World Heritage List 2021 – Additional Information
As-Salt the Place of Tolerance and Urban Hospitality (Jordan)

Dear Ambassador,

ICOMOS is currently assessing the nomination of “As-Salt the Place of Tolerance and Urban Hospitality” as a World Heritage site and an ICOMOS evaluation mission shall visit the property, if current sanitary conditions allow it, to consider matters related to protection, management and conservation, as well as issues related to integrity and authenticity.

In order to help with our overall evaluation process, we would be grateful to receive further information to augment what has already been submitted in the nomination dossier. ICOMOS understands that the nomination has been substantially revised in light of the 2017 ICOMOS Evaluation, the decision of the World Heritage Committee, and the ICOMOS Assistance Report (2018).

Therefore, we would be pleased if the State Party could consider the following points and kindly provide additional information:

Summary of Revisions
A succinct text explaining the changes made to the current nomination in comparison to the previous one will be helpful for ICOMOS. ICOMOS is not seeking a lengthy or detailed text, but rather explanations that clearly indicate the most important changes made, including the rationale for the proposed changes and how these are reflected in the comparative analysis, the proposed justification for inscription, and the arrangements for management and protection of the nominated property.

Comparative Analysis
The comparative analysis is clearly set out, including the selection of other cities for comparison. However, the comparative texts are not entirely aligned with the proposed justification for Outstanding Universal Value (for example, aspects such as the urban morphology and vernacular architecture are not systematically compared). ICOMOS would be pleased to receive additional information – using the existing selected cities – that organise the comparisons according to the arguments presented in the ‘brief synthesis’ and statements made in relation to criteria (ii) and (iii). To streamline this request, this information could be presented in the form of a table, allowing the comparisons to be clearly articulated.

Legal Protection
ICOMOS would appreciate additional information on the application of the system of legal protection, including:

- Specific policies for the conservation and/or adaptation of buildings/spaces in grades 1-5 (are all of these considered to be attributes of the proposed Outstanding Universal Value?).
- How the Municipality ensures that the design of infill development supports the integrity of the nominated property and is sympathetic to the urban form and streetscape.
- How the settings of identified attributes are protected?
Management System

The management policies are provided in the nomination dossier, however ICOMOS is interested to better understand the structure of the management system, particularly how the national and municipal levels are mutually informed. In addition, ICOMOS would be pleased if further information on the following management requirements could be provided:

- Provision for community involvement in decision making
- Cyclical or regular maintenance planning
- Heritage Impact Assessment for new projects and processes
- Strategies for Sustainable Tourism, including the involvement of communities in tourism, ensuring the continuing liveability of the urban area
- Plans for the Interpretation of the heritage values
- Risk preparedness – including risks arising from seismic events, flood and fire, and the emergency responses in place

State of Conservation

The Conservation Management Plan presents a number of maps, drawings and photographs of some of the proposed attributes. The condition assessment of streets and public spaces is also noted.

- ICOMOS would appreciate a brief clarification about whether baseline condition data is available for all the proposed physical attributes. How is this data held and utilised in the day-to-day management of the nominated property?
- Section 3.e suggests that field condition survey has been done for approximately 20% of the property. Has this survey now been completed? If so, the updated data would be appreciated. If not, is there a timeframe for this work to be finalised?
- How are conservation and maintenance works to buildings assessed to be in ‘poor’ or ‘neglected’ conditions being organised?

ICOMOS appreciates that the timeframe for providing this additional information is short. Brief responses are required at this stage and can be discussed further with the State Party if needed during the ICOMOS World Heritage Panel process.

We look forward to your responses to these points, which will be of great help in our evaluation process.

We would be grateful if you could provide ICOMOS and the UNESCO World Heritage Centre with the above information by Monday 13 November 2020 at the latest.

Please note that the State Party shall submit two copies of the additional information to the UNESCO World Heritage Centre so that it can be formally registered as part of the Nomination Dossier.

We thank you in advance for your kind cooperation.

Yours faithfully,

Gwenaëlle Bourdin
Director
ICOMOS World Heritage Evaluation Unit

Copy to
As-Salt Greater Municipality
UNESCO World Heritage Centre
Dear Ms. Gwenaëlle Bourdin

Greetings, and we hope this you are doing well. Since we have received the letter from your end asking for additional information, we have started to address this issue to the best of our knowledge. We have completed the task of providing additional information, and we want to take this opportunity to thank you and the rest of the UNESCO World Heritage Centre team for all the time and efforts. Please, find below in this document the needed additional information, which is being sent as agreed by email.

Summary of Revisions
A succinct text explaining the changes made to the current nomination in comparison to the previous one will be helpful for ICOMOS. ICOMOS is not seeking a lengthy or detailed text, but rather explanations that clearly indicate the most important changes made, including the rationale for the proposed changes and how these are reflected in the comparative analysis, the proposed justification for inscription, and the arrangements for management and protection of the nominated property.

The new Nomination File (As-Salt the Place of Tolerance and Urban Hospitality) is a new nomination file and does not represent a development on or a continuation of the previous one submitted earlier As-Salt Eclectic Architecture (1865-1925) Origins and Evolution of an Architectural Language in the Levant.” The new nomination’s rationale is very different, and were are a brief comparison illustrating the differences:

- In terms of The Property (Definition & Boundary):

The property definition and boundary rationale of the previous file were based on separated individual components (e.g., 8 components forming a serial property: A1, A2, B, C, D, ....) neglecting that fact of the existence of an distinctive historic urban core with its stairs, public spaces, and unique topography and also with its urban social history and attributes. Furthermore, the previous nomination did not take into consideration the intangible attributes of the Property (e.g., tolerance and co-existence between different religious groups, urban hospitality, and urban social welfare system), and depended mostly only on the tangible attributes only: mainly the architecture of isolated houses and complexes.
The new nomination file (As-Salt the Place of Tolerance and Urban Hospitality) takes into consideration that As-Salt historic urban core represents an exceptional example of a living heritage and of a historic urban landscape with a strong link between its intangible attributes (tolerance and cohabitations among Muslim and Christian communities; urban hospitality; and socio-urban welfare system); and tangible attributes (significant architecture and urban morphology) during a particular period in the development of the city known as the Golden Age ranging from the 1860s to the middle of the 1920s. The local cultural traits and practices represent a way of life that emerged out of a fusion between tribal/rural and migrating bourgeois merchants drawn to As-Salt from nearby Levantine cities of Palestine, Syria, and Lebanon after the Ottomans extended their rule, insured security, and implemented municipal and constitutional reforms in this Ottoman southern frontier city. And this represents a major shift from the old nomination file.

- **In terms of levels of understanding of the property:**
The previous nomination, in terms of place understanding, was lacking a deeper understanding of the place as it was mainly based on an understanding of the architecture in isolation of social, political, and historic contexts. So, the urban social history of this City was not well-presented. The new nomination file is based on incorporating the specificity of the urban-social realities of this historic urban landscape into consideration. The new nomination file is based on presenting the historic core of As-Salt as a living heritage with a strong link between intangible and tangible attributes of place. The unique socio-cultural architectural and urban attributes of the city of As-Salt render it unique demonstrating a living heritage with a strong link between its intangible attributes (tolerance and co-habitation; urban hospitality and urban social welfare) and tangible attributes (significant architecture and an urban setting) during the city’s Golden Age ranging from the 1860s to the middle of the 1920s. The following is a summary of these tangible and intangible attributes.

  - A Unique Fusion between Tribal-Rural and Migrating Bourgeois Merchants that Resulted in an Integration Between the City and its Hinterland
  - Significant Architecture as a Result of Cultural Exchange and Circulation of Building Types and Technical Know-How Producing a Mix of Vernacular Regional and High-Class Architecture with Patrons including Migrating Urban Bourgeois Merchants; Educated Professionals, and Regional Master Builders
  - Tolerance, Co-Habitation, Symbiosis, and Support between Muslim and Christian Communities in the City Transcending Religions and Ethnicities and Producing a Sense of Community and Belonging to a Shared Space
  - A Unique Urban Typology & Morphology that Links the Residential Neighborhoods on the City’s Various Slopes with the Public Spaces & Streets on the Lower Parts in the Wadis through a Web of Stairs, Alleyways, and Nodes
  - The Honor of Urban Hospitality Taking the Form of Madafas Resulting from a Fusion between Tribal Traditions and Emerging Urban Merchants’ Social Norms
  - A Unique Socio-Urban Welfare System (Takaful Ijtimai’) Supported by a Dense Urban Morphology and a Distinctive Vernacular Architectural and Urban Typology Resulting in Relations of Proximity and Support between Neighbors

It is very interesting to notice the continuity of cultural traits and traditions in As-Salt today; the tolerance, co-habitation and symbiosis between Muslim and Christian families still continues
today. The tradition and practice of hospitality is continued into the present taking similar but also transformed forms of urban hospitality and family social welfare, new forms of Madafas (locally called Dawaweem (singular is Diwan) emerged also all around the historic core as the city expanded. Each family in As-Salt today has a Diwan where guests are well-received during public events (e.g., paying condolences, weddings, other) and various extended family events are held. Today’s version of the Madafas is a continuation of this tradition into the second half of the 20th and 21st centuries.

Even today, residents of the City still do their daily shopping from the old historic places and shops in Al Khader and Hammam Streets and in Sahet al Ain. Today, and in 2018, elderly men from As-Salt continue to play Manqala in its city square; and the historic commercial streets and shops are still used and frequented not only by visitors and tourists, but also by city residents alike. Many of these traditions are continued into the present. As-Salt historic core is an example of a living historic urban center in the region. The urban practices today continue to vibrantly use Sahet Al Ain and Hammam Street in addition to the city’s urban nodes and web of steps all over the city. In fact, part of As-Salt’s contemporary political discourse is the emerging importance of Sahet Al Ain again as a place of political demonstrations. Today, political marches start from Al Maydan Café (one of the early political salons of the city), and end at Sahet Al Ain.

**Proposed Justification for Inscription and the difference between the two**

Both nomination files (the previous one and this new one) are using the same criteria for proposed justification for Inscription:

*Criterion ii:* 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, townplanning or landscape design

*Criterion iii:* bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared,

Regarding criterion ii: While the previous nomination depended mostly on the value of the architecture; the new nomination depended on concentrating on the unique urban/social values of the place demonstrated by its urban morphology/architecture, and also the specificity of its intangible attributes mentioned earlier and addressed cultural exchange at various levels: ideas and acts of reform by Ottoman officials and Christian missionaries, urban merchants, architectural types, images, and building techniques; other.

Regarding criterion iii: While the previous nomination; and again, concentrated mainly on cultural traditions related to the historic houses of As-Salt (the architecture only) and how these traditions affected later on other cities in Jordan such as Amman; and while the intangible cultural heritage of the city (e.g., coexistence between Muslims and Christians) is very briefly mentioned and analyzed without a proper investigation of its manifestation; the new nomination file emphasized rather the continuity of traditions addressing the links between the tangible and in the intangible attributes of the city while also addressing other forms of this intangible cultural traits that were missed from the previous file such as urban hospitality and social-urban welfare system.
As-Salt demonstrates an exceptional example of a continuation of traditions and cultural traits within the historic urban core of the City, with its significant buildings, web of stairs and nodes, traditions of tolerance and cohabitation, and traditions of urban hospitality; which have existed during the Golden Age period of the City and are continued into the present defining a way of life for the residents.

**Arrangement for management and protection:**

The management plan in the previous nomination was extremely brief and centered on safeguarding the existing historical buildings. There was no discussion of a general conservation vision, nor of any policies or detailed strategies. The new nomination file included a detailed management plan addressing vision, policies, and strategies. The conservation vision proposed in the management plan states:

“As-Salt historic urban core represents an exceptional example of a living heritage with a strong link between its intangible attributes (tolerance and cohabitations among Muslim and Christian communities; urban hospitality; and socio-urban welfare system); and tangible attributes (significant architecture and urban morphology) during a particular period in the development of the city known as the Golden Age ranging from the 1860s to the middle of the 1920s. Being an example of a living heritage site; the conservation management plan objectives are to research, plan, and implement different processes and levels of interventions leading to the continuity of traditions and protection and conservation of this exceptional historic city core of As-Salt for future generations. Such processes and different levels of intervention will entail measures and actions related to protection, conservation, interpretation and presentation of this most valuable cultural heritage site in addition to processes related to visitor management and creating awareness about the specificity of this historic core in order to convey its important messages to the general public and to humanity at large.”

Furthermore, several policies and their related detailed strategies were included as part of the management plan including:

- **Policy 1:** Recognition & identification of the historic city core of As-Salt a rare and unique example of a southern frontier urban center from the late Ottoman period with outstanding tangible and intangible attributes significant to Jordan, the region, and to the Whole World
- **Policy 2:** Support and encourage research on the history of the recent past and oral historic traditions in addition to research on future urban conservation and management
- **Policy 3:** Protection and conservation of buildings
- **Policy 4:** Continuous maintenance & repair works; services provision; and enhancement of urban open spaces within the city’s historic core
- **Policy 6:** Interpretation and presentation within the urban historic core of As-Salt
- **Policy 7:** Future visitor/tourism management
- **Policy 8:** Investment, marketing, and funding
- **Policy 9:** Awareness raising and education
- **Policy 10:** Capacity Building

**Comparative Analysis**
The comparative analysis is clearly set out, including the selection of other cities for comparison. However, the comparative texts are not entirely aligned with the proposed justification for Outstanding Universal Value (for example, aspects such as the urban morphology and vernacular architecture are not systematically compared). ICOMOS would be pleased to receive additional information – using the existing selected cities – that organize the comparisons according to the arguments presented in the ‘brief synthesis’ and statements made in relation to criteria (ii) and (iii). To streamline this request, this information could be presented in the form of a table, allowing the comparisons to be clearly articulated.

Regarding the comparative analysis, it was based on showcasing and highlighting the uniqueness of this historic city core of As-Salt in comparison to the other cities chosen for the comparison (Nablus, Beirut, Jerusalem, and Mostar) addressing both the tangible and intangible attributes and the relationship between them:

- Cultural exchange between the City of As-Salt and Other Cities within the Levant (Nablus, Beirut, Jerusalem): as mentioned earlier and based on the argument of justifying As-Salt outstanding universal value, As-Salt is an example of cultural exchange between the City on one hand and the different cities within the Levant, the circulation of urban bourgeois migrants, ideas and acts of reform by Ottoman officials and Christian missionaries, architectural types, images, and building techniques; together with the fusion of tribal-rural and urban sophistication of merchants was manifested in a strong link between the tangible attributes of this place (vernacular-regional & high class architecture and a unique urban morphology) on one hand, and the its tangible realities of tolerance & cohabitation between Muslims and Christians; the honor of urban hospitality; and a unique socio-urban welfare system on the other. As-Salt is instrumental to our understanding of the regional networks within Bilad Al Sham (Levant) that linked the Levantine coast to its hinterland. Exhibiting a significant interchange of human values; the city, and through socio-urban transformations on its way to modernization during the Golden Age (1860s to 1920s) demonstrated an exceptional example of the circulation of an architectural typology of early-modern vernacular architecture (Central Hallway (3-Bay) House); and its skillful adaptation to the city’s local contexts and urban morphology.

- Continuity of traditions of tolerance and urban hospitality into the present: as mentioned earlier, and based on the argument of justifying As-Salt outstanding universal value, As-Salt demonstrates an exceptional example of a continuation of traditions and cultural traits within the historic urban core of the City, with its significant buildings, web of stairs and nodes, traditions of tolerance and cohabitation, and traditions of urban hospitality; which have existed during the Golden Age period of the City and are continued into the present defining a way of life for the residents that is different than other cities as will be explained here. The essence of the argument for tolerance, symbiosis, and support between Muslim and Christian communities in the city of As-Salt is not based on the fact that such tolerance existed only in As-Salt; but while this tolerance might have existed in other Levantine cities such as Damascus, Aleppo, Jerusalem, and Nablus; in As-Salt it was different and unique in terms of its: a) intensity and various forms of manifestation: such as sharing each other’s religious festivals, sharing responsibilities, brotherhood (e.g., through breast feeding) and fraternity, shared businesses; and the joining together in the veneration and visitation of certain local saints; b) continuity of such traditions into the
present: such traditions are still part of everyday life practices, and c) absence of segregated neighborhoods by sect: which existed in other Levantine cities such as Jerusalem and Damascus; on the contrary, families of different religions lived in close proximity to each other resulting in a lack of sectarian divisions within the urban setting of in the proliferation of urban social welfare systems amongst the community at large. The tradition and practice of hospitality is continued into the future taking similar but also transformed forms of urban hospitality and family social welfare where new forms of Madafas (locally called Dawaween) emerged all around the historic core as the city expanded. Residents of the city are still strongly engaged with the city’s historic public spaces (Sahet Al Ain) and its commercial arteries (Hammam and Al Khader). As-Salt historic core is an example of a living historic urban center in the region, and these cultural trails and practices constitute a way for life for the local residents of the City. Finally, these valuable messages to the world of tolerance, co-habitation and support between Muslims and Christians; together with this urban hospitality facilitated through this specific urban morphology are unique to As-Salt within this region of the Levant and to the world at large. They deserve conservation, protection, and transmission to future generations as they are important and even crucial today to the whole of humanity.

- **Tolerance and co-habitation between different residents of the Historic City Core:** The essence of the argument for tolerance, symbiosis, and support between Muslim and Christian communities in the city of As-Salt is not based on the fact that such tolerance existed only in As-Salt; but while this tolerance might have existed in other Levantine cities such as Damascus, Aleppo, Jerusalem, and Nablus; in As-Salt it was different and unique in terms of its: a) intensity and various forms of manifestation: such as sharing each other’s religious festivals, sharing responsibilities, brotherhood (e.g., through breast feeding) and fraternity, shared businesses; and the joining together in the veneration and visitation of certain local saints; b) continuity of such traditions into the present: such traditions are still part of everyday life practices, and c) absence of segregated neighborhoods by sect: which existed in other Levantine cities such as Jerusalem and Damascus; on the contrary, families of different religions lived in close proximity to each other resulting in a lack of sectarian divisions within the urban setting of in the proliferation of urban social welfare systems amongst the community at large.

- **Urban Morphology and the Social-Urban Welfare System:** Another significant attribute of the city is its unique urban typology and morphology with its steep folded topography producing a dense urban fabric where residential neighborhoods on the city’s slopes are connected to the public spaces and streets on the lower slopes through a web of stairs, alleyways and nodes. This urban reality supports an exceptional socio-urban welfare system facilitated by the dense urban morphology resulting in a high degree of social and religious spatial integration and support between neighbors of different ethnicities and sects.

The table provided below creates a summary that organizes the comparisons according to the argument presented in the rationale to use criteria ii and iii but also explains about the comparison with the other cities vis-à-vis the link between intangible and tangible attributes of the City. So, the table does the following:
- First: it narrates the comparative analysis vis-à-vis the link between intangible and tangible attributes including:
  o Tolerance & co-Habitation between different religions and ethnicities in terms of:
    ▪ Intensity and various forms of manifestation of this tolerance & co-Habitation;
    ▪ Continuity of Such traditions in the present;
    ▪ Absence of segregated neighborhoods by sect
  o Urban hospitality
  o Socio-urban welfare system
  o Significant architecture & urban morphology
- Second: criteria for justification:
  o Criteria ii: An Example of cultural Exchange between the City of As-Salt and Other Cities within the Levant;
  o Criteria iii: Testimony to a Cultural Tradition that is Continued into the Present
### Issues & Concepts of Comparison

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</table>

### Uniqueness of As-Salt Contributing to its OUV

- The essence of the argument for tolerance, symbiosis, and support between Muslim and Christian communities in the city of As-Salt is not based on the fact that such tolerance existed only in As-Salt, but while this tolerance might have existed in other Levantine cities such as Damascus, Aleppo, Jerusalem, and Nablus; in As-Salt it was intrinsic and unique in terms of its:
  - **a)** intensity and various forms of manifestation: such as sharing each other’s religious festivals, sharing responsibilities, brotherhood (e.g., through breast feeding) and fraternity, shared businesses; and the joining together in the veneration and visitation of certain local saints;
  - **b)** continuity of such traditions into the present: such traditions are still part of everyday life practices,
  - **c)** absence of segregated neighborhoods by sect: which existed in other Levantine cities such as Jerusalem and Damascus; on the contrary, families of different religions lived in close proximity to each other resulting in a lack of sectarian divisions within the urban setting of the proliferation of urban social welfare systems amongst the community at large.

- The city is unique for offering to the rest of the world a unique system of urban hospitality taking the form of Madafas (places where each family hosts guests and visitors) resulting from the fusion between tribal traditions and urban merchants’ social norms.

- A significant attribute of the city is its urban typology and morphology with its steep folded topography producing a dense urban fabric where residential neighborhoods on the city’s slopes are connected to the public spaces and streets on the lower slopes through a web of stairs, alleys, and nodes. This urban reality supports an exceptional socio-urban welfare system facilitated by the dense urban morphology resulting in a high degree of social and religious spatial integration and support between neighbors of different ethnicities and sects.

- The significant architecture within the historic city core emerged as a result of cultural exchange and circulation, by migrating urban bourgeois merchants, of building types of early-modern vernacular architecture (Central Hallway 3-Bay House) and its skillful adaptation to local contexts and urban morphology by exceptional skillful local and migrating master builders producing a mix of vernacular regional and high-class architecture.

- Another significant attribute of the city is its unique urban typology and morphology with its steep folded topography producing a dense urban fabric where residential neighborhoods on the city’s slopes are connected to the public spaces and streets on the lower slopes through a web of stairs, alleys, and nodes. This urban reality supports an exceptional socio-urban welfare system facilitated by the dense urban morphology resulting in a high degree of social and religious spatial integration and support between neighbors of different ethnicities and sects.

- As-Salt is an example of cultural exchange between the City of As-Salt (A Southern Ottoman Frontier Inland City during the Golden Age Period (1860-1920)) on one hand and the different cities within the Levant on the other. This is facilitated by the circulation of urban bourgeois migrants, ideas and acts of reform by Ottoman officials and Christian missionaries, architectural types, images, and building techniques; together with the fusion of tribar-urban and urban sophistication of merchants was manifested in a strong link between the tangible attributes of this place (vernacular-regional & high class architecture and a unique urban morphology) on one hand, and the its tangible realities of tolerance & cohabitation between Muslims and Christians; the honor of urban hospitality; and a unique socio-urban welfare system on the other.

- As-Salt demonstrates an exceptional example of a continuation of traditions and cultural traits within the historic urban core of the City, with its significant buildings, web of stairs and nodes, traditions of tolerance and cohabitation, and traditions of urban hospitality; which have existed during the Golden Age period of the City and are continued into the present defining a way of life for the residents.

The tradition and practice of hospitality is continued into the future taking similar but also transformed forms of urban hospitality and family social welfare where new forms of Madafas (locally called Dawaween) emerged all around the historic core as the city expanded. Residents of the city are still strongly engaged with the city’s historic public spaces (Sahat Al Ain) and its commercial arteries (Hamman and Al Khader). As-Salt historic core is an example of a living historic urban center in the region, and these cultural traits and practices constitute a way for life for the local residents of the City.

- Finally, these valuable messages to the world of tolerance, co-habitation and support between Muslims and Christians; together with this urban hospitality facilitated through this specific urban morphology are unique to As-Salt within this region of the Levant and to the world at large. They deserve conservation, protection, and transmission to future generations as they are important and even crucial today to the whole of humanity.

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#### A Nominal List

- As-Salt
- Levant
- As-Salt is instrumental to our understanding of the regional networks within Bilad Al Sham (Levant) that linked the Levantine coast to its hinterland. Exhibiting a significant interchange of human values; the city, and through socio-urban transformations on its way to modernization during the Golden Age (1860s to 1920s) demonstrated an exceptional example of the circulation of an architectural typology of early-modern vernacular architecture (Central Hallway 3-Bay House); and its skillful adaptation to the city’s local contexts and urban morphology.

#### Cultural Heritage

- As-Salt is an example of cultural exchange between the City of As-Salt (A Southern Ottoman Frontier Inland City during the Golden Age Period (1860-1920)) on one hand and the different cities within the Levant on the other. This is facilitated by the circulation of urban bourgeois migrants, ideas and acts of reform by Ottoman officials and Christian missionaries, architectural types, images, and building techniques; together with the fusion of tribar-urban and urban sophistication of merchants was manifested in a strong link between the tangible attributes of this place (vernacular-regional & high class architecture and a unique urban morphology) on one hand, and the its tangible realities of tolerance & cohabitation between Muslims and Christians; the honor of urban hospitality; and a unique socio-urban welfare system on the other.

#### Criteria for Justification

- **Criteria ii:** An Example of cultural Exchange between the City of As-Salt and Other Cities within the Levant
- **Criteria iii:** Testimony to a Cultural Tradition that is Continued into the Present
Nablus – As Salt

The intensity and various forms of manifestation of this tolerance is different in As-Salt, such as sharing each other’s religious festivals, sharing responsibilities, brotherhood (e.g., through breast feeding) and fraternity, shared businesses; and the joining together in the veneration and visitation of certain local saints.

The city of Nablus, like any other Arab Islamic city, is divided into different neighborhoods, each represent a self-sustained unit that has its own territorial boundaries. The concept of privacy between neighborhoods in Nablus is strongly maintained in each neighborhood through artery and spilled over into smaller streets and alleys, which connected them with each other and with the six major quarters of the city. As-Salt is different from Nablus and different from most Arab Cities in the region because As-Salt never had separately delineated neighborhoods, and this reality supported not only the strong urban social welfare that flourished between member of the community; but also the co-habitation and tolerance between Muslims and Christians. This unique character to the City of As-Salt deserves attention and observation.

As-Salt, and due to the nature of its emergence and evolution (a unique fusion between tribal-rural and migrating bourgeois merchants) enjoys this unique cultural trait of urban hospitality that does not exist in other cities of the Levant such as Nablus. This cultural reality might exist as well in different cities of the Levant, so this is a trait that is common in As-Salt, yet, its intensity due to this unique morphology is exceptional in As-Salt.

Nablus and As-Salt enjoyed an extensive cultural exchange between the two cities during the Golden Age period at many levels one of which is the migration of master builders, trade networks, intermarriage, and the circulation of building types, details, and techniques. As an inland city in the Levant, As-Salt’s architectural heritage is a clear illustration of a profound rootedness in regional construction traditions with an early attempt at assimilating migrating architectural types, imported materials, styles, and building techniques. This unique architectural heritage exhibits an significant interchange of human values during the late Ottoman period within the cultural area of Bilad Al Sham (Levant), on development, circulation, and adaptation of a distinctive architectural typology (3-Bay Central Hallway House with its triple arch motif) on its way to modernization.

The social interaction between Beirut and As-Salt through the migration of merchant families; and the resulting impact of the Beirut While in Beirut the central hall was oriented towards the sea, in As Salt it opened mainly towards the valley (overlooking the main public spaces of

Beirut – Salt

The distinctiveness of As-Salt as a place of high traded geodigious spatial integration in comparison to Beirut and other cities within the Levant. Compared to the continuity of such traditions into the present is more evident in As-Salt than any other city such as Beirut or other. In fact, and concerning

As-Salt is distinguished as place of high degree of social and religious spatial integration in comparison not only to Beirut, but also to other cities within the Levant. The residential distribution of As-Salt, and due to the nature of its emergence and evolution (a unique fusion between tribal-rural and migrating bourgeois merchants) enjoys this unique cultural trait of urban hospitality that does not exist in other cities of the Levant, so this is a trait that is common in As-Salt, yet, its intensity due to this

This cultural reality might exist as well in different cities of the Levant, so this is a trait that is common in As-Salt, yet, its intensity due to this

The social interaction between Beirut and As-Salt through the migration of merchant families; and the resulting impact of the Beirut While in Beirut the central hall was oriented towards the sea, in As Salt it opened mainly towards the valley (overlooking the main public spaces of

Nablus was chosen due to the obvious reasons of extensive cultural exchange between the two cities during the Golden Age period at many levels of migration of urban bourgeois merchants, migration of master builders, trade networks, intermarriage, and the circulation of building types, details, and techniques. The migrated urban merchants from Nablus to As-Salt had played a significant role in the expansion of agriculture land in As-Salt and Transjordan and through inter marriages between families and trade mainly the Qili plant. Cultural exchange was very evident between both cities and took many forms. Migration of bourgeois families and others who settled in As-Salt brought with them their own cultural traits and traditions and later integrated with As-Salt community through trade and marriage.

Cultural exchange & the circulation of traded goods, architectural types, master builders, and construction technological know-how between Nablus and As-Salt. As an inland city in the Levant, As-Salt’s architectural heritage is a clear illustration of a profound rootedness in regional construction traditions with an early attempt at assimilating migrating architectural types, imported materials, styles, and building techniques. This unique architectural heritage exhibits an significant interchange of human values during the late Ottoman period within the cultural area of Bilad Al Sham (Levant), on development, circulation, and adaptation of a distinctive architectural typology (3-Bay Central Hallway House with its triple arch motif) on its way to modernization.

Compared to Nablus, where also various cultural traits had continued into the present, As-Salt demonstrates an exceptional example of a continuation of traditions and cultural traits within the historic urban core of the City, with its significant buildings, walls of stairs and nodes, traditions of tolerance and cohabitation, and traditions of urban hospitality, which have existed during the Golden Age period, and are unique to As-Salt in comparison to other Cities in the Levant. These traditions had continued into the present defining a way of life for the residents.
Jerusalem - As-Salt

The distinctiveness of As-Salt as a place of high social and religious spatial integration in comparison to Jerusalem and other cities within the Levant.

Compared to Jerusalem, which is a special case in this regard, the intensity and various forms of the behavior of this tolerance is different in As-Salt: such as sharing each other’s religious festivals, social and religious spatial divisions along lines of different religious sects. Alongside As-Salt, the underlying socio-cultural values of co-habitation, brotherhood, urban hospitality and institutional processes that sustain the tangible elements in Jerusalem are partially similar and do not exist in As-Salt. The socio-cultural and institutional processes of As-Salt, although similar to those in Jerusalem, do not exist. On the contrary, Muslim and Christian families lived in close proximity;

As-Salt, and due to the nature of its emergence and evolution (a unique cultural trait of urban hospitality that does not exist in other cities of the Levant such as Jerusalem), As-Salt’s Christians and Muslims manifested itself differently in Beirut and As-Salt. Beirut’s Muslims resided on the Southern and Western periphery of the old city and the Christians to the East. As-Salt contained both Muslim and Christian families and tribes; and while the Christians were scattered among the quarters and alleys of the city, they did not have a neighborhood of their own, which confirms that they were an integral part of the social fabric of Al-Salt. As-Salt’s urban fabric enjoyed a very high level of social and religious integration rendering it unique and exceptional amongst other cities in the Levant.

While in As-Salt, the urban fabric does not exist in other cities of the Levant such as Beirut. Furthermore, one of the main issues in this comparative analysis between Beirut and As-Salt is the circulation of the building type (3-Bay Central Hallway Dwelling) and how it was assimilated and adapted to the local socio-economic, cultural and morphological contexts. The houses for the rich (e.g., the Sukkar, Daoud, Ma’shar and Khadab buildings and the Abu Laber mansion) were situated within the city. The houses for the poor (e.g., the Sayf秋天, Al-Bakri, Al-Jazairi villages) were situated in urban quarters and incorporated commercial activities on the ground floor and guest’s quarter owing to the long-established tradition of hospitality of the city’s inhabitants and its distinctive urban hospitality.

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While coastal cities like Beirut were at the forefront of the colonial exchange between East and West, As-Salt is instrumental to our understanding of the regional networks that linked the Levantine coast to its hinterland. The city, and through its socio-urban transformations during the Golden Age period (1880s to 1920s) demonstrated an exceptional example of the circulation of an architectural typology of early-modern vernacular architecture (Central Hallway House known also as the 3-Bay House due to its special configuration); and its skillful adaptation into local contexts, urban morphology, by the exceptional skills of its local and migrating master builders. Although some blame the diffusion of new ‘materials of modernity’ for the disappearance of local building crafts, these materials have reinvigorated local traditions through the development of unique technical innovations by local builders.

As-Salt is an example of a continuation of the Levant’s urban culture and its significant buildings, web of stairs and nodes, traditions of tolerance and cohabitation, and traditions of urban hospitality, which have existed during the Golden Age period, and are unique to As-Salt in comparison to other Cities in the Levant. These traditions had continued into the present defining a way of life for the residents.
**Mostar – As-Salt**

As-Salt and Mostar share the outstanding characteristics of being symbols and flagbearers of ethnic and religious tolerance within their respective regions. As-Salt and Mostar each contain architectural legacies and urban characteristics that have both nurtured and come to symbolize ethnic and religious co-habitation, tolerance and social cohesion. Yet, the intensity and various forms of manifestation of the tolerance is different in As-Salt in comparison even to Mostar: such as sharing each other’s religious festivals, sharing responsibilities, brotherhood (e.g., through breast feeding) and fraternity, shared businesses; and the joining together in the veneration and visitation of certain local saints; proximities to each other adding to a more inclusive urban environment. 

In Mostar, the residential component of the town was divided into mahalla units known as mahalla or neighborhood, clustered around the central commercial and administrative districts. Each mahalla would typically grow around a place of worship, be it mosque or church, and consequently remain a tight-knit social unit of a single ethnic or religious groups. There are numerous references across the Empire to walled divisions between mahalla units. Both Mostar and As-Salt differ from this typical model, for reasons that could be both the catalyst for or result of greater ethnic and religious tolerance. In Mostar, and due to the nature of its emergence and evolution (a unique fusion between tribal-rural and urban characteristics) this unique cultural trait of urban hospitality that does not exist in other cities, especially in Europe, such as Mostar. This issue in particular was compared to cities in the Levant, and was not an issue for comparison between Mostar and As-Salt.

As-Salt, and due to the intensity and various forms of manifestation of the tolerance, it is crucial to understand, that the comparison with Jerusalem is not based on the universal symbolic religious importance of the City Jerusalem as it is very obvious that Jerusalem has a world religious value that is recognized by different faiths; but rather the comparison here is based on the unique nature of the urban morphology of the various neighborhoods, and also the level and intensity of tolerance and co-habitation between the residents of different religious and ethnic background within the two cities. 

This issue in particular was compared to cities in the Levant, and was not an issue for comparison between Mostar and As-Salt.

(Central Hallway 3-Bay House) that were skillful adapted to local contexts and urban morphology by exceptional skillful local and migrating master builders producing a mix of vernacular regional and high-class architecture. In contrast to Jerusalem’s teleological morphology, the urban fabric of As-Salt is fluid as it conforms to the steep slopes of its valley. Through the agency of “shared roofing,” As-Salt cityscape is formed by the vertical clustering of extroverted architectural units and graded earth mounds which facilitated, in As-Salt, a strong practice of social urban welfare between residents.

indivisible urban morphology and typographic morphology. In both towns, the commercial districts combining small shops with khans, merchants’ houses and warehouses were central to the emergence of a new bourgeois merchant class, and the fostering of ties amongst local and income groups. Whilst the commercial area of Mostar has largely been turned into an area frequented by tourists in the post-reconstruction period, the soups and commercial heart of As-Salt (represented by Sahet al Ain, Hammam Street and other commercial plazas and arteries) still continue to operate as a thriving commercial center for the residents of the town demonstrating a living heritage.
Mostar. In contrast, in As-Salt the coexistence of communities of diverse cultural, ethnic and religious backgrounds continues as a ‘living heritage’ played out in the neighborhoods and shared public spaces on a daily basis. This is even more notable in the early 21st century, in As-Salt’s geo-political location in a region marred by ethnic and religious division and conflict.
Legal Protection

ICOMOS would appreciate additional information on the application of the system of legal protection, including:

- Specific policies for the conservation and/or adaptation of buildings/spaces in grades 1-5 (are all of these considered to be attributes of the proposed Outstanding Universal Value?).

Today, the As-Salt Greater Municipality is the main custodian of the city’s architectural and urban heritage working on identification, protection, designation, conservation and management of that unique heritage for Jordan and the world. Now, in terms of urban heritage protection regulatory tools and designation mechanisms; it is important to mention that the Greater As-Salt Municipality started with a 5-tier grading system and this designation and grading was implemented on GIS layers at the Municipality\(^1\). Then more recently; one of the key regulatory tools that had been developed so far was the Special Core Regulations which was implemented in more than one city in Jordan, including As-Salt. The City *Core Special Regulations* were endorsed by the Ministry of Municipalities and Rural Affairs, the Higher City Planning Council (HPC) of Jordan, and the As-Salt Greater Municipality in September 2014. These special regulations addressed special urban places, heritage buildings designation and grading for historic buildings, guidelines for buildings conservation and new interventions, and also guidelines for public spaces design and enhancement. Part of the City Core Special Regulations is a 2-tier grading system (Grade I and II) proposed at a national level. This was then adopted by As-Salt Greater Municipality to create as well similarities at the national level. Currently, both grading system work together at the moment where Grades 1 and 2 are equivalent to Grade I in the new system, and also Grades 3 and 4 are equivalent to Grade II.

As-Salt City Development Projects Unit (ASCDP) of the As-Salt Greater Municipality had developed also a regulated process for permits of demolition, alterations and conservation and preservation of heritage buildings. These different grades are translated into different values for the buildings, and also with diverse levels of interventions:

**Grade I**: buildings of major individual importance to the architecture, history, and cultural heritage of both Jordan and As-Salt. These buildings should be preserved and restored as a minimum, regardless of all economic restrains. In general, they should not be extended or altered, and ought to be restored to their original state.

**Grade II**: buildings of individual or townscape importance to the history and cultural heritage of As-Salt. These should be preserved and restored within reasonable economic parameters. The main architectural and townscape features should be restored, and in general, no alternations or extensions should be made.

**Grade III**: buildings which form an important part of the overall townscape of As-Salt or have architectural merit. These should be preserved and restored within reasonable economic parameters, but sympathetic alteration or extension could be made.

**Grade IV**: buildings of lesser value in individual and townscape terms but which, with improvement, would contribute to the overall quality of As-Salt. These should be preserved and improved if economically practical.

**Grade V**: old buildings of limited townscape or architectural value, the loss of which would not be serious, provided new development is sympathetic to As-Salt and preserves any details of merit.

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**Grade V**: old buildings of limited townscape or architectural value, the loss of which would not be serious, provided new development is sympathetic to As-Salt and preserves any details of merit.
rehabilitation works within the historic city core and beyond. Urban change and transformation is now regulated and have to be approved by the Municipality. Recommendations from the Unit are presented to the local planning commission where different levels of protection are practiced and endorsed. Once a course of action is approved, and before any application is presented to the planning committee, the applicant produces a financial bond between the amounts of 5000-50,000 JOD as a guarantee that implementation would proceed according to the agreed upon plan. The Unit also performs supervision and monitoring during implementation. Furthermore, conservation and rehabilitation projects have also to follow the Manual for the Conservation of Historic Center for As-Salt.

- How the Municipality ensures that the design of infill development supports the integrity of the nominated property and is sympathetic to the urban form and streetscape.

In As-Salt, it is obvious that there is an official and a popular commitment to foresee architectural and urban heritage management. As-Salt Municipality had already made considerable steps in terms of inventories, designation, planning and heritage regulations, processes for permits (demolition, change, alterations, and conservation techniques). In addition, the Municipality had also been doing considerable efforts concerning eliminating visual pollution from the historic city core at an urban level. The Municipality is continuously working on addressing the condition of the historic urban setting concerning the rehabilitation of historic steps, plazas, and streets in addition to being involved in infrastructure provision and streetscape design in a way that is not causing an adverse effect on the historic ambiance of the urban form at the scale of the historic city core.

Furthermore, the City Core Special Regulations mentioned earlier are composed of 16 Articles. They provide details concerning architectural elements such as ‘awnings’ and ‘balconies’, for example, together with the definition of “conservation interventions” and the distinction between restoration, rehabilitation and reconstruction. It also clarifies what constitutes “development” and illustrates other possible scenarios. These special regulations addressed special urban places, heritage buildings designation and grading for historic buildings, guidelines for buildings conservation and new interventions, and also guidelines for public space design and enhancement.

Most important of all is the existence of a design review board within the As-Salt City Development Unit (ASCDP) of the As-Salt Greater Municipality, this review board reviews and comments on various interventions (conservation, adaptive reuse, infill development, other) that are taking place within the historic core. The Municipality has plans to expand this board also by adding experts at the national level. Also, and as mentioned earlier, conservation and rehabilitation projects have also to follow the Manual for the Conservation of Historic Center for As-Salt.
Furthermore, As-Salt Greater Municipality had worked on establishing memorandum of agreements between the Municipality and various infrastructure and service providers to the city such as memorandums signed with ORANGE, and with the Jordanian Electric Power Company (JEPCO). The purpose of these memorandums is to coordinate efforts and work together on enhancement of public spaces paying attention to issues of visual integrity and to adopt measures to minimize the impact of telecommunication networks infrastructure projects on the historic city core including but not restricted to:

- Prepare an executive design to transfer or relocate the existing Aerial network & poles, in order to minimize its impact on the World Heritage’s nominated property, as well as to provide solutions for the installation of new equipment;
- Implement the corrective measures as per the executive design;
- Supervise the execution of the works;
- Monitor the demand for new telecommunications installation within the nominated property

How the settings of identified attributes are protected?

In terms of protection of the attributes, As Salt-Municipality thrives to sustain the architectural and urban attributes of the historic City Core at levels of buildings and also urban public space and urban morphology. Briefly, this is achieved by:

- Designation of historic buildings provided by the Special Core Regulations and the Design Review Board mentioned earlier.
- Protection and maintenance of the urban fabric (stairs, plazas, streets, street panoramas, street landscape, viewpoints, other) provided by the Special Core Regulations, the Design Review Board, and also the various practices of the Municipality that are also facilitated by the various memorandum of agreements mentioned earlier in the previous point as well.
- Furthermore, the Management Plan is proposing a specific policy (Policy 3) and related strategies that address the *Protection and Conservation of Buildings*. This policy is at the core of future protection and conservation works within the delineated property and even beyond. This policy will create a tradition of proper conservation approach adopted accommodating different levels of intervention (e.g., future protection, stabilization, conservation, rehabilitation, adaptive reuse, new additions to historic buildings, other). These levels of interventions are informed by proper regulations and guidelines; but are also informed by examples of good practice. To meet this policy, the following strategies are proposed:
  o 1. Preparation of guidelines related precisely to the future conservation of buildings and to the implementation of various levels of intervention including protection, stabilization, restoration, rehabilitation, adaptive reuse, new additions, or other levels of intervention within the designated property area. The guidelines should also address the understanding of historic contexts, diagnosis, prognosis, and remedial works approaches and techniques as well. These Guidelines should be based on international conventions and charters and on a thorough understanding of the city’s specificity and building typology and typo-morphology.
2. Develop requirements for experts or institutions invited to carry; or involved in carrying out various conservation works.
3. Preparation and implementation of capacity building programs in areas of building conservation directed to As-Salt Greater Municipality employees and staff, in order to prepare them to deal with various applications related to conservation and new additions within the historic city core.
4. Establish within the As-Salt Greater Municipality a Technical Heritage Design Review Committee that will review and approve applications regarding buildings conservation, demolition, or additions and alterations. It is important to note that some of these strategies and actions are already in practice and operation, while others still need to commence or are in need of revision and evaluation.

- In addition, the Management Plan is proposing another policy (Policy 4) and related strategies that address the Continuous maintenance & repair works; services provision; and enhancement of urban open spaces within the city’s historic core. The Property represents part of the city’s open urban space with its buildings, but also streets, alleyways, plazas, steps, and urban nodes. This policy is concerned with how these open public spaces will be maintained and repaired in the future, in addition to how new urban services and infrastructure would be thought of and implemented. To meet this policy, the following strategies are proposed:
  1. Develop general guidelines and principles for future continuous maintenance & repair works, provision of services and infrastructure, and design for urban open spaces within the designated property area.
  2. Development and implementation of a monitoring plan concerning enhancement, maintenance, and repair works of the urban fabric and public areas within the historic city core.
  3. Put forward a memorandum of agreement that facilitates a coordination mechanism between Greater As-Salt Municipality and other infrastructure providers in the City regarding the priorities, nature and character of the historic core.
  4. Preparation and implementation of capacity building programs in areas of public space and infrastructure design, provision, maintenance and repair works directed to Greater As-Salt Municipality employees and staff (and other governmental agencies), in order to prepare them to deal with various conditions and scenarios of development and change within the historic urban core.

It is important to note that some of these strategies and actions are already in practice and operation, while others still need to commence or are in need of revision and evaluation.

- Other protective measures: In addition to the protection measures discussed earlier such as the City’s Core Special Regulations, the designation and grading systems for historic buildings, and the buffer zone; the following are additional protective measures of a legislative nature:
  1. Cities, Villages and Buildings Planning Law No. 79 of 1966: This law is the fundamental legislation that controls planning and building activities in all the
municipalities of Jordan, including As-Salt Greater Municipality. The enforcement of this law lies under the Municipality of Municipal Affairs (MOMA) represented by its Minister.

- **Antiquities Law No. 21 of 1988 and its Amendments:** This law is concerned with the protection of artefacts and antiquities of older civilizations. The Law covers aspects related to regulating the responsibility of the Ministry of Tourism and Antiquities, specifically the Department of Antiquities of protecting antiquities. The responsibility ranges between excavations, identifying, designating, protecting and managing antiquities, and antiquates sites, in addition to promoting antiquities and heritage culture.

- **Law of Architectural and Urban Protection no. 5 of 2005:** This law is concerned with preserving and protecting the architectural and urban heritage, and activating the legislations and building’s register needed for that. It regulates the conservation processes, allows for experts and technicians to work on rehabilitating these buildings, and organizes the documentation needed.

### Management System

The management policies are provided in the nomination dossier, however ICOMOS is interested to better understand the structure of the management system, particularly how the national and municipal levels are mutually informed.

The structure of the management system that is involved in the conservation and management of the cultural heritage will be explained below in the various points:

- **First:** at the level of the As-Salt Greater Municipality, it includes several departments, the ones directly related to conservation and management include: the Departments of Cultural Affairs, Studies and Development, Planning, Engineering Services, Environment and Health amongst other. Please, refer to the below Organizational Chart for As-Salt Greater Municipality.

- **Second:** a very important stakeholder in the conservation and management of cultural heritage in As-Salt is the **As-Salt City Development Projects Unit**, which is part of the As-Salt Greater Municipality and answers directly to the Municipality president. The headquarters of the Unit is located in one of As-Salt’s historic buildings (Jaghbeer House), the house has been adapted recently to serve as the headquarters of the Unit. The Unit had developed a regulated process for permits of demolition, alterations and conservation and rehabilitation works within the historic city core and beyond. Urban change and transformation is now regulated and have to be approved by the Municipality. The Unit is the agency that deals with maintenance, protection, and improvement of the public urban realm as well with the help of various other departments within the Municipality. Please refer to the organizational chart for the As-Salt city Development Projects Unit provided below. One of the important departments within the Unit is the Services and Maintenance, it is responsible for issues related to
the environment, urban lighting, historic buildings, public realm, markets, licensing, and other issues as well.
Then, also, the following additional points will explain the relationship between the national and municipal levels:

- At the municipal level (City of As-Salt), and as far as planning is concerned, there exists the local committee (local planning committee (*Lajnah Mahaliyah*) where decisions are made at this local committee level (Municipal level); these include decisions related to building permits, designation of historic buildings, public realm improvements, and other decisions. The second upper level is at the Governorate level (Balq’a Governorate) where another planning committee exists (*Lajneh Liwaiah*); and the third level (national level) is the *Higher Planning Council* (HPC), here, issues related to zoning and planning that are suggested at the local municipal level are approved and enforced. It was mentioned earlier that the Special Core Regulations for As-Salt has already been endorsed by the Higher Planning Council.

- It is important to mention that all recommendations from the *As-Salt City Development Projects Unit*, mentioned earlier, are presented to the local planning committee at the Municipal level where different levels of protection are practiced and endorsed. Once a course of action is approved, and before any application is presented to the planning
committee, the applicant produces a financial bond between the amounts of 5000-50,000 JOD as a guarantee that implementation would proceed according to the agreed upon plan. The Unit also performs supervision and monitoring during implementation. Furthermore, conservation and rehabilitation projects have also to follow the *Manual for the Conservation of Historic Center for As-Salt* which is applied at the level of the City of As-Salt.

In addition, ICOMOS would be pleased if further information on the following management requirements could be provided:

- **Provision for community involvement in decision making**

As-Salt Municipality is one of the active municipalities in Jordan in terms of public participation and involvement of local communities in decision making processes, development projects, and also projects related to heritage conservation and heritage tourism. The following points explain about the level and nature of that involvement:

- First, and at the level of decision making, it is important to mention that the local committee (local planning committee (*Lajnah Mahaliyah*) is composed of members of the Municipal Council where are already members that are elected from the local community (so, they are local community representatives).

- Second, As-Salt Municipality asks for the approval of residential neighborhoods in terms of decisions that pertain to planning, and zoning changes. This is done through scoping sessions at the level of residential neighborhoods. For example, several scoping sessions with the local community had taken place when the Municipality had worked on the latest Master Plan for the city.

- Third, it is important to mention that during significant larger projects of conservation and heritage management (e.g., such as for example the JICA (Japanese International Cooperation Agency) funded projects in As-Salt addressing the conservation and adaptive reuse of Abu Jaber House and also the urban heritage conservation/heritage tourism within the historic City Core), several local communities were formed and were instrumental and active in the overall process. In addition, special consultants were hired to evaluate the local communities’ reception to heritage tourism in the city.

- Fourth, As-Salt Municipality has implemented several projects that are related to heritage tourism, some of which are related to the implementation of various heritage trails as mentioned in the Nomination File. Different segments of the community (at the level of families and local individuals) participated and are still participating with the development and also implementation of these heritage tourism trails.

- **Cyclical or regular maintenance planning**

As-Salt Greater Municipality together with the *As-Salt City Development Projects Unit*, mentioned earlier, are responsible for the implementation of regular and cyclical conservation/maintenance for both the historic buildings and for the historic public realm. Regarding this issue, it is important to note the following:
- The Municipality and the Unit are responsible for protection, maintenance, and conservation in general of both buildings and the public realm. They are also responsible for identifying abandoned historic buildings, environmental pollution issues (e.g., removal of debris from abandoned buildings, structural stabilization, other), and other problems within the historic city core. These responsibilities are curried out on a regular basis (mainly weekly or when needed).

- Currently, inspection is current out on a weekly basis, yet, repairs of private historic houses is done mainly by the private sector (for privately owned houses) under the supervision of the Municipality and the Unit. While public historic buildings are conserved and maintained by the Municipality and the Unit.

- The proposed Management Plan proposed a monitoring strategy that addressed the state of conservation of the buildings and also the public realm and have identified indicators that are put in place to measure the state of conservation for the property, the periodicity of their examination and the responsible authorities within the Municipality, the Unit, or other agencies. These included:
  
  o Indicators to measure and assess the state of conservation of the various historic buildings, and the periodicity of their examination and the responsible authorities: addressing physical condition of main structural elements (e.g., walls, roofs, foundation), and rate of their deterioration; physical condition of non-structural elements (e.g., windows, doors, interior plaster, other) and the rate of their deterioration; physical condition of stone facades; biological growth and atmospheric pollution, other.

  o Indicators to measure and assess the state of conservation and maintenance of the various urban public spaces (e.g., streets, stairs, urban nodes, plazas, alleyways), and the periodicity of their examination and the responsible authorities: addressing indicators related to the general physical condition of the public realm (e.g., such as lack of proper drainage, intrusive plants on site walks and edges of walls, exposed piping & electrical wiring, damages sidewalks or parts of stairs, other); availability and condition of urban furniture and urban services; indicators related to general cleanliness of the various open spaces; other.

- Heritage Impact Assessment for new projects and processes

Regarding the issue of conducting heritage impact assessment for new projects and the general process that is adopted. Please, note the following:

- Most important of all is the existence of a design review board within the As-Salt City Development Unit (ASCDP) of the As-Salt Greater Municipality, this review board reviews and comments on various interventions (conservation, adaptive reuse, infill development, other) that are taking place within the historic core. The Municipality has plans to expand this board also by adding experts at the national level. The Review Board requires, in certain cases and in certain projects, conducting a heritage impact
assessment study and also sometimes, an environmental impact assessment study for these projects.

- The Municipality and the Unit are planning to expand the Design Review Board to include national experts, this is when a proper criteria for conducting heritage or environmental impact studies could be developed to identify when it is most needed.

- Strategies for Sustainable Tourism, including the involvement of communities in tourism, ensuring the continuing liveability of the urban area

Promoting sustainable heritage tourism including the involvement of communities in such programs and projects is a priority of the Municipality and also As-Salt Development Cooperation. The following notes will shed light on this issue:

- The As-Salt Greater Municipality’s Efforts to Promote Heritage Tourism and to Work on Visitor Management within the Historic Core: Promoting heritage tourism and emphasizing on disseminating the city’s messages of tolerance and urban hospitality to visitors and tourists is one major objective of the As-Salt Greater Municipality. One particular project to mention is the Eco-Museum project (funded by the Japanese International Cooperation (JICA), where an innovative concept of the eco-museum was developed where visitors are encouraged to enjoy the city life in As-Salt, interact with locals and with living traditions and the peaceful coexistence of the two faiths while sharing a unique experience focusing on tangible and intangible cultural heritage. Three heritage tourism trails were developed and implemented within the project:
  o Harmony Trail (addressing co-habitation and tolerance between Muslims and Christians).
  o Daily Life Trail (addressing living traditions, i.e. cuisine, clothes, daily shopping, leisure games, other).
  o Educational Trail (addressing the history of education in the city and the significance and importance of the various schools).
- Greater As-Salt Municipality also supported a USAID funded study (As-Salt Tourism Distinctive Destination Plan 2018-2020) in order to strengthen, enhance, and increase the tourist products and services. The main objectives of the Project are to build a program to attract new visitors; to create a sustainable urban cultural heritage tourism program that represents the interests of the community as a whole; to encourage by demonstration, showcase methods of preserving, securing and rehabilitating heritage buildings and establish heritage conservation incentives for privately owned properties; to rapidly resolve the poor, unsanitary urban conditions on public and private properties; to establish an extensive community outreach program and build the foundation for an urban cultural tourism industry; to improve urban walks and amenities; and to create an image of a friendly heritage city that evokes the city’s ‘Golden Age’ in its exceptional architecture, and also promotes its role as the birthplace
of the nation and a vibrant, contemporary center; and finally to promote a distinctive tourism niche.

- It is very important to note that in As-Salt, heritage tourism activities are not excreting any adverse effects on the historic city core; on the contrary, such activities support local business and support also the continuation of living traditions. In addition, the number of tourists coming to As-Salt is very much manageable, in fact, the city could afford to increase that number in the future.

- More recently, a plan for Tourism Awareness in As-Salt had been prepared and the final draft of the Study had been approved. The initiative is implemented by the USAID Building Economic Sustainability through Tourism (BEST) project to promote economic sustainability in Jordan. As-Salt Development Corporation (SDC) and the Greater As-Salt Municipality (GSM) will work with USAID BEST to promote local investment, to protect and develop heritage houses and traditional markets along trails. Residents will be encouraged to develop other ventures in order to benefit from the city’s growing tourism sector. An awareness campaign will focus on effort to raise public awareness and educate individuals about a range of tourism specific issues in As-Salt. The campaign will raise awareness, or inform, change attitudes and essentially lead to behavioral changes. This campaign for As-Salt will inform the public about the benefits of tourism, change behavior by encouraging students to pursue careers in tourism and encourage local communities to protect the environment and heritage of As-Salt. The campaign objectives are summarized below:
  - Improve the understanding and positive image of tourism within the communities of As-Salt.
  - Encourage a greater participation of communities in tourism in As-Salt.
  - Increase the number of youth pursuing careers and jobs in tourism.
  - Engage local communities in protecting the culture, heritage and environment of As-Salt.

- And finally, it is important to mention that Management Plan prepared as part of the Nomination File proposed a policy (Policy 7) that is targeting future visitor/tourism management. The purpose of this policy is provide a general vision for visitation management and tourism. As-Salt is gradually being incorporated in the national and regional schemes for heritage tourism; this will pose challenges, and opportunities for future heritage tourism in the city. To meet this policy, the following strategies are proposed:
  - Develop and put in place a visitation and tourism strategy in coordination with As-Salt Greater Municipality and other affiliated agencies such as the Ministry of Tourism of Jordan.
  - Develop the continuously upgrade various programs and activities related to diversification of the visitor experience, and to enhance heritage tourism in the city. Enabling the visitor to get a hand-on experience within this living heritage site.
3. Design and develop diverse itineraries within the city that are based on experiencing the city’s historic urban setting, architecture, and its associated intangible attributes, to cater for different types of visitors and tourists.

4. Develop and put a monitoring mechanism to evaluate carrying capacity; and also conduct visitor satisfaction surveys.

It is important to note that some of these strategies and actions are already in practice and operation, while others still need to commence or are in need of revision and evaluation.

**Plans for the Interpretation of the heritage values**

Site interpretation and presentation is extremely important, As-Salt Municipality is aware of the significance of providing different levels of interpretation of the heritage and place values of the historic City core. The following points shed light on this issue:

- First, two important museums had already been established within the City, they include the Historic House Museum of Abu Jaber which narrates the urban social history of the City during the *Golden Age* period (1860s-1920s) through its exhibits and interpretation panels and displays. It is considered the hub prior to visiting the City by visitors and tourists within the historic urban landscape of the city is considered as an eco-museum and its visitation is facilitated by several thematic heritage trails that are interactive in nature. Another museum is the archaeological museum which is located in the historic house of Toukan which is focused on the archaeology of As-Salt and its hinterland.

- Second, the Management Plan included in the Nomination File includes a policy (Policy 6) that is dedicated to the interpretation and presentation within the urban historic Core of As-Salt. The urban experience within the historic core of As-Salt is not complete without the provision of means for interpretation and presentation of the urban and architectural heritage of the city and its tangible and intangible attributes to the general public. This policy is concerned with the provision of an interpretation and presentation vision for the As-Salt historic core. To meet this policy, the following strategies are proposed:
  1. Develop a general vision for the interpretation and presentation of the historic city core of As-Salt which also includes an urban curatorial plan for the
  2. Develop the content, spatial distribution, and nature of the presentation for the interpretation of the historic city core. This could be through the hiring of a specialized institution or expert to carry out such tasks.
  3. Initiate, as part of the interpretation and presentation context, various thematic trails within the Property, to convey the significance of the Site with both its tangible and intangible attributes to the general public and to visitors. This particular strategy is already operational.
Risk preparedness – including risks arising from seismic events, flood and fire, and the emergency responses in place

There are no environmental pressures of pollution directly affecting the property and its historic buildings and open spaces. As mentioned earlier, the As-Salt Greater Municipality is responsible for the enhancement of public spaces and also cleaning empty areas of garbage dumps and garbage in addition to removing debris and dumps from deserted buildings. They are also involved in addressing the issue of vehicular circulation and congestion in the historic urban core; this will indirectly enhance the conservation of buildings by reducing air pollution due to car fumes. Furthermore; the city has no major industrial activity that could cause pollution to the historic city core. Historically, there were stone quarries located within the present boundary of the city on the slopes of As Salalem area; but these have been closed and terminated. Other stone quarries are located within Al Balqa District but far away from the city with no effect whatsoever on the property.

And in terms of natural disasters and risk preparedness (earthquakes, floods, fires, other), it is important to know that As-Salt, which lies in a mountainous area east of the Jordan River, is situated within the system the Syria-African Great Rift, also known as Great Rift Valley, which extends from Lebanon to Mozambique. Being a major geophysical phenomenon, where tectonic forces are presently trying to create new plates by splitting apart old ones, the area presents a very high seismic risk. However, major seismic events reported in the area, i.e. the earthquake that hit Nablus and Amman in 1927, did not inflict damage to the historic fabric of As-Salt. In order to prevent the risk of partial or total collapse of the buildings within the nominated property in case of seismic events, future conservation, stabilization and restoration works of the selected buildings will take into consideration anti-seismic design principles, as well as guidelines and norms of earthquake engineering. Having said that, the nature of construction for the historic buildings in As-Salt demonstrates strong foundations (stone-based) that are rooted in the ground, furthermore, the buildings in general are strongly attached to the foundations.

On a different note, being a hilly area, As-Salt Municipality had always been prepared to put forward an annual culvert maintenance plan to address potential rain floods.

**State of Conservation**

The Conservation Management Plan presents a number of maps, drawings and photographs of some of the proposed attributes. The condition assessment of streets and public spaces is also noted.

- ICOMOS would appreciate a brief clarification about whether baseline condition data is available for all the proposed physical attributes. How is this data held and utilised in the day-to-day management of the nominated property?

In terms of baseline condition data for the proposed physical attributes at the scale of historic buildings and also the urban context and its availability and how it is used and utilized in the day to day management of the nominated property, it is important to note the following:
- All data is available at the As-Salt City Development Unit (ASCDP) of the As-Salt Greater Municipality.
- In terms of architectural documentation and production of measured drawings, the Unit has completed the production of measured drawings for around 75 buildings (Grade 1 and 2) and has plans to finish all of the 657 historic buildings within the next 5 years. Furthermore, the Municipality had already published 3 books (available to all) featuring the documented buildings and their physical condition. These measured drawings are used during physical condition assessment and periodical monitoring. In addition, measured drawings had been also produced for the historic public realm (historic stairs, streets, plazas, and panoramic lookouts) within the City since the early 1990s through the JICA (Japanese International Cooperation Agency) funded urban conservation project mentioned earlier and elaborated upon in details in the Nomination File.
- Third, the Unit had already also completed the physical condition assessment of approximately 20% of the total number of historic buildings, and the future plans are to continue this assessment for the rest within the next 5-7 years. Part of that assessment had already been included in the Management Plan.
- Fourth, As-Salt City Development Projects Unit (ASCDP) of the As-Salt Greater Municipality had developed also a regulated process for permits of demolition, alterations and conservation and rehabilitation works within the historic city core and beyond. Urban change and transformation is now regulated and have to be approved by the Municipality. Furthermore, the Unit also performs supervision and monitoring during implementation. Furthermore, conservation and rehabilitation projects have also to follow the Manual for the Conservation of Historic Center for As-Salt.
- The Municipality and the Unit are responsible for protection, maintenance, and conservation in general of both buildings and the public realm. They are also responsible for identifying abandoned historic buildings, environmental pollution issues (e.g., removal of debris from abandoned buildings, structural stabilization, other), and other problems within the historic city core. These responsibilities are curried out on a regular basis (mainly weekly or when needed).
- The proposed Management Plan proposed a monitoring strategy that addressed the state of conservation of the buildings and also the public realm and have identified indicators that are put in place to measure the state of conservation for the property, the periodicity of their examination and the responsible authorities within the Municipality, the Unit, or other agencies. These included:
  - Indicators to measure and assess the state of conservation of the various historic buildings, and the periodicity of their examination and the responsible authorities: addressing physical condition of main structural elements (e.g., walls, roofs, foundation), and rate of their deterioration; physical condition of non-structural elements (e.g., windows, doors, interior plaster, other) and the rate of their deterioration; physical condition of stone facades; biological growth and atmospheric pollution, other.
Indicators to measure and assess the state of conservation and maintenance of the various urban public spaces (e.g., streets, stairs, urban nodes, plazas, alleyways), and the periodicity of their examination and the responsible authorities: addressing indicators related to the general physical condition of the public realm (e.g., such as lack of proper drainage, intrusive plants on site walks and edges of walls, exposed piping & electrical wiring, damages sidewalks or parts of stairs, other); availability and condition of urban furniture and urban services; indicators related to general cleanness of the various open spaces; other.

- **Section 3.e** suggests that field condition survey has been done for approximately 20% of the property. Has this survey now been completed? If so, the updated data would be appreciated. If not, is there a timeframe for this work to be finalised?

As-Salt City Development Unit (ASCDP) of the As-Salt Greater Municipality had already completed the physical condition assessment of approximately 20% of the total number of historic buildings, and the future plans are to continue this assessment for the rest within the next 5-7 years. Part of that assessment had already been included in the Management Plan. That assessment depended on inspection of these houses and observation by the survey team that is composed on architects and structural engineers. The assessment addressed physical condition of main structural elements (e.g., walls, roofs, foundation), and rate of their deterioration; physical condition of non-structural elements (e.g., windows, doors, interior plaster, other) and the rate of their deterioration; physical condition of stone facades; biological growth and atmospheric pollution, other.

Furthermore, an assessment of the condition of the public realm addressing physical conditions of streets, stairs, plazas and other public spaces within the Historic Core are taking place on a regular basis by the Municipality. Repairs are continuous, so is needed infrastructure provision.

It is very important to mention that in addition to the As-Salt Greater Municipality, supportive and other agencies and NGOs work on the conservation and condition assessment within the Historic Core. For example, a geographic information system data base project was proposed through the World Bank project and the EU-funded project on “Heritage 4 Development”, it was implemented by Cultech (2012-14). A GIS for the historic core was developed to include plot parcel, building/roof plan survey, number of floors, ownership, material used, date of construction and current use. Around 4400 buildings were surveyed, including all buildings in the historic core (historical buildings and new structures). Cultech produced and published a Manual for the Conservation of the Historic Centre of As-Salt, including related cards for conservation. The following are some of the main issues that are related to suggested monitoring mechanisms that were included in that Manual:

- A Manual for Restoration of Historic Buildings within the Historic City Core (including types of stones, potential physical problems of deterioration)
- Physical properties of stone, mortar (including lime-based mortar), and other materials,
- Recommendations for future restoration approaches,
- Related special cards for conservation and restoration of the buildings (addressing cracks, consolidation through injection of mortar, addressing rising damp, cleaning of stone façades, and other issues).

- How are conservation and maintenance works to buildings assessed to be in ‘poor’ or ‘neglected’ conditions being organised?

As mentioned earlier in the previous point; As-Salt City Development Unit (ASCDP) of the As-Salt Greater Municipality had already completed the physical condition assessment of approximately 20% of the total number of historic buildings, and the future plans are to continue this assessment for the rest within the next 5-7 years.

This assessment classified the buildings, in terms of their physical condition into “Very Good”, “Good”, “Poor” and “Neglected” based on field survey as mentioned earlier. The assessment was based on observation by a team composed of architects and structural engineers. The physical condition assessment was based on assessing:
- Wall Conditions
- Balconies
- Roofing System
- Interior Condition

Issues that were observed included: Material Loss - Humidity - Cracks - Biological growth - Plants - Fire - Windows and doors - Plaster flaking and peeling - Material loss - Humidity - Cracks - Biological growth - Plants - Fire - Windows and doors - Plaster flaking and peeling.

Furthermore, and in terms of physical condition assessment addressing public urban spaces, the survey was conducted where the unit of analysis were public spaces (streets, sidewalks, plazas, public steps, other) and the area covered was mainly all of property within the boundary. The survey also addressed neglected open spaces and lack of urban furniture and in general, the public spaces were categorized in terms of their physical condition into: very good, good, poor, and neglected. The categorization was based on:

- For Streets and Sidewalks: The main problems encountered within the streets include lack of proper drainage, lack of cleanness, intrusive plants on sidewalk and edges of walls, cracks in sidewalks, exposed piping, exposed electrical wires, lack of urban street lighting, construction site obscuring walkability, damaged sidewalk parts, and lack of sidewalks.
- For Stairs and Urban Nodes: The main problems encountered within public stairs and urban nodes include lack of proper drainage, lack of cleanness, intrusive plants on steps and edges of walls, cracks, exposed piping, exposed electrical wires, lack of urban lighting, construction site obscuring walkability, damaged parts, graffiti, and lack of sidewalks.
End of Document,
Sincerely
Rami F. Daher
Dear Ms. *Gwenaëlle Bourdin*

Greetings, and we hope this you are doing well. Since we have received the letter of January 25th, 2021 from your end asking for additional information, we have started to address this issue to the best of our knowledge. We would like to take this opportunity to thank the efforts of the Technical Evaluation Mission to As-Salt in December of 2020 which was carried out by Mr. Itani. And we would also like to thank some representatives the ICOMOS Panel for their session that was held with us on January 13th. We have worked very hard on the needed additional information, and are done now with the needed additional information, and I sincerely hope that the responses will be satisfactory to you all.

**Comparative analysis**

ICOMOS appreciates the additional information already provided to clarify the comparative analysis.

It appears that some aspects of the comparative analysis would need further explanation or evidence in order to fully support the arguments made in relation to criteria (ii) and (iii) presented in the nomination dossier. In this regard, ICOMOS would be pleased if the State Party could consider the following aspects to further strengthen the comparative analysis:

i. Deepen and clarify the history of As-Salt and its role in the context of the networks of cities in the Levant and during the late Ottoman period;

In order to deepen and clarify the history of As-Salt and its role in the context of the networks of cities in the levant and during the late Ottoman period, I will depend on several pillars of explanation:

**The Impact of Ottoman Reform in Positioning As-Salt as a Southern Urban Frontier for Trade and Cultural Exchange:** The transformation of As-Salt during the 19th century from a rural village on the eastern part of River Jordan into a thriving urban southern frontier during the later Ottoman period could not be comprehended without a clear understanding of the late Ottoman various reforms during the second half of the 19th century triggered by the intensions to extend Ottoman rule into the Southern parts. The extending of Ottoman rule led to a series of transformations in economic, cultural, and urban realities of As-Salt addressing administrative, infrastructure (e.g., public roads, public buildings, security, and communication systems), educational and health care reforms and transformations that worked to transform the tribal individual of the area into an Ottoman urban subject and encouraged also the transformation of pastoral tribes into fulltime cultivators; and also triggered migration into As-Salt of urban merchants from nearby cities such as Nablus, Beirut, Damascus, and Jerusalem who were drawn to As-Salt due to the advancing of security in the region and also due to the new economic opportunities of trade and agriculture which presented As-Salt to these urban bourgeois merchants as the new southern economic frontier in the region emerging in what was known
then as Trans-Jordan. In 1890, Salt was linked to Damascus by telegraph, and remained the southernmost station in the Syrian network until June 1900. Another major Ottoman investment in communication and road networks was the establishment of the Hijaz Railroad Line across Trans-Jordan at the turn of the 20th century.

**Trade Networks & Unique Agricultural and Pastoral Production within the Levant:** Intensified security (due to Ottoman reforms) and the agricultural production of the region (including very good quality grains) were the primary attractions that encouraged these urban merchants to flock to As-Salt where they diversified their economic activities to include in addition to trade and agriculture, the accumulation of agricultural property. Merchants’ activities drew Transjordan into the regional economy of Ottoman Syria and the Mediterranean world beyond. They emerged as a distinct social elite, and this was manifested by the homes they have commissioned to be built fronting main public spaces of the city such as Hammam Street and Al Ain Plaza.

Traded products with the region and with international markets included pastoral and agricultural products. Pastoral traded goods included livestock (sheep, horses, camels) and their sub products (wool, Samn (butter), and dried yogurt (Gameed); agricultural products included grains, grapes, raisins and a special plant (Kali or Qili) whose ashes are an important ingredient in the production of soap. These traded products from the Balqa region from As-Salt hinterland played a key role in the integration of Trans-Jordan into regional and international markets through Nablus, Jerusalem, Damascus, Beirut, and Haifa.

Grapes, of different types, were considered one of the most important types of agricultural produce in As-Salt and the Balqa’ region. Raisins were sold primarily through Jerusalem and Nablus, and were exported from Yaffa (Jaffa) to European markets as well. Specialty markets in Hammam street and Sahet al Ain flourished in the second half of the 19th century selling these various pastoral and agricultural products. In addition, As-Salt included a livestock market in the lower parts of Hammam street.

**A Unique Fusion between Tribal-Rural and Migrating Bourgeois Merchants that Resulted in an Integration Between the City and its Hinterland:** As-Salt Urban community, and by the end of 19th century was a remarkable mix of local tribes and urban bourgeois merchants from Nablus, Jerusalem, Hebron, Damascus, Nazareth, Lebanon, and Turkey. A rich and distinctive social life was emerging based on a combination of tribal customs and newly urban social norms with unique manifestations such as special urban hospitality, a distinctive urban setting and architecture, and a harmonious co-habitation between Muslims and Christians on one hand, and different ethnic groups on the other. This fusion was also facilitated by the Ottomans extending their rule to these southern frontiers and implementing various municipal, infrastructural, and educational reforms. Furthermore, this was also facilitated by Christian missionary public works on body (e.g., establishment of clinics and hospitals) and soul (e.g., building Catholic and Protestant Churches).
ii. Expand the existing comparative analysis to consider the survival of urban fabric of the cities from the same period as As-Salt’s ‘Golden Age’ that have been discussed (Beirut, Jerusalem, Nablus). It would indeed be important if the State Party could consider the comparisons with these cities in terms of the state of conservation of their urban fabric, as per the Operational Guidelines paragraph 148. g) “evaluate each property systematically according to all relevant criteria, including its state of conservation, relatively, that is, by comparison with that of other properties of the same type, both inside and outside the State Party's territory”. The state of conservation of the urban tissue is a key parameter for the comparison with other cities and will help to strengthen the statement of As-Salt being the most significant example of a city exhibiting this specific and prolific urban fabric;

Today, the As-Salt Greater Municipality is the main custodian of the city’s architectural and urban heritage working on identification, protection, designation, conservation and management of that unique heritage for Jordan and the world. As have been explained in the Nomination File, As-Salt Greater Municipality represents a unique example of a Municipality within Jordan and even the region of the Levant prioritizing urban conservation, it has already approved and devised inventories, special area regulations for the historic core, and also a grading system. Furthermore, conservation, restoration, and adaptive reuse projects are increasing and are supported by the Municipality; by the private sector, and by NGO’s and donor agencies. As-Salt Greater Municipality together with the As-Salt City Development Projects Unit, are responsible for the implementation of regular and cyclical conservation/maintenance for both the historic buildings and for the historic public realm. In As-Salt, adaptive reuse projects of its cultural heritage are numerous, they include adaptive reuse of historic buildings into museums, governmental offices, café, study lounges, libraries, and several more.

Comparing Nablus to As-Salt when it comes to its state of conservation is based on the special situation the city is in under occupation. Therefore, the Municipality of Nablus is running on a tight budget, and is faced with many obstacles, primarily the bureaucracy of the occupation, and also, sometimes, the destruction, on purpose, of the cultural heritage of the City. Furthermore, the Municipality does not have a larger budget for conservation works and depends mostly on private and donor agencies projects. The old city is densely populated and prominent families include the Nimrs, Tuqans, and Abd al-Hadis. The large fortress-like compound of the Abd al-Hadi Palace built in the 19th century is located in Qaryun. The Nimr Hall and the Tuqan Palace are located in the center of the old city. There are several mosques in the Old City: The Great Mosque of Nablus, An-Nasr Mosque, al-Tina Mosque, al-Khadra Mosque, Hanbali Mosque, al-Anbia Mosque, Ajaj Mosque and others.

There are six hamaams (Turkish baths) in the Old City, the most prominent of them being al-Shifa and al-Hana. Al-Shifa Hamaam was built by the Tuqans in 1624. Al-Hana in Yasmina was the last hamaam built in the city in the 19th century. Several leather tanneries, souks, pottery and textile workshops line the Old City streets in addition to various soap factories (that the city if famous for). There are a number of historic monuments in the old city including the Khan al-Tujjar and the al-Manara Clock Tower built in 1906. The soap factory is considered one of the most important architectural facilities in the city of Nablus. The Nablus soap industry occupies a high position and played a distinguished economic role in Palestine. The city of Nablus was considered the center of this industry. As the number of factories, which were established at different times,
reached thirty-three factories. As explained earlier, the state of conservation of the old city is met with several obstacles, primarily, the restrictions imposed by the occupation, and sometimes, destruction of the cultural heritage as well. Examples of such destruction are numerous. In April of 2002, and exactly one day before the withdrawal of the Israeli Army from the city Nablus, after a major conquering of the city that lasted for 2 weeks; a major explosion took place which resulted in several buildings being demolished in the Old City. This was either a bomb that was thrown from the sky or was due to explosives that were put inside the soap factories of Kanaan and Nabulsi. Both soap factories were completely destroyed in addition to nearby buildings as well.

The destruction of Soap Factories in Nablus.

A picture from the archives showing the Soap Factories before demolition.
Yet, an active organization that is involved in conservation works in the old City is the Welfare Association, they have been successfully involved in several conservation projects such as Arafat Soap factory in the middle of the Old City.

![Image of Arafat Soap Factory](image)

The Renovation of Arafat Soap Factory in Nablus.

Beirut on the other hand, had been faced with several obstacles when it comes to the state of conservation of its cultural heritage. Mainly, land speculation and real estate development stand in the way for conservation of cultural heritage. The post-war construction of the downtown area that took place in the 1990s after the end of the Civil War was very much critiqued as mainly a “real-estate” venture. Solidere’s Beirut downtown reconstruction, which was presented to the public as the main post-war reconstruction effort, has been criticized as being simply a real estate development project where history and heritage are merely themes incorporated through Disneyfied pastiche representations. It is true that the project also includes the preservation of older buildings and urban spaces from the traditional Lebanese and French Mandate periods, but it is important to note that the final outcome is a very exclusive urban setting where the whole notion of urban memory and property ownership has disintegrated. This reconstruction is creating a collaged urban morphology designed for consumption by tourists and the Lebanese people alike.

The Municipality of Beirut is considered to be a weaker one compared to others in region when it comes to urban conservation and most of the efforts are orchestrated by NGO’s and private initiatives. Furthermore, land speculation and neoliberal urban restructuring continues to stand in the way of conservation in the City. Most recently, and the blasts of the Beirut Harbor of August 2020, led to the destruction of massive historic neighborhoods in the City. Most of the efforts today rests on risk management and rescue operations of what remains of the historic fabric and adds just another challenge to the state of conservation of the city’s cultural heritage.

iii. Expand the comparisons to include other smaller cities or towns in the Levant and wider Arab States region (possibly including al-Kerak, Idlib and Madaba, but these are only tentative suggestions).
I have chosen to shed light on 2 other cities in Jordan, Kerak and Madaba and I will also refer to Ajlun in the north). It is true that the Ottoman presence in the region started in 1517, but real presence occurred after the Tanzimat period. The first effect of the Ottoman reforms as explained started in As-Salt. The transformation of As-Salt during the 19th century from a rural village on the eastern part of River Jordan into a thriving urban southern frontier during the later Ottoman period could not be comprehended without a clear understanding of the late Ottoman various reforms during the second half of the 19th century triggered by the intentions to extend Ottoman rule into the Southern parts. The extending of Ottoman rule led to a series of transformations in economic, cultural, and urban realities of As-Salt addressing administrative, infrastructure (e.g., public roads, public buildings, security, and communication systems), educational and health care reforms and transformations that worked to transform the tribal individual of the area into an Ottoman urban subject and encouraged also the transformation of pastoral tribes into fulltime cultivators; and also triggered migration into As-Salt of urban merchants from nearby cities such as Nablus, Beirut, Damascus, and Jerusalem who were drawn to As-Salt due to the advancing of security in the region and also due to the new economic opportunities of trade and agriculture which presented As-Salt to these urban bourgeois merchants as the new southern economic frontier in the region emerging in what was known then as Trans-Jordan.

Now, Ottoman presence in Kerak & Madaba did not start until 50 years later around 1893, were smaller garrisons where stationed there. The intensity and diversity of reforms were much less as well. For Kerak, it was a city located on a plateau famous for its crusaders’ castle build in the 11th century AD. Kerak enjoyed both Muslim and also Christian communities as well. Madaba was initially an ancient city famous for its Byzantine history with many Byzantine churches and houses with famous mosaics. Yet, the city was severely affected by the 7th century earthquake, and was then deserted, to be settled again by my Christian families coming to Madaba from Kerak and building their traditional houses in the 1870s on the ruins of the Byzantine Churches. As-Salt was considered the main urban center at that time in the 19th century compared to Madaba and to Kerak (both to the south of As-Salt) and to even other Trans-Jordanian smaller towns such as Ajlun to the North.

The level of tolerance and symbiosis between Muslim and Christian families in cities like Madaba, Ajlun or Kerak did not reach by far the intensity and diverse forms of manifestation compared to the levels and forms reached in As-Salt as explained in the Nomination File. For example, Ajlun enjoyed different neighborhoods separated by families and extended families, so one particular neighborhood will be dedicated to either a Muslim or a Christian Clan; while in As-Salt, they all lived next to each other as explained. All of Jordan in general is famous for a certain level of hospitality, yet, the honor of urban hospitality that we witnessed in As-Salt was unprecedented and was not same in Kerak and or in Madaba.

More recently, even through various donor agencies urban conservation projects also affected and took place in Madaba, Kerak, and Ajlun, yet these efforts were more successful in Madaba with minimal success in Kerak or in Ajlun. Madaba had worked extensively on reviving its conserving its Byzantine cultural remains and also cultural heritage remains with the late 19th and early 20th centuries. Madaba’s archaeological park with in the City is very well-organized and includes the restoration of several Byzantine Churches with their unique mosaics, of course some of these churches are Greek Orthodox Churches built in the 1870s or later on the ruins of
previous Byzantine Churches such as the Greek Orthodox Church of St. George rebuilt over the ruins of a previous Byzantine Church during which its very famous Byzantine Mosaic of the Holy Land was discovered.

ICOMOS welcomes the proposed table provided in the additional information for the comparative analysis section. However, it could be further improved by re-formatting it so that it more explicitly depicts the ways in which each of the criteria is intended to be supported. In other words, instead of having columns separately for criterion (ii) and criterion (iii), it would be clearer if these are ‘above’ the other columns, grouping the relevant arguments under the specific criteria which they are intended to demonstrate. In this way, criterion (ii) would have several sub-columns (for aspects 1, 2 and 3); and criterion (iii) would likewise have several sub-columns (for aspects 4, 5 and 6). This would assist ICOMOS to more fully appreciate how the evidence being presented relates to the proposed justification for Outstanding Universal Value.

This new table, as suggested, is formulated in order to show how the criteria for justification for outstanding universal value based on criterion ii and iii are supported & warranted.
### How the Criteria for Justification for OUV are Supported & Warranted

<table>
<thead>
<tr>
<th>Criteria ii: An Example of cultural exchange between the City of As-Salt and Other Cities within the Levant</th>
<th>Criteria iii: Testimony to a Cultural Tradition that is Continued into the Present</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Circulation of Architectural Types, Images, and Building Techniques</strong></td>
<td><strong>The Impact of Ottoman Reform in Positioning As-Salt as a Southern Urban Frontier for Trade and Cultural Exchange</strong></td>
</tr>
<tr>
<td>As-Salt is an example of cultural exchange between the City of As-Salt (A Southern Ottoman Frontier Inland City during the Golden Age Period (1860-1920)) on one hand and the different cities within the Levant on the other. This is facilitated by the circulation of urban bourgeois migrants, ideas and acts of reform by Ottoman officials and Christian missionaries, architectural types, images, and building techniques; together with the fusion of tribal-rural and urban sophistication of merchants was manifested in a strong link between the tangible attributes of this place (vernacular-regional &amp; high class architecture and a unique urban morphology) on one hand, and the its tangible realities of tolerance &amp; cohabitation between Muslims and Christians; the honor of urban hospitality; and a unique socio-urban welfare system on the other. As-Salt is instrumental to our understanding of the regional Intensified security (due to Ottoman reforms) and the agricultural production of the region (including very good quality grains) were the primary attractions that encouraged these urban merchants to flock to As-Salt where they diversified their economic activities to include in addition to trade and agriculture, the accumulation of agricultural property. Merchants’ activities drew Transjordan into the regional economy of Ottoman Syria and the Mediterranean world beyond. They emerged as a distinct social elite, and this was manifested by the homes they have commissioned to be built fronting main public spaces of the city such as Hamam Street and Al Ain Plaza. Traded products with the region and with international markets included pastoral and agricultural products. Pastoral traded goods included livestock (sheep, As-Salt Urban community, and by the end of 19th century was a remarkable mix of local tribes and urban bourgeois merchants from Nablus, Jerusalem, Hebron, Damascus, Nazareth, Lebanon, and Turkey. A rich and distinctive social life was emerging based on a combination of tribal customs and newly urban social norms with unique manifestations such as special urban hospitality, a distinctive urban setting and architecture, and a harmonious co-habitation between Muslims and Christians on one hand, and different ethnic groups on the other. This fusion was also facilitated by Christian missionary public works on body (e.g., establishment of clinics and hospitals) and soul (e.g., building Catholic and Protestant Churches). The transformation of As-Salt during the 19th century from a rural village on the eastern part of River Jordan into a thriving urban southern frontier during the later Ottoman period could not be comprehended without a clear understanding of the late Ottoman various reforms during the second half of the 19th century triggered by the intentions to extend Ottoman rule into the Southern parts. The extending of Ottoman rule led to a series of transformations in economic, cultural, and urban realities of As-Salt addressing administrative, infrastructure (e.g., public roads, public buildings, security, and communication systems), educational and health care reforms and transformations that worked to transform the tribal individual of the area into an Ottoman urban subject and encouraged also the transformation of pastoral tribes into fulltime cultivators; and also triggered Christian missionaries were another major catalyst of change in As-Salt. Missionaries were the only European residents in Transjordan, primarily Britons of the church Missionary Society and the French and Italian priests of the Latin patriarchate of Jerusalem. In addition to building churches, missionaries introduced modern education and medicine through the opening of schools, clinics and hospitals which provided new approaches to diagnosis. Students for the first time in As-Salt were exposed to the subjects and pedagogy of European education: the sciences and humanities. The essence of the argument for tolerance, symbiosis, and support between Muslim and Christian communities in the city of As-Salt is not based on the fact that such tolerance existed only in As-Salt; but while this tolerance might have existed in other Levantine cities such as Damascus, Aleppo, Jerusalem, and Nablus; in As-Salt it was different and unique in terms of its: a) intensity and various forms of manifestation: such as sharing each other’s religious festivals, sharing responsibilities, brotherhood (e.g., through breast feeding) and fraternity, shared businesses; and the joining together in the veneration and visitation of certain local saints; b) continuity of such traditions into the present: such traditions are still part of everyday life practices, c) absence of segregated neighborhoods by sect: which existed in other Levantine cities such as Jerusalem and Damascus; on the contrary, As-Salt demonstrates an exceptional example of a continuation of traditions and cultural traits within the historic urban core of the City, with its significant buildings, web of stairs and nodes, traditions of tolerance and cohabitation, and traditions of urban hospitality; which have existed during the Golden Age period of the City and are continued into the present defining a way of life for the residents. The tradition and practice of hospitality is continued into the future taking similar but also transformed forms of urban hospitality and family social welfare where new forms of Madafas (locally called Dawaween) emerged all around the historic core as the city expanded. Residents of the city are still strongly engaged with the city’s historic public spaces (Sahet Al Ain) and its commercial arteries (Hamam and Al Khader). As-Salt historic core is an example of a living As-Salt’s urban typologies testify to a unique urban morphology that supports cohabitation between Muslims and Christians and also a unique urban social welfare through a socially-mixed urban environment producing a web of stairs and alleyways that link the 3 mountains (Al Qal’a, Al Jad’a, and Salaiem) to the valleys (wadis) and public square and commercial streets of this historic urban core; unique urban nodes; streets, and public plazas (Sahat) with potentials for outstanding panoramic outlooks providing chances to contemplate and understand this unique morphology. The following map (Map 11, Page 99), represents a spatial mapping of the various urban typologies within the historic city core of As-Salt.</td>
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networks within Bilad Al Sham (Levant) that linked the Levantine coast to its hinterland. Exhibiting a significant interchange of human values; the city, and through socio-urban transformations on its way to modernization during the Golden Age (1860s to 1920s) demonstrated an exceptional example of the circulation of an architectural typology of early-modern vernacular architecture (Central Hallway (3-Bay) House); and its skilful adaptation to the city’s local contexts and urban morphology.

These bourgeois urban merchants brought with them images, architectural types, and building techniques from their homes of origins in Palestine and Lebanon. They introduced to As-Salt (which was predominantly composed of peasant Fallahi houses) to new building typologies such as the 3-Bay House with its triple arch motif and Bilad al Sham (Levant) Town Houses with their commercial shops on the ground floor and residential 3-Bay configurations on upper floors. Built by migrating builders and masons from Nablus and Jerusalem, these urban merchants’ houses were mostly located overlooking public areas (e.g., Hammam Street or Sahet Al Ain), and introduced to As-Salt a particular urban sophistication producing an urban bourgeois vernacular architecture. The circulation of images, architectural types, building techniques and materials culminated in a cultural exchange that supported an urban...
lifestyle new to As-Salt fused with local tribal/urban customs of urban hospitality and support and symbiosis between Muslim and Christian residents of the City. This doesn’t only illustrate the circulation of architectural types (e.g., 3-Bay Houses, Bilad al Sham Town Houses), images, building techniques (e.g., Art Nouveau and Neo-Classical motifs and details); but also the circulation of Modernity art and images popular during the Late Ottoman period such as the circulation of Art Nouveau paintings and other Late Ottoman paintings showing picturesque scenes, ocean liners and locomotives, symbolizing Ottoman Modernity.

Migrating families came from Nablus, Jerusalem, and Hebron in Palestine; from Damascus in Syria; from Lebanon, and from as far north as Turkey.

| As-Salt (Central Hallway) 3-Bay Houses: This particular building typology was popular within Bilad al Sham (Levant) in Lebanon, Palestine, Syria, and Jordan. The emergence of this 3-Bay (Central Hallway Dwelling) in As-Salt in the second half of the 19th century was linked to the arrival of urban bourgeois migrants from Lebanon, Damascus, and Palestine including master builders who brought a certain tradition of building which was moulded in the local context (simplicity, economic humility, type of stone). | The livestock of Trans-Jordan provided milk, butter, and meat for local, Palestinian, and Syrian markets. But most important of all was the local wool from Balqa which was exported abroad through Damascus and Haifa. Samm, or clarified butter, was the shortening of preference in Syrian and Palestinian cuisine and frequently appeared in the Islamic court registers as the object of advance purchase contracts between merchants and Bedouins. Wool was the only pastoral product to be traded internationally as a product. | Based on an extensive interview of a prominent city historian, he elaborated how by the second half of the 19th century, one notices that Bedouinism’s influence started receding and instead, the spread of a settled and secured urban culture and environment emerged in As-Salt due to the Ottoman reforms. Tarif, a well-reputed historian of the city elaborated how As-Salt, and towards the turn of the 20th century became what he termed Haderat Al-Urdun: Jordan’s most acclaimed urban presence. Also, and based on the extending of Ottoman rule led to a series of transformations in economic, cultural, and urban realities of As-Salt addressing administrative, infrastructure (e.g., public roads, public buildings, security, and communication systems), educational and health care reforms and transformations that worked to transform the tribal individual of the area into an Ottoman urban subject and encouraged also the transformation of pastoral tribes into full-time cultivators; and also triggered the migration into the city. | Located on the Haddadin Steps overlooking Sahet Al Ain, the English Hospital was considered the only hospital in the region of Trans-Jordan at that time. The first floor of the Hospital was built in 1904 and then the upper floor was added in 1923. The English Hospital and its pharmacy together with the Doctor’s Residence, Church of the Good Shepherd (built on the ruins of a Roman temple) and Sunday School near Al Khader Street represented a pioneer public medical service in As-Salt at the end of the Ottoman period. | It is very interesting to see the continuity of urban practices today including a vibrant use of Sahet Al Ain and Hammam Street in addition to the city’s urban nodes and web of steps. In fact, part of As-Salt’s contemporary political discourse is the emerging importance of Sahet Al Ain again as a place of political demonstrations even today. Today, political marches start from Maidan Café (one of the early political salons of the city), and ends at Sahet al Ain. |
The emergence to the Bilad al-Sham Townhouses was linked also with the arrival of urban bourgeois merchants and with the flourishing of commercial activity in the City. These merchants preferred to locate their townhouses fronting main commercial areas (e.g., Sahet Al Ain, Hammam Street, and Al Maydan Street). It is important to mention that while commercial activities flourished on the ground floor; residential use dominated upper floors with a 3-Bay plan spatial confirmation. Examples are multiple such as Abu Jaber, Daoud on Sahet al Ain, Touqan and Mihyar on Hammam Street, to mention a few.

As-Salt contributed significantly to the network of soap production within Bilad al Sham (Levant). In Bilad al Sham, Arabs made soap from olive oil and a caustic solution derived from the ashes of a local plant found in the Trans-Jordanian steppe near As-Salt. Large cities, towns (like Nablus, Tripoli, Sidon, and Damascus) were able to produce their own Soap using As-Salt’s Plant Salsole or Kali (locally known As Dardar or Shieh or Qili) Which was considered essential fort the production of soap in The region as these Ashes represented the alkaline agent that was needed for soap production and the ones that came from the Balqa area (around As-Salt) were considered The best in the lands south of Damascus. The urban merchants that migrated to As-Salt had played a significant role in the expansion of agricultural land in As-Salt and Trans-Jordan. Merchants began to accumulate agricultural properties by foreclosure on bad loans. Most probably, the former holders of these properties (mostly local Bedouins) were invited to continue farming the lands as sharecroppers. The Ottoman government encouraged land registration and opened a land registration office in As-Salt in 1891-92. The concentration of sedentary life in As-Salt gave farmers a secure base from which to negotiate relations with the dominant tribes of the region. The tribesmen needed access to As-Salt to market their goods and to buy town products, while the people from As-Salt needed access to their wheat fields in the plains. The acquisition of

Part of Ottoman reforms was also the building of schools and mosques and the dispatching of religious instructors and teachers to As-Salt. As-Salt emerged as a new Ottoman urban frontier in Trans-Jordan. The City demonstrated the interconnections between both a tribal and an emerging urban culture with strong connection to the hinterland around it.

As-Salt enjoyed a rich, inclusive, and colorful public life through its various public spaces such as Hammam Street, Al-Skafiyia Street, and the city’s square (Sahet Al-Ain) and also public buildings (e.g., mosques, churches, clinics, schools, Ottoman Sarai, Telegraph Office, other). Religious holidays for both Muslims and Christians were also celebrated in these public spaces through joint processions and events. As-Salt was a busy mercantile city, therefore, its shops and streets were always buzzing with clientele from all over the region.
| agricultural lands completed a process by which urban merchants from As-Salt came to dominate the economic life of Trans-Jordan from the field to the market. | The cultural exchange resulted in the circulation of various architectural types, and construction materials and know-how. The emergence of a merchant bourgeoisie in As-Salt acting as a regional and international intermediary between European centers and the city was supported by trade relations; it resulted also in the import of Western industrial construction materials and know-how. The new emerging architectural typologies represented in certain cases a local Vernacular tradition with the influence of master builders who merged Regional influences with imported material and stylistic trends; and in other cases a high style architectural tradition by Western and Western-educated professionals (but also influenced by the knowledge of prominent master builders such as 'Abd al Rahman al 'Akrouq). Examples of the latter include urban bourgeois mansions (e.g., the Abu Jabers, the Touqans, other) and public institutional buildings (e.g., Latin Church designed by the French priest/architect Morétain, The Small Mosque, other). | Even today, residents of the city still do their daily shopping from these old historic places and shops in Al-Khader and Hammam Streets and in Sahet AlAin. Families very often paid Social visits between them. The ladies of a particular Neighborhood held social gatherings in the mornings and families took turns in hosting these gatherings, which were called Iṣṭiqbāl. Older men spent part of their leisure time in Sahet Al-Ain (city square) playing an ancient board game called Al-Manqala. Today, and in 2018, elderly men from As-Salt continue to play Al-Manqala in its city square; and the historic commercial streets and shops are still used and frequented not only by visitors and tourists, but also by the city residents alike. Many of these traditions are continued into the present. As-Salt historic core is an example of a living historic urban center in the region. |
1. **Circulation of Architectural Types & Images**

   The *Bay House* of the Levant (Central Hallway Dwelling), with its *Triple Arch Motif* and the *Bilad al-Sham Town House*.

   Piano Nobile and the relationship of Bourgeois Merchants with the city’s public space (Al-Ain Plaza).

2. **Circulation of Materials**

   - Circulation of Materials: Red Roof Tiles from Marseilles, France.
   - Circulation of Materials: Belgian Colored Glass.

3. **Circulation of Images, Building Techniques & Technical Knowledge**

   - Circulation of Art Nouveau and Neo-Colonial Motifs within the Mediterranean building techniques and technical knowledge brought by migrant stone masons.
   - Circulation of images, building techniques and technical knowledge brought by migrant stone masons from Nablus, Palestine (Source: Museum Ahed bin Amin Al-Aqrouq).

4. **Circulation of ‘Modernity’ Art & Images of the Late Ottoman Period**

   - Circulation of Art Nouveau Paintings (shown on the false ceiling of the drawing room of one of Abu Jaber’s Sons).
   - Circulation of popular Late Ottoman Painting of the Late Ottoman Period of Pictorial scenes, Ocean-litron and Luminarion symbolizing “Modernization” (shown on the false ceiling of the drawing room of one of Abu Jaber’s Sons).
Diagram 9
Circulation of Traded Goods from As-Salt to Syria, Palestine, Al Hijaz, Egypt, France, Europe, & Mediterranean Ports
In addition, ICOMOS notes that the aspect of tolerance which is emphasized in the nomination dossier relates in particular to the shape of the urban fabric of As-Salt as no division between residential quarters exists in the city, in terms of ethnicities or religion. This specificity is an interesting aspect on which ICOMOS would be pleased to receive further information. Is this phenomenon known in other places in Jordan or in the Levant Region? If so, what distinguishes this aspect in As-Salt from other places where similar urban and social coexistence have been encountered?

The religious diversity of the community of As-Salt and its hinterland (Muslim, Greek Orthodox, Roman Catholic, and Protestant); and its different ethnicities (Arab, Turkmen, Kurdish, Chechen) were points of strength that fostered harmonious co-habitation, tolerance, and support between Muslims and Christians on one hand, and different ethnic groups on the other. This diverse community in As-Salt shared a dense urban setting and produced a distinctive architecture and public spaces that supported this tolerance and symbioses in addition to producing a distinctive urban social welfare between neighbors and residents of the city.

This very important trait of tolerance and co-habitation between Muslims and Christians that emerged in As-Salt was unique and resulted in the shaping of an urban fabric in a way where no divisions (ethnically or religiously) between residential quarters existed in the city.

Many cultural traits testified to this co-habitation and tolerance such as sharing each other’s religious festivals, sharing responsibilities, brotherhood and fraternity (e.g., brotherhood through breast feeding, or brotherhood in blood: this was a symbolic link where a Muslim and a Christian would consider each other as a brother and would help each other when in need). Muslims and Christians joined together in the veneration of certain local saints such as the prophet Yoush’a (biblical Joshua) and the prophet Al Khader. It was impossible to distinguish between Muslims and Christians (men and women) on the street for example, this was a time when dress code carried cultural symbolism rather than only a religious one. This blurring of distinction resulted in a lack of sectarian divisions within the urban setting which is unique to As-Salt and maybe Trans-Jordan that did not exist in other places in Bilad Al-Sham (Levant). This unique and peaceful co-habitation is continued into the present, and in fact, As-Salt can demonstrate a lesson in such tolerance that can benefit many places of the world today.

According to Tarif (1997), Muslims and Christians in As-Salt lived in very close proximity to each other, and especially where the urban fabric in the city was extremely dense. In addition, the Madafat (special places of urban hospitality where families hosted guests) were also close to each other. As-Salt demonstrated a unique example in Bilad Al-Sham (the Levant) where there were no delineated residential neighborhoods by religious sects (similar to what had existed in cities like Damascus, Beirut, or Jerusalem). Muslims and Christians borrowed money from each
other and very often had joint businesses in trade and agriculture. Christians participated often in public office and formed, during many years, a considerable percentage of the city’s elected municipal council. In fact many of them became mayor of the city on more than one occasion.

The essence of the argument for tolerance, symbiosis, and support between Muslim and Christian communities in the city of As-Salt is not based on the fact that such tolerance existed only in As-Salt; but while this tolerance might have existed in other Levantine cities such as Damascus, Aleppo, Jerusalem, and Nablus; in As-Salt it was different and unique in terms of its: 

a) **intensity and various forms of manifestation**: such as sharing each other’s religious festivals, sharing responsibilities, brotherhood (e.g., through breast feeding) and fraternity, shared businesses; and the joining together in the veneration and visitation of certain local saints;

b) **continuity of such traditions into the present**: such traditions are still part of everyday life practices,

c) **absence of segregated neighborhoods by sect**: which existed in other Levantine cities such as Jerusalem and Damascus; on the contrary, families of different religions lived in close proximity to each other resulting in a lack of sectarian divisions within the urban setting of in the proliferation of urban social welfare systems amongst the community at large.

The cities of Jordan in general demonstrate with levels of tolerance between Muslims and Christians. In fact, it has always been observed that maybe due to the local tribal influences, this trait became stronger in different Jordanian cities such as Madaba, Kerak, and Amman. Yet, it is the intensity and various forms of manifestation of such tolerance that is what As-Salt is famous for.

**Characteristics of interchange or fusion of cultures**

ICOMOS appreciates the information related to the interchange or fusion or cultures as it is presented in the nomination dossier. However, it would be useful to receive further information on the focus related to the exchanges between As-Salt and other cities of the Levant during the city’s ‘Golden Age’. This seems to be implied in the additional information provided in November 2020, but it is not yet clear why these exchanges within the Levant could be considered as outstanding.

As-Salt is an example of cultural exchange between the City of As-Salt (A Southern Ottoman Frontier Inland City during the Golden Age Period (1860-1920)) on one hand and the different cities within the Levant on the other. This is facilitated by the circulation of urban bourgeois migrants, ideas and acts of reform by Ottoman officials and Christian missionaries, architectural types, images, and building techniques; together with the fusion of tribal-rural and urban sophistication of merchants was manifested in a strong link between the tangible attributes of this place (vernacular-regional & high class architecture and a unique urban morphology) on one hand, and the its tangible realities of tolerance & cohabitation between Muslims and
Christians; the honor of urban hospitality; and a unique socio-urban welfare system on the other.

As-Salt is instrumental to our understanding of the regional networks within Bilad Al Sham (Levant) that linked the Levantine coast to its hinterland. Exhibiting a significant interchange of human values; the city, and through socio-urban transformations on its way to modernization during the Golden Age (1860s to 1920s) demonstrated an exceptional example of the circulation of an architectural typology of early-modern vernacular architecture (Central Hallway (3-Bay) House); and its skillful adaptation to the city’s local contexts and urban morphology.

These bourgeois urban merchants brought with them images, architectural types, and building techniques from their homes of origins in Palestine and Lebanon. They introduced to As-Salt (which was predominantly composed of peasant Fallahi houses) to new building typologies such as the 3-Bay House with its triple arch motif and Bilad al Sham (Levant) Town Houses with their commercial shops on the ground floor and residential 3-Bay configurations on upper floors. Built by migrating builders and masons from Nablus and Jerusalem, these urban merchants’ houses were mostly located overlooking public areas (e.g., Hammam Street or Sahet Al Ain), and introduced to As-Salt a particular urban sophistication producing an urban bourgeois vernacular architecture.

The circulation of images, architectural types, building techniques and materials culminated in a cultural exchange that supported an urban lifestyle new to As-Salt fused with local tribal/urban customs of urban hospitality and support and symbiosis between Muslim and Christian residents of the City. This doesn’t only illustrate the circulation of architectural types (e.g., 3-Bay Houses, Bilad al Sham Town Houses), images, building techniques (e.g., Art Nouveau and Neo-Classical motifs and details); but also the circulation of Modernity art and images popular during the Late Ottoman period such as the circulation of Art Nouveau paintings and other Late Ottoman paintings showing picturesque scenes, ocean liners and locomotives, symbolizing Ottoman Modernity. Migrating families came from Nablus, Jerusalem, and Hebron in Palestine; from Damascus in Syria; from Lebanon, and from as far north as Turkey.

In addition, ICOMOS would be pleased to receive further information on the exchanges between the local seminomadic Bedouin (or ‘tribal/rural’) peoples and the incoming bourgeois Merchants that have created the distinctive characteristics of the city through a process of fusion. This argument seems prominent, however, there is limited descriptive information provided about the characteristics of the vernacular architecture and Bedouin cultural influences that contribute to such a fusion.
A Unique Fusion between Tribal-Rural and Migrating Bourgeois Merchants that Resulted in an Integration Between the City and its Hinterland: As-Salt Urban community, and by the end of 19th century was a remarkable mix of local tribes and urban bourgeois merchants from Nablus, Jerusalem, Hebron, Damascus, Nazareth, Lebanon, and Turkey. A rich and distinctive social life was emerging based on a combination of tribal customs and newly urban social norms with unique manifestations such as special urban hospitality, a distinctive urban setting and architecture, and a harmonious co-habitation between Muslims and Christians on one hand, and different ethnic groups on the other. This fusion was also facilitated by the Ottomans extending their rule to these southern frontiers and implementing various municipal, infrastructural, and educational reforms. Furthermore, this was also facilitated by Christian missionary public works on body (e.g., establishment of clinics and hospitals) and soul (e.g., building Catholic and Protestant Churches).

A Unique Fusion between Tribal-Rural and Migrating Bourgeois Merchants that Resulted in an Integration Between the City and its Hinterland. As-Salt Urban community, and by the end of 19th century was a remarkable mix of local tribes and urban bourgeois merchants from Nablus, Jerusalem, Hebron, Damascus, Nazareth, Lebanon, and Turkey. A rich and distinctive social life was emerging based on a combination of tribal customs and newly urban social norms with unique manifestations such as special urban hospitality, a distinctive urban setting and architecture, and a harmonious co-habitation between Muslims and Christians on one hand, and different ethnic groups on the other. Based on an extensive interview of a prominent city historian, he elaborated how by the second half of the 19th century, one notices that Bedouinism’s influence started receding and instead, the spread of a settled and secured urban culture and environment emerged in As-Salt due to the Ottoman reforms Tarif, a well-reputed historian of the city elaborated how As-Salt, and towards the turn of the 20th century became what he termed Haderat Al-Urdun: Jordan’s most acclaimed urban presence. Also, and based on another interview with another of the city’s prominent historians he elaborated on the nature of the relationship between the various tribes residing around As-Salt and the urban residents of the city (mainly the urban merchants) and added that the relationship was transforming and was becoming very amicable and was based on mutual interests and not on fear.

The urban merchants that migrated to As-Salt had played a significant role in the expansion of agricultural land in As-Salt and Trans-Jordan. Merchants began to accumulate agricultural properties by foreclosure on bad loans. Most probably, the former holders of these properties (mostly local Bedouins) were invited to continue farming the lands as sharecroppers. The Ottoman government encouraged land registration and opened a land registration office in As-Salt in 1891-92. The concentration of sedentary life in As-Salt gave farmers a secure base from which to negotiate relations with the dominant tribes of the region. The tribesmen needed access to As-Salt to market their goods and to buy town products, while the people from As-Salt
needed access to their wheat fields in the plains. The acquisition of agricultural lands completed a process by which urban merchants from As-Salt came to dominate the economic life of Trans-Jordan from the field to the market.

**Intangible heritage**

In relation to characteristics of tolerance and urban hospitality, the nomination dossier has explained the operation of these ‘intangible’ aspects during the historical period of the ‘Golden Age’. However, the information conveyed by the nomination dossier concerning the present-day traditions could be deepened. ICOMOS refers specifically to the various mentions made of systems of social welfare, and rituals, festivals and daily routines that are shared by people from different cultural or religious communities.

As-Salt today hosts different activities and programs that work on documenting and celebrating the City’s intangible heritage. Some of these programs are authored by the Municipality, others are authored by tourism programs organized by As-Salt Development Cooperation. One particular program is organized by Ms. Thaera Arabiyat concerning the continuity of traditional dress for women. Other programs, initiated by Dr. Ibrahim Masri is about reviving and teaching the board game (al Manqala) of which As-Salt is famous for. In fact, Dr. Ibrahim had opened his shop in the lower floor of Abu Jaber House to teach the youth and others about this game.

As-Salt enjoyed a rich, inclusive, and colorful public life through its various public spaces such as Hammam Street, Al-Skafiyia Street, and the city’s square (Sahet Al-Ain) and also public buildings (e.g., mosques, churches, clinics, schools, Ottoman Sarai, Telegraph Office, other). Religious holidays for both Muslims and Christians were also celebrated in these public spaces through joint processions and events. As-Salt was a busy mercantile city, therefore, its shops and streets were always buzzing with clientele from all over the region.
In general, residents of the city demonstrated many habits and customs related to urban social welfare (e.g., neighbors helping each other when in need, neighbors offering support for a family with a sick member, women of the neighborhood gathered together to help and offer support for a neighbor who had given birth, neighbors sharing food and sweets on a daily basis, other). The unique and dense urban fabric of the City provided the appropriate context for such urban social welfare. Many houses shared semi-public spaces, steps, and alleyways, this strengthened the social relations between members of the community in general. As-Salt stood as a true example of human common life and friendship, tolerance and cohabitation, philanthropy, and urban hospitality. It was an exceptional urban reality in Trans-Jordan at the time and within the region that not only brought an end to the complete bedouinization of the Trans-Jordan at that time; but also drafted the outlines for a genuine Jordanian urban culture.
A Unique Socio-Urban Welfare System (Takaful Ijtima‘) Supported by a Dense Urban Morphology and a Distinctive Vernacular Architectural and Urban Typology Resulting in Relations of Proximity and Support between Neighbors:

A unique socio-urban welfare system supported by a dense urban morphology and distinctive architectural and urban vocabularies such as verandas, semi-private spaces and urban nodes in front of buildings and along stairs; and also supported by socially-minded neighborhoods (e.g., lack of social segregation and close urban proximity between residents of different economic means). In general, residents of the city demonstrated many habits and customs related to urban social welfare (e.g., neighbors helping each other in need, neighbors offering support for a family with a sick family member, women of the neighborhood gathered together to help and offer support for a neighbor who had given birth, neighbors sharing food and sweets on a daily basis, other). The unique urban dense fabric of the City provided the appropriate context for such urban social welfare. Many houses shared semi-public spaces, steps, and alleyways; this strengthened the social relations between members of the community in general. As-Salt stood as a true example of human common life and friendship, tolerance and co-habitation, philanthropy, and urban hospitality. It was an
exceptional urban reality in Trans-Jordan at the time and within the region that not only brought an end to the complete bedouinization of the Trans-Jordan at that time; but also drafted the outlines for a genuine Jordanian urban culture.

i. ICOMOS understands that additional evidence is available about this dimension, based on both historical and anthropological/ethnographic studies. It would be helpful if a concise summary of this available evidence could be provided.

As-Salt today hosts different activities and programs that work on documenting and celebrating the City’s intangible heritage. Some of these programs are authored by the Municipality, others are authored by tourism programs organized by As-Salt Development Cooperation. One particular program is organized by Ms. Thaera Arabiyat concerning the continuity of traditional dress for women. Other programs, initiated by Dr. Ibrahim Masri is about reviving and teaching the board game (al Manqala) of which As-Salt is famous for. He is so passionate about spreading the word about this game which is gradually disappearing as it is only played by the elderly in Sahet al Ain. In fact, Dr. Ibrahim had opened his shop in the lower floor of Abu Jaber House to teach the youth and others about this game. Furthermore, he dedicated his shop to narrating and documenting intangible heritage of the City.

The Municipality also supported a USAID funded study (As-Salt Tourism Distinctive Destination Plan 2018-2020) in order to strengthen, enhance, and increase the tourist products and services. The main objectives of the Project are to build a program to attract new visitors; to create an urban cultural heritage tourism program that represents the interests of the community as a whole; to encourage by demonstration, showcase methods of preserving, securing and rehabilitating heritage buildings and establish heritage conservation incentives for privately owned properties; to rapidly resolve the poor, unsanitary urban conditions on public and private properties; to establish an extensive community outreach program and build the foundation for an urban cultural tourism industry; to improve urban walks and amenities; and to create an image of a friendly heritage city that evokes the city’s ‘Golden Age’ in its exceptional architecture, and also promotes its role as the birthplace of the nation and a vibrant, contemporary center; and finally to promote a distinctive tourism niche.

More recently, a plan for Tourism Awareness in As-Salt had been prepared and the final draft of the Study had been approved. The initiative is implemented by the USAID Building Economic Sustainability through Tourism (BEST) project to promote economic sustainability in Jordan. As-Salt Development Corporation (SDC) and the Greater As-Salt Municipality (GSM) will work with USAID BEST to promote local investment, to protect and develop heritage houses and traditional markets along trails. Residents will be encouraged to develop other ventures in order to benefit from the city’s growing tourism sector. An awareness campaign will focus on effort to raise public awareness and educate individuals about a range of tourism specific issues in As-Salt.
The campaign objectives are summarized below:
1. Improve the understanding and positive image of tourism within the communities of As-Salt.
2. Encourage a greater participation of communities in tourism in As-Salt.
3. Increase the number of youths pursuing careers and jobs in tourism.
4. Engage local communities in protecting the culture, heritage and environment of As-Salt.

This forth objective is very important, as parts of its activities is to work on projects that documents the city’s intangible heritage, several initiatives had started involving the youth, school children, and nearby colleges in addition to local communities and NGOs’.

Documenting History and Stories of Place in As-Salt (Narratives of the City) as part of the (As-Salt Tourism Distinctive Destination Plan 2018-2020)

In addition, three heritage tourism trails were developed and implemented within the Eco-Museum Project which started in -As-Salt with the help of the Japanese Government (JICA)
• Harmony Trail (addressing cohabitation and tolerance between Muslims and Christians)
• Daily Life Trail (addressing living traditions, i.e. cuisine, cloths, daily shopping, leisure games, other).
• Educational Trail (addressing the history of education in the city and the significance and importance of the various schools).

It is very important to mention that the trails and their interactive functions e.g., related to local stories, cuisine, storytelling, home visits, and many other) work to document these different aspects of intangible heritage of the City. It is very important to mention that As-Salt is famous for several well-grounded historians who had over the years published numerous books on the City’s intangible heritage, social customs, and local narratives and stories. These include Mohammad Khraisat, George Tarif, Raouf Abu Jaber, Hadi al Amad, and several more.

ii. In addition to further information about the available studies/evidence for these traditions in the current day, could an explanation of the relationships (where relevant) with the urban spaces and morphology be provided?

As-Salt enjoyed a rich, inclusive, and colorful public life through its various public spaces such as Hammam Street, Al-Skafiyia Street, and the city’s square (Sahet Al-Ain) and also public buildings (e.g., mosques, churches, clinics, schools, Ottoman Sarai, Telegraph Office, other). Religious holidays for both Muslims and Christians were also celebrated in these public spaces through joint processions and events. As-Salt was a busy mercantile city, therefore, its shops and streets were always buzzing with clientele from all over the region.

Even today, residents of the city still do their daily shopping from these old historic places and shops in Al-Khader and Hammam Streets and in Sahet Al- Ain. Families very often paid social visits between them. The ladies of a particular neighborhood held social gatherings in the mornings and families took turns in hosting these gatherings, which were called Istiqbal1. Older men spent part of their leisure time in Sahet Al-Ain (city square) playing an ancient board game called Al-Manqala. Today, and in 2018, elderly men from As-Salt continue to play Al-Manqala in its city square; and the historic commercial streets and shops are still used and frequented not only by visitors and tourists, but also by the city residents alike. Many of these traditions are continued into the present. As-Salt historic core is an example of a living historic urban center in the region.

The following images on the next page come from several of As-Salt’s historic public spaces that are still active today in everyday life such as Hammam Street, Khader Street, and Al Ain Plaza.
More recently, the private sector has been also involved in several adaptive reuse projects of historic buildings and houses into thematic traditional cuisine restaurants (e.g. Al Gharbal, and Beit Aziz), study lounges for students and several more.

One more recent adaptive reuse example is the adaptive reuse of Mr. Daoud Al Jazzazi’s historic house fronting Al Ain Plaza into a study center for students. The owner wanted to create a link between this adaptive reuse and his grandfather’s famous stories of philanthropy and support. As-Salt and its residents demonstrated many cases of philanthropy and support. It is known in the memory of the city that each year in the holy month of Ramadan, Abdullah Daoud Al-Jazzazi practiced a certain tradition around the time of Iftar, by putting large plates of food outside of his house, and would not eat until all of these plates were taken by the residents of the city. In addition, it was known that one of the shops in the Daoud building fronting Sahet Al-Ain was open after the Maghreb prayer to receive travelers or visitors to the city. The new adaptive reuse of the house by the grandson, demonstrates a genuine continuity of tradition within the City.
It is worth mentioning that the movement of adaptive reuse is also helping the youth, who are elsewhere without jobs, start their own smaller businesses. One example is the Iskandarani Traditional Sweets Shop in the historic core off an alleyway from Hammam Street. In fact, As-Salt and during the past 3 years have accomplished many strides in promoting the City for local domestic tourism.

iii. Further to the previous point, how are these traditions and practices taken into account when evaluating proposals for adaptive reuse of historic buildings (potentially changing their traditional uses and configurations)?

In the previous question, I have talked about the relationships between the City’s public spaces and urban spaces and the activities, and also addressed the continuity of such every day activities in the public spaces today. Now, I will elaborate briefly on processes of adaptive reuse and how projects are approved. Now, previously most adaptive reuse projects (e.g., into
museums, galleries, governmental offices, other) where approved by the Special Projects’ Unit. In most cases, these places were vacant and empty, as one of the main objectives was not to cause any gentrification in the historic core. Second, the detailed plans for the adaptive reuse are submitted to the Unit and they get approved there for their detailed adaptation design and also for the new-proposed function. Famous adaptive reuse projects included over the past 20 years:
- The adaptive reuse of the Abu Jaber House into the As-Salt Historic House Museum.
- The adaptive reuse of the Toukan House into the As-Salt Archaeology Museum.
- The adaptive reuse of the old English Hospital into the School
- The adaptive reuse of the Anglican Church Complex (including the English Hospital, the doctors’ residence) by the Holy Land Institute into As-Salt Rehabilitation Center for the Deaf and Deaf Blind.
- The adaptive reuse of several older houses into themed traditional cuisine restaurants and café in different parts of the City.

In general, the Municipality encourages such adaptive reuse projects and the Special Most projects that are used for adaptive reuse are already empty...
Not to cause gentrification

The Municipality and the Special Projects’ Unit encourages such activities and adaptations and offer all needed technical assistant for approving and processing them through.

**Management**

ICOMOS would appreciate if additional information could be provided as regards the following points:

i. Demolition of intrusive buildings. ICOMOS notes that the municipality has been organizing the demolition of some intrusive buildings. Could the State Party confirm that there is no particular forward plan for further demolitions? If further demolitions are planned, ICOMOS would be pleased to receive these future plans as well as information on what is planned for the vacant spaces created by the demolitions.

Demolition of intrusive buildings is not a regular pattern, it only happed in 2 occasions in the history of the Municipality over the past years, and there are no further plans for any additional demolitions. The first time took place around 12 years ago in Sahet Al Ain, where 2 governmental buildings dating from the late 1960s (and of no particular cultural heritage significance to the City’s historic Core) where demolished in order to reveal the historic buildings on Jad’a Mountain right behind them which are the historic houses of Khatib, Sukkar, Dawoud, and several others. After the demolition, a public plaza was designed and added and is part of Sahet Al Ain today. Furthermore, now, the elevations of these historic buildings could
be enjoyed and easily seen from the Al Ain Plaza adding to the experience of the viewer watching these valuable elevations. Also, the design included the addition of newer commercial activities and shops to the public space.

A View of the Design showing the new public spaces that were added to Sahet Al Ain by the Demolition of the 2 Buildings and the significant elevations of the historic buildings that are now shown in the background from Sahet al Ain.

A picture showing the place after the Project is completed.

The second and last time around when similar demolitions took place was part of Quba Bin Nafe’ Plaza Project (which will be elaborated upon in the next questions in more details). But briefly, several obtrusive buildings dating to the 1980s were demolished. Prior to the demolition, these buildings were evaluated for their value and significance, and they were not considered significant at all, in fact none of them are even part of the graded system of the historic Core. Now after the demolition, they revealed behind them the other side of the historic buildings of Hammam Street showcasing significant historic buildings such as the Small Mosque, The Latin Church, and several other historic buildings from the back of Hammam Street. These historic buildings open into the new Quba Bin Nafe’ Plaza project.
ii. ‘Oqba bin Nafe’ Piazza/al-Maydan Square project. ICOMOS understands that this project intends to create a tourism information/welcome centre, with parking and other facilities. More detailed information including its design and intended purposes, its current progress and expected completion would be useful. Further information on how the heritage impacts of the approved design were considered should also be provided.

Historically, the area of the new Oqba bin Nafe’ Piazza was part of an older Orchard in the valley between the several mountains of the City and also a school yard and a school (with the name Oqba bin Nafe’ dating to the 1960s). The School was demolished more than 10 years ago in 2009 and the students were distributed over to other schools in the historic city core. The main objectives of the Project include:

- Creating a major open public space in the valley welcoming visitors and tourists and also serving as a public space for the local community of the City.
- Clear major (actually an acute) care congestion problem for the historic core of As-Salt and its historic public spaces, so now, the Project includes underground parking relieving the congestion by far.
- Cater for needed tourism information center that welcomes visitors and tourists and providing leisure spaces for the general public in general and the youth of the city in particular.
- Revealing historic buildings of the Historic Core. Now after the demolition, they revealed behind them the other side of the historic buildings of Hammam Street showcasing significant historic buildings such as the Small Mosque, The Latin Church, and several other historic buildings from the back of Hammam Street. These historic buildings open into the new Quba Bin Nafe’ Plaza project.
- Bring back memory of the previous orchard which once existed through the new proposed landscaping.
In general, the Project is almost complete, and it is expected for it to be formally opened soon. A brief Heritage Impact Assessment was considered during the design and the Special Projects’ Unit supervised such efforts. It was concluded that there was no adverse negative impact of the Project on the historic character, integrity, or authenticity of the historic city core. On the contrary, the Project will only have positive impacts on the overall cultural heritage experience by most important of all relieving car congestion, provide more needed public spaces and amenities, and creating a breather space in the valley of the City while showcasing the back of the historic buildings on Hammam Street. The demolished buildings were not considered historic and were not included in the city register of historic building. In fact, some of them were even considered aesthetically not appealing at all. In general, the Project worked to strengthen the major historic attributes of the historic city.

A general view of the Oqba Bin Nafe’ project after completion showing the different levels of the plazas and public spaces over the underground parking. Also, the historic buildings from the back of Hammam Street are revealed.
A general bird’s eye view of the Oqba Bin Nafe’ Project located in the Valley and showing how it links the 2 historic mountains (Al Qal’a and al Jad’a) together.

iii. Planned Major Developments. Could the State Party advise of any other planned major developments, and their current status in relation to development approvals?

There are no future planned major developments except one. And it is the upgrading and development of the existing Bus Terminal located at the entrance of the City. The existing Bus Terminal received buses (public transit) coming to As-Salt from nearby other cities. The designs for the upgrading of this Bus Terminal have been prepared already, but for now, all the plans are on hold for lack of funding. The location of this Bus Terminal is in the Southern Eastern part of the City (at the edge of the Buffer Zone) at its entrance from Amman, and is actually located in a lower area. The Map of the Property below and the Buzzer Zone provided below shows the location of the Bus Terminal, it is part of the Buzzer Zone in the lower South East corner, and I have highlighted (hatched it in blue) in freehand mode to be able to recognize it. But as explained earlier, this project (the upgrading of the existing Bus Terminal) is on hold at the moment due to lack of funds.
iv. Individual Conservation Plans. In the previous nomination dossier, there was mention of a 5-year process of preparing Conservation Plans for each of the twenty-two buildings that were the focus of the previous nomination. Is this still continuing? A brief update on this process would be appreciated.

Yes, this effort is continuing, the project includes the renovation and adaptive reuse of 22 houses, for private and public uses, and the initial studies had been made already (in addition to one detailed study that has been made for one of the houses). Potential Houses to undergo conservation works (rehabilitation, adaptive reuse, other) include: Jaghbeer House, Fakhouri House, Qaqish House, The English Hospital Complex (mainly maintenance as conservation works did take place previously), Dawoud House (Hammam Street) (this has already been completed), Latin Church, Mihyar’s House, Abu Jaber House (mainly maintenance as a conservation works did take place previously), Saket House, Khatib House, Dawoud House, Mihyar 2 House, Sukkar 1 House, Sukkar 2 House, Moasher 1 House, Moasher 2 House, Falah al Hamad House, Moasher House in Yarmouk area), Toukan House (Hammam Street), and Hattar House. The process adopted depends on first preparing conservation management plans (CMP) for a particular historic building prior to deciding on the detailed of the conservation. The CMP will go through 3 stages:
  - Identification and & Detailed Documentation (including stakeholder analysis and deciding on the aims of the CMP). Of course, it is important to mention that some of these houses are already documented.
  - Assessment: assessment of values and significance, assessment of authenticity and integrity; physical condition assessment, management context assessment.
- Response: here, a conservation vision in put in place, followed by policies and then detailed strategies concerning future conservation, maintenance, research, interpretation and presentation, visitation management and other issues.

Regarding Falah al Hamad House, in fact, the Conservation Management Plan had been completed in addition to the adaptive reuse design. The house will be adapted into a public library (which is much needed for the City). The CMP and the conservation design were conducted by conservation architects who are finishing their master’s program in architectural conservation at the German Jordanian University, under the supervision of Dr. Rami F. Daher. The following below images are extracted from their work. The upper two are from the assessment phase of the CMP. And the lower two are from the design, the one to the left is the three-dimensional renders of the main hall in the upper floor showing how the reading room will look like. And the one to the right is the “madafa”, this room right next to the entrance of the main house used to be in the 19th century a Madafa for receiving guests, and the idea is to bring back this function again to the complex as part of its new adaptive reuse demonstrating a continuity of tradition.
v. Supply of stone for future conservation purposes. The ICOMOS Panel would be interested to know if there are plans for sourcing the distinctive yellow stone for conservation projects. Are there specific plans for the acquisition of suitable stone supplies?

Yes, the Municipality had given this issue ample thought. Similar yellow stone is brought from Dair Allah in the Ghore area and from the Mafraq region in the north near Mafraq City. In fact, the stone brought from Mafraq is very similar to the stone from the quarries of As-Salt which are no longer used as indicated in the Nomination File.

These special stones are brought and are used for restoration projects. But for new projects, it is preferred to use different stone in order to sustain the distinction between the historic building and the new ones which is called for by all conventions and charters (e.g., the Burra Charter for example).

-------------End of Responses-----------------------------------------------

I have sincerely hope that I have addressed all the queries to the best of knowledge.

End of Document,
As-Salt Technical Team