

HISTORIC JEDDAH, THE GATE TO MAKKAH



KINGDOM OF
SAUDI ARABIA

JANUARY 2013

SAUDI COMMISSION FOR
TOURISM AND ANTIQUITIES



NOMINATION DOCUMENT
FOR THE INSCRIPTION ON
THE WORLD HERITAGE LIST

volume 1

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Presentation

[cover page]
Ph. 1: Bayt Jokhdar – F.
Cristofoli, 2012
Ph. 2: Masjid ash-Shafe'i – F.
Cristofoli, 2012
Ph. 3: Ribat al-Khonji al-
Kabeer – F. Cristofoli, 2009

NOMINATION FILE PREPARED BY SAUDI COMMISSION FOR TOURISM AND ANTIQUITIES

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Photographic Credits

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Foreword



Following the inscription of *Al-Hijr Archaeological Site (Madain Salih)* in 2008 and of *At-Turaif District* in *Ad-Dir'iyah* in 2010, the Kingdom of Saudi Arabia — pursuing its efforts for the preservation and the recognition of its rich cultural heritage — is proud to present a third site for nomination to the UNESCO World Heritage List.

The old city of Jeddah has universal significance as the traditional gateway to the Holy City of Makkah and as the finest extant example of a traditional Red Sea coastal city. This outstanding cityscape is characterized by a unique architectural style reflecting the economic and cultural exchange between Asia, Africa and Arabia over many centuries and is acclaimed throughout the Islamic world and beyond.

By nominating this historic site, set within a large modern metropolis, we are presented with a formidable challenge, involving building upon the visionary conservation campaigns initiated by the Jeddah Municipality some thirty years ago.

Historic Jeddah, the Gate to Makkah is a unique, extremely fragile and non-renewable resource. This nomination document and the accompanying management and technical guidelines aim at ensuring the protection and development of this precious cultural heritage, aiming to promote the social and economic development of the historic city centre. This will make it a regional focal point for social and cultural interaction.

The plan to protect and conserve this historic centre is an important element within the much larger project of developing the kingdom's second largest city.

Revitalization of the historical city centre foresees use of historic buildings for residential, commercial and cultural activities. New infill buildings and urban redevelopment around the old city will complete the plan. The Saudi Commission for Tourism and Antiquities will supervise the implementation of this development plan to the highest standards in order to enhance the cityscape of Jeddah and its historic centre.

HRH Prince Sultan bin Salman bin Abdulaziz al-Saud
President & Chairman of the Board
Saudi Commission for Tourism and Antiquities

Foreword



Jeddah gained wide prominence internationally 14 centuries ago when, following the advent of Islam, it was designated in 647 AD as the gateway port for pilgrims travelling to the holy cities of Makkah and Madinah.

Since, thousands of people from diverse nationalities and cultures have been passing through Jeddah every year. Many of these pilgrims and merchants have stayed, laying the foundation for today's cosmopolitan city and contributing to its reputation for warm hospitality towards visitors.

Historic Jeddah, the Gate to Makkah historic houses, fabric and souks are the true roots of the modern metropolis and its nomination to the World Heritage List contributes at putting history, heritage and culture at the heart of the city's and Kingdom's life.

Historic Jeddah the Gate to Makkah is the first Saudi urban site to be nominated for inscription to the World Heritage List, and the Municipality is responsible in front of the international community and UNESCO of its preservation and management.

As mayor of Jeddah, in close cooperation with the Saudi Commission for Tourism and Antiquities and the local community, I will strive for its safeguard and development.

H.E. Dr. Hani Mohammad Aburas
Mayor of Jeddah

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(According to UNESCO Operational Guidelines 2012)



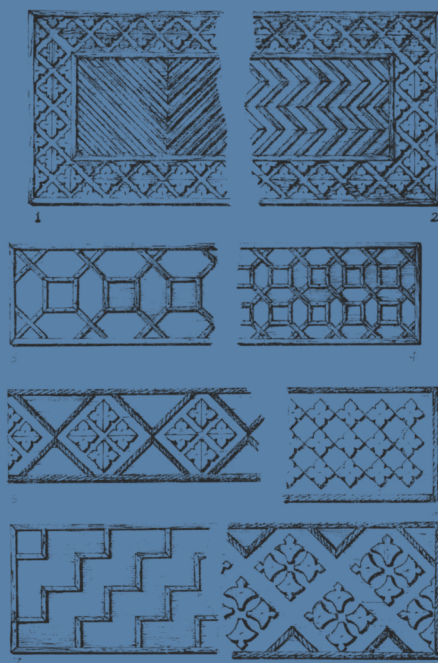
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TAKED K'FRETIED WOODEN DECORATIONS ON K'CHUMIN BASES.



FRETTED, COMPOSITE
WOODEN CEILING BOSS.

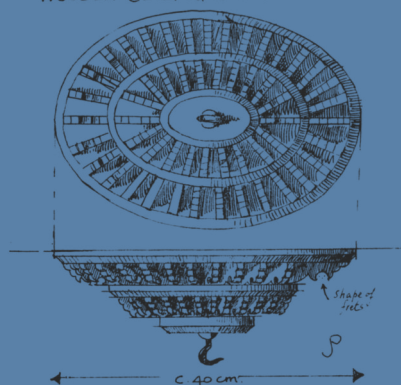


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1

IDENTIFICATION OF THE PROPERTY



1.a

Country (and State Party if Different)

KINGDOM OF SAUDI ARABIA

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Ph.5: Interior of the *khushk* on the roof of Bayt Naseef – F. Cristofoli, 2009

Fig.4: Kingdom of Saudi Arabia and the Middle East – RC Heritage, 2008



1.b State, Province or Region

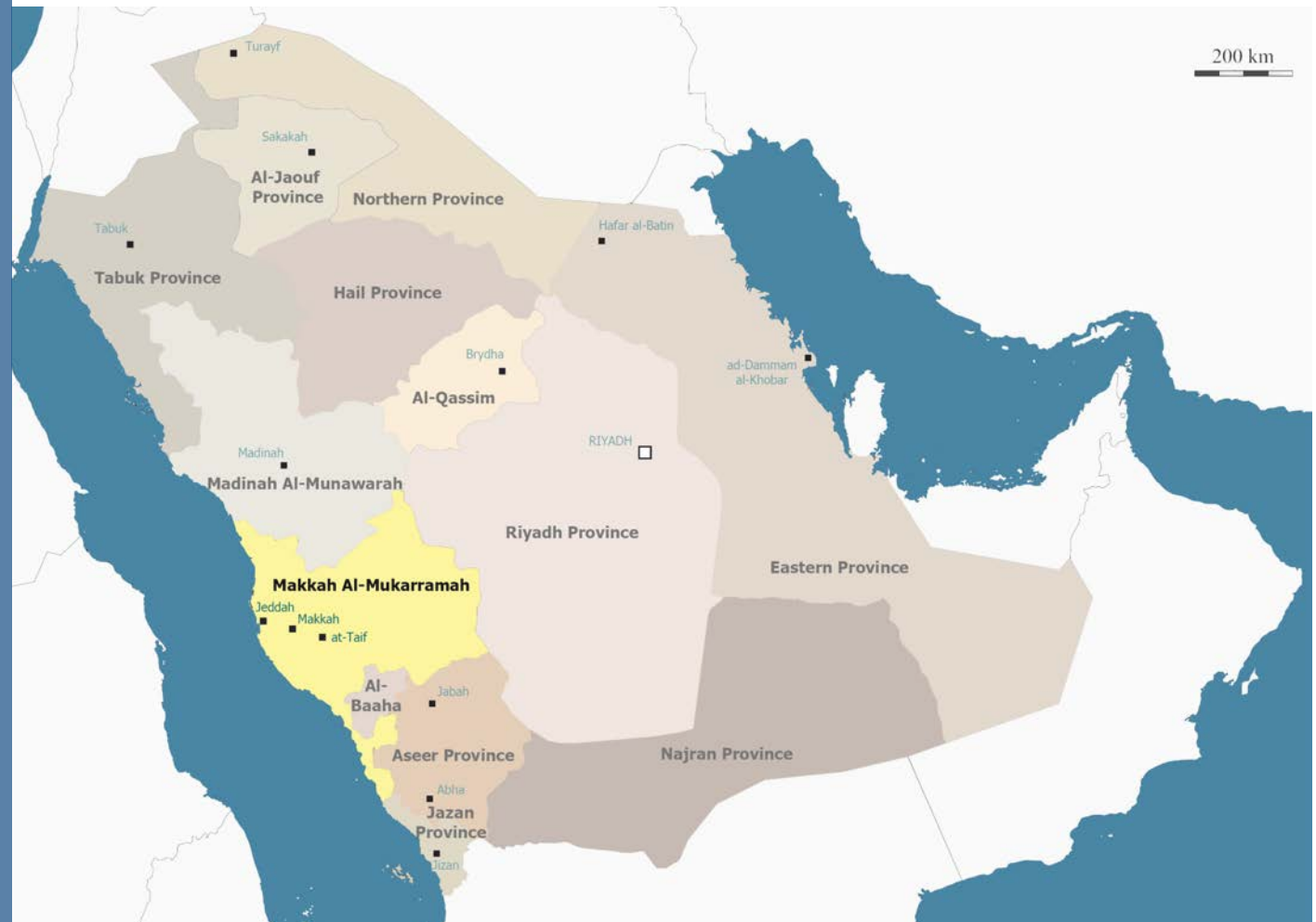
MAKKAH AL-MUKARRAMAH REGION

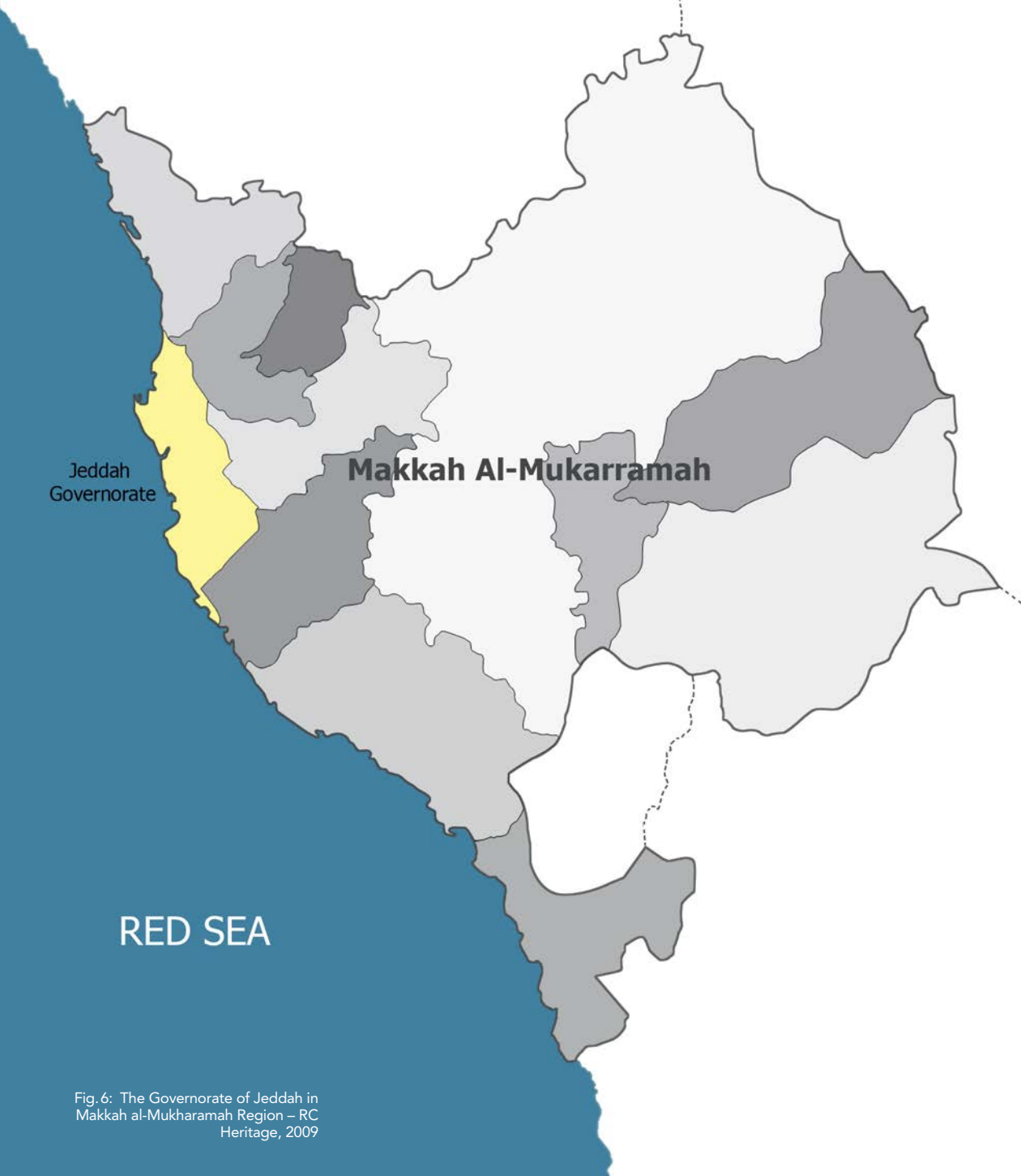
The Kingdom of Saudi Arabia is divided into 13 administrative regions (Emirates); each Emirate includes a number of governorates and centres. Makkah Al-Mukarramah region is subdivided into 12 governorates.

Located in the South-West of Saudi Arabia, it covers 7.6% of the Kingdom total surface and hosts 21% of its overall population.

The Makkah region is highly urbanised, with 50% of the region's population living in Jeddah and a further 23% in the city of Makkah.

Fig.5: Administrative division of Saudi Arabia
– basemap histgeo.ac-aix-marseille.fr, 2009





JEDDAH GOVERNORATE

The Governorate of Jeddah is located within the Makkah region, on the central western coast of Saudi Arabia. It occupies 5,460 sq km on the Red Sea coast, stretching from the settlement of Thuwal in the North, to near Mastabah in the South covering a total distance of approximately 160 km.

Urban settlement within Jeddah Governorate has primarily occurred on the coastal plain bounded by the Red Sea to the West and hills to the East.

The civil administration of the territory is the competence of the Municipality of Jeddah (*Amana*) that is divided into 13 branch Municipalities. The vast majority of settlement has been concentrated in the eight sub-municipalities which make up Jeddah city itself.

Fig. 6: The Governorate of Jeddah in Makkah al-Mukharamah Region – RC Heritage, 2009

1.c Name of Property

The property nominated for inscription on the List of World Heritage Sites will be known as:

Historic Jeddah, the Gate to Makkah

1.d Geographical coordinates to the nearest second

The geographical coordinates of the centre of the nominated property are:

21° 29' 02" North

39° 11' 15" East

(Bayt Naseef)

1.e Maps and plans, showing the boundaries of the nominated property and buffer zone

In the following pages are presented the maps and satellite photos precisely locating the nominated property.

(i), (ii) and (iii) See Figures 7 to 15

(map of the nominated property and buffer zone (Fig. 12) is joined in A1 format)

Fig. 7: Topographic Map, Makkah al-Mukharramah, scale 1:250,000, Sheet NF 37-11 – Ministry of Petroleum and Mineral Resources, Aerial Survey Department (A.S.D.).

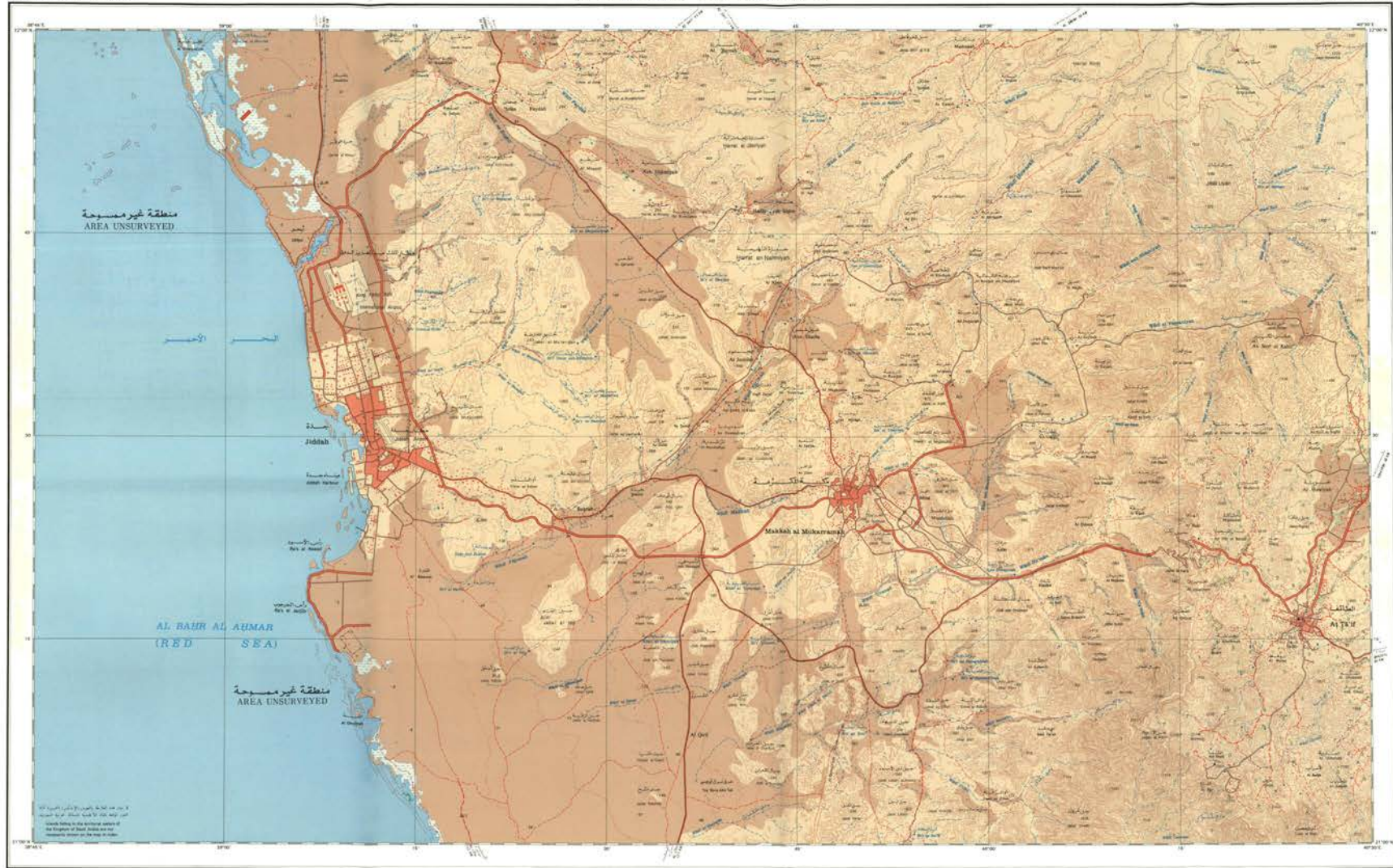


Fig.8: Topographic Plan of Jeddah, scale 1:50,000, Serie 3921-3.4 (above: series 3921-4.3 and 3921-3.4) – Ministry of Petroleum and Mineral Resources, Aerial Survey Department (A.S.D.)

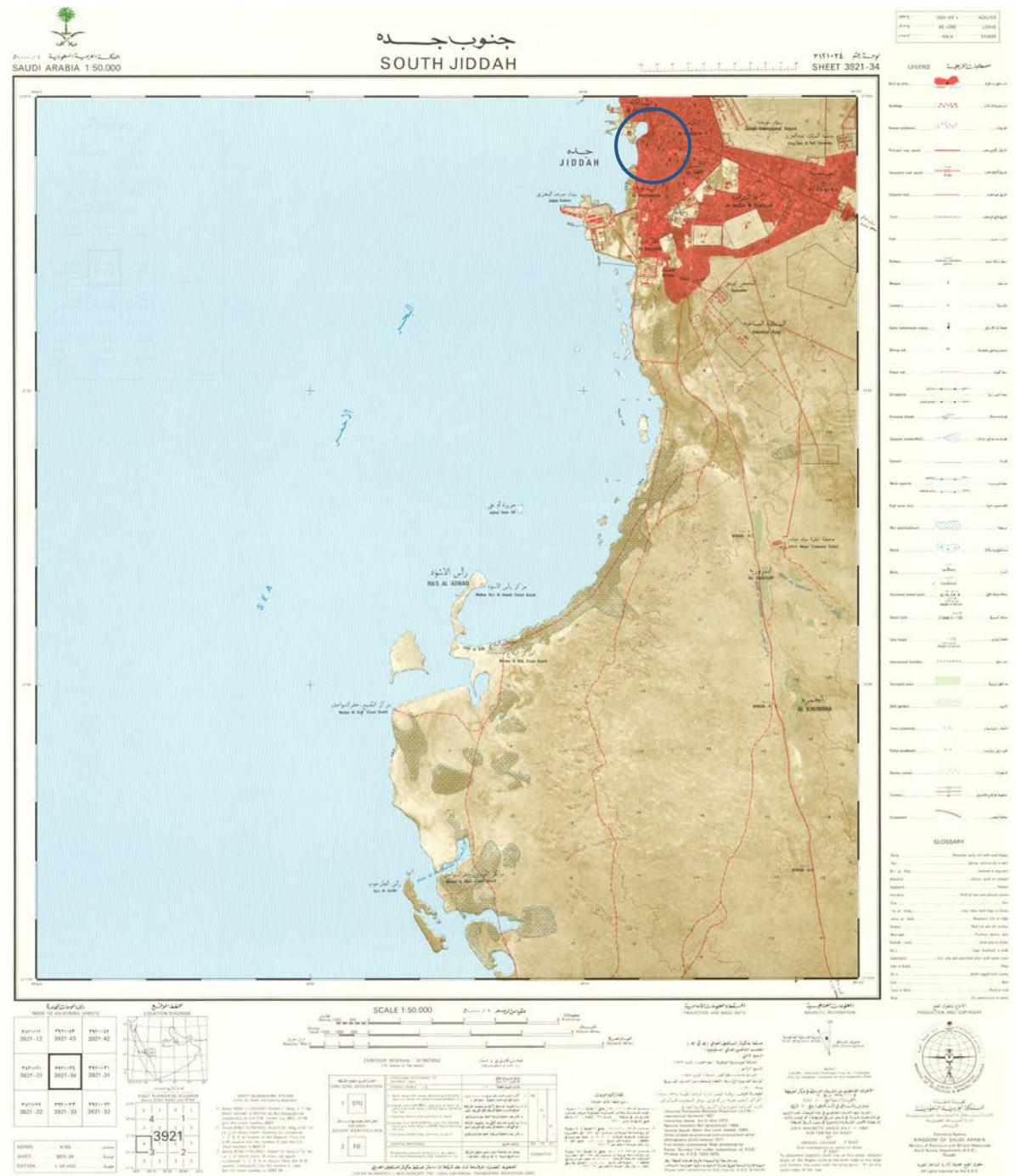
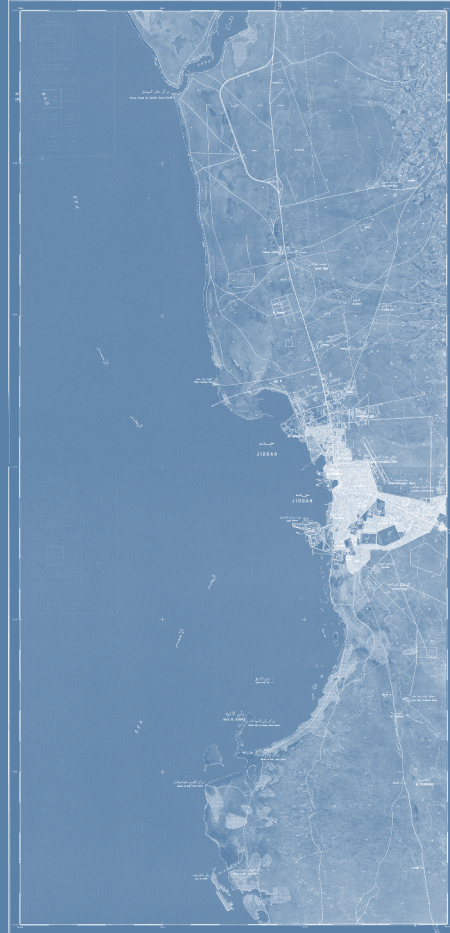


Fig.9: *Historic Jeddah, the Gate to Makkah* at the centre of Jeddah metropolitan area – Satellite image, Google Earth, 2012

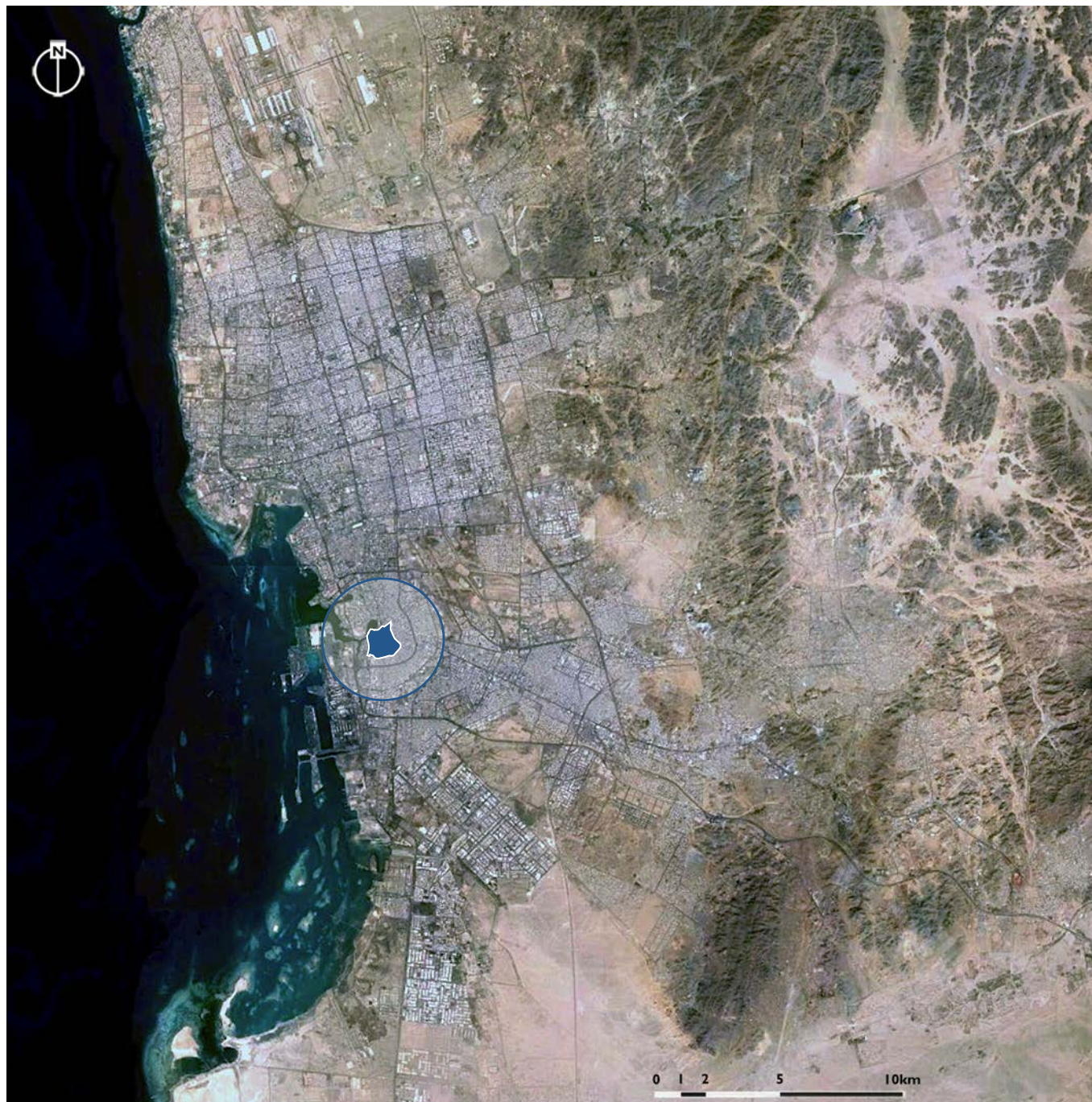


Fig. 10: Local Master Plan for Jeddah Governorate, scale 1:20,000, sheets TN078-TN079, TN083-TN084; sheets TN080-TN081, TN085-TN086; sheets TN095-TN096, TN107-TN108 and sheets TN097-TN098, TN109-TN110 – source: KSA Ministry of Municipal and Rural Affairs (MOMRA), 1427 AH, 2006

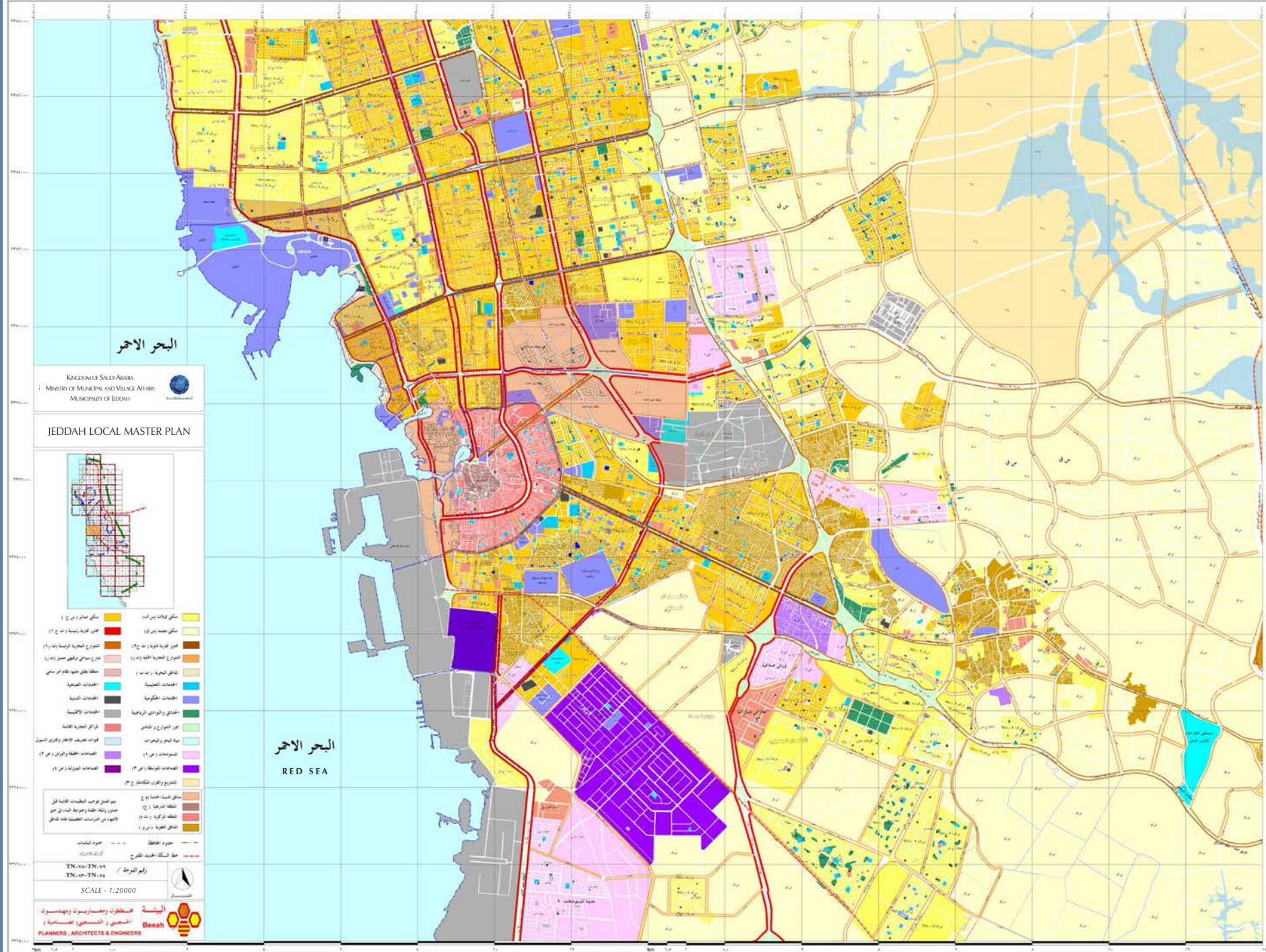


Fig.11: Administrative districts showing the new Historic Jeddah Municipality – Jeddah municipality GIS Department, 2012

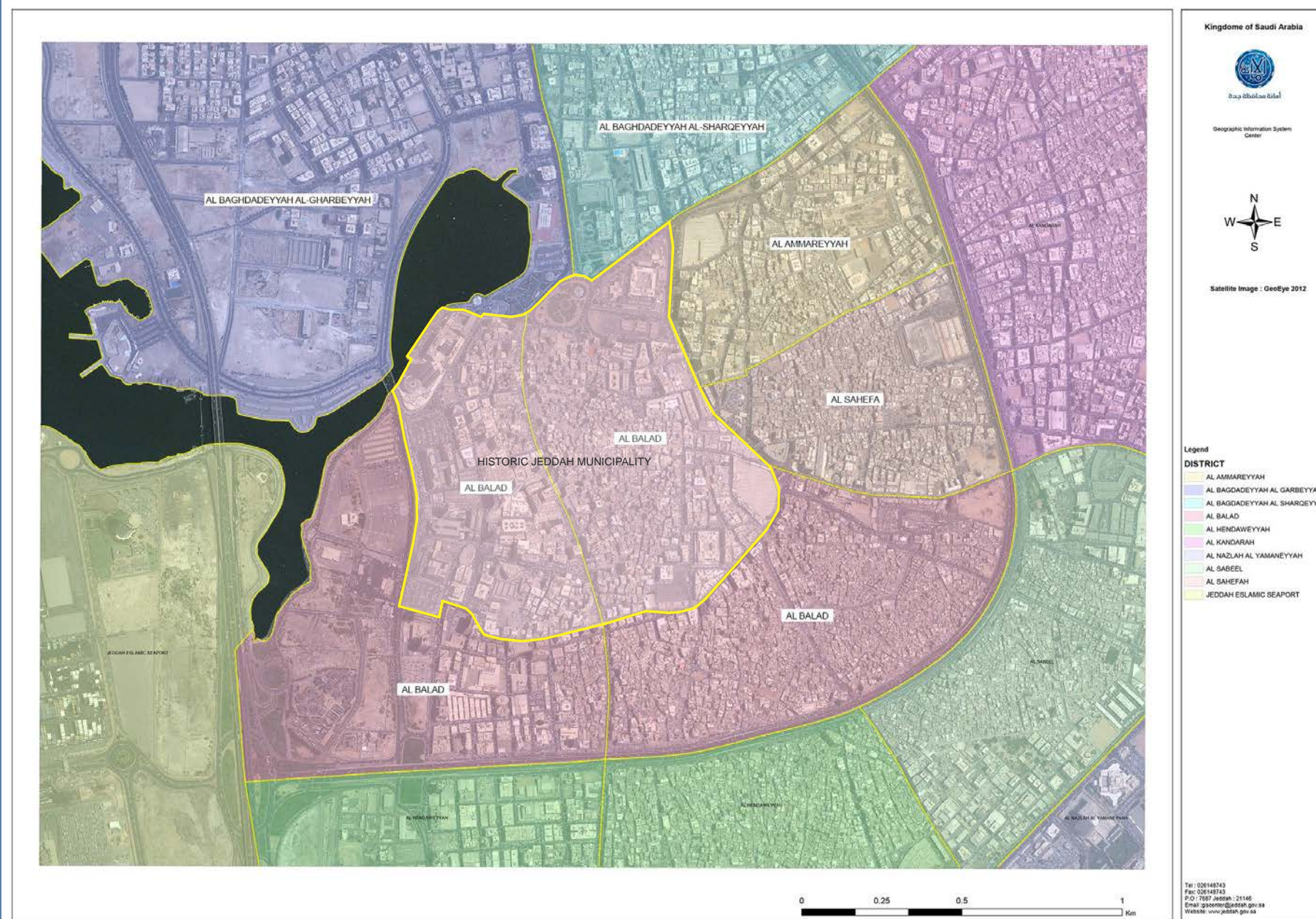


Fig. 12: Plan of the nominated property and the buffer zone (A1 original scale 1:2500, Jeddah Municipality basemap) – RCHeritage / SCTA, 2012

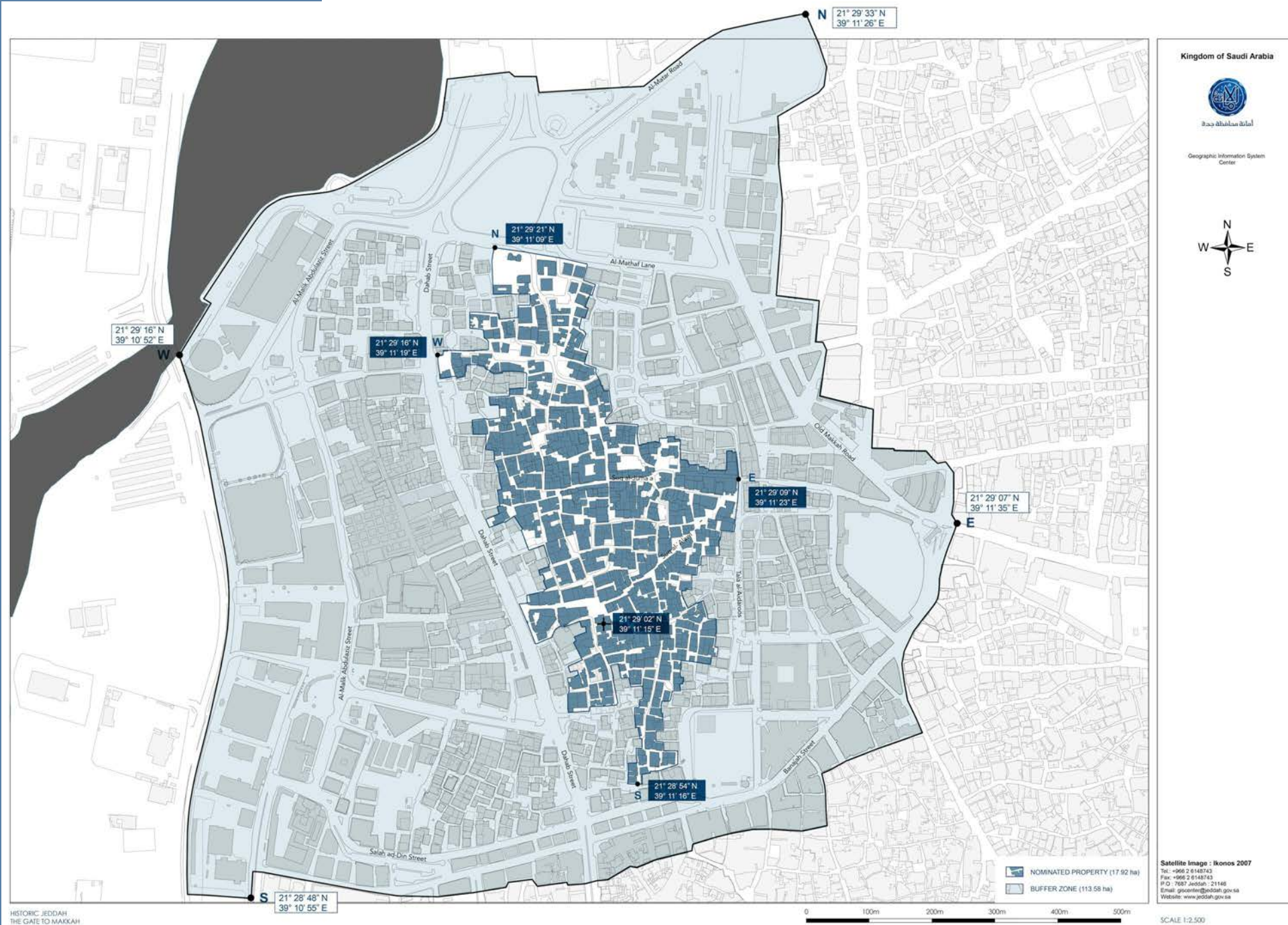
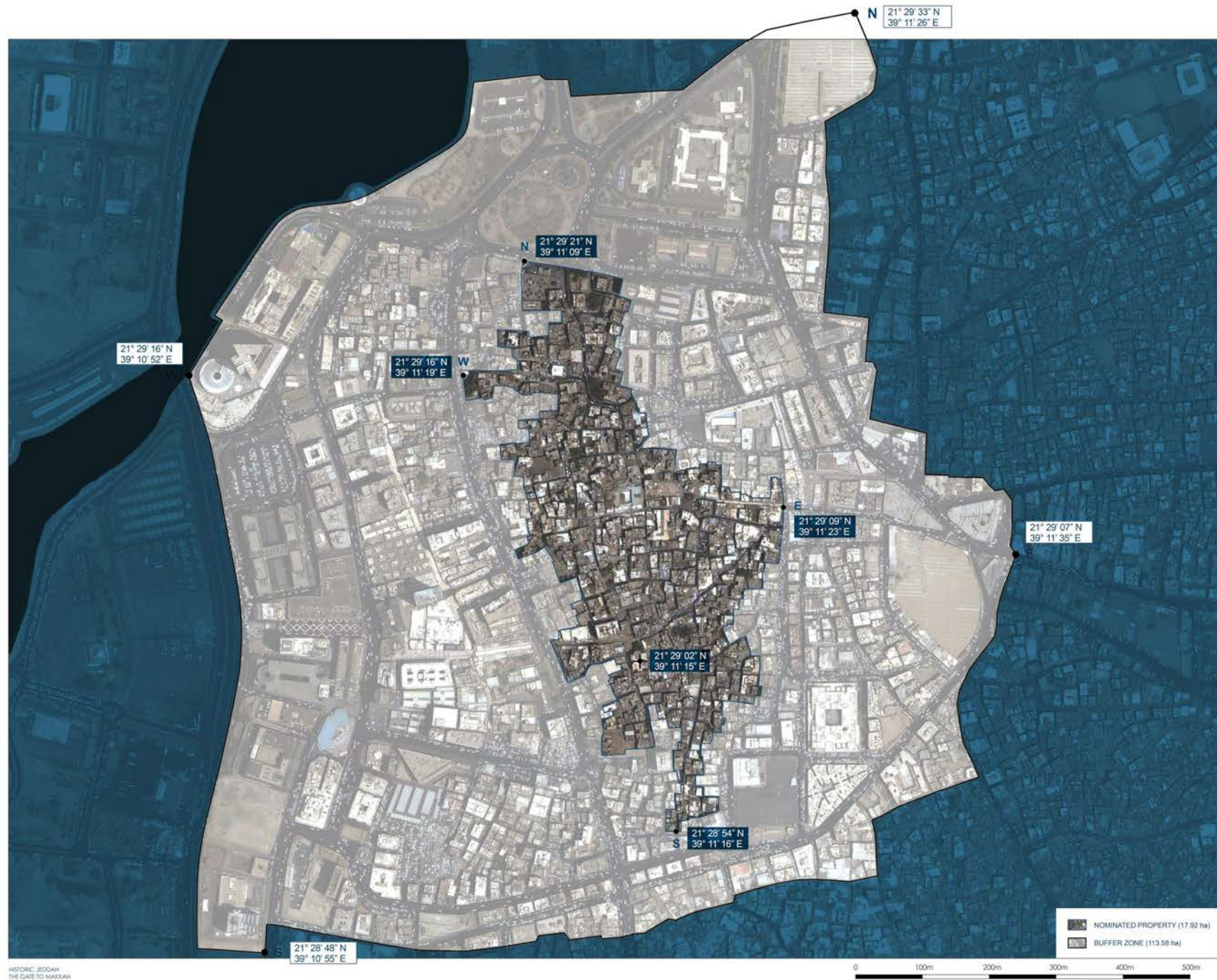


Fig. 13: Geo-referenced image showing the limits of the nominated property and buffer zone – GIS orthophotography satellite image 2007, SCTA, 2012



Kingdom of Saudi Arabia



المملكة العربية السعودية

Geographic Information System
Center



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Fax : +966 2 6148743
P.O : 7687 Jeddah : 21145
Email : giscenter@jeddah.gov.sa
Website : www.jeddah.gov.sa

SCALE 1/25,000





Fig. 14: Plan of the nominated property (scale 1:5000, Jeddah Municipality basemap) – RCHeritage / SCTA, 2012

0 100m 200m 300m 400m 500m

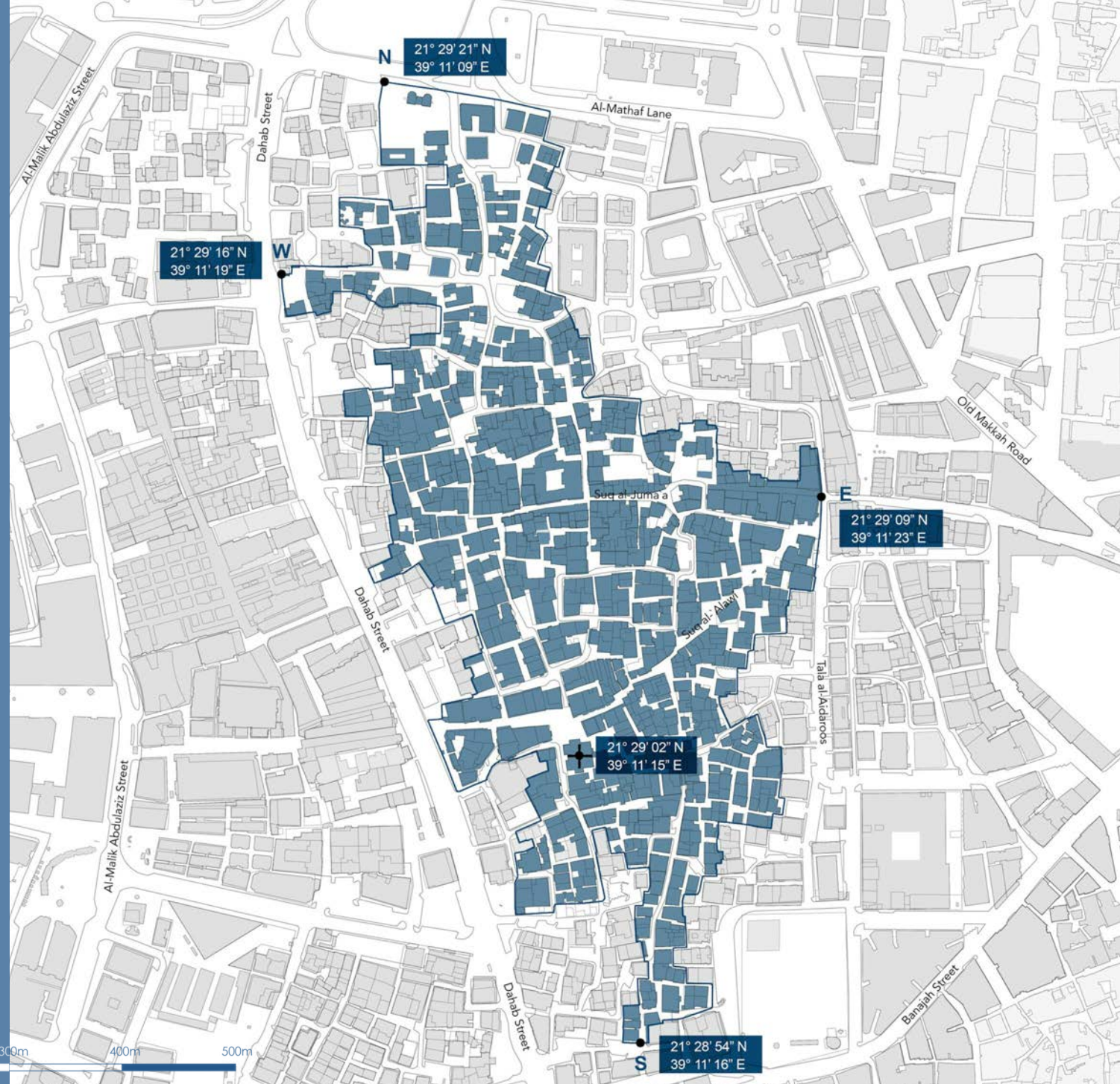
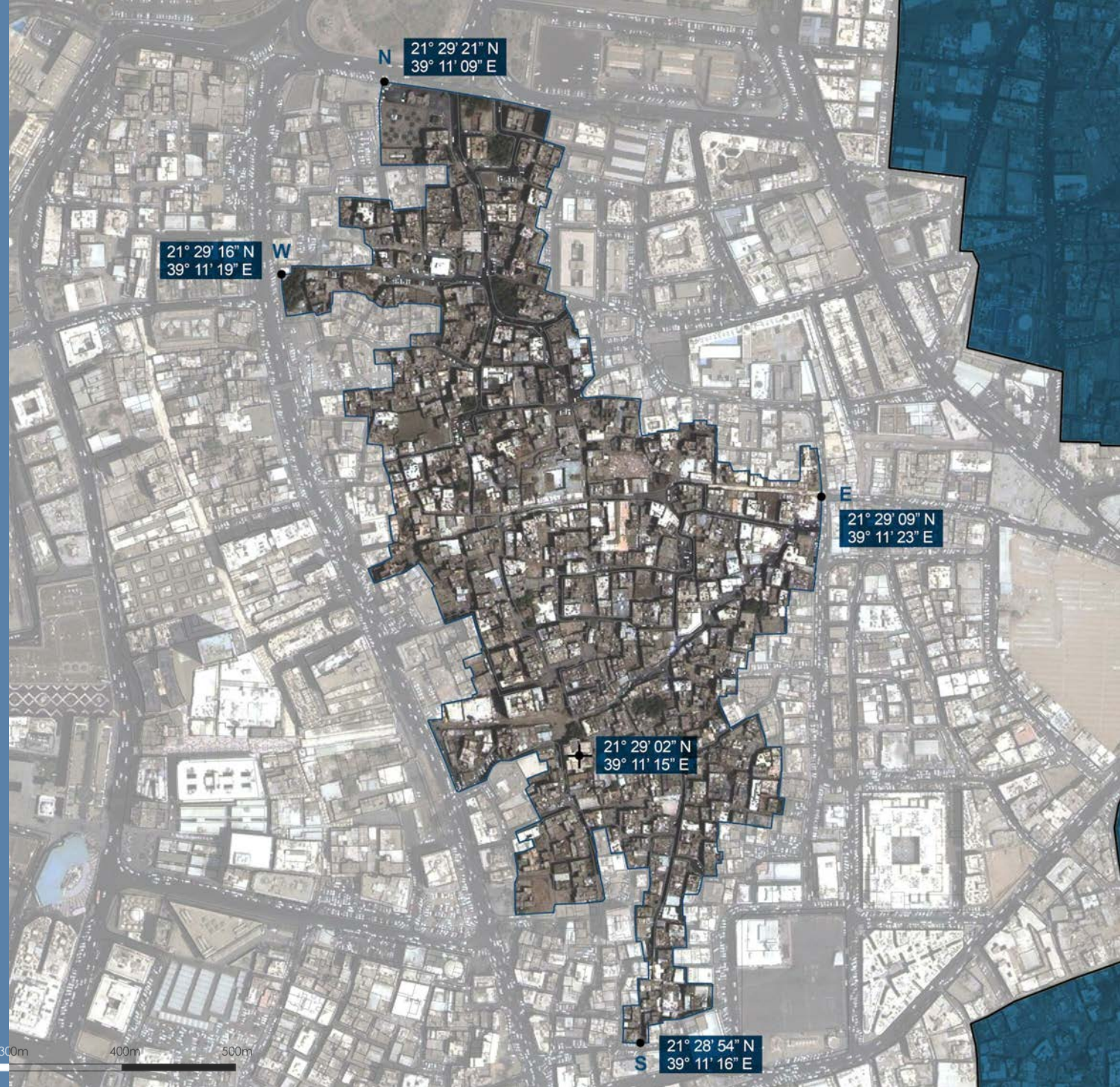




Fig.15: Geo-referenced image showing the limits of the nominated property – GIS orthophotographic satellite image 2007, SCTA, 2012

0 100m 200m 300m 400m 500m



1.f

Area of the nominated property (ha.) and proposed buffer zone (ha.)

The area of the nominated property is of 17.92 hectares.

The limits of the nominated property are identified by the following four points:

North limit: 21° 29' 21" N — 39° 11' 09" E

South limit: 21° 28' 54" N — 39° 11' 16" E

East limit: 21° 29' 09" N — 39° 11' 23" E

West limit: 21° 29' 16" N — 39° 11' 19" E

The area of the proposed buffer zone for the site is of 113.58 hectares.

The limits of the buffer zone are identified by the following four points:

North limit: 21° 29' 33" N — 39° 11' 26" E

South limit: 21° 28' 48" N — 39° 10' 55" E

East limit: 21° 29' 07" N — 39° 11' 35" E

West limit: 21° 29' 16" N — 39° 10' 52" E

2

DESCRIPTION



2.a

Description of the Property

PRESENTATION

Geographic presentation
Climate
Greater Jeddah
The buffer zone
The urban settings

THE OLD CITY

Overview
Population
Economic statistical data

THE URBAN FABRIC

The city topography
Urban morphology
Souks and quarters
Mosques and *ribat*-s

JEDDAH TRADITIONAL HOUSES

Architectural characters
Constructive elements

DECORATIVE ELEMENTS

Decoration and evolution of stylistic elements
Roshan-s
Manjur Patterns
Doors
Plaster decoration

MAIN HOUSES

Typology and spatial planning
Bayt Naseef
Bayt Noorwali
Bayt Nawar
Bayt Sharbatli
Bayt Ba'ishan
Bayt al-Shafe'i

PRESENTATION

Geographic presentation

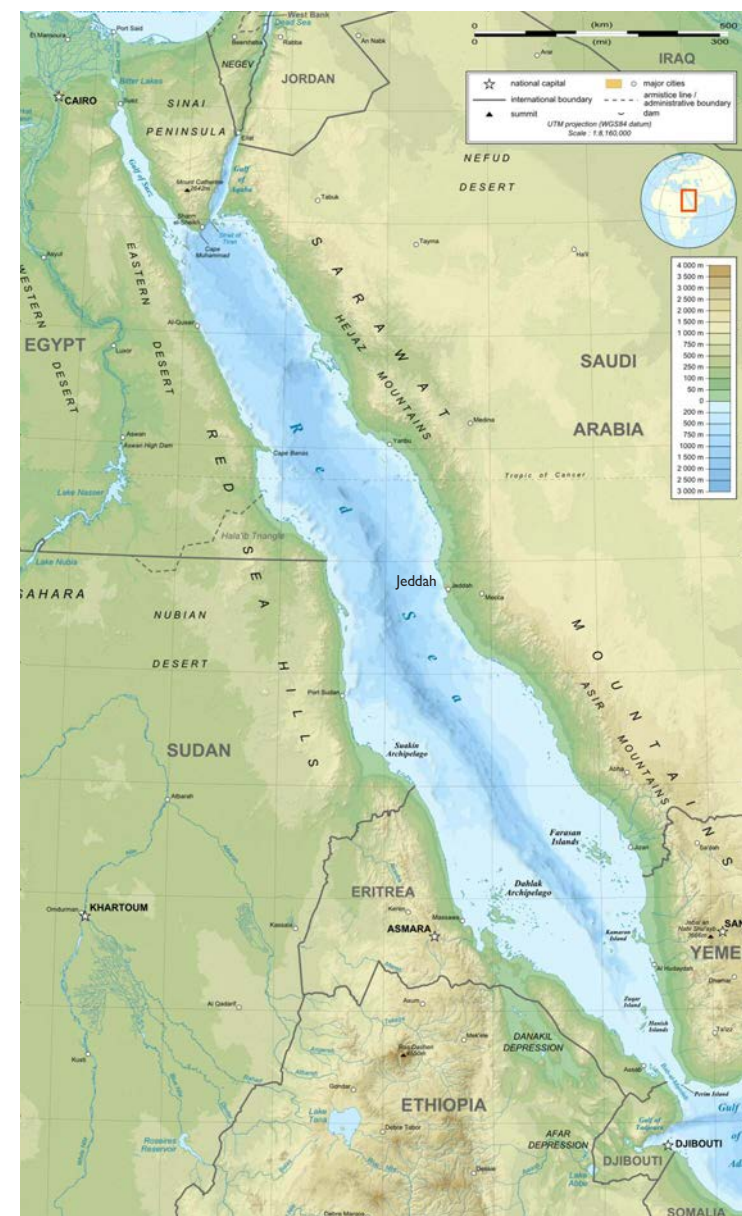
Jeddah is located on the eastern shore of the Red Sea, almost halfway between the northern and southern borders of the Kingdom of Saudi Arabia, on the 21st parallel.

A coastal plain, known as Tihama, occupies the western coastline of the Arabian Peninsula on the Red Sea. This narrow coastal strip rises rapidly to form the Hijaz mountains. The Hijaz region lies on the Red Sea in the western portion of the peninsula and contains the most important cities and centres of commerce of the Kingdom of Saudi Arabia, including Makkah, Madinah, Jeddah and Taif.

A continuous line of foothills, outliers of the great Arabian Massif, backs the Tihama coastal plain and the city of Jeddah to the eastward. The very existence of the city of Jeddah is related to the presence of a gap in this natural barrier — marking the erosional path of Wadi Ghilail — allowing easy communication between Makkah and the coast, and to another gap in the coral reefs fringing the Red Sea shore.

Surface layers in Jeddah do not contain aquifers and underground water, found regularly at a depth ranging from 1 to 3 meters, is mostly undrinkable and salty.

Fig. 16: The Red Sea, geographic map – Geoatlas, Graphi-Ogre, s.d.



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Ph.6: Bayt Noorwali, the main facade – F. Cristofoli, 2012

Climatic

Jeddah's notorious climate depends from its location on the Red Sea on the borderline between the Mediterranean and the monsoonal climatic regions. Jeddah has a semi-tropical coastal climate, hot and humid in summer with mild and relatively low-humidity winters.

Rainfall is erratic and characterized by sudden cloudbursts, running very rapidly off the hills east of the city for lack of any restraining vegetation. Floods in the lower parts of the city were frequent before the construction of the stormwater ditches.

Relative humidity shows average monthly maximum values ranging from 80% to 85%. This, coupled with an average monthly temperature of about 30°C, is responsible for the oppressiveness of the city's weather. In summer the maximum temperature averages approximately at 45°C.

The prevalent wind direction is North-Northwest (330-360°); occasionally, most during the winter months, southerly winds, sweeping across the Tihama plain, can give rise to sand storms that invest the city for some 20 days per annum.

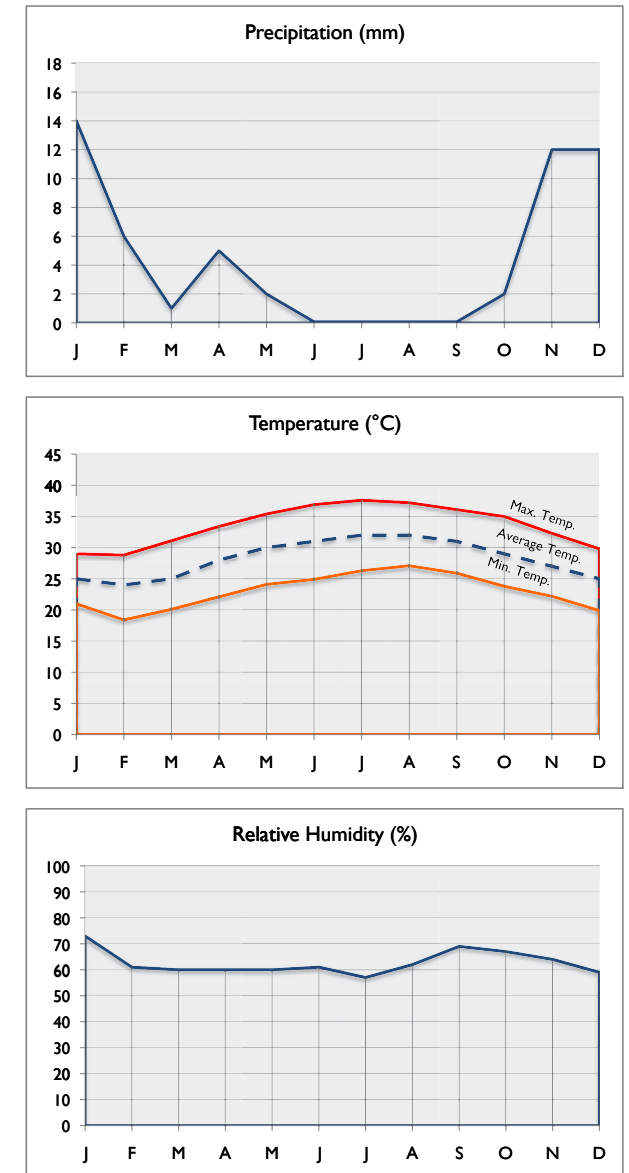


Fig. 17: Climatic Graphics – meteorologic.net and theweathernetwork.com, 2009

Greater Jeddah

Modern Jeddah is the second largest city of the Kingdom of Saudi Arabia. It counts some 3.5 millions inhabitants, and occupies an overall surface of approximately 1,000 square kilometers.

Towards the North, Jeddah has developed according to two guidelines, the seashore and the motorway to Madinah and the international airport (KAIA). The new airport, opened in 1981, has further reinforced the appeal of the northern part of the city, where modern hotels, royal palaces and upscale neighbourhoods have been built. The city stretches along the Red Sea coastline for tens of kilometres, and has a renowned corniche road, where hundreds of contemporary sculptures are exposed.

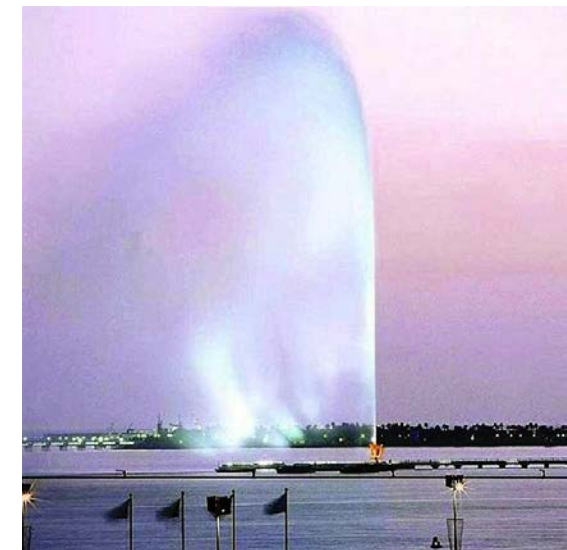
On the East, the expansion of the city was blocked by the vast area of the old airport and by a complex of rocky hills and sandy dunes, reminiscent of the Arabian inland. On the Southeast, the city developed on both sides of Makkah Road, with high income housing in the form of detached villas characterizing this area.

South of the city, the development took place in the former salt marshes areas. It is the location of the military harbour, and of the heavy industrial activities of the city (petroleum refinery, industrial estates, sewage plant, isolation hospital, etc.).

The Islamic Port lies on more than 10 kilometers of coastline on land reclaimed to the sea. The harbour occupies 10.5 square kilometers, with 58 deep-water quays. It isolates the old city from its historic relationship with the sea.

The old city, the original nucleus of the urban settlement, is still very evident even though its surrounding walls were demolished in 1947. It is now entirely surrounded by a large circular outer belt, delimited by the inner and the outer ring roads, which grew around it in the 1950s and 60s. This is mostly a residential area, where are also firmly rooted commercial activities and service industries. This complex urban sector, partially decayed and mostly inhabited by low-class foreign residents of the Kingdom, provides the larger setting of the nominated property and marks the transition between the area of the historic centre and the vast, regularly planned, modern city.

Fig.18: Greater Jeddah – Satellite orthophotographic map, 2009



Ph.7: Jeddah Fountain – Municipality of Jeddah, 2010

The buffer zone

The area of the proposed buffer zone is composed of a series of sectors with different urban characteristics, significance and history. Its borders mostly coincide with the administrative area depending from the “Historic Jeddah Municipality”, a branch of Jeddah Municipality, which was established in 2010 as part of the administrative re-organization of the central sector of the city supporting the World Heritage nomination process.

As shown in the map, the buffer zone perimeter includes:

1) The larger part of the old city of Jeddah once surrounded by the city walls. The original area of the old city has been affected by the rapid transformation that occurred in the Kingdom after 1947. The physical landscape of the site has drastically changed with the reclamation of large stretches of land and the construction of the Islamic Port that took place in the 1950s and 1960s. While the old city originally opened to the Sea and pilgrims’ boats used to download

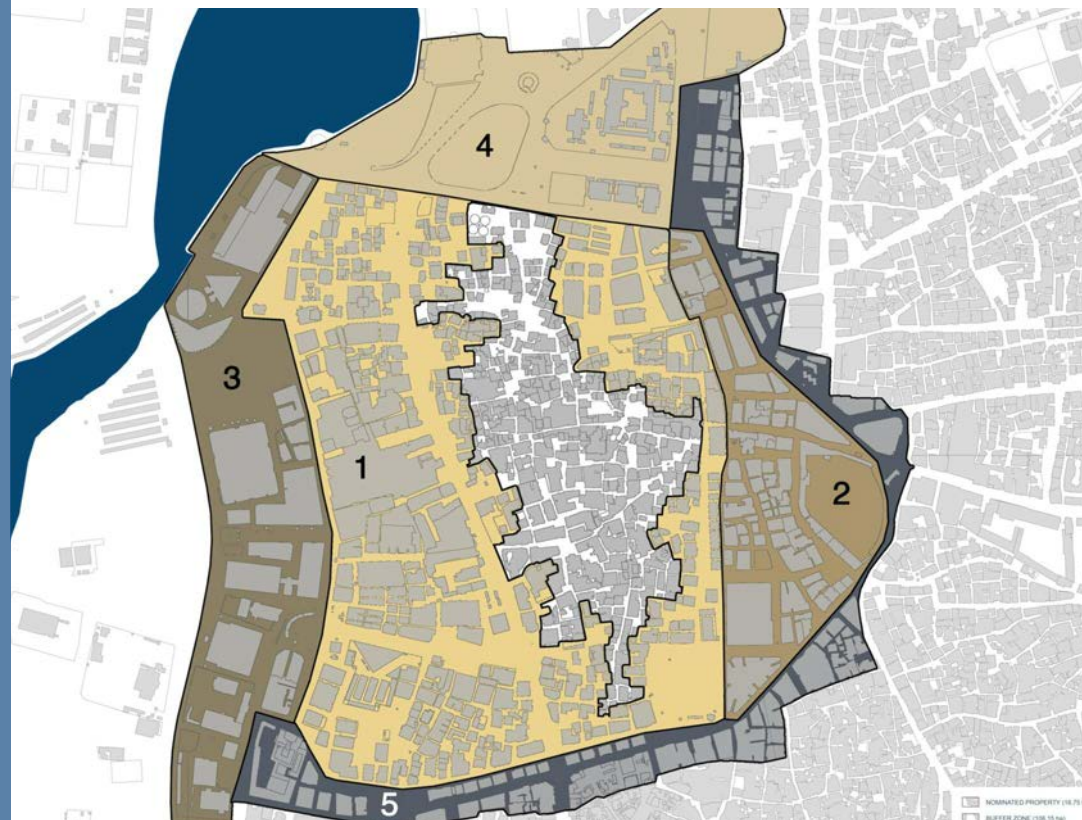


Fig. 19: descriptive map of the buffer zone – RC Heritage, 2012



Ph.8: National Commercial Bank Building – F. Cristofoli, 2012
Ph.9: Rebuilt Makkah Gate – F. Cristofoli, 2009



their passengers directly into the city, now the area has been severed from the water. A second major transformation of the area happened in the 1970s, when part of the old city was demolished to open a new large road, Dahab Street, cutting through the dense traditional urban fabric. The areas west of this axis have since been largely re-developed with high-rise structures. Though preserving clusters of historic buildings, and the traditional axis of Souk an-Nada, this part of the old city has now lost most of its original buildings, while preserving its traditional commercial role. It includes office buildings, hotels and shopping malls that date from the 1960s up to today and some high-rise buildings like the National Bank Building. The majority of the old city East of Dahab Street has been included in the nominated property (See next paragraph), with the exception of zones closer to ad-Dahab axis on the West, and the Southern and Northern “corners”, where the urban fabric was not directly connected to the main historic commercial axes, and the percentage of new constructions and extremely damaged historic buildings is too important to meet the integrity standards requested for a World Heritage property.

2) A triangular area, East of the old city, between the limit of the ancient city walls and the rebuilt Makkah Gate (that was moved some 200 meters East of its original location). This is a dense neighbourhood intimately connected with the nominated property and often perceived as being part of the old city. Small shops and a hardware souk characterize this sector, which includes the Assad Cemetery. A modern, heavy traffic, road encircles the area.

3) A large strip of reclaimed land West of the old city. The buffer zone includes the densely built up area (with high-rise buildings) comprised between King Abdulaziz Street and Al-Ha'il Street that developed over the ancient seashore. This sector is developed with high-rise buildings among whom the NCB building designed by Skidmore, Owings & Merrill and the Red Sea Hotel.

4) A vast sector North of the old city, where was located the fortress and where are now found large public compounds, an urban park, road intersections, parking lots and the historic Mother Eve Cemetery. The roads around al-Bay'ah Square, which functions like a roundabout, disrupt the original connection of the old city with the al-'Arbaeen lagoon, whose southern bank marks the limit of the buffer zone perimeter.

5) A “crown” extending the protection perimeter to the East and South, to include blocks located beyond the roads ringing the area. This “external” sector is included in the buffer zone in order to control heights and development on both sides of the “ring road”.

The urban regulations and the management mechanisms foreseen for the buffer zone, are presented in Chapter 5.

The urban setting

Beyond the perimeter of the UNESCO buffer zone, the Municipality of Jeddah has defined a larger “urban ring”,

composed of the 1950s and 1960s expansion of modern Jeddah beyond the city walls, that forms the larger setting of the nominated property.

The building regulations planned for this outer “ring” will favour the smooth transition towards the modern, rationally planned suburbs of the city. This urban sector, composed of a series of distinct quarters, is the focus of a large-scale urban upgrading programme, elaborated by the British firm *Space Syntax* for the Municipality of Jeddah.

Following an in-depth study of the urban fabric that has permitted to identify some architectural historic structures worth preservation, a sensitive plan of revitalization has

been drawn. The smaller units composing this ring present meaningful differences. From the south to the North, they include the neighbourhoods of Hindawiyeh, Sabeel, Saheifah, Amariyeh, and Baghdadiyeh.

The plan, based on a general strategy of road widening to increase accessibility to the inner areas of the neighbourhoods, foresees the preservation of its irregular “organic” street pattern, and details urban blocks, land use, height, density and infrastructure to transform this decayed urban sector (often perceived as an informal slum) into low/middle class residential areas providing all the necessary social and technical infrastructure to their residents.

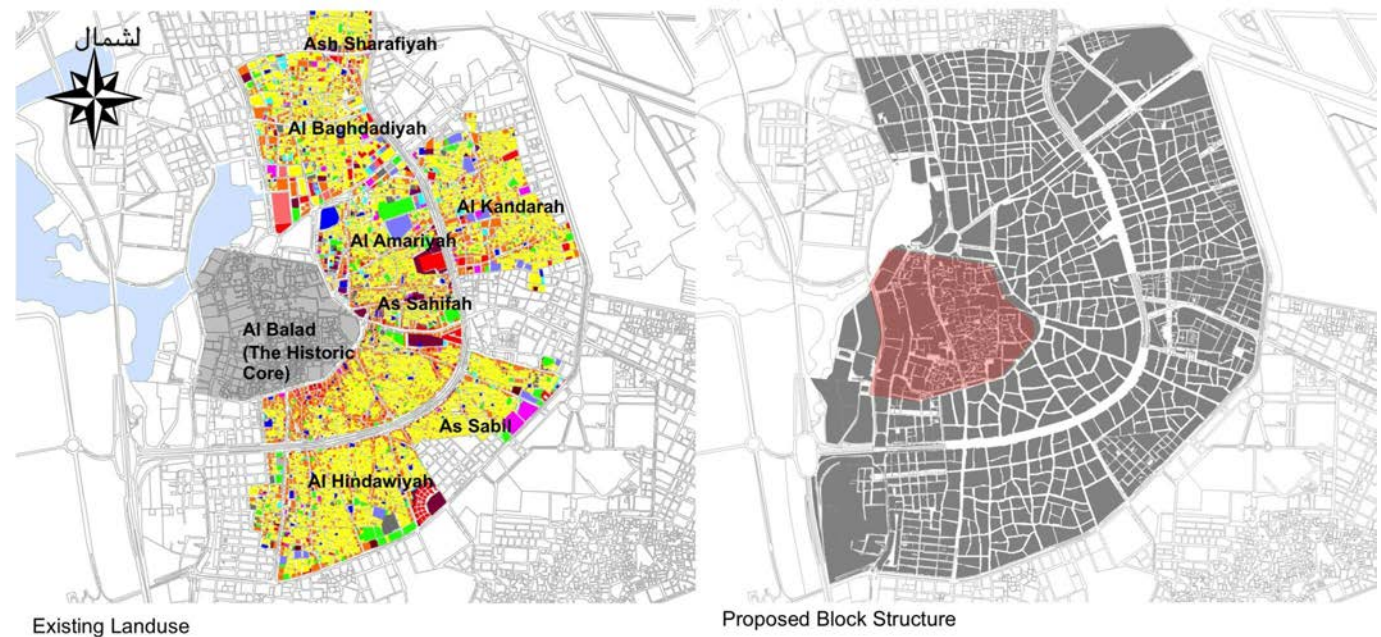


Fig.20: Analysis of historic neighbourhoods – Jeddah Municipality/Space Syntax, 2006

THE OLD CITY

Overview

The historic centre of Jeddah, within which is located the nominated property, constitutes the most outstanding traditional urban centre in Saudi Arabia and on the Red Sea. Its surviving houses underline the impressions conveyed by earlier visitors; with its fine coral houses, *ribat*-s (a sort of caravanserai) and mosques, Jeddah was a major Tihama town whose international character long predates the modern period.

The city developed for centuries within its protective walls — built in the 16th century by Hussein al-Kurdi to replace older ruined ones — which were its most conspicuous feature and used to make a lasting impression on people approaching the city from either the sea or the land. In 1940, the city wall — extensively repaired in the 19th century — was still in good conditions, rising to a height of 3-4 meters. It was built with large stones and retained some half-wrecked ancient turrets. The city wall contour was in shape of an irregular hexagon and entrance to the town was through battlement gateways, opening on each side, that were closed at dusk for the night. Two forts rose at each corner of the seafront; the north one was used as a prison. A wide roadway extended along most of the wall's inward side, separating it from the outer row of houses.

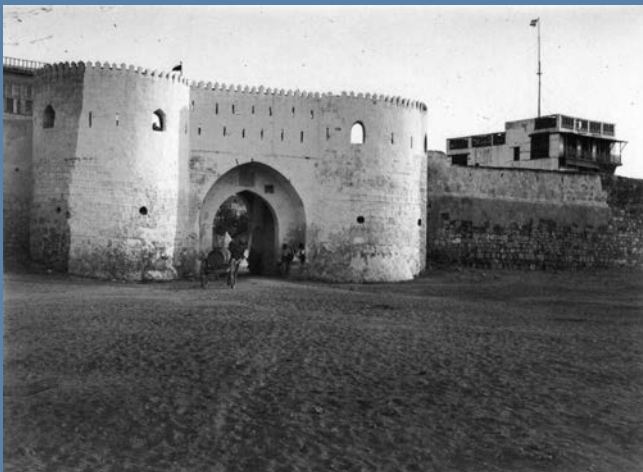
Until 1947, Jeddah was included within the city walls, a small town of less than 1 km² and some 35,000 inhabitants.

The wall was demolished in 1947. Today, the old city represents a small, though fundamental, entity within greater Jeddah, and about 1/100th of its overall population.

Within the old city, the nominated property identifies a coherent urban sector that has preserved its unity and coherence, notwithstanding the modifications that have taken place within the old city — known as *al-Balad* (the town) to the city's residents — and in its surrounding city and seascape.

Indeed, even though the ensemble of the area that used to be surrounded by the walls has largely preserved its original street network and is easily identified, by visitors and residents alike, as the “historic core” of the modern metropolis, only in the area of the nominated property can be found a coherent historic ensemble where the urban fabric, the largest majority of the buildings and the ensemble of the commercial and religious structures for the residents and the pilgrims have been preserved. This preserved nucleus is surrounded by the rest of the old city — where several inappropriate structures have altered the historic cityscape — which constitutes the first “buffer” of the nominated property.

The perimeter of the nominated property has been drawn starting from the ancient souks that used to link the seafront to Makkah Gate and still cross the old city from the West to the East. The historical West-East axes, and the more recent North-South commercial spine, structure the property: the most of remarkable buildings and monuments of historic Jeddah were located in their immediate vicinity. Starting



Ph. 10: The port in 1933 – W. Facey, 1999
Ph. 11: Madinah Gate – R. Savignac, 1917

Ph. 12: The richly decorated facade of Qabel House – R. Savignac, 1917



from the core composed of the souk axes, the nominated property perimeter has been drawn to include most of the historical buildings still standing and the best preserved parts of the traditional urban fabric, that maintain a coherent unity and a distinct urban character.

The nominated property includes a large part (more than 250) of the 350 historic buildings of the old city that were listed in the survey carried out by the British architect and planner Robert Matthew in 1981 for the Municipality of Jeddah.

Of the more than a dozen ports that have served merchants, pilgrims and navies all along the 2,300 km long Red Sea route linking Asia and Europe, Jeddah is the city that has best withstood the test of time. Jeddah's city centre still contains more than 300 multi-storey houses of coral stone and plaster adorned with teak doorways and latticework balconies that typified the architecture in ports on both sides of the Red Sea until the 19th century.

Historic Jeddah, the Gate to Makkah is characterized by a dense organic urban pattern, with compact blocks exploiting the largest part of the plots. The rich commercial bourgeoisie of the city built in the second half of the 19th century, the rich commercial bourgeoisie of the city built high buildings with large internal staircases and extremely rich and decorated façades typical of Jeddah and unique in Arab and Islamic world. While the ensemble of the old city covers an area of about 60 ha, the nominated property extends over 18 ha. Most of the structures making up its dense urban fabric are 150-200 years old. They include late 19th century

6/7 floor high “*roshan* tower houses” belonging to the rich merchants’ families, simpler but elegant three and four-storey houses, *ribat*-s and mosques and *zawiya*-s. The urban layout of the city, and the very architectural style of Jeddah's buildings however, if not the buildings themselves, are much older and probably date at least to the 16th century.

Indeed, the evolution of the city and its underground vestiges are still relatively little known, as the architectural traditions of Saudi Arabia are among the least studied in the Islamic world. Urban and historic studies focusing on the city of Jeddah do exist, but the absence of scientific archaeological researches and the exclusive reliance on historic sources somehow limit our understanding of the city's urban and architectural evolution.

On the one hand, social conservatism and the absence of significant technological innovation over many centuries, have contributed to a situation where little changes appear to have taken place in architectural design (social conservatism was reinforced by an equally conservative adherence to particular building methods using materials locally available); on the other hand, Arabian architecture has certainly not been static, and Jeddah shows Turkish, Egyptian and Syrian influences, as the coastline — opened to international trade, pilgrimage and the outer world — was exposed to a multitude of diverse influences. Notably, the 19th century tower buildings of Jeddah are a later evolution of the Red Sea traditional style showing specific and unique characteristics.

There are no intact buildings from the early Islamic period in Jeddah, though we know from historic sources that in

1229 there were already coral stone *ribat*-s and houses. The oldest construction still partially standing in the old city is ash-Shoona warehouse, located south of the Qabel Street, probably built in the 13th century and later restored in the 16th, which is not included in the nominated property.

According to oral tradition, there are some 300 water cisterns built below the current city level, now mostly filled in with garbage and detriti. A project of cleaning and restoring these cisterns could be envisaged in the next phase of the revitalization of the historic centre

Ph. 13: The dense fabric of the old city – S. Ricca, 2009



Population

Until the early 1950s, extended Saudi families and long established Yemeni, Indian and East Asia trading families inhabited the old city houses. Following Jeddah's spectacular growth prompted by increasing pilgrims and oil revenues, the local residents left their traditional abodes to move to newly built suburbs. The old city houses are now mainly (over)-occupied by a high proportion of single, male foreign workers who rent a room (or part of a room) from Saudi landlords.

Nearly half of the population is composed of foreign workers and their families, who supply the labour for the city's retail, service, and manufacturing-based economy. Many of these workers are non-Arabs from East and Southwest Asia and from Africa. The *hajj*, which brings more than 1.5 million

foreigners into the Kingdom annually, mostly through Jeddah, remains an important source of revenue for the city. The data concerning the population of the old city are based upon two kinds of sources: official statistics and more recent surveys — elaborated by the Municipality or other Saudi institutions — on the basis of indirect sources (medical records, etc.).

There is therefore neither consensus nor certainty about the actual number of residents within the old city area and even more so about the residents of the nominated property. A comprehensive study of the old city of Jeddah, carried out in 2002 in the framework of the "King Abdulaziz Project for Regeneration & Development of Historic Jeddah", provides the most recent data concerning the population of the old city, but they concern an area that includes the entire old city plus sectors outside the ancient city wall perimeter.

According to official statistics, in 1970, the population of the old city was of 58,000 inhabitants, in 1980 it counted 46,000 and in 2002 it had further decreased to reach a total of about 35,000 people.

According to the survey done in 2002, in the framework of the King Abdulaziz Project, however, the total population of the old city is lower. The total number of legal residents of the old city is about 13,000. Most of the population is below 45 years of age.

According to the data provided by the *`umdah* (the traditional official in charge of the population of the old city),

Ph. 14: Animated street in the old city – S. Ricca, 2009

Ph. 15: Informal gather in a public square – S. Ricca, 2009



in 2011, there were some 35,000/40,000 inhabitants in the old city and likely some 7,000/8,000 people living within the nominated property limits. These data, however, are only estimate and not the result of official censuses.

Within the nominated property there are no schools (there is only one school in the old city, the Madrasa al Falah in the Sham Quarter), no police stations and no hospitals or health centres. Of the 5 pharmacies of the old city, only one lies within the property limits.

The social and economic conditions of the residents of the old city and of the nominated property are far from being satisfactory as a considerable number of the residents are "illegal aliens", that entered the country without permit or remained after the expiration of their *hajj* visa, that cannot find regular works and live of meager resources and mean jobs.

Medical visits and operations are regularly carried out by volunteers from Islamic charities, and the *`umdah* organizes

food distributions every month while three times a week hot meals are offered to the poorer residents. The *`umdah* has also started, with the support of NGOs, charities, and concerned citizens, educational activities organized within the mosques of the area attended by hundreds of boys and girls of the old city (cf. chapter 5).

Economic statistical data

From the economical and social point of view, it appears that, within the old city, 34% of the population is active (and 60% of them work within the old city), that almost 50% of the families (likely the largest majority of the foreign families) has a monthly income of less than 3,000 SR (about 600 Euros), and that 35% of the workers have salaries below 2,000 SR/month (400 Euros).

There are some 12,000 housing units within the old city (71% of the total population lives in historic or relatively old buildings). The housing stock is almost entirely connected to the water distribution and electricity networks, while more than 80% of the buildings are rented.

According to the data provided by the merchants' association in the nominated property, there are about 1,000 shops in Sham and Mazloun areas, and some 300 more in the Yemen quarter. These retail shops, mostly located on the traditional souks of the city, like the `Alawi, Juma'a, and Bedawi, sell all type of goods to the old city residents but also to clients coming from modern Jeddah and the rest of the Kingdom.



Ph. 16: Trader in his shop – S. Ricca, 2009

Ph. 17: Informal street sellers in the nominated property – F. Cristofoli, 2009
 Ph. 18: Food distribution at the poor widows' ribat – F. Cristofoli, 2012

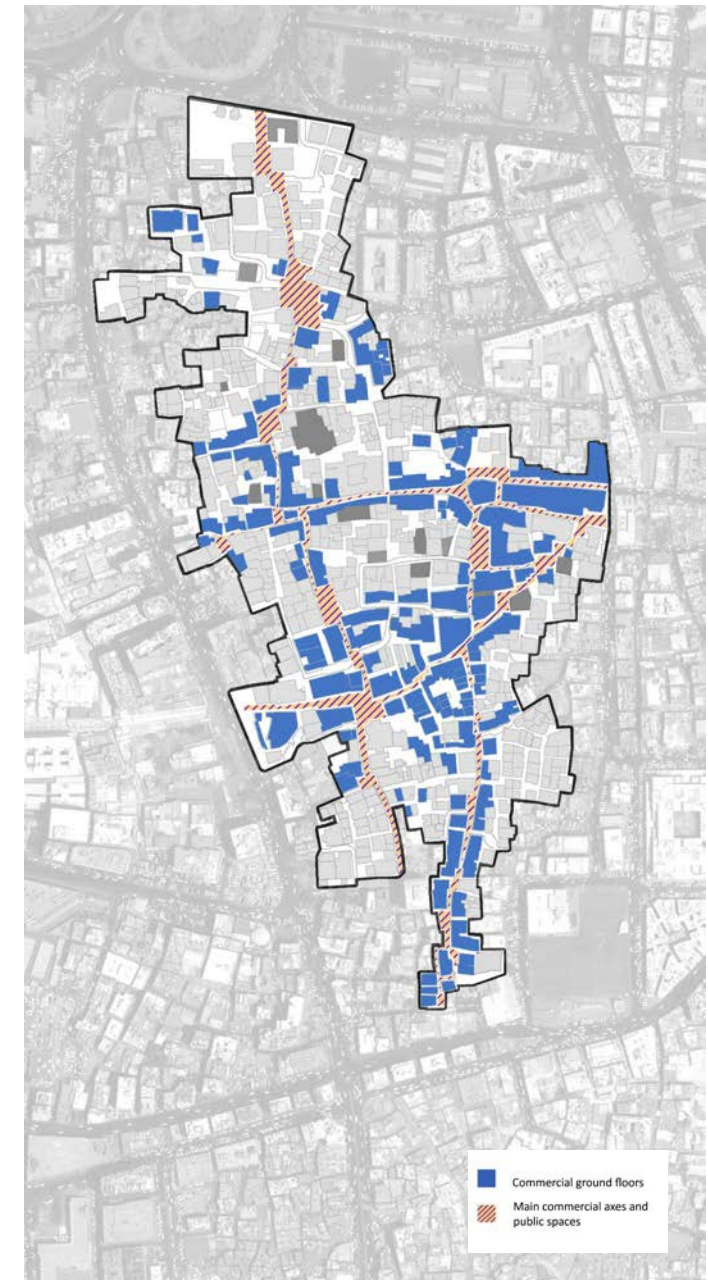


Fig. 21: Commercial activities in the nominated property – RC Heritage, 2012

To the official commercial activity should be added the presence of unofficial street sellers of vegetables and fruits. Traditional restaurants providing cheap food to the shopkeepers of the souks are found everywhere in the old city and also within the nominated property; however, there are no higher-quality restaurants in the sector catering to tourists or wealthier Jeddawis.

In the Sham and Mazloun areas, though just outside the nominated property, are also located 10 cheap hotels catering mainly for African pilgrims and merchants, with a total of 1,800 beds and two furnished houses for rent with a total capacity of some 120 beds. These hotels are filled in mostly during Ramadan and the *hajj* period.

The old city of Jeddah counts some 14 *ribat*-s, eleven of them are currently closed and inactive and only three are still functioning. One of these is located in the nominated property and hosts poor divorced and widowed ladies living of charity programmes.







Ph. 19: "Playground" in the old city – S. Ricca, 2009

The outcome of the widespread adoption of this building type is immediately perceived at the urban morphological level and produces a rich and articulated urban environment where public spaces acquire a value unknown elsewhere. Lacking the outer space inside the house, family and social life takes place both on the high roofs of the houses and within a set of complex and diversified urban spaces including, besides the traditional souks and mosques, also public squares where develops a rich and multiple social interaction.

The nominated property extends from Madinah Gate in the North to the southern limits of the old city. It can be roughly divided into three sub-zones with different characteristics:

- The northern part, from Madinah Gate to the West-East axis of Souk al-Juma`a, is mainly a residential area, characterised by the "*roshan* tower houses", unique both for their style and size. These houses (described in detail in the next paragraphs) are much higher than the 3/4 floor houses of the southern sector of the city. Built in the second half of the 19th century, when the city profited from the development of maritime traffic and trade made possible by the opening of the Suez Canal, they impressed the visitors for their refined façades and entrance doors. This area, organized into compact blocks entirely surrounded by public pathways, had a relatively low density and here were located the large isolated buildings, with all their four facades standing free, that once hosted international Consulates and delegations. The presence of a number of *ribat*-s, for merchants and pilgrims completed the residential

and accommodation function of this urban sector that is now progressively disintegrated.

- The central sector includes the area between the two major souks, with a high density of historic houses and the major mosque of the city, ash-Shafè'i, currently under restoration. It presents a denser urban fabric occasionally disrupted by few incongruous recent constructions.

The al-`Alawi and the Bedawi/Juma`a souks, connecting the ancient trading port to Makkah Gate, structure the old town along the East-West direction. Most of the religious and communitarian institutions (mosques, ancient middle class houses, and the commercial areas) are concentrated along and between these two main commercial axes. Though the first part of the souk, from the sea to Dahab Street has been severely affected by the modern development (and is not included in the nominated property) the remaining segment permits to appreciate both its historic urban dimension and its current relevance. A pedestrian tunnel, passing under Dahab Street, has partially preserved the functional connection between its Western and Eastern parts. Though both the Sea (to the West) and the Makkah Gate (to the East) have been removed, the souk remains the main commercial axis of the city and one of its main accesses for the visitors.

- The southern part of the nominated property, in the Yemen Quarter, develops along the end of the north-south commercial spine, whose importance has grown in the last 40 years with the opening of many shops in the ground floors of previously residential houses. It is composed of lower, simpler, traditional houses of 2/3 floors without major

“palaces”. Its smaller urban fabric, divided into fragmented properties and densely aggregated, has developed into an important commercial axis connected to the modern

commercial and residential quarters South-West of the old city, beyond the ancient city walls.

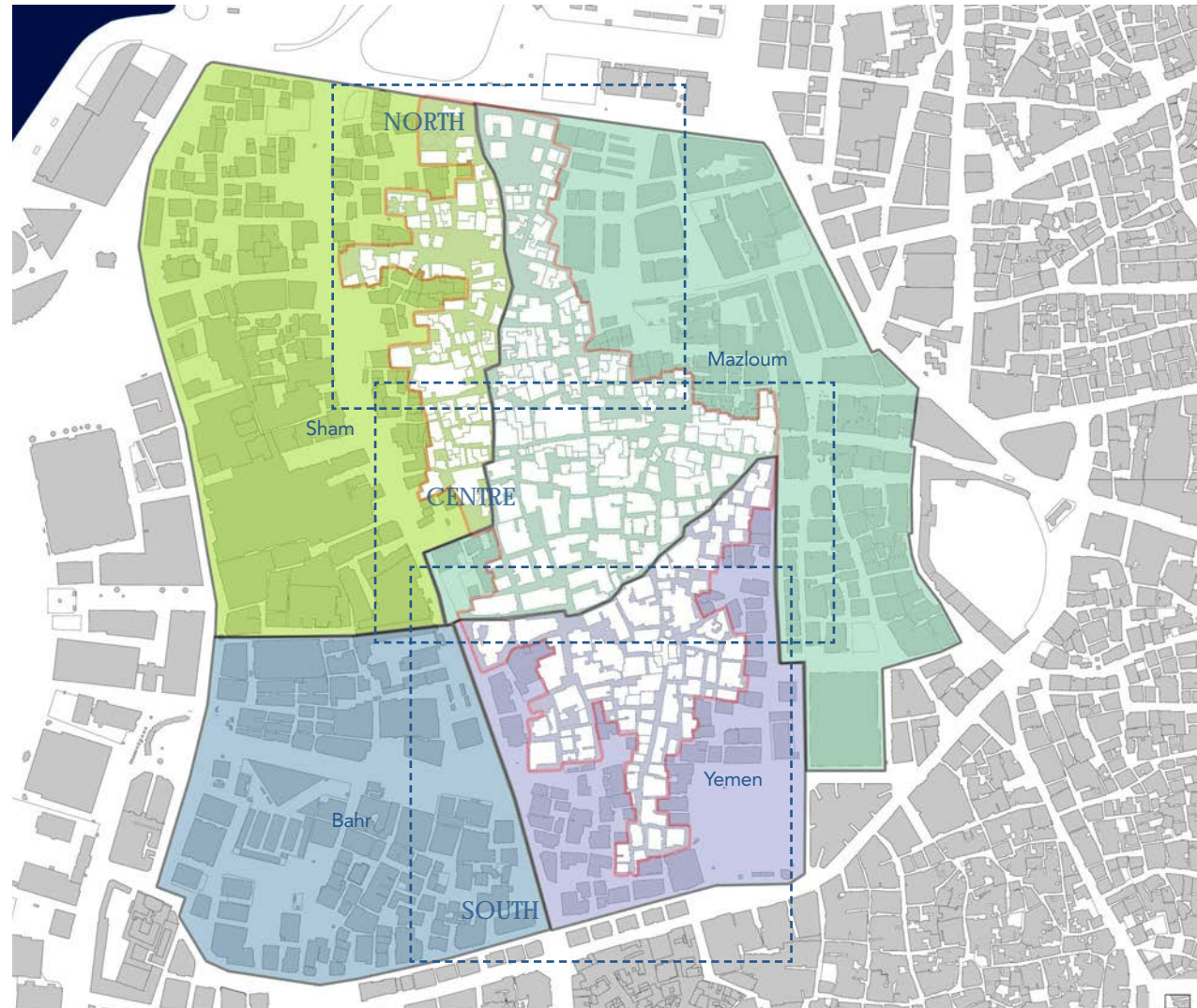


Fig. 23: Old city of Jeddah: quarters and nominated property – RC Heritage, 2012

Ph.20: Souk – S. Ricca, 2009



Souks and quarters

The configuration of the souks within the old city is influenced by its location and role as the gate to Makkah. Within the dense urban pattern of the city, two major souks, oriented East-West can be distinguished originating from the seaport and leading to Makkah Gate. These two main axes form an almond like central “island” in the heart of the city and finally re-connect before reaching the limits of the city. There are also two other souk axes, oriented North-South. One, Souk an-Nada is located in the Western part of the old city and is outside the nominated property perimeter, while the other, linking Madinah Gate to the Southern postern

forms the backbones of the *Historic Jeddah, the Gate to Makkah*.

The souk was — and still is — the arena for the city’s public, social and commercial life. It is the place where people meet, conduct business deals, and discuss public affairs. As in most traditional Arab/Muslim cities, shops in the old city tend to congregate according to specialization and this pattern is still present today with specific sectors of the souk for textiles, jewellerys, moneychangers, etc.

The active social and commercial life of the souks fades away as one moves towards the quieter and narrow shaded alleys of the residential quarters (called *hara-s*). The semi-private *hara* was a natural extension of the family, which created the nucleus of social cohesion and integrity. The safety, privacy, and well being of the *hara* dwellers were the responsibility of every member of the community, not merely as a good neighbourly gesture, but rather as a religious obligation.

Within the dense residential areas, some open spaces (*baraha-s*) are found. They are usually located around local mosques (*zawiya-s*) or prominent family houses. Small local cafes (*gahwa-s*), and local shops can also be found around the *baraha-s*. The local shopkeeper, who is usually one of the residents of the neighbourhood, watches after the community and provides help and social support for the individuals and families overlooking the *baraha*.

Each *hara* also had a leader (called *`umdah*) that administers the *hara*’s affairs by public consensus. The *`umdah* provides another level of social and legal support needed for the

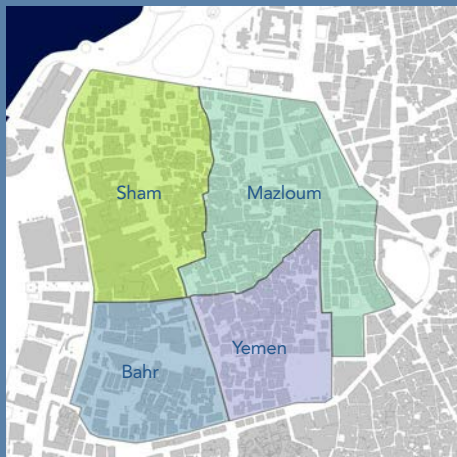


Fig.24: The four quarters of the old city – RC Heritage, 2012

Fig.25: Main souks in the city centre – CCDCo, 2009



Ph.21: Souk Al-'Alawi – C. WINCKELSEN, 1918
©Ministère de la culture, France



harmony and security of the neighbourhood. He settles disputes among residents, takes charge in aspects related to the neighbourhood safety and status, and heads delegations to other neighbourhoods and the central government. Since the 1980s there are only two *umdah*-s for the entire old city, one responsible of the Yemen and Bahr quarters, the other of the Sham and Mazloum quarters. Their duties and role are detailed in Chapter 5.

The streets of old Jeddah and of the nominated property used to be unpaved and covered with sand till the early 20th century. They were then paved to favour the growing car traffic and finally, in the framework of the 1980s

rehabilitation project, most street surfaces were re-paved in the souk area and in many residential areas, increasing the liveability and the environmental quality of the old city. In many cases, however, these repaving interventions have used inappropriate materials and building techniques, and and were not always coordinated with infrastructure interventions.

A new street pavement, made of small black stone blocks laid according to simple decorative patterns in harmony with the traditional urban fabric, has recently been done by the Municipality in most of the nominated property, replacing the more complex and fragile stone pavement dating from the 1980s.

Ph.22 & 23: Souk Al-'Alawi – École d'Avignon, 2006



Ph.24: Souk Al-'Alawi, the same street corner in 2009 – F. Cristofoli



Mosques and *ribat*-s

The major mosques are located along the souks. Within the perimeter of the nominated property are included nine mosques. Among these, two are important historic features: Masjid ash-Shafè'i and Masjid al-Mi'mar that are described in the next pages.

The Ministry of Endowment is responsible for the maintenance and the restoration of historic mosques. The King of Saudi Arabia has funded the rehabilitation of these two mosques that are currently being implemented by the Turath Foundation, and overviewed by SCTA through its "Old Mosque Restoration Programme".

Beside the mosques, within the nominated property, are found also other religious and charitable institutions and *ribat*-s as shown in the map.

One *ribat* is still active and hosts poor widow women. In the south of the property is found a popular kitchen (matbakh al-Aidaros) where were traditionally prepared free lunches for the poor residents of the old city.

The Awqaf Department also owns some buildings in the area.

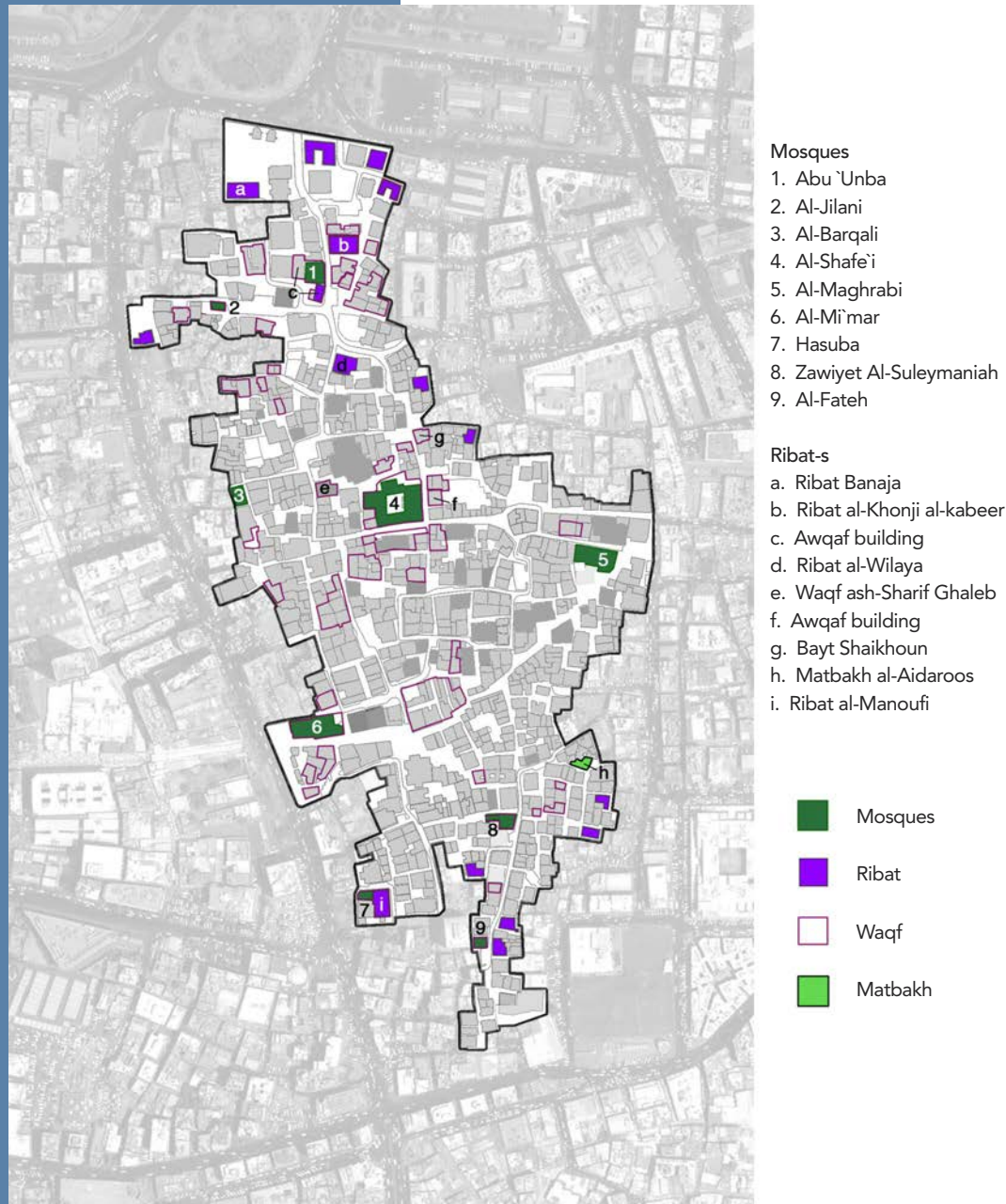
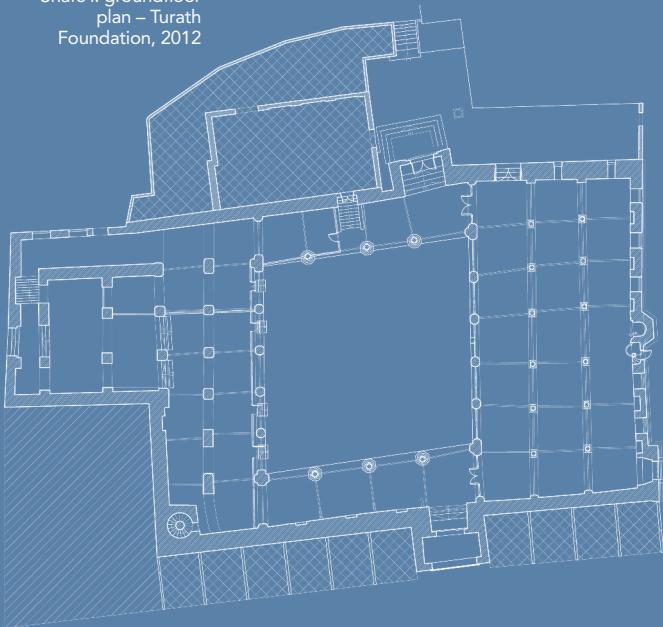


Fig.26: Nominated property: mosque and ribat-s – RC Heritage, 2012

Ph.25: Masjid ash-Shafe'i before restoration – F. Cristofoli, 2009



Fig.27: Masjid ash-Shafe'i: groundfloor plan – Turath Foundation, 2012



Masjid ash-Shafe'i is named after Imam ash-Shafe'i, the founder of one of the four Sunni schools of Islam. The mosque is the oldest and most beautiful of the old city. It is located in the heart the nominated property and rises in the Mazloun neighbourhood along one of the two main East-West commercial axes, Souk al-Juma'a, on which opens its main entrance.

According to historical sources, it was originally built by King al-Mudhaffar of Yemen in the 13th century. The mosque but was entirely rebuilt — apart from the minaret — in 1539 by an Indian merchant and possesses therefore distinctive "Indian" architectural character. It is now undergoing a comprehensive restoration implemented by an Egyptian firm for the Turath Foundation. During the restoration works, the

row of new shops that used to stand along its southern and eastern façades has been removed.

The mosque's eastern side, the largest covered praying area, is composed of three parallel galleries covered by a wooden ceiling. It has a square central courtyard surrounded by a portico whose slender wooden columns culminate with characteristic cruciform capitels with decorations of evident Indian origins.

Its short minaret is architecturally subdivided into three sections: the lower and middle parts are octagonal, while the upper one is a bulbous pinnacle. It and can be reached via a small circular staircase hidden in the thickness of the perimeter wall.

Ph.26: Masjid ash-Shafe'i: the gallery – F. Cristofoli, 2012

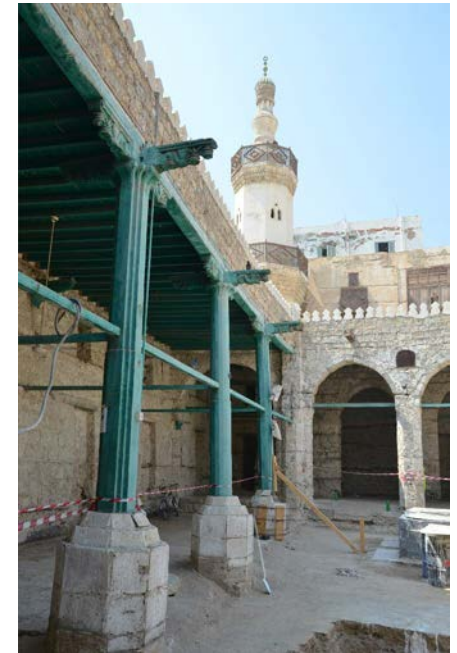


Fig.28: Masjid ash-Shafe'i: section – Turath Foundation, 2012

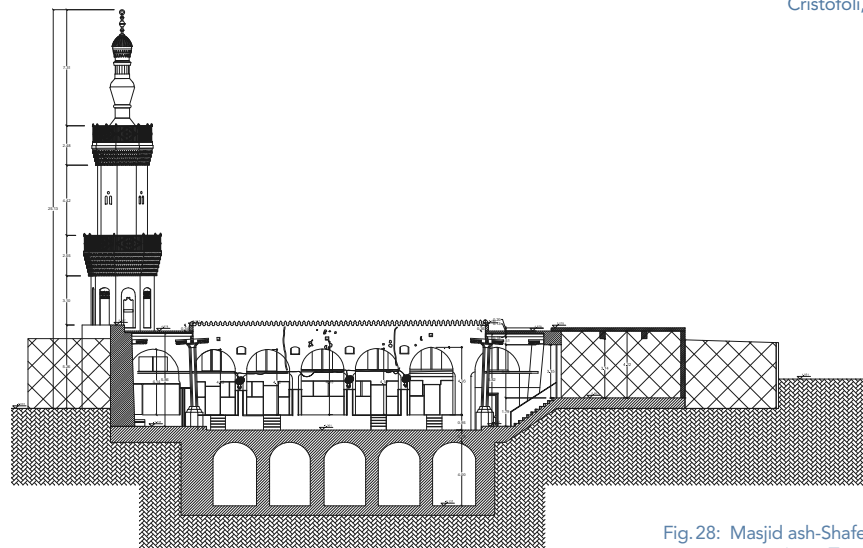


Fig.29: Masjid al-Mi'mar: section –
Turath Foundation,
2012



Masjid al-Mi'mar is also located in the old souk in Mazloun quarter, along Souk al-`Alawi. Originally situated halfway between the sea and Makkah Gate, at the very centre of the walled in old city of Jeddah, it stands in a privileged position in the vicinity of Bayt Noorwali and Bayt Naseef. Following the opening of Dahab Street, it is now easily accessible both by car and on foot.

Its construction date is unknown, but certainly precedes the year 1834, when the French traveller Tamisier described it. It has a vaulted basement divided into three naves and an upper praying hall with six square pillars. Built on a slope, at the edge of the "hill", where developed the centre of the historic city (cf. map page 39), the praying hall is reached via a flight of stairs from the souk level.



Ph.27: Masjid al-Mi'mar
from souk al-`Alawi – F.
Cristofoli, 2012

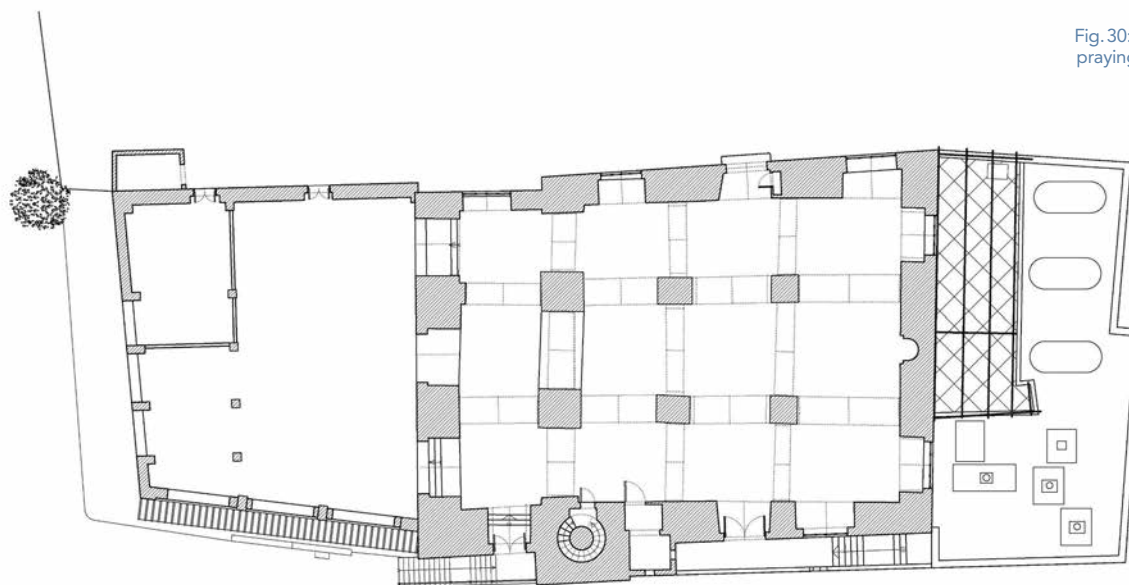


Fig.30: Masjid al-Mi'mar:
praying hall plan – Turath
Foundation, 2012



Fig. 31: Ribat al-Khonji as-Sareer: façade – RC Heritage, 2012



Ph. 28: Ribat al-Khonji al-Kabeer – F. Cristofoli, 2013



Fig. 32: Masjid al-Hanafi – in Pesce, 1974

Ribat-s

Historic *ribat*-s in Jeddah share similar characteristics setting them apart in the dense fabric of the old city: crenellated external walls, and low (one or two levels) horizontal façades strikingly different from the high tower-like private houses.

The nominated property counts a number of *ribat*-s, modern and historic, where pilgrims landing in Jeddah used to stay waiting for the caravan to Makkah. Among these, three are architecturally meaningful: Ribat al-Khonji as-Sareer, Ribat al-Khonji al-Kabeer and Ribat al-Manoufi.

The two al-khonji *ribat*-s, both located in the Mazloun quarter in the vicinity of Madinah Gate, have remarkable façades with decorated stucco work.

Khonji as-Sareer has a rectangular plan with a small square courtyard opening on the main facade and accessible through an arched gate. The building has two level on the main fade and a single floor with a walled terrace on the back.

Khonji al-Kabeer has a similar C-shaped plan, but on a somewhat larger scale. The four corners of the building are higher with two levels and a walled terrace.

SCTA will restore these two important historic buildings in the framework of the agreement with the Ministry of Endowments and Islamic Affairs (Awqaf).

Other historic mosques in the old city

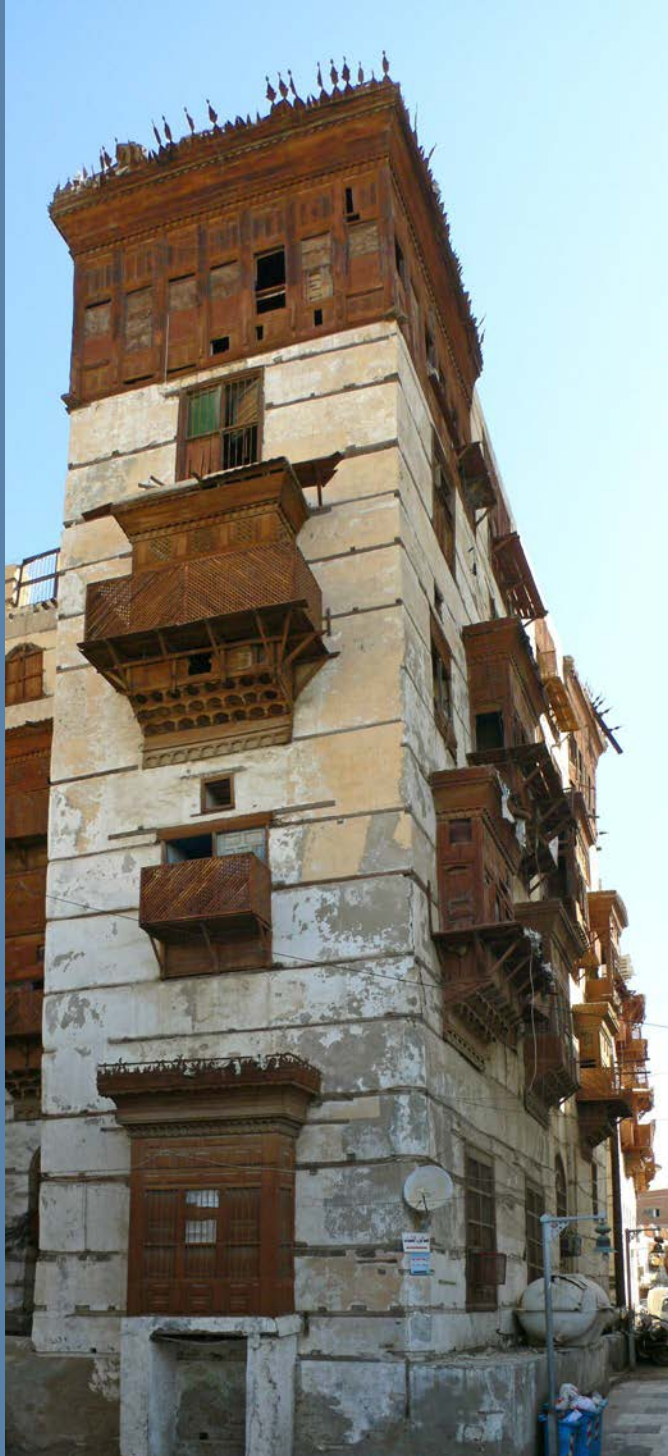
Outside the nominated property, in the old city of Jeddah, are located four other important historic mosques that have mostly underwent radical restorations.

Masjid al-Hanafi is located on the western side of King Faysal Street in ash-Sham neighbourhood. It was built in 1732 as confirmed by a memorial stone. Its tall, pencil-shaped minaret characterizes it. The mosque is rectangular in plan with a prayer hall on the Eastern side. Columns, in stone plastered and whitewashed, support round arches upon which rests the roof. This mosque has been restored by the Jeddah Historic Preservation Department of the Municipality in the 1990s.

Masjid al-Basha lies in ash-Sham neighbourhood too. The Ottoman Wali of Jeddah, Bakr Basha, built it in 1735. It was famous for its tilted minaret, but the ensemble has been rebuilt in 1980 by the Islamic Waqf.

Masjid al-Akash rises on the northern side of Qabil Street. It was originally built or restored by a certain Akashah Abazah before 1834. It underwent a radical reconstruction in 1959 that erased its ancient features.

Masjid Uthman bin Affan (or Masjid al-Abanus) is a tiny mosque in Mazloun neighbourhood. It is among the oldest and was already mentioned by Ibn Jubayr in 1183. According to the Saudi historian al-Ansari, the present building might date from the 15th-16th centuries.



JEDDAH TRADITIONAL HOUSES

Introduction

Jeddah is a strategic port of the Red Sea and a gateway to the Holy City of Makkah, thus part of a wide geographic and cultural network of exchange. The Jeddah houses are also a direct result of rich multicultural encounters and influences. Many of the merchants or pilgrims who visited or settled added to its colourful mix of people and traditions. Its architecture is a distinct representation of that multiculturalism.

The multi-storey residential houses are the most distinctive feature of *Historic Jeddah, the Gate to Makkah*. In the absence of large land lots within the city walls, tall houses provided the needed space for extended families.

Generally speaking, the design of traditional domestic architecture throughout the Arabian Peninsula reflects the concern to maintain the privacy of women in their homes. Windows were generally sited above street level, roof terraces created secluded areas and were subdivided by high balustrades to provide privacy for the women, while entertainment of male guests took place in reception rooms isolated from the areas of the building used by women, so that guests could be received without infringing on the female members of the family. These principles are reflected as well in Jeddah traditional houses.

Ph.29: Jamjoum house – F. Cristofoli, 2009

Constructive techniques in Jeddah did not vary considerably throughout the Ottoman period. Houses of Jeddah and other Hijazi cities are often termed “Ottoman”, yet they might predate the Ottoman period and they belong to the Red Sea cultural area.

Most of the main houses that survive in Jeddah today share common spatial and formal characteristics. Thus they are easily grouped into a single building type that can be called the *roshan* tower type. This type emerged in Jeddah during the second half of the 19th century. There is no archaeological or textual evidence that indicates its presence before that. Its emergence is therefore tied to the economic boom that followed the opening of the Suez Canal in 1869. Jeddah’s position increased dramatically to serve as a port connecting East and West. It became a thriving centre of mercantile activity. The wealthy merchants of Jeddah built higher and more elaborately decorated houses reflecting their new position and wealth. The flourishing trade also allowed for the importation of hardwood, primarily from Asia, thus increasing the quality and quantity of wood used in construction and façade treatments.

Architectural characters

The Jeddah house has to be understood as an urban unit active in the making of the city. It needs to be studied as typo-morphological response to climate, material and socio-spatial practices. The tall *roshan* house of Jeddah was in fact the basic and primary urban unit of the old city of Jeddah. It played a critical role in shaping the urban fabric which was composed of tightly-knit neighbourhoods integrating residential and commercial functions and organized around the main market and the social identity of the city. Through its programmatic, climatic, spatial and visual characteristics, it contributed to the shaping of the urban morphology, land use patterns and the overall character of Jeddah.

The house itself was a mixed use building that housed residential and commercial activities. It combined domestic private spaces with commercial semi private spaces on the street level. The commercial spaces accommodated office, warehouse and at times hotel functions as room were rented out during the *hajj* season. This endowed the houses with an urban character and an openness of the ground floor to the urban public domain.

The house was also operative in the climatic considerations that were critical in shaping the urban fabric and the morphology of the old city. The street network corresponds to the prevailing breezes, north and northwest. Local airflow in alleyways is stimulated by the alternation of light and shade, warm and cool surfaces, and hot and cool spaces. The houses, in the majority, were detached or semi-detached

units. This generates more streets and increases air flow and cross ventilation in this hot and humid zone. Their proximity and their height were also factors in the shading and keeping the streets protected from sunrays and heat. More, tall houses work as “wind catchers” letting in the needed sea breeze, while at the same time allowing continuous vertical air circulation inside the house. Air circulation is favoured by the natural upward movement of hot air through stairwells and shafts pulling air through the windows, which in turn cools the rooms.

The extroverted *roshan* facades that lined up the streets generated a visual play with variations on the theme of carved ornate wooden lattice work. Collectively, they created a rich and distinct visual character for the city. Their openness and projected bay windows animated the dialogue between the interior of the houses and the urban spaces beyond.

The typology and the spatial planning of the Jeddah houses were guided by a response to socio-spatial practices, local climate and building technique but were also influenced by foreign formal and stylistic traditions. The houses are without a courtyard. They are vertically zoned, organized around a core circulation and extroverted in planning and urban in character. Their facades are well composed and articulated with fenestrations adorned with carved wooden frames and screens.

The *roshan*, or wooden bay window, is one of the most distinctive and characteristic features of the Jeddah house. Though the wooden bay window is a common feature of

Ph.30: Roshan tower houses –
S. Ricca, 2009



Ph.31: Bayt Naseef: structure with tiered teak beams
– F. Cristofoli, 2009
Ph.32: The effect of poorly laid foundations and
unstable soil – F. Cristofoli, 2009



houses throughout the Middle East, especially found in Cairo and in Istanbul, the *roshan* in Jeddah is distinct. It is elaborated and linked from one floor to the other forming a second projected façade. The bay windows are relatively larger and vary in their carving technique and decorative programme with a mix of influences from India and Asia. The *roshan* is also found on the ground floor, which is unique to Jeddah. Their variations reflect Jeddah diverse population and multicultural influences through visiting artisans and craftsmen. There are variations on the design of the *roshan* both in size, quality and decoration depending on the wealth and taste of the owner.

Roshan-s are constructed of louvered panels and exist either as single *roshan* or as stacked vertically or as linked horizontally. In some magnificent examples they extend both ways to cover the whole facade. They have a seating area that extends the living space outwards to offer views and to invite the breeze. Its average size accommodates a person standing in height and sleeping in length. They are about 60 cm in depth and commonly accommodate various social practices such as watching the street, having tea, smoking *shisha* (water pipe) or sleeping.

Climate responsiveness was a guiding principle in the design of the Jeddah house. Their detachment or semi detachment allows for smaller urban blocks, multiple streets, thus greater air flow. They also reach high to catch the sea breeze. The stair or light well at the core of the house is open to the sky to serve as a ventilation shaft pushing the hot air out and increasing the airflow inside the house.

Roshan windows play an important role in allowing for cross ventilation. Besides their role in offering privacy, views and ornament, they were critical for cross ventilation and water cooling.

Water clay pots were placed in the *roshan* and cooled by the shade and flow of air.

A significant architectural response to climate is *al-mabit*, which is built normally of panelled wood with louvers and a light roof thus cool for summer nights sleeping. Al-Lyaly describes it as “Al-mabit on the uppermost floor is like an air pavilion. The louvered timber walls surrounding it on two or sometimes three sides allow the air to circulate freely in the space and at body level thus enhancing the comfort of the occupants. The high perforated parapet walls surrounding the edges of the *kharjat* (terraces) facilitate the flow of the cool evening breezes throughout the *kharjat* and the adjacent interior space.” (Al-Lyaly, 1990; p. 98)

Constructive elements

Jeddah’s style of architecture was similar to that of other Red Sea coastal cities, and, to some extent, to Makkah, at-Taif and Madinah. The style was naturally dictated by the characteristics of local building materials and by the demands of the climate.

Coral stone was quarried from the immediate vicinity of the old city and was known as “mangabi” stone. Traces of the ancient quarries can still be seen north of the old city.

Mangabi stone is a local coquina (seashell) limestone, a stone relatively easy to cut and work especially if “freshly”



Ph.33: Coral stone in masonry with dark brown clay mortar – F. Cristofoli, 2009

Ph.34: Coral stone – F. Cristofoli, 2009

Ph.35: Apparent mangabi stone wall – J-C. Bessac, 2006

Ph.36: Mangabi stoneblock surface (detail) – J-C. Bessac, 2006:

Ph.37: Bayt Naseef: whitewashed interior walls – F. Cristofoli, 2009



excavated, as it tends to harden when exposed to the air. It is a porous stone with good insulation properties and relatively light (average 1.5 t/m³). To resist the aggressive salty air of the Red Sea coast, mangabi stone walls need to be coated by a layer of plaster as it was traditionally the case in old Jeddah.

Coral blocks were also used. Coral has technical characteristics similar to the Mangabi stone (as far as insulation and resistance area concerned), but it is lighter. More expensive to extract, it was not used as standard masonry material, though coral blocks are often found mixed with limestone masonry. Dark-brown clay, dug from the shallow bottom of al-Manqabah lagoon, mixed with lime (as shown by the laboratory tests carried out in the in ash-shafè'i mosque), served as mortar for binding the stone blocks. The structures were reinforced with tiered teak beams horizontally embedded in the walls and tied to the crossbeams making up the floors. Houses were fragile and tended to disintegrate — also on account of poorly laid foundations and unstable soil — collapsing in mounds of rubble that formed a common component of the urban landscape.

The floors and roofs were constructed with wooding boards laid over wooden joists. The wood used for reinforcement and flooring was called “gandal” and was imported from India. The increased availability in gandal wood importation after the opening of the Suez Canal was a major factor behind the construction of tall houses with stable and solid structure. Another type of wood of higher quality that was

favoured by local craftsmen as a construction material was *Jawi*, which is teak wood imported from Java. Though harder to work with, it is much more resistant to insects and humidity. It was usually more for front-doors, *roshan-s* and windows and was a source of pride for craftsmen and owners alike who displayed skill and wealth.

“Textual sources, material remains, and oral testimony provide evidence that Asian hardwoods, namely Tectona (teak) and Shorea grown in southern India, Myanmar, and Java, were brought to the region by sea. These relatively resilient imported hardwoods stood up to the humidity, salt water, and temperature fluctuations of the coast, while also serving as convenient ballast for Indian Ocean-going vessels.”

(Um, N., 2012, p. 243-271).

Houses were mostly whitewashed or painted with subdued colours: pastel shades of yellow, cream, blue, pink. Houses were tall so that the uppermost floors might catch the regular sea breezes and create upward draughts with their temperature differentials.

DECORATIVE ELEMENTS

Decoration and evolution of the stylistic elements

Among the most famous and extraordinary features of Jeddah houses count the carved front doors and the precious large wooden balconies.

The houses of Jeddah consumed large quantities of teak wood — that takes on a silvery grey tone in the humid atmosphere of the Red Sea — used to make the window frames, casements, doors and floors,

According to some sources the wooden elements were imported already carved from Java, while other sources suggest that the craftsmen were local to Jeddah as there is evidence of several localized carpentry traditions along the Red Sea coast including boat building.

Heavily carved doors of teak wood were commonplace in the grander houses, while balconies, built of an East-Indian meranti redwood, capable to resist humidity and insects, were the most striking feature on the façade of typical Jeddah house. The wooden structures varied in quality and number according to the builder's means. The *roshan-s* often served as extensions of the family living room and were fitted with pillows and even doubled as beds. The ornate, latticed *roshan-s* served at least three functions, providing privacy, living and sleeping space and enhancing the appearance of the house and its ventilation.

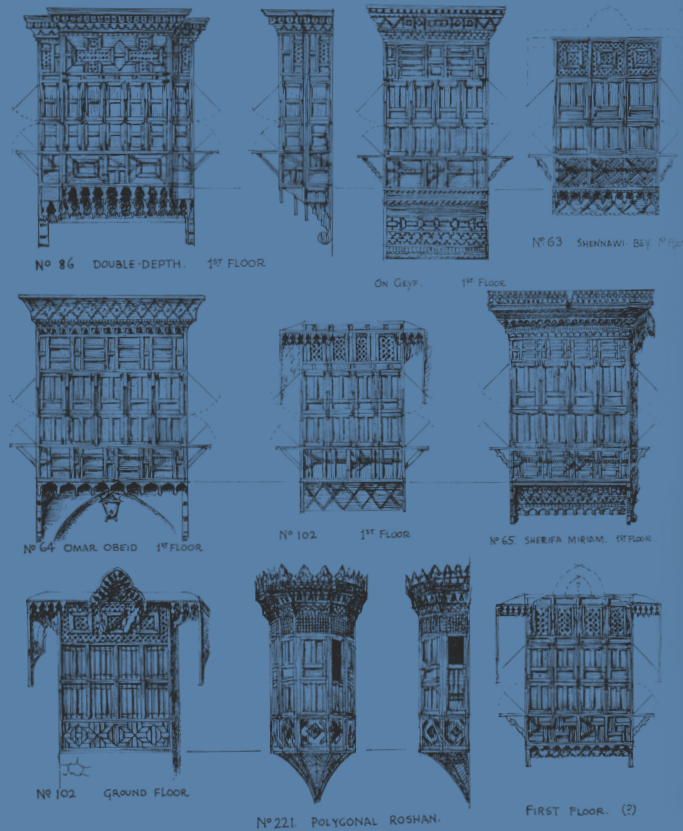
Older buildings have fewer and more elaborately carved *roshan-s* than newer ones. The increased import of wood

from its production areas in the Far East in the 18th and 19th centuries by ships carrying pilgrims made this commodity much cheaper and more easily available than in the 17th century and earlier. This is reflected in the design of the *roshan-s* in the elevation of the buildings. Older buildings have very fine and elaborate carpentry. As wood became more easily available the amount of wood used in the buildings increased, until the early 20th century, when the *roshan-s* were extended to cover the whole height of buildings. However at the same time the craftsmanship declined. The *roshan-s* changed from intricate joinery work with complex patterns, to the carving out of patterns, (*manjur*), and then finally to the very simple Venetian louvers.

This relationship between the increase in the use of wood and the decline in the craftsmanship shows that wood was no longer a scarce commodity and its use was not for the display of wealth as it had been previously. A larger proportion of the households could use it in their houses. At the same time the craftsmen were relatively more expensive in relation to the price of wood, displaying a kind of early industrialisation effect, i.e., mass-production of louvers.

According to Sami Angawi, a Saudi architect and historian, who studied the traditional architecture in Makkah, the composition of *roshan-s* on the facade of the buildings can be classified as “isolated”, “repetitive”, and “consolidated”. Multi-storey *roshan-s* do not appear to have developed anywhere else except in the Hijaz, and examples are visible in Jeddah, Madinah, Taif and Yanbu. These multi-storey

Fig.33: Wooden roshan-s in Suakin – in Greenlaw, 1976



roshan-s may evoke the all-timber buildings of Istanbul, but in the Hijaz the treatment is only for projecting windows, whereas in Istanbul whole rooms project out from the supporting structure. Later this type of multi-storey *roshan*-s completely replaced the isolated *roshan*-s; and the overall design became much simpler.

As shipping by sea became faster and easier at the end of the 19th century, when steamships replaced sailing boats, many types of wood were imported such as teak wood (*saj*) which withstands the hot climate of Jeddah and highly resists insects because of its repellent oils and Jawi wood that was shipped from Singapore by ships carrying pilgrims and became abundantly available at reasonable prices. Two other types of imported wood commonly used in Jeddah historic houses are the so-called *gandal* wood (shandil wood) — tree trunks roped with palm fiber imported from India, the Far East and the East African Coast — and beech wood (*zan*), both red and white types, imported from the production areas in Europe.

Roshan-s

The *roshan* is not only common but most prominent architectural feature in the Red Sea coast. It is not however a sound basis for identifying a single building type, especially that the *roshan*-s are not limited to domestic architecture. It was used across various building types including mosques and khans. The *roshan* or its Mediterranean counterpart *mashrabiya* is a feature of traditional Arab houses found in Iraq, Hijaz and Egypt. It is

an urban feature associated with both courtyard houses and tower houses.

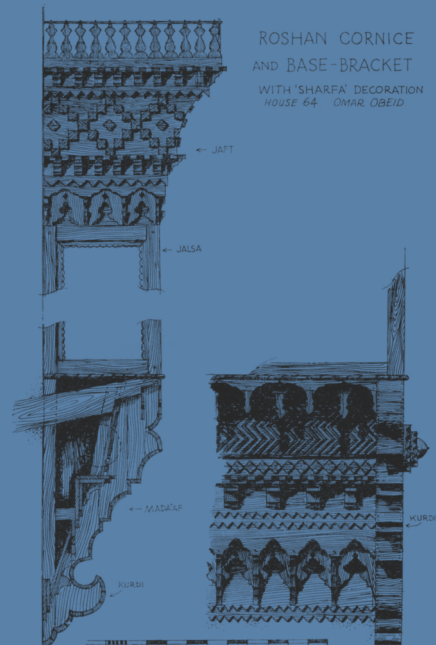
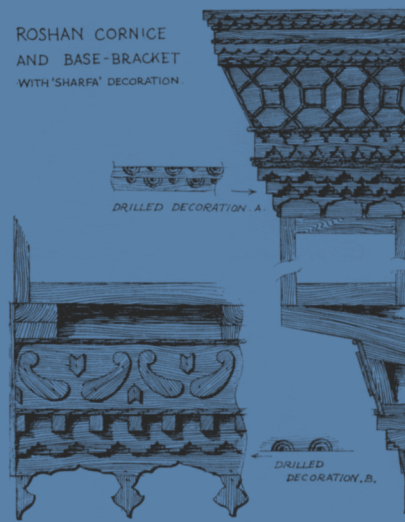
The uniqueness of Jeddah's *roshan* houses comes from the architectural synthesis that draws from both the mountain tower type and the courtyard house which make them distinct from the classic Red Sea style.

The *roshan* is a three-sided wooden structure extending outside of the house facade. It is mounted on a supporting base bracket and topped with a hood (*burnitah*). The base bracket on which the *roshan* rests consists essentially of several stout timbers or cantilevered beams embedded firmly and deeply into the facade wall. Carved or decorated brackets and panels as well as suspended wooden ornaments may hide timber beams. *Roshan*-s located on the ground level may rest on stone corbels or on a masonry plinth built up from the ground.

The lower part of the *roshan* is made up of solid wood panels diagonally placed in a variety of patterns and styles. Panelling work is either flush or raised and the designs range from plain rectangular to complex geometrical designs. Carved panels are also commonly used. Carving may be deep or shallow or in combination and the decoration patterns vary from geometrical, to floral, to multi-sided polygons and pointed stars.

In the relatively more recent styles of *roshan*-s the central part contains the shutters; often in two rows. The lower row of shutters is usually smaller and folds out downwards. The larger upper row folds upwards and provides additional light and air circulation, if so desired. Shutters may be opened and shut by sliding up and down in grooves especially in low-level *roshan*-s, in which windows are usually barred for

Fig.34 & 35: Roshan-s constructive and decorative details – in Greenlaw, 1976



protection. The number of shutters depends on the *roshan*-s width and the number of bays into which it is divided.

The whole of the *roshan* is capped on top with a crown, called *burnitah*, which is larger than the *roshan* and consists of wide shade-hood, or cornice, carrying the crest in the centre. The hood descends at an angle from the top and provides shade over the *roshan*. The addition of a fringe of wooden “stalactites” and the side brackets which support the hood increases the amount of shade.

Roshan-s were built in different sizes and styles. The entire facade of the building may be covered by one large *roshan*. On the other hand, a *roshan* may have a regular width, of four or five bays, but extend across two or more levels of the house (multi-storey), or even the full height of the building.

Roshan-s may be linked vertically, by joining the crown of one to the base of the other by wooden bands, or horizontally, by joining the hoods together into one long hood extending over several *roshan*-s and the spaces between them.

A flat platform (*dakkah*) is commonly built inside the room next to the *roshan*. The platform, 30 to 50 cm high, is usually covered with a carpet for seating. Several cotton-filled cushions are placed on the carpet cover for leaning against them. The family, especially women, may sit comfortably on the platform and enjoy the view of the street through the *roshan* shutters or lattice *shish* without being seen by outsiders.

Ph. 38, 39 & 40: Jeddah's *roshan*-s – S. Ricca, 2009



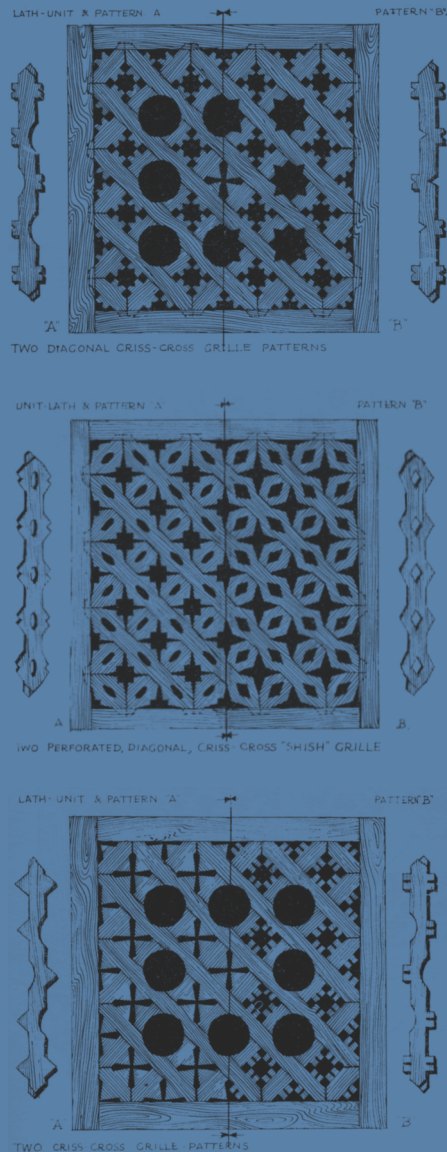
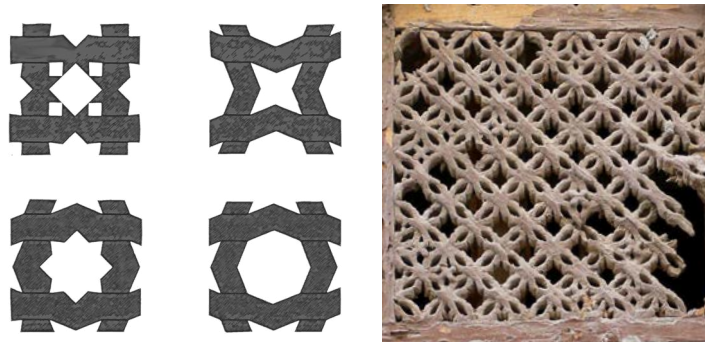


Fig.36: Manjur-s panels in Suakin – in
Greenlaw, 1976
Fig.37: Manjur-s motifs – in Angawi, 1988

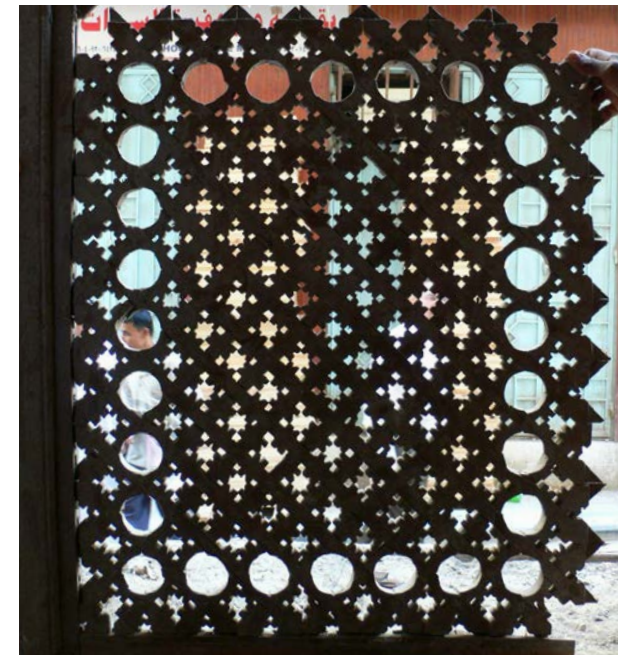
Manjur Patterns

In the upper part of the *roshan* wood panels are combined with *shish* nets (lattice grilles). The latter are to provide shade and admit gentle light as well as cool breeze desirable in Jeddah's hot climate. They also serve as a veil, which permits those inside the house to look outside without being seen. Lattices are carried out in a variety of beautiful designs providing pleasant view from the inside as well as the outside. They are made up from specially cut laths of wood fitted into each other at right angles (criss-crossed) and set within a frame. This is known as *manjur*. The shape in which the sides of the laths are cut determines the shape of the resulting open spaces in between as well as the overall pattern of the net.



Ph.41 & 42: Manjur-s in Jeddah houses –
F. Cristofoli, 2009

The *shish* normally contains two or more shapes arranged in sequences so as to give the *manjur* the desired pattern. In general, the shapes and sizes of the spaces are selected in such a way as to provide a balanced combination of shade, delicate light, nice breeze as well as privacy.



DOORS

Apart from the *roshan-s*, wood was used also for the external doors. These usually have double leaves and are decorated with carved panels representing some of the finest carpentry and decoration in Arabia.

Entryways are given considerable attention in Jeddah's traditional houses. They were made relatively tall and crowned with carved stone or decorated plasterwork.

Doors have elaborately decorated panels and are built of solid wood, such as teak, with carved or raised designs on both sides. The designs are in the form of repeated floral motifs and rosettes linked by geometrical patterns and/or

multi-sided polygons or pointed stars. Carving may be shallow in some parts of the designs and deep in other parts. In the Red Sea towns, doors are extremely varied, though on the other hand similar doors are found in disparate locations. The question arises as to how much craftsmen travelled and to what extent the doors were traded, as it is evident that in some case doors came ready-made from afar.

Contact between door-carving centres in the Indian Ocean region is extremely complex: there is evidence of movement of doors and craftsmen but also of local workmanship within broader stylistic repertoires. The complexity and skill of carving seem to suggest that woodwork in Jeddah should be considered local, related to a broader Red Sea style, rather than work from Southeast Asia.

Ph.43: Wooden door in Jeddah – C. Winckelsen, 1918 ©Ministère de la culture, France

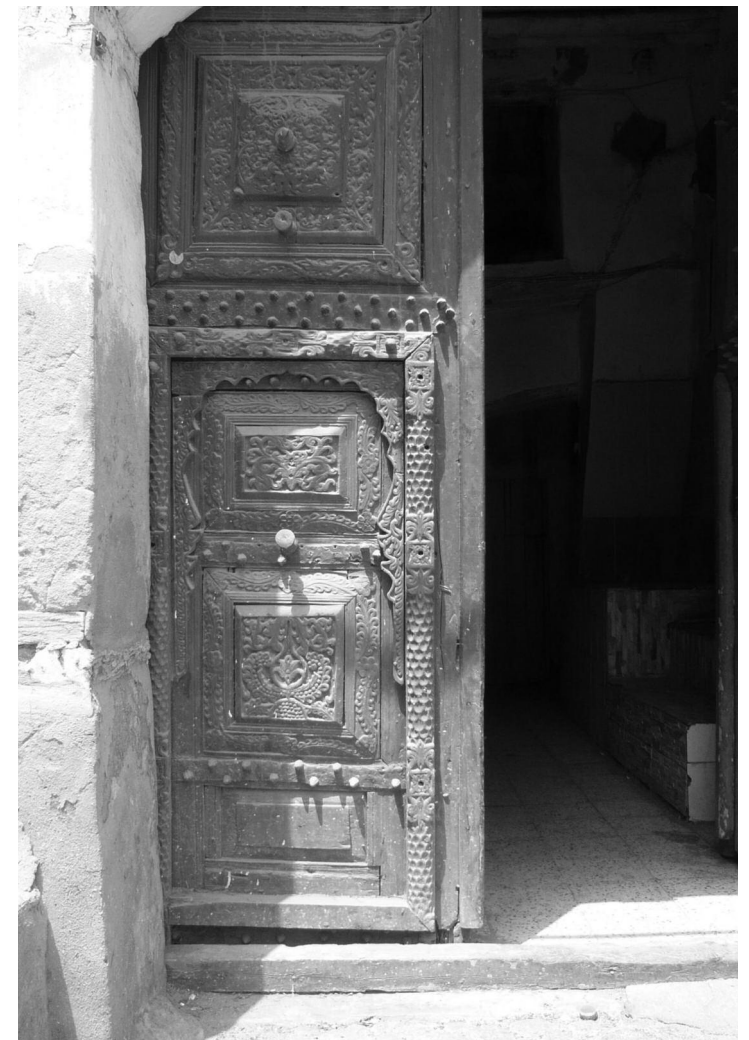


Ph.44, 45, 46 & 47: Carved doors – S. Ricca & F. Cristofoli, 2009





Fig.38: Carved door in Jeddah – in
Pesce, 1974



Ph.48: Detail of a carved door – S. Ricca, 2009

Ph.49: Carved panel, Bayt Sharbatly – F. Cristofoli, 2009
 Ph.50: Decorated frieze, Bayt Naseef – F. Cristofoli, 2009



Ph. 51 & 52: Decorated doorways – F. Cristofoli, 2009
 Ph.53: Beyt Jokhdar: decorated plaster – F. Cristofoli, 2012



Plaster decoration



The effect of the humid and salty air of Jeddah on the limestone and coral building blocks imposed the protection of the external and internal wall surface with plasters. This necessity was developed into a virtue by adding decorative carving. In Jeddah decorative plaster tends to be concentrated on the lower part of the exterior façades of houses, round the doors and main windows.

Plaster was applied to the coral walls and worked immediately while still wet. It was deeply incised with decorative motifs which had the effect of creating dark shadows that contrasted with surfaces not incised. Cutting deeply sometimes exposed the darker colour of the underlying surface on which the plaster was laid. Bayt Jokhdar and Ribat al-Khonji as-Sareer represent fine examples of carved plaster decoration.

Though there is no scientific study devoted to the plaster decorative patterns in *Historic Jeddah, the Gate to Makkah*, it appears that older decorations were simpler and more geometric, while later carved plasters became more elaborated with complex floral decorations cut deeper in the plaster though remaining within its thickness.

The *sgraffito* decorations of Jeddah are found on the main façades of the residential buildings, generally on the busiest street, though they can also decorate two façades when

houses are at street angles. *Sgraffito* is implemented on ground floors, at eye level, to be admired by passers by, but never to the bottom of the wall, and seldom on higher floors. Patterns are usually in rectangular or square panels, seldom in a frieze like in Bayt Naseef.

Sgraffitos are found on the oldest buildings of *al-balad*. The technique was abandoned in the 20th century.



MAIN HOUSES

Introduction

Since the end of the 1970s the Municipality of Jeddah has financed a series of studies of the old city in view of its preservation and upgrading. The first and most important among them is the work carried out by Robert Matthew. His study, that constitutes the basis of the current building regulations enforced in the old city, includes a complete listing of the old city houses and a three-level classification of the traditional buildings based on their architectural and historic significance. Class A buildings were deemed of National significance, class B of Regional and class C of Local significance.

Since, many new studies have been carried out, producing an impressive amount of documentation about the old city. Notably, the Municipality of Jeddah is preparing a G.I.S. survey of the old city recording all its plots and buildings. A preliminary step in the G.I.S. survey making process has been the preparation of an up-dated version of Matthews' Class A, B, C buildings maps recording the present conditions of the remaining historic buildings of the old city. The G.I.S. survey will become a key tool for the city management and will notably permit an effective monitoring of the changes inside the old city.

Among the many 19th century houses of the wealthy mercantile families of Jeddah, six are being presented more in detail in the following pages.

- 1 - Bayt Naseef
- 2 - Bayt Noorwali
- 3 - Bayt Nawar
- 4 - Bayt Sharbatli
- 5 - Bayt Ba'ishan
- 6 - Bayt ash Shafe'i

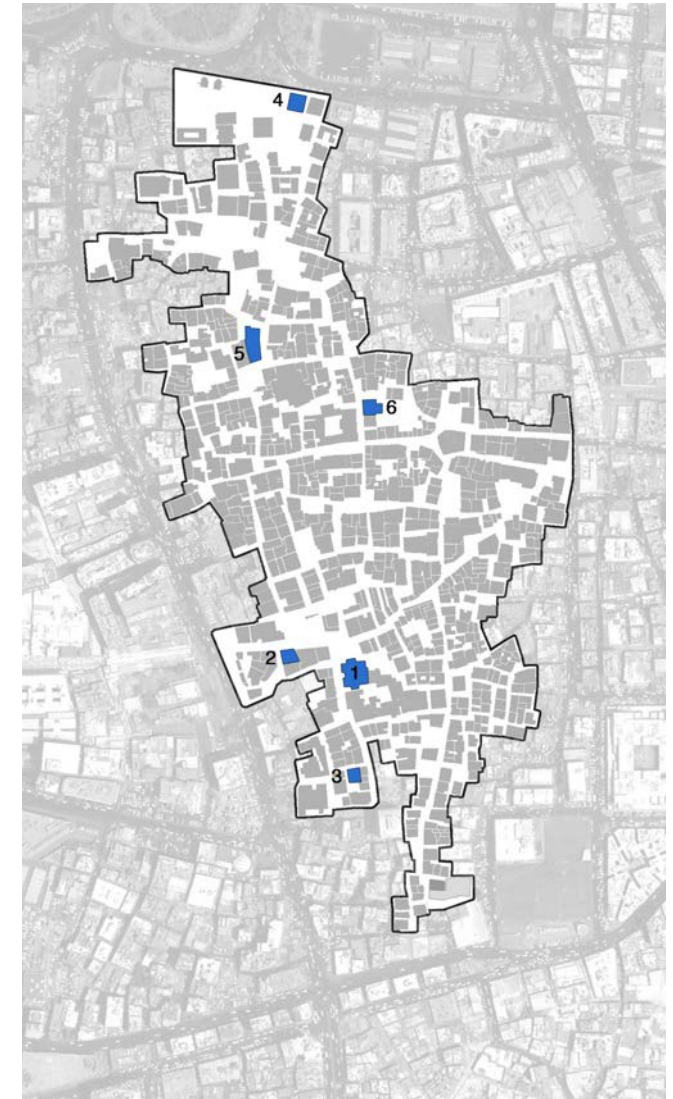


Fig.39: Historic houses: location map – RC Heritage, 2012

Typology and spatial planning



Ph. 54: Decorated entrance of Farsi House –
S. Ricca, 2009

In terms of their users and programme, the houses were mostly conceived and built for extended families and for merchants thus were large in scale and served multiple functions. The upper floors were restricted to the private family use, while the ground floor was semi public and served commercial purposes. Rooms on the ground floor served for office use and warehouses, and were rented out for pilgrims at times.

The ground floor was accessed by two entrances, for male guests and for family and guests. The front door is the public threshold, normally a centrally placed decorated wooden doorway, sometimes flanked by niches forming a tripartite composition common in Islamic architecture. The door leads to the *dihliz*, or entry vestibule. The *dihliz* is flanked by one or two raised *maq'ads*, or reception halls, where male visitors are received or business is conducted. To the back, the kitchen, bathrooms, servant's rooms, and possibly a guest bedroom are found.

The floors above formed the living quarters of the family; one floor per nuclear family. Their floor plans were similar and repetitive. Each floor is composed of a central living room, called the *suffah*, which is connected to the kitchen and the bathroom and which was used for family eating and entertainment. Each floor featured a *majlis*, for living and reception of family guests, opening onto the street through the front façade, thus the coolest room since it catches the breeze through the *roshan* projected windows. Built-in decorated cupboards and niches with shelves are characteristic features of the *majlis*. Each floor also had

smaller rooms for family organized towards the back area, called *al-Muakhir*, with access to the bathrooms.

The upper most floor is the roof. It features the *mabit*, or summer living and sleeping room, and the *kharja*, the roof terrace, which was surrounded by a high parapet wall sometimes with arched opening with wood grills, or high lattice-work balustrades. Roof parapets are notably designed to be high enough not to allow for looking over neighbours' roofs. Small openings in the parapet wall, or in some cases wooden screens, are provided for allowing breeze in. The roof was used extensively during the summer nights for various functions such as family gathering and sleeping on daily basis and festivities such as the birth or wedding celebrations on occasional basis. The roofs are also used to collect rainwater, which is directed towards large cisterns located under the level of the entrance hall (the *dihliz*), and is used only at the time of need for both washing and drinking.



Fig. 40: Bayt Naseef:
perspective view – s.d.
Fig. 41 & 42: Bayt
Naseef: plan and
section – Tecturae,
2012

Ph. 55: Terrace – F. Cristofoli, 2009
Ph. 56: Interior view – S. Ricca, 2009
Ph. 57: Staircase – S. Ricca, 200



Bayt Naseef

The house was built between 1872 and 1881 by a Jeddah landowner, Sheikh `Umar Effendi al-Naseef, *wakil* of Jeddah for the Sharif of Makkah. The architect was probably Turkish and the house is unique in Jeddah for its scale, ground plan and design. In December 1925, when Sultan Abdulaziz Al-Saud (later King Abdulaziz) entered Jeddah, he stayed in Bayt Naseef where he received the notable of the city as the house was thought of as the most distinguished and appropriate residence for the Sultan. The main entrance to the House is on the north side, preceded from a small flight of steps, it opens onto a square with a tree, likely the only one in 19th century Jeddah. The secondary entrance on the West was used for the women. An unusually large stair, at the back of the house, reaches the top of the house and acts as an interior shaft circulating air. There are two cisterns on

the ground floor and toilets at every level. In the centre of the roof is a *khushk*, a private sitting room raised above the rest of the house and surrounded by an opened roof terrace, similar to the one of Bayt Baghdadi. This wooden room, ventilated from all direction, was used for resting and sleeping as it is the coolest in the house.

The house belonged to the Naseef family until 1975. One of the heirs, Sheikh Muhammad, turned Bayt Naseef into a private library that eventually accumulated 16,000 books. Today, Bayt Naseef has been restored and transformed into a museum and cultural center.

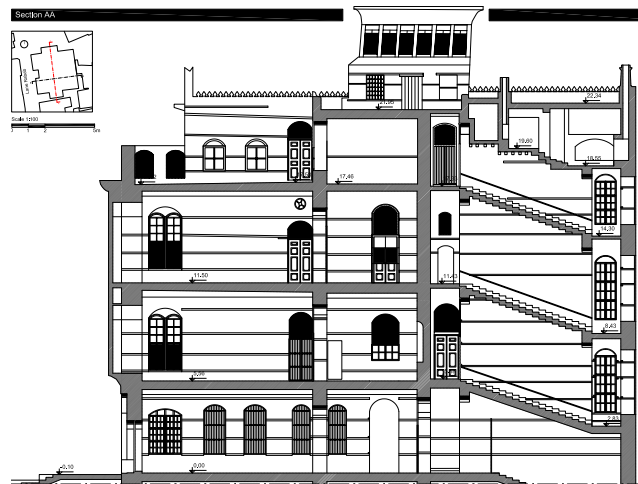
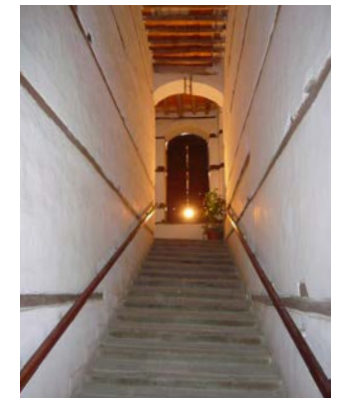


Fig. 43: Bayt Noorwali:
façade – Jeddah
Municipality, 1981

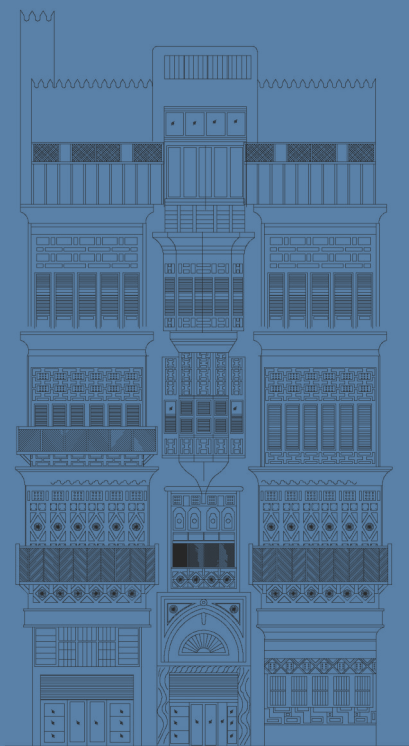
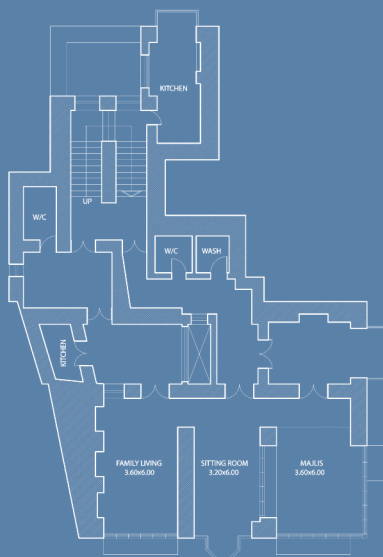


Fig. 44: Bayt Noorwali:
groundfloor plan –
Jeddah Municipality,
1981



Bayt Noorwali

The house is located in the very heart of the city close to Bayt Naseef and opens with its main façade on Souk al-`Alawi, the main commercial East-West axis of the old city. Bayt Noorwali was built in the mid 19th century for the rich Ashour family. It was later bought by a well-known Indian merchant, Mr Noorwali, who run a successful fabric trade in Jeddah.

The ground floor of the building, according to a traditional pattern in Jeddah, use, is still partially occupied by office space, while some rooms have been rented out to shops. The imposing mass of Bayt Noorwali is visible from Dahab Street.

The house is organized on four upper levels and a terrace protected by high masonry walls. The house has a double flight staircase, on the back of the house, leading to the

upper floors, each divided into two separate apartments. Each floor has an independent kitchen space accessible form the intermediate landing of the stairs. The upper levels still preserve original valuable furniture.

There are additional rooms and terraces on the fourth and fifth floor, and notably two hammams covered by conical domes. These Turkish style hammams are an almost unique feature in the old city of Jeddah.

The house boasts also precious wooden *roshan*-s, coloured in green, covering the largest part of the main facades, remarkable for their size and for the polygonal *roshan* at the centre of the first floor façade.

A survey of the house was published in 1981; in 2012, the joint King Abdulaziz University and Vienna Technical University project carried out a 3D scan of the exterior of the building.

Ph. 58: Main façade – F. Cristofoli, 2012
Ph. 59: Detail of the entrance door – F. Cristofoli, 2012
Ph. 60: The upper levels – F. Cristofoli, 2012





Ph.61: Bayt Nawar –
F. Cristofoli, 2013

Bayt Nawar

Al Nawar House is situated in the heart of the nominated property behind the Baladiya building and represents a typical residential building type with some outstanding features. The building has three upper floor levels and consists of two main parts of vertically stacked apartments or larger rooms and a connection part with the main staircase, all arranged around a courtyard.

At the present, the building is most in part empty. In former times it was occupied by an extended family consisting of up to 50 people. The main entrance to the building is at Mekhlevan Lane and leads to the courtyard, which is flanked by two main parts of the building. The southern part consists

in a large representative space on the ground floor with elaborate plaster decoration and fine painted wooden ceiling. The space is double in height, and the upper part openings are accentuated by fine wood latticed windows, which provide a view from upstairs to the Iwan and the courtyard. The rooms are located most southern part of the building with a separate entrance and staircase from Melkhlevan Lane. The beletage of the house is on the second floor. A wooden separation and a difference in height divide the big salon in two parts. Further up the staircase leads to the fourth and last floor.

Bayt Nawar is currently in a poor state of conservation and is in need of urgent consolidation interventions.



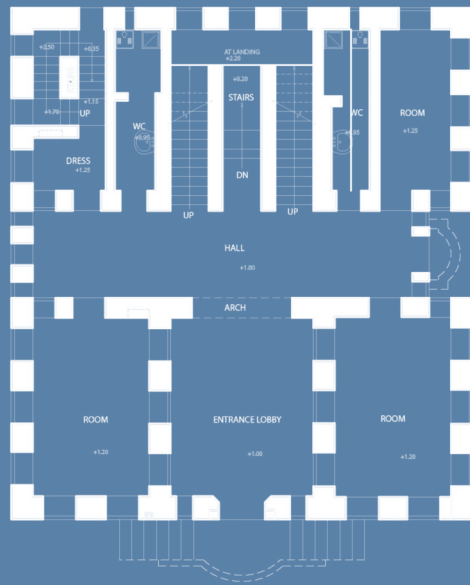
Fig.45: Bayt Nawar 3D scan : groundfloor plan – King Abdulaziz University & Vienna University of Technology, 2012



Fig.46: Bayt Nawar 3D scan:
section – King Abdulaziz
University & Vienna
University of Technology,
2012



Fig. 47: Bayt Sharbatli: plan, section and
façade – Talal Yahya Ashan, 2008

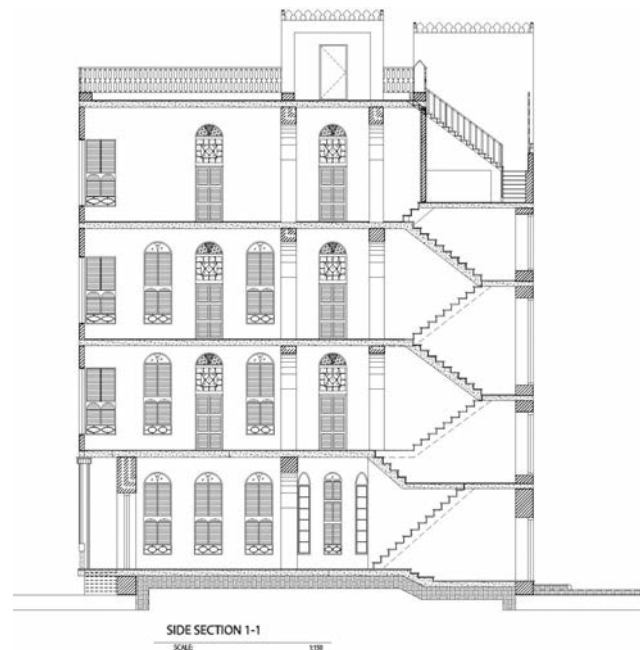


Bayt Sharbatli

Situated in al-Mazloun neighbourhood, the house was built some 150 years ago, and was originally owned by Sharif Abdulelah Muhanna al Abdali, a renowned merchant who ruled a small fleet sailing regularly between Jeddah and the cities of al-Qunfudhah and Jazzan on the Red Sea. Bayt Sharbatli is characterized by its wooden balconies and its precious wooden carved doors. It has two entrances and four levels, including the ground floor — connected by two large staircases situated on the back of the house — and two symmetric rooms on the roof.

The house used to host a famous *diwan* (reception gathering hall) regularly attended by the notables of the city, where issues relating to the administration of the city were discussed.

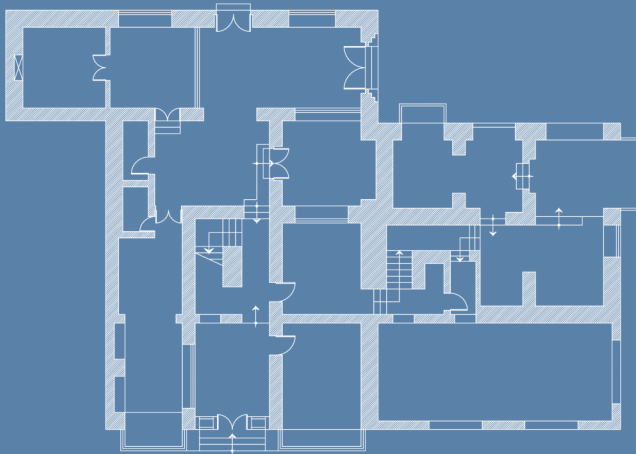
The Sharif of Makkah used to be hosted in this house during his visits to Jeddah, and the house later became the Embassy of Egypt. It was bought by Mr. Abdullah al-Sharbatli and Mr. Hassan al-Sharbatli, from one of the most prestigious merchant families of the town specialized in the import of cereals.



Ph.63: Secondary door – S. Ricca, 2009



Fig. 48: Bayt Ba'ishan: plan and façade – Jeddah Municipality, s.d.

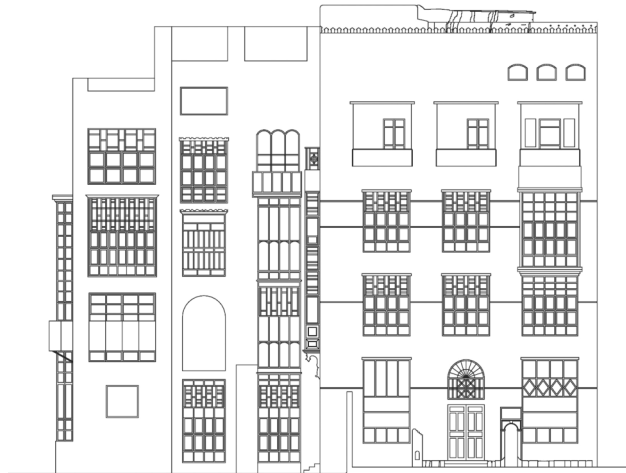


Bayt Ba'ishan

Located in the Mazloun quarter, Bayt Ba'ishan was built in 1341 AH (1923 AD). It has two entrances, one opening on a small square and one with a small flight of stairs in front. Its entrance doors, richly decorated, are perfectly preserved. It is composed of two separate parts each with its own staircase. The central square stairs act as interior shafts facilitating the ventilation of the inner rooms.

The house has a private praying area for the family on the ground floor.

The Ba'ishan family, originally from the Hadramaut region in Yemen, was specialized in the trade of tea and cereals. To the family belong two well-known Jeddah intellectuals, the musician Omar Ba'ishan, and the journalist Mohammad Ba'ishan.



Ph.64: Bayt Ba'ishan from the rooftops – F. Cristofoli, 2013



Ph. 65: The roshan
façades – S. Ricca,
2009



Bayt ash-Shafē'i

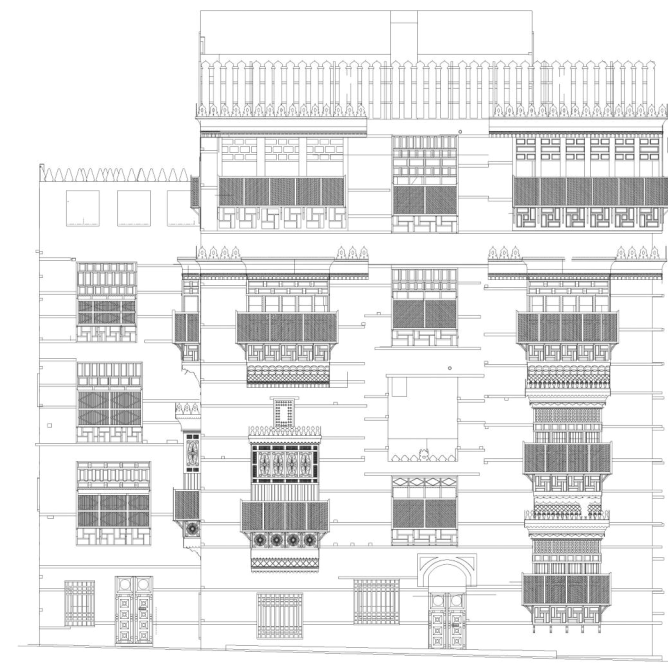
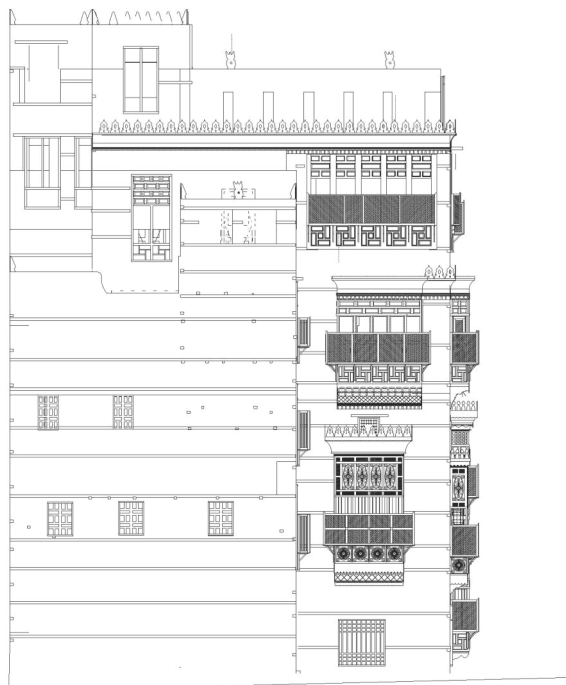
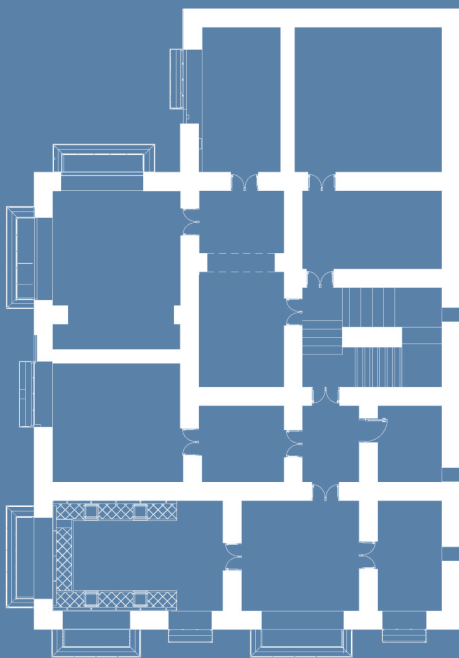
The house is situated in the Mazloun Quarter of the old city. It has a compact plan with a two entrances but a single square staircase.

It was built in 1800 by Sheikh Abu Saleh Fidda, a merchant (he used to import water from outside the city to Jeddah) and real estate owner with large properties in al-Hammariyah area.

The house has five levels and is characterized by its blue *roshan*-s and its carved wooden doors that count among the most beautiful of the old city.

It was turned into a Muslim endowment (*waqf*) to support ash-Shafē'i Mosque.

Fig. 49: Bayt ash-Shafē'i: plan and façades – Jeddah Municipality, s.d.



2.b History and Development

URBAN FABRIC AND COMMERCIAL DEVELOPMENT

The origins and the early descriptions of the City

International trade and the development of the City from the 13th to the 15th centuries
The dramatic changes of the 16th century, and the decline of the City in the 17th and 18th centuries

Jeddah in the 19th and early 20th centuries

JEDDAH, GATEWAY TO MAKKAH: THE HAJJ

Early pilgrimage (until the 15th century)

Modern pilgrimage (16th-18th centuries)

The 19th century evolution

The city and the pilgrimage

Everyday life in Jeddah in the late 19th century

Towards a new era: from steamships to planes

MODERN DEVELOPMENT

Jeddah from 1948 to 2008: 60 years of growth

Monitoring the expansion for the next two decades: Jeddah Strategic Plan

Fig.50: A 1300 AD version of the "Ptolomy Atlas"

Fig.51: Printed map in "Cosmographia" – 15th century

HISTORY

The origins and the early descriptions of the City

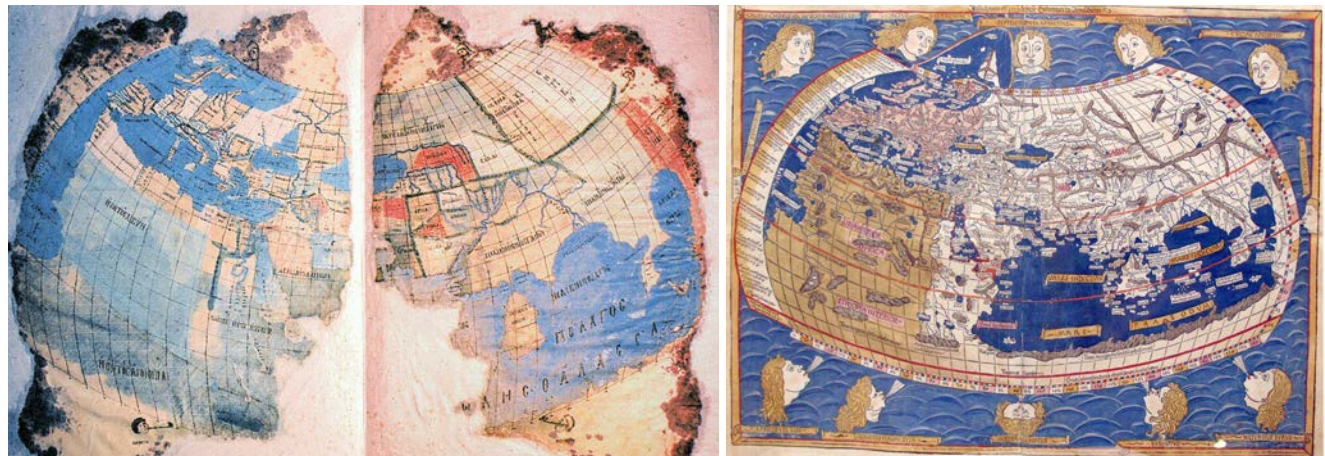
According to the tradition, the first human settlement in the area of present-day Jeddah dates from the 2nd century BC, when a tribe of western Arabia called Qudha'a, originally from Yemen, settled in the area.

Classical Greco-roman sources and the ancient travellers, however, did not mention what probably was no more than a small fisherman hamlet along the Red Sea coast; and the plans based on Ptolemy (Claudius Ptolemaeus) accounts — dating from the second century AD but first printed in Europe only in 1477 — do not show the city of Jeddah, though they indicate already the neighbouring cities of Yanbu, Madinah and Makkah.

In the 6th century, the Persians settled in the city. They built the first city walls and developed the harbour as an

important trading point. A moat was also dug around the city walls and filled with seawater. Hundreds of wells and cisterns were dug and constructed inside and around the walled city for daily water supply, and to increase the city's resilience in case of siege.

The role of Jeddah as a major seaport was firmly established in the 7th century A.D, when Arabs seized it. In the year 646, the Caliph Othman decided, at the request of the people of Makkah, to abandon the old landing of Shuaybah (20 km south of Jeddah) in favour of Jeddah that became the port of Makkah and began to receive the pilgrims coming from the sea to Makkah. As the initial focus of Islam, and of a great empire, Makkah derived vast wealth from the wars of conquest and Jeddah became an active trade centre, channelling to the Holy City supplies coming from Egypt, Southern Arabia, the West shore of the Red Sea and India.



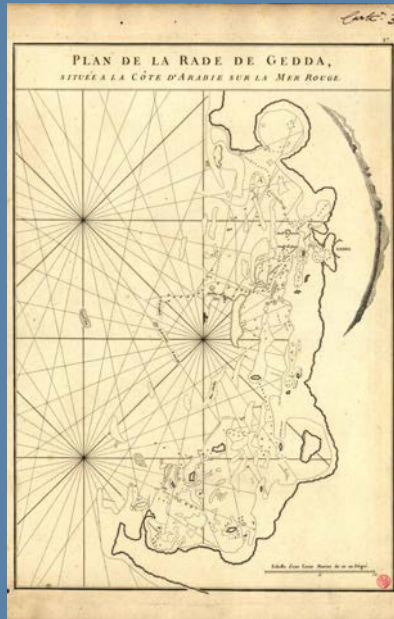


Fig. 52: The bay of Jeddah – PURL 3373, National Library of Portugal, 1750

Fig. 53: Map of the World – Al-Idrisi, 1154 (copy 1456)

Fig. 54: "Red Sea, Egypt and Arabia" in Al-Idrisi, *Nuzhat al-mushtaq fi ikhtiarâq al-âfâq* – BNF, 1154 (13th century copy)



Though the importance of Western Arabia diminished with the shifting of the capital to Damascus (under the Umayyad Caliphs) and later to Baghdad (under the Abbasid), Makkah never ceased to enjoy great prestige for its sanctity and to have a certain prosperity arising from the annual pilgrimage, and Jeddah — whose fortune was strictly interwoven with the Holy City since the beginning — continued to develop. By the 10th century, a vassal to the Sharif of Makkah administered the city.

Jeddah's role has always been associated to its location on the Red Sea. As a seaport, Jeddah owes its existence to a natural gap in the coral reef along the east coast of the Red Sea, which allowed access to Jeddah's shores. The narrow, and often hard to navigate through, coral reef gap has preserved Jeddah's from invasions from the sea. The city's sailors were renowned for their ability to direct the boats through the treacherous waters of the Red Sea and its many reefs.



Arab geographers mention the city of Jeddah since the 9th century (Ibn Khordadbeh and Yakubi). The famous Jerusalemite traveller al-Makdisi, born in 946, first describes the city in the 10th century:

"Jeddah is a coastal town and its name is derived from its position in relation to the sea. It is fortified and well populated. The people are traders and are wealthy. The town is Makkah's treasury and Yemen's and Egypt's emporium. It has a mosque. Its water supply is insufficient although it has a number of ponds, drinking water is also brought from afar. It was conquered by the Persians who have left some interesting palaces in it. It has straight streets, is well situated and is very hot."

The early historic accounts made by Arab travellers still form the bulk of our knowledge of the city's image in the past, as modern archaeological and scientific research on the city is still largely to be done. From the travel account of the Persian poet Nasir Khosrow, who travelled from his native Central Asia to Arabia for the *haji*, in 1050, we know that Jeddah counted some 5,000 males in the mid 11th century and that no vegetation grew in the city for the scarcity of water.

Jeddah's role remained minor until the 10th century, when Fatimid-ruled Cairo eclipsed Abbasid Baghdad. The India trade followed the shift in regional power: the Arabian Gulf gradually ceased to be the main artery of commerce from the Indian Ocean into the Islamic lands and the Red Sea took its place. From this moment on, Jeddah begins to figure in historical accounts as a prosperous Red Sea port.

12th century sources, like the great geographer Idrisi, who lived at Ruggero's court in Sicily, for the first time underlined the role of the monsoon in the development of the trade and in the fortune of Jeddah's harbour:

"Jeddah is the port of Makkah, the two cities being about 40 miles apart. Jeddah is well populated and its commerce is considerable; therefore its inhabitants are rich. The monsoon blowing before the pilgrimage season is very favourable to the city as it brings in (ships carrying) a great amount of supplies and merchandises of value. It is, after Makkah, the most important city in the whole of Hijaz. There is a governor who acts in name of the Prince of Makkah and oversees all administrative needs. Jeddah owns a great number of ships navigating to different destinations. Fishing is abundant and legume crops plentiful. It is said that Eve went there after the exit from Eden, and it is there that her mortal remains are buried."*

International trade and development of the City from the 13th to the 15th centuries

The prosperity of Jeddah passed through a series of upheavals due to the changing political and economic situation in the Islamic world, particularly during the 12th and 14th centuries, when the city witnessed deterioration and loss of population.

After the Mongol conquest of Baghdad in 1258 and the transfer of the capital to Cairo under the protection of the Mamluk Sultans, the Hijaz, as a former province of the Muslim Empire, soon became the object of annexation attempts by Egypt. In 1269, the Sultan Baybars tried to establish control over Makkah, but his plan failed due to the keen opposition of the *sharif*-s.

Starting from 1425, the Mamluk Sultan stationed a permanent garrison in Makkah and took over the collection of customs duties in Jeddah. Wisely, however, they allowed the *sharif*-s a share of the proceeds of the port of Jeddah that, had become extremely active as a great part of the eastern trade previously directed to Baghdad via Basra was now moving to Egypt through the Red Sea and Jeddah.

The great development of international trades, and notably the ever-growing requests of the European markets, favoured the development of the city. Indeed, though Yemen firstly profited of the new trade routes, since 1424, Jeddah began to take over Aden as the major harbour, becoming soon the only authorized port of entrance for eastern merchandise in the Arabian Peninsula.

Jeddah's prosperity was based on its role as the exclusive Red Sea *entrepôt* between India and Egypt. Because of the coral reefs and changing winds and currents, navigation in the Upper Red Sea was off limits for the larger ships coming from the Far East. Imported goods were always trans-shipped to small boats that operated the connection between Jeddah and the principal ports of entry on the Egyptian mainland

(*) As already pointed out by Angelo Pesce, however, Al-Idrisi is actually incorrect on two counts when he speaks of the monsoon: the *hajj* season is based on the Muslim lunar calendar and varies therefore every year; and the monsoon does not blow as far north as Jeddah.

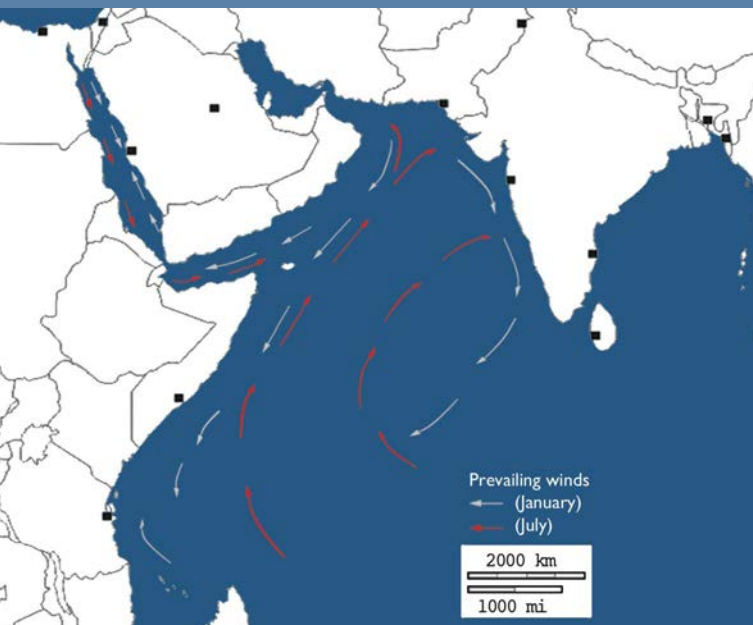


Fig.55: Prevailing winds and monsoon cycle in Indian Ocean – RC Heritage, 2009

(Kosseir, Suez, and Tor), even though sometimes land caravans were preferred.

The historic success of Jeddah was, therefore, not only due to its symbolic association with the Holy City of Makkah, but also to its geographical position at the edge of the Monsoon-dominated influence area — the wind pattern of the Red Sea is one of the keys of its commercial success. The Red Sea North of Jeddah presented a serious obstacle to sailing vessels and oceangoing seamen of the India trade never went beyond the city because there the prevailing winds blow from the North the whole year-round. Only small coasting vessels, which could take advantage of the on- and offshore breezes at most time of the year, could make their way to Suez.

From Kosseir and Suez, camel caravans carried the eastern imports to the Nile, where riverboats conveyed them to the Mediterranean coast at Alexandria. From there, the control of the trade passed to the Italian city-republics of Genoa and Venice that monopolized the commerce not only of luxury goods of eastern origin, but also in food, raw materials and finished products. After the defeat of Genoa in 1381, Venice alone controlled the sea routes and the mercantile traffic. At the far eastern end of the trail, commerce was in the hands of the Chinese, whose junks collected the products of their own lands and of the East Indies and delivered them for sale in the great Malayan port of Malacca and then to the Malabar Coast from where Muslim merchants (Malay, Indian, Persian and Arabs) took over. The trade from the ports

of Calicut, Goa, Cochin with the rest of the Indian Ocean was a virtual monopoly of the Arabs.

For centuries (archaeological evidence seems to prove that commercial maritime exchanges already existed between the Roman Empire and India) ships moved from the Indian coast every year in February and sailed to the Red Sea. They returned to India in August or September after the change of monsoon, keeping what amounted in effect to a regular sailing schedule through the years.

In the 15th century, Jeddah further benefited from the fall of Constantinople to the Turks in 1453. The closure of the Bosphorus, and of the access to the Black Sea terminal ports of the central Asiatic overland routes, made for a brief period the Red Sea route the only safely practicable way for international East-West trade.

The geographic discoveries of the Portuguese mariners Bartolomeu Diaz and Vasco de Gama opened new sea routes that ended the Arab monopoly on the Indian commerce at the end of the 15th century.

On 1497, a small fleet left Lisbon to reach the Indian coasts on 20 May 1498. The route of the Cape was thus opened with dire implications for Islam. A series of fights and naval battles developed in the following years between the Arabs and Indians and the Portuguese.

The discovery of the Cape of Good Hope, opening the sea route to Asia through the Atlantic and Indian Oceans bypassing the Muslim-controlled traditional sea routes that for centuries had transported goods and spices across the

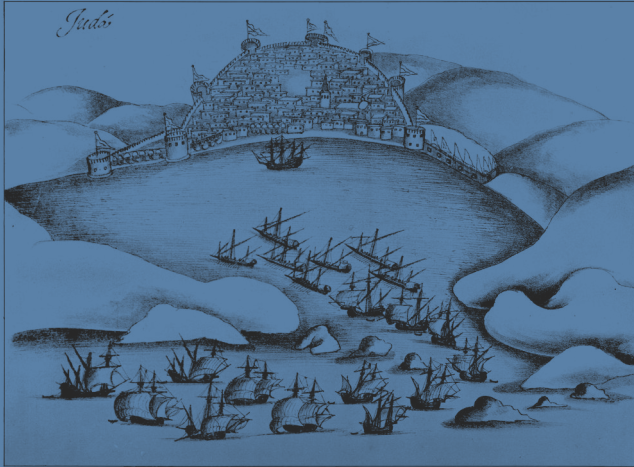


Fig. 56: A 16th century view of Jeddah showing the Portuguese fleet of Lopo Soares de Albergaria in front of the city in 1517 – Gaspar Correa, Museum of the Lisbon Geographical Society

Indian Ocean and then, on camelback, to the Mediterranean shores, paved the way for the great development of the Portuguese power and fleet in the 16th century.

The dramatic changes of the 16th century and the decline of the City in the 17th and 18th centuries

The growing influence of the Portuguese, who sought control over the trade routes in the Red Sea, menaced directly the city of Jeddah.

The Portuguese tried to establish unchallengeable supremacy through the whole extent of the Indian Ocean and since 1510, began to establish firm strongholds on land. They took Goa, Hormuz (on the Persian Gulf) and Calicut. In 1511, they took Malacca and then reached Canton in China. In 1513 however, they failed to conquer the Yemeni city of Aden, which had been fortified.

In these years, the city of Jeddah, under the newly appointed Governor of the city Hussein al-Kurdi (who returned to Jeddah after being defeated by the Portuguese in India) began to build a new strong wall to withstand an eventual attack from the Portuguese. The ancient walls of the city had long since fallen into ruin and couldn't provide anymore enough protection. To build the new city walls, entire sections of the city had to be torn down. By order of al-Kurdi, all the male population of the city carried out compulsory this extenuating task. Portuguese sources affirm that Jeddah walls were built between 1509 and 1514, while Arabic

sources tend to assign an earlier date to the fortifications. It is likely that their construction took place in two successive phases, the first in 1506-07 and the second around 1514.

The power of Jeddah in the region extended in these years and Jeddawi forces, supported by an Egyptian fleet, attacked and conquered Yemen, though they failed to occupy Aden, and they were forced back to Jeddah already in 1516.

On 8th February 1517, a Portuguese fleet left Goa to attack Jeddah. After a brief halt in Socotra Island and in Aden that offered them support, the fleet moved towards Jeddah. The Portuguese fleet arrived in front of the city on 13th April 1517, however they couldn't attack the well-protected harbour where the fleet was grounded and decided to move out to attack the Egyptian fleet instead. The mission, however, ended in disaster for the Portuguese.

The Portuguese tried again to challenge Turkish control on the Red Sea shores and organized further raids in 1520, 1526 and again in 1541.

Throughout the 16th century, despite the new India route opened by the Portuguese, the Red Sea traffic was kept alive and boats continued to call at Jeddah for trans-shipment of goods to Egypt and the Mediterranean.

In the 17th century, however — when the Dutch and the English merchants supplanted the Portuguese monopoly and developed the Cape Route (free of Muslim control) transporting huge amounts of spices and other commodities directly to the European markets — Jeddah underwent a period of eclipse.



Ph.66: Street view – R. Savignac, 1917

Almost in parallel with the development of the Portuguese power, another major change affected the entire Islamic world, the arrival to power of the Ottoman Turks.

The Turks swept over all of the Syrian and Palestinian Mamluk provinces and conquered Cairo on 22nd January 1517, annexing also the Red Sea provinces and forcing the Sharifian rulers of Hijaz to accept their sovereignty. The city of Jeddah passed under the sole control of the Egyptian fleet leader Rais Suleiman who replaced the cruel Hussein al-Kurdi.

Ottoman policy of confrontation with the Portuguese throughout the 16th century managed to keep them off the Red Sea and to avoid that they establish a foothold on its coasts. Ottoman control lasted for four hundreds years, during which the Ottomans tried to maintain a balance between Turkish power and Arab *sharif* authority in the Hijaz region. A sort of dual authority developed then within the region in general and in Jeddah in particular, paving the way to various periods of tension and political and economic instability.

Ottoman rule proved harsh on the Arabian provinces and in 1631 the troops of the Turkish Governor of Yemen pillaged the cities of Makkah and Jeddah. Between 1676 and 1683, the Turkish Grand Vizir Kara Mustafa Pasha built a aqueduct carrying water from the wells East of the city and built a new *khan*, a *hammam* and a mosque.

During the 18th century the situation did not change much and few events marked the history of the city. In this century, Britain established the basis of its trading empire in India, and Jeddah was increasingly frequented by ships of the East India Company which had a depot in town.

A major change in the city's history is related to the development, in nearby Najd region, of the Reform Movement — under the guidance of Sheikh Muhammad Ibn Abd al-Wahhab and Mohammad Ibn Saud — that was going to conquer the whole of Hijaz (with Jeddah) and lead to the creation of the modern Kingdom of Saudi Arabia in 1932.

Jeddah in the 19th and early 20th centuries

At first, the Reform Movement was strongly opposed in the Hijaz by the Sharif Ghalib.

In 1806, Makkah was conquered by the Najdi forces and most of Hijaz passed under their control. After this victory, the Ottoman Sultan decided to send his viceroy in Egypt, Mohammad Ali, to crush the growing influence and power of the Saudis. The military campaign in Arabia proved long and difficult, but finally ended with the destruction of the Saudi capital ad-Dir'iyah in September 1818.

For the first half of the 19th century, Muhammad Ali and Ibrahim Pasha retained effective control over the Hijaz, and this region began to arise the interests of the European powers who received the reports of the French officers who followed Ali's forces into Arabia.



Ph.67: The Persian consulate – R. Savignac, 1917

Jeddah continued growing in importance in the early 19th century, and by 1825 began receiving diplomatic representatives from France, Britain, and Holland, becoming to be known as “*balad al Kanasil*”, the Town of Consulates. The European descriptions of Jeddah in the 19th century underlined the city’s architectural features and qualities, like the one by the British Viscount Valentia of 1805:

“The houses of Jeddah are far superior of those of Moka. They are built of large blocks of very fine madrepora. The doorways are handsomely arched and covered with fretwork ornaments carved in the stone, not put on in plaster. ... the windows are numerous and large [...] The streets are very narrow, which is an advantage in a tropical country, as they are consequently shaded during most part of the day. The palace (Valentia was hosted by the most prominent merchant of the time, Sidi al-Arbi Jilani) is very pleasantly situated on the water’s edge. The upper story, which we did not enter, seems to contain some excellent rooms.”

And by Maurice Tamisier, (a Frenchman who took part in the expedition of Mohammed Ali against the Asir highlanders in 1832), published in 1840:

“Two small and neat forts exist at each extremity of the port to keep watch on it. Four gates open to the sea along the wall that completes the city’s fortification system. There are five most remarkable mosques in Jeddah. [...] The great bazaar forms a wide and

well-aligned street. The houses are at the upper level and ornamented with musharabiyas all of the same design. [...] All along the bazaar there are numerous cafés where both local people and foreigners convene.

There are some rather regular-shaped squares in Jeddah. The most remarkable is the seafront square at one side of which is the Akash Mosque. There are two more near Makkah Gate and the city centre.

Houses have commonly two, sometimes three storeys; they are built with madrepores extracted from the sea and transported to the town on donkey back. These stones have the inconvenience of being too light and the constructions where they are employed are never very solid. [...] There are some houses whose musharabiyas and doors are sculpted with the most delicate taste; these ornaments embody a grace and elegance nowhere else encountered in Arabia.

All the space between the coral houses and the city wall is occupied by huts [...]. They are inhabited by half the population of Jeddah.”

After the death of Mohammad Ali in 1849, the harsh re-imposition of Ottoman rule over Arabia provoked great discontent in the Hijaz. A *firman* prohibiting the slave trade, issued by Constantinople under European pressure, precipitated widespread subversion in Makkah. Almost ten years later, in 1858, xenophobic disturbances erupted in Jeddah following the slave trade ban, the establishment of a growing number of European trading houses and the delay

in the payment of the Ottoman troops. The French and British consuls, and several other European residents of the city, were killed in the riots. These tragic events caused harsh international reactions to which the Porte had to comply executing, as requested by the Western powers, all the leaders of the revolt.

The description of the city in 1854 by Charles Didier, a French friend of Burton, underlined the uniqueness and refinement of the houses and the multicultural population of the city, where resided already a large poor immigrant community:

“The city is divided in two large sections: the Yemeni and the Syrian, so called because of their geographic position, the first to the south in the direction of that province of Arabia and the second to the north. There are other subdivisions as well, each inhabited by a population of different origin, that often deliver themselves to strenuous fights.

The beautiful houses, solidly built in stone and many-storeyed, have ogival gates and large external windows. These windows have no glass panes, but they are closed on all their extension by wood grilles, very finely worked, allowing to look outside without being seen (...) These smart grates are painted in vivid colours contrasting with the white of the walls. Several terraces are surrounded by elegant wiredrawn balustrades, and some of them [...] are surmounted by large kiosks built of carved wood like the balconies, where ladies enjoy the cool air without being

seen. Much of the daily life is spent on the terraces, as the sea breezes mitigate there the often-unbearable summertime temperatures.”

The opening of the Suez Canal in 1869, and the coming of steamboats that made the wind regime of the Red Sea irrelevant, marked the beginning of a new phase for the development of the city and of the region. Though Ottoman control over the Hijaz was reinforced — as troops could be quickly dispatched by sea — the new waterway stimulated the growth of Jeddah as commercial trading port.

Steam dealt a blow to the overland pilgrim routes, but proved a boon to the maritime ones. While a British report in 1831 estimated that no more than 20,000 pilgrims came by Sea from India, Malaya, the Arabian Gulf and the other Red Sea ports, in 1893, 96,000 pilgrims were registered arriving in Jeddah by steamship, and figure of that scale were commonplace into the 1920s’.

Direct Turkish administration was established in Madinah, Taif and Jeddah, while only Makkah remained under the formal authority of the Hashemite *sharif*, who owed allegiance to the Ottoman Sultan till his assassination in 1880.

The control over Makkah was in the hands of the Sharif Hussein Ibn `Ali, appointed in 1908, the very year in which the Hijaz Railway reached Madinah, enabling pilgrims and Turkish troops to reach the Holy City with a rapidity hitherto impossible.

Ph. 68: Outside Makkah Gate – C. Winckelsen, 1918
©Ministère de la Culture, France



Ph.69: Aerial view of the coast line in 1940



Jeddah remained under Ottoman control until 1916, when a revolt led by the Sharif Hussein Ibn `Ali — who was vying for an Arab self-rule — broke out.

Hussein worked to expand his political influence in the Peninsula, sending military expeditions into Asir and al-Qasim, at the utmost displeasure of the Ottoman Government. He finally attacked the Turkish garrison in Makkah in June 1916, while the British fleet (with whom he made an alliance) bombarded the Turkish positions in Jeddah from the sea till their surrender. Jeddah became then a point for the landing of arms, ammunition and provisions for the Sharifian Army. The Sharifian campaign, supported by the British, ended with the triumphal entrance into Damascus on 1st October 1918. Following the success of the Arab revolt fomented by T.E. Lawrence against the Ottoman Turks during the First World War, the city became the commercial capital of the short-lived Kingdom of the Hijaz.

While the Hijaz acquired its independence from the Ottomans, the extraordinary career of Abdulaziz Bin Saud gave rise to the Kingdom of Saudi Arabia. Returned from exile, he gradually extended the Saudi sway over most of the Peninsula. By 1901 he re-conquered Riyadh, by 1913 his authority had expanded to al-Hasa on the Gulf shores, and in 1915 he signed a treaty with the British representative.

In 1921, Abdulaziz Bin Saud took the field again and began his final victorious military campaigns taking Hail and the Jabal Shammar, and then Jawf and Wadi Sirhan, Khaibar and Teima. The British tried to impose a truce, but without success and in 1924, following the official abolition of the

Caliphate in Turkey and the empty proclamation by Hussein as Caliph al-Islam, Abdulaziz launched his final attack.

The city of Taif was conquered and the citizen of Hijaz asked for Hussein's abdication. His son Ali was briefly proclaimed King of the Hijaz, but had to evacuate Makkah, which fell to the Saudis without a fight, and concentrated his troops in Jeddah. Abdulaziz finally entered the city of Jeddah. He deposed the Sharif of Hijaz, Ali bin Hussein, who fled to Baghdad, settling eventually in Amman, Jordan, where his descendants became the Hashemite royal family.

Abdulaziz Bin Saud became the uncontested ruler of the Hijaz and was crowned King of Hijaz in Makkah on 8th January 1926 adding this title to his position of Sultan of Najd. Abdulaziz spent the following six years in the consolidation of the acquired positions and in the settlement of internal and external problems and finally, in September 1932, proclaimed that his reunited realm was to be called Kingdom of Saudi Arabia, being himself its first King.

The unification of Hijaz and Najd by Abdulaziz Bin Saud under the Kingdom of Saudi Arabia in 1932 has resulted in an increasing stability in the region and, hence, in the increase of pilgrims coming to the Holy city through Jeddah. Although Jeddah's original role was that of port for the city of Makkah, and its historical role that of a transit point for eastern trade, Jeddah has acquired in recent times new roles as second largest city of the Kingdom.

The historic city had developed for centuries within its protective walls (built in the 16th by Hussein al-Kurdi

Ph.70: Bayt Baghdadi, 1933 – W. Facey, 1999



replacing older ruined ones), which were its most conspicuous feature and used to make a lasting impression on people approaching the city from either the sea or the land.

The city had gates opening on each side: on the North, Bab al-Madinah was doubled by Bab al-Jadid (New Gate), opened to let cars inside the city; on the East, opened Bab Makkah whence departed the road for the Holy City; on the southern side, stood Bab ash-Sharif and, since 1920, a breach to reach the European cemetery; on the seaward side, stood Bab al-Bunt (incorporated in the Custom's building) and Bab al-Magharibah, that was sealed at the beginning of the 20th century. Two forts rose at each corner of the seafront; the north one was used as a prison.

A wide roadway extended along most of the wall inward side, separating it from the outer row of houses. Streets were unpaved and floored with fine sand that shone whitely in the sunlight.

Inside the city, the pulse of life vibrated in the souks, developing on the sides of two roads crossing at right angle: Qabel Street (beginning from Bab al-Bunt) and al-Khattanin Street.

Outside the city walls, the only settlement was Nakatu, a village of reed hovels spreading beyond the southern gate of the city, Bab ash-Sharif. Nakatu was home to the Takhruri (Nigerians, in general West African black people) who remained in Jeddah after their pilgrimage or had come as migrants to live in the Hijaz.

With the stabilization of the political situation and the security achieved under the reign of King Abdulaziz, the number of pilgrims and the related trade activities, coupled with the oil revenues, greatly increased with a lasting impact on the city's prosperity. Jeddah began developing outside its walls that ceased to play their historic role and quickly became obsolete. The demolition of the city wall was therefore decided and implemented in 1947, to favour urban growth.

The most renowned and famous house of the old city at the turn of the 19th century was Bayt Baghdadi — a luxury mansion built to the south-west of the Pasha Mosque, facing the sea — once the residence of the former Ottoman governor, later the home of the famed British explorer of Arabia, H. St. John Philby, and subsequently Aramco's (Arab American Company) first office building in the city. Built by Musa Effendi al-Baghdadi — the *wakil* (deputy) to the Sharif of Makkah — in the 1880s, it was one of the finest examples of Jeddah architecture. It was unfortunately demolished in 1959 in the course of street widening works.



Fig. 57: Historic view of the bay of Jeddah – s.d.

JEDDAH, THE GATEWAY TO MAKKAH: THE HAJJ

Early pilgrimage (until the 15th century)

Jeddah history is closely linked to that of pilgrimage. Jeddah as a village probably dates back to pre-islamic period, but according to the historian Qutb al-Din, Jeddah owed its real foundation to the occasion of the Caliph Uthman's `umra in the year 646 C.E, who instituted it as the port of Makkah. But it would take some centuries before Jeddah was truly integrated into the international trade and the pilgrimage networks. In the early Islamic centuries it chiefly served as the port of entry from Egypt, whence arrived most of Makkah's foodstuffs, especially wheat, and clothing.

According to the Persian traveller Nasir-i Khusraw who visited Jeddah in 1050 C.E.:

"Jiddah is a large city and has a strong wall on the edge of the sea. The population is 5,000. The city is situated to the north of the sea, has good bazaars, and the qibla of the Friday mosque faces east. Outside the city there are no buildings except a mosque known as the mosque of the Prophet of God. The city has two gates, one toward the east and Makkah and the other toward the west and the sea."

At this time pilgrimage was performed almost exclusively by overland routes that did not pass through Jeddah. Nevertheless, during the two centuries of Crusaders

presence in the region, the desert road from Egypt, via Suez, Aqaba, and the shore of the Red Sea, was unsafe. Thus, pilgrims were obliged to ascend along the Nile, then reached the port of Aydhab and, from there, sailed to Jeddah. Ibn Jubayr, who travelled during this period, made the crossing between Aydhab and Jeddah by *dhow* (traditional gulf boat) in the heart of a storm. He described the city as follows:

"Most of the houses here are made of reed. There are also inns of stone and mud with palm-frond lean-tos serving as upper chambers, beneath which people sleep at night to escape the heat. We stayed in one of these apartments on the rooftop. The many ancient remains in town attest to its great age. Traces of prehistoric walls still rise around it, and there is one place with an old and lofty dome which is said to mark the house of the prophet Eve, humanity's mother."

When Baybars completed the destruction of the last Crusader state, in the 13th century, the road became safe again. It is also at this time that Baybars began to send the *mahmal* to the Hijaz. Like the Fatimids before, Mamluk rulers imposed their sovereignty over the Hijaz, legitimized by the importance of Egypt in the supply of the region. Because of the mamluk policy — and the consistent view of Islamic law — that pilgrims should not be taxed, *sharif*-s of Makkah turned to their only other source of income: exacting dues from the merchants of Jeddah. The *sharif*-s levied especially 10 percent of the contents of all Indian ships casting anchor in Jeddah harbor.



Ph.71: Makkah gate – Historic photo Jeddah Municipality, s.d.

The extortions suffered by the merchant mariners finally caused them to avoid this harbor in 1395. Accordingly, in 1425, the Egyptian sovereign began to collect the dues for himself and an agreement was reached with the *sharif*-s concerning how to share them. Thus, at least during the interval of the arrival of the Indian merchantmen, one of the Sultan's customs officials was in charge in Jeddah. In 1427, the harbor was enlarged, new docks were built and the governor of Jeddah was raised in rank to equal the rulers of Alexandria and Tripoli. This policy soon obtained its desired effect: Indian merchantmen increasingly bypassed Aden and sailed directly to Jeddah. At first there were fourteen ships calling annually at Jiddah, but in 1580, according to the Italian visitor Ludovico di Varthema, there were already forty to fifty great ships per year with spices and other expensive goods.

After the 1425-27 new rules, the Mamluk state exercised a monopoly over the spice trade, and notably on pepper. The Sultan himself bought all the pepper brought to Jeddah to re-sale it in Egypt. Syrians, Franks, and others were now forced to buy not from the supplier, but from the Sultan himself and at his price. All of this redirection worked greatly to the profit of Jeddah; the value of goods passing through Jeddah has been estimated to one/ two million dinars annually.

The fifteenth century was also a period of islamization in India and Southeast Asia, bringing an increase in the number of pilgrims coming from this region. Unfortunately, almost no historical documents are available concerning the

networks and means of transportation for Makkah pilgrims from Southeast Asia before the 19th century. But if we consider that Islam had been brought to Southeast Asia mainly by way of trading networks in the Indian Ocean, it seems reasonable to assume that pilgrimage to Makkah from Southeast Asia in the pre-modern period was also conducted as part of the Indian Ocean trading network. *Hajj* from Mughal India during the 16th-18th centuries, which is also closely linked to trade, is best known. It began to develop at the time of onset of new players in the region: the Ottomans and the Portuguese.

Modern pilgrimage (16th-18th centuries)

The discovery of the route around the Cape of Good Hope in 1498 entailed the rise of the Portuguese power and their penetration into the Indian Ocean. Portuguese colonization of the West coast of India, and their hold over the major ports and trade stations, set an end to the Muslim pepper trade monopoly.

Few years later, the Ottomans overthrew the Mamluks. In the early sixteenth century, important Islamic dynasties took over power in both India and Persia, and all three empires saw it as their duty to make it possible for as many as possible of their subjects to make the journey to Makkah. If the bulk of Persian and Ottoman Muslims went on pilgrimage via camel caravans and overland routes, Indian pilgrims travelled by sea and landed at Jeddah. There is some evidence that Southeast Asian pilgrims from the Malay world

Fig.58: Handwritten record of pilgrims entering Jeddah by boat – late 19th c.



Ph.72: Aerial view of Jeddah circled by the city walls – Historic photo Jeddah Municipality, s.d.

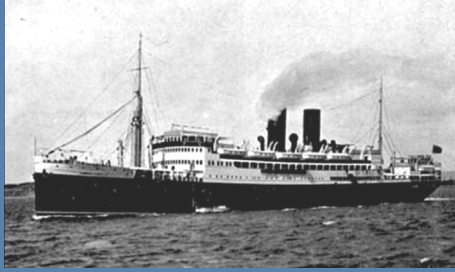


often travelled via Surat, the main Indian port of departure, or other Indian ports. The term “Indian pilgrims”, therefore, includes also the pilgrims from the Malay world that cannot be counted separately from those who coming from India. During the modern period, Islam was expanding vigorously in Southeast Asia and India. At this time, several Indian rulers, the king and top nobles, sent one or more ship each year to the Red Sea specifically to carry pilgrims, through rich cargoes were also on board. The biggest boats could carry up to 1,000 *hajji*-s. There were six of these huge state-sponsored ships going to the Red Sea and Jeddah every year, each carrying 1,000 pilgrims for a total of 6,000 pilgrims per year. About 5,000 other pilgrims travelled by smaller ships, while others certainly came from places from where we have no data, like Malabar, Coromandel and Bengal. Thus, it is safe to assume that some 10,000 to 15,000 Indian and Malay pilgrims landed in Jeddah every year for the *hajj* during the modern period.

Nevertheless, travel by sea was made difficult by the presence of the Portuguese in the Indian Ocean. In order to avoid an attack, most ships travelling from India to the Red Sea in the sixteenth century did have to carry a Portuguese cartaz or pass. Sometimes, like in 1541, the Portuguese mounted expeditions aiming to block the pilgrimage. Afterwards, even if Portuguese still forbade access to Arab and Turkish boats in the Indian Ocean, they treated rather differently the local Indian Muslims. These latter were allowed to trade, under strict conditions, but were forbidden to carry and sell spices. Therefore, though the Portuguese kept the monopoly of the spice trade, they nevertheless

allowed the passage of pilgrims in commercial vessels. In the 1570s, treaties were signed between the Portuguese Estado da India and the Mughal ruler, Jalal al-Din Muhammad Akbar, as well as the Sultans of Bijapur, permitting ships based in Surat and Dabhol to sail to the Red Sea and Jeddah, ostensibly for the *hajj*, but also to keep alive the lucrative trade between the Indian west coast and Ottoman domains. In turn, Surat’s merchants favoured ships carrying pilgrims for their trade because they were considered to be more secure and less likely to be seized by pirates.

This seaborne trade remained totally dependant on the monsoon winds. To take advantage of favourable winds, ships from Surat and Gujarat began their voyage in March and were back at the end of September. So even if *hajj* is based on the lunar calendar, Indian pilgrims depended to the solar calendar — which defines the monsoon season — for coming to the Hijaz. Thus, unlike the merchants who returned to India after unloading their cargoes in Jeddah — goods that were mostly transhipped there to Suez or carried by overland caravans to the Middle East and the Mediterranean — the pilgrims had to stay in Jeddah, waiting for the date of the pilgrimage. According to the calendar, they could stay several months in town, sometimes almost one year. They could pass away the time by travelling in the Hijaz, by visiting Madinah, or by spending time in Makkah doing *‘umra*, studying, or visiting the holy places. Nevertheless, some were destitute and depended on the charity of their coreligionists for living in Jeddah.



Ph.73 & 74: Pilgrims reaching Jeddah by boat – M. Comillas, s.d.

Fig.59: Pilgrims in Jeddah – postcard, early 20th c.



African pilgrims also came to the Hijaz by sea, using the local dhows, but they were less dependant on the seasonal winds than the Indian pilgrims and could spend less time on site. In the 17th century, and even more during the 18th century, when Dutch and British merchants took over the role of the Portuguese in the Indian Ocean trade and developed the Cape Route, the commercial role of Jeddah began to decrease, though it was ultimately rescued by the transformations of the pilgrimage networks in the 19th century.

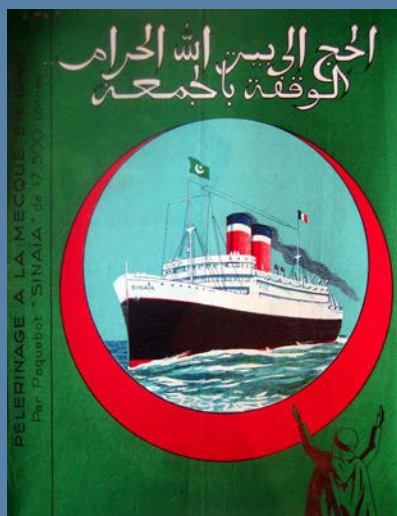
The 19th century evolution

By 1800, the Islamic world, and indeed Asia in general, was being incorporated into a world system centred on, and dominated by, a capitalist Western Europe. The first factor that dramatically changed the pilgrimage was the extension of steam navigation. In 1837, a regular line of steamers was established between Suez and Bombay. The following year, Britain occupied Aden establishing an important step on the route to India. In the Indian Ocean, British and Dutch steamships started to replace the Arab traders's sailboats and the ships chartered by the Mughal rulers and nobles traditionally transporting pilgrims from Southeast Asia and India. Pilgrims had no longer to wait in Jeddah for the arrival of the summer monsoon and its favourable winds for their trip back. Pilgrims from North Africa abandoned the long overland route to Cairo, where they joined the Egyptian caravan. They began to board on British regular ships liaising between the metropolis and the colonial possessions in Asia,

and reached Jeddah via Suez. In turn, the Ottoman Sultan granted a concession to a company flying the Ottoman flag that acquired the right to serve the ports of the Red Sea, Yemen and the Persian Gulf. In 1869, the opening of the Suez Canal further increased the pilgrim traffic by steamships and, in turn, the importance of Jeddah as port of arrival. If pilgrims arriving by sea were about 20,000 in the first half of the 19th century, they were between 40,000 and 60,000 from the 1860s to the very beginning of the 20th century. In 1895, 85 vessels landed pilgrims in Jeddah, and they became 159 in 1905. Even the Egyptian *mahmal* travelled by sea from the 1880s onwards, and was greeted by a special ceremony in Jeddah, while the Syrian *mahmal* continued to travel by land until the establishment of the Hijaz railway; but it was no more than a symbolic caravan with a small escort.

The second factor that changed the organization of the pilgrimage was the extension of the colonial powers. At the end of the 19th century, almost all Muslim populations had fallen under colonial control, with the exception of the Arab provinces of the Ottoman Empire. Each colonial power defined its own policy regarding the pilgrimage. During the 18th century, the Dutch East India Company was very suspicious of the pilgrimage, which was suspected to encourage the movements of resistance to colonization in Indonesia. Afterwards, the Dutch colonial rule accepted the principle of religious freedom, but continued to closely supervise the pilgrimage of its Muslim subjects. In 1825, it imposed the acquisition of a special, heavily taxed, passport for the pilgrimage, and then, in 1859, it imposed the

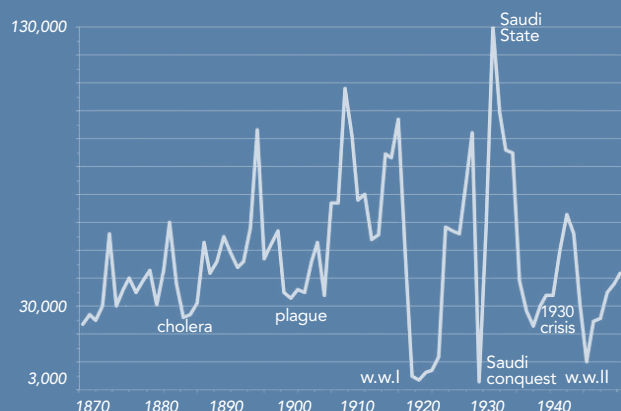
Fig. 60: Algerian travel company – colour poster, 1940



Ph. 75: Zamzam and Kawsar paquebots at quay in Jeddah – 1940



Fig. 61: Graph of pilgrims in Jeddah 1868-1945 – S. Chiffolleau, 2012



obligation for the pilgrims to buy a return ticket and to prove that they had the means to travel and to support their families during their absence. Javanese pilgrims were the most numerous foreign group during the pilgrimage; they had the reputation of being the best organized group and there was almost no destitute among them.

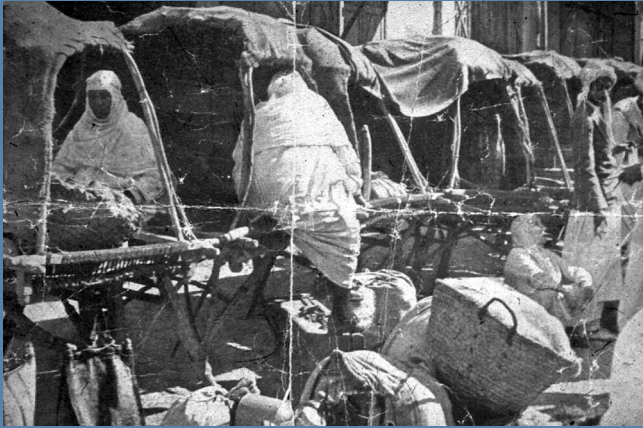
For its part, the Anglo-Indian government guaranteed the non-interference of the colonial authorities in religious matters and refused to impose restrictions on the freedom of pilgrimage, fearing the reaction of the Muslim community. Indian pilgrims could embark for the Hijaz without passport or travel document, and they were not required to have a return ticket. Thereby, a lot of destitute Indian pilgrims remained in Jeddah after the pilgrimage, living on charity. They were unable to return home without the help of the British Consulate.

At first, French colonial rule in Algeria sought to control the pilgrimage by imposing a passport in 1846. But soon it began to fear the danger of a “pan-Islamist contamination” for its Muslim subjects and often tried to prohibit the pilgrimage, officially for health reasons but in fact for political reasons. From 1880 to 1914, during which 35 pilgrimages took place, the French authorities issued 23 prohibitions applied to their Algerian and Tunisian subjects. Nevertheless, many pilgrims from North Africa continued to come illegally to the Hijaz.

Because of the involvement of colonial powers in the organization of the pilgrimage, British and French consuls, who were established in Jeddah since the 1830s for political

and commercial intelligence, became more and more concerned by pilgrimage matters. In order to control their colonial subjects, the Netherlands too established a consulate in Jeddah in 1872, followed by Russia and Austria at the end of the century, and at last by Italy just before World War I. Indeed, Jeddah was the last place where foreigners and non-Muslim people could stay before entering the sacred territory. A major concern of the foreign consuls was the sanitary state of the Hedjaz during the pilgrimage.

The third factor which changed the pilgrimage, and hence the role of Jeddah, during the 19th century, was the involvement of the international community in health matters. In 1865, a terrible cholera epidemic broke out in Makkah during the pilgrimage (the cradle of the disease was India) and then spread throughout the world with the returning pilgrims. The speed of contamination was accelerated by the new transportation by steamships. In 1866, an international sanitary conference met in Istanbul with European and Ottoman delegates. This meeting established a special sanitary regime for the pilgrimage, which was integrated into the international law in 1892 and remained in force, with some alleviation, until 1957. In order to control the sanitary state of the pilgrims coming from India and Southeast Asia, a big quarantine station was established in Kamaran, at the entrance of the Red Sea. After the pilgrimage, pilgrims leaving via Egypt and the Mediterranean were controlled in another huge lazaretto in Tor, in the southern part of the Sinai Peninsula. This mechanism was completed by a secondary quarantine



Ph. 76, 77 & 78: Caravans to Makkah – Historic photo, s.d.



station established in the islands of Abou Saad and Wasta, in the inner anchorage south of the port of Jeddah, and by an Ottoman sanitary commission based in Jeddah, which was responsible for monitoring the health of pilgrims on their arrival.

The city and the pilgrimage

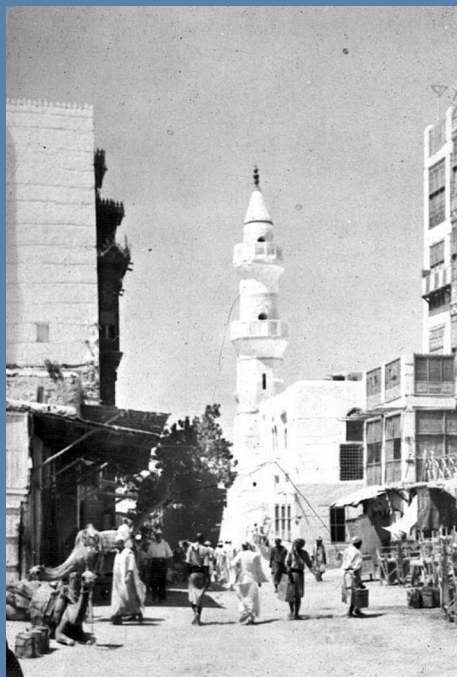
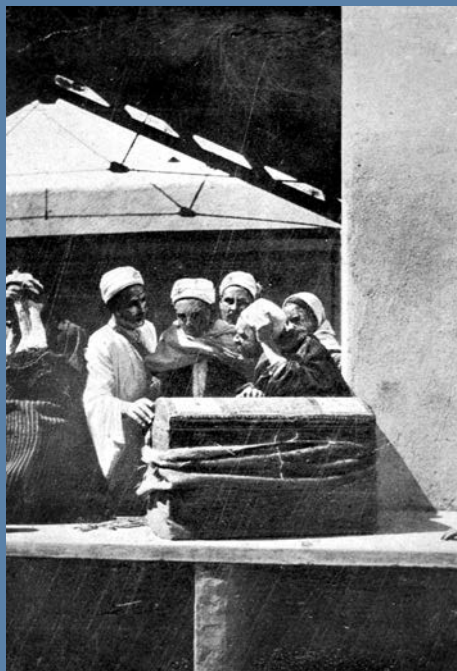
From the 1860s onward, Jeddah became the key point where colonial powers, European consuls, Ottoman and Hijazi rulers and sanitary teams worked together to organize the pilgrimage. The increasing arrivals by sea during the 19th century, and the new functions connected with the pilgrimage, changed the face of the city. In 1867-69, stagnant pools were drained, new markets were built, and cisterns were cleaned. In the 1880s, the large structures in Jeddah included the government customs house, quarantine facilities, post office, police stations, a small municipal hospital near the Makkah gate, barracks, and the governor's office. There were also two caravanserais, five large mosques and thirty smaller, and only one pharmacy and one hammam. The big mansions of the foreign consulates, of the steamships companies, and the bank branches, were built in the Syrian quarter, in the north and north-west parts of the city, where Jeddawi notables were also established, while the other quarters of the city housed the inhabitants and the pilgrims passing through.

During 8 or 9 months in the year — because some pilgrims came early and some others left late — Jeddah had a

continuously varying and growing population. At the pick of the pilgrimage season, which lasted about four months, the “pilgrim” population even exceeded the number of the city's inhabitants.

Few days before the beginning of the ritual, pilgrims prepared to leave for Makkah. The route between Jeddah and the Holy City was only performed by caravan until 1927, when Ibn Saud has authorized transport by car. The start was in an open area behind the Makkah gate. Camels raised by Hijazi tribes were brought in this place to be rented to the pilgrims. The pilgrims went by groups led by guides for a two-night journey, with a break halfway in Haddah. The wealthy pilgrims rented camels for themselves and/or their luggage, others rented donkeys but many pilgrims made the journey on foot.

After the pilgrimage, pilgrims returned by the same way, or after an additional travel to Madinah. In this case, pilgrims could also leave from Yanbu. After the end of the ceremonies, the pilgrims, most of whom have spent all their money, tried to leave as quickly as possible. Steamships were waiting in the harbour, and pilgrims reached them by small wooden boats called *sambouk*-s. Those, especially Indian pilgrims, who had no return ticket had first to buy it from navigation companies. Only the very poor remained in Jeddah, until their consulate achieved to embark them. Afterwards, Jeddah was again a quiet town for few weeks, before the return of a new pilgrimage season.



Ph.79 & 80: Pilgrims
in Jeddah – Historic
photo, s.d.

Everyday life in Jeddah in the late 19th century

Sources from the second half of the 19th century present a vivid image of the impact of the *Hajj* on the city: the pilgrimage season began in Jeddah with the arrival of the first ship loaded of pilgrims, usually coming from Java. On the occasion of the pilgrimage, many Javanese pilgrims spent several months in the Hijaz, especially for studying religious matters. Approaching the date of the pilgrimage, steamships were more numerous to arrive. Due to the presence of coral reefs, they had to anchor two or three miles away from the coast. In the 1870s, after the establishment of the Ottoman sanitary commission in Jeddah, ships were first visited by a doctor who monitored the sanitary state of the ship and the health of the pilgrims. Those who appeared in poor health were sent to the hospital or to the Abou Saad quarantine station. It was also during this inspection that an administrative officer established the statistics of arrivals. After the sanitary and port authorities had given permission for landing, a multitude of local *sambouk*-s came to lead pilgrims to the coast. They were unloaded at the quarantine pier (insert picture of the Quarantine pier), where they had to pay the health tax, then they went through customs where they paid a fee for their luggage. Poor pilgrims were exempt from taxes. A large number of porters, most of them Africans, who lived permanently in the Takhruri village, outside the wall of the city, beyond the southern gate, carried those baggage.

When a ship entered the harbour of Jeddah, her arrival was announced throughout the city by criers. Depending on the

nationality of the landing pilgrims, some agents (*wakil*) of the *mutawwafin* gathered on the port. *Mutawwafin* were the pilgrims guides who lived in Makkah. They accompanied and helped them during rituals, reading the required prayers for example. They had agents or representatives in Jeddah to organize the stay of pilgrims in the coastal city and their travel to Makkah. Each *mutawwif* and his agent were specialized in one nationality. The arriving pilgrim was supposed to know the name of his *mutawwif* and he was soon supported by his Jeddawi agent.

The *wakil* could offer to the richer pilgrims renting rooms in the houses of Jeddah. At the time of the World War I, there were about 200 houses in Jeddah which accommodated pilgrims. A quarter of these houses were known as *wakala*-s and were vacant except in the pilgrim season, where they were rented out to *mutawwifin* or *wakil* for the sole purpose of housing pilgrim. The *wakala*-s were mostly situated in the Yemen quarter of the town and could take in about 10,000 pilgrims. They were at this time the property of the sherif of Makkah, of members of his family, or of other wealthy merchants in the Hijaz. The largest of them was owned by Sharif Hussein himself and could accommodate up to 2,000 pilgrims. The nominal price for the pilgrim accommodation was fixed first by the Ottoman government, then by Sharif Hussein and at last by the Saudi government. Furthermore, nearly all the large private houses facing the harbour and many in the Yemen quarter were built with spare rooms for lodgers, and the tenants endeavoured to obtain the whole of the yearly rent in the few weeks of the pilgrim season. In addition to these houses there were several free houses



Ph. 81 & 82: Arrival of pilgrims by "Misir Airlines" plane (Egypt Air) – 1936

called *ribat*-s which were maintained as *waqf*. In the Yemen quarter, there were three *ribat*-s for Bukharis and two for Indians.

Nevertheless, the bulk of the pilgrims was too poor for renting room, and there was anyway not enough room for everyone. Thus, thousands pilgrims settled throughout the city, and also outside, beyond the walls. Some lived in tents brought with them or more often rented to the *wakil*. Other settled on the floor, with a mat or a carpet. Thus, pilgrims occupied all empty spaces in the city, roads, squares, coffee shops and probably rooftops.

Many destitute Indian pilgrims remained in Jeddah after the pilgrimage, living on charity, and were unable to return home without the help of the British Consulate.

During their stay in Jeddah, French and Dutch pilgrims had to stamp their passport to their consulates. Many pilgrims carried out exchange transactions in the banks or obtained some money with bills of exchange. Notables and ulamas were received by Jeddawi scholars. Many pilgrims visited the tomb of Eve, situated 7 km away from the city. All awaited the day of departure for Makkah.

Markets were as far as possible well supplied because pilgrims made their provisions there for the journey to Makkah. During the pilgrimage season, seventy to eighty sheep were slaughtered per day for meat. Nevertheless, prices doubled and shortages frequently occurred. In case of drought, the situation was very difficult. One of the main problems of the city was water supplies. Rainwater collected

in private tanks was sold at high prices. In 1912, the municipality established a seawater condenser. In general, municipal authorities and the sanitary inspector lacked money and it was very difficult to maintain cleanliness in the city. Municipal and medical services remained understaffed, overworked, and poorly housed, the situation was often very difficult especially during the frequent outbreaks of cholera or plague, which occurred until 1918.

Towards a new era: from steamships to planes

During the second half of the 1920s, and even more during the 1930s, the organization of the pilgrimage profoundly changed once more. After a particularly difficult period under Sharif Hussein rule, during which the security of the pilgrimage was not properly assured, Ibn Saud takeover opened a new era for the pilgrimage. The King of Saudi Arabia undertook to improve the conditions of pilgrimage, particularly in health matters, but also in housing and security. It was also during the 1930s that the aircraft was used for the first time for transporting pilgrims. The first plane carrying pilgrims, coming from Egypt, landed in Jeddah in 1936. Then, due to the naval blockade, aircrafts were used during the war to carry some pilgrims, including those from North Africa. Air traffic became more important in the 1950s. The construction of the airport in 1956, and later the establishment of the new Hajj Terminal in Jeddah in 1981, reinforced and renewed the status of Jeddah as the main arrival point for pilgrims to Makkah.

MODERN DEVELOPMENT

Jeddah from 1948 to 2008: 60 years of growth

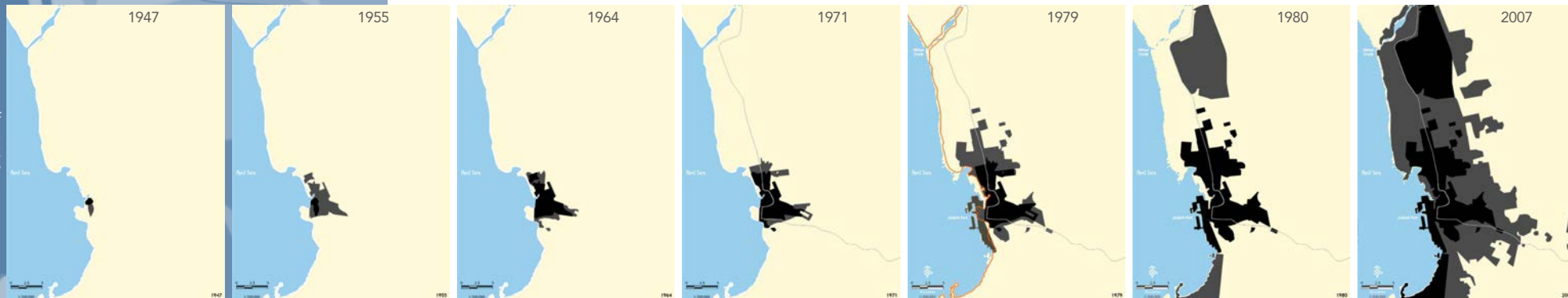
In 1946, the year following the end of the Second World War, Jeddah began to experience the benefits of Saudi oil exports. In 1947, the old city walls were demolished, preparing the city for its first phase of expansion.

In the following eight years, from 1948 to 1956, Jeddah experienced a remarkable growth rate. A large population increase characterized this period, supported by unrestrained investments in roads, installations and houses made possible by the first oil boom. During this period, the city grew by ten times its size, from 300 to 3,300 hectares. By 1956, the Khozam Palace, the Quarantine Hospital, the petrol refinery and the Airport were completed or well under way. The construction and operation of these facilities, the enormous residential growth, and their multiplier effect on the urban economy, generated a great volume of employment.

Between 1956 and 1964, the city faced its first static period, due to downturn in value of oil and a slower economic growth. The frequent economic crises limited the rapid growth of the city, though in the same time, the harbour was extended and modernised. King Faisal Street was completed and considerable building operations took place in the city centre. Uncontrolled and unplanned squatter settlements grew on the southern outskirts of the city.

From 1964 to 1971, improved economic conditions lead to city area growing by 50 percent, with the majority of growth (95%) concentrated to the north. In 1971, the population was estimated to be 350,000. During these two decades, the city growth, limited southwards by the salt marshes, was expanding northwards along the coastline, and eastwards inland restricted only by the mountains of the Hijaz that form a backdrop to the city. Following the route of the Madinah Road, which has become Jeddah's main artery, the city first spread into Baghdadiyah, then on to Shariafiah, where can still be seen some of the early houses of the Royal

Fig.62: Growth of Jeddah urban area 1947-2007– RC Heritage, 2009



Family. In the process, Bani Malik was swallowed up along with Ruwais, no longer a coastal fishing community but inland, due to reclamation from the sea.

At the point where the Madinah Road intersects with Palestine Street, expansion halted for a while... until 1973, when oil prices quadrupled and the big boom began. In 1976, Jeddah Islamic Port is established, altering Jeddah coastline and the relationship between the historic city, the coast and the city center. By the end of the 1970s, the population was estimated to be close to one million.

In 1981, King Abdullaziz International Airport (KAIA) opens, including a brand new Hajj terminal. The airport now covers an area of some 1,770 ha, North of Makkah road.

In the past 20 years, the city received a continuous expansion boost, reaching today 1,000 square kilometers and 3.5 million inhabitants.

Monitoring the expansion for the next two decades: Jeddah Strategic Plan

In 2005, the Municipality of Jeddah launched a comprehensive study to provide a vision and framework for Jeddah's future growth and development, taking into account the revitalisation of historic Jeddah. Since April 2009, the Strategic Plan for Jeddah is under review by Jeddah Authorities, to be finalized and approved by the end of the year. It outlines overarching objectives and initiatives that will guide decision making in matters such as land-use

planning and policy making, infrastructure planning, investment, governance and management, and the provision of civic facilities.

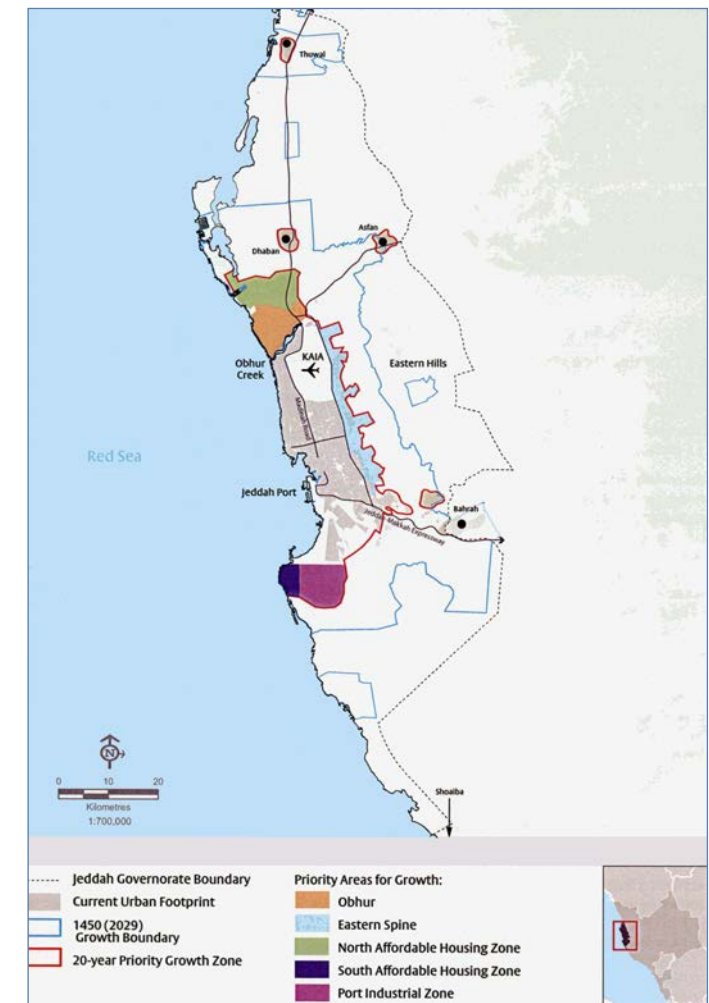


Fig. 63: Jeddah Strategic Plan – Happold Consulting, 2009

3

JUSTIFICATION FOR INSCRIPTION



3.1.a

Brief synthesis

(i) Summary of factual information

Historic Jeddah, the Gate to Makkah is an urban property extending over a surface of 17 hectares in the heart of the old city of Jeddah, the second largest Saudi city on the Red Sea coast. The nominated property is surrounded by a large buffer zone covering some 113 hectares.

The old city of Jeddah represents a unique development of the Red Sea architectural tradition — a constructive style once common to cities on both coasts of the Red Sea, of whom only scant vestiges are preserved outside the Kingdom of Saudi Arabia and the nominated property — characterized by the imposing tower houses decorated by large wooden *roshan*-s built in the late 19th century by the city's mercantile elites.

Its strict association with the Muslim annual pilgrimage (*haji*) gave *Historic Jeddah, the Gate to Makkah* a cosmopolitan population where Muslims from Asia, Africa and the Middle East resided and worked contributing to the city's growth and prosperity.

(ii) Summary of qualities

The Outstanding Universal Value of *Historic Jeddah, the Gate to Makkah* relates to its unique development of the Red Sea architectural style, to its preserved urban fabric, and to

its symbolic role as a gate to Makkah for Muslim pilgrims reaching Arabia by boat throughout the centuries.

Historic Jeddah tower houses, decorated by large and complex wooden casements (*roshan*-s), are an outstanding evolution of the lower coral houses that characterized most of the cities on the two coasts of the Red Sea since the 16th century.

The nominated property is the last surviving urban centre of this cultural region that still preserve its original urban fabric. An extraordinary pre-modern urban environment where isolated tower houses, lower coral stone houses, mosques, *ribat*-s, souks and small public squares compose a vibrant space, inhabited by a multicultural population, that still plays a major symbolic and economic role in the life of the modern metropolis.

[previous page]

Ph.83: Roof of Bayt Noorwali
– F. Cristofoli, 2009

3.1.b

Criteria under which inscription is proposed (and justification for inscription under these criteria)

Criterion (ii) requires that the nominated property should:

“exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;”

In the context of the justification for inscription presented in this nomination file, *Historic Jeddah, the Gate to Makkah* has potential to meet three of the cultural heritage criteria: criteria (ii), (iv) and (vi).

Criterion (ii):

The cityscape of *Historic Jeddah, the Gate to Makkah* is the result of an important exchange of human values, technical know-hows, building materials and techniques across the Red Sea region and along the Indian Ocean routes between the 16th and the early 20th centuries.

It represents a cultural world that thrived thanks to international sea trade, possessed a shared geographical, cultural and religious background, and built settlements with specific and innovative technical and aesthetic solutions to cope with the extreme climatic conditions of the region (humidity and heat).

Jeddah was for centuries the most important, the largest and the richest among these settlements and today *Historic Jeddah, the Gate to Makkah* is the last surviving urban site along the Red Sea coast still preserving the ensemble of the attributes of this culture: commercial-based economy, multi-cultural environment, isolated outward-oriented houses, coral masonry construction, precious woodwork decorating the façades, and specific technical devices to favouring internal ventilation.

Attributes of the criterion (ii)

The main attributes informing about the Outstanding Universal Value of *Historic Jeddah, the Gate to Makkah* relate both to tangible elements, such as the urban fabric, the architectural solutions, the wooden decor, and intangible elements like the cultural and religious tradition of the region, the importance of commercial exchanges across the Red Sea and its multi-cultural environment, that jointly express and materialize the impact of the continuous and long lasting interchange of human ideas on the city and the society.

For centuries, Jeddah has played the role of major terminal harbour at the northern limits of the Monsoon-dominated system that permitted, since the antiquity, the establishment of regular commercial routes between the Indian subcontinent (and Indonesia) and the Arab Peninsula. In Jeddah, the goods unloaded from the larger Oceanic ships were transferred to smaller coastal boats, capable to navigate in the treacherous waters of the upper Red Sea, and sent towards the Egyptian harbours and thence to the Mediterranean markets. Jeddah was a hub where different people and cultures of the Red Sea and Indian Ocean met and mingled.

At the architectural and urban level, *Historic Jeddah, the Gate to Makkah* is representative of the Red Sea style whose unique urban environment is characterized by independent units, isolated blocks composed of 2-4 storey high buildings without courtyard and largely opened to the exterior. Red Sea area houses are generally not inward-oriented but have



Ph.84: Staircases in Bayt Naseef – F. Cristofoli,
2012
Ph.85: Windshaft in Bayt Noorwali – F.
Cristofoli, 2012



imposing façades decorated with wooden casements, known as *roshan-s*, representing the wealth of the mercantile families owning the houses. The built blocks are not carved out by central voids (courtyards) and access pathways, and the markers of the urban space are the built blocks and the “voids” represented by roads and squares, that produce a rich and articulated urban environment. Lacking the outer space inside the house, family and social life takes place both on the high roofs of the houses and within a set of complex and diversified urban spaces that include, besides the traditional souks and mosques, also public squares where develops a rich and multiple social interaction.

The cities located along both costs of the Red Sea where all harbours and commercial-oriented settlements, as the natural environment of the region did not easily sustain large human settlements. The region, therefore, defined itself as a single cultural area even though its cities were relatively distant one from another. This cultural area further extended, south of the Red Sea, to include the East African coast and the islands of Tanzania and Kenya, among which the most known was the Omani-controlled island of Zanzibar, and exchanged intensively with India and East Asia, from where arrived the high quality wood used in house building and for the joineries and the *roshan-s*.

An outstanding characteristic of these traditional settlements are the devices aiming at increasing human comfort in heat and humid zones like the *roshan-s* for cross-ventilation — a specific evolution of an earlier Egyptian element, that acquired a unique size and complexity in the major houses

of the old city of Jeddah at the end of the 19th century — and the windcatchers and windshaft capturing the sea breeze and bringing fresh air from the roofs to the lower floors. The main staircases of the houses traditionally concealed an internal windshaft favouring the vertical air renewal. The climatic and environmental qualities of the Red Sea houses made it possible to develop medium and large urban centres in this hostile environment.

Historic Jeddah, the Gate to Makkah still offers a preserved urban fabric with entire neighbourhoods and their connected system of souks, streets and squares (*baraha-s*), an urban environment unique in the Kingdom of Saudi Arabia that still plays a vital economic role within the metropolis that grew around it in the last sixty years. The nominated property forms a unique synthesis of local practices and multicultural influences and differs from the other human settlements on the Red Sea not only for its incomparable state of conservation, but also for its size, significance and importance throughout the centuries.

Criterion (iv) requires that the nominated property should:

“be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;”

Criterion (iv):

Historic Jeddah, the Gate to Makkah is the only surviving urban ensemble of the Red Sea cultural world. Jeddah’s *roshan* tower houses are an outstanding example of a typology of buildings unique within the Arab and Muslim world. Their specific aesthetic and functional patterns — absence of courtyard, decorated *roshan* façades, ground floor rooms used for office and commerce, rooms rented for pilgrims — reflect their adaptation to both the hot and humid climate of the Red Sea and to the specificity of Jeddah, the Gate to the Holy City of Makkah for the pilgrims arriving by sea, and an important international commercial pole.

The development of the *roshan* tower houses in the second half of the 19th century, illustrates the evolution of the patterns of trade and pilgrimage in the Arabian Peninsula and in Asia, following the opening of the Suez Canal in 1869 and the development of steamboat navigation routes linking Europe with India and East Asia.

Jeddah’s tower houses extraordinary relevance is further increased by the fact that they are not only unique within the Red Sea cultural region, but they are also the sole remnants of an architectural style born in Jeddah that, at the end of the 19th century, spread to the nearby Hijazi cities of Madinah, Makkah and Taif from where it has since completely disappeared under the pressure of modern development.

Attributes of the criterion (iv)

The main attributes informing about the Outstanding Universal Value of Jeddah’s *roshan* tower buildings relate to their urban relevance, their architectural form and design, their constructive materials, and their connection with international trade and pilgrimage.

At the urban level, *Historic Jeddah, the Gate to Makkah* is an outstanding example of Red Sea settlement. Its street pattern and its houses offer a well-preserved image of what the 19th century Red Sea coastal cities looked like. The nominated Property still offers a well-preserved urban fabric with its system of souks, streets, squares (*baraha*-s) and dead-end impasses.

Historic Jeddah, the Gate to Makkah differs from the other human settlements on the Red Sea not only for its incomparable state of conservation (the other cities have been either completely destroyed or dramatically altered in the last century), but also for its size and importance throughout the centuries.

The city’s unique role as Makkah’s harbour, and last call on the Indian Ocean trade route, gave the city’s merchants unique wealth and power that, in turn, permitted the creation of an extraordinary cityscape unrivalled along the Red Sea coasts. The property major houses, dating from the 19th century, are particularly remarkable for their typology, the quality of their architecture, and their constructive and decorative details.

At the architectural level, Jeddah’s tower-houses, differently from both the traditional courtyard houses typical of the



Ph.86: Bayt Jokhdar – F. Cristofoli, 2012

Ph.87: Richely decorated ancient doors of Bayt Noorwali – F. Cristofoli, 2012



Middle East and North Africa and from the Yemeni tower houses, are an evolution of the earlier 2-3 storeys houses without courtyard typical of the Red Sea settlements. They were made possible by the increased wealth and the development of commercial exchanges between Arabia and East Asia following the opening of the steamboat navigation routes in the second half of the 19th century. Carefully built coral block masonry, with the regular insertion of *gandal* wood beams to regularize and strengthen the walls, give Jeddah's houses a specific image characterized by the white plastered walls and the apparent wooden beams. This constructive technique permitted Jeddawi masons to build high-rise structures that, in the late 19th century, reached 7 storeys. The tall houses of Jeddah make use of the flat terraces that play the role of the central courtyard.

As far as constructive materials are concerned, not only does *Historic Jeddah, the Gate to Makkah* nominated property offer a complete catalogue of the stylistic and constructive elements that define the Red Sea architectural style — use of *coquina* (seashell) limestone and coral blocks for the walls, delicate plaster decorative carvings, carved wooden doors and large wooden casements called *roshan*-s that often decorate entire façades — but it also includes all the major surviving examples of a specific building typology derived from this cultural environment — the *roshan* tower house — that never existed elsewhere.

The elegant and complex wooden structures of the *roshan*-s visible in Jeddah represent a specific evolution of a “Turkish” element that has acquired a unique role in the Red Sea area where the extreme climatic conditions (heat and

humidity) and the specific religious traditions required architectural solutions capable to permit the ventilation of the interiors while guaranteeing the preservation of family privacy. Though, most-likely deriving from earlier Egyptian examples, Red Sea and Jeddah's *roshan*-s used different wood type, style of carving and decorative motifs typical of the Red Sea cultural area.

The combination of building materials and constructive systems that can be seen in the main houses of *Historic Jeddah, the Gate to Makkah* constitutes a unique evolution of the Red Sea urban and architectural ensembles reflecting the unique achievements of the traditional know-how of Jeddah's master builders, synthesis of local practices and multicultural influences from Africa and Asia.

Criterion (vi) requires that the nominated property should:

“be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria);”

Criterion (vi):

Historic Jeddah, the Gate to Makkah is directly associated, both at the symbolic intangible level and at the architectural and urban level with the *hajj*, the yearly Muslim pilgrimage to the Holy City of Makkah.

Jeddah was the landing harbour for all the pilgrims that reached Arabia by sea, and for centuries, up to the present, the city lived in function of the pilgrimage.

The goods the pilgrims brought with them from Asia and Africa and sold in the city, the religious debates with *ulama-s* from Jawa and India, the spices, the food and the intangible heritage of the city were all related to the pilgrimage that has immensely contributed to defining the identity of Jeddah.

The association with the *hajj* is also very evident in the urban structure of the nominated property, that include the traditional souks running East-West from the sea to Makkah Gate, the *ribat-s* and the *wakala-s* that used to host the pilgrims; in the architecture, notably in the façades and internal structure of the houses; and in the very social fabric of the city, where Muslims from all over the world mingled, lived and worked together.

The ensemble of these elements, tangible and intangible, demonstrates the intimate and long-lasting connection between the pilgrimage and the nominated property, and is an example of the very rich cultural diversity resulting from this religious event unique in the whole Islamic World.

Attributes of the criterion (vi)

The significance of *Historic Jeddah, the Gate to Makkah* is intimately connected with Islam and the pilgrimage to the Holy Cities of Makkah and Madinah (*hajj*). The *hajj* is the fifth and last “Pillar of Islam”. It is explicitly stated in the Holy Coran that every physically and financially able Muslim should make the *hajj* to the Holy City of Makkah once in his or her lifetime. “*Hajj*” means literally “to set out for a place”; for a Muslim, that place is the Holy City of Makkah. It is considered the culmination of each Muslim’s religious duties and aspiration and Muslims from all over the world seek to make the *hajj* to the Holy City of Makkah, which occurs between the eighth and thirteenth days of the last month of the Islamic lunar calendar (*dhu’l-hijjah*) of each year. Muslims travel thousands of miles to reach the Holy City of Makkah and perform the rituals in the same manner as the Prophet Muhammad (PBUH) did almost fourteen centuries ago. The *hajj* counts among the largest and more universal religious pilgrimages in the world and up to one and a half million people reach Saudi Arabia every year to perform it.

Jeddah has been for centuries the landing port for pilgrims heading to the Arabian Holy Cities for the *hajj* and the *umra* (also known as the “small” pilgrimage, it can take place throughout the whole year and is one of the important rituals in Islam performed from its inception). During the Middle Ages and the modern period (15th-19th centuries), however, the *hajj* was also part of the overall commercial exchange between the Indian Ocean and the Red Sea; and Jeddah, which was the great transshipment centre of the area, acted



Ph. 88: Pilgrims debarking at Jeddah Harbour,
1906 – W. Facey 1999
Ph. 89 & 90: Jeddah Airport, Hajj Terminal,
external and internal views – W. Zorrito, 2008;
Mohtaraf, 2004
Ph. 91: The Ka'aba in Makkah – web, s.d.



as a link between the Indian Ocean and Egypt, and hence the Mediterranean and the Ottoman Empire.

Though there are no precise statistics concerning the number of pilgrims that passed through Jeddah port before the 19th century, it is estimated that some 12/15 thousands Asian and African Muslims landed in Jeddah every year. This number rose to some 50,000 at the end of the 19th century, when large steamboats began to cruise in the Red Sea, and reached 100,000 in the first decades of the 20th century. For centuries, everyday life in Jeddah was rhythmised by, and organized around, the pilgrimage. The presence of the “Indian pilgrims” in town for many months, waiting for the monsoon winds to travel back home, the number of *ribat-s*, and the very internal organization of the houses pre-date the development of the steamboat routes in the second half of the 19th century.

The symbolic importance of Jeddah as harbour of the Holy City of Makkah was the main element of the city's fortune. For centuries, thousands of Muslim pilgrims from Africa and Asia landed in Jeddah bringing with them goods, foods and cultural traditions that have deeply influenced the city. Throughout the centuries, some pilgrims decided to settle in Jeddah that, differently from other Arabian cities, has always been a melting pot where Muslims from the Asian and African continents mingled with Arab residents creating a unique cultural ensemble.

At the architectural and urban level, the influence of the pilgrimage was extraordinary and all encompassing. The

impact of the multicultural social environment of Jeddah on the urban and architectural pattern of Jeddah — entirely represented within the perimeter of the nominated property — shapes its urban form and its architectural details, precious synthesis of multiple influences from India, East Africa and beyond. For centuries, pilgrimage and trade were intimately connected and traditional Jeddawi architecture — further proof of the extraordinary and intense commercial ties between apparently remote areas of the globe — relied upon imported wood from East Asia for the doors and the *roshan-s* of the houses.

After the opening of the Suez Canal, and the establishment of regular steamboat lines linking Europe with India, the number of pilgrims increased substantially and the city had to re-define itself to receive this larger number of pilgrims. The pilgrimage and the related practical needs were the cause of the major urban and social transformations the city of Jeddah lived in the late 19th century (cf. description in Chapter 2b).

Today, Jeddah and its harbour do not play anymore this role; however, more than a million of pilgrims still lands every year at Jeddah Hajj Terminal — a special terminal within Jeddah International Airport built to accommodate the pilgrims — preserving the traditional symbolic role of the city of Jeddah as gate to Arabia and to the Holy City of Makkah.

3.1.c

Statement of Integrity

Ph. 92: Bayt Sharbatli: the main façade – F. Cristofoli, 2009

The concept of “integrity” might appear challenging for *Historic Jeddah: the Gate to Makkah*, since the nominated property is situated in the heart of the second largest city of the Kingdom of Saudi Arabia that has witnessed an incredibly fast evolution in the last 50 years. The transformation of Jeddah has taken place also in its ancient core and has brought about the modification of the coastline to create new harbour infrastructures and the construction of modern high-rise structures within the perimeter of the old city. Yet, the nominated property has been able to preserve its original urban pattern and traditional fabric, its extraordinary vestiges and its very essence and spirit.

According to the *Operational Guidelines, 2012*, §88 “*Integrity is a measure of the wholeness and intactness of the natural and/or cultural heritage and its attributes*”. As detailed in the 2011 UNESCO manual *Preparing World Heritage Nominations*, integrity relates notably to three key concepts: *Wholeness*, *Intactness* and *Absence of threats* that will be reviewed in relation to the nominated property.

The nominated property covers approximately one third of the original old city of Jeddah intra muros. The paths of the two mains souks and of the North-South axis from Madinah Gate to the Southern postern provide the backbone of the area. To this road “skeleton” has been added the ensemble of the urban sector included between the two West-East souks and the remaining preserved urban blocks opening on the vertical axis. This delimitation process has permitted to “carve out” the most altered parts of the city and to draw a perimeter that includes besides the commercial axes also the majority of the “Class A” houses identified by Matthews

in 1981, the major mosques and *ribat-s*, and the surviving Madinah Gate. The nominated property’s 179,000 m² represent an adequate size to ensure the complete representation of the features and processes conveying its significance.



Fig. 64: UNESCO World Heritage Sites of Macao, Liverpool and Genoa – RC Heritage, 2007



The driving principle behind the delimitation of the property: the identification of historic urban axes that could convey a coherent and complete image of what the ensemble of the old city used to be — similarly to what done when defining the perimeter of other urban World Heritage sites, like Macao, Liverpool or Genoa, for example — coherently underlines the traditional commercial significance of the city and its role of gate to the Holy City of Makkah.

Following the demolition of the city walls in 1947, the rapid growth of the modern metropolis and the opening of Dahab Street in the heart of the old city in the 1970s, the old city of Jeddah has lost entire sectors of its original historic fabric, mostly replaced by high-rise structures in the Bahr Quarter next to the original coastline. But large parts of the Yemen, Mazloun and Sham quarters have been able to preserve their overall original structure. Notwithstanding some incongruous building that scar the historic core, the property does not have substantial parts that have lost their values, and preserves a very evident coherence at both the urban and architectural level, and at the economic and social level.

Therefore it can be said that the nominated property, though covering only a third of the original walled-in city, contains the ensemble of the attributes that convey its Outstanding Universal Value complying with the requirement of “wholeness” requested for World Heritage Properties. It does notably include:

- The main surviving examples of Jeddah’s *roshan* tower houses with the ensemble of their aesthetic and functional patterns;

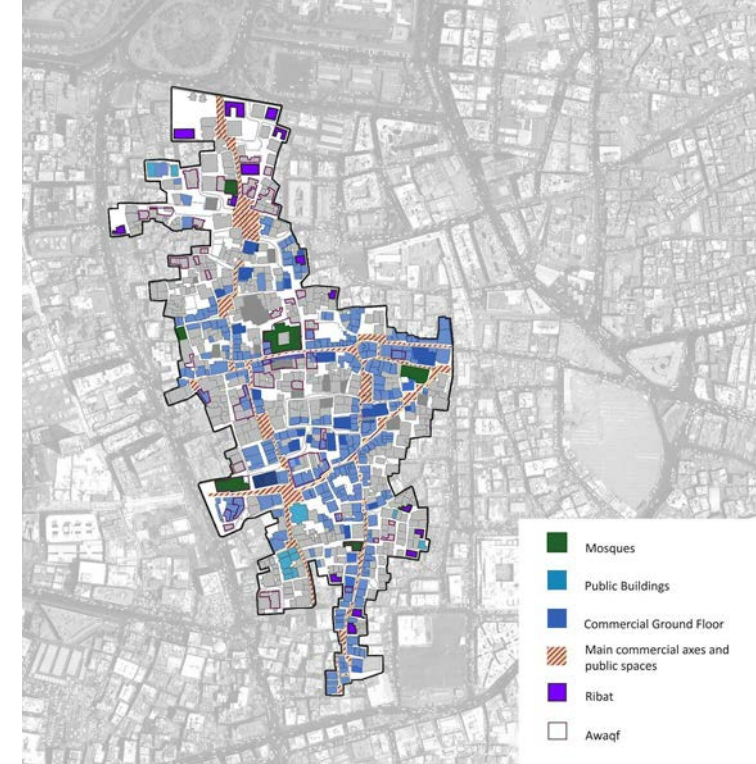


Fig. 65: Public spaces and commercial activities in the nominated property – RC Heritage, 2012

- A coherent traditional settlement with outward-oriented houses, coral masonry construction, precious woodwork decorating the façades, and specific technical devices to favouring internal ventilation and an urban environment, with a multi-cultural population and a strong trade-based economy;
- An urban centre intimately associated, both at the symbolic intangible level and at the architectural and urban level with the *hajj* with its system of souks running East-West from the sea to Makkah Gate, its historic *ribat*-s, and the internal structure of the houses designed to receive pilgrims during the *hajj* season; and a multi-cultural social fabric,



Ph.93: People at the souk – F. Cristofoli, 2009
Ph.94: Bayt Naseef – F. Cristofoli, 2009

where Muslims from all over the world mingle, live and work together.

Notwithstanding the inevitable decay of the historic structures — intimately related to the very characteristics of building materials and technology, the frequency of earthquakes in the area, and the instability of the soil — and the overall evolution of its urban surroundings, the nominated property still possesses all the necessary attributes complying with the concept of “*intactness*”. This is also true when considering the commercial processes, the social relationships and the dynamic functions essential to define its distinctive character that still make the nominated property an essential and founding element of the modern metropolis of Jeddah.

The physical fabric of the nominated property is still in relatively good conditions, and the impact of the deterioration processes is now being tackled by the concerned authorities according to the preservation strategy proposed in the Management Plan of the site.

The renewed efforts of the SCTA and the Municipality of Jeddah for the preservation of the historic city, and the very launch of conservation and restoration projects of main houses and mosques, under the joint control of the Municipality and the SCTA, are actively countering the decay processes and the development pressures that the property used to face until a recent past.

The urban regulations approved by the Municipality in 2011 set a new, much needed, legislative framework providing the legal tools permitting the control of the speculative moves that have caused the loss of many historic buildings in the

last twenty years. Though the adverse effects of development, neglect and other degrading processes are still evident around and even within the nominated property, the new regulations developed in the framework of the Nomination process, have created an entirely new dynamics putting the preservation of the nominated property, with its urban, architectural and intangible elements, at the heart of the political and administrative activity.

Historic Jeddah, the Gate to Makkah offers a coherent image of the Red Sea city that for centuries attracted merchants and pilgrims from the entire Muslim world, and preserves all the attributes expressing its specificity and identity.



3.1.d Statement of Authenticity

Fig.66: Map of the nominated property– RC Heritage, 2012



When dealing with urban centres — composed of historic buildings, traditional urban fabric, but also of modern buildings, people and commercial activities — the concept of authenticity should involve not only the physical structures, but the also the social and economic elements that contribute to the definition of the identity of an urban environment.

Jeddah, located on the Red Sea coast of the Arabian Peninsula, has played a major role as the arrival port for the pilgrims coming from Asia and Africa who wanted to reach the Holy City of Makkah to perform the *hajj*. The city belongs therefore both the Arabian cultural sphere and to the Asian and East African world that found in Islam a larger common cultural reference. The Authenticity of *Historic Jeddah, the Gate to Makkah* relates to the ensemble of the attributes that have been identified in § 3.1b.

The nominated property includes a complete representation of the attributes of the site, whose original characteristics have been preserved without major modifications. Notwithstanding the loss of the sea harbour that affects its larger setting, the original urban structure of the nominated property, with its West-East oriented souks, its original urban pattern and its isolated tower-houses, is entirely preserved and still evident and readable. Though there are some incongruous modern constructions within the property (the dark and pale blue houses in the property map), they do not affect the overall authenticity of the site that is based upon historic buildings that have not been reconstructed and a preserved original urban layout.



The authenticity of the property is particularly evident when considering the high “*roshan tower*” houses from the second half of the 19th century that are mostly relatively well preserved. But the ensemble of the historic houses within *Historic Jeddah, the Gate to Makkah* — though certainly deteriorated by the passage of time, the transformation of their inhabitants and the very fragility of their structure and foundation — have not been substantially altered by modern additions and in-depth transformations that could affect their form and substance. The historic mosques within the Nominated property perimeter have also maintained their function and role for the community and most of their original features. The two oldest and most important among them, Masjid ash-Shafe`i and Masjid al-Mi`mar, are now undergoing a restoration project based upon serious and complete preliminary studies.

The original building materials of the old city of Jeddah were primarily *mangabi* limestone, mud-based mortar, imported hardwood, lime plaster and lime wash. Modernization has brought in — as it is often the case — a larger number of contemporary materials like concrete and cement plaster, chemical paintings, imported stones and poorer quality wood; however, the vast majority of the buildings has only been subject to minor, often inadequate and insufficient, maintenance that mainly concerned their outer plasters and decorations, but has rarely reached the original masonries and their embedded wooden beams. In the last years, within the framework of a renewed attention for urban heritage preservation favoured by the process of nomination to the World Heritage List, several new restoration projects have

been launched. These working sites, directed by Jeddah professionals and municipality engineers with the support of foreign consultants, have used compatible traditional materials and techniques, and have been an opportunity to re-develop traditional constructive skills. This is a long process and the transmission of know-how from, and to, local workers and contractors with the support of qualified national and international experts will continue to develop in the coming years. Even though the results are not yet fully satisfactory, and some contractors continue misusing modern materials, the idea that, to preserve the authenticity of the city, restoration imposes the understanding and the reviving of traditional building crafts, has globally been understood and approved by all the concerned stakeholders: owners, contractors, architects, Antiquities and Municipality authorities. It is expected that the impact of this new approach will begin to be felt in the city in the coming years.

Historic Jeddah, the Gate to Makkah is a living urban environment primarily hosting residential and commercial activities, with some mosques and charitable structures. On the immediate surroundings of the nominated property are found also some traditional and cheap hotels and accommodations for pilgrims and merchants. The authenticity of the use of the city is therefore fully guaranteed, even though the traditional infrastructures created for the reception of the pilgrims, the *ribat-s*, and the ground floors of private houses, that used to be rented out to pilgrims, are now mostly empty or replaced by other commercial activities.



Ph. 96 & 97: Souk customers and shop sellers
– F. Cristofoli, 2012



At the social level, the major transformation that occurred in the last 50 years, in Jeddah like in most historic centres in the Arab world and beyond, is the progressive replacement of the rich local families — that do not reside anymore in their ancestral houses, but looked for modern comfort in the rich suburbs — with poorer newcomers. Though this phenomenon is extremely common, there are two specificities that distinguish Jeddah from other cities:

- 1) The important Jeddawi merchant families that abandoned their houses have often continued to keep the headquarters of their commercial companies and holdings in the very old city;
- 2) The poorer newcomers that have progressively replaced the bourgeois families are not coming from the rural countryside, as in Syria or in Egypt, but from neighbouring poor countries. The new immigrants, come from Somalia, Yemen, Sudan, Pakistan or Indonesia and contribute to preserve the multi-ethnic complexity that characterized the city throughout the centuries during the pilgrimage season.

These two specificities, intimately related to the very identity of the city — a merchants' and multicultural city — re-affirm, though within a different pattern, the permanence of authenticity at the social and economic levels. The functional and social identity of the nominated property is therefore fully authentic, even though the city, like any living urban environment, has continued to evolve and change mirroring the evolution of the Saudi society as a whole. In its present state, the nominated property urban environment is no more able to provide the comfort required

by the Saudi families. The replacement of its original residents that moved to the rich modern suburbs has gradually transformed the heart of the city in a low-class ghetto, mostly rented out to poor foreign immigrants, favouring in turn the accelerated deterioration and the collapse of many of its traditional coral masonry house. However, as it is often the case, it has been the very partial loss of integrity (and hence of authenticity) of the old city as a whole that has brought about in the city's elite and in the Municipal administration at first — then at the national level — the will to preserve what still remains. It is the growing understanding of the importance of the vanishing architectural heritage of the city by larger groups of city residents that has prompted the nomination for the World Heritage List of *Historic Jeddah, the Gate to Makkah* the best-preserved sector of the old city of Jeddah.

A further element to be considered when discussing the authenticity of the property concerns its specific management system. Jeddah, like the other Hijazi cities, was traditionally run through a complex system based upon a strong social control and deeply felt common religious rules and beliefs. Traditional neighbourhoods (*hara-s*) were often closed at night and used to be “managed” by traditional figures, the *`umdah* (similar to the *mukhtar* in the Middle East). *`Umdah-s* used to deal with a number of social and familiar issues, that, in case of Jeddah, included also the control and the solution of trade-related issues and problems among souk merchants. Selected for their morality and their intimate connection to the population, the *`umdah-s* were the first step of the administrative system that run the Hijazi



Ph.98: The 'umdah of the Sham and Mazloun quarter in his office – F. Cristofoli, 2009

Ph.99 & 100: Traditional fish restaurant – S. Ricca & F. Cristofoli, 2010



cities for centuries. The ensemble of the old city of Jeddah used to have four *`umdah-s*, one for each historic quarter. Since the 1980s the four quarters have been reduced to two districts, but the *`umdah-s* continue to exist and to play an important role for the residents (cf. Chapter 5). Though contemporary Saudi society has developed also other management administrative structures, both at the local and central levels, this traditional management system is still active and has even been revitalized in the recent past, adding an additional element to the overall “authenticity” of the nominated property.

The larger setting of the old city of Jeddah has certainly been modified by the development of the modern city and by the creation of the modern port of Jeddah on reclaimed land, however, not only the nominated property has not been affected by these transformations, but also the ensemble of the once walled-in city of Jeddah has been able, notwithstanding the new road axis and the high-rise buildings, to preserve an identity that sets it apart from the rest of the city. The buffer zone is composed of an active urban sector where historic buildings and standard recent constructions mingle, often chaotically, to create a vibrant and unique neighbourhood within greater Jeddah.

The nominated property represents an authentic and traditional urban environment where are still concentrated the headquarters of century-old economic enterprises, retail shops, traditional souks, small cafés, popular restaurants, street food sellers and semi-legal fruit market stalls. A surprisingly rich human environment where Yemeni, Sudanese, Somali, Pakistani and Indian immigrant workers

buy and sell their products to Saudi and non-Saudi clients in crowded “traditional” souks; an area where even the food shows multiple influences: Indian spiced rice and Red Sea colourful fishes, as in the past, constitute the menu of many traditional restaurants where old immigrants, newcomers and Saudi clients convene in the hot evenings.

The bustling urban environment of *Historic Jeddah, the Gate to Makkah*, far from a frozen and dead tourist attraction, is undeniably an “authentic” city, a mixed social and economic area where the memory of the past glory is still visible and relevant; an urban area built in the pre-modern period, a vibrant urban ensemble within the old city of Jeddah at the very heart of the larger modern metropolis.

The comparison with old photographs, taken in the first half of the 20th century, shows the amount of destruction and the rapidity of the irreversible changes that have affected sectors of the old city of Jeddah in the last thirty years, yet — and this crucial — the nominated property still fully evokes that world. *Historic Jeddah, the Gate to Makkah* is an authentic traditional urban environment capable to convey an image of what this Red Sea commercial and pilgrimage city used to be.

3.1.e

Protection and management requirements

(i) Overall protection and management framework

The Municipality of Jeddah and the Saudi Commission for Tourism and Antiquities (SCTA) jointly manage the nominated property via their offices and branches in the old city. From the planning point of view, the new Urban Regulations — approved by the Municipality of Jeddah in 2011 — protect the ensemble of the historic buildings within the nominated property and its buffer zone and set compatible densities and heights for infill and new constructions in the historic core of the city. These regulations constitute a coherent and binding legal framework completing the provisions of the Saudi Antiquity Law.

The local Municipality branch of Historic Jeddah, created in 2010 in the framework of the implementation of the 2008 Management Plan, is responsible of the daily maintenance of the area. It supervises the shops, souks and economic activities, the application of urban regulations, and guarantees the administrative follow up of the restoration projects for the area. SCTA is responsible of the supervision of the technical work. In 2013, following an international tender, a specialized international architectural firm will be hired by the Municipality of Jeddah to support the technical capacities of these two bodies. This external company will notably review all the applications and design projects concerning the historic buildings and draw the preliminary consolidation projects for the area.

The reinforcement of the human resources of Historic Jeddah Municipal branch and of the SCTA Historic Jeddah branch foreseen by the management plan will permit the regular monitoring of the property according to the strategy outline in chapter 6, and favour the actual implementation of the revitalization and conservation strategy.

The management of this urban sector is also guaranteed by the *`umdah*-s of the old city that coordinate the activities of the police, of the security patrols and of the fire brigade within the nominated property and the social activities of the government and of the private and religious charities for this area.

The new coordination mechanisms being established with the merchants' associations, other sectors of the Municipality, the Government and the representatives of the civil society, set a new and effective protection and development framework for the ensemble of the old city of Jeddah and for the nominated property. The revised Management Plan currently being developed will formalize the new organizational charts and the human resources needed for the protection and sustainable development of the property.

The old city of Jeddah has been long suffering from the absence of a clear legal and administrative protection mechanism. The effect of speculative moves, overcrowding and squatting of historic buildings on the one side and of insufficient staff, attention and means invested in the preservation of the historic heritage of the city on the other, has imposed throughout the years a heavy toll on the historic structures of the city. The new urban regulations, the renewed attention from the public sector and from the civil

Ph.101: Guards on duty in the old city – F. Cristofoli, 2012



society, and the active involvement of the central government via the SCTA, have now profoundly modified the situation creating an entirely new pattern.

The new strategy and management structure has notably permitted to launch of a series of conservation and re-use projects in the old city, both public and privately funded, meant to create a virtuous circle and to trigger new investments in the area. The opening of municipal offices, the restoration of mosques and *ribat*-s, and the planned opening of museums in and around the nominated property are putting once again the old city and the nominated property at the heart of Jeddah's modern life. In the same time, the activities of the NGOs and of the charitable organizations, providing residents with better living conditions and public services, aim at improving the overall social environment of the area.

The new safety and night patrolling measures, organized by the *umda*-s in association with the old city merchants, have not only increased the overall security in the area and considerably reduced theft, but have also permitted to prevent most fires and arsons in the historical city.

(ii) Specific long-term expectations for the protection & management of the property

The Saudi government has allocated a large sum for the preservation of the old city of Jeddah. In January 2013, the Ministry of Finance will transmit the first instalment, 50 million Saudi Riyals (some 10 millions US \$), of this special fund to the Jeddah Municipality. This first payment will be followed by regular payments for the following five

years to reach a total sum of 225 millions Saudi Riyals (about 45 millions US \$).

This sum will permit to launch a series of major infrastructure and consolidation works in the nominated property on the basis of a priority list of actions established by the Municipality of Jeddah and the SCTA. The stabilization of collapsing buildings and the static reinforcement of most threatened structures are among the most urgent priorities. The appointment by the Municipality, in coordination with the SCTA, of a specialized firm to review and supervise the consolidation and restoration works is a first major step to mitigate the effects of neglect and misuse on the built fabric of the nominated property and of the ensemble of the old city of Jeddah. The Turath Foundation has won the bid launched by Jeddah Municipality and has contracted the Italian firm "Tecturae" to assist Historic Jeddah Municipality in its technical tasks. The management plan being developed by SCTA and Jeddah Municipality, on the basis of the 2008 Plan, will formalize the strategy being implemented and precisely define the human resources needed for its implementation and long-term sustainability.

It is expected that the positive dynamics generated by the process of nomination of *Historic Jeddah, the Gate to Makkah* to World Heritage List will contribute to the revitalization and preservation of the old city. A series of meetings and seminars with the local communities and all the stakeholders involved in the management of the property are being organized to familiarize the population and the Municipality with the international obligations deriving from World Heritage status.

3.2.

Comparative Analysis

JEDDAH AS A "RED SEA" CITY

Urban development along the Red Sea coast

The cities along the Red Sea coast

Yanbu

Al-Wajh & Qunfudhah

Suakin

Massawa

Hodeidah

Mokha

Mukkala

The Swahili coast cities

Zanzibar (Tanzania)

Lamu (Kenya)

Jeddah house in the context of the Red Sea coast

JEDDAH AND THE ARAB CITIES

Jeddah houses in the context of the Arab world

Arab cities on the World Heritage List

The courtyard houses of Cairo

The tower houses of Shibam and

Sana'a

Shibam

Sana'a

JEDDAH AND THE HIJAZI CITIES

Makkah

Madinah

Taif

INTRODUCTION

The characteristic features of Jeddah's planning and architecture are unique in the Arab world. Though it had never been a major urban centre or the capital of a large empire, Jeddah has always played, throughout the centuries, an important national and international role as the harbour of Makkah, the port where Muslim pilgrims reaching Arabia by sea used to land before getting to the Holy City.

Jeddah has always been a unique melting pot where Muslim cultures from Asia and from Africa met with Arabian culture and with the Arab people. The city's urban pattern and architecture, therefore, might be compared not only to the traditional Arab cities, but also to the urban environment of further away cities in Africa and in the rest of the Arabian Peninsula.

The symbolic relevance of the Muslim pilgrimage (*hajj*) gave a unique relevance to this small city of some 30,000 inhabitants that was a major centre of international trade for centuries, acquiring richness and developing its own traditions.

This specificity, associated to its unique role, sets it apart from the other major Islamic and Arab cities. In Jeddah, the focus of the activity has always been trade and commerce through the Red Sea "road", one of the major axis of the East-West trade throughout antiquity to modern times.

The city was never famous for the magnificence of its mosques and religious institutions, or for its "kings" and rulers, but mainly for its merchants and their houses built by workers and craftsmen coming from afar. Jeddah's houses,

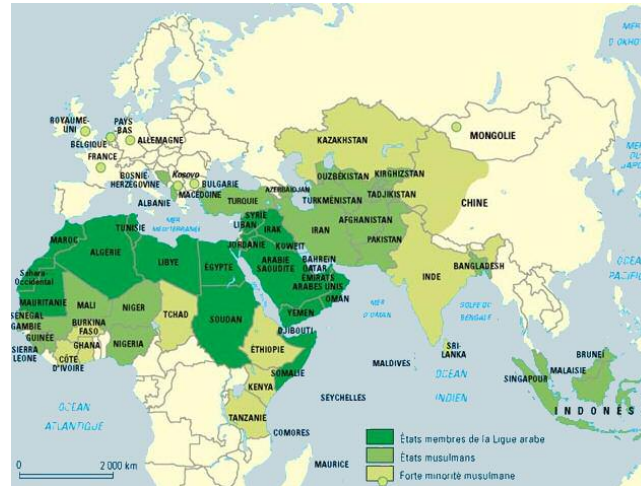
tall and largely opened to receive the sea breeze and cope with the hot and humid climate of the Red Sea coasts, are different from all the other houses we are used to associate with the Arab and Muslim world.

The majority of the houses that survive in Jeddah today shares common spatial and formal characteristics. They might therefore be easily grouped into a single building typology that can be called the *roshan*-tower type. This type emerged in Jeddah during the second half of the 19th century. Its emergence is tied to the economic boom that followed the opening of the Suez Canal in 1869, when Jeddah served as a port connecting East and West, and became a thriving centre of mercantile activity.

Ph. 102: The old city in 1917 – R. Savignac, 1917



Fig. 67: Map of the Islamic world – in
Rekacewicz, 1994



The rich merchants of Jeddah built higher and more elaborately decorated houses reflecting their new position and wealth. The flourishing trade also allowed for the importation of larger amount of hardwood, primarily from Asia, thus increasing the quality and quantity of wood used in construction and façade treatments.

Tall, whitewashed, coral stone buildings, without internal courtyards, characterise the city townscape. Though reminding the tower-houses of Yemen, these buildings show unique and distinctive features and form an authentic “local” architectural style reflecting peculiar social and religious needs.

As a strategic port of the Red Sea and a gateway to the Holy City of Makkah, Jeddah is part of a wide geographic and cultural network of exchange. Jeddah’s houses are the direct result of rich multicultural encounters and influences, and

its architecture is a distinct representation of that multiculturalism. Associating local limestone and coral blocks with carved woodwork imported from thousands of kilometres away, some of these constructions were owned by Asian Muslim merchants and attended and cared for by servants from Abyssinia, Ethiopia, or Yemen, in a unique human melting pot where the common element was the shared Islamic faith but where many different languages were spoken and different foods were cooked and eaten.

Jeddah in fact does not only belong to the Arabian Peninsula, and to the Kingdom of Saudi Arabia, but also, and since many centuries, to the larger Muslim *umma* and notably to its Indian and Oriental constituency.

Jeddah occupies a central and strategic location midway between Suez and Aden making it part of the Red Sea region but is also part of a wider geographic and cultural network due to its unique role as the gateway to Makkah and the *hajj*. The stylistic comparison between Jeddah and other cities, therefore, should take into consideration the vast area facing the Indian Ocean and the Arabian Sea and not only the Arabian land.

Jeddah’s house certainly belongs to the architectural style of the Red Sea, however, its architecture stands unique in relation to the Red Sea region and is not a mere interpretation due to the greater influences and artistic traditions that it encountered and absorbed.

Besides, Jeddah was also a typical Hijazi city, sharing important similarities with the two major urban centre of the region, the Holy Cities of Madinah and Makkah.

Therefore, the comparative analysis is organized in three distinct sections:

- Jeddah as a Red Sea city
- Jeddah as an Arab city
- Jeddah as a Hijazi city

The comparisons demonstrate the value and uniqueness of the architectural heritage of Jeddah - historically and typologically - in relation to the two major house types in the Arab World: the inward-looking courtyard houses found in hot arid lands of North Africa, the eastern Mediterranean and Iraq, and the tower house found in cool dry mountains of Morocco, Yemen and Hadramaut.

Ph. 103: Lateral entrance of Bayt Ba'ishan – F. Cristofoli, 2009



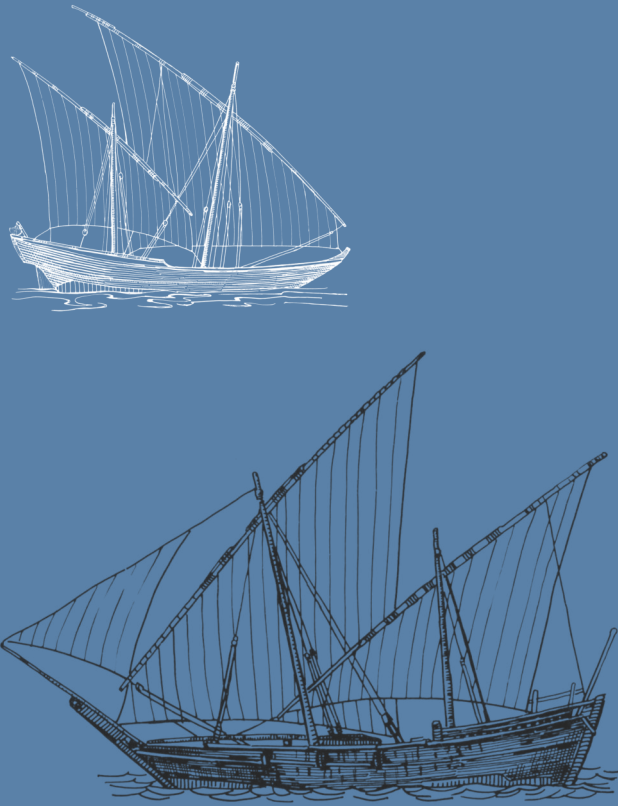


Fig.68: Red Sea dhows – in Pesce, 1974
Fig.69: The Red Sea Cities – RC Heritage, 2009

JEDDAH AS A RED SEA CITY

Urban development along the Red Sea coasts

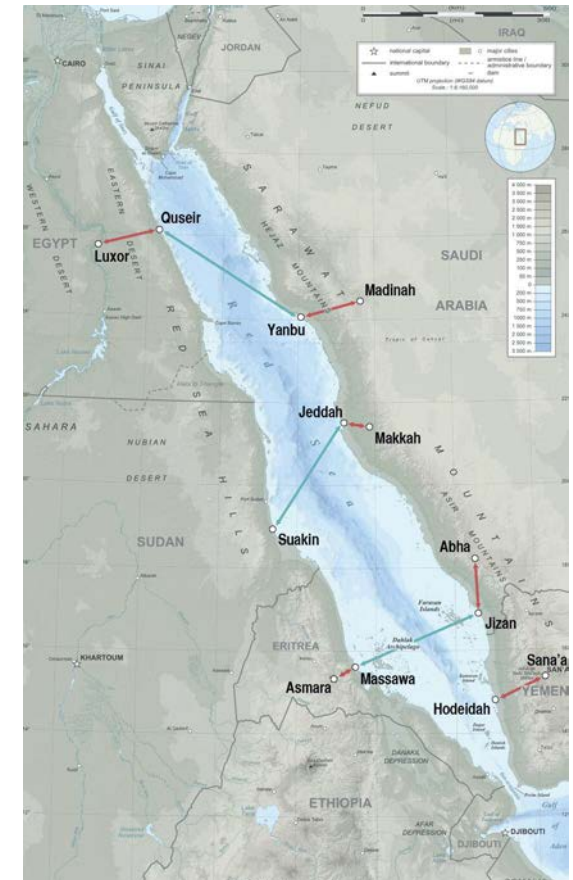
The absence of agricultural resources and the extreme climatic conditions of the region prevented the creation of large stable settlements along the shores of the Red Sea in the Classical period. Peoples whose territories touched the Red Sea coasts concentrated their settlements in the internal areas and even the main South-North trade axes, bringing rare goods from Asia and Africa to the Mediterranean basin, originally developed inland far from the Red Sea coasts.

This situation began to change in the 2nd century AD, when the Greek merchants discovered the mechanisms ruling the cycle of the Monsoon winds, making the navigation in the Red Sea more regular and convenient. Yet, even then, inland routes — safer and long-since established — continued to prevail as the navigation along the Red Sea coral reefs was difficult and sailors couldn't rely upon a large net of coastal cities.

It is only with the rise of Islam, and the formal establishment of the annual pilgrimage to Makkah and Madinah, that the commercial traffic in the Red Sea acquired a certain importance. The Arab conquest of the southern part of the African shore of the Red Sea (Eritrea) led to the increase of the East-West trade developing the traffic across the Red Sea and notably towards Jeddah, Makkah's harbour. The absence of forests near the coastal regions, however, made the establishment of major naval workshops impossible. Human presence on the Arab Red Sea coasts significantly expanded only in the Ottoman period, when a number of

cities and harbours were developed on the two shores of the Red Sea. These urban centres developed according to a double pattern:

- As harbours of major inland cities, like Jeddah for Makkah, Yanbu for Madinah, Jizan for Abha, Hodeidah for Sana'a and Massawa for Asmara;
- As interconnected facing harbours built on the two shores of the Red Sea to reduce the length of the sea trips and favour East-West crossing.



The cities along the Red Sea coast

The walled city of Jeddah was the major human settlement on the shores of the Red Sea. Yet, other cities existed on its two coasts. These other cities were connected with Jeddah in a complex and continuous network of trade and exchanges. Jeddah was the foremost among them because of its role as Makkah's harbour for the Muslim pilgrims arriving by sea, and because it was the largest and northernmost harbour where larger oceanic boats used to download their cargo to smaller boats heading to Egypt and the northern end of the Red Sea. Since the opening of the Suez Canal Jeddah's importance grew, as it became the only call on the Red Sea coast of the international steamboat routes linking India to Europe.

On the Arabian side, besides the city of Jeddah, within the territory of modern Saudi Arabia, there were also the harbours of Yanbu, Al-Wajh, and Qunfudhah, while further south, partially along the Red Sea coasts and partially on the Arabian Sea coast, were the urban centres of Hodeidah, Mokha, and Al Mukalla.

On the African coast of the Red Sea, the main urban centres were Suakin, in Sudan, and Massawa in Eritrea. To the same cultural environment and to the same vast cultural and commercial area however, belonged also urban centres situated further south along the East African coast, like Lamu and Zanzibar.

These "Red Sea" towns, though generally smaller, shared with Jeddah a similar architecture, developed to answer to the specific climatic and cultural needs of the region, a similar economy, based upon sea trade, and a shared Islamic faith.

Little is known still about the actual evolution of this architectural style and the very date of most buildings and neighbourhoods is often unclear. Generally speaking, while remains from pre-Ottoman times are scant, two major phases can be identified:

- The 16th century, when Jeddah, Suakin, Yanbu, and the other cities greatly developed with the increase of the maritime trade in the Red Sea
- The 19th century, when the use of steamboat at first, and the opening of the Suez canal later, gave new impulse to trade in the whole region.

Unfortunately, however, the Red Sea cities share a common fate as far as the rapid deterioration and almost complete erasure of their original urban fabric and houses is concerned: in the last century, Suakin has almost completely vanished, earthquakes and wars have destroyed old Massawa; Yanbu, al-Wajh, Hodeidah and Mokha that have all lost most of their importance. Jeddah alone has preserved large urban sectors and many major examples of its unique tower houses.

Ph. 104: A caravan in front of the city of Yanbu
– R. Savignac, 1917





Ph. 105 & 106: Urban sea front and *roshan-s*, Yanbu – R. Savignac, 1917



Yanbu

The city's history began around an oasis, Yanbu al-Nakhl, some 30 km inland from the Red Sea coast, located on one of the few passes through the Hijaz that connected Madinah to the Red Sea coast. The settlement later moved towards the sea becoming known as Yanbu al-Bahr (Yanbu "on-the-sea"). The city was already mentioned in Greek and Roman sources and was later attacked by the King of the Ethiopian kingdom of Aksum in the 4th-5th century.

Yanbu was long perceived as the point of division between the northern Red Sea and the central district of the coast. It evolved as the "junior" partner to Jeddah and the two cities thrived or declined in tandem.

By the time of the early Muslim empires, Yanbu was a key part of the *Darb al-Sultani* trade route linking Makkah and Madinah along the coast.

By 1500 AD, Yanbu al-Bahr became the key port for supplying Madinah with grain and receiving pilgrims.

In the 16th century, with the growth of the Red Sea spice trade, the importance of the harbour of Jeddah increased and Yanbu's role declined to a regional and caravan centre distributing international trade products by land. With the introduction of steamboats into the Red Sea (1840), and the opening of the Suez Canal in 1869, Yanbu was bypassed by the long-distance trade routes.

19th century travellers noted that much of the Arab population resided predominantly in their houses in Yanbu al-Nakhl, the earlier settlement inland, while the inhabitants of Yanbu al-Bahr were mostly Indian Muslim traders and Egyptian migrants (many of whom have stayed on and form part of the local population today). The economy of the town

at the time was dependent on trade and the pilgrims travelling from the Suez through to Jeddah.

In modern times, following the creation of the Kingdom of Saudi Arabia in 1932, Yanbu has acquired prominence as the major industrial centre on the Red Sea coast and is the seat, since 1975, of one of the most ambitious urban development projects in the world. The city has become today the major port for unloading the massive grain and food imports of the Kingdom and one of the largest oil terminals with a large deep-water harbour.

Little remains, therefore, of the Red Sea city visited by Lawrence of Arabia. Notably, like it has happened in Jeddah, its two most characteristic features, the city walls and the urban sea front, have been demolished or completely transformed by the recent development of the modern city.

Ph. 107: Ruins of a traditional house in the old city of Yanbu, SCTA 2007



Few traditional buildings, built in the typical Red Sea architectural style, however, still exist showing architectural elements similar to the ones found in Jeddah and in the other Hijazi cities. All these buildings, seem to date from the post-1869 period, after the opening of the Suez Channel, when new wealth permitted to upgrade the original houses of the city that were deemed “unimpressive and of a poorer construction than those in other Hijazi towns” by Burckhardt, who visited the city in 1815.

Since 2007, SCTA, in collaboration with the “Royal Commission for Jubail and Yanbu” and MOMRA (Ministry Of Municipal and Rural Affairs), has launched a

comprehensive study for the protection of the old city of Yanbu. Planning, conservation and design guidelines have been prepared providing technical tools for the preservation of the remaining sectors part of the old city, while the Protection and Management Plan for Yanbu al-Bahr defines a management framework enabling the Municipality to adequately protect, conserve and enhance its cultural heritage assets and integrate them in a larger tourism development framework.

Fig.70 & 71: Yanbu roshan-s in 1984 – in King, 1998



Ph. 108, 109 & 110: Details of Roshan-s, Yanbu – SCTA, 2007
Ph. 111: Ruins of a traditional house in the old city, Yanbu – SCTA, 2007

Right Ph. 112: Restored house/museum by SCTA – SCTA, 2011



Ph.113: An early view of al-Wajh – R. Savignac, 1917

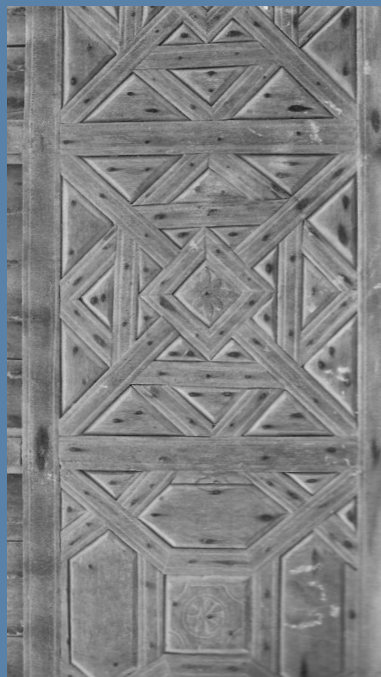


Fig.72: Qunfudhah: woodwork detail – in King, 1998

Al-Wajh and Qunfudhah

Mentioned since the early 19th century by Burckhardt and other travellers, the settlement of al-Wajh developed on a small bay on the Red Sea. The British fleet bombarded the city on January 1917 destroying its fort and main houses. The buildings of the city date likely from the end of the 19th century and the beginning of the 20th century. The streets of the old town are quite broad, flanked by houses of two or three storeys built in the traditional Red Sea style with coral masonry reinforced by *gandal* wood beams and coated in plaster. The city's *roshan*-s are generally found on the upper floor and are similar to the simpler, non-decorated ones in Jeddah and Yanbu.

Qunfudhah is located south of Jeddah. Its origins are not known, but the city is already quoted in Portuguese sources from the 16th century. In the early 19th century, its houses were simple huts and the port was protected by a solid mud fort. By the time Philby visited the city in 1937, however, the city's seafront consisted of a considerable number of fine coral mansions "very much like Jeddah, though on a much smaller scale". It seems that Qunfudhah, like other Red Sea towns, underwent an economic efflorescence by the early decades of the twentieth century, which reflects itself in the architecture. An early type of house in Qunfudhah is represented by elegant one-floor tall residential buildings with courtyards, known as *murabba`*, used for receiving guest and very ornate. Two-storey houses represent a later type of residence corresponding to the most modest houses in Jeddah, Al-Wajh or Suakin.

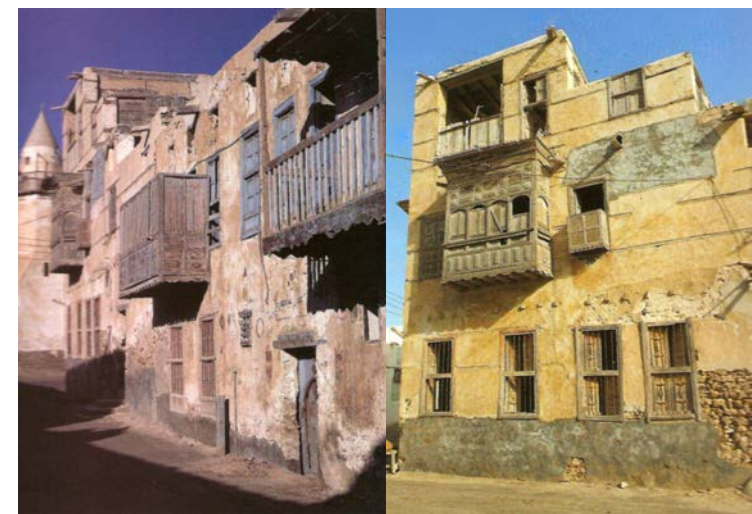


Fig.73 & 74: al-Wajh traditional houses in 1984 – in King, 1998
Fig.75: Qunfudhah: ruins of a murabba in 1894 – in King, 1998

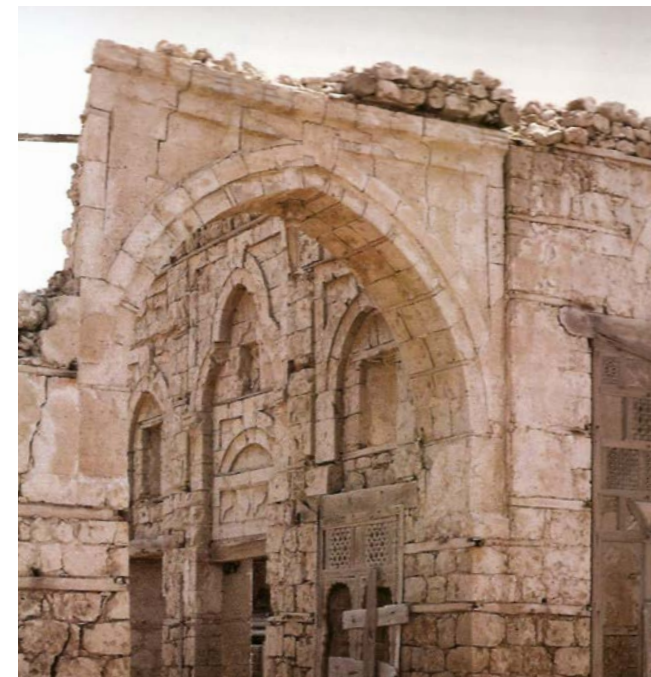




Fig. 76 & 77: Axonometry of the old town of Suakin and elevation of smaller Turkish houses – in Greenlaw, 1976



Ph. 114: Suakin Island – Aerial view, 1930

Suakin

Among the other Red Sea cities outside the territory of the Kingdom of Saudi Arabia, the city of Suakin, built on a small coral island on the Sudanese coast, deserves a specific attention, as this city was developed by Jeddawi merchants as an outpost on the African shores. Its older houses, therefore, closely resembled the ones that existed in the old city of Jeddah in the 16th, 17th, and 18th centuries, before the last phase of development of the city in the second half of the 19th century.

The Red Sea coast of Sudan is rather inhospitable: a desert-like coastal plain, 700 km long and 10-25 km deep, fringed by the Red Sea Hills inland and by coral-reefs confining marshy lagoons out to the sea. Only in few places a breach in the repellent barrier, opens into a natural port. Such a place was Suakin, situated on a small coral island at the end of a deep inlet from the lagoon.

A source of water supply, it became an important merchant harbour linking the Nile area and the savannahs behind with Egypt, Arabia, Ethiopia, Sri Lanka, India and China to the East. Suakin benefited from this situation, but vulnerable and without natural resources, it was quite dependent upon political and economic fluctuations.

In the 13th century, Suakin was ruled by descended from a long line of merchants who had migrated to Suakin from the Hijaz in Arabia. This ongoing migration insured the development of strong commercial ties linking Suakin with Jeddah and Makkah. In 1332, the renowned traveller Ibn Battuta visited Suakin, and found the port ruled by the son of the prince of Makkah. Suakin's connections with the Hijaz



assured the city a prominent role as a departure point for African pilgrims, as well as a stable trading relationship with the Hijaz.

In the first half of the 15th century, Suakin became the most important harbour on the African side of the Red Sea, capable to host some 200 ships, waiting to discharge merchandise into warehouses, while caravans of several thousand camels went to and from the interior. But in the 17th century navigation around Africa brought about a general decrease of international commerce along the Red Sea, navigation was endangered by piracy, and Suakin declined. It is said that at the beginning of the 19th century two-thirds of its 600 old houses were in ruins, and the port's only direct communication was with Jeddah.

A new period of prosperity began in the 19th century when the extension of Egyptian influence to the upper Nile district improved the stability of trade with the African interior, and helped open the White Nile to trade expeditions. Slave and



Ph. 115 & 116: Historic views of "Turkish style" houses in Suakin – s.d.



Ph. 117: "Egyptian style" houses – s.n., 1921

ivory trading became the sinister background of Suakin's prosperity during this period. After the closure of the Egyptian slave market in the 1870s, the town became the main centre of this traffic which became more or less clandestine towards 1880.

In the second half of the 19th century, Islam spread to the western part of Africa and more and more African pilgrims, eager to undertake the difficult journey to Makkah, sailed from the port of Suakin, the most convenient embarkation port to reach Jeddah.

During this period, the old merchant houses on the island with their warehouses, their shops and private dwellings were repaired and new ones were built.

The opening of the Suez Canal in 1869 brought navigation back to the Red Sea which thus regained its earlier importance as a trade route. Regular steamer services set up between Suakin and Suez, brought new activities to the town. Prosperity, however, declined quickly as the narrow, winding passage through the coral-reefs of Suakin harbour was dangerous and not adequate for the new steamers.

Work on the new Port Sudan, 60 km to the north, began in 1905 and ended in 1909. Thereafter, most of the official trade passed through this harbour where the biggest ships could moor at the quayside, and Suakin's role and population sharply declined.

In few years, its houses — neglected and abandoned — began to decay and collapse. In the 1970s, architectural studies aiming at restoring the surviving structures were carried out under the aegis of UNESCO and the Sudanese Government, but never materialized into practical steps.

Today, Suakin Island is little more than a heap of rubble amongst which a few isolated walls stand out incongruously; almost nothing remains of the once prosperous city leaving Jeddah old city buildings the main examples of this architectural style.

Suakin was smaller than Jeddah, but its builders used exactly the same constructive methods and architectural details used there, and therefore, the existing records of the island's architecture constitute an essential component of our understanding of Jeddah's old city.

The island town was connected to the inland neighbourhood of Gheyf by the causeway built by General Gordon in 1877. The layout of the island-city was roughly radial with a major axis running North-East/South-West. The earlier houses were mostly located on the southern half of the island, while the northern half has probably been largely rebuilt in the 19th century.

The houses in the island fell into two groups: those built before 1860 which derived mainly from Jeddah, and those built after that date that show European influences from



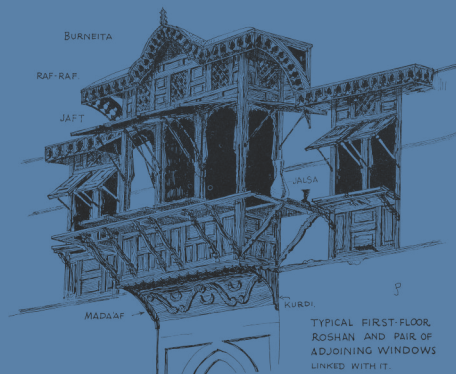
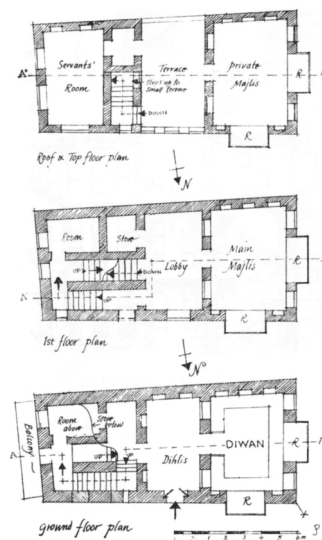
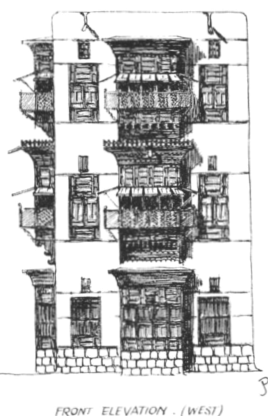
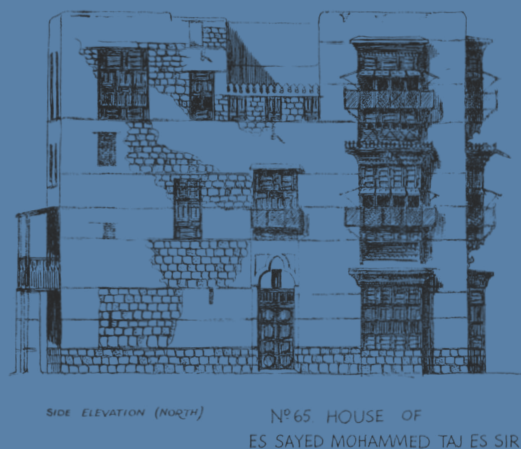


Fig.78 & 79: Suakin: detail of a roshan and interior of a reception room – in Greenlaw, 1976



Fig.81: Suakin: elevations and plans of Sherrifa Miriam's house – in Greenlaw, 1976



Egypt. Both kinds were built of local coral. Suakin's "Turkish style" houses are difficult to date precisely; likely the oldest were built at the beginning of the 16th century, though it is possible that the Magedi mosque could be older and date from the 13th century. The earlier "Turkish period" houses were representative of a long established town-building tradition. Houses were adorned with sculpted door-hoods and denticulated parapets and had windows, *roshan*-s and doors of Jawa teak which has weathered to a characteristic silver-grey colour.

In the 1930s, the island still possessed some 3-4 large mansions, nearly 200 smaller houses, two small mosques and six *zawiya*-s; however, in the 1950s, when surveyed by Greenlaw, only 50 houses remained standing.

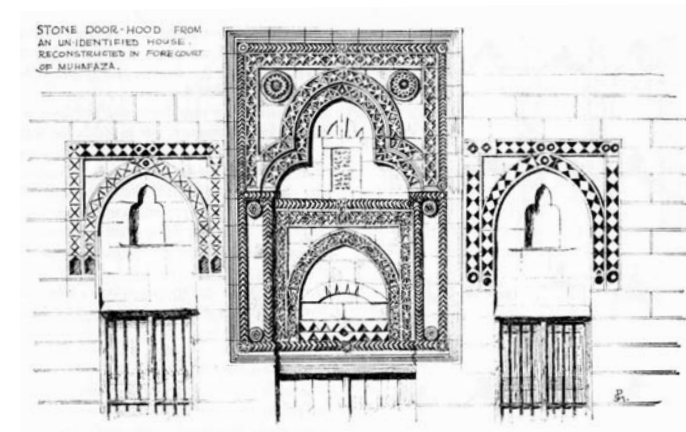


Fig.80: Suakin: plaster decoration – in Greenlaw, 1976



Ph. 118: Vestige of house with plaster decoration, Suakin – s.n.d.
Ph. 119: Ruins of House, Suakin – M. Alberganti, 2002



Ph.120: Contemporary view of Massawa Island – Google Earth, 2006

Ph.121: Old view of Massawa – Google Earth, s.d.

Massawa

Natural outlet of the internal trade routes from the Ethiopian highlands and the Sudan, the island of Massawa has long been one of the major commercial harbours on the African coast of the Red Sea and one of the harbours from where African pilgrims travelled to Makkah.

This small island had two mosques (one likely established in the 13th century) and many historic houses that mostly did not survive the 1921 earthquake and the recent 1990 war.

The port of Massawa was conquered by the Turks in 1557 and became one of the districts (*sandjak*) of the Ottoman province of Habesh. Following many aborted attempts to settle on the Ethiopian highlands, the Turks left the region leaving only a small garrison on the island. In the 17th century, the control of the city slowly passed to local families till the 19th century, when the Ottoman regained direct control over the city.

In 1865, the cities of Massawa and Suakin were offered to the Egyptian Khedive Ismael and in the following 20 years the city greatly developed. The two nearby islands of Massawa and Tawlud were connected to the mainland by a bridge, an aqueduct was built to bring fresh water into town.

Since the 1820s, with the advent of Mohammad Ali, the crush of the Saud revolt and the conquest of Sudan, Egypt became a major regional power in East Africa and in the Red Sea area. The development of steamboats in the Red Sea (at the beginning of the 1840s) greatly increased the maritime commercial traffic and initiated a phase of intense competition between European powers and traditional Indian and Arab commercial networks.

Massawa has a mixed architectural heritage where Turkish heritage mingles with later Egyptian and Italian colonial heritage. The multiplicity of styles of its public and private buildings is a living memory of its long and rich history. Important public works took place in the 1870s in the Egyptian period and the houses from this period boast precious carved wooden lintels and wooden balconies similar to the other Red Sea cities; however, these architectural features rarely survived the fires and the earthquakes of the 1880s and of 1921.

Massawa was the capital of Italian Eritrea colony from 1890 to 1899, when the capital was moved to Asmara.

In 1908 a town-planning scheme by the Italian Governor Raggi, developed a city organized in two separate districts on a racial basis. Following the destruction caused by the 1921 earthquake and the subsequent tsunami that destroyed the old quarters of the city, the colonial administration developed a New City according to modern architectural criteria with references to traditional Turkish and Egyptian styles.





Ph. 122: Hodeidah: traditional house with covered patio on the roof – Historic photo, s.d.

Ph. 123: Traditional house in the old city of Hodeidah – ©voyagevirtuel, s.d. [2004]



Ph. 124: Hodeidah: roshan – Google Earth, 2009

Ph. 125: Hodeidah: detail of a decorated roshan – ©voyagevirtuel, 2004

Hodeidah

Hodeidah is one of the main ports and industrial cities of Yemen. It is the centre of economic activity of the Yemeni Tihamah, the lowland coastal bent that it dominates. Because of its location, Hodeidah has been exposed to the political, cultural and architectural influence of the Ottoman Empire and, indirectly, of other powers seeking regional domination.

Ottoman presence was particularly strong from 1848 until the collapse of the Empire in 1919, following the upheavals of World War I. As a result, an Ottoman-inspired architecture flourished in the old urban core of Hodeidah. Unfortunately, many of the buildings whose architecture reflected the Turkish influence were destroyed during the shelling by Italian warships lying offshore during the Italo-Turkish war of 1911-12.

After World War I, the British handed over Hodeidah and the Yemeni Tihamah to the rulers of Asir, to the North. The area was re-captured by Yemeni forces in 1925. The Saudis occupied Hodeidah as part of a territorial dispute, but the Treaty of al-Taif returned the city and the Tihamah to Yemen in that same year.

During the 1960s, were built the modern road linking Hodeidah with Sana`a (with the assistance of the People's Republic of China) and the modern port of Ahmadi, some kilometers north of Hodeidah, built by the Soviet Union. The modernisation of the country and the new infrastructures spurred immigration from the coastal belt to

Hodeidah and caused the rapid development of the city well beyond its historic core.

The old city originally developed within its massive defensive walls in a very tight grid with narrow pedestrian streets flanked by multi-storey buildings providing the much-needed shadow. Traditional houses were characterized by solid square masses with a covered patio on the roof.

Little remains of the old city nowadays: the waterfront was demolished to make room for sewer lines and a large corniche road has developed along the shore, while many buildings inside the old city have collapsed for lack of maintenance or have been torn down to make room for new storages facilities and stores. Unfortunately, the Yemeni government hasn't been able to impose conservation policies to protect the old city that is gradually, but inexorably, disappearing.

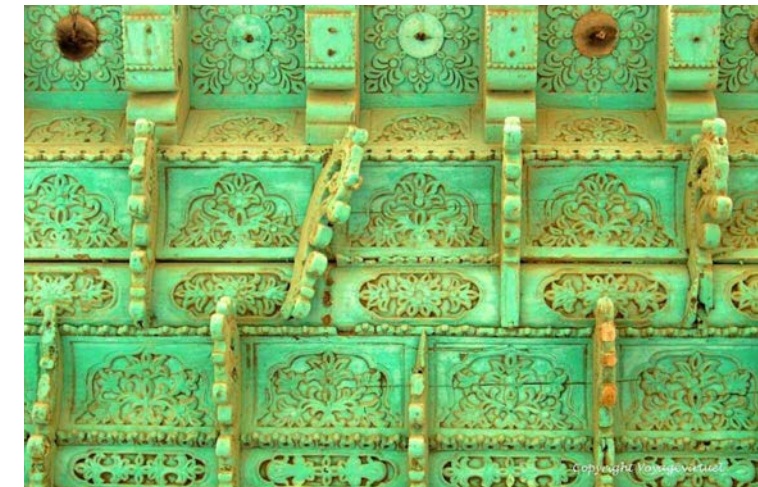


Fig. 82: Mokha: plan of the city in 1763 –
Bellin's Atlas, Paris



Mokha in 1763.

Source: Bellin's Atlas, Paris.

Mokha

A Yemeni city located on the Red Sea at the southern end of the Arabian Peninsula, Mokha played for centuries a major role in the commerce between the West and the Far East and was known all over the world as the centre of the production and commerce of coffee since the 16th century. Beside coffee, Mokha was important commercial harbour importing goods from India, China, Java, Egypt and Basra, and exporting to Aden, Jeddah and Massawa in sailing boats of Indian, Gulf or local fabrication. It had a cosmopolitan population, with residents coming from Albania, Turkey, Persia, Somalia, and some Western countries (Holland, Danmark, England, France, USA); each community used to have its own mosques and souks — there was also a synagogue.

In 1834, at its heyday, the city counted some 18,000 houses and was entirely surrounded by a city walls in adobe, brick and stone. In 1835, began the rapid decline of the city that was sieged and sacked by the Governor of Sana`a, then suffered, in 1869, from the opening of the Suez Canal that shifted most of the traffic to Jeddah. Further dramatic events, like the 1898 earthquake, the 1923 Turkish bombing of the

city and the famine, in 1945, have almost completely destroyed the historic areas of the city, where few historic buildings can now be found.

Like the houses of Jeddah, traditional Mokha's houses had no courtyard but a light shaft, sleeping rooms on the roof for summer nights and featured the prominently the *roshan* on the façade of rich merchant houses. In Mokha, this feature generally appears in isolation with one always placed on top of the main entrance and does not reach the level of elaboration found in the Jeddah houses. Mokha houses were three to four storeys at most. Its houses were built one next to the other with almost no openings on the south façades exposed to direct sun and wind.

Unlike the houses of Jeddah, Mokha houses reserved the ground floor for warehouse and livestock and not as living space like it happens in the tower houses of Yemen that are surrounded by agricultural lands and shelter animals in the ground floor. Although coral stone is generally considered to be "the" building material for the Red Sea style, houses in Mokha were built in baked brick coated with lime plaster on a basalt stone foundation.



Ph. 126: Mokha: ancient building – 2010

Ph. 127: Mokha: ancient mosque – 2010



Fig. 83: Mukalla: plan of the city – in Jcicch, “Flood damage assessment report on the Cultural Heritage in Hadramawt, Yemen”, JCICCH , 2010



Ph. 128: Mukalla: traditional wooden door – 2012

Ph. 129: Mukalla: the city from the sea – , JCICCH, 2010

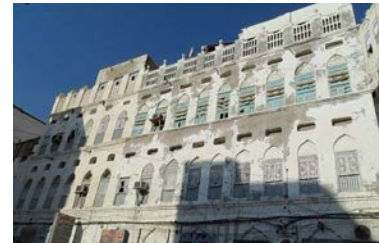
Ph. 130: Mukalla: historic house – , JCICCH, 2010

Mukalla

Al-Mukalla in Yemen, once known as Bandar Ya`qub, has been for centuries a small seaport known for its role as gateway to Wadi Hadramaut. The current old city and the port were constructed under the Kasadis regime in the early 18th century and gradually developed into a trading port. From 1881, Mukalla rapidly urbanized under the rule of the Qu`ayti Sultans, and the layout of the city dates from this period.

The city is composed of two parts; one spreading across a cape that juts out from the coastline, and the other covering the slopes facing the cape. The origin of the town is unknown, but it may be assumed that in the early 18th century the old established small port town on the cape spread eastwards towards the cemetery in a crescent shape. In the 19th century, the town developed westward soon after al-Mukalla became the capital of the Qu`ayti family sultanate.

The old city is densely occupied by high-rise buildings. The houses reach 5-6 levels and are built of coral stone, white plastered and lime-washed. This area was home to wealthy merchants and ship owners from inland areas, as well as Indians and Somalis who were employed by the Qu`ayti family and people who migrated from the Gujarat region.



The city's North-South axis is the souk, connecting the old city, and al-Sayyadin quarter to the North. The shopping arcade facing the western part of the souk street dates from the Qu`ayti era. In addition, a new “palace” of the Qu`ayti family (the current museum) was built on the beach near the river in the first half of the 20th century when the town extended further westward.

Architecturally, al-Mukalla shows a very interesting presence of multiple influences with a distinct Anglo-Indian touch especially visible in the imposing Qu`ayti Palace that boasts nevertheless also strong Rea Sea architectural influences (screens, windows, etc.).

The main similarities with Jeddah relate to its multi-ethnic population, its harbour role, and its eclectic architecture showing multiple Asian and East African influences mixed with local Arab and Hadramaut traditions. Like Jeddah, Mukalla is characterized by relatively high white-plastered coral stone tower houses without courtyard — that do not reach the height of Jeddah *roshan* tower houses—, and by decorated wooden doors (common to a vast area extending from Gujarat to Zanzibar). However, Mukalla's houses do not have the elaborate *roshan*-s characterizing Jeddawi architecture and present a different internal distribution with the ground floor traditionally used for storage (now often replaced by small shops). At the urban scale the differences are more evident, and concern both the geographic setting (city plan and location next to the mountain), and the absence of pilgrimage-related activities (*ribat*-s, rooms rented to pilgrims, etc.).

Ph.131: Sailing boat on the Indian Ocean
near Zanzibar – R. Van Oers, 2009



The Swahili coast cities

As shown in the historical presentation of the city, Jeddah owed its existence not only to its proximity with the Holy City of Makkah, but also to the international East-West trade across the Indian Ocean and the Arabian Sea. The city's merchants were in close and regular contact with ports and cities as far as Indonesia (from where came most of the teak wood used in the construction of the city's doors and *roshan*-s), India and Africa. The city's very population always counted Indian Muslim merchants and its architecture, therefore, reflected somehow this cosmopolitan image and role.

The French traveller and researcher E.F. Gautier, wrote:

“As far as their architecture is concerned, the Holy Cities of Arabia belong more to the Indian Ocean cultural sphere than to the Muslim world.”
(Gautier, 1918, p.129)

Indeed, influences, references and similarities might be looked for also in other coastal cities that developed further away from the Arabian Peninsula, in India and in Africa on the Indian Ocean shores. Among these, we notably take into consideration two sites inscribed on the World Heritage List: the islands of **Zanzibar** — that was ruled by the Omani Sultans throughout the 18th and 19th centuries — and **Lamu**.

Zanzibar (Tanzania)

The Stone Town of Zanzibar is a fine example of the Swahili coastal trading towns of East Africa. It retains its urban fabric

and townscape virtually intact and contains many fine buildings that reflect this particular culture, which has brought together and homogenized disparate elements of the cultures of Africa, the Arab region, India, and Europe over more than a millennium. *The Stone Town of Zanzibar* is an outstanding material manifestation of cultural fusion and harmonization created by the intense seaborne trading activity between Asia and Africa during many centuries.

The area of Zanzibar, for centuries a world emporium for trade in slaves, ivory and spices, was already known in Roman times as confirmed by archaeological data. Immigrants from the Persian Gulf may have found the city in the 8th century, and the Arab geographers called this coast *Zanj-i-bir* (the Black Coast). The first mosque of the city was built as early as 1107, and Arabic was the key language for trade in the area in the 11th century.

In the 16th century, the Portuguese captured the city that they ruled from their key trading centre Mombasa, without managing to fully control the gold trade. The first English ship reached Zanzibar in 1591 and the emergent Omani state began to conquer the coastal cities by the end of the same century. The Omani built a fort to protect their investments and invigorated the slave trade to provide non-Muslim labour for their date plantations. As an entrepôt for traders and merchants from throughout the Indian Ocean, Zanzibar had a large Indian community that gradually came to finance much of the trade to the Persian Gulf and India. European trading interests remerged along the East African coast just as the Omani Empire was reaching its peak. The conjunctions of European and Omani interests made the



Ph. 132: Zanzibar, traditional wooden balcony – Wikipedia, 1996
Ph. 133: Zanzibar, detail of a door – R. Van Oers, 2009



Ph. 134: Lamu, traditional wooden door – Unesco, 2001



1800-1860 period the Golden Age of the city. Under the leadership of the Omani Sultan Said, the city expanded its international role. Since 1831, the Americans, then the British and the French opened consulates in the city. The financial core of Zanzibar's wealth was its new immigrant Gujarati Muslim community that effectively controlled all import and export into the city. Although much of their profit was repatriated to Bombay, some remained to finance new buildings and villas, helping to transform the built environment of Zanzibar. Money poured into infrastructure and construction producing at the beginning of the 20th century a complex architectural heritage and a cityscape representing an amalgam known as "Swahili culture".

The Swahili cultural legacy is primarily seen in the built environment of the city. Stone Town, one of the last remnants along the East African littoral of a medieval city, is being revived through the joint efforts of the Aga Khan Foundation and UNESCO which designated it in the year 2000 a World Heritage Site on the basis of criteria (ii), (iii) and (vi).

Lamu (Kenya)

A World Heritage Site since 2001 (criteria (ii), (iv) (vi)), Lamu Old Town is the oldest and best-preserved Swahili settlement in East Africa, retaining its traditional functions. Built in coral stone and mangrove timber, the town is characterized by the simplicity of structural forms enriched by such features as inner courtyards, verandas, and elaborately carved wooden doors. Lamu has hosted major Muslim religious festivals since the 19th century, and has become a significant centre for the study of Islamic and Swahili cultures.

The architecture and urban structure of Lamu graphically demonstrate the cultural influences that have come together there over several hundred years from Europe, Arabia, and India, utilizing traditional Swahili techniques to produce a distinct culture.

Though most of the Zanzibar's houses are made of mud, lime and stones, Lamu inhabitants preferred using used coral stones, lime and sand to build the city. In both Lamu and Zanzibar, differently from Jeddah, the only eye-catching details in the exterior facades are the elaborately carved doors that guard the entrance to the building and to the courtyard. These wooden doors, carved in teak and other imported woods, show similarities with the ones found in Jeddah. Indeed, the people of Zanzibar and Lamu served as middlemen between the people of East Africa interior and traders from Arabia and India by exporting ivory, timber and ambergris among many other goods. The overseas merchants sailed southwards from Arabia and Asia with *Kazikazi* winds (North-East *monsoon*) which blows from December to March and returned north with the *kusi* winds (South-East monsoon) blowing from April to October, after selling their goods. Lamu maintained its link with Arabia and Persian Gulf through trade and by adhering to a strict Islamic way of life. Though these two cities show common cultural and architectural elements with the nominated property, they had different commercial and cultural roles, have never developed the high-rise house of Jeddah, and had no direct association with the *hajj*.

Jeddah house in the context of the Red Sea coast

In order to appreciate the uniqueness of the Jeddah houses, they need to be critically positioned within the wider context. In relation to the architecture of its immediate context, that of the Red Sea region, the comparative analysis is conducted against three major themes: Typo-spatial organization, façade treatment and construction technique. Jeddah and other Red Sea ports have shared a regional Red Sea style that was influenced by Ottoman rule in the 16th century onward, but was also connected through maritime network of trade and pilgrimage to the Mediterranean and the Indian Ocean. It was thus influenced in its building practices and material by such encounters. Recent studies, however, have shown that the classic Red Sea house is not a tower type. It is of much lower height with just two or three storeys, with the commercial storerooms and reception on the ground floor and the main living and sleeping rooms on the upper, and the summer living and sleeping on the roof terrace above.

As seen in the previous pages, examples of this typology are found in Suakin, Mokha and Yanbu al-Bahr and, at times, date back to the 18th century. Two other types are identified as proper to the Red Sea architecture. The second and less common type is the single or double storey house organized around an open courtyard, such as the Khurshid house in Suakin.

The third and rarest type is the tower house reaching to 7 storeys high and found only in Jeddah. The ground floor served commercial purposes with storerooms and offices.

Each floor had living facilities and sleeping areas and housed a nuclear family. A single kitchen served the whole family and a single central staircase linked the different floors.

These three types have all *roshan*-s as a common façade treatment and decorative features, explaining why they are presented as a single “style” despite their diverse spatial organizational schemes and building techniques. Similarities are indeed most evident in the lattice woodwork of the *roshan*, but they do not stand against typo-morphological analysis. This is particularly true in the case of the late 19th century and early 20th century *roshan* tower houses of Jeddah that stand unique when compared to their closest counterparts in the Red Sea coast.



Ph. 135: Roshan tower house — F. Cristofoli, 2012

JEDDAH AND THE ARAB CITIES

Jeddah houses in the context of the Arab world

Though it is important to situate Jeddah among Red Sea cities, that share with it some building practices related to material and climate response, it is important to compare Jeddah's houses in terms of typology, socio-spatial practices and influences with the other major Arab cities.

Jeddah houses are unique. They are neither part of the traditional Arab courtyard house type found in hot dry climate zones of the desert such as those found in Cairo, Baghdad and Damascus, nor are they part of mud tower houses found in cool dry climate zones of the mountains such as those found in Sana`a and Shibam. They are stone tall buildings with extroverted richly designed multilayered facades protected and decorated by wooden *roshan*-s. They are a new synthesis that emerged in the late 19th century in response to new wealth generated by the opening of the Suez Canal combining local building tradition with imported feature of wooden screens designed and interpreted at the hands of artisans from different parts of the world. This becomes evident when we position Jeddah in a

wider context of the Arab World and compare its houses to the types found across that region.

Throughout the Arab world, houses are variations in plan, building material and scale of two basic building types: The courtyard house of the hot arid regions and the tower house of the mountains.

- The courtyard house is the predominant house type in the Arab world as the best response to climate, security and privacy needs. Examples are found in Fez, Cairo and Baghdad. Courtyard houses are most adequate shelters in harsh climates. In general, they are introverted, one to two floors in height, with plain facades, and organized around an open courtyard. They are attached houses and form the basic unit of the urban tightly net fabric of narrow streets that provides shade and air flow.

- The tower house is a multistorey house that reaches up to ten stories in height. Examples are found in Southern Arabian Mountains, in Hijaz and in the high Atlas mountains in Morocco. Large fantastic concentrations of mud brick tower houses are found in Shibam in Hadramawt and in Sana`a in Yemen.

Ph. 136: Fez – B. Blanchard, 2008
Ph. 137 & 138: Damascus old city, street and internal courtyard – S. Ricca, 2003



Arab cities on the World Heritage List

From the comparative point of view, the World Heritage Arab cities that are meaningful for the comparison with Jeddah are Sana'a & Shibam, in Yemen, and Cairo in Egypt. These extraordinary urban settlements, briefly presented hereafter, share with Jeddah, and the other Hijazi cities discussed in the next paragraph, some architectural characteristics.

The courtyard houses of Cairo

The capital of Egypt was inscribed on the WHL in 1979, on the basis of criteria (i), (v) and (vi). The property bears impressive material witness to the international importance, on the political, strategic, intellectual and commercial levels, of the city during the medieval period. The Historic city includes no less than 600 classified monuments dating from the 7th to 20th centuries, distributed over various parts of the well-preserved urban fabric, which represent forms of human settlement that go back to the Middle Ages. The period of Cairo's greatest splendour coincided with the advent of the dynasty of the Mamelukes: the first Mameluke mosque was built in 1266 by Sultan Baibars, crowned by an immense dome, while the mandrasa-mosque that Sultan Hasan VII ordered to be built dates from 1356-63.

The courtyard house which is one of the most wide spread house types across the Arab region and beyond and across historical period is the most commonly found in Cairo. Cairo has three traditional house types: the central courtyard house, the side courtyard house and the houses without

courtyard. The central courtyard house is the primary type that is largely found associated with wealthy merchants and elite. There are five characteristics architectural elements to the central courtyard house in Cairo: the courtyard as the central spatial and climatic element, the *dihliz* or entry vestibule, which is a bent entrance offering privacy to the inner core of the house, the *qa'a* (reception hall), which is located on the ground floor and composed of a *durqa'a* and two raised *iwan*-s, the *maq'ad* (covered loggia), which is located on the second floor overlooking the courtyard and traditionally oriented north to capture the breeze, and finally the *mashrabiya* bay windows made of wooden patterned screens.

Cairo's courtyard houses of Cairo are obviously very different than the houses in Jeddah in terms of their spatial organizational type. This might be due to the difference in climate as courtyard houses are not suitable for hot-humid climate. Still the influence of Cairene architecture on Jeddah is obvious as it appears by the presence in both cities of

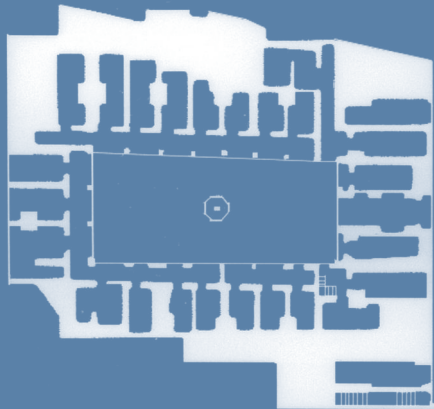


Fig. 84: Cairo: plan of Wakala al-Ghuri

Ph.139: Wakala al-Ghuri

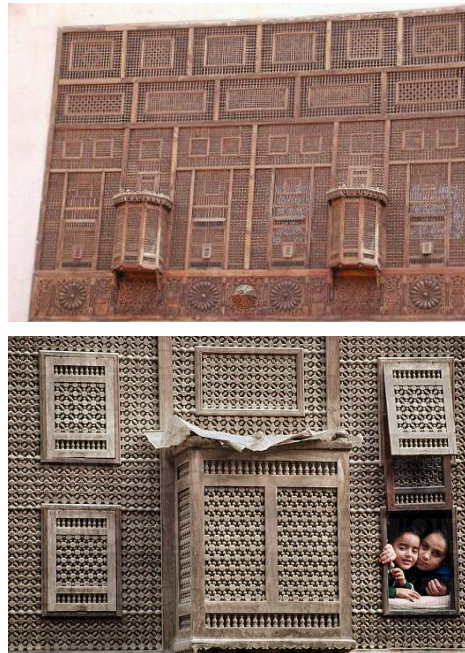


distinct and prominent architectural elements: the *dihliz*, the *qa'a*, and the *mashrabiya*, called *roshan* in Jeddah.

Mashrabiya began to develop in Cairo since the 14th century. At the beginning they were limited to palaces and houses of the rich merchants. In Mamluk Cairo, mashrabiya were used for tall, multistoried urban khan-s or *wakala*-s, such as the 16th century *Wakala* of al-Ghuri. Ottoman era examples are found in the houses of el-Keretiliya and el-Sehaimy, built in the 17th century. By the 19th century, the mashrabiya became widely used in houses of all scales and they line up the streets of Cairo as well as its waterfronts. They were practical means for filtering the intense sunlight, allowing for cross

ventilation, offering privacy and for providing a cool shaded interior while displaying decorative visual play.

Visual and structural evidence point to the conclusion that the Cairene mashrabiya is the precedent for, or the source of, those found in Jeddah and other Red Sea cities and that it was interpreted using different wood type, style of carving and decorative motifs. This is consistent with the cultural, political and economic influence Egypt exercised when the whole region was under its rule in the second half of the 19th century as well as the with the actual presence of Egyptian artisans in Hijaz.



Ph.140 & 141: Mashrabiya-s in Cairo –
Panoramio, 2010
Ph.142: Cairo: Bayt as-Suhaymi – Wikipedia,
2011

143, 144 & 145: Shibam, views of the historic city and its tower houses – AKA, 2007

The tower houses of Shibam and Sana'a

The tower house type offers the other source of influence for the Jeddah houses. This type is different from the courtyard house due to the difference in location, climate zone and local building material and is found in the mountain areas of Yemen.

Shibam

Located at an important caravan halt on the spice and incense route across the Southern Arabian plateau, the city, surrounded by a fortified wall, developed on a rectangular grid plan of streets and squares. The 16th century city of Shibam is one of the oldest, and best, examples of urban planning based on the principle of vertical construction. Its impressive tower-like structures rise out of the cliff and have given the city the nickname of “the Manhattan of the desert”. Dwelling blocks are built of earth and reach up to height

stories, while average houses have five storeys; Shibam and its setting preserve the last surviving and comprehensive evidence of a traditional society that has adapted to the precarious life of a spate agriculture environment. The city was inscribed in 1982, on the basis of criteria (iii) (iv) and (v). Comparison with Jeddah can be drawn both at the level of the tower-houses (see below) and of the use of criterion (iv) for inscription. The urban fabric of Shibam is globally older and better preserved than in Jeddah, and Shibam, though threatened by floods and modernization, has been able to maintain its traditional way of life.





Ph. 146: Sana'a – F.
Reus / WHC, 2009
Ph. 147: Sana'a – F.
Bandarin / WHC, 2007
Ph. 148: Sana'a – M.
Gropa / WHC, 2007

Sana'a

The capital of Yemen, situated in a mountain valley at an altitude of 2,200 m within a cool-dry climate and connected to cultivated agricultural lands, was inscribed on the World Heritage List in 1986 on the basis of criteria (iv), (v) and (vi). Sana'a has been inhabited for more than 2,500 years. In the 7th and 8th centuries the city became a major centre for the propagation of Islam.

The typical traditional house in Sana'a is a tall, square, tower-house built of stone and firebricks. Many houses are more than five storeys high and adopt the concept of upper level courtyards. House facades are richly decorated with white geometric decorations over the mud plaster. They are of relatively recent construction (most are but 200 years old) but have preserved the traditional structure with the ground floor built for storage and livestock and residential areas on

the upper levels, culminating with the *mafraj*, the room on the roof where men meet in the afternoon to chew *qat*.

Traditional tower houses in Sana'a are vertically zoned from the most public to the most private, but they utilize the lower floors for storage and livestock, which differs from Jeddah in that respect as well. Jeddah being primarily occupied with trade and commerce uses the ground floor as a business office for conducting meetings and transactions.

Sana'a houses respond to the cold dry climate of the mountains making them differ drastically from the Jeddah houses that respond to the hot-humid climate of the sea coast. They are densely packed and do not rely on *roshan*-s and stair-light wells for cross and vertical ventilation. Furthermore, Sana'a houses typical feature, the *mafraj*, is not found in Jeddah.



JEDDAH AND THE HIJAZI CITIES

The major urban centres of the Hijaz region have always been the two cities of Makkah and Madinah, whose significance and role are intimately connected to the life of the Prophet Mohammad (PBUH) and to Islam.

These cities drew their origins to pre-Islamic times, but developed and reached their current status since the beginning of Islam. Differently from Jeddah, they grow in the Arabian highlands, far from the sea, on the fringe of the large central Arabian deserts. Because of their religious status, they quickly became major centres with a regular network of contacts with the rest of the Muslim world.

Hijaz region, differently from the southern Najd region that remained rather isolated from the centres of the successive Muslim empires (Omayyad Abbasid, Ayyubid, Mamluk and Ottoman), has always been in direct contact with the major centres of power and learning, though preserving its own independence and autonomy throughout the largest part of its history.

Makkah and Madinah used to be “terminals” of the pilgrimage and commercial land routes that crossed the Arabian Peninsula from the South to the North to reach the Mediterranean shores. They were also, however, mercantile centres where foreign Muslim settled and worked throughout the centuries. Their urban pattern and their architectural features do share some of the elements that characterize Jeddah's architecture: *roshan*-s, vertical houses, etc., but present also differences related to their different geographical position (far from the Red Sea) and their unique

role as centres of pilgrimage hosting a significant number of pilgrims throughout the year.

The comparative analysis of the Hijazi cities seems to show that in the second half of the 19th century the Jeddah *roshan* tower house type became a model and spread to the other cities in the Hijaz region such as Makkah, Madinah and the upland city of Taif, forming a “Hijaz style” with local variations developed in response to the climate and local building material of these cities.

Unfortunately, in the last decades, dramatic transformations have deeply altered their original urban pattern and architectural features. Nowadays, the historic cores of Madinah and Makkah have been completely renewed and little remains of their original architecture. Ongoing development plans designed to cope with the ever-increasing number of pilgrims and the extraordinary development pace of the Kingdom of Saudi Arabia since its creation in 1932, have erased most of the original neighbourhoods and flattened most of the historic buildings that once characterized the two Holy Cities*.

Makkah

The development of Makkah and its architecture were greatly influenced by the annual pilgrimage. Because of its unique nature, role and function, Makkah has developed an architectural style of its own. This style has been influenced and enriched by elements from other nearby and faraway cultures.

The architecture of *al-Masjid al-Haram* has influenced the traditional architecture of Makkah to a great extent. Makkans

* An interesting attempt to recreate a virtual image of the historic core of Makkah has been done in the late 1990s by the Makkah Hajj Research Centre.

Fig.85: Makkah: the Ka'aba in 1907 – in Facey, 1999

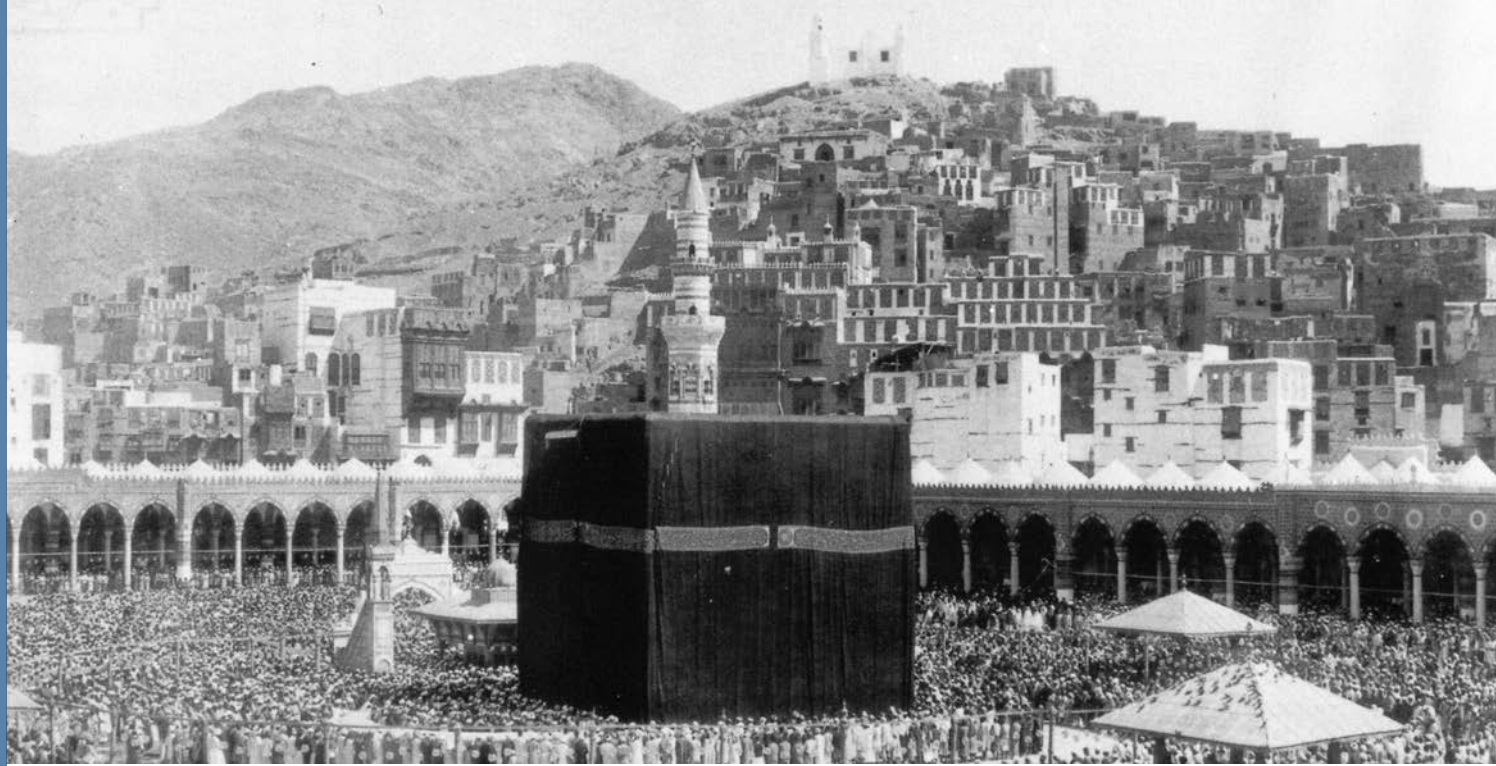


Fig.86: Makkah: view of an ancient street – ©Hajj Research Center by Dr. Abdulmalik Haji



were introduced to the latest, most advanced building techniques, materials, and workmanships through the successive renovation and expansion projects carried out in the *Masjid al-Haram* by the various Muslim caliphs and rulers. The best craftsmen were brought to Makkah through these major construction projects.

After the 1830s, when the Ottomans' rule became weaker, many Muslim families fled to Makkah for safety, security and religious environment. Other immigrants came from Africa, India, Java, Central Asia and the Arabian Peninsula. Makkah's new settlers had different national backgrounds and each group tended to live together forming a small community. They brought with them their traditions,

cultures, manners, habits and background and all these elements mixed together to formulate the Makkan style.

The Holy City of Makkah lies east of Jeddah and inland from the sea coast. Hot dry climate prevails all year. The houses of Makkah share the typical massing and floor layout with houses found in Jeddah but adjust them to local topography, material and climate.

Makkah tower houses reached up to 7 and 8 floors in height. The zoning is vertical from the most public to the most private; the main ground floor combines domestic and commercial or business functions. The main architectural characteristics including the *maq'ad*, the *majlis* and the roof terraces are found in the Makkah houses. A corridor or *dihliz* links the entry door to *maq'ad* in the front of the house and

the stairs and the interior airshaft in the back of the house. The houses are also extroverted and the facades are composed of multiple wooden windows and *roshan*-s.

According to the account of John Fryer Keane, who visited Makkah in 1877, the *roshan* house type already emerged during the second half of the 19th century. Its houses, as described by Keane, “are of great height, large and factory-like, full of little windows, seldom two adjacent houses face the same way or are the same height... There was also a six-by-four-feet window, with open teakwood shutters, roughly carved in an elaborate pattern, of very unfinished but substantial joinery.”

There are some alterations and adjustments made in Makkah as compared to the Jeddah houses. Its tall houses are attached townhouses. Given the steep topography of the hills of Makkah, the houses are vertically staggered and do not need to detach to create airflow as in Jeddah. Shared walls also are important for reducing exposure to the sun and as a result reduce heat gain. Another difference lies in the construction material: the dark stone of the Makkah houses is quarried locally and used in the lower floors, complemented by local brick used for the upper floors.

Though Makkah houses do closely resemble traditional houses in The old city of Jeddah, there are some noticeable differences between the two cities:

- The typical internal distribution of Makkah houses is different from Jeddah because of the role of the city as centre of the Muslim pilgrimage. The design of Makkah traditional houses developed with pilgrimage in mind. It allowed for outsiders to be accommodated in the same house with the least disturbance to the family's ordinary private life. Thus the facilities of the house were divided into various independent sections : the family lived in one or more sections of the house, usually occupying the top levels, while the rest of the house was rented for the pilgrims.
- Makkah typical “court-on-roof” is composed of a series of sleeping patios, called *kharjah*-s, which step back on successive floors and complement the topography of the surrounding hills. This scheme is a specific characteristic of Makkah that is not visible neither in Jeddah nor in Madinah.
- The *ajar* is seen in also in Madinah and Jeddah. *Ajar*-s are made of coloured bricks, laid in a pattern, to form the roof terrace parapet wall. In Makkah, because of the *kharjah*-s, there are more parapet walls than in the other Hijazi cities and more elaborate *ajar*-s with coloured decorative brickwork. In Jeddah these elements are rare and less decorated, while in Suakin no *ajar* were recorded. *Ajar*-s have been observed in the old city of Lahore, though with simplified patterns, and in plain bricks. It is likely, that the origin of this decorative element might be traced back to Asia.

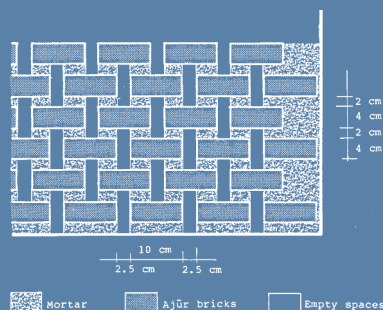


Fig.87: Ajar-s – in Angawi, 1988



Ph.76: Ajar-s – in FACEY, 1999

Madinah

The traditional house form in Madinah includes the typical basic elements that can be found also in Makkah and Jeddah. Furthermore, both Makkah and Madinah are pilgrimage cities. Their traditional house forms have therefore many features and elements in common, yet some differences can be observed. This is probably due to factors such as local customs and traditions, historical backgrounds, topography, climate, and likely also to the fact that the pilgrims' visit to Madinah has a short duration as compared with their stay in Makkah. Madinah's traditional architecture is characterised by the internal open courts (*hosh-s*) and the rooftop wind-catchers (*jilah-s*), two elements that are not present in Jeddah old city houses.

The courtyard is central to the organization of the house, so the main reception hall or *qa'a* for the male guests is located on the ground floor and open to the courtyard while the main reception hall for female guests is located on the second floor and overlooking that of the male guests. This is similar to the arrangement of traditional courtyard houses in Cairo.

As in Jeddah, in Madinah traditional houses too, *roshan-s* are placed on the outer windows. The facades are given adequate decorative emphasis through the use of woodwork (*roshan-s*, doors and windows) and stonework (arches). Kharjah-s and coloured brickwork (*ajar-s*) are not as frequent in Madinah's traditional architecture as they are in Makkah.



Fig.88: Madinah in 1907 – in Facey, 1999

Travellers' accounts describing Madinah testify that the *roshan* tower house appeared in Madinah around the turn of the twentieth century and describe its houses, especially those around the Mosque of the Prophet and immediate neighbourhoods such as Harat al-Saha as four to five storey *roshan* tower houses. These multi-storey houses are built of granite or lava stones and lime mortar. The houses are zoned vertically and organized around a central shaft open to the sky and occupied with a water basin for ventilation and cooling purposes.

Unfortunately, as is the case in Makkah, these houses no longer survive but were documented by photographs and studies. Recent urbanization and expansion projects of the two holy mosques in Makkah and Madinah resulted in the loss of the historic urban fabric and the disappearance of that type of houses.

Taif

In the upland city of Taif, located south-east of Jeddah and Makkah at about 2,000 meters above sea level, houses recall the type found in Jeddah as well.

Taif houses are modelled after those in Jeddah. They are detached houses built of a combination of stone and wood beams and plastered. The facades are symmetrically composed and feature *roshan*-s very prominently. Internally they are organized vertically with the ground floor marked by the *maq`ad* serves as a semi public business. Upper floors feature the majlis and the suffah on each floor.

Ph. 150: Demonstration in Taif – 1936



Unfortunately, the Taif houses in the old center did not survive. Though they remained intact until the mid-1970s, they disappeared completely in the early eighties due to rapid urbanization and increase of land value in the old city core. The Shubra Palace is one extant example dating from the turn of the twentieth century. But it is a palace and not representative of the traditional houses that use to exist in the historic core of the city. This loss gives the surviving Jeddah houses even greater value, and underline the importance of their preservation.

CONCLUSION

The city of Jeddah shares many similarities with other cities, within and without the Kingdom of Saudi Arabia, which developed on the Red Sea coasts. They shared a common religion, Islam, and had to cope with similar climatic conditions. Furthermore, they constituted for centuries a strictly interwoven “space” — connected by the sea — where they played not only the role of harbours of major inland cities, but also of intermediate halts along the international trade sea routes from India and East Africa. A unique architectural style developed in these cities with local variations. It was characterized by the skilful use of the rare available building materials (seashell limestone and coral blocks) and by the use of wood imported from afar. With these elements, local masons were able to build impressive mansions with richly decorated façades.

The comparative analysis shows that Jeddah’s traditional houses are unique both in reference to the Red Sea area and to the rest of the Arab World. Jeddah’s houses combine features from the courtyard house and the tower house and produce what can be called the “*Roshan Tower House*”, a distinct mix that reflects its unique role and connection to a wide geographic and cultural network.

The uniqueness of Jeddah houses was not a mere result of cultural and artistic influences however. The research paper showed that the house type in Jeddah evolved in response to givens that include climate conditions and to the social practices and available building material. The design and use of space was largely determined by the need to express

cultural, social and economic specificity of the place but also to maximize thermal comfort.

This fantastic synthesis made of local practices and multicultural influences in turn spread from Jeddah to other cities in the Hijaz region such as Makkah, Madinah, and the upland city of Taif forming a Hijazi style of architecture.

The unfortunate result of the rapid urbanization to which this heritage was lost makes Jeddah even more unique and precious as the only surviving heritage site with neighbourhoods representative of the traditional Hijazi style architecture.



Ph. 151: Street view by night, Jeddah – C. Graz, 2007

3.3.

Proposed statement of Outstanding Universal Value

Brief synthesis

(i) Summary of factual information

Historic Jeddah, the Gate to Makkah is an urban property extending over a surface of 17 hectares in the heart of the old city of Jeddah, the second largest Saudi city on the Red Sea coast. The nominated property is surrounded by a large buffer zone covering some 113 hectares.

The old city of Jeddah represents a unique development of the Red Sea architectural tradition — a constructive style once common to cities on both coasts of the Red Sea, of whom only scant vestiges are preserved outside the Kingdom of Saudi Arabia and the nominated property — characterized by the imposing tower houses decorated by large wooden *roshan*-s built in the late 19th century by the city's mercantile elites.

Its strict association with the Muslim annual pilgrimage (*hajj*) gave *Historic Jeddah, the Gate to Makkah* a cosmopolitan population where Muslims from Asia, Africa and the Middle East resided and worked contributing to the city's growth and prosperity.

(ii) Summary of qualities

The Outstanding Universal Value of *Historic Jeddah, the Gate to Makkah* relates to its unique development of the Red Sea architectural style, to its preserved urban fabric, and to its symbolic role as a gate to Makkah for Muslim pilgrims reaching Arabia by boat throughout the centuries.

Historic Jeddah tower houses, decorated by large and complex wooden casements (*roshan*-s), are an outstanding

evolution of the lower coral houses that characterized most of the cities on the two coasts of the Red Sea since the 16th century.

The nominated property is the last surviving urban centre of this cultural region that still preserve its original urban fabric. An extraordinary pre-modern urban environment where isolated tower houses, lower coral stone houses, mosques, *ribat*-s, souks and small public squares compose a vibrant space, inhabited by a multicultural population, that still plays a major symbolic and economic role in the life of the modern metropolis.

The property is nominated on the basis of criteria (ii), (iv) and (vi).

Criterion (ii):

The cityscape of *Historic Jeddah, the Gate to Makkah* is the result of an important exchange of human values, technical know-hows, building materials and techniques across the Red Sea region and along the Indian Ocean routes between the 16th and the early 20th centuries.

It represents a cultural world that thrived thanks to international sea trade, possessed a shared geographical, cultural and religious background, and built settlements with specific and innovative technical and aesthetic solutions to cope with the extreme climatic conditions of the region (humidity and heat).

Jeddah was for centuries the most important, the largest and the richest among these settlements and today *Historic Jeddah, the Gate to Makkah* is the last surviving urban site along the Red Sea coast still preserving the ensemble of the attributes of this culture: commercial-based economy, multi-

cultural environment, isolated outward-oriented houses, coral masonry construction, precious woodwork decorating the façades, and specific technical devices to favouring internal ventilation.

Criterion (iv):

Historic Jeddah, the Gate to Makkah is the only surviving urban ensemble of the Red Sea cultural world. Jeddah's *roshan* tower houses are an outstanding example of a typology of buildings unique within the Arab and Muslim world. Their specific aesthetic and functional patterns — absence of courtyard, decorated *roshan* façades, ground floor rooms used for office and commerce, rooms rented for pilgrims — reflect their adaptation to both the hot and humid climate of the Red Sea and to the specificity of Jeddah, the Gate to the Holy City of Makkah for the pilgrims arriving by sea, and an important international commercial pole. The development of the *roshan* tower houses in the second half of the 19th century, illustrates the evolution of the patterns of trade and pilgrimage in the Arabian Peninsula and in Asia, following the opening of the Suez Canal in 1869 and the development of steamboat navigation routes linking Europe with India and East Asia. Jeddah's tower houses extraordinary relevance is further increased by the fact that they are not only unique within the Red Sea cultural region, but they are also the sole remnants of an architectural typology born in Jeddah that, at the end of the 19th century, spread to the nearby Hijazi cities of Madinah, Makkah and Taif from where it has since completely disappeared under the pressure of modern development.

Criterion (vi):

Historic Jeddah, the Gate to Makkah is directly associated, both at the symbolic intangible level and at the architectural and urban level with the *haji*, the yearly Muslim pilgrimage to the Holy City of Makkah.

Jeddah was the landing harbour for all the pilgrims that reached Arabia by sea, and for centuries, up to the present, the city lived in function of the pilgrimage. The goods the pilgrims brought with them from Asia and Africa and sold in the city, the religious debates with *ulama*-s from Java and India, the spices, the food and the intangible heritage of the city were all related to the pilgrimage that has immensely contributed to defining the identity of Jeddah. The association with the *haji* is also very evident in the urban structure of the nominated property, that include the traditional souks running East-West from the sea to Makkah Gate, the *ribat*-s and the *wakala*-s that used to host the pilgrims; in the architecture, notably in the façades and internal structure of the houses; and in the very social fabric of the city, where Muslims from all over the world mingled, lived, and worked together. The ensemble of these elements, tangible and intangible, demonstrates the intimate and long-lasting connection between the pilgrimage and the nominated property, and is an example of the very rich cultural diversity resulting from this religious event unique in the whole Islamic World.

Integrity

The nominated property, covers about one third of the original walled-in city and contains the ensemble of the attributes that convey its Outstanding Universal Value, such as the main examples of Jeddah's *roshan* tower houses, outward-oriented houses, coral masonry construction, precious woodwork decorating the façades and specific technical devices for internal ventilation, that jointly compose a coherent traditional urban settlement. Furthermore *Historic Jeddah, the Gate to Makkah* is an urban environment boasting a strong trade-based economy intimately associated, both at the symbolic intangible level and at the architectural and urban level, with the *haji*, and a multi-cultural social fabric where Muslims from all over the world live and work together.

Its 179.000 m² represent an adequate size to ensure the complete representation of the features and processes conveying its significance. Notwithstanding the inevitable decay of the historic structures, and the overall evolution its urban surroundings, the nominated property still possesses all the necessary attributes complying with the concept of “intactness”, including the commercial processes, the social relationships and the dynamic functions essential to define its distinctive character.

Authenticity

Historic Jeddah, the Gate to Makkah is a living urban environment primarily hosting residential and commercial activities, with mosques and charitable structures. The nominated property represents an authentic and traditional

urban environment where are still concentrated the headquarters of century-old economic enterprises, retail shops, traditional souks, small cafés, popular restaurants, and street food sellers. A surprisingly rich human environment where Yemeni, Sudanese, Somali, Pakistani and Indian immigrant workers buy and sell their products to Saudi and non-Saudi clients in crowded traditional souks. Far from a frozen and dead tourist attraction, the nominated property is an authentic sector of the city that still fully conveys the image of what this Red Sea commercial and pilgrimage city used to be.

Its historic houses have not been substantially altered by modern additions and in-depth transformations, and the high “*roshan* tower houses” from the second half of the 19th century are mostly well preserved. Historic mosques have preserved their function and role for the community and most of their original features. Buildings have only been subject to minor maintenance that has rarely reached the original masonries and their embedded wooden beams, preserving the overall authenticity of the site.

Protection and Management requirements

The general strategy for the preservation and revitalization of the area has been drawn by the Saudi Commission for Tourism and Antiquities (SCTA) in coordination with Jeddah Municipality and the participation of the civil society.

The daily management of the nominated property is the responsibility of the local branches of the Municipality of Jeddah and of the SCTA, located in the heart of the old city. Their staff is in charge of supervising maintenance, cleaning,

Ph. 152: The 'umdah of the Yemen quarter– F. Cristofoli, 2012



protection and presentation of the site. A parallel, traditional system, depending from the Ministry of Interiors, is responsible of the social welfare of the population and of the security arrangements in the area in coordination with the Police and the fire brigade. This traditional mechanism, based on the charismatic figure of the *`umdah-s*, permits to reach the ensemble of the population and to involve merchants' and owners' associations in the management of the property.

The preservation of the Outstanding Universal Value of the site is guaranteed by the new Urban Regulations approved by Jeddah Municipality that set precise and strict obligations when dealing with historic buildings and empty plots within the nominated property and its buffer zone.

Among the key long-term requirements for the protection and management of the property, the reduction of the rate of decay of the historic houses, often abandoned and squatted by poor immigrants, and the control of the speculative moves that jeopardize the ensemble of the historic city represent the most relevant priorities. The new urban regulations define standard and official rules that can be verified and implemented on site. The involvement of merchants and owners, and the punctual restoration and revitalization projects, are expected to set a new virtuous circle and to tackle the most significant threats to the property, reducing its vulnerability to negative developments that could affect its authenticity and integrity on the medium and long term.

Ph.153: Ribat al-Khonji as-Sareer: façade – F. Cristofoli, 2012



4

STATE OF CONSERVATION AND FACTORS AFFECTING THE PROPERTY



4.a

Present State of Conservation

INTRODUCTION

URBAN CONSERVATION

Urban conservation in the Arab world,
preliminary considerations

1980s and 1990s: the first conservation
campaign for the old city of Jeddah

1980s and 1990s: first conservation campaigns
for the old city of Jeddah

A new vision for the City: the period 2006-
2010

Jeddah conservation and revitalization plan
2010-2020

SITE DETERIORATION

Introduction

The nominated property

Static problems

Building material deterioration

Horizontal structures

ONGOING CONSERVATION PROJECTS

Presentation

Conservation studies

Conservation projects

Conclusion and future evolution

Ph. 154: Windows and doors of Yemrebhanna
Krestos Church, 11th c. Ethiopia - in Rauning,
2005

INTRODUCTION

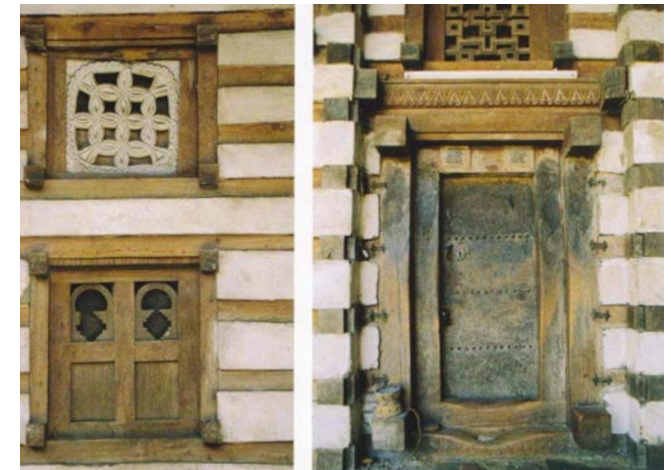
Historic Jeddah, the Gate to Makkah is an urban site composed of buildings belonging to different historic periods. Apart from some recent post-1947 constructions, the bulk of the traditional urban fabric, with its dense pattern of tall houses, dates mainly from the 19th century, but at least the foundations of many houses are certainly older (though probably no residential building pre-dates the beginning of the Ottoman period in the 16th century).

The description presented in sections **2a** and **2b**, offers an overview of the complexity of the conservation tasks to be faced in Jeddah. *Historic Jeddah, the Gate to Makkah* traditional houses are built in limestone and coral blocks that cannot withstand heavy thrusts, but the present situation of the old city, where traditional houses are or subdivided into small units rented to poor tenants, or, on the contrary, lie empty and abandoned by their legitimate owners, implies that these constructions have not been properly maintained and repaired since the beginning of the development of modern Jeddah. The housing stock is often in poor static conditions and partial or complete collapses, caused by the low foundations of the houses and an unstable soil, are frequent. Yet, some 350 historic buildings are still standing in the old city and some 280 are included in the nominated property. Among these, many *roshan* tower houses with their imposing façades and wooden balconies — challenging the harsh Red Sea weather and the passage of time.

Photo previous page: Street of
the old city – F. Cristofoli, 2009

Their survival is mostly due to the skills of the masons that were able to create solid walls thanks to the traditional technique of wooden embedded beams regularizing the repartition of loads within the thick walls. This building technique, typical of the Red Sea architecture, significantly increases the resistance to earthquakes. Its origin might be looked for in late antiquity, as it was already used in the Ethiopian Kingdom of Aksum in the 2nd and 3rd centuries AD.

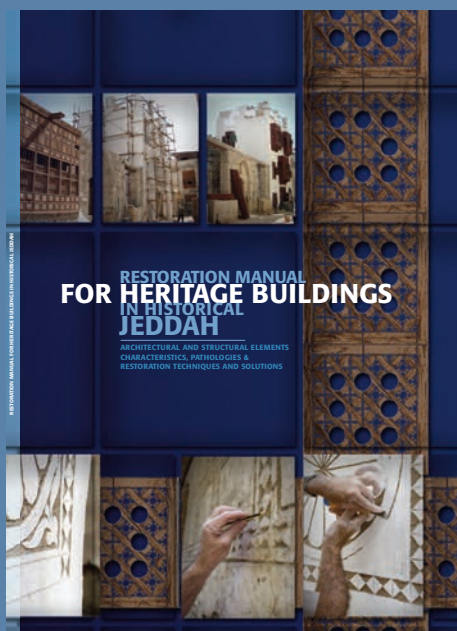
Conservation-related problems are of paramount importance for all conservation and revitalization plans being considered by the Municipality of Jeddah and the SCTA. The technical issues to be faced to preserve the nominated property and the ensemble of the historic buildings in the old city of Jeddah are particularly challenging.





Ph.155: Earlier constructive phase in a old city working site – F. Cristofoli, 2009

Fig.89: Restoration Manual – Jeddah Municipality/Ecole d'Avignon, 2009



Saudi Arabia does not have a long tradition in urban conservation and, more generally, in the preservation and consolidation of traditional architecture. However, Jeddah has been the first city in the Kingdom to invest and to get involved in an urban conservation project since the end of the 1970s and has therefore developed a relative experience in this field.

In the 1980s and 1990s, were launched the first restorations of traditional Jeddah houses with the support of British consultants, Tunisian and Egyptian craftsmen and architects, and the active involvement of a group of Jeddawi passionate and committed architects and historians. The last remaining local craftsmen contributed to this process that continued during the following decades though at a somehow slower pace.

This important earlier experience sets an important precedent we should refer to, and learn from, when planning the new conservation campaign for *Historic Jeddah, the Gate to Makkah*.

Fully aware of the technical complexity involved in the conservation of *Historic Jeddah, the Gate to Makkah*, the Municipality of Jeddah has sought international advice and support to design regulations and manuals setting minimum standards for the rehabilitation and conservation works.

In a first phase, between 2006 and 2009, a French specialised institution, the École d'Avignon, has been contracted to prepare a *Restoration Manual*, based on the careful analysis of the traditional building techniques of old Jeddah. This document, that presents both traditional constructive techniques and basic criteria of intervention to be followed when dealing with historic houses, is meant to

provide technical guidance to local architects, contractors and workers confronting the built heritage of the old city. The technical solutions proposed in this manual provide a useful reference for maintenance and re-use works on low and medium quality historic buildings within the nominated property and the buffer zone. It is evident, however, that the simple technical solutions presented in the Manual should not be applied to the restoration of the most important houses where a complete study and more sensitive conservation solutions should be applied. Copy of the English version of the 2010 Conservation Manual is joined in Volume 3, Technical Annexes of this Nomination File.

The strategic choice made by the SCTA and Jeddah Municipality to seek UNESCO recognition for the site of *Historic Jeddah, the Gate to Makkah* has played an essential role in assessing and fine-tuning the overall strategy designed for the rehabilitation of the old city, a strategy aiming at respecting the Outstanding Universal Value of the site and at following internationally-set standards for the conservation of historic cities.

The technical aspects of the revitalization plan of Jeddah Municipality will be supervised by an international company to which — at least in a first phase — will be outsourced the urgent consolidations and the review of all architectural projects concerning the nominated property and the remaining historic buildings of old Jeddah.

Jeddah Municipality has prepared the tender and the Saudi Turath Foundation has been awarded this major contract. The external company contract includes an important capacity-building component aimed at increasing, in the

medium and long term, the technical capacities of Jeddah Municipality and SCTA architects.

SCTA has supported the Municipality of Jeddah in the definition of the TORs, and assisted the Municipality in the selection process of the international firm. SCTA Jeddah office will closely follow their daily and interventions in the nominated property and in the buffer zone.

URBAN CONSERVATION

Urban conservation in the Arab world, preliminary considerations

When dealing with the complex field of urban conservation, a wide array of issues, which go far beyond the purely architectural conservation problems, should be taken into consideration; indeed, besides being composed of historic and more recent physical structures, old cities are complex social and economical entities and networks. A comprehensive urban conservation and revitalization plan should therefore confront and address, conservation, social, economic and planning issues at the same time.

A brief review of the current situation in other historic cities throughout the Arab world shows that the conservation of most of these historic centres is threatened by a common set of problems:

- These historic cities, once capitals of large empires or rich commercial and economic centres, are now mostly located in developing countries with limited economic and technical resources;

- Historic centres all over the Arab and Muslim world (and beyond) have generally been abandoned by their original inhabitants, the urban bourgeoisie, that moved outside the old cities to resettle in modern and richer suburbs;
- Historic city centres face complex ownership issues related to Islamic inheritance system;
- Old cities host large masses of countryside immigrants that cannot properly maintain the properties leading to their progressive inevitable deterioration;
- Old cities include large properties belonging to the Islamic Awqaf (religious endowments) that generally lacks both the financial and the technical means to guarantee their maintenance and preservation.
- Finally, wherever these old city centres are still active economically, they have generally undergone a process of transformation into low-price souks with most ground floors of the houses used for retail shops and storage while the upper levels are left empty and rapidly decaying.

This is the case, with local specificities and differences, of old cities of Cairo, Fez, Damascus, and Sana`a, etc. A vast literature details similar phenomena in the different Arab countries and the efforts paid by governments and international bodies to slow down and possibly reverse these processes.

Conservation strategies in these cities have usually involved a mix of social programmes aiming at improving the populations' life conditions (often supported by international NGOs or UN bodies), technical support for the restoration of selected monuments, private sector initiatives based upon

the tourist development of the sites (restaurants, hotels, guest houses, museums, etc.) and grassroots actions and raising-awareness campaigns aiming at developing a cultural process of slow re-appropriation of the city centres by the local elites to rediscover the significance of their cultural heritage and overcome an earlier phase of a-critical fascination with modernity.

Historic Jeddah, the Gate to Makkah, does not fully fit into this scheme, but represents instead a relatively different case worth being detailed. Though its original inhabitants too have abandoned the city centre, and Jeddah's historic buildings are rapidly decaying, very specific issues are at stake in this city that are not found elsewhere.

- A first specificity concerns the economic level of the Kingdom of Saudi Arabia, a rich oil-producing country with considerable financial means and technical know-how;
- A second element is the unique role of the city as gate to the Makkah, with an enormous appeal for millions of Muslims worldwide;
- A third specificity, connected to the previous one, is that the newcomers settling in the old city are not coming from the Saudi countryside, but from all the Muslim countries often arriving as pilgrims for the *hajj* and remaining in the Kingdom without regular immigration visas.
- A fourth element concerns the value of the urban land and the financial possibilities of the landowners that put a tremendous development pressure on the city's administration and on any attempt to pursue traditional conservation policies;

- A fifth aspect to consider, finally, is the traditionally limited role of the State and of the public sector in the kingdom of Saudi Arabia that privileges the private sector as the driving economic force.

Each of these elements has a direct impact on the conservation of *Historic Jeddah, the Gate to Makkah* and on the actual possibility to launch a successful conservation strategy capable to preserve its unique built heritage. These different elements explain why, notwithstanding the efforts and the money spent in the last decades to preserve the old city of Jeddah, this latter has continued to shrink and to lose its original fabric and architecture.

Indeed, the fact that a large percentage of the residents of the old city is composed of extremely poor irregular immigrants from Africa and Asia remaining in the country after arriving for the pilgrimage (a unique characteristic of Jeddah, as in the rest of the Kingdom of Saudi Arabia regular foreign workers constitute a large community relatively integrated in the national system with community institutions and schools) sets them mostly without the purpose of the social plans being implemented in the Kingdom and in the city and explains why almost no schools and services are provided for them in the old city.

Such a disadvantaged and underprivileged social environment inevitably implies a relatively higher crime-rate (in a country that counts among the safest in the world and where a strict police rule is applied) that in turn drives further away the Saudi population from the old city perceived more and more as a decayed area and not as the cradle of the city's identity.

Ph. 156: Modern and ancient high-rise buildings in the old city – S. Ricca, 2009



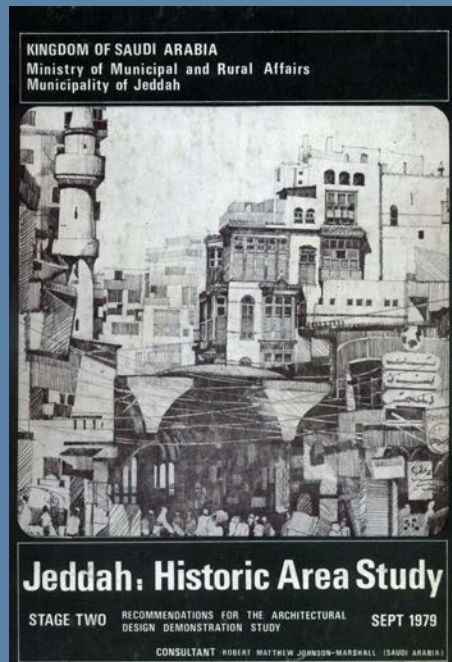


Fig.90: Jeddah Historic Area Study – R. Matthew, 1978

On the other hand, the large fortunes of the city elites, that often own plots of land in the heart of the old city and have in the recent past largely profited of its extraordinary increase of the value, and the parallel reliance upon private sector initiative for the development of the Kingdom, have made it difficult for the public sector and the Municipality to control and protect the original house stock. Arsons ravaging historic buildings to “free” urban land plots for high-rise modern constructions, therefore, used to be rather frequent before the new strategy developed by the SCTA and Municipality was put in place.

Saudi population’s negative perception of the old city is also amplified by the extraordinary development that the Kingdom of Saudi Arabia has witnessed in the last 50 years; a development pace unrivalled in the world that has transformed in the span of a single generation a relatively underdeveloped and isolated territory into one of the richest countries of the world. Inevitably, in front of the success of “modernity” and of new technologies, the traditional architecture of the old city seemed no more able to comply with the growing needs of the Saudi population.

1980s and 1990s: first conservation campaigns for the old city of Jeddah

Until the 1960s, whether seen from inland or from the sea, the skyline of Jeddah was dominated by the shining white minarets of its numerous mosques, by the proud and high houses of the great merchants of the town, and by the celebrated caravanserais of the port.

The remaining town inns, mosques and merchants’ houses of old Jeddah are concealed today behind modern steel skyscrapers that make up Jeddah’s bustling business district. Even the shoreline no longer holds its earlier shape: old Jeddah is separated from the shallow waters of the reef by a wedge of reclaimed and developed land.

Large part of Jeddah’s historical and architectural heritage has been swept away in the immense surge of development that took place during the 1960’s and 1970’s, when voices calling for renovation and conservation tended to be drowned out by the roar of construction machinery, and there was little place for ideas of preservation and conservation.

The economics of the time were no help to conservation: land prices and rents in town grew astronomically, and rebuilding and redeveloping represented an almost certain path to profit. Within such a frame, inevitably, the buildings of the past got little attention.

The redevelopment of central town sites in Jeddah did make large fortunes for individual owners. Under Saudi laws, owners of historic buildings could not be ordered to carry out repairs and renovations, and the major developments of the city as a whole could not be halted or diverted. The Municipality couldn’t ask the owners to preserve and maintain old buildings — expensive to keep in good condition — and to forgo the enormous financial opportunities offered by the overall development of the city. That any part of old Jeddah has escaped the developers’ bulldozers is therefore due to some fortunate circumstances — and to some exceptional men. The preservation of the old city of Jeddah might never have come about had the mayor



Ph. 157: 1990s street paving – S. Ricca, 2009
Ph. 158: Facade of al-Balad Municipality – F. Cristofoli, 2009

of Jeddah at the time, Mohammad Said Farsi, not been a trained engineer and architect and a man with a profound belief in the importance of cultural values and the necessity of protecting the national heritage.

Mayor Farsi was determined to do something to halt the complete destruction of Jeddah's fast-vanishing architecture and his efforts were facilitated by his mayoral authority and by the Saudi Government backing of his vision.

In 1979, when the pace of expansion began to slow down, Saudi authorities appointed a leading British consulting firm to make a detailed study of old Jeddah and to draw up plans to preserve the area's unique architecture while ensuring in the meantime the continuation of its thriving community life. The British architect Robert Matthew — who established the first inventory of the old city houses and set up a protective legislation with the Municipality — developed Mayor Farsi's vision. The consultants' surveys showed that more than one thousand historic structures in old Jeddah had survived the ravages of time, climate, sheer neglect and urban

redevelopment. About half of them were designated "buildings of architectural and historical significance" and recommended for preservation and protection.

A special branch office of the municipality, called al-Balad, was created to put the preservation program into effect. Plans for old Jeddah called for the old city to remain a residential area and the seat of commercial enterprises source of jobs for several thousand people and did not aim at turning the old city into an open-air museum displaying a static sample of the past. The conservation of old Jeddah was meant to be the way to prolong its life as a living, functional urban entity. Great attention was paid both in the treatment of public spaces (more than 80.000 sq. meters of public spaces were re-paved) and in landscaping projects, providing place for several variety of plants and trees able to reduce negative visual effects of parking lots. A simple architectural regulation regarding spatial organization and building construction (the use of traditional technologies and materials was encouraged) was drawn up to improve the attempt of conservation and protection.



Ph. 159: The excavated water cistern – F. Cristofoli, 2012

The first strategy for the preservation of the old city put forth in the 1980s has permitted to slow down the pace of the destruction and to launch important conservation works and projects in the old city. The efforts of the Municipality, however, couldn't overcome the complex ownership and privacy issues, and alter the economic dynamics running the city and the country. The Municipality efforts, therefore, focused on few public-owned houses and on the public realm (notably on the street and squares paving and lighting) and favoured the opening of new shops and commercial

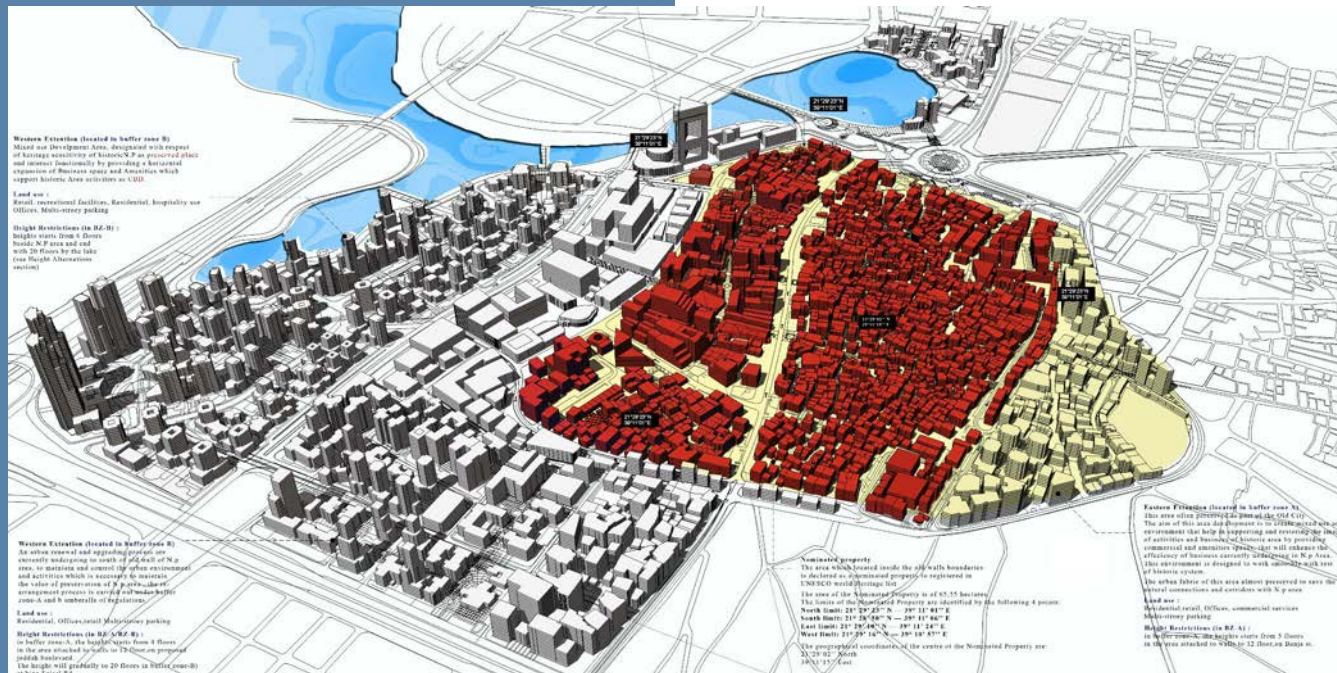
outlets in the old city to maintain and increase its commercial vivacity.

Granite and marble stone tiles replaced the previously asphalted lanes, and modern sun-shading roofs were placed above the main souks. Bayt Naseef and a couple of other major houses were restored and a new Municipal branch purposely dedicated to the old city was created in the old city. Furthermore, a first archaeological excavation was carried out in the heart of the old city to uncover an ancient water cistern belonging to an early water supply system.

These interventions brought about an overall requalification of the urban site and slowed down significantly the pace of destructions, but have unfortunately not been able to reverse the process. Rehabilitation plans required large investments of both money and human resources on a long period to be effective and, notwithstanding the support of the Mayor, backed by national authorities, the plan ambitious objectives were not fully met.

Already in 1982, a serious fire in the heart of old Jeddah destroyed more than a dozen traditional buildings. Since, more losses have been suffered by structural collapses, accidental fire and arsons. Thirty years later, the number of surviving traditional houses in the old city has decreased from about 1,000 to some 300.

Fig. 91: Old City Development Plan – CCDCo, 2009



A new vision for the City: the period 2006-2010

In the period 2006/2010, a new approach was conceived to confront the issue of the preservation of the old city. The strategy was based upon a new understanding and acceptance of the role of the private sector and on the integration of economic and financial considerations in the conservation strategy.

The analysis of the situation in Jeddah seemed to show that only if these elements were duly taken into account since the planning phase, and only if effective public/private partnerships were created, it would have been possible to intervene effectively and to permit the survival and development of the old city as a living and central element of greater Jeddah's life.

A large-scale global plan was then designed for the old city of Jeddah. Since the beginning, the strategy suggested to pursue the World Heritage nomination of the historical city of Jeddah, as a key element for the success of the overall plan that had to be included in a larger national vision of cultural and tourist opening of the Kingdom to the world. The royal decision by His Majesty King Abdullah to endorse the process of nomination for inscription on the World Heritage List has acted as a catalyst factor for a series of initiative put forth by private sector and Jeddah Municipality.

The principles directing the development plan — designed by a group of private entrepreneurs in a joint venture with the Municipality of Jeddah — integrated the guidelines set in the *2007/2008 Management Plan* prepared by the Saudi Commission for Tourism and Antiquities for the historical city of Jeddah in view of its future nomination for inscription on the World Heritage List.

The plan was a creative attempt to solve apparently unsolvable problems and to overcome the obstacles that led to the partial failure of the previous efforts for the protection and revitalization of the historical city of Jeddah. The direct collaboration between the private sector, the Municipality and SCTA was meant to guarantee that the overall plan, extremely interesting for its innovative financial and legal mechanisms, did not jeopardize the conservation of the old city. SCTA's role was to assure that the old city would not become a mere "scenery", to be enhanced according to conventional stylistic criteria, nor that it would be simply exploited as backdrop for events or an upscale neighbourhood. SCTA supervision was the guarantee that the "renewed" and "preserved" old city foreseen by the plan

would have continued to play a vital role in the economic life of the city.

The breaking out of the international financial crisis, and the difficulties that appeared in the definition of the respective roles of the private and public sectors, led to the premature shelving of this ambitious project. However, the studies carried out in the period 2006/2010, and the renewed focus on the old city constitute a major positive legacy of this recent failed attempt.

The plan present in this Nomination File should be considered as an "evolution" of the previous one and not as a complete effort *ex novo*. Though this experience has demonstrated that the complexity of the phenomena active in the old city of Jeddah imposes a stronger presence of the public sector and significant investments from the government, the 2006/2010 studies have also shown that no urban conservation and revitalization project in Jeddah is possible without the direct and substantial involvement of the local private sector.

Jeddah conservation and revitalization plan 2010-2020

The new political and economic situation in the city and in the Kingdom following the outbreak of the international financial crisis, and the experience acquired during the previous studies, have lead to the elaboration of a new vision for the site.

The new Municipal administration of Jeddah, directed by H.E. dr. Hani Aburas, has now taken the lead of the process in close coordination with the central Saudi government and



Ph. 160: Restoration site in the old city – Jeddah Municipality, 2009

the SCTA and keeps the upper hand with regards to private sector initiatives. The revitalization and preservation of the old city focuses on public-driven initiatives that should set up a virtuous circle capable to preserve and revitalize the nominated property and the ensemble of the old city of Jeddah.

The Saudi Government, via the SCTA, is now directly involved on the field and has, according to the *2007/08 Management Plan*, established a branch in the old city of Jeddah next to the Historic Jeddah Municipality in a restored and re-used traditional Jeddah house. This office collaborates with the Municipality of Historic Jeddah, created in 2010, to the management of the old city and of the nominated property.

The new approach tackles the complex issue of the revitalization of old Jeddah at different levels, involving a large number of stakeholders among which Jeddah Chamber of Commerce, owners' associations and local NGOs. For the first time, also the *Awqaf* administration, the religious Islamic endowments, is actively participating to the revitalization process (cf. Chapter 5).

The new plan is made possible the strong financial commitment and support of the Saudi Government who will give Jeddah Municipality a sum of 225 Million riyals in the coming 5 years to be invested in the revitalization of the historic city centre.

The Municipality has prepared a preliminary list of projects that have mostly already been approved and will soon be implemented. Below is a table presenting the Municipal programme. These projects have all been budgeted and are

now being tendered out by the Municipality (the detail of the state of advancement of the administrative procedures and the budget allocated for each project are included in the Annexes to Volume 2 - Management Plan Guidelines).

The first set of granted projects for 2013	
Number	Project Name
1	Contracting with a consultant to develop the historic district and sub-municipal support Project
2	Historic district lighting project
3	Demolition and rundown buildings debris removal project in the historic district
4	Issuing reports for two hundred old buildings and restoration mechanism project
5	Restoration of buildings in the historic district project
6	Sidewalks and plazas pavement project competition in the historic district
7	Fire fighting network completion project
8	Cleaning and operations development project in the historic district
9	Municipality real estate investment project in the historic district

SITE DETERIORATION

Introduction

Historic Jeddah, the Gate to Makkah is a fragile environment weakened not only by the passage of time, but also by 60 years of absence of maintenance, insufficiently planned rehabilitation interventions, shifting priorities and extremely strong economic pressures.

The ensemble of the old city of Jeddah has been also affected by modern planning choices — new roads, unsuitable additions and modern high-rise structures — as all historic cities in the Kingdom of Saudi Arabia and most urban settlements of historic significance in the Arab world, and is threatened by the pressure of rapid urban growth and by the appeal of modern lifestyle.

In Jeddah, within a very short period — between 1950 and 1980 — a large number of heritage buildings of the old city were razed and replaced by contemporary structures, while the remaining traditional houses were neglected and began an accelerated process of decay. Only within the perimeter of the nominated property still subsists a coherent and reasonably preserved traditional urban environment.

In order to address the revitalization of the area, it is necessary not only to tackle the political and administrative framework, but also to become familiar with the traditional constructive techniques of the houses of historic Jeddah in order to understand the structural reasons behind the frequent failures and collapses that were already described by the visitors in the late 19th and early 20th centuries.

The understanding of the causes is the first step in view of the strengthening of the static structure of the buildings and should precede the definition of conservation and re-use interventions on the houses of *Historic Jeddah, the Gate to Makkah*.

As an example of the complexity of the problem, we might consider the issue of street paving. Originally, the narrow lanes of the old city had no paving; then, they received a layer of asphalt to reduce dust. During the 1980s, the centre of the city was largely repaved with stone slabs. This intervention has greatly improved the overall image of the old city, but has also caused conservation drawbacks, as the new pavement was laid over a concrete basis that prevented water evaporation through the streets. Water, therefore, found its way out through the building walls producing severe deteriorations caused by the crystallization of the salts carried by the water.

In the preliminary analysis of the city conservation needs, the degradation of the decorative elements has been carefully studied and recorded in view of their repair and restoration. The precious plaster decorations of Jeddah houses, but also the simple plasters coating the *mangabi* stonewalls, should be repaired with suitable materials and techniques. Similarly, the deterioration of the wooden elements of the traditional architecture, like the floors, the round *gandal* embedded beams and the delicate *roshan* carved panels and wooden grills, has been detailed.

Another important issues affecting the integrity of the nominated property relates to car circulation within the historic areas. The Master Plan for Jeddah foresees the

creation of a metro and the reinforcement of public transportation to reduce the number of cars throughout the modern metropolis. The overall re-organization of the private traffic will permit to implement local plans to prevent car circulation within the nominated property and to strictly regulate car access to the ensemble of the old city. These plans are still in a preliminary phase, but the Municipality traffic studies aim at creating an essentially pedestrian sector as a key element of the urban requalification, while parkings will be created around the old city to favour access of Jeddah's residents to the city centre.

The technical presentation of the static and constructive problems faced by *Historic Jeddah, the Gate to Makkah*

presented in the following paragraphs is valid also for the ensemble of the surviving historic buildings of the old city within the perimeter of the walled-in city that are included in the buffer zone.

Ph. 161: Collapsed house –
F. Cristofoli, 2012

Ph. 162: Recently collapsed
house – S. Ricca 2009

Ph. 163: Ruined house – F.
Cristofoli, 2009



The nominated property

When considering the state of conservation of *Historic Jeddah, the Gate to Makkah*, a series of different elements need to be taken into account: the urban level, the architectural one and the economic and functional.

The urban area forming *Historic Jeddah, the Gate to Makkah* boasts a remarkable integrity at the urban level. Its road and square network is almost entirely original. The souk axes are entirely preserved in this part of the old city and the ensemble of the road network has not been affected by the transformations of the old city. The only alteration being the creation of few new open spaces where previously stood historic buildings that have collapsed.

At the architectural level, the nominated property counts some 280 historic buildings, while there are less than 20 modern medium-high buildings whose scale and shape are not respecting their historic urban environment, and some 20/25 structures that affect it at a lower degree. Most of these buildings were built without respecting the 1980s urban regulations and are actually “illegal”. The remaining buildings are relatively recent construction without historic significance but fitting the scale and the size of the historic city centre.

The map presented beside, highlights the position of the 40 “problematic” buildings within the nominated property. The same map also shows the historic buildings listed in the early 1980s by Robert Matthew (in red, orange and yellow).

At the functional level, the nominated property has entirely preserved its original and traditional residential and

commercial functions. Within the nominated perimeter are notably included the major souks of the old city that are still attracting thousands of purchasers every day from the ensemble of the modern city of Jeddah and beyond.

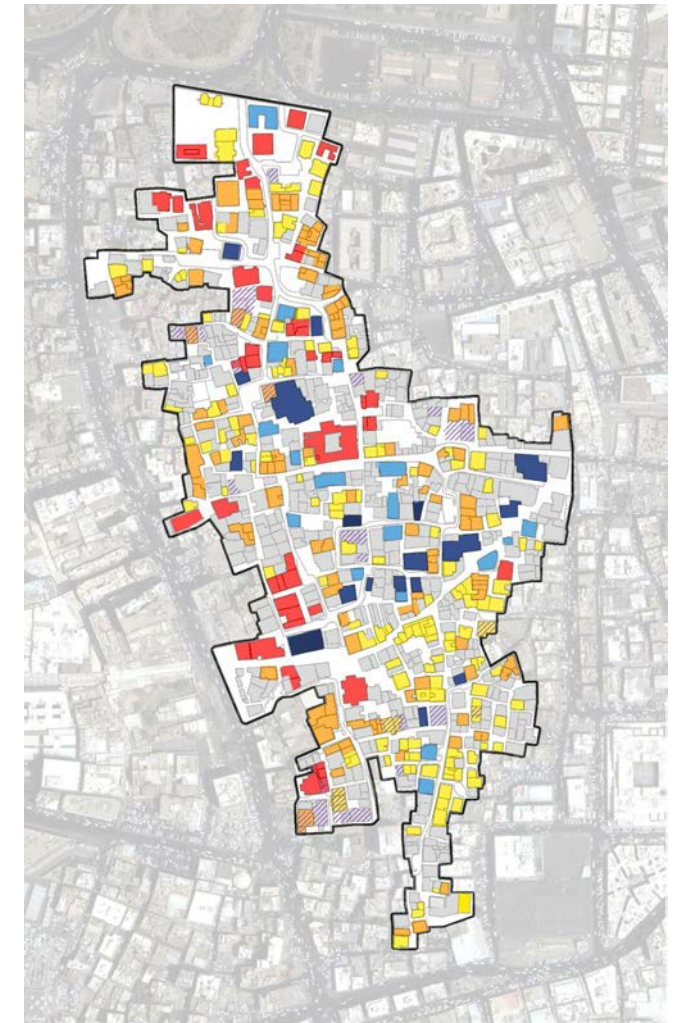
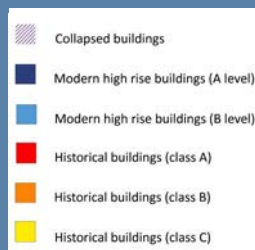


Fig.92: Architectural analysis of the nominated property – RC Heritage, 2012



Static problems

The traditional buildings of Jeddah historic centre usually had shallow foundations (about 70-80 cm deep) identical to the wall they support (stone masonry laid with mud mortar) laid on a limy and sandy ground, containing a large amount of silt and coral fragments. When foundations no longer properly support the building, cracks appear, showing that the walls are unevenly supported, and the building — or part of it — tends to subside and can collapse. The main causes of failure due to the foundations are:

- Overload on the soil due to the very height/weight of the house;
- Concentrated overloads under the “pillars” (in fact the masonry stone walls have many large openings and act, from the static point of view, as a series of pillars where loads are concentrated) causing differential subsidence in the soil;
- Very low water table, near to the surface, affecting the foundations;
- Demolition works in neighbouring buildings — altering an already precarious equilibrium — that can seriously affect the stability of the building.

A deeper analysis of these problems, and a preliminary set of technical solutions aiming at increasing the stability and strengthening the buildings, is presented in the *Restoration Manual* joined to this Nomination Document (cf. Volume 3, Technical Annexes). When detailed conservation plans are drawn for major buildings, preliminary foundation and soil soundings should be planned to design the most suitable technical solution for each case.

The walls of historic constructions often show cracks at the level of the horizontal wooden ties. Horizontal movements and structural stresses are caused by the lack of effective harping in the walls. When strains are not well contained by the wooden wall-ties, cracks appear. Furthermore, because of the overall structural weakness of the masonry, cracks also appear at the junction of the main load-bearing walls (wall intersections, angles...).

Traditional walls are made of stone masonry with rather small module laid in mud mortar, bound with round wooden elements, sealed horizontally within the wall every four or five courses. These wooden ties give the masonry the necessary resistance to tensile stresses. They are usually nailed together; the inside and outside ties are sometimes bound together with intermediate wooden elements of the same size that play the role of a header binder, linking the two facings of the stone wall.

One of the most frequent causes of the cracks in the masonries is the combined effect of a relative settlement of the ground/foundations, and of the decay of the wooden ties that cannot play any longer their role due to their poor condition (ties subjected to ageing pathologies: breaking, rotting, tearing of the wood, termites...). If nor regular maintenance of the wooden ties is provided and these elements cease to be “active”, collapses are almost inevitable on the long term. When the failure is related to the “ties”, collapses tend to occur at first in the corners of the buildings, soon to extend to the ensemble of the building.

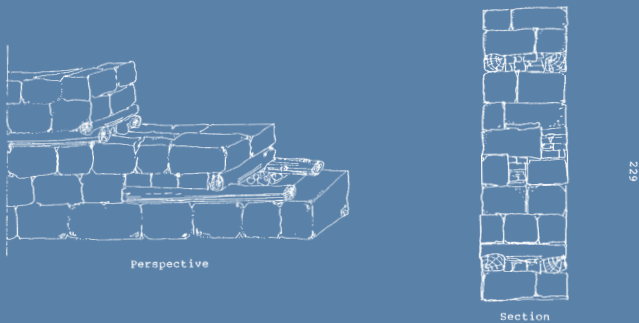


Fig. 58. Dry Stone Construction with Timber Layers

Fig. 93: Traditional masonry detail – in Angawi, 1988

Ph.164 & 165: Details of wooden ceilings – Ecole d'Avignon, 2006



Building material deterioration

The traditional building stone used in the old city is a local *coquina* limestone called *mangabi* stone that presents an unequal resistance (ranging from soft to hard), a relatively high porosity and a rather coarse texture. Stone blocks are roughly squared on one facing, and usually roughly bevelled. In the masonries of the old city houses, the module is regular, in a shape nearing a square, and never found in long shapes that could be used as header binders. Stone courses are not parallel, but are of trapezoidal shape thinning down towards the interior of the wall. Under the action of the soluble salts contained in ground water (brackish water, waste water, leakage from air-conditioning systems, etc.) the stone surface is worn out and stone modules can break under pressure.

Clay directly taken from the sea, mixed with lime, used to be the traditional binding material used to lay and fill the masonry in the old city. This mortar, however, is not very resistant and has always been one of the weakest elements of the historical city's masonries.

Wood, imported from as far as Indonesia, was the choice material used to make joineries and carpentry work. According to the element, its role and position, wood can be either hard or soft. Hardwood (teak, juniper...) is used for the structures of heavy work like *roshan*-s and doors, while soft wood (like pinewood or cypress), easier to shape and to carve was used for the more elaborate elements and smaller woodwork.

Wooden elements, namely floor frameworks or joinery, can be changed, tied, reinforced and protected in many ways.

In the framework of the conservation and requalification of the city, deteriorated wood beams and elements can either be replaced by new wood or reinforced (with resin, for instance) for structural needs. To guarantee its survival, and according to the quality and the role played by wooden elements, it can be treated against termites and other insects, or impregnated for reinforcement.

Horizontal structures

Horizontal structures in the upper floors of the buildings are made of main beam frameworks supporting a joist frame. The framework is usually covered with planks and, very often, with floor mats. A final earth and lime slab, usually smoothened with a tool, covers the floor. Most floors are now severely worn and tend to become overly flexible. The worn out wood of the beams can weaken the whole floor. Furthermore, the modern re-use of the buildings has often implied additional loads the original deteriorated floors cannot withstand.

In order to permit the modern re-use of the traditional buildings, therefore, strengthening and consolidation of the floors is often necessary. Mixed floors, with wood and concrete connected, can be a suitable technical solution to both repair floors and simultaneously improve the bonding of the floors of low and medium quality traditional building. This operation implies the replacement of traditional earth and lime slabs with a thinner slab of reinforced concrete. Roofs of the old city constitute up a network of terraces generally protected by wooden screens that are from the technical point of view just the ceilings of the rooms



Ph. 166: Terrace of Bayt Naseef – S. Ricca, 2009

underneath. The structure of these terraces, therefore, is identical to that of the floors below. Terraces are flat and sloped towards the lowest edge that can be or outwards — in this case a hollow wooden waterspouts project water away — or inward of the building — in this case rainwater is collected into cisterns via glazed terracotta pipes. The outer surface of the terrace is made of compacted mortar laid tight with metal trowels and tools. The traditional waterproofing of the terraces, however, does suffer from ageing and absence of maintenance, and water infiltrations are frequent.

ONGOING CONSERVATION PROJECTS

Presentation

Jeddah Municipality and SCTA adopted a very important decision for the preservation of the nominated property contracting an external specialized company to provide technical support in architectural conservation to the municipality and the SCTA and to conduct jointly the review of the plans and the follow-up of conservation works on historic buildings.

The bid was launched in 2012, and has been awarded to the Turath Foundation that has engaged an Italian firm, Tecturae, to carry out the work. The contract foresees that a permanent team of 10 architects and engineers (mostly Egyptian and Turkish) be based in Jeddah for a three year period, while Tecturae experts will regularly supervise and review their work via regular site missions to Jeddah. The 8 million Saudi

Riyals contract (about 2 million US \$) also includes on-the-job training sessions for SCTA and Jeddah Municipality technical staff.

The new positive framework and the renewed presence of the public sector within Historic Jeddah, the Gate to Makkah is particularly evident when considering the number of conservation and restoration projects already completed or launched in the last 2 years. Notwithstanding the complexity of the legal system, some 10 historic buildings, most of them situated within the perimeter of the nominated property, are being restored.

These projects are undertaken, under the umbrella of Jeddah Municipality and the SCTA, by a number of different stakeholders, including private owners, foundations, public sector and NGOs.

In the following paragraph is presented a rapid overview of the main interventions with the support of images and drawings. It is expected that in the coming years this trend will further develop and that conservation working sites could become “on the job” training opportunities for architects, contractors and workers alike.

Beside the actual conservation projects, several other projects for the preservation and enhancement of the nominate property have already been launched since the creation of Historic Jeddah Municipality in 2010. Among these, the re-paving of large sectors of the area with suitable ad modular blocks laid on a sand bed, the creation of a fire extinguisher network, and a series of conservation and re-use studies (see 4b (iii)).

Conservation studies

The 3D scanning of historic buildings are briefly presented below, while the projects for the new Museums to be established in the old city will be reviewed in chapter 5.

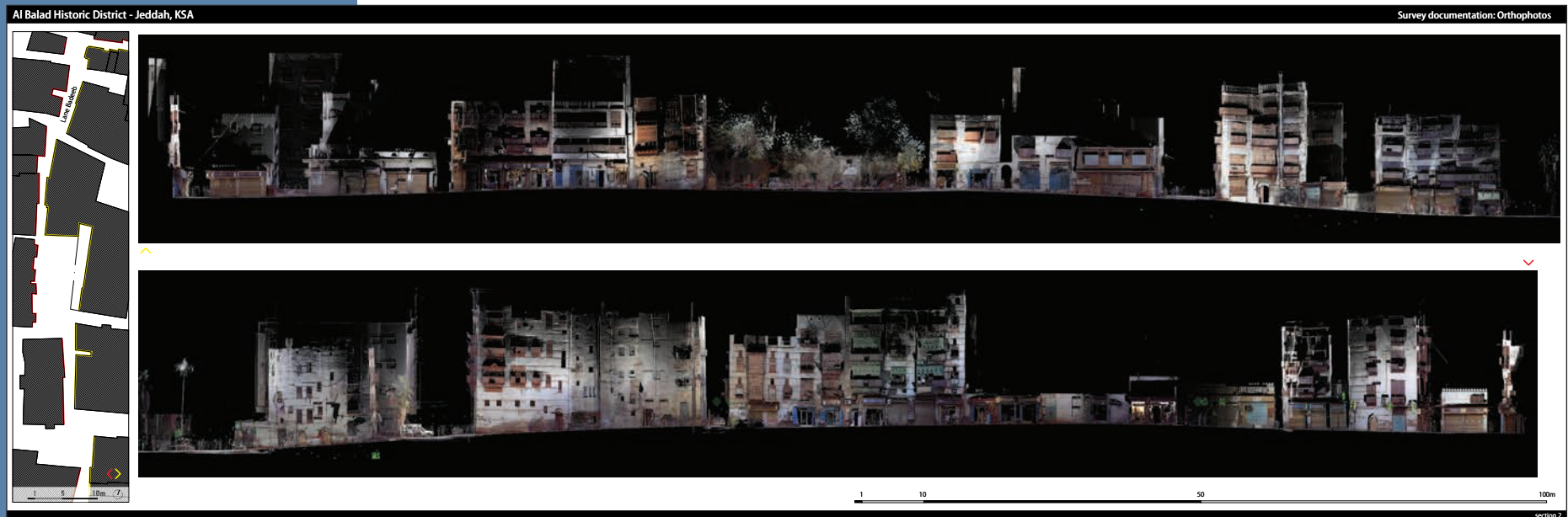
Old city corridors project (Historic Jeddah Municipality)

Under the responsibility of the head of Historic Jeddah Municipality, Eng. Sami Nawar, the Italian company Tecturae was asked to survey with a 3D scan the ensemble of the façades opening on the urban tourist corridors identified by the Municipality. This study (included entirely in Volume III - Technical Annexes) is the first large scale urban survey

carried out in the old city and is a key tool for the planning of conservation and urban development projects. Though it has been launched before, and independently, from the definition of the nominated property perimeter, the scanned streets are actually all included within the nominated property.



Fig. 94 & 95: Urban corridors
3D scan: plan and street
façades – Tecturae, 1988



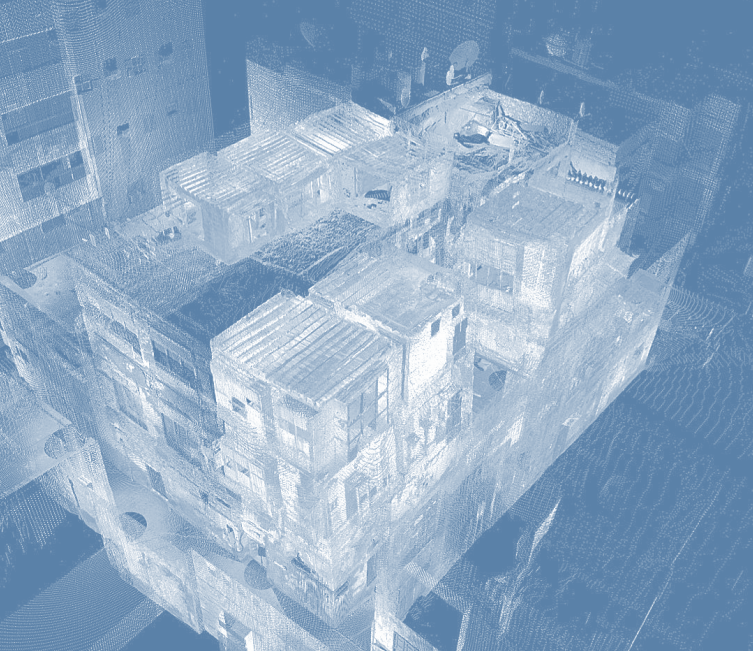
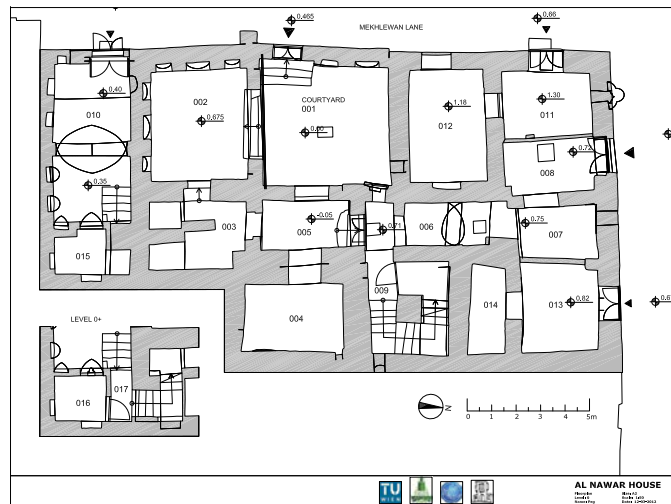


Fig. 96 & 97: Bayt Nawar: 3D scan model and plan – King Abdulaziz University & Vienna University of Technology, 2012



University training for 3D survey (King Abdul-Aziz University Jeddah / Wien Technical University - TU)

This international cooperation programme was organized for 4th year students of architecture. Under the guidance of Saudi and international experts, a group of some 25 students of Architecture, Geometrics and Landscape Architecture from King Abdul-Aziz University has been surveying two historic houses in *Historic Jeddah, the Gate to Makkah*: Bayt Noorwali and Bayt Nawar. The training included practical and theoretical sessions and has permitted to analyse in detail, for the first time, the deformations and the alterations of a traditional house. The possibility to establish a 3D scan unit within the university is now being discussed.

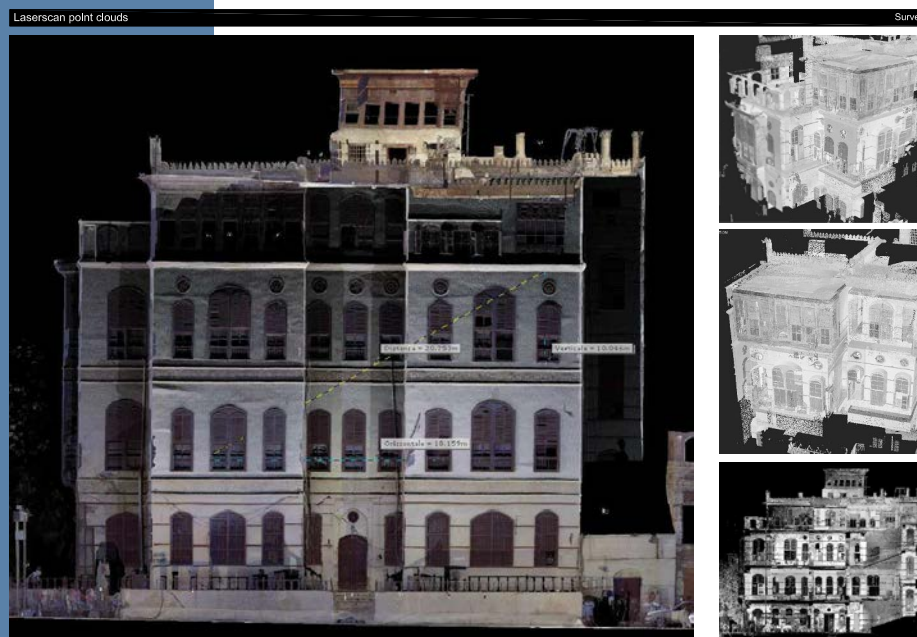


Fig. 98: Beyt Naseef: 3D scan – Tecturae, 2012

Bayt Naseef Survey and Restoration Project (Historic Jeddah Municipality / Turath Foundation - Tecturae)

On behalf of Al-Turath Foundation, and in cooperation with Historic Jeddah Municipality, the architectural survey of the Naseef House has been executed following a scientifically coherent methodology and a strict working program, using a Laser Scanner and a Total Station successfully integrated. This technique offers the possibility of getting a 3D data bank working as an excellent basis for any further conservation or restoration project.

Conservation projects

Since the last five years, several conservation or restoration projects, initiated by private or public stakeholders, have taken place in the old city.

Some of them are listed here below.

Four Municipality Houses

The first project implemented in the old city of Jeddah by the municipality has been the restoration and re-use of four historic buildings in the immediate vicinity of Bayt Naseef, in the nominated property. Started in 2008 and finished in 2010, under the direction of Dr. Adnan Adas of Jeddah Municipality, the project has permitted the requalification and the reuse of these dilapidated structures that have become the seats of Jeddah Historic Municipality and of the SCTA branch in the old city. The 1.5 million US \$ project

has been developed in coordination with the Ecole d'Avignon and was conceived as a training working site with the participation of French and international builders and conservationists.

Ph. 167, 168, 169 & 170: Restoration working site in the old city – Jeddah Municipality and F. Cristofoli, 2009



Ph. 171& 172: Masjid ash-Shafe'i: recovered terracotta elements – F. Cristofoli, 2012
 Ph. 173: Masjid ash-Shafe'i: wooden struts on the external façade – F. Cristofoli, 2012
 Ph. 174 & 175: Masjid ash-Shafe'i: restoration of the wooden pillars – F. Cristofoli, 2012

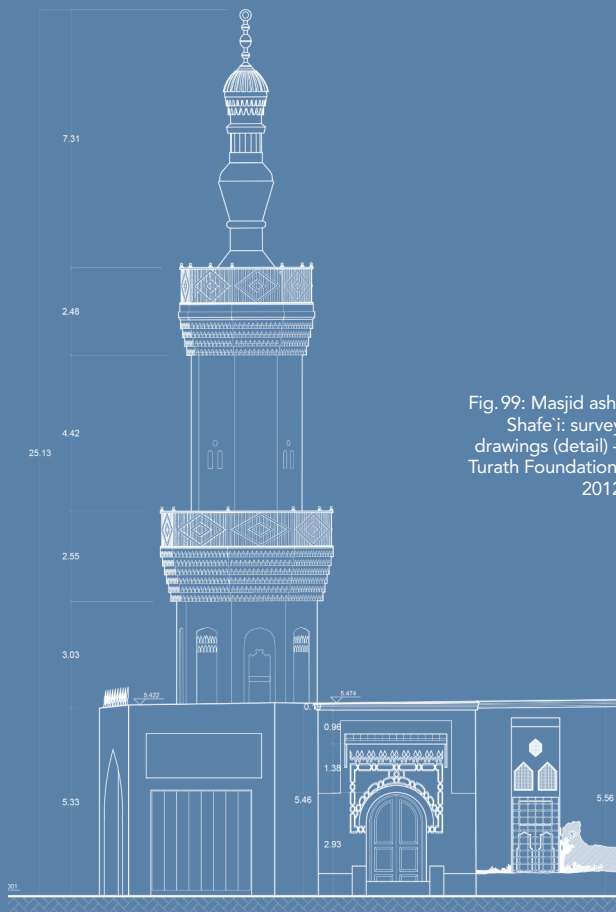


Fig. 99: Masjid ash-Shafe'i: survey drawings (detail) – Turath Foundation, 2012



Masjid ash-Shafe'i

The restoration of Masjid ash-Shafe'i, which counts among the oldest buildings in the old city of Jeddah, has been entrusted to the Turath Foundation. The office of prof. Lamae, from Egypt is in charge of the conservation and rehabilitation works. Following a thorough survey of the building, works started in 2011 and will be completed by 2013. ,

The conservation project, for a total cost of about 10 million Riyals (2.2 million US \$) has notably permitted to uncover a vast underground cistern below the courtyard and to get a precise understanding of the historic evolution of the building located in the very heart of the nominated property. Carried out according to international standards of conservation, the restoration of ash-Shafe'i mosque is the first comprehensive conservation project carried out in Jeddah. Turath Foundation has also launched the studies for the restoration of Masjid al-Mi'mar, the other main historic mosque of the old city. The preliminary researches are now completed and works will begin in the coming months.

Ph. 176 & 177: Ongoing restoration works – F. Cristofoli, 2012
 Ph. 178: Bayt Sharbatli façade – S. Ricca, 2010



Private house

In the northern sector of the nominated property (al-Mazloun), next to Bayt Qadi and Bayt Ba`ishan, a renowned Jeddah intellectual has recently bought an imposing traditional house form and started its restoration to transform it into a cultural place. This is the first private conservation project carried out in the old city and could constitute an important milestone and a model for the revitalization of the nominated property.

Egyptian foremen and workers execute the project, designed by a Jeddawi architect. The inauguration of the house is scheduled in 2013.

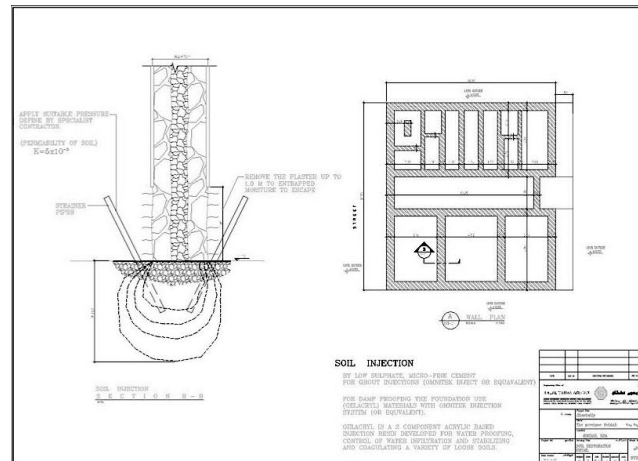


Fig. 100: Bayt Sharbatli: plan and technical details – Jeddah Municipality, 2011

Bayt Sharbatli

The plans for the restoration of Bayt Sharbatli are still in a preliminary phases. At the time being, a contract has been signed with an Italian company to review the existing architectural documentation and complete the diagnostic. The results of this study will be ready before summer and a tender will be issued by the Municipality immediately after. A Jeddah-based Italian engineer, in collaboration with the University of Ferrara, carries out the research.

Municipality of Historic Jeddah - Street paving project

The re-paving of large sectors of the old city with suitable and modular blocks laid on a sand bed has been carried out under the supervision of Historic Jeddah Municipality since 2009. The new pavement has a simple and elegant design with decorations and partitions inspired by Islamic traditional patterns.

The project has focused on the main axes that have been selected a priority paths for the tourist corridor revitalization. The re-paving initially concerned the North-South axis (insert plan), the East-West axis of souk al-`Alawi and the north-south axis of souk an-Nada in the buffer zone and has been completed in 18 months

In the period 2010/2011, the axis of al-`Alawi souk and the north-south spine have been completed for a total sum of about 20 million Riyals (some 5.3 million US \$).

In the same period, also Souk al-Nada pavement, in the buffer zone, has been entirely replaced for another 7.5 million riyals (about 2 million US \$).

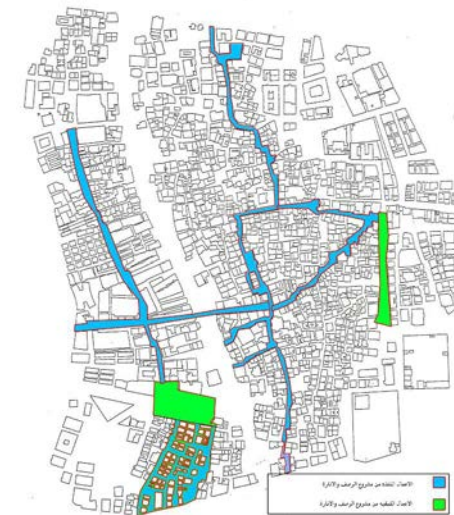
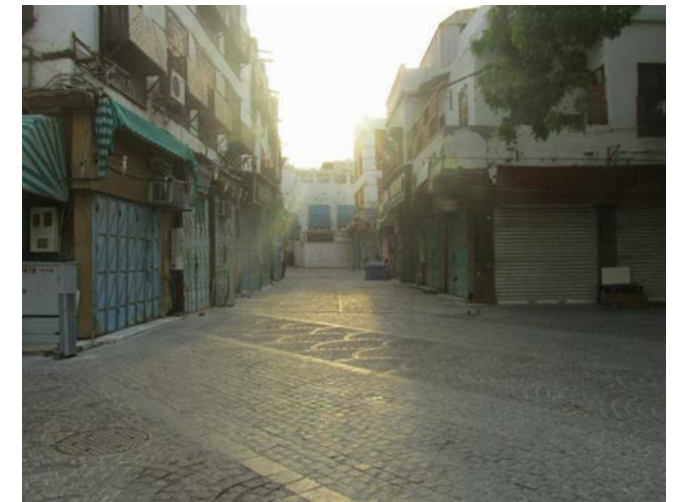
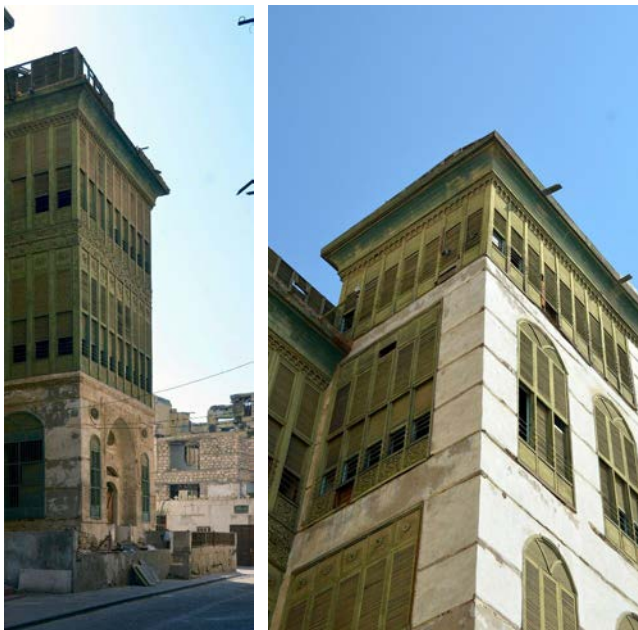


Fig. 101: Re-paved streets in the old city – Historic Jeddah Municipality, 2011



Ph. 179 & 180: Repaved streets in the old city – Historic Jeddah Municipality, 2011

Ph. 181 & 182: Bayt
Jokhdar – F. Cristofoli,
2012



New project for Bayt Jokhdar

The Association Friends of Jeddah Heritage, one of the two main NGOs actively involved in the preservation and revitalization of the old city, has recently signed an agreement with the heirs of the Jokhdar family to rent for a 12-year period one of the most famous houses of *Historic Jeddah, the Gate to Makkah*, Bayt Jokhdar.

The Association will restore the building and transform it into a social centre for the old city residents. The detailed survey of the house has already started and works will soon be launched in coordination with Historic Jeddah Municipality and the SCTA old city branch.

Ph. 183 & 184:
Restored house in the
buffer zone – F.
Cristofoli, 2009 and
2012



Beside these projects located within the nominated property, Historical Jeddah Municipality has also carried out the restoration of some historic buildings in other sectors of the old city that are included in *Historic Jeddah, the Gate to Makkah* perimeter. Among these, notably, the restoration of an historic house whose western part collapsed in 2008.

C onclusion and future evolution

The new vision for the revitalization and conservation of *Historic Jeddah, the Gate to Makkah* presented in this nomination file represents a major shift in the approach to the preservation of Jeddah's heritage. The financial and political support of the Saudi central government, and the commitment and technical capacities of Jeddah Municipality and SCTA, have created a positive dynamics and a suitable administrative framework permitting for the first time to tackle in a comprehensive manner the conservation of the old city.

From the definition and approval of new urban regulations to the establishment of coordination mechanisms with the ensemble of the concerned stakeholders, piece-by-piece, the new framework is now getting into shape and begins to produce first tangible results. In the coming years, this process will continue and develop, and its impact on the urban fabric of the nominated property will become more and more evident.

One of the key projects that will further impact the revitalization of the area, will be the restoration and re-use of the *ribat*-s the awqaf administration has handed over to the SCTA. The restoration and re-use of three *ribat*-s (Khonji al-Kabeer, Khonji al Sareer and Manoufi) in the nominated property, to be followed by some 8 more in the rest of the old city, to be used as cultural and social venues for the residents of the area, will mark a new quantum leap in the revitalization process putting cultural/aesthetic and social concerns into the same track of the first time (cf. Chapter 5).

Finally, it should be underlined the growing role of cultural associations, religious charities, and NGOs composed of committed Jeddawi residents, for the revitalization and upgrade of the city centre (cf. Chapter 5.i). The role of the local community in the revitalization and development of the nominated property will certainly become more and more evident in the coming years and be an important added value of the project on the medium and long term.

Inevitably, when beginning such a complex endeavour, mistakes are made and lessons are continuously learnt. The monitoring mechanisms, the support of the international firm and the continuous on-the-job training of architects, engineers, foremen and workers on the one side, and of the administrative personnel in charge of the supervision of the works on the other, will permit to continuously increase the quality of the interventions and to continuously adjust the overall urban requalification strategy.

4.b Present State of Conservation

(i) – DEVELOPMENT PRESSURES (E.G. ENCROACHMENT, ADAPTATION, AGRICULTURE, MINING)

(ii) – ENVIRONMENTAL PRESSURES (E.G. POLLUTION, CLIMATE CHANGE, DESERTIFICATION)

(iii) – NATURAL DISASTERS AND RISK PREPAREDNESS (EARTHQUAKES, FLOODS, FIRES, ETC.)
Earthquakes
Floods
Fire

(iv) – VISITOR/TOURISM PRESSURES

(v) – NUMBER OF INHABITANTS WITHIN THE PROPERTY AND THE BUFFER ZONE

(i) – DEVELOPMENT PRESSURES (E.G. ENCROACHMENT, ADAPTATION, AGRICULTURE, MINING)

The extraordinary development of the modern city of Jeddah after the demolition of the old city walls in 1947 has had an enormous impact on the structure and on the traditional buildings of the old city.

The most important modification has been the transformation of the very coastline and the creation of the modern infrastructure of the deep-water harbour of Jeddah. Since, the old city does no more directly confront the Red Sea water, but is set aback inland, separated from the sea by a large wedge of reclaimed land.

The impact of this transformation, however, is somehow less perceived within the perimeter of the nominated property that was never directly in contact with the sea and includes, on the contrary, the highest part of the old city.

A similar consideration can be made concerning the modifications of the old city street pattern, symbolized by the opening in the 1960s of Dahab Street that cuts through the original dense street fabric. The new car axis runs immediately West of the nominated property whose urban fabric and street layout has been able to preserve its integrity. It should be underlined that these major transformations have taken place in the 1960s and 1970s; and since the 1980s no new large-scale transformation has affected the historic centre of Jeddah. Though new high-rise buildings have continued to be constructed within the old city, a larger attention to the preservation of the city has begun to develop and has become evident among larger and larger sectors of the city's population.

The 1980s conservation policy launched by Mayor Farsi has largely succeeded in protecting the city's traditional architecture and has been able to greatly reduce the pace of demolition of the remaining traditional houses, but, unfortunately, hasn't been able to completely solve the problem.

The 1980s urban building regulations based on Matthew's studies have permitted to preserve the most important mansions, but haven't been able to stop the speculative pressures. Unfortunately, between 1980 and 2007, some 200 hundreds historic buildings have disappeared, replaced by new modern houses and building clusters, while tens of other structures have been modified, more or less profoundly, by additions, partial demolitions or changes to their internal structure.

In the 2000s, the absence of a strict implementation of the urban regulations concerning heights and density, was threatening the very survival of the ensemble of the Old City's historic buildings, including within the nominated property perimeter.

The approval of new regulations by the Municipality of Jeddah in 2011/12 has been instrumental to control the development pressures and has given the Municipality a strong administrative tool capable to protect the nominated property and the old city (an English summary of the regulations is included in Volume II - Management Plan Guidelines).

The regulations unambiguously state that all remaining historic building (whether Class A, B or C in the earlier Matthew classification) cannot be demolished, and should be protected. Furthermore the regulations set more specific

(and restrictive) building heights according to the size of the plot and its location within the old city.

Robert Matthew's regulations allowed for high-rise buildings (up to 22 floors) in the western part of the old city and permitted the almost complete transformation of this sector. The new regulations are much stricter, though they cannot be applied retroactively to plots that were already sold to private owners on the basis of these rules. The Municipality, therefore, is now engaged in a case-by-case discussion with the private owners/developers in order to significantly decrease the height of previously approved plans.

Other typical factors affecting the property and causing additional damages to this fragile urban heritage are the unsuitable additions of floors and extensions, the use of unacceptable modern building materials for extensions of the houses, the use of cement plaster instead of the traditional lime-based one, and the replacement of precious wooden grills and doors by simpler wood and metal ones. These unsuitable interventions are unfortunately still frequently found within and without the nominated property in the old city of Jeddah. They do not only have a strong visual impact on the urban fabric, but they can actually have serious consequences on the very stability of the buildings.

(ii) – ENVIRONMENTAL PRESSURES (E.G. POLLUTION, CLIMATE CHANGE, DESERTIFICATION)

Even though the regular breeze from the Red Sea blows away from the old city the smoke of the industrial areas, the

impact of air pollution on the old buildings of the city should not be underestimated. Car traffic, air conditioners and increased use of water in the house have all had an impact on the conservation of the houses: crusts and salt efflorescence are commonly found on the stone and on the lime plaster, causing the exfoliation and the detachment of part of the original decorative patterns that characterized some of the most important houses of Jeddah.

The impact of desertification is likely less easily perceived in the old city.

However, the destruction of many ancient houses and of part of the original dense street pattern that jointly managed to create a cooler microclimate, and the heat produced by the omnipresent air conditioners, has profoundly altered the city's very micro-climate. Today, it is often extremely difficult to walk through the city during daytime in the spring and summer months, as the heat is even more oppressive than it used to be. The impact of the increased humidity and heat on the walls is difficult to assess but is likely meaningful.

The impact of global warming at the global scale is already evident in the Red Sea, whose coral reefs already show signs of distress. Warming is also expected to lead to a sensitive rise of the sea level that risks to be problematic for a coastal city like Jeddah, though at the time being scientists cannot predict the level the sea will reach in the coming years. The nominated property is located on the highest part of the historic settlement (at a height varying from 5-6 to 13 meters above the current sea level) and is therefore not directly threatened by inundation. However, it is evident that a change of the sea level will also affect the water table level

Ph.185: Land opening in al-Ais region – Ahmed al-Hussein for Eruptions, 2009



and might potentially have consequences on the foundations and on the stability of the houses.

(iii) – NATURAL DISASTERS AND RISK PREPAREDNESS (EARTHQUAKES, FLOODS, FIRES, ETC.)

E

arthquakes

The Red Sea coastline is an area traditionally prone to earthquakes. For the past 30 million years the Arabian tectonic plate has been moving away from the African (Nubian) plate at the Red Sea, but the rift, in which Earth's crust is being stretched and thinned, is not happening smoothly. Earthquakes are therefore frequent in the region. Twenty-three historical earthquakes are reported in the region with intensities 3- 9 during the period AD 627-1884, while in the period 1913–1986 some 135 earthquakes ($3 \leq M \leq 6.9$) occurred in the Red Sea and Western Arabia. Notable seismic activity is clustered at several places along

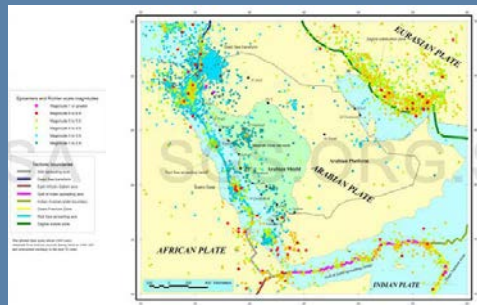
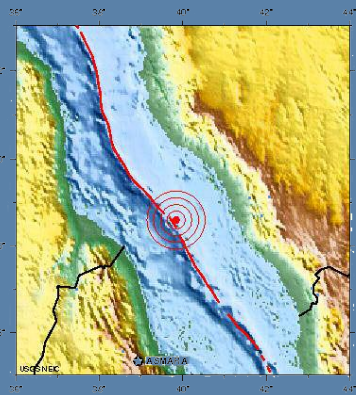
the spreading axis of the Red Sea, which is offset by numerous transform faults. One cluster of events is located in the northern Red Sea; another is offshore of Jeddah in the Suakin Deep.

Of concern is the on-going potential for damaging earthquakes that exists near major population centres, especially along the Red Sea coast, although some of the seismic energy originating from movements on the Red Sea spreading centre is absorbed by the thick deposits of salt present along the margins of the Red Sea so that the likelihood of serious damage from Red Sea earthquakes is somewhat reduced.

The insertion of horizontal beams embedded in the masonry has been for centuries the traditional regional constructive method applied by local masons to reduce the impact of earthquakes on the houses. Modern constructions in Jeddah do respect anti-seismic regulations, but the ancient houses cannot comply with regulations designed for concrete and iron structures.

The careful analysis of the traditional building techniques and their localized improvement (notably at the corners, where the junction between the walls was not always well conceived) suggested in the Restoration Manual, will significantly increase the seismic resistance of the old city houses.

Fig.102: Earthquakes epicenter in the Red Sea (10th march, 2009) – US Geological Survey, 2009
Fig.103: Localisation of earthquakes in the Red Sea region – Saudi Geological Survey, s.d.



Ph.186: Embedded wooden beams – Ecole d'Avignon, 2006



Fig. 104: Stormwater ditches – Jeddah Master Plan, 2009



Ph. 187 & 188: Recently burnt out historic buildings – F. Cristofoli, 2009

Floods

Saudi Arabia is among the driest lands on earth, yet rain does occur in Jeddah (see Paragraph 2a). Furthermore, the rare rain usually pours off as violent storm and a considerable percentage of the year total precipitation can occur in just 1 or 2 hours. These rain outbursts can produce strong streams descending from the Hijaz mountains towards the sea. The area of Jeddah used to be subject to recurrent floods that are now mostly prevented by a system of ditches built northeast and southeast of the city that are now integrated in the road infrastructure. The last dramatic flood — causing the death of some hundreds of Jeddah residents — took place in November 2009. Though it did not affect the old city, this flood has shown the importance of the ditches and the problems that their poor maintenance can produce.

Fire

Historic Jeddah, the Gate to Makkah is subject to recurrent accidental fires that have severely damaged its traditional houses. The high density inside many houses, the many electric-powered air-conditioners and the hazardous electric connections to the city grid are a constant cause of concern. Fire has therefore been recognized as one of the major threats for the conservation of the old city.

The wooden elements of the facades, the wooden floors and the wooden beams inside the walls are highly inflammable in the dry climate of the city. Historically, in the absence of water, it was extremely difficult to extinguish the fires; the modern water pipe network laid also in the old city and

distributing desalinated water from the sea, makes the fight against fire simpler, but irreversible losses of historic buildings due to the fire are still frequent.

Arson was, until recently, another major cause of destruction of historic buildings. Speculative moves from land and house owners have often set ablaze entire blocks in view of bypassing Municipal regulations and pave the way to modern high-rise constructions in the old city. The protection from this threat passed at the legal and administrative level. The new urban regulations approved in 2011/12, notably explicitly forbid the construction of high buildings in the plots where an historic house has burned out. Since their approval, and also thank to a reinforced night guarding system (cf. Chapter 5), no arson has been recorded in the nominated property.



The Municipality of Jeddah is aware of this issue and a series of training exercise, organized in collaboration with the American Saudi-Based “No Fire” company, have been carried out to understand the mechanisms of fire propagation in historic structures. Among the nine main projects already budgeted by Jeddah Municipality has included the development and improvement of fire protection mechanisms.

Finally, it should be underlined that a comprehensive network of water canalizations and hydrants has been created in the old city. Fire hydrants, forming a grid of 105 items, with a maximum distance of 70 m between two hydrants, are now found all over the old city; 40 of them cover the perimeter of the nominated property.

Jeddah Municipality has set up a department in charge of risk management. Its importance and role have notably increased following the tragic human losses caused by 2009 floods. Coordination mechanisms with the Fire Brigade, the Police and Civil Defence have notably been reinforced. At the time being there is not yet a specific unit responsible of the risk management within the nominated property. Once fully staffed, Historic Jeddah Municipality will develop a risk management strategy to counter the most likely threats to the old city residents: fires, building collapses and stampedes in the souk alleys.



(iv) – RESPONSIBLE VISITATION AT WORLD HERITAGE SITES

The population of Jeddah comes regularly to the old city and its souks — in the evenings when the temperatures are less oppressive — and to the offices of some major companies that are still located in this area. Yet their presence is not directly related to the “tourist” appeal of the old city, but to its natural role of living neighbourhood within a large metropolis.

School classes and special groups are also regularly visiting the old city, but, notwithstanding the efforts paid by the Historic Preservation Department of the Municipality, the total number of visitors does not exceed a couple of thousands per year.

Ph.189: Commercial street – C. Graz, 2007



The number of visitors of the Bayt Naseef Museum is also extremely low.

This situation, however, is likely going to change drastically with the implementation of the conservation and development plans currently underway. SCTA strategic plans for the development of tourism in the Kingdom give a major role to the city of Jeddah and the number of tourists — both national, and international — will likely rise enormously within few years.

The monitoring of the evolution of the tourism development in the coming years will permit to devise the most convenient strategy for the old city that could favour the development of local economic activities without jeopardizing its urban heritage and its social cohesion.

At the time being, the few visitors of the city cannot cause major threats to the historic buildings and the fabric of the city. SCTA will monitor that the adaptive reuses of Jeddah traditional houses will take place respecting international standards and that heritage sites are properly preserved from excessive tourist pressure.

During the nights of the month of Ramadan, the nominated property receives a particularly high number of visitors and security and control measures are reinforced

(v) – NUMBER OF INHABITANTS WITHIN THE PROPERTY AND THE BUFFER ZONE

Jeddah's total population in 2009 is estimated at around 3.4 millions and by 1450 (2029) it is expected to have grown to over 5 millions. The total population is currently made up of

52% Saudi nationals and 48% non-Saudi nationals, which demonstrates the city's demographic diversity.

Jeddah's Saudi population is roughly equally split between males and females, but the Non-Saudi population is heavily weighted towards males — reflecting the large number of expatriates working here without their families. This results in significantly more males than females in the total population that counts 58% of men and 42% of women.

The number of inhabitants within the nominated property and the buffer zone, however, is not easy to estimate because official statistics do not include illegal foreign residents who constitute a significant presence in the old city.

The ongoing conservation and revitalization projects transformations in the old city will, on the long-term, bring a modification of the existing population and generate a phenomenon of urban gentrification. However, social and economic studies suggest that, at least in a first stage, the residents of the old city will still be mostly non-Saudi residents.

The estimated — there are no precise statistics for this area — population of the buffer zone is about 35,000/40,000 people.

Within the nominated property, however, there are likely some 7,000/8,000 residents only. The development of conservation works and of social activities directed to the welfare of the population will permit to develop the necessary confidence permitting to establish a more precise census of the population of *Historic Jeddah, the Gate to Makkah*. In turn, the census data will become a major

indicator of the actual impact of the conservation and development strategy (cf. Chapter 6).

The population trends and evolution will also be affected by the large-scale plans of the Municipality for the large “setting” area around the buffer zone, where Jeddah Municipality aims at achieving an overall upgrading of the 1950s and 1960s neighbourhoods East of the old city. Plans for this large urban sector notably foresee the creation of all the facilities and services of a modern city (schools, hospitals, clinics, mosques, etc.) and the opening of some larger roads to facilitate car access for the Fire Brigade and the Police within their dense fabric.

5

PROTECTION AND MANAGEMENT OF THE PROPERTY



5.a Ownership

* The endowment (*waqf*, plural *awqaf*) is a key Islamic institution, which has incorporated within its legal sphere vast areas of land within the Muslim world. It is a legal mechanism that has been recognised and developed under Islamic law (*Shari'a*) for more than a millennium. Under the Islamic legal endowment (*waqf*), an owner permanently settles property, its usufruct or income, to the use of beneficiaries for specific purposes. At its heart, the Islamic endowment is connected firmly with the religious precept of charity.

** There are generally understood to be two basic forms of endowment — public and family/private. In the family endowment (*waqf ahli*) property, that is its usufruct or income, is held for the family of its founder, until the distinction of his or her descendants, whereupon it is diverted to a charitable purpose. The charitable or public endowment (*waqf khairi*) involves the permanent dedication of property to charitable purposes.

There are about 1,200 buildings within the perimeter of the nominated property. Among this house stock, only few buildings are publicly owned (they belong to the Municipality, to SCTA, and to other public bodies), while most of the properties are privately owned. Madinah Gate is publicly owned, like the block of recently restored historic buildings in the vicinity of Bayt Naseef where are now located the administrative offices of Historical Jeddah Municipality and the seat of the new old city SCTA branch.

In the nominated property are found a relevant number of *waqf** properties, both public and family *waqf*-s. *Waqf* can be mosques, *ribat*-s, houses or also shops and economic activities generating permanent assets devoted to charitable purposes**. The map of *Historic Jeddah, the Gate to Makkah* presented in chapter 2 (page 44) lists and locates all the mosques, *ribat*-s and religious/charity buildings within the nominated property perimeter. The plan for the restoration and re-use of the *awqaf*-owned historic *ribat*-s is presented below.

A certain number of historic and modern buildings are “family *waqf*-s”. At the practical level, these properties are often re-united in relatively large ensembles administered by a single representative of the family, who in charge of their management.

The rest of the housing stock inside the old city is privately owned, and many of the major palaces of the city still belong to the descendants of the families who originally built them. Most of the houses and apartments are rented out to poor immigrants.

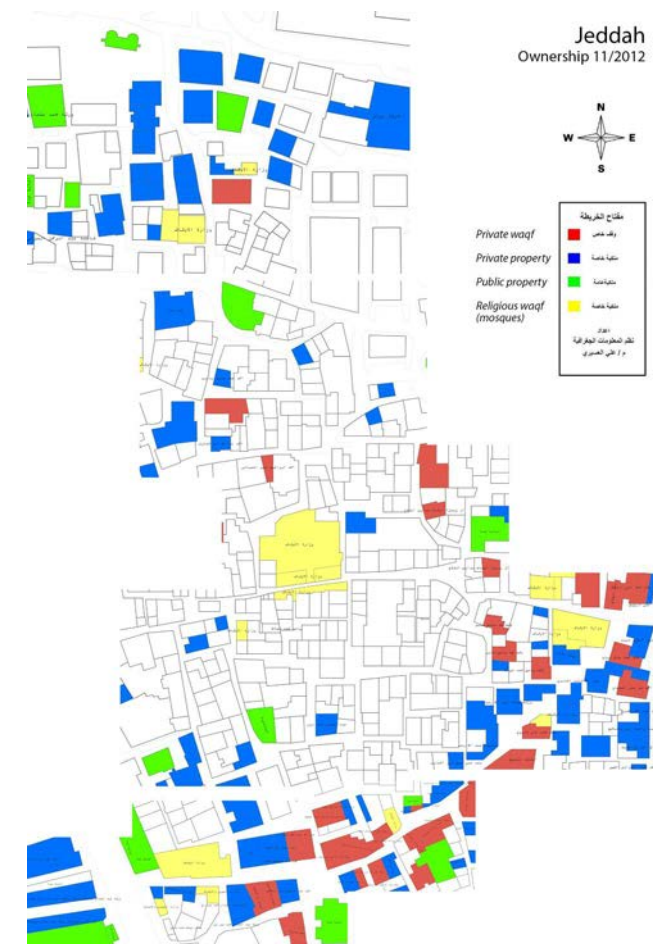


Fig. 106: Update of the ownership in the nominated property – Historic Jeddah Municipality/RC Heritage, 2012

SCTA and AWQAF

Awqaf ownership has long been a cause of concern for the preservation of the city's historic buildings as the logic of religious endowment management is not necessarily compatible with the conservation of heritage. But the situation in the Kingdom and in Jeddah has now completely changed following a series of instructions and agreements made in the last years at the highest level of the Kingdom.

The instruction sent from the Royal Diwan to the Ministry of Islamic affairs & Awqaf and the Saudi Commission for Tourism and Antiquities for the preservation of historic *waqf* properties in Saudi Arabia marks a major breakthrough for the preservation of the urban heritage in the kingdom. Even in the absence of a national law concerning urban heritage, this royal instruction permits to protect historic urban endowments. Awqaf is no more allowed to demolish and renovate historic structures, but is compelled to ask SCTA to prepare and implement thorough conservation and restoration projects for the endowments.

In Jeddah, SCTA and the Awqaf administration are notably collaborating within the Executive Committee under the chairmanship of H.H the Governor of Jeddah and its deputy H.E Mayor of Jeddah for the Old City. Following a decision by HRH Prince Sultan, SCTA has subdivided its activities in the old city into five major tracks, and the coordination with the Awqaf counts among these 5 priorities. Dr. Hassan Hajara, SCTA consultant and Dr. Faisal Alfadel Director of Legal Department are in charge of this important track.

The coordination with the Awqaf materialized in a series of recommendations given during the meeting of the Higher Committee for Development and Progress of Historical Jeddah Project, held in Makkah on 26/06/2012, in the presence of HRH Prince Khaled ibn Faisal ibn Abdulaziz, Governor of Makkah.

During the meeting, it was agreed that a team from the SCTA and the Municipality of Jeddah are to coordinate with the General Directorate of Endowments and Mosques the following:

- Restoration of historic Jeddah mosques from the Endowments revenues and what increases from this revenue is to be spent on the restoration of buildings endowed to the mosque and the rest is to be spent on restoration of other historic Jeddah mosques.
- Premises and Lands Rental belonging to the endowments for a prolonged time by government agencies wishing to rehabilitate and reuse.
- Suspended properties under the responsibility of public administration for endowments that are historic buildings sites of crumbled buildings and some used as car parking lots and others abandoned are to be invested in a manner in line with the required standards for historic Jeddah.
- Preparation of a study that include inventory of endowed buildings in historical Jeddah and perceptions of the possible mechanisms for dealing with them, investment and integration into the overall project to develop historical Jeddah.

The new positive dialogue developed in the framework of the stakeholders' coordination for the nomination of *Historic*

Jeddah, the Gate to Makkah, has notably led to the signature of a Memorandum of Understanding concerning 11 historic *ribat*-s in the old city of Jeddah. Awqaf administration will rent out for a long period these buildings to the SCTA at a fixed price equating the revenues produced by the endowments. In exchange, SCTA will restore the buildings and use them for social and community-related activities. The list of the *ribat*-s concerned by the MOU is presented below:

- 1) Ribat al-Khonji al-Kabeer (Harat al-Mazloun)
- 2) Ribat al-Khonji as-Sageer (Harat al-Mazloun)
- 3) Ribat al-Maymani (Harat ash-Sham)
- 4) Ribat Sara Naseef 1 (Souk an-Nada)
- 5) Ribat Sara Naseef 2 (Souk an-Nada)
- 6) Ribat Juma`a Shahata (Souk an-Nada)
- 7) Ribat Yagutah Bajunaid (Harat ash-Sham)

- 8) Ribat al-Nemer (Harat al-Bahr)
- 9) Ribat Fatma al-Jasser (Harat ash-Sham)
- 10) Ribat Bakhadlaq (Harat ash-Sham)
- 11) Waqf al-Manoufi (Harat al-Yemen)

Three of these *ribat*-s are located within the nominated property: Ribat al-Khonji al-Kabeer, Ribat al-Khonji as-sareer, and Ribat al-Manoufi. Their restoration and re-use as community and health centres for the local residents will count among the first projects concerning Awqaf properties to be implemented. Preliminary architectural surveys have already been launched and conservation work is expected to start by the end of 2013.



Fig. 107: The ribat-s of the old city – Awqaf report, 2012

5.b Protective designation

The protective designation of the UNESCO nominated areas is based upon two parallel legal mechanisms: municipal building regulations approved by Jeddah Municipality on the one hand, and Decrees, Circulars and Decisions by the Council of Ministers and SCTA on the other.

Indeed, the 1972 Antiquity Law does not include provisions for the safeguard of “urban heritage”, while the New Draft Antiquity Law — under review since 2007 — that introduces and details the concept of Urban Heritage paving the way for the formal protection of historic neighbourhoods across the Kingdom, has not yet been approved. The other administrative tools permitting the safeguard of Saudi urban heritage are detailed in paragraph 5.c.

The building regulations enforced in the old city since the 1980s were based upon Robert Matthew’s studies carried out in 1979. These regulations have permitted to halt the systematic destruction of the historic buildings that characterized the earlier phase of development of the city between 1948 and the late 1970s. They notably imposed that no building within the old city be higher than 22 meters (in the part East of Dahab Street), and pre-defined the uses for each plot of land within the old city. The land use foreseen for the vast majority of the old city traditional fabric was residential activities (often with commercial ground floors), while commercial and governmental activities were mainly assigned to the western sector of the old city.

Within the framework of the preparation of the nomination file for *Historic Jeddah, the Gate to Makkah*, the Municipality of Jeddah has approved in 2011 *New Building Regulations* more restrictive than the earlier ones, based

upon the perimeters of the nominated property and buffer zone proposed in the 2010 Nomination. These new regulations, that include a large urban sector around the old city, are an important tool for the preservation of the city centre and its long-term development. Based upon the results of the Space Syntax study and the 2010 UNESCO nomination, they provide clear limits and directions for the investors. They notably substantially reduce the height allowed in the western sector of the old city beyond Dahab street allowing relatively high-rise constructions only when the land plot is larger than 3,000 m². The regulations also set provisions for the ensemble of the historic areas of the old city including the present nominated property.

The 2011 regulations represent a major break through in the city’s fight for the preservation of the old city, putting an end to long period in which there was a certain degree of uncertainty about the regulations to be applied in the historic centre. The new regulations affirm without ambiguity that all historic buildings should be preserved, whatever their “grade” in the 1980s Matthew classification, and that no higher constructions can be built in their stead. The impact of the 2011 regulations is already noticeable: in 2012 there have been no arson recorded, and no illegal construction in the old city.

The new concept developed in the period 2010/2012, and the nominated property and buffer zone perimeters presented in the 2013 Nomination File, however, impose certain adjustments to the 2011 regulations that are now being processed in the framework of the elaboration of new Master Plan for Jeddah (cf. § 5.e).

- All existing historic buildings should be consolidated, preserved and restored
- No merging of parcels inside the nominated property is allowed
- Infill buildings are allowed to increase density and provide new residences, but modern buildings should always respect the original street grid, and be lower than surrounding historic buildings
- The height of each new construction will be defined not only according to the plot size, but also according

- The design for the façades and the building materials will need to be approved jointly by Historic Jeddah Municipality and SCTA office in the old city.
- At the functional level, the regulations allow, beside regular residence and commercial activity, also hotels and office space with the overall aim to revitalize economically and socially the area.

[illegible]

5.c Means of implementing protective measures

The SCTA structure

The Saudi Council of Ministers established the Supreme Commission for Tourism SCT with Resolution No 9, dated 16/04/2000. The resolution emphasized the role of tourism as one of the productive sectors of the kingdom, and opportunity for investment, development of human resources, and expansion and creation of new job opportunities for the Saudi citizens. Subsequently, in view of the importance of the Antiquities and Museums, another resolution by the Council of Ministers (No.78, dated 24/3/2008), was issued to integrate the Antiquities and Museums sector into the Supreme Commission for Tourism. According to this resolution, the name was changed to “Saudi Commission for Tourism and Antiquities” (SCTA). The present SCTA Organizational Chart is divided in four levels of Administrative and Management Units:

- Administrative Unit directly depending from the Board of Directors
- Support Unit directly depending from the SCTA President
- Five First Level Administrative Units directly subordinate to the SCTA President (Antiquities & Museums, Tourism Investments & Development, Marketing & Programs, Regions, National Urban Heritage Centre)
- Administrative Units directly depending from the first level functions

To these units, has been recently added the *Centre for Built Heritage* established by the President of SCTA HRH Prince Sultan bin Salman bin Abdul-Aziz Al Saud to preserve,

develop and invest in urban heritage without losing its originality and its significance for the Saudi cities at present and in the future.

This new centre permits SCTA to play an important role for the conservation of urban architectural heritage, even in the absence of a clear legal framework.

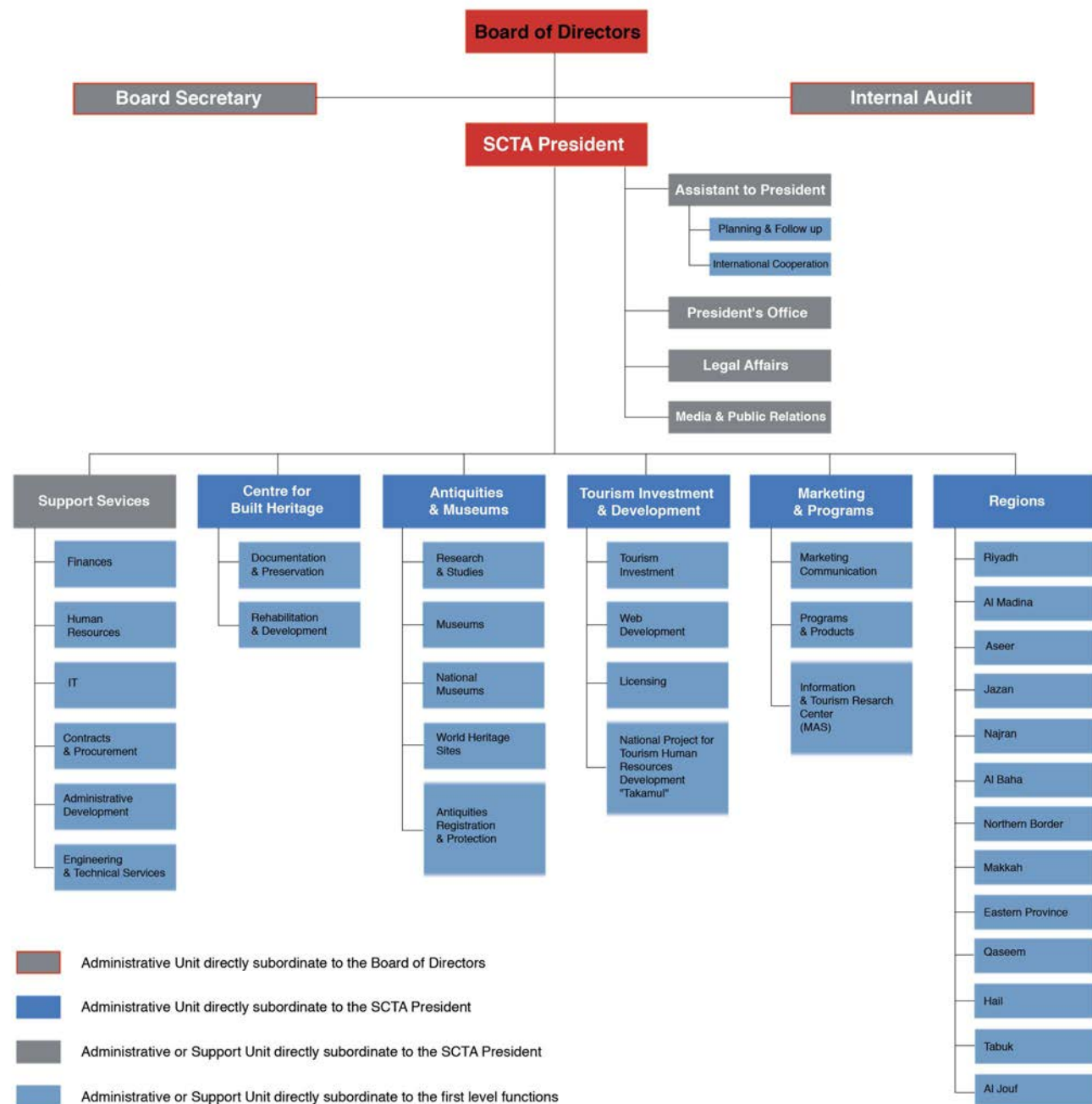
The Centre for Built Heritage (CBH) scope of work directly refers to SCTA's mission which explicitly asks the organization to take over the task of maintaining and developing architectural heritage, including cities and historic neighbourhoods, traditional industries and historical landmarks, and to make cultural and economical use of these areas.

According to the SCTA Chart, the preparation of the World Heritage nomination files and the responsibility for the preservation and management of World Heritage properties in the Kingdom, whether archaeological sites, cultural landscapes or urban areas, however, depends from the Antiquities and Museums Section.

Therefore, the Old City SCTA branch will pass under the direct control of the Antiquities section in case of inscription on the World Heritage List.

The process of elaboration of the nomination dossier for *Historic Jeddah, the Gate to Makkah* has given a great impulse to the overall development of a new strategy to tackle the conservation of urban heritage in the Kingdom. The nomination, supported by the highest political echelons of the Saudi government, has notably permitted to develop

Fig.110: SCTA organizational chart – SCTA/
RC Heritage, 2012



new creative strategies and approaches both with the Awqaf ministry and with the local administrations.

The work on the nomination builds upon a number of decrees and circulars devoted to the issue of the protection of heritage in urban areas prepared in the last years by SCTA. Notably, circulars concerning a new system for the granting of the permission to demolish urban heritage buildings (the demolition of heritage buildings is forbidden until the relevant officials from SCTA have researched into their Historical, Urban and Tourism significance) and the possibility of forced acquisitions of private properties by the State have been issued in the last years.

These circulars include notably:

- Circular by the Minister of Municipalities and Rural Affairs No. 22637, dated 15/07/2001.
- Circular by HRH the Deputy Minister of Interior No. 09/18056, dated 15/06/2002.
- Circular by HRH the Crown Prince (2nd Deputy Premier Chairman of the Board of the SCT at the time) No. 0947/1, dated 15/08/2003.
- Circular by HRH the Deputy Minister of Interior No. 29/52241, dated 20/08/2003.

And:

- Urgent Circular from HRH Prince Sultan bin Abdulaziz, Acting Minister of Interior, No 28059, dated 4/4/1423 AH (25/06/2001 CE), concerning the deferral of historic building demolitions until SCTA assessment.
- Notification from HRH Prince Sultan Bin Abdulaziz, Prime Minister, n° 5947/1, dated 6/6/1424 AH (14/08/2002 CE), concerning the importance of preserving urban heritage, and the role of SCTA.

- Circular from HRH Prince Miteb bin Abdulaziz, Minister of Municipal and Rural Affairs, s.d., concerning the new rules for the demolition of buildings prone to collapse (with an attached report).
- Circular from HE dr. Muhammad bin Ibrahim al-Jarallah, Minister of Municipal and Rural Affairs, s.d., concerning cooperation with SCTA for the preliminary agreement on the demolition of urban heritage buildings prone to collapse.
- Circular from Dr. Mansour bin Miteb bin Abdulaziz, Deputy-Minister of Municipal and Rural Affairs, s.d. (after 10/6/1428 AH - 25/06/2007 CE), concerning the implementation of the coordination with SCTA for the preliminary agreement on demolition of urban buildings.
- Telegram from HRH Abdulaziz bin Fahd bin Abdulaziz, Head of the Council of Ministers, No 9859/T, dated 7/3/1430 AH (4/3/2009 CE), concerning the role of SCTA in heritage protection, the role of private owners in heritage conservation and the issue of compensation of private owners and expropriations.
- Decree n° 66, dated 2 March 2009, giving SCTA the mandate to act in urban heritage sites.

These last documents are included in English translation in Volume 2, Legal Annexes.

The concerned parties and Ministries have adhered to these circulars in coordination with the SCTA and these administrative documents have proven highly effective, permitting to save many urban heritage buildings and greatly reducing their continuous random demolition throughout

the Kingdom, even though urban heritage is not formally recognized by the present Antiquity Law (and the new Law is still in the process of being approved).

These documents have also permitted SCTA active intervention in the urban areas, and the launching of the process aiming at the nomination of two urban sites, ad-Dir`iyah and *Historic Jeddah, the Gate to Makkah* for inscription on the W.H.L.

Furthermore, the very role of the SCTA in the field of heritage protection has been greatly increased by the new statute of the General Commission for Tourism and Antiquities approved on 24th March 2008, following the official merge of SCT (Supreme Commission for Tourism) with the former Antiquity Department of the Minister of Education.

Among the most recent actions for the preservation of urban heritage should be included also the initiative developed to favour the preservation and of the religious endowments throughout the kingdom presented in §5.a. The most relevant administrative documents are included in Volume II - Legal Annexes.

The verification of the respect and of the implementation on the ground of the Municipal regulations in the nominated property and in its buffer zone is the responsibility of the Municipality of Jeddah and of its local branch in Historic Jeddah. Plans for the renovation and restoration of historic buildings should comply with the provisions of the new urban building regulations. Regular inspections and the follow-up of the working sites guarantee the application of the new urban regulations.

SCTA and the external experts' firm contracted by the Municipality of Jeddah to supervise the conservation projects and the working sites in the historic areas will support the Municipality staff in this delicate task.

5.d

Existing plans related to municipality and region in which the proposed property is located (e.g. regional or local plan, conservation plan, tourism development plan)

In recent years, SCTA, the Municipality of Jeddah and the concerned national authorities involved in planning and development (MoMRA) have launched a number of major studies concerning Greater Jeddah, but also specific areas within the metropolis and particularly its historic core and the surrounding unplanned neighbourhoods. Hereafter is proposed a rapid review of the major plans being developed at different scales, from the national tourism strategy and the Master Plan for Greater Jeddah to the detailed proposals for the shop fronts in the old city.

STRATEGIC PLANS

Red Sea Tourism Strategy and Action Plan (SCTA, May 2006)

Tourism has been formally identified by the Saudi Council of Ministers as an important sector of the economy of Saudi Arabia. The subsequent establishment of the Supreme Commission for Tourism led to the preparation of National and Provincial Tourism Plans. These plans have highlighted the significance of the Red Sea coastline in current tourism activities but, more importantly, they have stressed its central role in securing the full potential of tourism for the nation's future prosperity.

The task of this project is to identify what role the Red Sea and its associated coastal area can play in the country's drive to establish a modern and sustainable tourism industry. However, it is recognised that this cannot be achieved without a clear understanding and appreciation of the constraints that such sensitive marine and coastal environments present.

The main focus of this study is to provide a direction and framework for the development and management of tourism along the Red Sea coast of Saudi Arabia over the next twenty years. In addition a Five Year Action Plan is provided.

The strategy for determining the most effective location for the development of new tourist facilities has identified four kind of zones that can be categorised as:

- Conservation and No Development Zones (e.g. Red Sea's coral islands)
- Restricted Development Zones (e.g. Farasan Islands)
- Limited or medium term Development Zones (e.g. Jizan and Tabuk)
- Immediate Development Zones (e.g. Yanbu and Jeddah)

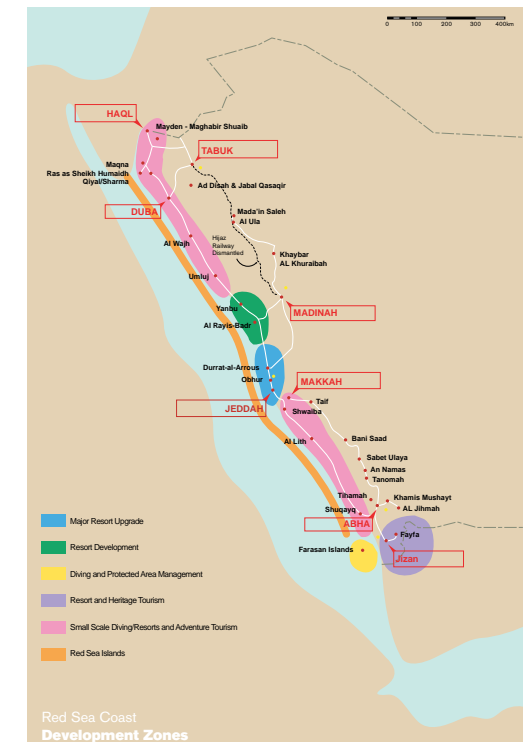


Fig. 111: Extract of the Red Sea Tourism Strategy and Action Plan (p.11) – SCTA, 2006

Jeddah Strategic Plan 2010-2030 (Municipality of Jeddah/Happold Consulting International, June 2009)

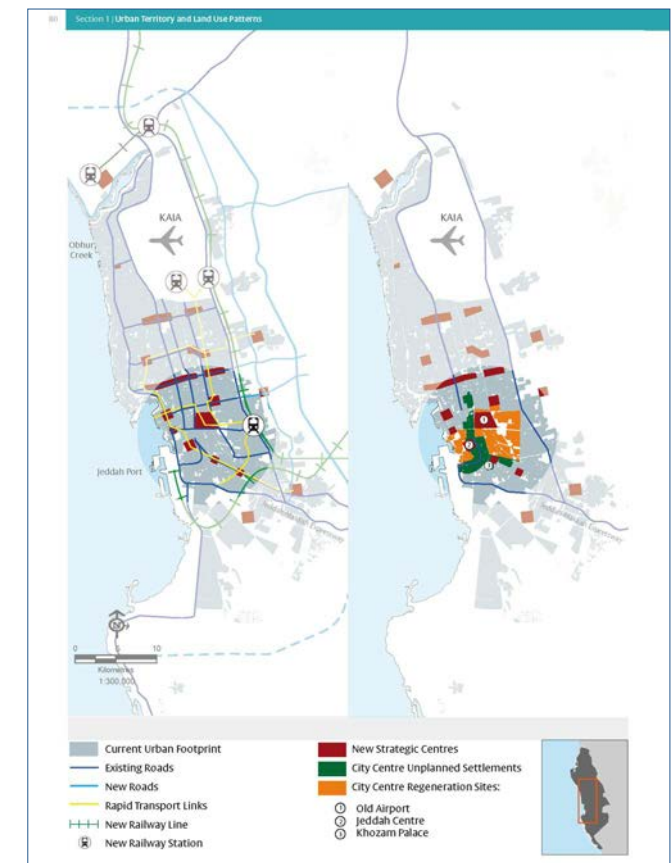
The Jeddah Strategic Plan sets the strategy for the entire Jeddah Governorate and provides a framework for growth and development for the next 20 years. Initiated by the Municipality in 1426 (2005), this Plan is the result of three years of work and incorporates inputs from a wide range of professional experts as well as consultation contributions from some 2,000 community and industry stakeholders.

Jeddah Strategic Plan is written to align with the objectives and regulations set out in existing national, regional and local strategies. It is structured in 3 parts: an introduction, 13 core sections, and implementation. The core of the Plan comprises the following 13 sections, each of which focuses on one area for which the Municipality has a governance role and will be providing key areas of strategy:

- 1) Urban Territory and Settlement Patterns
- 2) Local Economy
- 3) Environment
- 4) Social Services
- 5) Culture and Heritage
- 6) Tourism
- 7) Transportation
- 8) Infrastructure
- 9) Waterfront Management
- 10) Open Space and Leisure
- 11) Housing
- 12) Unplanned Settlements
- 13) Management

Section 5 deals notably with Cultural Heritage, affirming unambiguously that the identification and protection of the region's heritage, notably al-Balad, through proactive conservation and management will contribute to the local economy, preserve the distinctive qualities of the Jeddah region and enrich the local community by enhancing both their sense of belonging to the place and their pride in where they live. A list of proposed activities to achieve this aim is joined in this section.

Fig. 112: Extract of *Jeddah Strategic Plan 2010-2030*
– Municipality of Jeddah/Happold Consulting, 2009



MEGAPROJECTS

The Strategic Master Plan integrates four major development projects that were foreseen for the metropolitan area of Jeddah: the Old Airport Plan, the Central District Development Project, the Khozam Development Project and the Municipality Unplanned Settlements Renewal Plan. These development plans for the central sector of Jeddah metropolis, concerned vast areas currently void, underdeveloped or occupied by informal settlement. All these "megaprojects" have since been greatly reduced in scope following the global financial crisis. An assessment of the megaprojects has been carried out in 2010 still within the 2006-2010 framework.

Jeddah City Centre connectivity and movement impact assessment (JDRUC/Space Syntax - 2010)

To maximise the public and private investment in the areas set for development, and to achieve City Centre regeneration, the proposed mega projects must combine effectively and efficiently with the others. Spatial integration between projects is critical, as is the careful delivery of developments in response to the overall supply/demand of space at the city-wide, regional and global scales.

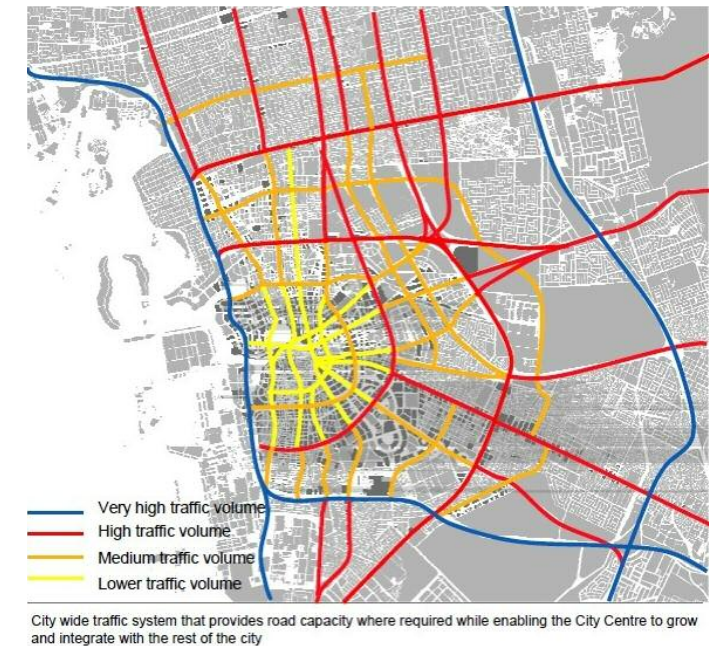
To evaluate the impact of the mega projects, Central Jeddah Project has been divided into two key objectives:

1. Understand the impact of development on the size, character and location of the City Centre.
2. Understand the concurrent impact on the distribution of vehicular flows throughout the city.

The strategic recommendations of the project are:

- The success of the City Centre is as much dependent on the relationship between the mega projects as on the design of the individual developments themselves.
- A streetscape strategy is required to ensure that traffic is calmed and channelled around the centre rather than through it. This will help alleviate congestion but also support a healthy use of the public realm by pedestrians within the centre.
- The public realm has to work very hard to enable local interaction between projects, encourage pedestrian movement throughout the City Centre, and yet not create congestion on the road network.
- A thorough traffic management and public transport strategy is required for the whole city that focuses

Fig. 113: Jeddah city centre connectivity and movement impact assessment – Space Syntax, 2010



investment in the City Centre first and expands out along the city's main arterials.

- The City Centre's importance in relation to the rest of the city can be improved further by expanding the primary road network (as shown below). This will help to displace traffic more evenly across the city by providing alternative routes between the centre and the north of the city.
- The dispersal of city wide traffic to outer orbital's and across a larger number of primary roads to the north allows the capacity of City Centre roads to be gradually reduced, allowing more local movements to flourish.

Still, in their renewed form, the megaprojects show the commitment of Jeddah Municipality to attract investment and activity to the metropolitan area. Hereafter is a brief review of the current situation for each project:

- The area of ancient airport remains for Jeddah Municipality a major opportunity for development of Jeddah downtown. The plan aims at setting a vision on the medium and long term.
- The large-scale development plan of Khozama concerns now a relatively small and distant area, whose actual design is still in the preliminary phase.
- The Central District Development Project, that was at the heart of the development and conservation strategy for the revitalization of the Old City of Jeddah in the period 2006-2010 has been completely halted. The new strategy put forth by the Kingdom of Saudi Arabia and Jeddah Municipality since 2010 and at the basis of this new nomination of Historic Jeddah, the Gate to Makkah, follows a different approach where the private

sector will contribute to a global plan set and controlled by the public sector.

- The only plan that is still being developed along the lines foreseen before 2010 is the project for the areas surrounding the historic centre of Jeddah that will be briefly presented hereafter.

Unplanned Settlement Project (JDURC/Space Syntax)

The project, developed by the British firm Space Syntax, aims at reintegrate the historic core within the wider City Centre. Considering the proximity of this area with the old city and its interaction with the parallel efforts to achieve UNESCO World Heritage status, the driving principle selected to direct the urban approach has been to retain the urban morphology of these areas that represent an historic phase of the growth of the city of Jeddah after the demolition of the city walls in 1947.

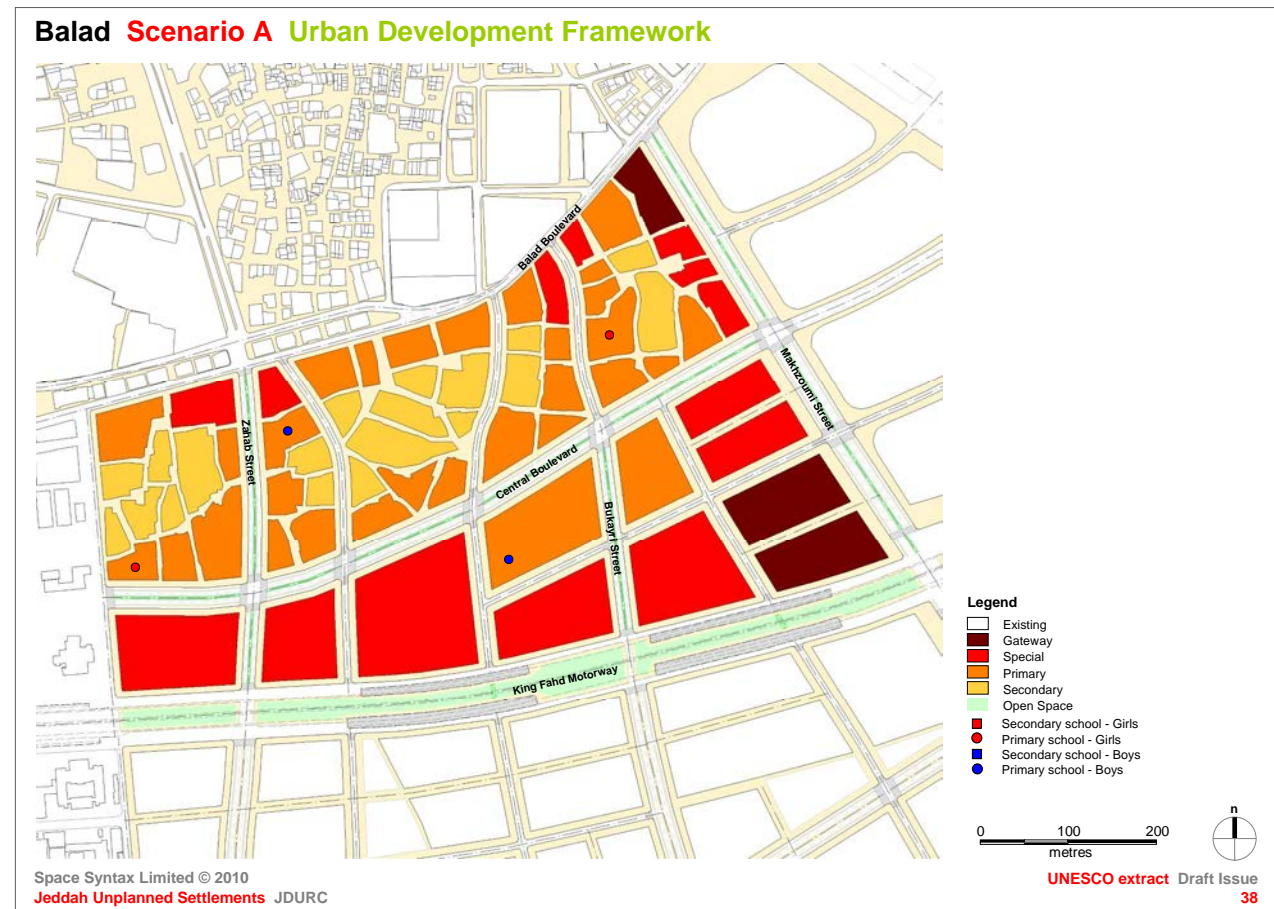
Indeed, while the unplanned settlements are now technically slums this has not always been the case. It is only in the relatively recent past, and as a result of the rapid expansion of the city, that these areas have fallen into disrepair and disrepute. Historically, the central unplanned settlements were organically growing areas developed over many years as homes to respectable Saudi families. Along with the historic core, these areas have unique spatial qualities that are not present in the wider city. While the problems of these areas need to be addressed, the nature of the spaces should be retained where possible.

The scenario developed for the area surrounding the UNESCO buffer zone proposes the redevelopment of an

entire settlement to be achieved in a series of incremental phases. Projects have been designed to use existing route structure as natural breaks between development phases. In this way, local disruption to the settlement is reduced while the wider scale improvements required to reintegrate them at the wider scale can be made.

Land use and density requirements have been calculated from the starting point of population density. This method ensures that a suitable quantity of Social Infrastructure will be provided to support the local population and provides a minimum FAR for development.

Fig. 114 Jeddah informal settlements, Urban Development Framework – Space Syntax, 2010



JEDDAH CITY PLANNING WORK

Updating Jeddah Strategic Plan, preparation of the Jeddah Sub-regional and Structural plans, and updating the Jeddah Local Plan (Jeddah Municipality/AECOM – 2013-2015)

This planning project begins at the start of 2013. It is composed of different parts and involves extensive review of existing urban conditions and consultation with government authorities and stakeholders. The scope of work includes an **Update of the Draft Strategic Plan** for the Governorate, to be completed within 9 months. To this preliminary part of the assignment follows 16 months in which the team will detail:

The preparation of a **Sub-regional Plan** for the Governorate, focusing on the position of Jeddah within the Makkah Province and in relation to the cities of Makkah and Madinah.

The elaboration of a **Structural Plan** covering Jeddah City area and mapping out spatial frameworks and networks within the city,

The **Updating of Local Plan**, providing more detail for the regulation of development at a local level.

The old city provides the starting point for understanding Jeddah and the planning process at all levels for the ensemble of the Governorate and the city urban boundaries. These plans, whether at the strategic policy level or the spatial level shall inform, in an integrated methodology, the al-Balad District planning and preservations frameworks

including all socio-economic and environmental aspects of the functioning sustainable and connected city.

TOWN PLANNING AND ARCHITECTURAL PROJECTS

Old city revitalization "Road Map" (Municipality of Jeddah/SCTA, 2012)

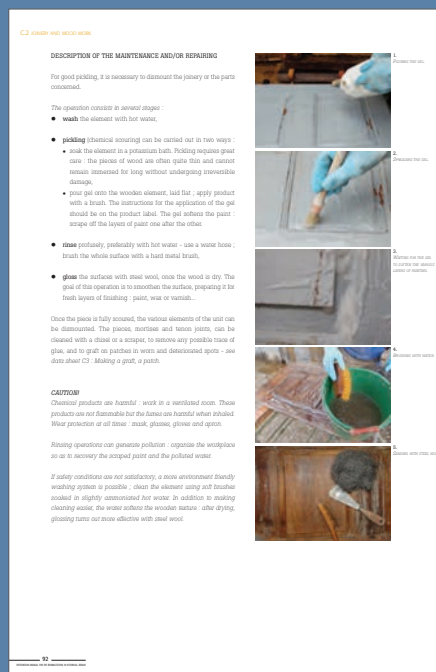
Recent decades have seen the degradation and decay of the historical city. This deterioration of urban fabric directly threatens the integrity of Jeddah's tradition and cultural heritage.

Rehabilitation of the urban fabric is paramount to the regeneration and sustainability of the historic district as an economic and social center. Such efforts will reinvigorate the traditional spirit and heritage of the historic district and reaffirm Jeddah's unique culture.

The old city of Jeddah plays a major role in the Municipality's vision for the urban redevelopment of the city. The historic district will be a central focal point in the Jeddah development plan, which will stimulate the surrounding areas of the city and facilitate activity throughout the urban area. It will also serve as the driving inspiration for recapturing and embracing Jeddah's historic fame and prestigious culture.

The "road map" presenting and detailing the new vision for the revitalization of historic Jeddah is presented in Volume 2, Management Plan.

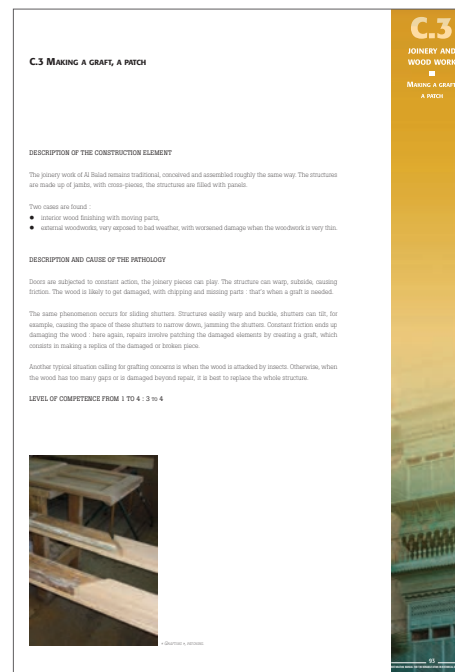
Fig. 115: Extracts from the *Restoration Manual for Heritage Buildings in Historical Jeddah* – Ecole d'Avignon, 2009



REHABILITATION GUIDELINES

Besides the town-planning, development and architectural projects presented above, the Municipality of Jeddah has developed a series of guidelines to direct and improve the quality of the conservation and rehabilitation projects in the old city.

Two documents are particularly important in the context of the nomination of *Historic Jeddah, the Gate to Makkah* for inscription on the World Heritage List: the *Restoration Manual for Heritage Buildings in Historical Jeddah* and the *Guidelines for the Requalification of al-Balad Commercial and Shopping Area*.



Restoration Manual (Ecole d'Avignon, 2008-2010)

The Municipal Administration has drawn up a rehabilitation project for the old city aiming at enhancing the quality of the urban environment and architectural fabric; preserving and developing its cultural and heritage value; improving the quality of life of its inhabitants; adapting the old city to more modern standards.

The purpose of the Restoration Manual elaborated by the Ecole d'Avignon is to provide technical assistance for the rehabilitation of *Historic Jeddah, the Gate to Makkah*. Rehabilitation encompasses all works of improvement of architectural heritage, as well as upgrading it to modern quality of living standards. Every piece of advice included in the manual is based on the survey of the unique architectural and technical characteristics of al-Balad.

The proposals and solutions presented in the manual are not suitable actual restoration projects to be carried out on the most prestigious and rich houses of Jeddah for which higher standards are required. Furthermore, the manual is conceived as a guide; it should never be simply copied directly into technical specifications for conservation projects, which should always be based upon the results of the survey of the building.

The manual is distributed to the professional community and will become an invaluable reference tool to all those who are interested in, and responsible for, the preservation and conservation of Jeddah's built-up heritage such as local architects, engineers, craftsmen as well as professionals from other related disciplines.

A copy of the Manual is included in *Historic Jeddah, the Gate to Makkah* nomination file in Volume III, Technical Annexes.

Requalification of al-Balad commercial and shopping area (2008)

The al-Balad district contains the greatest concentration of shops in the city. Intense commercial pressure and inadequate consideration for public space have, over a few decades, led to a gradual change in the urban environment, with shop fronts poorly integrated into building architecture, intrusive signage and degraded street furniture, sidewalks and plantations.

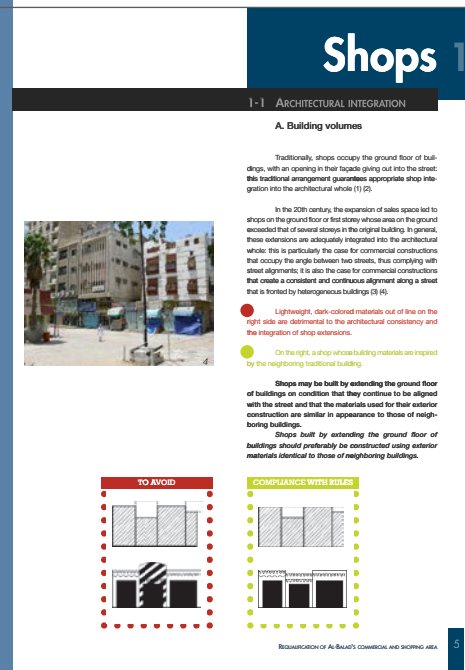
The restoration and requalification efforts of the municipal authorities in Jeddah have produced, within the overall campaign for the restoration of the old city, guidelines for the design of the frontshops in collaboration with the French consulting team of École d'Avignon.

Fig. 116: Extract from *Requalification of al-Balad Commercial and Shopping Area* – École d'Avignon, 2008



4

REQUALIFICATION OF AL-BALAD'S COMMERCIAL AND SHOPPING AREA



HISTORIC DISTRICT BUILDING REGULATIONS

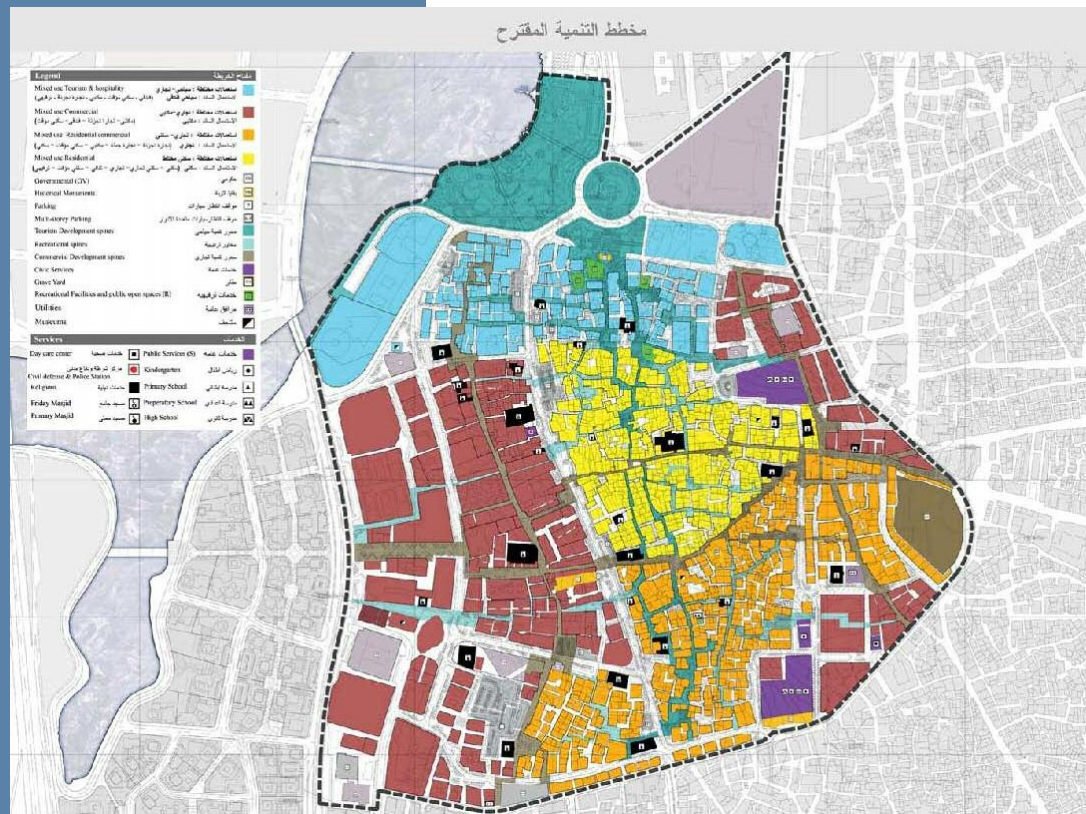
Historic district building regulations (Jeddah Municipality/CCDCo - 2011)

Jeddah Municipality has produced a reference for all needed regulations and guidelines concerning buildings in al-Balad district. This report is based on preserving the historic values and heritage of Jeddah's historic centre and improving the well being of its residence.

The report covers different subjects:

- The development plan for the historic area, as historically preserved area and its buffer zone,
- The policies and regulations for the historic area nominated for World Heritage and its buffer zone,
- Heritage buildings restoration or reconstruction,
- Non-heritage buildings in the historic fabric,
- Height, setbacks, built-up area, activities and land-uses allowed,
- Construction and finishes materials and systems,
- Utilities networks and connections,
- Safety criteria and parking, entrances and exits,
- Design, architectural style of facades,
- Buildings identification signs.

Fig. 117: Historic Jeddah building zoning: proposed zoning – Jeddah Municipality, 2011



Jeddah Municipality projects for Historic Jeddah

The allocation by the Saudi Government of 55 million dollars to be spent in the old city of Jeddah in the coming 4 years permits for the first time to conceive a comprehensive strategy for the preservation and revitalization of the nominated property and its buffer zone. These projects should be considered together with the already ongoing projects described in chapter 4, and notably with the restoration of the two major historic mosques of the city, and the 3D survey studies of historic axes and houses.

Jeddah Municipality and SCTA have identified a preliminary set of projects that are now at different stages of implementation. These actions have mostly already been budgeted and will be completed in the coming two years and are meant to set the basis for the future development of the area. The proposed projects could be divided into four

categories: 1) Preliminary studies, 2) Urgent interventions, 3) Urban scale projects, 4) Architectural scale projects.

Preliminary studies aim at providing planners, engineers and architects with the necessary data for their work.

Urgent interventions aim at consolidating and preserving what remains on the old city. Urban interventions aim at upgrading infrastructure to improve the living conditions in the city. Architectural interventions aim at triggering positive dynamics in the old city.

Studies

- Extension of the 3D scanning made for the tourist corridors to the ensemble of the streets of the nominated property;
- Architectural survey (based on the 3D scan) of the 3 Awqaf *ribat*-s within the nominated property in view of their restoration;
- Architectural survey (based on the 3D scan) of major *roshan* tower houses in view of their restoration;
- Complete analysis of the current infrastructure grids, sewerage, electricity, water, and TV cable, in view of the launch of a major infrastructure-upgrading project.

Urgent conservation

- Consolidation and support for all the historic buildings menacing collapse;
- Completion of the debris removal (and selection of the elements in view of their re-use);
- Immediate fencing off of dangerous areas for public safety
- Temporary roofing for waterproofing of historical buildings;
- Effective street-cleaning system;

- Urgent safety interventions on electric connections and street lamps;

Urban scale projects

- Upgrade the water system to remove water tanks from the roofs;
- Upgrade electricity grid to remove illegal and dangerous connections;
- Upgrade street lighting.
- Complete fire protection hydrant grid.

Architectural scale projects

- Restore/rehabilitate class “A” buildings in the nominated property to be re-used for public use (offices or tourist facilities);
- Restore and re-use the *ribat*-s given by the Awqaf to the SCTA;
- Restore and present to the public the site of `Ain Youssef in the old city.
- Restore and improve building elevations (façades) within the core zone;
- New street furniture: lighting, panels, shop signage, greenery, etc.;

5.e Property Management Plan or other Management System

The existing management system, applied to the area of the old city (both nominated property and buffer zone) is the result of the first Management Plan prepared by the SCTA in October 2008, approved and implemented since 2010. Notwithstanding the changes in the overall strategy for the revitalization of historic Jeddah between the period 2006/2010 and the current phase (2010/onwards), the basic

assumptions made when preparing this strategic document still constitute the solid bases upon which the new strategy proposed in this nomination file has been developed. According to the scheme proposed in 2008 (see beside), Historic Jeddah Municipality, in strict collaboration with the SCTA local branch in the old city of Jeddah, manages the nominated property. The structure on the field depends from, and is supported by, a system of higher institutions and committees permitting the effective participation of the ensemble of the stakeholders, both at the local level inside the old city and at the higher Governorate and national levels.

The 2008 scheme has since been amended to better adapt to the new vision for the preservation and revitalization of historic Jeddah developed since 2010. On June 2012, the Higher Committee led by HRH Prince Khaled ibn Faisal ibn Abdulaziz, decided to modify the system of Committees and to create, beside the Higher Committee and the Executive Committee a Technical Committee supporting Historic Jeddah Municipality. The new management scheme for the nominated property is presented in the next page. Furthermore, differently from the 2008 scheme, the new overall project does no more foresee a global “private developer” in charge of the planning and execution of a large-scale urban regeneration scheme, but a number of local private and public entities under the umbrella of the Municipality of Jeddah. This major shift of vision permits a stronger control by the public sector on the one side, and a larger role for grassroots organizations and small-scale programmes on the other (cf. organizational chart next page).

Fig. 118: Historic Jeddah management structure – Management Plan SCTA, 2008

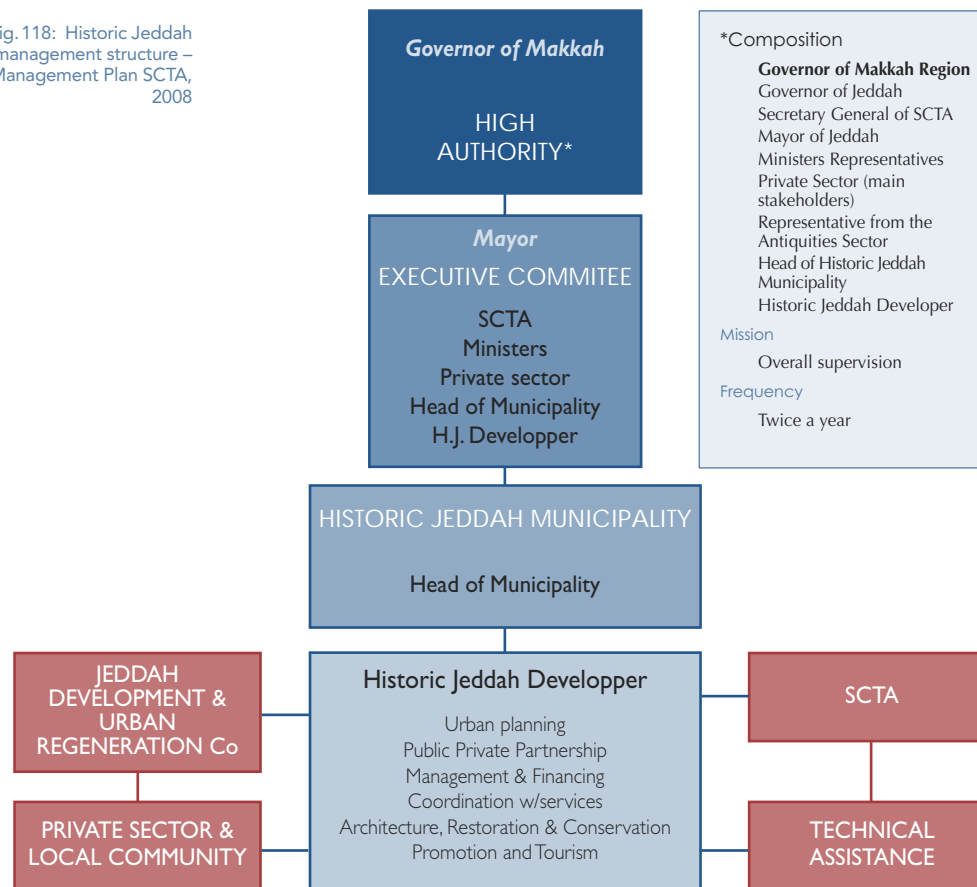


Fig.119: *Historic Jeddah, the Gate to Makkah* management structure – SCTA/Jeddah Municipality, 2012

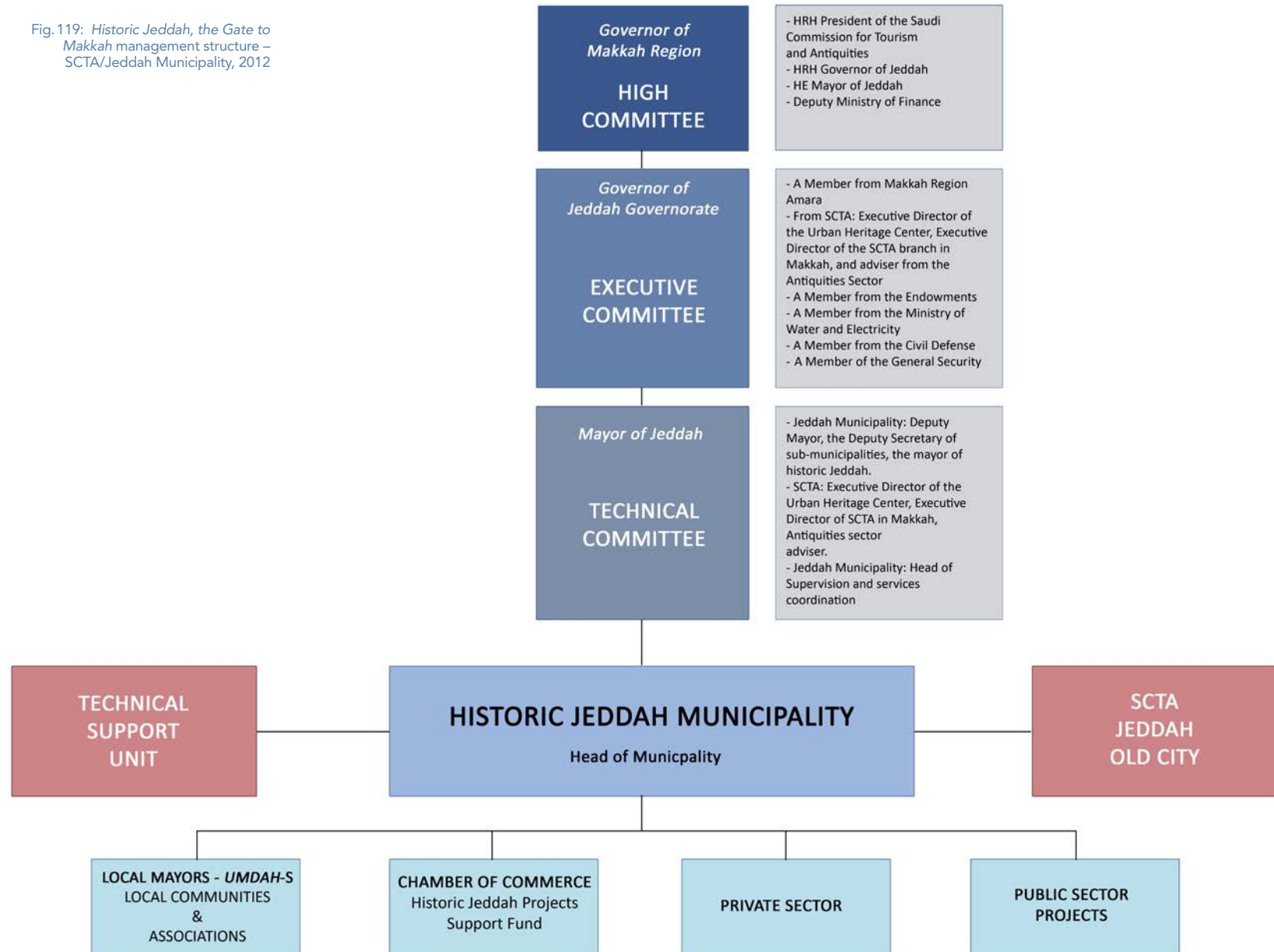




Fig. 191: Historic Jeddah Municipality Staff – HJM, 2012

According to the principles presented in the 2008 Management Plan, a new administrative structure, Historic Jeddah Municipality, has been established to manage the nominated property and the buffer zone. HJM offices are located in the heart of the nominated property next to Bayt

Naseef in one of the houses restored by Jeddah Municipality in coordination with the École d'Avignon in the period 2008/2010, that depends from the Vice-Major for Sub-municipalities of JM, is presented below.

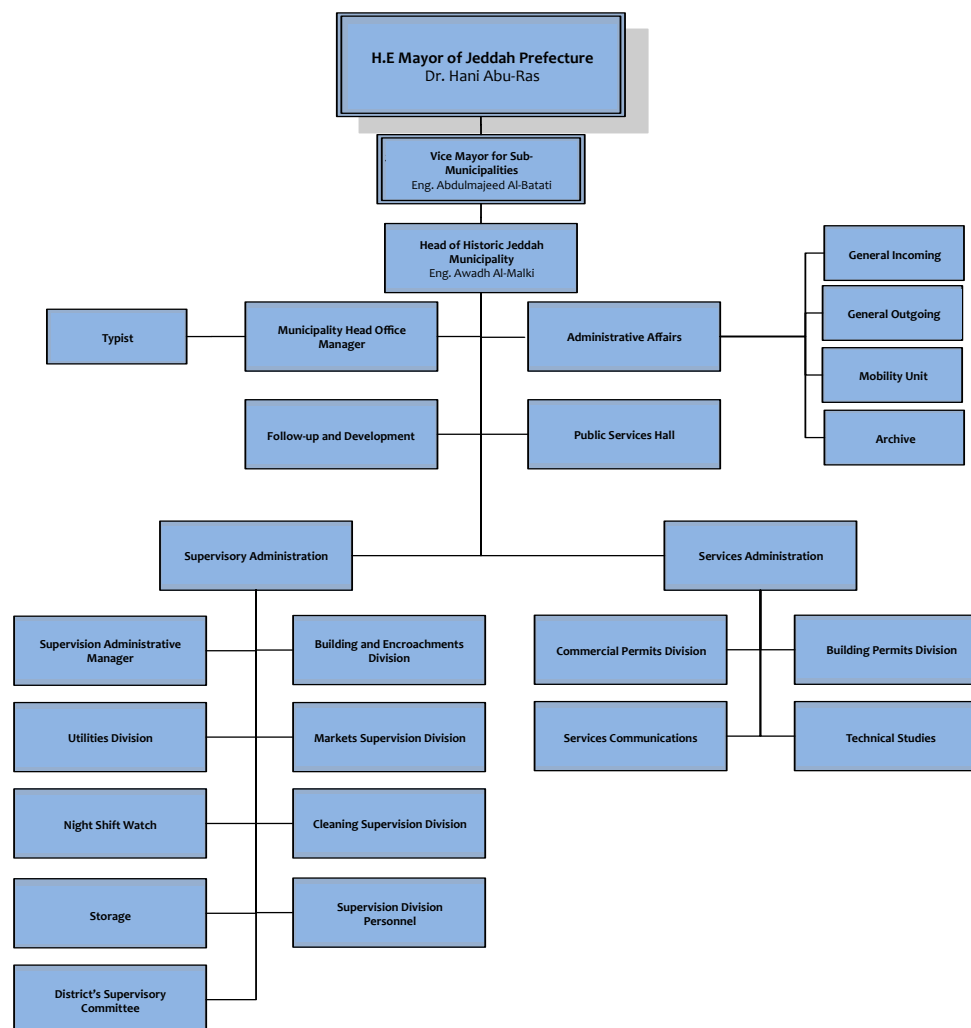
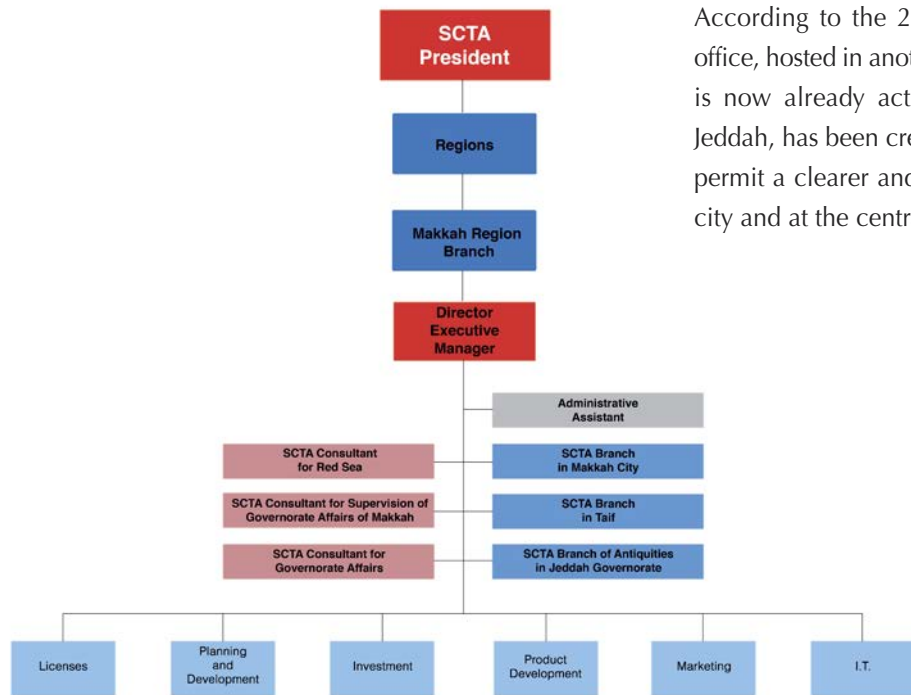


Fig. 120: Historic Jeddah Municipality organizational chart – HJM/JM, 2012



According to the 2008 Management Plan, a local SCTA office, hosted in another of the Municipality-restored houses, is now already active. The overall structure of SCTA in Jeddah, has been created and is now being implemented to permit a clearer and easier chain of command both in the city and at the central level.

The organizational chart of this old city branch is presented hereafter. At the time being, the office is not fully staffed yet, and its head has not been appointed.

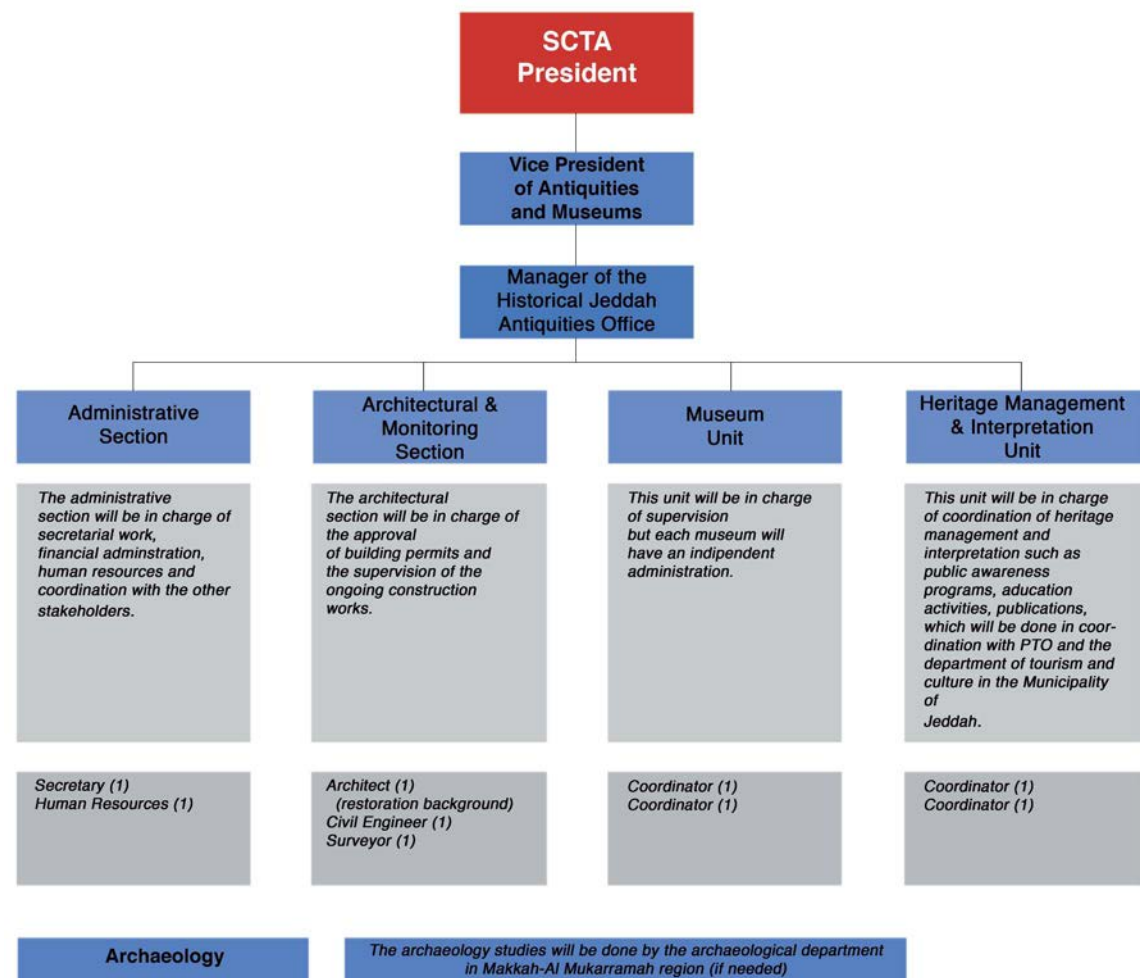


Fig.121 & 122: SCTA Jeddah & SCTA old city organizational charts – SCTA/RC Heritage, 2012

The buffer zone – principles, management and regulations

When looking in detail, it appears that the UNESCO buffer zone is, as far as management is concerned, subdivided into a series of sub-zones where different building regulations are implemented.

The following schemes present the buffer zone partition.

The first plan (here below) shows the large area taken into consideration by the 2011 building regulations, a large part of which is now forming the larger setting of the site beyond the limits of the buffer zone.

The second plan (see next page), details the actual regulations to be applied within the buffer zone. It is understood that the regulations for the nominated property

itself, whose delimitation was not yet done in 2011, will be defined in the Master Plan and will be even more restrictive than the ones applied to the BZ1 areas in orange in the map.

The buffer zone includes the ensemble of the remaining parts of the old city of Jeddah and a series of external areas with rather distinct characteristics. It surrounds the nominated property from all sides, and marks the transition between the ancient core of the city and its successive expansion.

The buffer zone is to be managed as an accompanying area. From the management point of view, the UNESCO buffer zone is divided into 4 sectors that follow different urban regulations.



Ph. 192 & 193: Historic buildings in the buffer zone 1
– F. Cristofoli, 2012

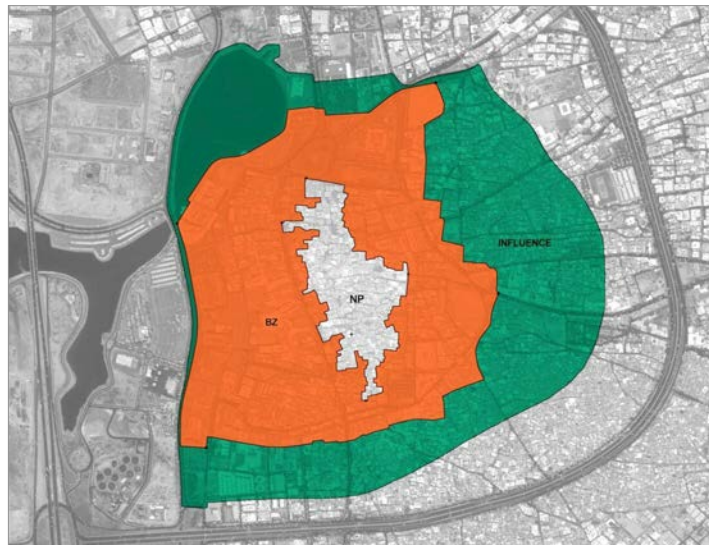
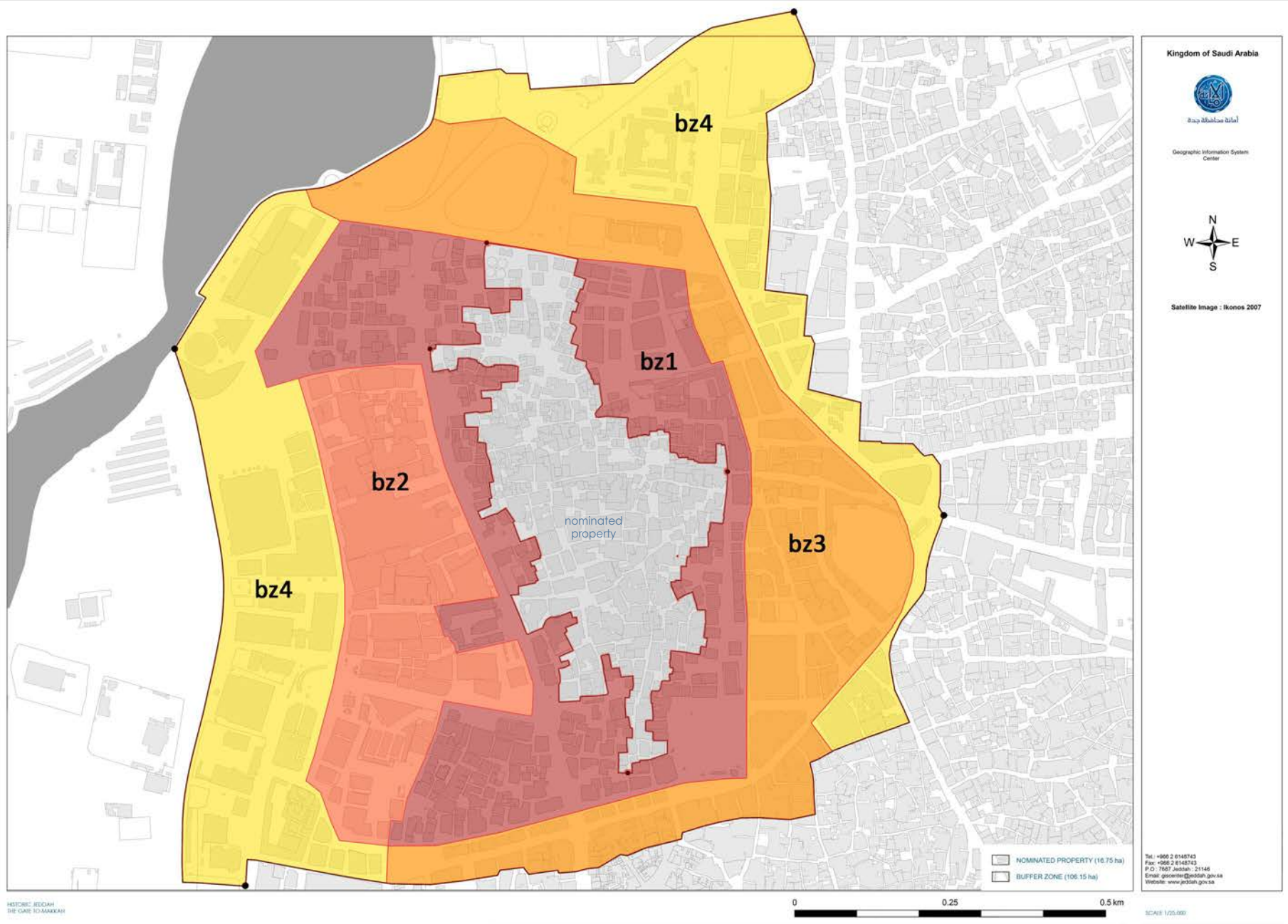


Fig. 123: The buffer zone and its larger setting – RC Heritage, 2012

Fig. 124: The buffer zone:
management zoning – RC
Heritage, 2012





Ph. 194, 195, 196 & 197: The cityscape of the buffer zone – F. Cristofoli, 2009 and 2010

Buffer zone 1

BZ1 is composed of the largest part of the old city outside of the nominated property and includes a significant number of historic buildings. Differently from the nominated property, in this sector the urban fabric has been altered by the recent evolution of the city and the fabric is no more entirely preserved. Furthermore, historic buildings in this sector are often in poorer conditions and the ensemble does not meet the UNESCO conditions of integrity. The urban regulations for this sector are essentially the same ones applied to the nominated property as far as historic buildings are concerned, but slightly more flexible for new constructions. BZ1 includes the remaining parts of the old city east of Dahab street, and the ensemble of the remaining historic areas west of the road, in the north, the centre and the south of the old city.

Buffer zone 2

BZ2 is composed of the area west of Dahab street that has been mostly renewed since the opening of the road according to regulations established by Matthews that allowed up to 22 floors in certain conditions. In this sector are located many high-rise buildings, but the north-south axis of souk an-Nada has been preserved. The urban regulations for this sector considerably reduce the maximum height allowed and introduce more strict regulations to preserve what still remains of the urban fabric.



Buffer zone 3

BZ3 includes the built areas immediately surrounding the old city. It comprises the area immediately east of the old city that is often perceived as an integral part of the historic core, though it used to be situated outside the city walls. This sector extends eastward to the Asad cemetery to reach the first circular road surrounding the old city, and southward and northward to protect the old city in every direction from the modern development of the rest of the city. The urban regulations define this sector “Area A” and guarantee the control of heights, and density for new construction.

Buffer zone 4

BZ4, extending beyond the ring road on the south and East, and including the first zone West of the old city, includes the “external” side of the ring road to avoid uneven developments on the opposite sides of the street.

5.f

Sources and levels of finance

The budget for the preservation and revitalization of Historic Jeddah, the Gate to Makkah is managed by the two bodies in charge of the preservation and development of the site: SCTA and the Municipality of Jeddah.

Below are presented the SCTA budget (synthesis of the evolution of SCTA budgets in the period 2003-2012), and the financial commitment of the Ministry of Municipal and Rural Affairs of the Kingdom of Saudi Arabia (MOMRA) to finance Jeddah Municipality in this endeavour.

SCTA BUDGET

The budget of the Saudi Commission for Tourism and Antiquities is allocated from the Ministry of Finance on a yearly basis. SCTA budget is subdivided into four sections: 1/ Salaries, 2/ Operational expenses, 3/ Maintenance and cleaning, and 4/ Projects.

Since the year 2000, when SCT (then SCTA) was created, the governmental funding of this organization has greatly

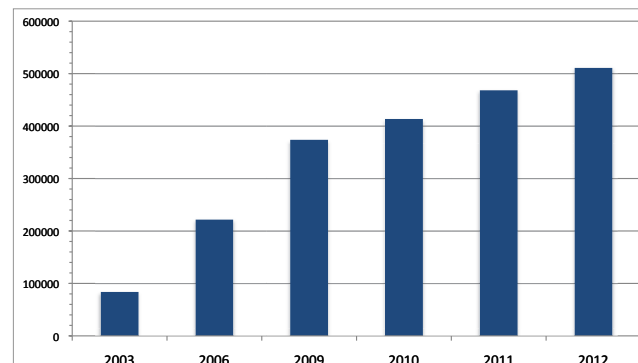
augmented. The total budget for the year 2003 was 84,000,000 Saudi Riyals (22.4 millions \$) of which 26% was allocated for payroll and allowances; the one of 2006 was of 222 millions Riyals (59.2 millions \$); SCTA overall budget for 2009 was 374 millions Riyals, raising to 413 millions in 2010. In the last two years the growth of the SCTA budget has continued to reach a total of 468 millions in 2011 and of 511 in 2012.

The creation of the SCTA implied a significant shift in the approach to the cultural heritage sector. The Antiquities Department of SCTA is responsible for over 6,300 cultural heritage sites, 65 museums and many excavated sites and has a yearly budget assuring its protection and maintenance. The Antiquity Department budget for the year 2011 foresees 98 million riyals for the "programmes" and 163 millions for the "projects". For the year 2012, these numbers further grow to reach 11 millions for "programmes" and 191 millions for "projects".

Fig. 125: SCTA budget 2003/2012 – SCTA/RC Heritage, 2012

Categories	2003	2006	2009	2010	2011	2012
Salaries, Wages and Allowances				123.300	134.200	134.500
Operating Expenses				71.050	72.350	75.350
Antiquities and Museums Programs				92.700	98.350	110.400
Projects				126.600	163.500	191.000
Total (Thousands of Saudi Riyal)	84.000	222.000	374.000	413.650	468.400	511.250

Fig. 126: SCTA budget graph – SCTA/RC Heritage, 2012



The table below presents the synthesis of the evolution of SCTA budgets in the period 2003-2012.

SCTA presence in Jeddah is important. In the city is based the SCTA Makkah Region Branch, from which depend a series of local sub-branches and a series of external consultants.

The seat of the central office for tourism is located in a modern office space building in the northern quarters of the city, and is headed by Mr. Al-Amri. From this office depend directly a unit in charge of archaeology and research whose offices are in the Khozama palace.

The new SCTA office in the old city has been established in 2010 in the framework of the implementation of the 2008 Management Plan. The organizational chart of this branch, which will collaborate with Historic Jeddah Municipality in the daily management of the World Heritage Site, is presented in §5.e.

The scheme respects the proposal put forth in the 2008 Management Plan, though it does not include an Archaeology section that remains based in the Khozam palace for administrative reasons.

The human and financial resources required for the full activation of the old city SCTA branch are not yet entirely available. It is foreseen that the office will be fully staffed by the end of 2013.

SCTA is currently planning or implementing a series of projects and major programmes focusing on *Historic Jeddah, the Gate to Makkah*.

The Government of Saudi Arabia, fully aware of the significance and importance of historical Jeddah, is committed to support the ongoing and the planned programmes with a suitable budget on a long-term basis. A major Museum programme for the city of Jeddah has been launched and plans are now at an advanced stage.

Two major national programmes are being developed by SCTA to finance the private owners and facilitate the conservation and rehabilitation of urban architectural heritage: the “Tamkeem Programme” and the “Credit Programme”.

The Tankeen Programme, still in a preliminary phase, aims at transferring the responsibility of urban heritage conservation and rehabilitation to the local level. Pilot projects concern both building rehabilitation works and training and knowledge transfer programmes. Municipalities and governorates already play a role in urban conservation projects, but there is a lack of coordination. The Tankeen Programme is designed to develop technical, financial, and

administrative coordination for urban heritage related projects.

The Credit Programme is the result of an agreement between SCTA and the Saudi Credit and Saving Bank (Governmental Bank), supported by a Royal Decree stating that every owner who wants to restore his historic house can receive a loan without interest from the government if he presents a plan proposing the reuse of the structure for cultural-tourism activities.

The Credit Programme has already been applied to support the ongoing rehabilitation projects taking place in the city centre of al-Ghat, where some 70 historic mud houses are going to be reused as heritage hotel. This programme is expected to play a pivotal role in financing the projects within *Historic Jeddah, the Gate to Makkah* and its overall rehabilitation.

MOMRA and Jeddah Municipality

But the major commitment for supporting the revitalization and conservation of Historic Jeddah comes directly from the central Saudi government. The Ministry of Municipal and Rural Affairs (MOMRA) has approved a pluriannual budget for "Development and Rehabilitation of the Historic district and executing enlistment in UNESCO" of *Historic Jeddah, the Gate to Makkah*.

The overall sum already allocated for the coming four years is about 225 millions of Saudi Riyals (some 55 million US \$). The sum of 100 million riyals, in two installment of 50 millions, for the period 2013 and 2014 has been officially approved on January 14th 2013. (Copy of the relevant documents — Arabic originals and English translation — is included in Volume 2, Annexes).

This important and regular flow of resources marks a major turning point in the history of the city and is the key permitting the realization of the ambitious plans being designed by Jeddah Municipality and SCTA for the preservation and developemnt of the historic city presented in § 4a of this nomination.

Jeddah Municipality is among the largest "companies" active in Jeddah Metropolitan area and counts 3.986 employees in 2012.

The 2012 budget of Jeddah Municipality is of 2.842 millions Saudi Riyals (about 760 million US \$). This budget is divided into four main items:

- 1- Salaries: 302 Million SR (80 Million US \$)
- 2- Operational expenses: 40 Million SR (11 Million US \$)
- 3- Programs & Contracts of Operation Maintenance & Cleaning: 900 Million SR (240 Million US \$)
- 4- Projects: 1.600 Million SR (429 Million US \$)

Jeddah Municipality directly finances its old city branch. Historic Jeddah Municipality has a staff of 60 people permitting the regular follow-up of the city centre administration and projects, for a running cost budget of about 7.5 million SR (about 2 million US \$) per year.

5.g Sources of expertise and training in conservation and management techniques

Ph.198: Stonemason tools, – Ecole d'Avignon, 2008



The rationale behind the creation of SCTA, the Kingdom's National Tourism Administration, was the need to change and reinforce the entire sector creating new dynamics to help Saudi Antiquities to overcome their gap with the international community. SCTA is not subordinated to a ministry, but combines the functions of Department of Antiquities, Ministry of Tourism and a statutory agency responsible for the development and promotion of the tourism industry. It reports directly to the prime Minister. Its status is further reinforced by the fact that its Board of Directors includes members of the Council of Ministers. According to the studies commissioned by the SCTA to analyse the situation of the cultural heritage sector in the Kingdom, the country has a shortage of technical and professional expertise on the conservation and development of cultural heritage, particularly at the regional level, where the current staff often lacks basic scientific training.

In 2003 there were 834 employees of the DMAM including 256 "Antiquity" Guards and 125 positions in regions and provinces. DMAM existing human resources included 5 PhD holders, 14 Postgraduates and 120 Graduates, making up 30% of the staff. The remaining 70% has lower qualifications or none. The regions are generally understaffed, preventing the development of synergies with MOMRA and other governmental agencies. Apart from a core group of high-profile researchers with academic background directing the Department of Antiquities, Saudi Arabian Antiquities personnel has been relatively isolated from the international scene in the past, being only marginally involved in international training courses devoted to conservation and management of cultural properties.

The training and development of key staff in the SCTA, particularly in terms of the management and marketing of heritage properties and museums, have been set among the major priorities of SCTA programme.

The President of the SCTA, His Royal Highness Prince Sultan Bin Salman Bin Abdulaziz, conscious of the absence of familiarity with cultural heritage and sustainable cultural tourism policies within the Kingdom, has launched a programme of visits to European heritage cultural sites and parks designed for Saudi local administrators (at the governorate and provincial levels) with the goal to raise their awareness towards the development possibilities related to the management of cultural heritage. Missions to Spain, Portugal, Italy and France have been organized to analyse the approach currently followed in different European countries with respect to cultural tourism.

This kind of initiative is meant to be extended to other sectors of the administration and will be complemented by technical trainings for the Department of Antiquities and Museums personnel.

Since 2003, employees from the Department of Antiquities and Museums have attended various conferences, meetings and workshops related to World Cultural Heritage Sites within the country and abroad. Significant measures have already been taken to raise the quality of the staff in various sectors, from English and computer skills, to more technical conservation, preservation and management issues.

The Antiquities and Museums section of SCTA has organized various training courses for its employees in the fields of restoration, preservation & protection of monuments and sites, inventory & database preparation, in collaboration

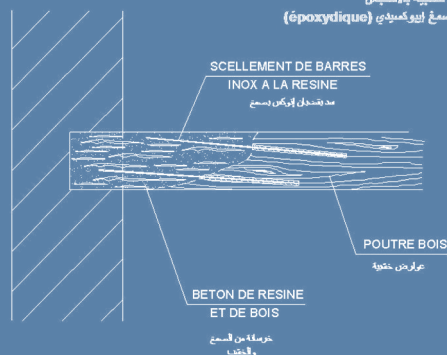


Ph. 199 & 200: Training in restoration, – Ecole d'Avignon, 2008

Fig. 127: Ecole d'Avignon training programme: technical fiche – Ecole d'Avignon, 2008

Interventions localisées
Renforcement de l'appui d'une poutre bois
par remplacement par un béton de bois et de résine époxydique

التدخلات المحددة للموقع
تدعيم أسيطة الخشبية بالاستبدال
بخرسانة خشبية وصمغ إيبوكسيدي (époxydique)



with local training centres and foreign institutions. Every year, a large percentage of the technical SCTA staff follows internal training sessions focusing on project management organized by the SCTA Training Department.

In the framework of the preparation of the nomination file for *at-Turaif Neighbourhood in ad-Dir'iyah*, SCTA technical staff was directly involved in the conservation and management debates, both at the national and international levels, that developed around the plans — designed by ADA (with the support of leading international consultants) and supervised by SCTA — for the conservation, rehabilitation and reuse of the site. Saudi Arabian architects and engineers from SCTA have also taken part in regional training course on management organized by ICCROM, and two SCTA staff attended training programmes in Rome in 2011.

In 2006/07 SCTA staff attended a UNITAR training programme on World Heritage Nomination preparation held in Japan. Cooperation between SCTA and Japan, organized by JICA, the Japanese International Cooperation Agency, has developed since and in the last 2-3 years technical SCTA staff has followed a series of 4-month training programmes on museums and preservation in Japan.

SCTA has also organized some technical conservation training sessions in Jeddah in the framework of the National Built Heritage Forum held in November 2011. Arab conservation experts from Egypt and Yemen (Mr. Awad al-Tarawmeh and Mr Sadi al-Mashour) organized technical sessions on the field, in the old city of Jeddah. New trainings for Jeddah contractors and architects are already scheduled for 2013.

The nomination of *Historic Jeddah, the Gate to Makkah* is the opportunity to extend the cooperation with other Gulf countries in the field of urban heritage preservation, and with international bodies involved in the preservation and management of urban and architectural heritage sites.

Jeddah Municipality staff regularly follows internal training programmes focusing on project management.

In the framework of the collaboration with the Ecole d'Avignon, as a complementary element to the elaboration of the Conservation Manual, regular training workshops were carried out on the four historic buildings restored by the Municipality in 2008/2010. for contractors workers and some local engineers. However, at the time being, the employees and the technical personnel of the Municipality, and of Historic Jeddah Municipality, have not received a specific training in conservation or in site management.

According to the standard practice in the Kingdom of Saudi Arabia, these specific technical competencies are outsourced to external private companies. The Higher Committee has approved the recruiting of an external technical company to support Historic Jeddah Municipality in reviewing and approving the technical and conservation projects concerning the nominated property and the buffer zone.

Following regular tender procedures, the contract has been awarded to the Turath Foundation that will guarantee the “scientific support” to Historic Jeddah Municipality. The 5-year contract foresees that the company runs regular on-the-job training sessions for Municipality technical staff.

5.h

Visitor facilities and statistics



Ph.201: Bayt Ba'ishan tourist plate –
F. Cristofoli, 2009.

Ph.202: Students of King Abdulaziz al-Saud
University at Bayt Naseef – in JHPD, s.d.

Ph.203: Italian president visiting Historical
Jeddah – in JHPD, s.d.

Since the early 1980s, when the site first made the object of restoration campaigns by the Municipality, some basic facilities were created for the reception of VIP guest and visitors. A new road pavement was laid in the old city, new “traditional” lamp fixtures inserted, some direction panels were made, and major historic palaces were given a metal plate recording their name.

These first attempts of renewal of the city in view of its tourist development, however, did not have a great effect in the absence of a global strategy for tourism in the Kingdom.

Though some school classes and university students did come to visit the old city and Bayt Naseef, the number of visitors attracted by the heritage houses of the old city has always been extremely limited.

It is evident, however, that *Historic Jeddah, the Gate to Makkah* has an extraordinary potential as a major tourist destination.

According to the statistics gathered by SCTA and the Municipality, the city of Jeddah receives some 12 millions of pilgrims per year. This imposing number is directly managed by the Ministry of Pilgrimage and not by the Saudi Commission for Tourism and Antiquities. Pilgrims land in the city before reaching Makkah and it is estimated that some 30% of them stop over in the city. The stay in Jeddah, and particularly in the old city, was a traditional part of the pilgrimage for centuries, but the recent directions by the Ministry of Pilgrimage tend to favour the direct transfer of the pilgrims to Makkah and Madinah and to reduce stop-overs in Jeddah.

Beside the pilgrims, the city economic leading role attracts merchants and businessmen from the entire world to the

city's hotels and congress centres. Some 5 millions of tourists visit Jeddah every year. However, only a very small percentage of this category of tourists visits the nominated property and the traditional souls of the old city.

Cultural Tourism is in an early stage of development in the Kingdom of Saudi Arabia and the number of visitors — Saudi, Arabs and expats — wandering through the streets of the old city is still very limited. The rare tourist groups debarking from occasional cruising boats calling at Jeddah harbour, and taken to a brief guided tour of the old city, do not increase significantly the total number of visitors.

At the current stage, and without significant modifications in the last twenty years, the total number of tourists (difficult to quantify precisely because no regular statistics have been recorded) attracted by the old city heritage is minimal.

On the other hand, the extraordinary quality of the *Historic Jeddah, the Gate to Makkah's* heritage has made it a selected destination for VIP guests of the Kingdom and of the Municipality who are regularly taken to tour the old city and dine on Bayt Naseef terrace.



Ph. 204 & 205:
Students touring the
old city – Jeddah's
Heart, 2012



Ph. 206: Traditional café – F. Cristofoli, 2009.

The revitalization plan being designed for *Historic Jeddah, the Gate to Makkah* aims at completely modifying the situation and at making the old city once again the vibrant heart of the modern metropolis. A first important result of the ongoing studies and works has been the growth of attention and interest towards the nominated property's heritage among the very residents of Jeddah. Local associations and groups of "friends of the old city" count now several thousands followers on the internet and regularly organize tours of the property. This trend is expected to further develop in the coming years.

But the strategic choice to look for World Heritage status aims at attracting visitors not only from the city and the rest

of the Kingdom, but also from neighbouring countries and from the world at large. The development of suitable facilities to receive tourists is one of the elements of the plans being developed jointly by the Municipality of Jeddah and the private sector.

New Museums are now being planned while restaurants and hotels will be developed in the coming years by the private sector in the revitalized urban city centre.

The Municipality and the SCTA will collect regular statistics concerning the visitors in the old city while plans are implemented in order to verify the estimates and, if needed, adapt the circuits and facilities to their actual number.



Museums

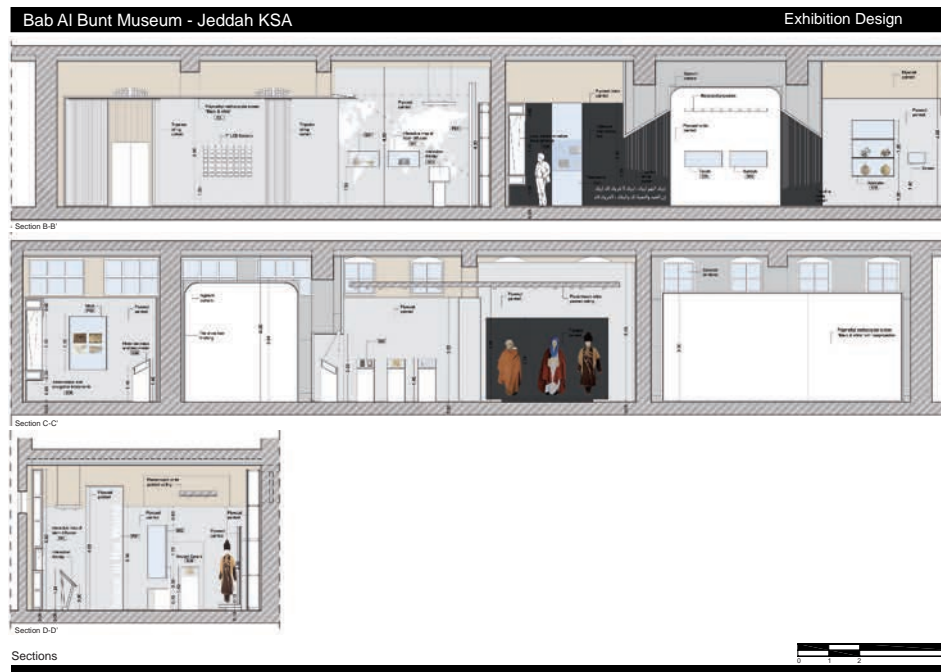
SCTA and Jeddah Municipality are planning a comprehensive policy for the development of Cultural activities in *Historic Jeddah, the Gate to Makkah* that includes the creation of three new museums in the old city. Three museums are now at an advanced stage of planning and will be realized in the next two years:

- Bab al-Bunt Pilgrimage Museum,
- Al-Balad Museum presenting the history of the city,
- Bayt Naseef, devoted to the old city in the Saudi period.

Though only Bayt Naseef lies within the nominated property perimeter, these initiatives will greatly contribute to develop the attractiveness of the site.

The most important among these museums is the Pilgrimage Museum, devoted to the role of Jeddah as harbour for the *hajj* pilgrims across the centuries. It will be hosted in Bab al Bunt palace near the original sea front. This imposing concrete structure, belonging to the Municipality of Jeddah and currently empty, is particularly suitable to be transformed in a large museum and is expected to become one of the foremost cultural venues for the area drawing large numbers of local, regional and foreign visitors.

Fig. 128 & 129: Bab al-Bunt preliminary design – Tecturae, 2012



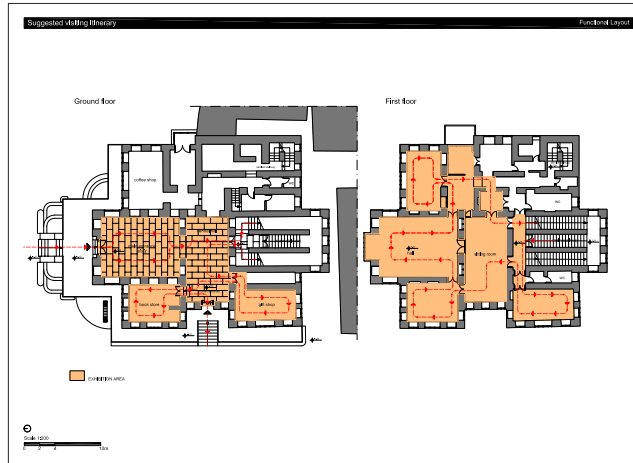
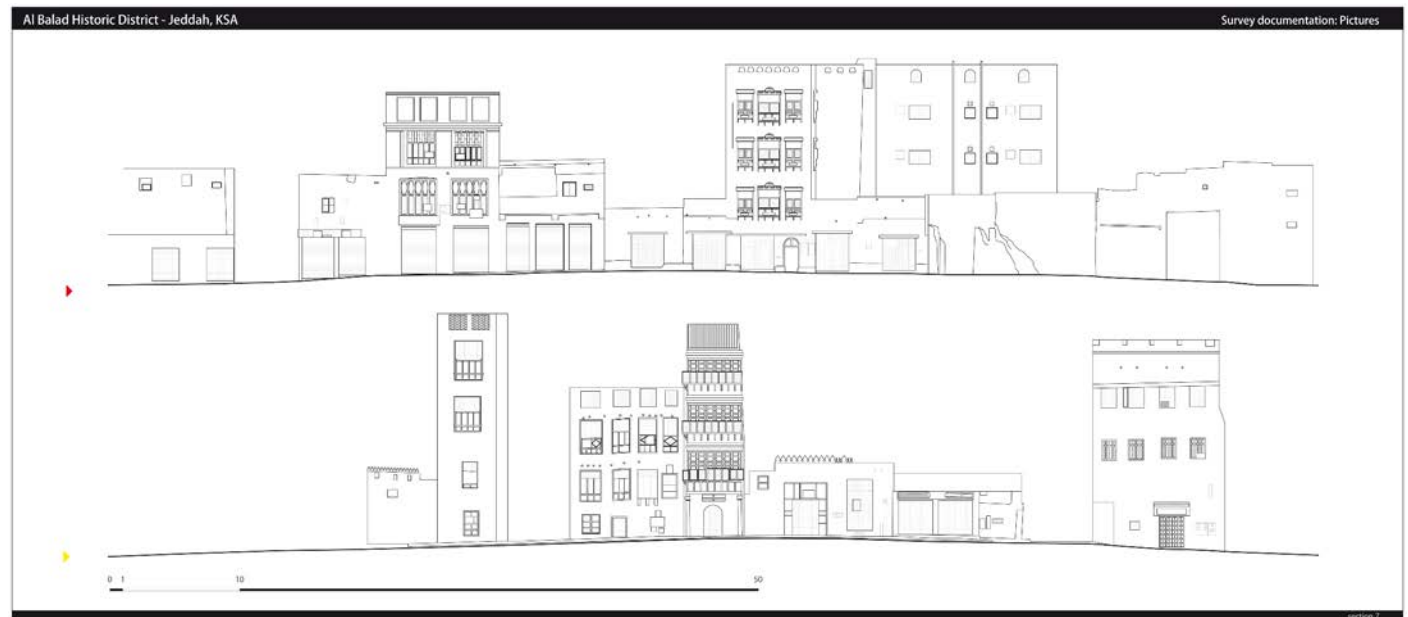


Fig. 130: Bayt Naseef Museum preliminary desing – Tecturae, 2012
Fig. 131: Tourist corridors: façade survey – Tecturae, 2012

Tourist Corridors

The tourism development of the old city will materialize in the upgrade and rehabilitation of three major “corridors” that cross the dense fabric of the nominated property. These privileged paths, that have been studied in detail by the Municipality, will favour access to the nominated property for the visitors and offer a privileged and preserved urban environment to Jeddawi, Saudi and foreign tourists alike. The complete scanning of the façades is presented in Volume 3, Technical Annexes.



5.i

Policies and programmes related to the presentation and promotion of the Property

The large-scale framework directing the interventions in the old city of Jeddah was set in Jeddah Strategic Plan 2010-2030 (Jeddah Municipality/Happold Consulting 2010).

The strategy addressed four principal issues:

- Gateway to the Holy Cities: Embracing Jeddah's role as the gateway to Makkah and Madinah
- International meeting place of the Islamic World: Developing Jeddah's role as an international meeting place for people from all over the Islamic World
- Strong, inclusive communities within Jeddah: Developing strong, integrated and supportive communities and neighbourhoods where Jeddah's collective identity is fostered and its diversity is celebrated. At least 50% of Jeddah's population comes from outside the KSA (primarily from other parts of the Muslim world) and many students from other parts of the Kingdom and the world are studying in Jeddah. Building on Jeddah's role and these strong international connections, Jeddah is positioned to become a significant meeting place and cultural centre for the Islamic World
- Heritage and cultural assets: Recognising the value of Jeddah's historic buildings, places, monuments and traditions and preserving them for future generations (Identify sites of historic and archaeological significance; Establish the Historic Department within Jeddah Municipality; Promote local heritage to city residents; Conservation volunteer programmes; New heritage conservation districts with regulations for development in these areas; Develop a tourist corridor linking al-Balad to the Corniche; Re-establish

traditional building and craft techniques; Sensitive refurbish public realm areas in Al Balad; Encourage best practice in conservation work; Conservation accreditation schemes; Identify "at risk" heritage assets; Develop guidelines for installing utilities and infrastructure; Set a high benchmark for conservation undertaking demonstration projects and conservation programs; Maintain high standards in restoration works; Develop guidelines for new buildings reviewing development regulation to ensure that historical and archaeological sites are protected from damages; Protection from fire; Raise conservation awareness through programmes of lectures and workshops for owners and professionals engaged in conservation or maintenance of the historic environment; Promote historic and archaeological sites and artifacts; Develop social and economic plans; Incorporate Jeddah's cultural heritage into a tourism strategy for the region; Support traditional crafts and industries).

The World Heritage nomination of *Historic Jeddah, the Gate to Makkah* is a key element of this overall strategy. To develop and present the property, SCTA and Jeddah Municipality have launched a series of major initiatives and conservation projects that have been presented in the previous paragraphs.

To these public sector initiatives "bottom-down", should be added the many activities "down-up" that have been carried out by the local communities, the NGOs and charities in the last two years.

This new role of the community in the process of revitalization of *Historic Jeddah, the Gate to Makkah* is one of the most innovative elements of the on-going efforts being developed for the revitalization of the old city and marks a new phase in the social and cultural life of the Kingdom of Saudi Arabia.

The main actors of these initiatives are two NGOs, *Jeddah's Heart* and *Conservation of Jeddah*, but there have also been other initiatives by university professors and intellectuals that contributed to the promotion of the site and to re-creating bonds between the old city and modern Jeddah residents. SCTA endorses the activities of the associations of friends of Jeddah's heritage and has established a positive collaboration with them for the preservation and development of the nominated property that will be further developed in the coming years.

Awareness and social programmes

Jeddah's Heart Cultural Association started beating on Facebook 1st of August 2011. On Sunday, December 09, 2012 the Facebook Group already reached 4,000 members. (<http://www.facebook.com/groups/JeddahHeart/>)

The aim of the association is to bring people together in order to do something good for the old city of Jeddah. The association keeps visiting and studying Jeddah's Historic centre collecting historic images, photos and literature and is open to team up with other groups that focus on Jeddah. Within a short period Jeddah's Heart has accomplished an impressive number of activities that are briefly detailed below.

AIA visit

The American Institute of Architects has held a forum in Jeddah, on the 10th and 11th of October, 2012. Jeddah's Heart group was responsible for its organization and for organizing the historical area's tours. Students from different cities in Saudi Arabia took part of the tour.

Awareness and entertainment

In the occasion of a national celebration, Jeddah's Heart group has organized a two-day event for the children living in the nominated property. On Wednesday, the children learned how to clean themselves through games and drawings. On Thursday, a group of dentists demonstrated to them how to brush their teeth and were given tooth brushes and paste. On Wednesday evening, we displayed a stage in the area to enjoy magic and fun show. It was the first time that they had such an event special for them. Thursday evening, there was a formal ceremony with folkloric dances.

Bin Hemd house

Bin Hemd house is an example of merchant's residents. The first floor was meant for offices and stores and the upper floor for living, an inner bridge connects the two parts of the houses. Jeddah's Heart organized a site visit and an open meeting to hear from experts how can we help to preserve and maintain the area. The meeting was attended by doctors, professors, writers and tourism agents.

Colours Festival

The group organized a festival in the historical area with the cooperation of Malak Baissa, the *`umdah* of the area. It was an opportunity to let children from all areas in Jeddah come,

Ph.207-216: Social and raising awareness activities in the old city – Jeddah's Heart, 2012.



Fig. 132: Old city public square: preliminary design – Mohammad Shoukri architect, 2012



Fig. 133: SCTA tourist brochure – SCTA 2011

visit the area and entertain. The festival took place in October 2011, and included a special programme for the children living in the old city.

Fishermen gala

Fishing is the oldest profession in Jeddah; the group organized an event to gather with some retired fishermen to talk about their beginnings and memories in June 2012. The event, where several dances and songs of the seamen were presented, was held in al-Bangala (the central fish market), and was attended by guests from different nationalities.

Kids health treatment

The group has noticed that the kids in the area suffer from serious skin diseases and decided to help. A well known dermatologist in the area agreed to cooperate offering to treat each family at minimum fees. With the support of Mr. Abdullah al-Shaikh, a Somali resident, we made a list of kids who needed help and arranged a morning visits to the clinic. A second free visit for all the kids was organized to check their condition after the treatment.

Ramadan iftar

In the holy month of Ramadan, the group provided a good iftar meal for 350 people daily, with the cooperation of Dallah Committee and the support of five mosques. A special day was organized to gather the group's members and the area residents. We aim to repeat this activity every year.

Beside this organization, the presence of the local community is beginning to be felt also through the work of

the Conservation of Jeddah NGO that has recently rented out a major historic house in view of beginning its restoration, through the activities of the Merchants' Association and Historic Houses Owners Association that have been involved by Jeddah Municipality in the revitalization process, and in the activities of the 'umda-h of the old city.

Recently a joint 'umdah and Jeddah's Heart project has been put forward for the requalification of three squares in the nominated property. Thanks to the charitable support of an architectural office, a design for these spaces has been submitted to the Municipality for approval.

At a more academic level, the following activities should be noticed:

- Lectures at Beyt Nasseef
- TV & Radio programs to increase public awareness
- International conferences about Jeddah abroad (Berlin & Vienna)
- TRABASA project (cf. Volume 3, technical annexes)
- Workshop organized with the owners of historic houses to increase awareness of owners & investors.

Finally, also the main hotels and the SCTA Jeddah tourist office publish brochures and leaflets presenting the nominated property and its unique architectural heritage. These brochures are widely available in the modern city and do contribute to draw visitors' attention to the urban fabric of the old city.

5.j

Staffing levels (professional, technical, maintenance)

Current situation

SCTA tourism department is located in the northern part of the modern city in a large office building. The Tourism premises, modern and well equipped, occupy some 1,000 m². From this office depends the SCTA Branch of Antiquities in Jeddah Governorate, responsible for archaeology, hosted in the Khozama Palace in central Jeddah (Cf. Organizational charts § 5.e)

SCTA Antiquities in Jeddah count a staff of 6 people, including 1 director (archaeologist), 1 deputy-director (historian), the head of Khozama Museum, 1 staff (baccalaureate), and 2 guards. The office depends directly from SCTA Antiquity sector in Riyadh for what concerns the management and protection of antiquities, but from the SCTA Makkah regional office for tourism-related issues.

The office is run with a limited annual budget permitting to cover regular expenses, but not eventual projects that need to be financed from Riyadh headquarters. Khozama Museum is currently closed and will be completely renovated in the coming years.

Following the creation of the SCTA office in the old city, the Antiquities Department will progressively be reorganized and finally be attached to the old city office. Its current staff - that does not count any architect - cannot cope with the complexity involved in the on-going projects in Historic Jeddah, the Gate to Makkah. It is expected that urban archaeology will acquire more and more importance in the coming years, and the staff of this section is meant to increase accordingly.

SCTA Tourism department counts 17 people in charge of traditional tourism-related activities (hotel, furnished apartments, etc.), but also of the reception of the VIPs visiting Jeddah and of the public relations strategy with specific groups (like university students).

The tourism department also employs an engineer, who is in charge of following up with Historic Jeddah Municipality the situation in the old city and notably the project of the tourist corridors.

According to the provisions of the 2008 Management Plan and to the new vision for the revitalization and conservation of the old city, SCTA is now in the process of substantially developing both the number of the staff and their overall professional qualifications.

The new location of the SCTA in the old city permits to better comply with the more and more relevant role SCTA is called to play in the old city with the unfurling of the revitalization project. Emergency excavations, urban heritage listing and recording, site protection and site management issues are just an example of the tasks the new department is now confronted with.

The 2008 Management Plan already foresaw a preliminary description of the chart and posts of the old city office. Since, this scheme has been approved by SCTA and is now being implemented (cf. § 5.f).

The Department of Antiquities in Jeddah

SCTA office in the old city is divided into 4 sections:

Administrative section

- The administrative section is in charge of secretarial work, financial administration, human resources and coordination with the other stakeholders.

Heritage management and interpretation section

- The heritage management and interpretation section is in charge of historic research, public awareness programs, education activities, publications and contacts with scientific institutions.

Architectural section

- The architectural section is in charge of the approval of building permits and the supervision of the on-going construction works.

Museum section

- The Museums Section is charge of the follow up and implementation of the Museum projects in the old city (Al-Bunt Photographic Museum, al-Balad Museum and Bayt Naseef Museum) and of their regular management and maintenance

The **Archaeology** section is still based at Khozama palace and has not been transferred yet under the direct authority of the old city office. Archaeologists are in charge of archaeological supervision of infrastructure and construction works, emergency excavations and of the planning of eventual medium-scale urban archaeological excavations.

Each section will employ qualified and committed personnel capable to deal with the challenges a fast-evolving modern

metropolis inevitably creates to the preservation of its built urban heritage. The director of the Antiquity office will play a major role. His position requires not only an in-depth knowledge of the city's history and architecture, but also political sensitivity and managerial skills. At the time being, this post has not yet been assigned and SCTA is pondering different options.

The SCTA old city office will work in close coordination with Jeddah Tourism office that will be in charge of the marketing and management of the tourist infrastructure inside and outside Historic Jeddah, the Gate to Makkah and of the follow-up of the implementation of the cultural tourism strategy designed at the central level in coordination with the other stakeholders.

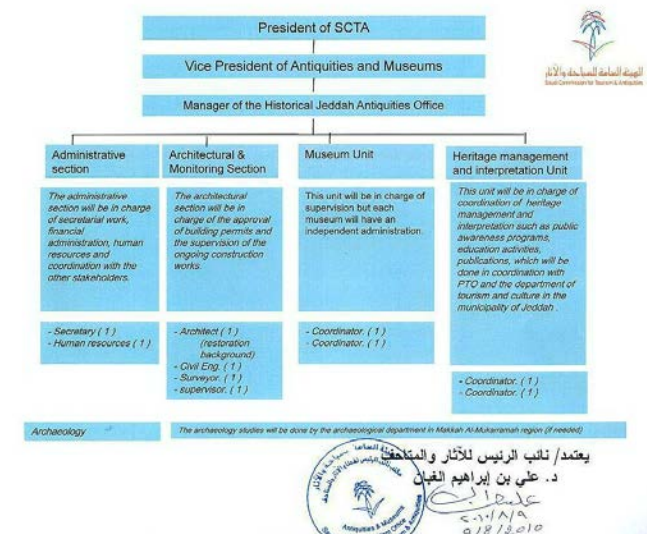


Fig. 134: SCTA old city: approved organizational chart – SCTA 2010

The positive synergy between the two directors will be a key element of the success of SCTA policy in Jeddah.

SCTA old city branch will also greatly profit of the continuous coordination with the technical support unit assisting Historic Jeddah Municipality in its daily tasks. SCTA and Jeddah Municipality staff will jointly attend training sessions organized by the external firm and learn from the experience on the field.

Historic Jeddah Municipality

Historic Jeddah Municipality (HJM) budget is entirely financed by the central municipality. It has a staff of 60 people and is directed by Mr Awad al-Malki, an engineer familiar with the situation in the old city.

HJM has two main areas of competence: the supervision of on-going activities and the provision of services to the residents. "Supervision" concerns notably the buildings, the utilities, the night guards and the cleaning, "services" relate to building and commercial permits and to technical studies. According to the standard administrative methods followed in the kingdom, the follow-up of the conservation and restoration projects in the nominated property and beyond is outsourced to an external "technical support unit" provided by the Turath Foundation. The private company team is composed of some 10 architects and engineers attached to HJM office, and of some team leaders based in Italy that will regularly visit the city and the local office.

6

MONITORING



6.a

Key indicators for measuring state of conservation

The *Operational Guidelines for the implementation of the 1972 World Heritage Convention* stress the importance of monitoring programmes and require that they be established at World Heritage Sites to control natural, cultural and human processes that can affect or destroy key resources in the absence of adapted intervention.

Monitoring is an activity aimed at regularly assessing the condition of the site and progress made, or difficulties encountered, to implement the activities proposed via standard scientific protocols. In the case of *Historic Jeddah, the Gate to Makkah* it allows the record of changes at two scales: the larger cityscape in which the site is located and the actual management of the nominated property. Monitoring notably provides urban authorities with directions about the best way to use funds and staff and to link the results of monitoring to management decisions.

In a monitoring program, the site to be protected is treated as a system containing specialized parts that must function and interact in ways that sustain the system as a whole. Monitoring programs, based on scientific studies, enable the understanding of processes of decay, threats, conflicts, successes and failures, as well as the identification of opportunities. Finally, they allow checking if activities are implemented according to the specifications provided and international conservation standards.

According to the format of the *Operational Guidelines*, and to facilitate the preparation of regular monitoring reports, the definition of **key-indicators** is an essential tool that helps achieving a scientific approach to site conservation and rehabilitation allowing an immediate, almost automatic,

verification of the needs. Monitoring has to be carried out regularly to evaluate the site condition, any progress that has been made and whether there are future obstacles that need to be addressed. The preparation of regular records provides the site management team and associated experts with essential data to develop site preservation and development models according to which funds and resources can be most effectively allocated. Different monitoring levels and intervals will ensure the continuous maintenance of the site and its facilities. The table presented in this paragraph defines a timeframe (frequency) for the collection and analysis of the data concerning the key-indicators

For an urban site like *Historic Jeddah, the Gate to Makkah*, three distinct and complementary sets of indicators, ranging from conservation, to social statistics and planning data, to verify the overall impact of the revitalization and conservation strategy proposed for *Historic Jeddah, the Gate to Makkah*:

- Urban and architectural conservation indicators
- Social indicators
- Planning and development indicators

Urban and architectural conservation indicators

- The record of environmental data offers essential information to be crossed with site deterioration. Particular weather conditions (heavy rains, strong winds) or floods might have a destructive effect and could therefore act as “red alarms” imposing immediate site technical visits to verify the stability of historical buildings, the effectiveness of the drain system, etc.
- The record of accidental fires, arsons and house collapses in the historical city. The decrease (or

eventually the increase) in the number of fires and collapses is an evidence of the success (or failure) of the proposed rehabilitation strategy.

- The development of a high-quality 3D survey of the historic buildings of the old city with the funds channelled by the Saudi Government from 2013 onwards, will offer a precious graphic tool that allows an easy and precise verification of the rate of the deteriorations taking place in the different buildings of the old city. The regular update of these 3D laser scans will offer almost immediate answers and could direct the conservation choices. On the medium-term, the Site Management Unit will establish a systematic inventory of the historic buildings and their state of conservation that will be the basis for the definition of priorities for the conservation of the nominated property and its buffer zone.
- Yearly record of the number of conservation working sites in *Historic Jeddah, the Gate to Makkah*, permits to verify the actual impact of the rehabilitation strategy on the built environment of the old city.
- Record of damages produced to the historic houses by inhabitants, landlords, or tourists, but also by heavy rains, traffic, etc. These information will be reported to the Site Management in an informal way by the ensemble of the stakeholders, including the *`umdah-s*, the police, the fire brigade, concerned visitors, NGOs, etc., and will be recorded in the historic houses inventory. It will provide invaluable information for the medium and long-term maintenance and restoration of the property.

Social indicators

- The regular census of the population residing and working within the nominated property and the buffer zone will permit to verify the impact of the social activities and of the economic revitalization programmes. These data will be collected by the *`umdah-s* in coordination with the Site Management team.
- Record of thefts and police interventions within the nominated property and the buffer zone. It permits to verify the effectiveness of the security policy and of the social strategy developed for the revitalization of the site.
- Record of the literacy rate and school attendance among the young population of the area will permit to verify the impact and the effectiveness of the social and charity activities organized for the old city of Jeddah by the Municipality, the Awqaf and the social NGOs.

Planning and development indicators

- The regular check of the state of advancement of the projects being developed in the vicinity of the nominated property and buffer zone (through regular updating meetings with the Municipality planning department) permits to verify the overall coherence of the rehabilitation plan for the Historic City with the ongoing transformation of the central sector of Jeddah metropolis.
- The regular (yearly) analysis of the satellite images of the buffer zone permits to verify the application of the urban regulations designed for this area. It should be accompanied by regular meetings with the

INDICATOR		PERIODICITY	LOCATION OF RECORDS
KIND	DESCRIPTION		
Urban & Architectural	Collection of climatic data	Continuous monitoring	Site Management Office
Urban & Architectural	Record of accidental fires and arsons	Yearly	Site Management Office
Urban & Architectural	Rate of deterioration / scans, photos and graphic updated surveys	Yearly	Site Management Office
Urban & Architectural	Number of restoration and reconstruction projects & ratio between planned and realized projects	Yearly	Site Management Office
Urban & Architectural	Number of damages recorded	Yearly	Site Management Office
Planning & Development	Advancement of major development plans for Jeddah	Every six months	Site Management Office JM Planning Dept.
Planning & Development	Analysis of satellite images of the buffer zone	Yearly	Site Management Office JM Planning Dept.
Planning & Development	Tourist statistics	Yearly	Site Management Office
Planning & Development	Number of commercial licenses within the nominated property and the buffer zone.	Yearly	Site Management Office JM Planning Dept.
Planning & Development	Number and kind of hotels, cafés and restaurants within the nominated property and the buffer zone.	Yearly	Site Management Office Chamber of Commerce DM Economic Dept.
Social	Census of the population	Yearly	Site Management Office JM Tourism Dept.
Social	Complaints and police interventions	Yearly	Site Management Office
Social	Literary rates and school attendances	Yearly	Site Management Office

Municipality of Jeddah to verify the state of advancement of the plans for these urban sectors and to test the effectiveness of the development control policies designed by the Municipality.

- The analysis of the precise tourist statistics for the nominated property, but also the buffer zone and the ensemble of modern Jeddah (hotel occupancy rates, number of tourist visa, visitors to the museums, participants to guided tours, etc., collected by the Site Management Unit in coordination with SCTA, provides useful information on the development and success of the rehabilitation project and will impact on communication policies, planning of festivals & events, and commercial strategies.
- The number and the kind of new commercial licenses given within the nominated property perimeter and in the buffer zone. It permits to monitor the liveliness and the evolution of the commercial axes of Historic Jeddah and to verify the effectiveness of the commercial strategies for the revitalization of the Old City.
- The yearly record of the number of hotel, restaurant and café licenses in the nominated property and in the buffer zone will show the evolution of the tourism urban rehabilitation programme.

According to the UNESCO nomination format, the key indicators for *Historic Jeddah, the Gate to Makkah* are summarized in the table left page.

6.b

Administrative arrangements for monitoring Property

The monitoring of *Historic Jeddah, the Gate to Makkah* urban rehabilitation plan is an essential task of the site management team, as the key indicators provide evident and direct data to the Municipality and the SCTA.

The collection of these data and their regular review and analysis will therefore be carried out directly by the Site Management Unit composed of Jeddah Municipality and SCTA personnel. Copies of these records will be kept in the Historic Jeddah Municipality and in the old city SCTA Office and distributed to all the concerned stakeholders.

The restoration of *Historic Jeddah, the Gate to Makkah* built heritage and the rehabilitation of the houses of the old city are a shared responsibility of the Municipality of Jeddah and of SCTA. On the field, Jeddah Municipality is in charge of the elaboration and implementation of the plans and overall restoration projects, while SCTA office is in charge of the supervision of the plans and of their correct implementation.

The 2008 Management Plan for the site foresaw the creation of a SCTA office in the old city reuniting Antiquities and Tourism, and of a new Municipal structure in charge of Historical Jeddah and the buffer zone. These institutions have since been created and their premises are located in two restored historic buildings at the heart of the nominated property. They are in charge of the property monitoring programme and of the regular maintenance of the site.

The presence on site of the Municipal and SCTA teams in charge of the restoration, maintenance, protection and monitoring is a major opportunity to simplify data collection, establish standards and take urgent measures whenever necessary.

At the time being, however, these offices are still understaffed and underfinanced. The new management plan being developed by the SCTA and Jeddah Municipality, and the generous funds that will be allocated in the coming years by the central government for the conservation and development of the nominated property and its buffer zone, will permit to implement the monitoring strategy designed in the previous paragraph.

The Site Management Unit will prepare (on an annual basis) a State of Conservation Report with a priority list of recommended conservation measures to be submitted to the SCTA Antiquity Director and to Jeddah Mayor. The *Higher Committee* will revise and/or confirm the priority list of interventions based upon this yearly report.

The presence of an international qualified architectural conservation firm assisting Jeddah Municipality in the technical design and supervision will also permit to establish on-the-field regular training programmes and to increase professional capacity and capability of the site management staff.

Copies of all reports and collected data will be kept at Jeddah Municipality central seat and at SCTA headquarters in Riyadh's Diplomatic Quarter.

No official monitoring report has been prepared yet for *Historic Jeddah, the Gate to Makkah*. However, a series of technical reports and studies focusing on the conservation of the old city and on the development of the central sector of the modern city have been prepared in the last 20-30 years for the Municipality of Jeddah

6.c Results of previous reporting exercises

The first technical report concerning the conservation of the old city of Jeddah was prepared in 1978-79 by the British consultant Robert Matthew for the Municipality of Jeddah. This milestone report, that still constitutes the basis of our knowledge about the old city and of the current urban regulations, was followed by other studies and by the first restoration campaigns in the early 1980s.

In the framework of the preparation of the urban renewal and rehabilitation plans developed by the Municipality of Jeddah jointly with a team of private sector developers, high-quality planning and strategic reports and assessments of the current situation of *Historic Jeddah, the Gate to Makkah* and its surrounding areas — based on the GIS survey of the city — were prepared.

Finally, the Municipality of Jeddah has prepared a Restoration Manual developed by the École d'Avignon (cf. Volume attached to the Nomination Document) that details the traditional building techniques and the actual state of conservation of the old city historical buildings in view of their rehabilitation and restoration. These reports have permitted to define a set of technical solutions to be applied in the restoration projects.

In the meantime, SCTA has pursued its strategy for the development and protection of the Kingdom cultural heritage that includes among its objectives the nomination of *Historic Jeddah, the Gate to Makkah* on the World Heritage List. The strategic choice of pursuing the candidature of the site, supported by His Majesty the King, and willingly endorsed by the Municipality of Jeddah, local

communities and NGOs, and by merchants' and owners' associations, has played, and is still playing, a major role in the definition and fine-tuning of the overall urban renewal program, and has imposed the respect of international conservation standards in the old city.

Within the framework of the 2010 attempt to list the ensemble of the old city of Jeddah in the World Heritage List, ICOMOS experts have visited the site and made formal and informal recommendations for its preservation. The ICOMOS report has contributed to draw Municipality's attention to the importance of the preservation of the old city. Its recommendations and remarks have been integrated into this new Nomination File for *Historic Jeddah, the Gate to Makkah*.

7

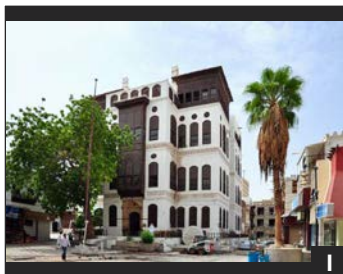
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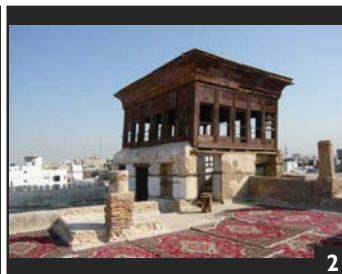
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materials

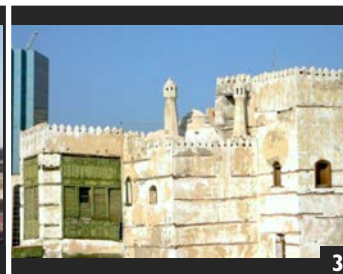
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Ph.218: The old city of Jeddah from the
seashore – R. Savignac, 1917



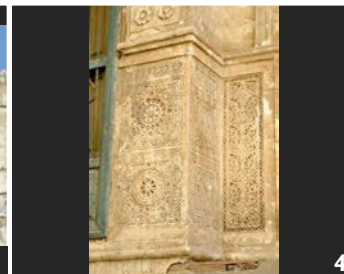
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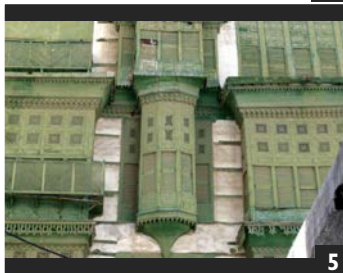
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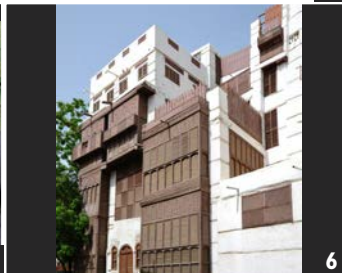
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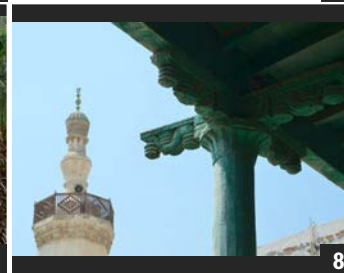
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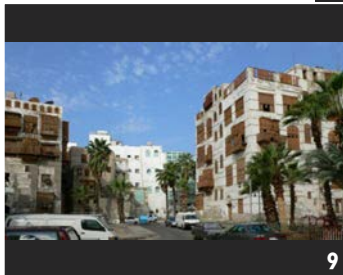
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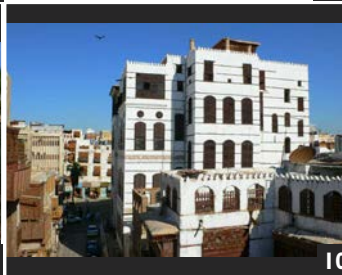
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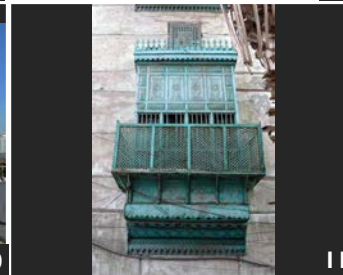
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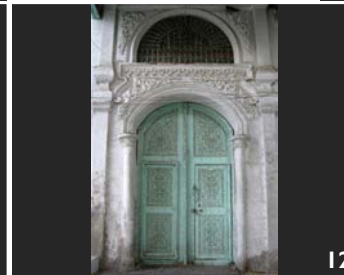
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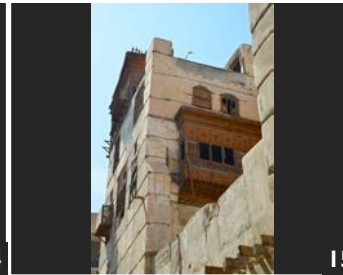
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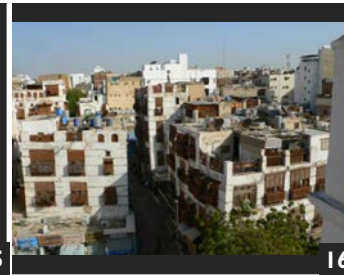
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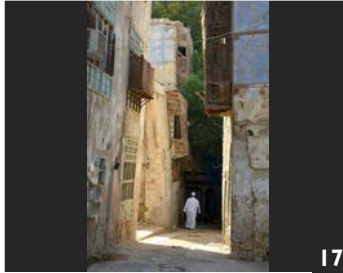
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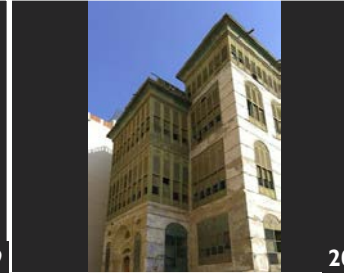
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1	digital photo	Bayt Naseef	5/2009	François Cristofoli	-	-	YES
2	digital photo	<i>Khushk</i> on Bayt Naseef roof	2/2009	Simone Ricca	-	-	YES
3	digital photo	Roof of Bayt Noorwali	2/2009	François Cristofoli	-	-	YES
4	digital photo	Decoration detail	12/2012	François Cristofoli	-	-	YES
5	digital photo	<i>Roshan</i> of Bayt Noorwali	2/2009	Simone Ricca	-	-	YES
6	digital photo	Bayt Ba`ishan	5/2009	François Cristofoli	-	-	YES
7	digital photo	Ribat al-Khonji al-Kabeer	2/2009	François Cristofoli	-	-	YES
8	digital photo	Masjid ash-Shafe`i	11/2012	François Cristofoli	-	-	YES
9	digital photo	Traditional square	2/2009	François Cristofoli	-	-	YES
10	digital photo	Bayt Naseef	12/2009	François Cristofoli	-	-	YES
11	digital photo	<i>Roshan</i> of Bayt al-Shafey	2/2009	Simone Ricca	-	-	YES
12	digital photo	Carved door of Bayt Sharbatli	2/2009	Simone Ricca	-	-	YES
13	digital photo	Street	5/2009	François Cristofoli	-	-	YES
14	digital photo	Bayt al-Shafe`i	2/2009	Simone Ricca	-	-	YES
15	digital photo	Roshan tower house	10/2012	François Cristofoli	-	-	YES
16	digital photo	Dense urban fabric, roof view	2/2009	François Cristofoli	-	-	YES
17	digital photo	Historic houses	11/2012	François Cristofoli	-	-	YES
18	digital photo	<i>Khushk</i> on Bayt Naseef roof	2/2009	François Cristofoli	-	-	YES
19	digital photo	View of Bayt al-Shafe`i	12/2009	François Cristofoli	-	-	YES
20	digital photo	Bayt Jokhdar	12/2012	François Cristofoli	-	-	YES

7.b

Texts Relating to protective designation, copies of Property management plans or documented management systems and extracts of other plans relevant to the Property

See documents presented in *Historic Jeddah, the Gate to Makkah*, Volume 2, Management Plan Guidelines and Annexes:

- Management Plan (SCTA, 2008);
- Law of Antiquity (Royal Decree n° 26/M, 23/6/1392 AH);
- New Draft Law of Antiquities
- Royal Order Supporting the Inscription on the World Heritage List (N° 17997, 7/9/1422 AH);
- Urgent Circular from HRH Prince Sultan bin Abdulaziz, Acting Minister of Interior, N° 28059, dated 4/4/1423 AH (25/06/2001 AD), concerning the deferral of historic building demolitions until SCTA assessment;
- Notification from HRH Prince Sultan bin Abdulaziz, Prime Minister, N° 5947/1, dated 6/6/1424 AH (14/08/2002 AD), concerning the importance of preserving urban heritage, and the role of SCTA;
- Circular from HRH Prince Miteb bin Abdulaziz, Minister of Municipal and Rural Affairs, s.d., concerning the new rules for the demolition of buildings prone to collapse (with an attached report);
- Circular from HE Dr. Muhammad bin Ibrahim al-Jarallah, Minister of Municipal and Rural Affairs, s.d., concerning cooperation with SCTA for the preliminary agreement on the demolition of urban heritage buildings prone to collapse;
- Inspection Report Format for Buildings Prone to Collapse;
- Circular from Dr. Mansour bin Miteb bin Abdulaziz, Deputy-Minister of Municipal and Rural Affairs, s.d.

(after 10/6/1428 AH - 25/06/2007 AD), concerning the implementation of the coordination with SCTA for the preliminary agreement on demolition of urban buildings;

- Telegram from HRH Abdulaziz bin Fahd bin Abdulaiz, Head of the Council of Ministers, N° 9859/T, dated 7/3/1430 AH (4/3/2009 AD), concerning the role of SCTA in heritage protection, the role of private owners in heritage conservation and the issue of compensation of private owners and expropriations.
- Jeddah Municipality – *Historic District Development Project*: budget and official reference for each project – January 2013

To these legal and administrative documents prepared by SCTA and joined to this Nomination File, can be added:

- The *Restoration Manual for Heritage Buildings in Historical Jeddah*, prepared by Ecole d'Avignon for the Municipality of Jeddah in 2009.

7.c

Form and date of most recent records or inventory of Property

The Department of Antiquities & Museums within the Saudi Commission for Tourism and Antiquities keeps an updated inventory of the archaeological and monumental sites of the Kingdom protected by the Law of Antiquities.

The inventory, listing more than 6,000 archaeological sites, is regularly updated and published by Department of Antiquities & Museums. The last edition dates from 2006. The mechanism of registration and the whole Antiquities inventory is currently being updated and reformed to comply with modern international standards and to become an effective tool for the protection and management of the country's rich cultural heritage.

All sites, and all data concerning them, are going to be integrated in a geographically referenced system (G.I.S.).

Within the framework of the urban rehabilitation and revitalization plans designed in the period 2008/2010, an impressive number of new studies and surveys has been carried out by the Municipality of Jeddah to prepare the business plan and the planning documents that were meant to make development possible. In the following page is presented a sample of the GIS survey of the old city.

Since, new surveys, inventories and studies have been launched for the preparation of *Historic Jeddah, the Gate to Makkah* nomination file. Among these, notably:

- The 3D scan of the street façades opening on the main tourist corridors (Tecturae 2012, presented in Volume III - Technical Annexes).

Furthermore, during the Higher Committee meeting held in Makkah on 26/06/2012, HRH Prince Khaled ibn Faisal ibn Abdelaziz emphasized the importance of documenting

historic Jeddah's buildings. In this occasion, the Committee decided that Jeddah Municipality will establish a center to document built heritage in historic Jeddah and provide the necessary funds to finance the center's operation. (Cf. Minutes of meeting - Volume II - Legal Annexes).

Fig.135: Historical Building Survey, sheet 116057 – UDC for Jeddah Municipality, 2008-2009



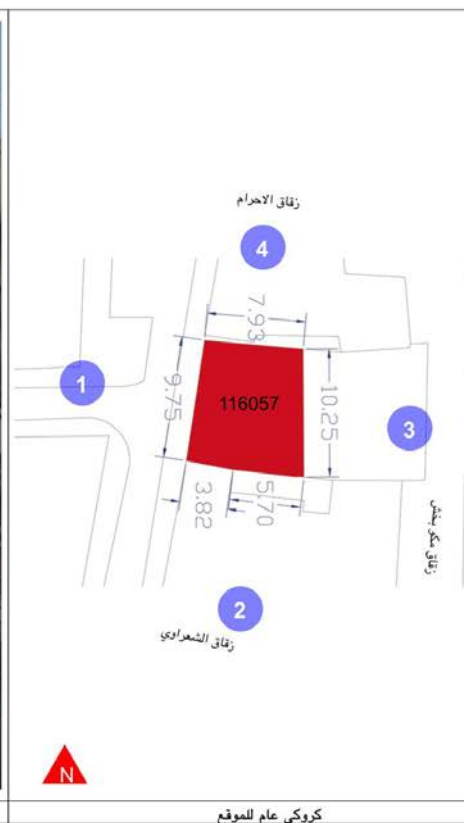
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دروة 116057_PA



الواجهة الغربية 116057_EL_4



كروكي عام للموقع

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رقم المبنى الكودي	116057
تصنيف المبنى	ج
إسم المي	البلد
إسم الشارع	زقاق الشعراوي
المالك	-----
رقم صك الملكية	-----
عدد الأدوار	3
عدد الوحدات	-----
عدد المحلات	-----
ملاحظات	-----

حدود الموقع وأبعاده	الواجهة الشمالية
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الواجهة الجنوبية	3.82 m – 5.70 m
الواجهة الشرقية	10.25 m
الواجهة الغربية	9.75 m
المساحة	89.03 m2

استعمالات الأراضي	تجاري	سكني	مهجور
أرضي			
ميزاين			
أول			
متكرر			
السطح			



روشان 116057_RM



باب 116057_DO



خارجة 116057_DM_2



موقع المبنى

7.d

Address where
inventory, records and
archives are held

All documents, records and archives concerning *Historic Jeddah, the Gate to Makkah* are kept in the premises of the Historic Jeddah Municipality in the old city. Copies of these documents are kept in the old city SCTA office.

Historic Jeddah Municipality
Old City of Jeddah
Tel: + 966 2 647 87 38
Fax: + 966 2 627 21 31
E-mail: ahamalki@jeddah.gov.sa

SCTA Office in Historic Jeddah
Tel: + 966 2 649 11 58
E-mail: gohergya@scta.gov.sa

A second set of copies is kept in the Municipality of Jeddah and in the headquarters of the Saudi Commission for Tourism and Antiquities in Riyadh.

Saudi Commission for Tourism and Antiquities
Antiquities Department
P.O. Box 11586
Riyadh 66680
Kingdom of Saudi Arabia

Jeddah Municipality
P.O. Box 7687
Jeddah 21146
Kingdom of Saudi Arabia

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