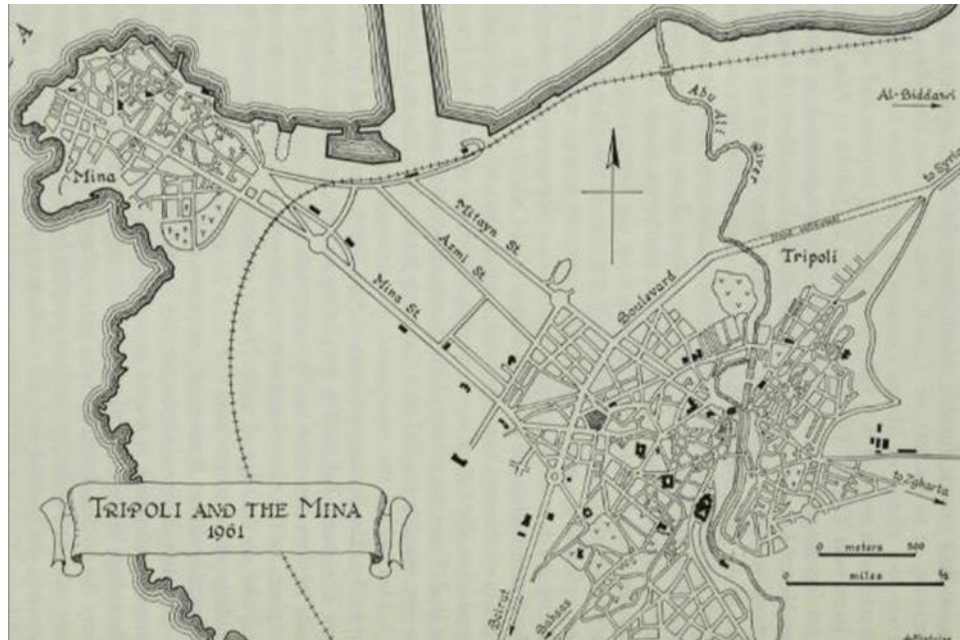


Figure 4. 4. Map of Tripoli and mina in the year 1961 (Gulick 1963).

4.1.2 Factors endangering Tripoli Bazaars

Several old buildings have been demolished by nature (e.g., by flood, earthquake) or man (e.g., to make way for new streets, war). On the other hand, many of the buildings' streets, alleys, and arches are the same as they were a century ago (Gulick 1967). In 450 A.D, Tripoli was almost destroyed by a strong earthquake, but by the seventh century, it was constructed over the ruins (Liebich 1983). Moreover, there was a serious earthquake in the seventeenth century that caused great damage to the city (Gulick 1967). In 1955 Abu Ali River flooded, khans and warehouses were overcrowded by families that stayed homeless due to this flood. This river in 1955 ensued by the demolition of around 2,000 residential units. In addition to the latest large migration of Syrian refugees to Tripoli is reported to be more than 70,000, including many unoccupied and homeless. Social stability in a city where economic prospects are increasingly limited has been further weakened. This movement of refugees looking for permanency follows the two Palestinian camps on the outskirts of the city – and

Tripolitan society. Also, this city was affected by the Lebanese civil war 1975-1991 that eroded the economic and social structure of this region's bazaars and merchants, which led to a rapid deterioration of the living circumstances of the population and the economic role it played previously. The struggles occupied continuously (on and off) by the Syrian regime from 1976 to 2005. This city faced violent armed conflicts between Sunnis of Bab Al Tabbeneh and the Alaouites of Jabal Mohsen, that made the city far from its glorious history. All these events affected the buildings and the heritage of the area negatively throughout history.

4.2. Social Aspects of Tripoli Bazaars

The Bazaar and old monuments were spread all around the boundaries of the Old City of Tripoli. Some monuments were so close and inside the Bazaars and some monuments were outside and a little bit far. As Ibn Battuta described Tripoli in his letters when he visited it in 1234 in his letters: “Then I reached the city of Tripoli. It is one of the bases of the Levant and its huge countries that are penetrated by rivers and surrounded by gardens and trees, and the sea shrouds it with its general facilities: the righteousness has its resident goods. It has wonderful markets, fertile theatres, and the sea, on two miles, and is newly built” (Gulick 1963).

Since Tripoli has a majority of Muslims Sunnis, the city follows the Muslim Sunni calendar, traditions, and rules and is more conservative than other cities in Lebanon. There are two important official holidays in Islam, Eid Al Fitr and Eid Al Adha in which residents head to the bazaar starting one month before to buy their Eid clothes and essentials; the bazaar area remains crowded for a whole month until the celebration, while during the celebrations shops and stores are closed, traders and clients are spending these religious celebrations with their families. Other celebrations exist like Mawlid al-Nabi al-Sharif, which is the Birthday of the Prophet Mohamad, Al-Hijra (Islamic New Year), and Ramadan when you can always hear mosques frequently calling for prayer; the whole area celebrates these holy days. The ambiance becomes obvious on occasion. Decades ago, shop owners in Tripoli bazaars were also from different religions like Jews and Christians, but due to the majority in the area and the

increasing political problems, they left to find their peaceful life somewhere else, leaving the Tripoli bazaar area to be completely Sunni Muslim.

4.2.1. Cultural characteristics of the city

Arranged marriages continue to exist in Tripoli due to the importance of family and marriage in Islam, Parental satisfaction, limitation of freedom of the female and poverty. Many residents of the old city in Tripoli tend to have arranged marriages because both families think it is good for strengthening the bonds with each other and also for better connections for their business to extend social and economic benefits and sometimes because education cannot be afforded anymore. Marriage is not considered legally valid without the couple's formal agreement in Islam. Parents maintained the phenomenon of early marriage for a girl 13-17 years old, polygamy, and a high level of fertility, so sometimes the number of children reached more than 10. Customs are still strongly present, especially those that establish the father's control of all family members, interference in choosing a husband, and imposing "forbidden and permitted" according to his appreciation of matters. All this is also for keeping the business to themselves and not letting strangers enter their families or marriages in fear of inheriting these professions to outsiders.

The normal Muslim city reveals the scenario of the life of a conservative Muslim family. The consequence of the elements in this representation was the typical Muslim concept of women's tendency to limit its public activity like trading, worship in the mosque, and conversations in the coffeehouse and bathhouse. Otherwise, she had no sense of municipal or civic duty and merely concealed herself at home with her family. Demonstrating this, given many innovations, there still seem to be in Tripoli some rather subtle continuations of attitudes and reactions that suit the Muslim traditions.

The mosques and madrassas are spread in the quarters of the old city in Tripoli, mostly remaining from the Mameluke and Ottoman eras and having an important place in the Tripolitan society. Although some madrassas of Tripoli are still existing, they don't function as before anymore, so not much education is happening inside these madrassas.

Instead, koranic and Islamic education is tending to happen in formal schools or households. But the mosques remain the same, the most important pillar of the bazaar. Especially on Friday at noontime Friday prayer or Congregational prayer, these mosques are overcrowded that the overcrowd prays outside in the front of the mosque because inside is full already. From the mosque, also they spread important news, announcements, funerals and calling for the prayer on his soul. Besides, on celebrations and holy days, the mosque calls for the prayer of Eid and mosques are overcrowded by men and by sheiks' speeches in the mosque about different topics in Islam.

4.2.2. Place identity and collective memory

Tripoli has a significant collective memory, rooted deeply to its history, as it has played a prominent part in economics, politics, and culture through history. This memory is not held by its residents but is shared by a vast number of people who may be at home and overseas. The Bazaar is the place that maintains a unique collective memory. The Bazaar, where people come together and actually interact, is a key element in the memory of Tripoli, since it is the reason for the foundation of Tripoli, the core of the city, and the motivation for growth and prosperity there; it has a genuinely symbolic significance. Consequently, destroying the souk and paralyzing its commercial activity means destroying the economy and traditional culture. Many of Tripolitans that used to live in the Bazaar areas moved to the new part of the city because of the changes that happened in the old city areas from poverty, to the immigration of Palestinians and Syrians and because of the armed conflicts and danger that started to happen slightly in the area for finding a better living outside the old city skirt. But this didn't stop them from visiting the bazaar area frequently not only to shop but to socialize with the old acquaintances and keep their connections and bonds with them. Visiting the bazaars for Tripolitans revives their childhood and ancestor memories and brace their belonging and their identity. Even though many international brands and shops had set up in the new part of the city, but many Tripolitan families still prefer to head to the old bazaar for their trust and their long reliability to the products of these bazaars and sellers, bringing them the smell of their past and loyalty to their culture.

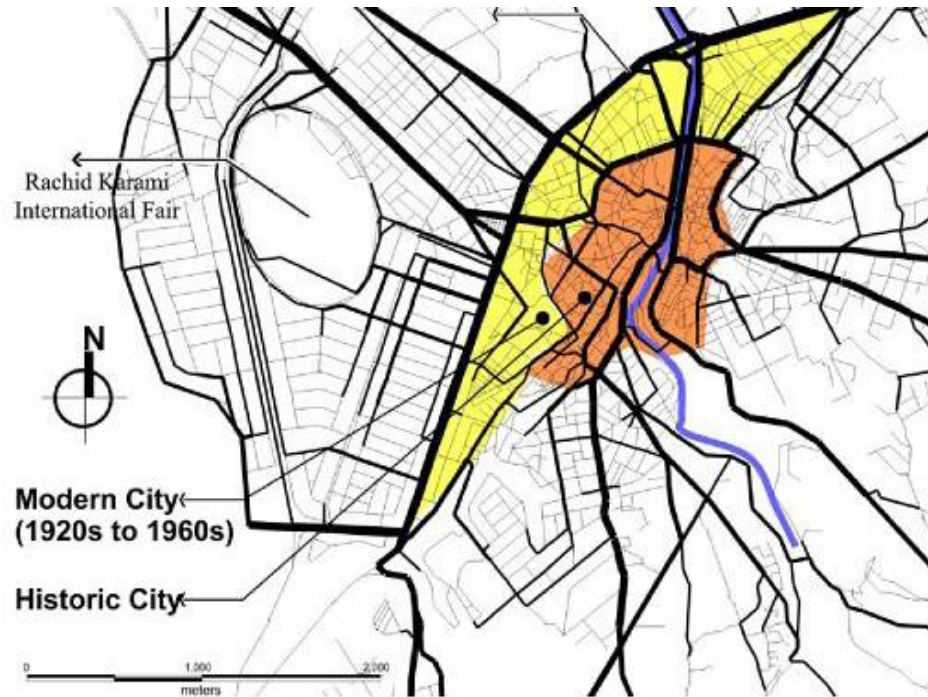


Figure 4. 5. Map showing the location of the Medina in Tripoli and the new city (Mohareb 2011).

4.3 Socio-Economic Aspects In Tripoli Bazaar

4.3.1. Waqf in Tripoli

As mentioned before, Waqfs are old institutions, and they are "locking the eye away from possession of the servants and giving charity for the benefit." The waqf abounded by the seizure of the confiscation of the governors and the wealthy to preserve the properties (Al Zayn 1969).

Sunnis organizations of Tripoli are partly a leftover of traditional Islamic operations that happened during the Mameluke and Ottoman eras with a loosely structured adaptation. The Department of Awqaf manages Muslim properties in the city. Before the 1920s, these organizations were supported originally in Tripoli under the qadi's authority. However, the Ottomans had already condensed it by the introduction of a non-Shari'a judicial system, prolonged over the administration of all Awqaf (Plural of Waqf). In Tripoli, there is an endowed Muslim hospital, a Muslim secondary school for boys and

one for girls, around twenty-five mosques and five Muslim cemeteries. These properties are owned and managed through Tripoli Department of Awqaf Administration, consisting not only of recruitment and maintenance of the hospital, mosques, cemeteries and schools but also the organization of the funds that support these procedures. These funds originate partially from donations and aids of money for specific purposes (like the construction of new mosques) and through endowments. The income of (rents or sales of produce) is used for the support of religious activities (Gulick 1967).

The endowment is of two types, khayri and dhurri. Waqf khayri (charitable) is the endowment that relies on the side of goodness from its inception, such as for mosques, hospitals, shelters and the poor. Waqf dhurri is the one that relies on the stander himself and his descendants or on those who wanted to benefit them from people and then made his destiny towards the destinations of good. Waqf Khayri related to religious institutes and charitable institutions, it is affiliated with the legal provisions and its applicable laws, and the decisions taken by the Supreme Council for it, as a bonus or an amendment to one of the articles of these laws as required by the legal ruling and it includes all seized and attached endowments managed by the General Endowments Department. Properties and buildings initially agreed for or funded by waqf khayri cannot be ruined only for extremely difficult exceptions, and then only if a similar endowment of some kind is made instead. The chairman of the Tripoli Awqaf declares that 60 percent of properties in Tripoli were for waqf khayri. The properties of the department also include the commercial properties from which income is derived. In Tripoli, these include stores, orchards, lands in Akkar, and one of the main new buildings on the boulevard, containing a cinema, shops, and private apartments. Tripoli's Muslim Awqaf was described to be the wealthiest in Lebanon and to be worth "millions" (Gulick 1967).

Waqf properties, often comprising residential, commercial and religious buildings and monuments, cannot be purchased or sold. It can nevertheless be exchanged to benefit the group and/or created. In Tripoli, waqf properties are said to cover up to 60% of the entire historical center. However, Waqf properties, particularly for old bazaars, are diverse and very dispersed in the entire city. In al-Nouri region of the Mansuri mosque,

the biggest parts of properties are not divided due to inheritance. What makes waqf ownership much more difficult in the old city is the fact that smaller religious groups have claimed to own many religious properties (Nahas 2011).

Therefore, the waqf has different rehabilitation projects that reflect changing the existing religious building's functions. A big part of their properties is administrated by smaller Islamic organizations/groups that launch rehabilitation and use. Different small groups are responsible for several religious buildings possessed by the Waqfs and are busy in the rehabilitation of these properties (such as the Taynal mosque). As mentioned before, 60% of the buildings in the bazaar area are owned by the Waqf and 40% are private properties. Properties owned by the waqf: Khan al khayyatin, grand mosque, and madrassas such Khatuniya, al-Nasiriya and al-Saqraqiyya. Recently, minor religious organizations are said to have taken control of many parts of waqf religious property (Nahas 2011).

4.4. Physical Aspects of Tripoli Bazaar

The Bazaar area of Tripoli is distinguished by its Mamluk and Ottoman archaeological buildings and its distinctive bazaars on the one hand, and the organization of these bazaars and their division according to the products they sell on the other hand. The bazaars are in the



Figure 4. 6. Map annotations showing the location of each historical monument(Tourism ministry of Lebanon)

1: Tripoli Citadel	11: Soap Khan	21: tawbah mosque
2: Great Mosque	12: Meknasi mosque	22: Khan al askar
3: Madrasa Shamsiya	13: Uwaysiya mosque	23: Taham moque
4: Madrasa Mashhad	14: Madrasa Kadriya	24: Muallak mosque
5: Madrasa kartawiya	15: izzeldin bath	25: Aljadid bath
6: Nouri bath	16: Khan khayatin	26: Al tina salsabil
7: Madrasa Nouriya	17: khan masriyyin	27: Madrasa Sakarkya
8: Madrasa Nasiriya	18: Attar mosque	28: Madrasa Khatunya
9: Madrasa khayriya	19: Bortassi mosque	29: Argun shah mosque
10: Madrasa Tawshya	20: Haraj Bazaar	30: Taynal mosque

4.4.1. Main building typologies in the bazaar

- **Mosques**
- *Great mosque (Al Mansouri mosque)*

The most important and broadest mosque in Tripoli is the Great Mosque of Mansouri, which is located approximately in the city center on the left bank of the Abi Ali River. King Mansour Kalawoun ordered the construction of this mosque on the ruins of an ancient church, which the Crusaders built and named it the Church of St. Jean (Al zayn 1969). The Mamluks built it in levels since 1294 CE. It is the first architectural structure to be built in Tripoli. Its construction is characterized by simplicity and absence of decoration, but it is famous for its semi-square minaret and the main gate. Its important feature is its minaret that was originally a Crusader belfry (Gulick 1967). This mosque is restored and functioning all the days with too many crowds, especially heading for Friday prayers.



Figure 4. 6. Minaret of Mansouri mosque (by author).

- *Attar mosque*

This mosque is located at the end of the Bazerkan bazaar, on the left bank of Abi Ali river, near Khan al-Khayatin and Khat al-Masriyyin. Badr Al-Din Al-Attar, one of the wealthiest perfumers in Tripoli, established this mosque year 751 AH at his own expense. The mosque is a square with a wooden platform in the center, and its minaret

is one of the most luxurious in Tripoli (Al zayn 1969). Attar mosque is functioning but not visited frequently comparing to other mosques.



Figure 4. 7. Entrance of mosque al-Attar (by author).

- *Al Miknassi mosque*

This mosque is one of the oldest mosques in Tripoli; it is located behind the goldsmiths' Bazaar. In the middle of the mosque's courtyard, there is a water fountain surrounded by a basin. The prayer space consists of arches based on huge pillars, and the dome of the mosque is ribbed from the outside. Perhaps a lot of modifications were interfered with the origin of this mosque to convert it from a Khan to a mosque. As for the minaret, its nature differs from the rest of the minarets of others of Tripoli. It consists of an octagonal shape that ends at the top with a hemispherical dome; at the top of the bladder, there are eight windows (Al zayn 1969).



Figure 4. 8. Dome of Al Miknassi mosque (Anonymous 2007).

- *Uwaysiya mosque*

This mosque is located to the left of the castle road from Mahalla Al-Sagha and built by Muhyi Al-Din Al Uwaysi in 865 AH. This mosque is distinguished by its great central dome dating back to the era of the appearance of Turkish domes. On the top of the minaret is writing, indicating that this mosque was renovated during the reign of Sultan Suleiman the Magnificent in 1941 AH (Al zayn 1969). Now all its rooms are used for prayer, and there are niches. As for the large hall, there is a minaret that is considered the masterpiece of this mosque.

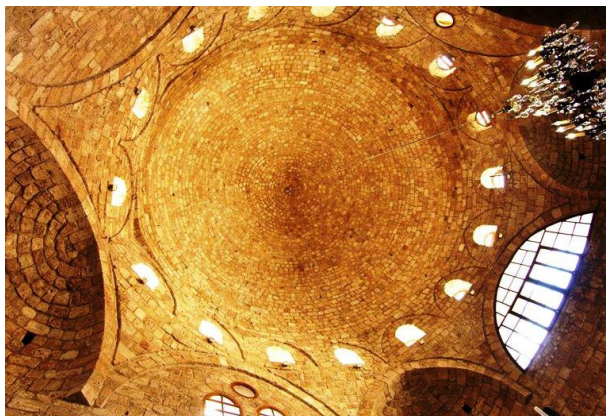


Figure 4. 9. Interior of Uwaysiyya mosque (Safir Al Chamal 2017).

- *Al Bortassi mosque*

This mosque is located on the bank of Abu Ali River, the Ministry of Public Works has preserved the location of this mosque and altered the new road that is being built to amend and straighten the riverbed to keep this mosque in its current location. The General Directorate of Antiquities and Cultural Heritage recently restored it and removed the old paints that were covering its walls and painted its doors. This mosque was established during the Mamluk era; the most important characteristic of this mosque is its facade, which is built of dark-colored stones. One of the most important historical monuments in Tripoli is the gate of Al Bortassi Mosque and the minaret above it, which was a challenge for construction in the Mamluk era (Al zayn 1969). This mosque is still functioning regularly.



Figure 4. 10. Al Bortassi mosque exterior (Anonymous).

- *Taynal Mosque*

The mosque is one of the most beautiful ancient mosques in Tripoli. It resembles Cairo mosques and is located on the outskirts of the city next to the Bab al-Raml cemetery. A church was located in its place during the reign of the Crusaders. It was demolished after Sultan Qalawun seized Tripoli. Then Prince Taynal converted it to a mosque in 736 AH. The history date of this mosque is inscribed on its outer door (Alzayn 1969). Taynal mosque is regularly operating and is considered a tourist attraction.

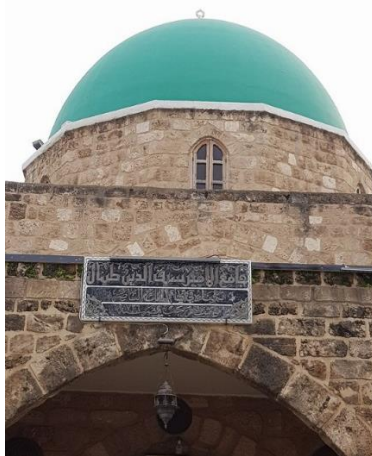


Figure 4. 11. Dome and inscription on the entrance of Taynal mosque (Anonymous).

- *Tawbah Mosque*

This mosque was constructed in the 14th century and repaired in 1612 A.D by Ahmad ibn Muhammad al-Sharabadari al-Ansari. It is located on the left bank of the Abo Ali River, close to the Jisr al-Jadid (Liebich 1983). It is still operating and has an external minaret that allows people to pray in the courtyard during busy days.



Figure 4. 12. Exterior of Al Tawbah mosque (Anonymous 2003)

- *Tahan Mosque*

This mosque was built in the 15th century and is located on the left bank of Abo Ali River, in the middle of Al Attarin Bazaar, also referred to as Taham with an “m” (Liebich 1983). It is built above the shops and reached by the side street. The facade of the mosque includes Mamluk characteristics; in the middle of the façade is a deep corridor with stairs. Above it is the minaret of the mosque, which is considered to be the masterpiece of this building. The mosque is regularly operating; another mihrab was also placed on the roof of the mosque, allowing worshipers to pray during the crowded days.



Figure 4. 13. Exterior of Al Tahan mosque (Hamid 2016)

- *Muallak mosque*

Muallak refers to the word hanging in Arabic; this mosque was built by the governor of Tripoli, Mahmoud Lotfi Al-Zaeem, at the beginning of the Ottoman period. It is located at the southern end of the Attarin bazaar near Hammam al Jadid. This mosque was built on the first floor and it is accessed through a staircase and this is what earned it the name “Al-Muallaq.” On its gate is an inscription date of its construction (1559). Near the gate, there is an ablution basin and an outside prayer area equipped with a mihrab. It is regularly operating nowadays.



Figure 4. 14. Exterior of Al Muallaq mosque (by author).

- *Arghun Shah mosque*

The history of this mosque is unknown, but its architecture indicates that it was built during the Mamluk era and perhaps that the builder was Arghun Shah; therefore, it was called after him. The mosque has been rebuilt after the southern side of it was demolished (Al zayn 1969). The mosque today is a house for prayer only.

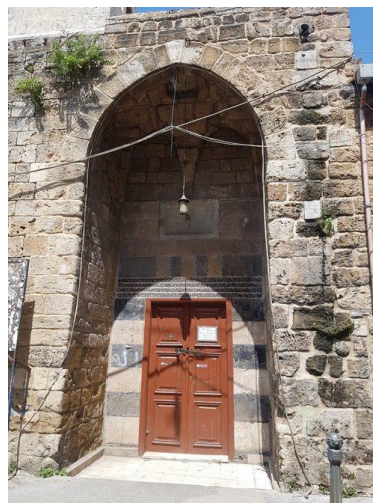


Figure 4. 15. Entrance of Arghun Shah mosque (by author).

- **Madrassas**
- *Madrassat Al Shamsiyya*

This Koranic school is built in 1349 AD on the left bank of Abo Ali River by Shams Al-Din Al Mawlawi; it is one of the madrassas surrounding the Great Mosque. It is popular because of its close location to the mosque and its decorative façade (Liebich 1983). This madrassa is now not functioning.



Figure 4. 16. Entrance of Al Madrassa Al Shamsiyya (by author).

- *Madrassa Mashhad*

This madrassa is built in the Mamluk era. It is located to the right of the main entrance of the Great Mosque. It had one of the most beautiful facades of schools in Tripoli. Its gate is decorated in multi-colored marble paneling in an arabesque pattern with a star in the center. This madrassa is not functioning at the moment.



Figure 4. 17. Picture of the entrance to Mashhad Madrasa (by author).

- *Madrasa Al Kartawiyya*

It is located next to the Great Mosque of Mansouri, and it is one of the most attractive and most luxurious buildings of Tripoli. It was built by Prince Saif Al-Din Qartai bin Abdullah Al-Nasiri. Its gate is considered to be one of the finest Mamluk gates. In the middle of the school is a water basin with a fountain and a dome at the top of the basin (Al Zayn 1969). It has some important inscriptions inside and sometimes considered as a small mosque for prayers.



Figure 4. 18. Decoration on top of the gate of Qartawiya madrasa (by author).

- *Madrassa Al Nouriyya*

This madrassa is built in the 14th century and is located next to the goldsmith's bazaar, and is one of the schools that surrounds the Great mosque. There is no much evidence about the builder or the exact date of its construction. This madrassa is functioning and is used for teaching the Quran to young children.



Figure 4. 19. Picture of the entrance of Madrassa Al Nouriyya (by author).

- *Madrassa Al Nasiriya*

This madrassa was built in 1354-60 AD by the son of Qalawun; it is also around the Great mosque situated between the two madrassas Nouriyya and Khayriya Hasan. The façade is decorated with white and black stone and open with three simple windows and a simple rectangular door (Liebich 1983). It is a small madrasa, not functioning, and is currently occupied by the Burial Association.

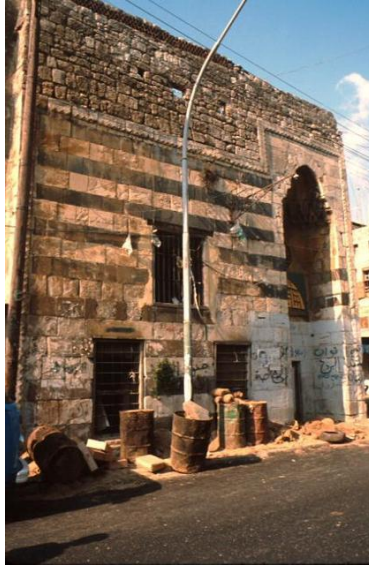


Figure 4. 20. Exterior of Madrassat Al Nassiriya (Alamuddin 1986).

- *Madrassa khayriyya Hasan*

This madrassa was built by Khayriyya Hasan after 1309 AD; it is one of the oldest madrassas built around the Great mosque. It has a simple sandstone façade decorated with a door and windows as elements for decoration and highlight (Liebich 1983). This madrassa is not functioning, but instead, it is used as a storage room.



Figure 4. 21. Pictures of entrance and inside of Madrassa Khayriyya Hasan (by author).

- *Madrassa Tawashiya*

This school is located near the Great Mosque and includes the tomb of its founder Prince Saif Al-Din Al-Tawashi. It is known for two characteristics, its magnificent gate, which constitutes one of the most remarkable examples of Mamluk architecture and the double-decked window on the second floor on the left of the facade (Al Zayn 1969). This madrassa is converted into a small masjid, but it is currently closed.



Figure 4. 22. Entrance of Madrassa Al Tawashiyya (by author).

- *Madrassa Al Kadiriya*

This madrassa's founder and date are not found; it is located on the left side of Abo Ali River between mosque Uwaysi and Izz Al-din hammam. This madrassa is converted into a masjid but is currently closed.



Figure 4. 23. Madrassa Al Kadiriyya converted into a masjid (by author).

- ***Madrassa Al Sakarkiyya***

It is located at the southern side leading to the cemetery of Bab al-Raml, near the Arghun Shah Mosque and built by Saif Al-Din Al Artak to be a mosque and a shrine in the year 750 AH. The date of the establishment of this school is recorded on the wall of its south-eastern side and includes the history of construction and real estate suspended on it (Al zayn 1969). It contains important historical writings; a small prayer hall is equipped with a mihrab and into the mausoleum hall. The mausoleum hall covers a ribbed dome resting on muqarnas in the corners, but it is not currently functioning.

- ***Madrassa Al Khatouniya***

This madrassa is located in front of Al Madrassa Sakarkiyya, built by Arghun Khatun year 775 AH. The date of establishment of this school and the names of the suspended properties are all registered at the top of the entrance (Al zayn 1969). It also contains some important historical inscriptions and has the tomb of the founder, but it is not currently functioning.

- ***Khans***

There are several khans in Tripoli, all dating back to the Mamluk era, including Khan al-Saboun, Khan al-Khayyatin, Khan al-Masriyyin, and Khan al-Askar.

- ***Khan Al-Saboun***

Khan Al Saboun (Soap Khan) is located in Al-Sagha neighborhood in the center of the town and it is a square equilateral structure with four sides for rooms of commerce with a large basin of water in its square. On the second floor are rooms with openings where soap dealers used to place their soap to dry in the air (Al Zayn 1969). The khan is currently functioning; it is open all day, attracting tourists and locals.

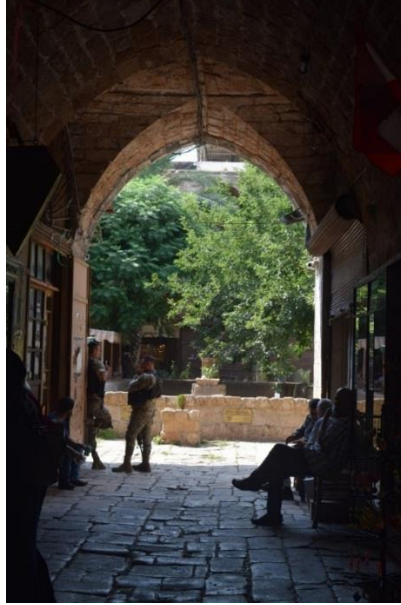


Figure 4. 24. Picture of entrance to Khan al Saboun (by author).

- *Khan Al Khayatin*

This khan refers to the tailor's khan and is located at the end of the Bazerkan bazaar and is in a rectangular shape with just two sides and stores side by side, a little bit different than other khans in its morphology, these stores are topped with wooden roofed rooms. This Khan was built by Prince Badr Aldin in 716, and its building is similar to the Ezzedin hammam (Al Zayn 1969). This khan today is operating and attracts a lot of tourists and locals.



Figure 4. 25. Picture of Khan al Khayatin (Anonymous).

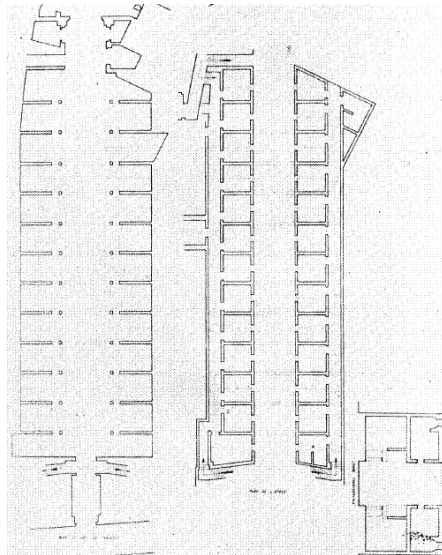


Figure 4. 26. Khan Al Khayatin plan (Weber 2005).

- *Khan Al Masriyyin*

This khan refers to Egyptians khan, it was established in the year 709 and it is located opposite Khan Al-Khayateen. It has a rectangular shape in the middle of it. There is a pool on which there are warehouses topped with rooms for Egyptian merchants to reside in, which is why it was called the Egyptian Khan (Al Zayn 1969). This khan is currently not functioning and in need of restoration.



Figure 4. 27. Picture from the second floor of khan Al (Sawk 2019).

- *Khan Al Aaskar*

It is located on the eastern side of Tripoli, built during the Mamluk era for the soldiers; therefore, it was named the khan of the soldiers. It has a rectangular shape with two floors; its most important thing is the gate. The khan was renovated by the French during the Mandate period, and it is now the headquarters for Palestinian refugees (Al Zayn 1969). This khan is functioning only sometimes during the year.

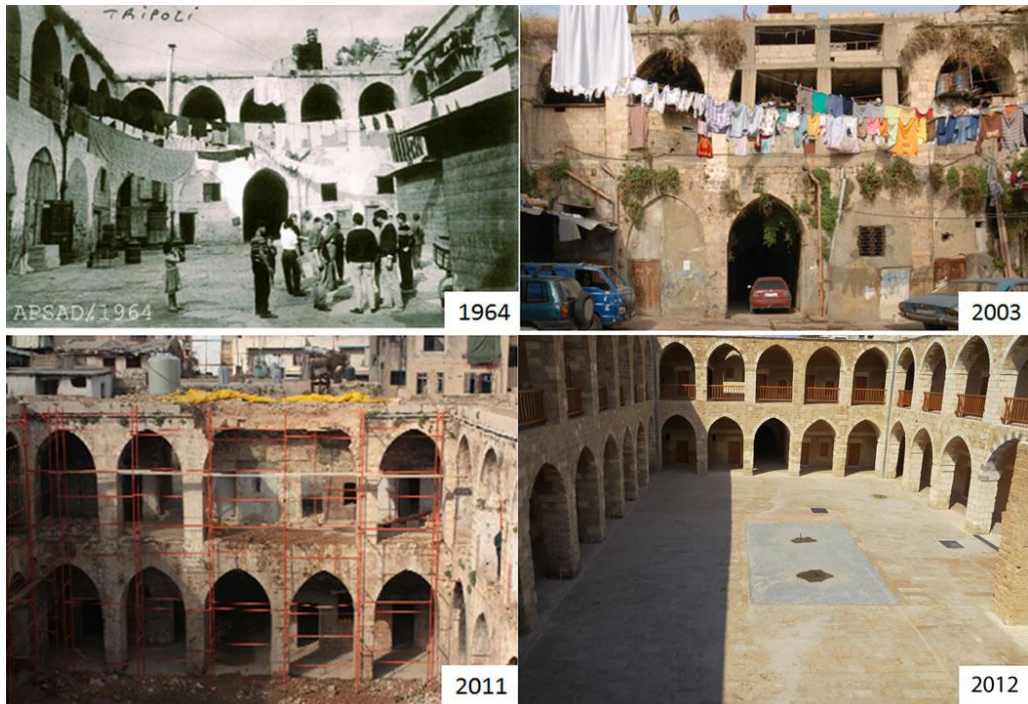


Figure 4. 28. Pictures showing khan al Askar since 1964 until restored in 2012 (Al Chabab 2013).

- **Baths**
- *Hamam Ezz-Eldin*

It is located not so far from Al-Bazerkan Bazaar between the bazaar and the entrance of Khan Al-Khayateen, near the Abo Ali River. This hammam was built by Prince Izz al-Din Abak al-Mawsili in 694 AH when he was the deputy of the Sultanate in Tripoli. The prince Ezzedine died in Tripoli and was buried in the tomb that he built next to the bath. The bath is built on the remains of a Crusader church whose inscriptions and basins were used to construct this bath. The entrance to the bathroom opens up to the street with a pointed arch that has a Latin script (Al Zayn 1969). This Hamam is not functioning but is open to tourists.



Figure 4. 29. The inside of Ezzeldin bath (by author).

- *Hamam Al Nouri*

Built in 1333 AD in the area of the Great mosque on the left side of Abo Ali River. It shows the same features of a Muslim bath such as Izz Al-Din bath. A complex entrance is leading indirectly to the bath, offering privacy, a junction changing room (mashlah) with elevated mastabahs, octagonal fountains, a cool, warm area and a hot complex (Liebich 1983). This Hamam is not functioning but used by some sellers for storage in need of restoration.



Figure 4. 30. Inside of Al Nouri bath (by author).

- *Hamam Al Jadeed*

This bath is located on the road to Bab Al-Raml. The Antiquities Directorate has done well to buy this bath from its owners and has restored it and opened its doors to tourists. Hamam Al Jadid is a great form of art, and the first thing that attracts the attention of the tourist is its gate. The entrance to the bath leads to a square-shaped hall, in the middle of which is a water basin with a fountain, all of which are white marble and on the sides are wooden tables for the washers (Al Zayn 1969). This hammam is not currently functioning.



Figure 4. 31. Picture of the inside of Al jaded bath (Anonymous).

- *Hamam Al-Abed*

The founder of this hammam is not found, but it was built during the Ottoman era. It is located in the middle of the old city around the goldsmith's bazaar. Its entrance is at the end of a corridor and gives access to a large hall that has a mashlah (changing room), which is under a dome and is surrounded by a basin and a fountain. It is the only bath still functioning only to men even though it is the least architecturally beautiful among other baths.



Figure 4. 32. Inside of Hammam Al-Abed (by author).

4.4.2 Bazaars and their spatial configuration

Like other Islamic cities, the old bazaar area of Tripoli has a typical placement of structures and urban plan. Thus, the Friday mosque or the main mosque was the start point of the plan. The old city was situated near Abu Ali river and it extended on both sides of the river connected by several bridges in order to be close to a source of water and use it in their daily life. The Mamluk plan in Tripoli is considered to start from the Grand Mosque (Al Mansouri), which is the beating heart of the city and has four gates overlooking four different neighborhoods. Stairs were connecting every district to another that still exist today, while the longest stair was the one connecting the citadel on the hill to the Haraj Bazaar.

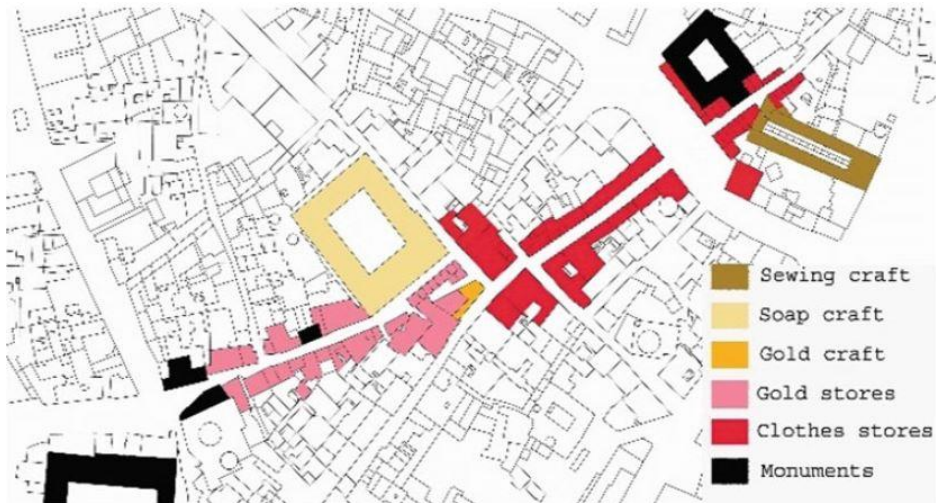


Figure 4. 33. Distribution and location of crafts in Tripoli Bazaars (Felix and Daghar 2019).

Urbanization and construction surrounded the mosque little by little in all its aspects. This urbanization extended into rectangular markets that extended from each side its four gates, one until Bab Al-Raml neighborhood, and second until the goldsmiths' market, and third to the Attarin (perfume) market, and the fourth to the gate of the Haddadin neighborhood. The Mamluks did not want to build a wall around the new city, but rather they built multiple doors. The eastern side was Bab Al-Hadid, the Dairy Market and the Cheese, and from the North East, it was Bab al Tabbanah and the Shackles Market. From the side of the West was Bab al Haddadin and the market of blacksmiths and then Bab al Ramel that lead to the cemetery of Bab al Ramel and the last of the door Bab al Tal and within it the first markets of the city. The internal markets were established like the rest of the ones in other Syrian cities Curvy and narrow (Al Zayn 1969).

The items that were sold around the Mansouri mosque area were products that do not bother visitors or people going to the mosque or praying; there are no annoying noises or disturbing odors in this area. What is sold is usually products like jewels, gold, silver, soap, herbs, perfumes and similar goods.

Placing these bazaars this way was not a coincidence, like every Islamic city considering the surrounding of the holy place and the comfort of worshipers was

essential. It is the reason why In Tripoli, the jewel's bazaar was placed directly on the northern gate of the mosque, considering it the most valuable, and on the eastern side of the mosque was the perfume bazaar giving access to two doors of the mosque. In the west, the fourth door is accessible to the refreshing scent of orange flowers and citrus all around. Mainly the industry and craftsmanship of precious stones had the privilege of being nearest the great mosque Al Mansouri. A school or mosque was built near each entrance.

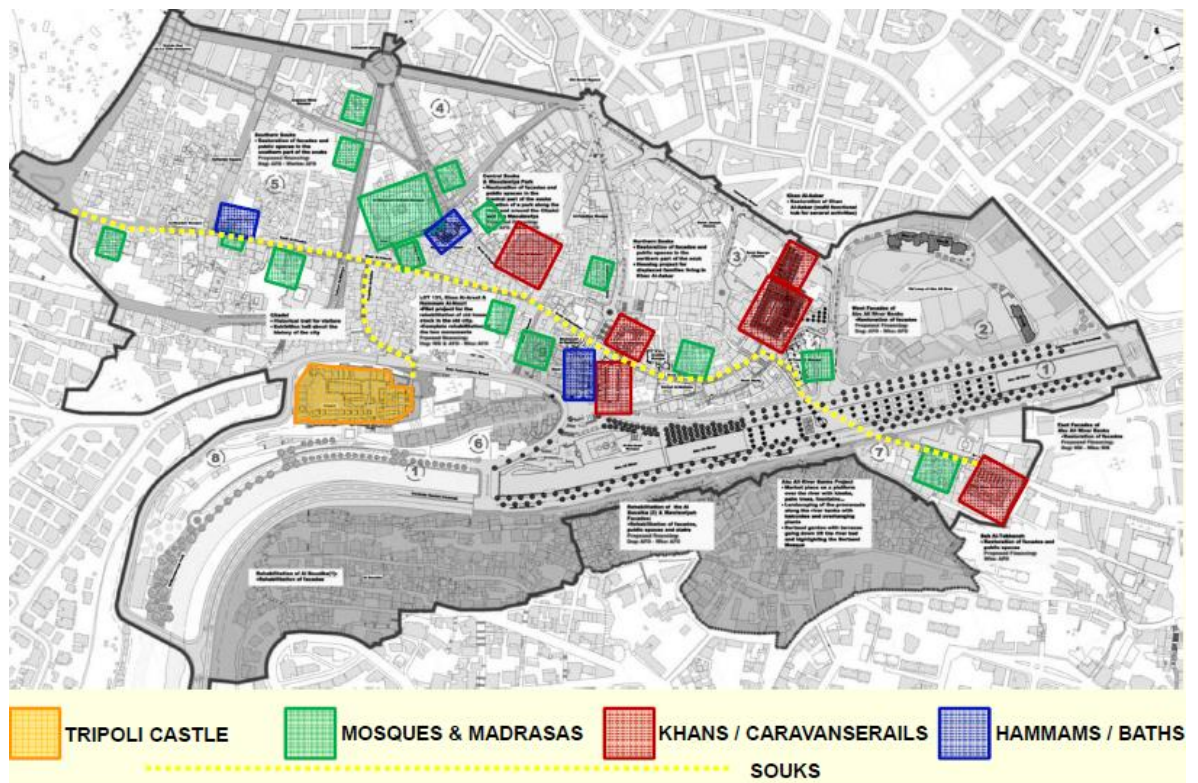


Figure 4. 34. Map of the Old City of Tripoli (World Bank 2017).

All components and buildings of the Islamic city are very close to each other and placed side by side. This is the way in Tripoli, madrassas, mosques, hammams, and khans and other structures are placed in the center of the bazaar area to make it easy to merchants and clients to move around, benefiting from all the complex of the city, especially when it's the prayer time while they have to rush to the mosques whenever it is adhan time. So, the circulation and flow in the old bazaar area were extremely accessible and free.

However, the bazaars that cause noise or bad smells were located on the outskirts of the city but were still reachable easily. The artisans' bazaars, producing noise and dust that can disturb people, have been built on the periphery of the city. Also, the Coppersmiths and the markets of fish and products likewise were far from the great mosque Al Mansouri.

As for grouping the stores selling the same items in the bazaars was also a very important approach in Mameluke and Ottoman bazaars to arrange and organize the area, make it easier to the clients to search what they want and get access to nearby stores without having to cross long distances to compare prices, and also for the muhtasib to watch and collect taxes at that time. Each market had its trade, and its name was associated with the type of goods and products it contained. These markets continue to maintain their character and trade as they were when they were established and reviewed according to their importance as follows:

- **Sayyaghin Bazaar:** it is one of the oldest and most beautiful bazaars in Tripoli, which is special for goldsmiths and jewelry stores manufactured by local artists, or imported from abroad, also called Souk al Dahab or Souk al Sagha which is located right next to the Great mosque.



Figure 4. 35. Jewelry bazaar in Tripoli (by author).

- **Attarin Bazaar:** From its name “Attar” which means perfumer in Arabic, it is specialized in aromatherapy, Arab tires, perfumes, musk, incense and medicinal herbs. It leads to Khan Al-Saboun and is one of the most famous markets in Tripoli. Worshipers used to pass by it before entering the mosque, and the smell would spread throughout the market. But with the conquest of the new stores in the market, there is no longer anything indicating to the market except its name; unpleasant odors now replace the smells of perfume as a result of selling meat and vegetables that replaced the stores of perfumery.



Figure 4. 36. Bazaar al Attarin (by author).

- **Haraj Bazaar:** Located in the southeast of goldsmiths’ bazaar, this bazaar is from the Mamluk era and perhaps earlier, they assume due to columns of Granit relevant to previous civilizations. With a total surface area of 2,300 m² and composed of two floors sides, this bazaar is distinct from the other bazaars and khans for having four gates which open in the four directions around a vast yard approximately of a square form. It is surrounded by shops selling wood, cotton, leather crafts, straw chairs, clogs, candies and antiques. Above which there are rooms used as a hotel for the merchants who used to come with their goods to sell them.



Figure 4. 37. Picture from the inside of Haraj Bazaar (Anonymous).

- **Nahaseen Bazaar:** Copper market relating to its name also in Arabic “Nahas” which means copper, dating back from the Mameluke era and still working perfectly, always overcrowded overlooking a paved single-track road. Located on the western side, near “Izzedine” hammam in this Bazaar a lot of crafts are found, kitchen materials, souvenirs, pots, flints, chandeliers, swords, decorated and inlaid with silver and gold.



Figure 4. 38. A copper store in Nahaseen Bazaar (Anonymous).

- **Najjareen Bazaar:** Which is the Carpenters Market, it is a branch of the Copper Market and it is known as the Tarbiah Market. In it, carpentry and furniture works are sold for which Tripoli is known since ancient times and still those who seek accuracy and durability in the industry and low prices shop from there.
- **Bazerkan Bazaar:** It is still in its urban and commercial condition, as it was established as an old and modern textile and clothing store. It branches to Hammam Ezzeddine and Al-Bortasiya Mosque on the Abu Ali River and Khan Al-Khayatin.



Figure 4. 39. The pathway in Al Bazerkan bazaar (Anonymous 2019).

- **Kindarjiya Bazaar:** Sometimes referred to as Souk al Arid, it is one of the markets crowded with pedestrians, and it contains clothes stores and the latest fashion, and stores selling women's shoes and bags at unbeatable low prices. It leads to Khan al Saboun and its branches from the old alleys.



Figure 4. 40. The pathway in Al Kindarjiyya Bazaar (Anonymous).

4.4.3 Physical elements in Tripoli Bazaars

In Tripoli, some Islamic Architecture and old methods and materials still remain from the old eras. The community tried to preserve them in favor of their usage and significance. The main elements are declared below:

Salsabil: The Salsabil Tina in Tripoli, which was built by Muhammad bin Zainuddin Mubarak Shah in 1413 to the left of Hamam Al Jadid, on the road leading to the Taynal Mosque, is considered the oldest surviving salsabil in Tripoli. It had an entry with a pointed arch topped by a water faucet and a marble plaque having a writing of the founding date. The architecture of salsabil in Tripoli precedes its appearance in the city of Cairo, which was known only in the Ottoman era.

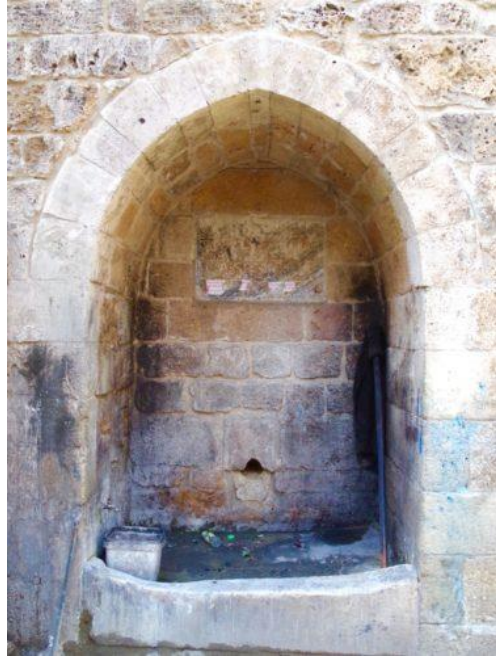


Figure 4. 41. The public fountain locally known as ‘Ayn al-Tīna, Tripoli’ (Rousselot 2019).

- **Roofing:** As a component of architecture, the dome played an important role in the decoration and design of buildings and constructions in all Islamic architecture. Domes in a wide variety of sizes and shapes is a popular roofing tool in Tripoli. Areas roofed by domes are often the most significant, most impressive and sacred parts of a structure. For example, all tomb rooms, most of the areas facing the mihrab and most madrassas are domed. Some, such as the dome of the Bortasiyah, are very well-built and very rational in the plan; others, as the flawlessly-built Qartawiyah are difficult to build or perform. Most of the domes like in the Qadiryya, Nuriyah, Taynal and al-Burtasi mosques are simple plain cupolas, but some of them are ribbed inside out.



Figure 4. 42. Ceiling in Ezz Eldin Hamam (by author).

- **Courtyard:** Courtyards are often found in Tripoli and are exquisitely big and beautiful. Usually found outside a mosque or a khan but also some houses tend to have small courtyards aiming to give fresh air to the building. The biggest courtyards in Tripoli are the ones of the Great mosque, Khan al Askar, Khan al Saboun and khan al Masriyyin.



Figure 4. 43. Courtyard of Al Mansouri mosque (by author).

- **Iwan:** The central hall (Iwan) inside the mosques and some schools were obvious in Tripoli, sometimes accompanied with a small pool for ablution, for example, Madrassa Al Qartawiya which is adjacent to the Great Mansouri Mosque, was a building heading to the qibla in the middle of it is a large square courtyard and in

each of the four corners an iwan is topped with a dome underneath a mihrab (Abdelhadi 2011).

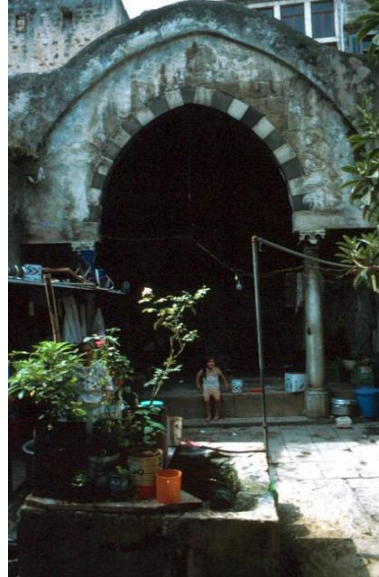


Figure 4. 44. Iwan of Khanqah (house of Muslim mystics or Sufis) dating to 1467 (Alamuddin 1986).

Despite the existence of all the building typologies in the bazaar area and the distribution, classification and location of the Bazaars in the urban complex on Tripoli, many structures are malfunctioning and neglected.

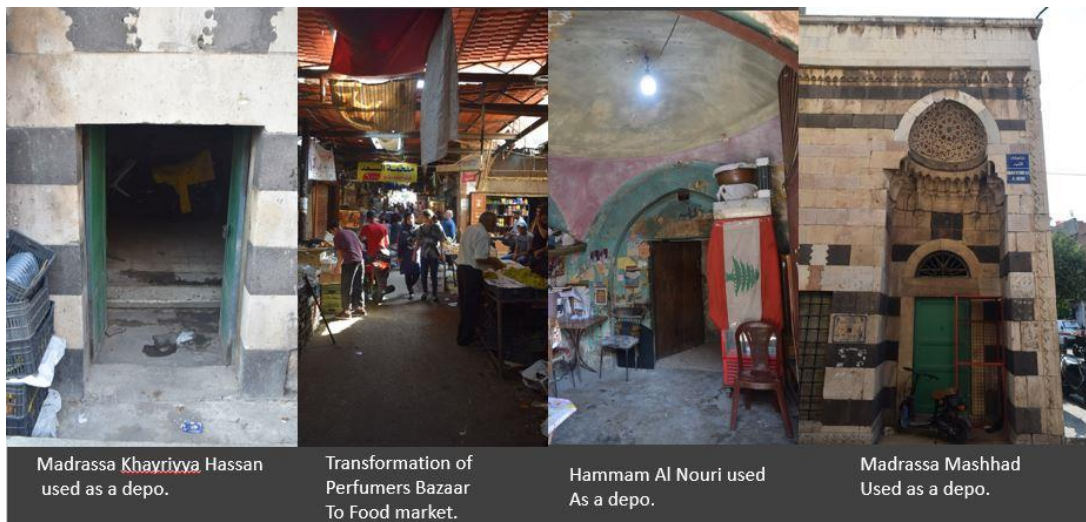


Figure 4.46. Situation of some architectural structures and their function in Tripoli Bazaar (by author)

Finally, Tripoli had been under the rule of a lot of civilizations, mainly Mamelukes and Ottomans and has many historical buildings belonging to that era. The Bazaar area had faced conflicts, wars, earthquakes, a flood, poverty and many more threats. However, it is still resisting due to social aspects such as the social structure and interactions, religion and memories. Socio-economic aspects such as Awqaf responsible for historical buildings, also physical aspects summarized in the existence of Islamic building typologies (mosques, madrassas, khans and baths), location of the Bazaars in the city and their groupings and finally to sustainable elements in the architecture in Tripoli. Despite all of these aspects, unfortunately, many issues are making the area obsolescent and in danger. After the literature research, the examination, and locals' comments during the visit about the Bazaar area, we can extract the aspects still existing and the threats endangering the area.

Table 4.1. Problems perceived in Tripoli Bazaar during the analysis (by author)

Social	Economic	Physical
<ul style="list-style-type: none"> • Unemployment. • Homelessness. • Poverty. • Danger (harassment, warfare). • Immigration of a lot of Syrians and Palestinians to the area. • Population tendencies to move to new areas. • Internal battles and conflicts. • Pandemic disease. 	<ul style="list-style-type: none"> • No strict surveillance on the buildings and the funding projects. • Projects given to nonprofessional organizations that don't work transparently and leads to corruption. • leadership crisis and neglect of the city from the local and state government's side. • lack of leisure centers in the Bazaar area that decreased tourism. 	<ul style="list-style-type: none"> • Many buildings are closed, not functioning. • Some structures (khans, madrasas) are inhabited by immigrants or used as a depot for some families. • Chaotic appearance, garbage and unpleasant smells.

We can see that in Tripoli Bazaars we notice that the society's identity is similar to what it used to be; for example, the place of the woman in the bazaar is mostly domestic, the interactions and relations between sellers and clients and sellers themselves didn't change much, people still give great importance to prayers and teaching Islam. People still head to the Bazaar for nostalgic indulgence. In addition, daily prayers and Friday prayers are frequently held in mosques and religion is the main pillar of the city. These

aspects helped a lot with the survival of the Bazaar socially, but the social problems of the area are many, such as unemployment, homelessness, poverty, danger (harassment, warfare), the immigration of a lot of Syrians and Palestinians to the area. Many risks threaten the Bazaar area, like the Population tendencies to move to new areas, pandemic diseases, and internal battles and conflicts.

Economically, the awqaf exist and own many buildings in the area and there are a variety of shops and uses (diversity of shops, restaurants etc.). Still, there is no strict surveillance on the buildings and the funding projects usually stop in the middle or belong to a party that doesn't keep the work transparent what leads to corruption. Besides, the system Lonca and ahilik seem to be not present in Tripoli Bazaars economic system. Moreover, there are leadership crisis and neglect of the city from the local and state government's side. The lack of transparency is leading to economic corruption and inefficiency. The area also suffers from a lack of leisure centers that decreased tourism in the latest year. We cannot doubt that new shopping stores and malls are a big threat to the Bazaar.

Physically, the Bazaar area is rich in heritage buildings with sustainable Islamic architecture elements and each bazaar is grouped and located like in every typical Muslim city. But what we can see now in Tripoli is that many buildings are closed, not functioning and some are even inhabited by immigrants or used as a depot for some families. Moreover, the area suffers from chaotic appearance, garbage and unpleasant smells.

Table 4.2. Evaluation of the aspects of sustainability functioning in Tripoli Bazaar (by author)

Aspects			
Social	Cultural characteristics of the city	Religion Traditions Habits in the Bazaar	+
	Place identity and collective memory	Social memories Attachment to Bazaar Symbolic importance	+
Socio-economic	Waqf		+
	Guild		-
	Brotherhood		-
Physical	Bazaars and their spatial configuration	Location of the Bazaar next to the Friday mosque	+
		Sellers of similar categories of products are located in nearby shops	+
		Classification of the Bazaars location in relation to the Friday mosque	+
	Main building typologies in the Bazaar	Mosque, madrassa, khan, hammam,	+
	Physical elements in Islamic Bazaar	Salsabil, courtyard, roofing, Iwan	+

5. CONCLUSION

Tripoli is a historical city that has been the scene of many civilizations for centuries. Its Bazaar is one of the oldest settlement areas of the Tripoli region, dating back to the 14th century. In this research, four other bazaars in the Middle East were examined and Tripoli bazaar area was studied in terms of its social, socio-economic and physical aspects. The city is preserved with its various historical elements, mosques, khan, souks, Madrassahs, Hammams. Today there are around a hundred historical monuments in the city. Tripoli offers an example of construction and architectural ensemble in successive ancient periods. It is listed as an archeologically significant region. Nevertheless, the integrity of its historic urban fabric was affected by several transformations brought out during the 20th century.

The description of the important bazaars in the Islamic world shows a very close resemblance to each other in terms of Bazaar terminology and urban fabric. It can be concluded, they all prospered a lot during the Ottoman period, and the Bazaar was not only a major economic space but also social. The bazaar was always in the center of the city, together with structures such as mosques, madrasas and baths and with the diversity of retail inside. The two basic components of the typical Muslim city were the central mosque and the central market. Mostly bazaars were functioning under the support of the Waqf (religious foundation). After the analysis, according to the aspects and the sequence of chapter three, the research work and the existing literature about the Bazaar area, it had been concluded that Tripoli Bazaar area is still resisting but is at risk of danger.

Tripoli Bazaars are an outlet for many people due to the low prices and the quality of the products, and it is a meeting point for all social classes, but especially low-income communities. Over the last few years, Tripoli has suffered a lot due to heavy tensions brought by the Sunni-Alawi war in Syria, as illustrated by the large presence of tanks and soldiers on the streets; The flood of Syrian immigrants since 2011 overcrowded Bazaar areas in already poor neighborhoods suffering from severe deterioration; The

rate of poverty already existing in the bazaar area, along with the past events across refugee communities, created a socio-economic conflict. Tripoli is a city at risk, transiting along a self-reinforcing cycle of a failing economy supplied by limited infrastructure support.

The open of new axes, concreting the river bed and widening streets had led to chaos in the urban fabric. In addition, most perfumery shops have left the Bazaar because of the spread of chaos, garbage and unpleasant smells from the remains of meat and vegetables, as well as the difficulty for customers to reach the market with their own vehicles.

We see that the nature of society is close to what it used to be in the past. For example, the interactions and relationships between sellers and buyers and sellers themselves have not changed much; people still give great importance to prayers and to teaching Islam. Yet, people are still going to the Bazaar for nostalgic indulgence. These factors have contributed a lot to the social stability of the Bazaar, but there are other social issues in the region, such as unemployment, insecurity, poverty, danger (harassment, war), the relocation of many Syrians and Palestinians to the city.

Economically, awqaf operate and own several buildings in the region. Still, there is no tight control of the buildings and the funding schemes typically end in the center or belong to a group that does not keep the work clear and contributes to corruption. In particular, the Lonca and Ahilik system seems not to be involved in Tripoli Bazaars. The area also suffers from a lack of leisure centers that decreased tourism in the latest year. We cannot doubt that new shopping stores and malls are a big threat to the Bazaar.

Physically, the Bazaar area is rich in historic buildings with sustainable Islamic architectural elements, and each bazaar is grouped and situated in every traditional Muslim city. Yet what we can see right now in Tripoli is that many buildings are locked, not operating, and some are also occupied by refugees or used as a depo for

certain households, and pollution. The Bazaar area is suffering from anarchy and disorganization.

It can be concluded at the end of the research that Tripoli Bazaar area is still surviving due to social, socio-economic and physical aspects, but the area is threatened and marginalized to a large extent. Despite all the continuity of old traditions, interactions, the existence of Waqf and the presence of historical structures, the threats facing the area are a lot more. The area is suffering, especially from poverty, unsafety and marginalization.

This research suggests that the state must interfere with solving this crisis and finding drastic solutions. As for improving the social aspects, the government should support better awareness campaigns for security entities and rehabilitation programs that offer education and training and support immigrants through different local/international organizations. Economically, projects should be funded and under supervision from the state and not specific/ independent parties/organizations and authorities to avoid corruption, and return to traditional systems like Lonca or similar guilds to sustain the economy. The municipality and state should support the sellers in crisis periods to resist and should give attention to the tourism sector in the area.

Physically, applying strict surveillance on the function of each structure and preserving the buildings from deterioration, establishing organizations specific to Tripoli Bazaar buildings, emptying heritage structures from inhabitants or depo stuff and establish compounds for these homeless families. The solid waste contamination should also be considered in future public policies to protect the Bazaar area.

Tripoli bazaar has the potential for sustainability and recovery, the best approach would be to improve and maintain the bazaar area to make it more attractive to retain the entire old town of Tripoli within an overall framework. It is recommended that the Municipality pursue an approach towards the old town. The municipality should avoid further deterioration and disturbance by setting up measures and laws to regulate any modification or change to the existing structures. The Committee demands the

Government's attention to the urbanization and pollution endangering the area; even though it does not comply with the criteria of World Heritage, Tripoli Bazaar is a great value to the Lebanese National Heritage. We are all inheritors of these treasures, and it is our responsibility to pass this architectural heritage to the coming generations; lessons should be learned from other cities' case studies, and precautions must be taken. Finally, further investigation should focus on questions such as to which extent can Tripoli Bazaars hold on against all these threats leading to its urban decline.

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