

Physical Evolution of Different Types of Shopping Environments in Arab and Middle East Countries

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Abstract - Shopping is currently one of the most pervasive leisure activities, with significant economic, psychological, and social benefits. Shopping places can trace their roots back millennia, since human beings settled down and started their civic life. Shopping places emerged when humanity began to establish fixed settlements and passed through different periods, which transformed from traditional markets to huge shopping malls today. Shopping places were not only places where people went and made their purchases but also places where people met friends to enjoy their time and discuss their social life. In many pre-industrial Muslim towns and cities, the souks (Arabic for market) were found next to the palaces and mosques and were the most crowded places. Most Arabic Islamic cities retain their old souks. Souks are permanent marketplaces or streets of shops devoted to the sale of products and services. This research aims to trace the historical development of shopping environments in the Arab, Gulf, and Middle East countries including the traditional souks and the recent shopping malls.

Keywords: souks, Bazaar, shopping malls, marketplaces, environment

I. INTRODUCTION

Shopping as a phenomenon, which has existed since the early history of humanity to meet needs, is one of today's key social activities. Throughout history, shopping places have been constructed according to the physical, economic, and cultural characteristics of the area, and they have been transformed in time with the changes and necessities in life. Increasing population, changing living conditions, and technology depending on this growth have an enormous impact on production and consumption activities within communities. Particularly the 21st century has led to a profound change in the living standards of individuals. With the global neoliberal economy reaching the whole world, the such transformation has caused changing social attitudes such as increasing demands and consumption.

Traditional shopping environments have long been with the Arab people, meeting economic, social, and psychological needs. These environments are important parts of Arab, and Islamic cities and constitute the core of the city. Traditional shopping environments are places where people in the past have

spent their time shopping, talking to each other, and discussing their issues. Dubai is one of the Arab Islamic cities, which has many traditional souks, which are one of the most important tourist attractions.

Today, shopping environments are constructed in a modern architectural style, contrary to traditional shopping environments, which were constructed in a local architectural style. Present-day shopping mall construction began in the 1960s in the USA, and Arab and Islamic countries met with the initial concept of shopping malls in the 1980s. These have become more common in most the Arab countries as a result of the process of rapid economic growth.

II. RESEARCH METHOD

The research method is a historical literature review. The objective is to situate research within its historical context to demonstrate knowledge of contemporary developments and suggest possible future research areas. The study methodology involves gathering information from existing literature sources such as books, articles, online portals ..etc.

III. MARKETPLACES IN EARLY CIVILIZATION

Shopping has a long history, although shopping space has changed its form and function. Since the earliest times, humanity settled together in groups and began the activities of trading and exchanging agricultural and other crafted products. Although it is assumed that trade was started in the Neolithic period, the earliest figurative presentation of a marketplace is seen in Egyptian drawings in 1500 B.C. (Figure 1) (Kocili, 2010).

During the ancient Egyptian civilization (3360–30 B.C.) two important commercial events occurred. The first was that permanent shops, built of mudbrick, are known to have developed. The second was that commercial trade routes with Babylon and Southern Europe were established. Both caravans and ships were used during this period to carry goods between Egypt and these other areas (Al-Naser, 2002). By the end of this civilization international trade was declining. Early trading activities took place in the meeting and gathering spaces (Coleman, 2006).

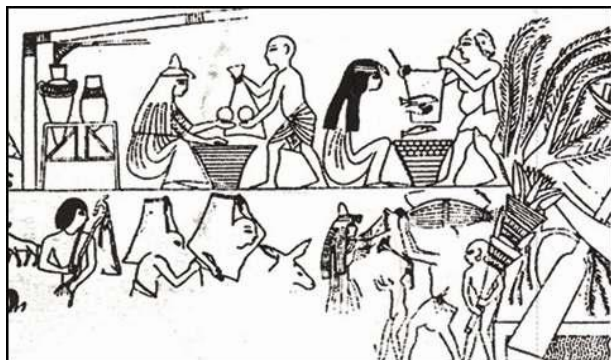


Figure 1: Drawing of the market at Thebes (Egypt). (Source: Kocili, 2010.)

Greek trading took place in the Agora. This was defined as an open square formed as a meeting place, often between the ruling palaces and the town's principal buildings, and was intermittently used as a market (Kocili, 2010).

“On market days, goods were laid out on mats or on temporary stalls to allow other activities such as voting and debate, public displays, sports etc., to take place outside market days” (Coleman, 2006 p.19).

The major cities of the Roman world also formed open spaces as the centre of civic life. They were used for a variety of purposes and were surrounded by temples, basilicas, bathhouses and state buildings. The activities of religion, law and commerce spilled over into the forums. The citizens came to the forum to worship, do business, play and shop. Shopping was one of a variety of activities, which took place both in the buildings and in the forum space.

Rome had two forums, forum Romanum and Trajan's forum. Trajan's forum, initiated in 115 AD and completed in 128 AD, was a vast area, formally arranged as a series of traced crescent-shaped buildings, where the shops were on four levels. These are some of the first recognised defined shop spaces, which were provided on different floors from the lowest level upwards. In the crescent-shaped colonnade the shops faced directly onto the forum on the ground level (Coleman, 2006) (see Figure 2).

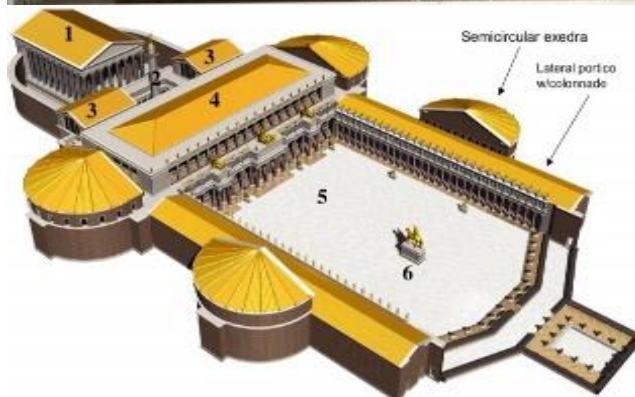


Figure 2: Trajan's Forum, Rome – a reconstruction with the Market of Trajan. <http://dereksarthistorytimeline.weebly.com/forum-of-trajan.html>

Forum Romanum is another important milestone in the evolution of shopping places. It was a magnificent arrangement of shared-use buildings and likely to have been one of the first collections of defined shops. They were also unique in being largely under cover and arranged on several levels (See Figures 3 and 4).



Figure 3: Reconstruction of the forum Romanum.) (Source:<http://www.publispain.com/wallpapers/Lugares-Del-Mundo/sitios-Roma/Rome-Csg-8-Roman-Forum-Reconstruction.htm>)



Figure 4: perception of the activities at Romanum forum.
(Source: <http://www.mitchellteachers.org/WorldHistory/AncientRome/DailyLifeinAncientRome.htm>)

During the medieval period, Western Europe drifted into 500 years or so of dark ages. Shopping was affected at that time, until many centuries later, when greater stability and wealth returned to northern Europe, eventually broadened and developed to bring about trading centres. Markets were held in the towns for trading and led to the formation of shared-use buildings to control this trading and to administer the town. These buildings combined a market hall on the ground floor and town hall above (Coleman, 2006).

The early Middle Ages economy in Europe was autarchic and self-sufficient. In towns trade consisted of exchange of products instead of money to buy. The right to hold weekly, monthly and yearly market days (in 10th and 11th centuries) was just the legalisation of such exchanges. The first permanent yearly markets were connected with religious manifestations. The first market-places were irregular and unarticulated spaces in the suburbs, next to the city gates, covered in market days by stalls, stands, etc. With time, these spaces were shaped into squares, becoming an essential part of the town structure. Slowly they started to differentiate and functionally specialize, with permanent buildings being constructed (Šepić, 2001).



Figure 5: A typical two-storey medieval market hall with open ground floor trading, 16th century.
(Source: <http://www.victoriacountyhistory.ac.uk/explore/themes/trade-and-commerce/markets-and-fairs>)

In Italy, during the 14th century, the Tuscan town halls of Florence and Sienna moved into separate buildings. In England, the market and town halls, which were generally on a similar scale to Europe, followed the medieval pattern. In the Netherlands, by the 15th century, they tended to build more individual specialist halls, separating the meat hall from the cloth hall and town hall.

Generally, by the 16th century, across Europe market halls were no longer combined with town or guild uses. New market halls were built as large linear structures covering long nave-like spaces, with side aisles lined with stalls forming collections of shops. This was the 18th and 19th-century market building (Coleman, 2006) (See Figure 6).

Up to the mid-19th century, a new generation of specifically planned collections of shops and new types of shops marked a step change in the evolution of shopping. These new formats mark the beginning of shops becoming recognized individual pieces of architecture in their own right.

The arcade was the first European building planned primarily to accommodate a collection of shops. Shops of similar size were arranged on either side of a public thoroughfare connecting two busy existing streets (See Figure 6).

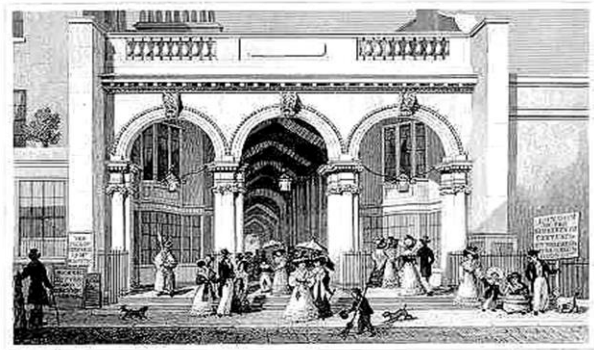


Figure 6: Burlington Arcade, London, UK(1819).
(Source: <http://amusingthethillion.com/2012/03/25/london-calling-saving-burlington-arcade-from-thor/>)

From the middle of the 19th century, another generation of arcades emerged which were larger and grander than these of the first half of the century. Galerie de St Hubert (Figure 7) is an arcade based on the proportion of the wider alleys of the old city. This street was glazed over and organised in two lengths. The glazed covered ways were particularly suited to the climate of Northern Europe (Kocili, 2010).



Figure 1: One of the longer second generations of European arcades, *Galerie de St Hubert*, Brussels, Belgium (1846). (Source: http://www.ilotsacre.be/site/en/curiosities/st_hubert_gallery.htm)

IV. THE HISTORY OF THE EMERGENCE OF SHOPPING MALLS IN THE WORLD

A. The concept of the shopping mall

A shopping mall is defined by the International Council of Shopping centres in the United States of America as “an enclosed, climatic-controlled and lighted [(shopping center), flanked on one or both sides of walkways by storefronts, (anchors)] and entrances. On-site parking, usually provided around the perimeter of the center, may be surface or structure” (ICSC, 2004).

A shopping center, shopping mall, or shopping plaza, is the modern adaptation of the historical marketplace. The mall is a collection of independent retail stores, services, and a parking area, which conceived, constructed, and maintained by a separate management firm as a unit. They may also contain restaurants, banks, theatres, professional offices, service stations etc.

‘Shopping mall’ is used for a building or complex of buildings, which has shops and inner walkways, which promote visitors to walk along shops without car disturbances. Other terms are used in other languages and places, for example in Britain the term ‘shopping center or shopping Arcade’ is common (Azadarmaki, 2012).

B. The Evolution of Shopping Malls

By the middle of the 20th century in the USA, the population was growing and urbanites were seeking to escape from the intolerable urban conditions. Luckily, it was possible to settle down in suburbs through the abundance of available and accessible land and the universal spread of car ownership (Coleman, 2006). Additionally, Beddington (1991) states that the evolution in environmental engineering: ventilation, air conditioning systems, and advanced lighting systems, facilitated the development of closed malls. Victor Gruen explains why and how modern suburbia was born:

‘When the automobile emerged as a means of private mass transportation, the final urban explosion took place. Automobiles, free of steel rails or overhead wires, could move at will in every direction. They provided complete freedom of movement to the individual driver and made him independent of public transportation. So, with the automobile came a dispersal of the population that followed no pattern whatever’ (Gruen, 1960, p.20).

Suburban malls are the beginning of shopping malls in the modern sense. According to Coleman (2006), in 1945 there were only 45 suburban malls across America and in 1958 they grew to over 2900.

Shopping malls as we know them today can be said to originate from the Crystal Palace in London. It was an inspirational architectural prototype designed by Joseph Paxton in 1851 (Figure 8). The Crystal Palace transformed the arcade concept from a glass-covered street to a glass building and a container of landscape. The Galleria Vittorio Emanuele is one of the world’s oldest shopping malls. Built-in the 1870s, the building

was designed by Giuseppe Mengoni and is famous for its glass ceiling and art (Kocili, 2010).

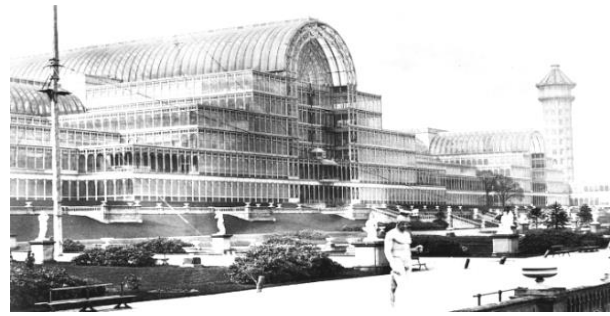


Figure 1: The Crystal Palace in London, 1851 .

(Source: <http://rentomod.wordpress.com/romanticism-realism-photography-europe-and-america-1800-to-1870/>)



Figure 2: Southdale Centre.

(Source: <http://www.labelsca.com/minnesota/southdale-center-victor-gruen>)

Contemporary shopping centres began to be shaped in the 1950s when the architect Victor Gruen in America aimed to design the first “enclosed shopping centre” as an alternative city centre to supply the social and shopping needs of the people residing in suburban areas. This opened in Edina, Minnesota (near Minneapolis) in 1956. Southdale was a pioneer in that its enclosed public spaces transformed exterior space into interior space and as a result a new type of internal urban space was formed by Victor Gruen (see Figure 9). Southdale vastly expanded the role of the mall as a social and community centre by dozens of social events, like concerts, high school proms and annual balls. The enclosed and climate-controlled spaces suggested new forms of public and civic life (Crawford, 2002).

In the 1970s, shopping malls became more specialized and were considered as not only places to sell garments, but also to offer their customers a wide range of services including cinemas, restaurants, and amusement centers. Because of the oil crisis, the competition between shopping malls increased during this period. To turn the conditions of the crisis into an advantage, shopping malls organized shows and activities to attract more consumers to their malls. This was also reflected in the architectural designs of new shopping malls. Such new shopping centers were called “Festival Shopping Malls”, and the first example of this kind of shopping mall is Fenaul Shopping Centre in Boston (Kocili, 2010).

The 1980s and 1990s were the years during which the phenomenon of “globalization” began to interfere into the daily life of customers more intensively than ever before. Nonetheless, with the technological improvements, retailers also began to perceive of the retail sector from a different perspective. During the 1980s, the inner parts of cities were not abandoned places like in the 1960s. Concerning these areas, the investors were ready to make investments for new business enterprises, the financial sponsors were ready to loan credits, and the entrepreneurs were ready to pay high rents for the shopping places (Coleman, 2006).

In this period, the European retail sector began to develop as sprouting numbers of American-style shopping centres and outlet firms selling cheap products. During the establishment phase of these shopping centres, it was intensively required to have “Anchors”, the famous shopping firms of larger scale that attracted customers. In addition to this, the change in consumers’ behaviours has had an increasing impact upon the number of business firms operating in fields especially out of the food sector. Therefore, globalization emerges as an important factor in line with these improvements, while the diversification of developments differing by each country’s history can also be considered to have another important determining effect. From another standpoint, the increases in cross-border trade, foreign investments, and firm partnerships, constitute an essential factor affecting this period (Kuyumcu, 2010).

Consequently, today, there are so many shopping malls around the world, and expansions and renovations are necessities in their life span. The following part will shed light on the evolution of marketplaces starting from traditional souks to modern shopping malls in some cities in the Middle East and North Africa.

V. HISTORICAL AND PHYSICAL EVOLUTION OF MARKETPLACES IN THE MIDDLE EAST AND NORTH AFRICA

In Arab and Islamic cities, souk or souq is an Arabic word that means an open-air marketplace or commercial quarter. The name of this traditional market varies from language to language. It is called, regardless of its English spelling, “souk” in Arabic, “Bazaar” in Persian, and Tcharachi (Charshi) in Turkish.

The formal evolution of souks over the ages has been the outcome of a combination of cultural, economic, and legal factors. From the first half of the sixth century, a new civilization with a unique culture was flourishing in Mecca on

the Arabian Peninsula. A few centuries later this civilization extended over a large part of the world, which today is called the Islamic World (Al- Naser, 2002).

Historically, souks were held outside of cities in the location where a caravan loaded with goods would stop and merchants would display their goods for sale. At that time, souks were more than just a market to buy and sell goods; they were also major festivals and many cultural and social activities took place in them. Subsequently, due to the significance of the marketplace and the growth of cities, the locations of souks shifted to urban centres. In the past, there were two types of souks:

- **Seasonal souk:** A seasonal souk is held at a set time, yearly, monthly or weekly. The oldest type is annually, which usually included more activities than more frequent seasonal souks and was held outside cities. Weekly markets have continued to function throughout the Arab world. Most of them take their name from the day of the week when they are held (Raymond, 1985).

-**Permanent souk:** This market is in an open space where the merchants will bring in their movable stands during the day and remove them during the night. The equipment of the souk is simple: shops either not covered or with a rustic cover of straw, branches of trees, sometimes of plaits or fabrics resting on wood frames.

The traditional souk in general, is divided into small spaces, each space has a narrow alley and each part has a name depend on the type of goods such as the fruit and vegetable souk, the clothing souk, the spice souk, the leather souk, etc. At the same time, they were all collectively called a souk and assigned their individual name (Abbaoui et al, 2011).

Souks have existed for centuries in ancient Arabia. As early as the third century CE, traders from around the Arabian Peninsula flocked to Mecca and Medina to sell and exchange their wares. Due to its significance in political, cultural, and social matters, Okaz was the most notable of these souks. It was beside a temple in a large field south of Mecca, Saudi Arabia. This souk was an essential gathering and shopping location, particularly for Hajj travellers. As the dominance of Muslims increased alongside the spread of Islam, new cities such as Basra, Kufa, Baghdad, and Qayrawan were constructed. The souk was designed to become an integral component of the metropolis. It was no longer a transient market, as were the majority of Arabian markets. (Gharipur, 2012).

During the Islamic period, the souk was a vital facility in the life of the Muslim community since ancient times. It was the most important element of planning associated with the Islamic population in the city and the most important component of the cultural heritage of the ancient Islamic city to have had a recipe to continue the organic growth (Al- Naser, 2002).

In terms of physical structure, the Islamic city has two focal points: the Friday mosque, and the market place. They are always adjacent to each other and located somewhere in the center of the city. In the market place, shops, mosques, madrasah (school), hammams (baths), offices, and other communal institutions are mixed together because of the undifferentiated lifestyle of Islamic urban society.

The spirit of the economic, social, ideological, cultural and political life of city is manifested in a coherent unit called the souk and therefore the souk has a spirit and atmosphere, which is a suitable combination of these roles. The souk is a place where people feel close to public life and it is a symbol of the Arab lifestyle. It is a place, which combines the political, economic and social beliefs of the public. The main functionalities of the souk are:

- Maintaining and developing the public economy of the city.
- Training the spirit and promoting the social and cultural relationships of the citizens.
- Developing the religious and moral beliefs and the bases which help the principles of Islam survive (Azadarmaki, 2012).

During the Umayyad Age (662-750), several souks were built from Qayrawan (Tunisia today) to Kufa (Iraq today) in order to produce governmental revenue. A bazaar or the souk was constructed during the Umayyad period in Merbad, three kilometers from Basra, Iraq.

During the Fatimid era (909–1171) in another North African city, Qayrawan (a city in Tunisia), a bazaar district that served as the city's main road ran from gate to gate, surrounding the Great Mosque and was bordered by rows of stores. During the Mamluk Period (1250-1517), the market quarters of Cairo expanded, with around forty-eight markets and forty-four caravanserais occupying an area of approximately forty hectares to facilitate commercial.

The Ottomans (1299-1923) established bazaars in their first capital, Bursa, as well as in large cities like Istanbul to import silk and export woolen products. In this period bazaars became part of urban design. Caravansaries served as hostels and were incorporated into the urban environment (Gharipur, 2012). The next section shows some examples of souks across Arabic cities.

A. North African Souks

Traditional souks play an important role in most current Arab cities. For example, in Tripoli, Libya, souks are the busiest place at the heart of the daily life of the old walled medina (city). The main souk has the same characteristics as an Arab bazaar (Figure 10), which is usually composed of long-covered street souks. This souk is the spine of the urban fabric of the old medina, providing a place that binds the public spaces together to give a sense of unity and continuity. In this souk traditional hand-made clothing, silver and textiles are displayed and sold. Sitting is available in this souk where benches are built beside the walls.

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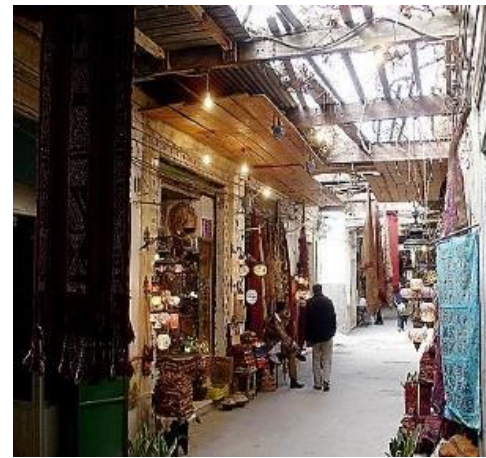


Figure 10: Traditional old souks in Tripoli Libya.
(Source: <http://www.str-ly.com/vb/t66312/>)

In Egypt, Cairo has been a vibrant centre of trade and commerce since it was founded centuries ago. Today this tradition lives on in the city's markets and bazaars, which are locally known as souks. Khan Al-Khalili is one of the oldest markets in the Middle East, a little older than 600 years, and still authentic architecture persists unchanged since the Mamluk era until now. Merchants have been plying their trade at the souk since the 14th century, when stunning sites like the Hanging Church were still active centres of Cairo life (see Figure 11).

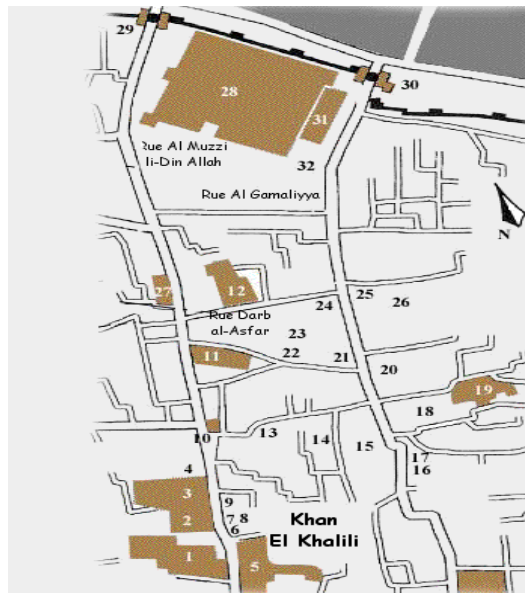


Figure 11: Khan El-Khalili souk, Cairo, Egypt
http://commons.wikimedia.org/wiki/File:Plan_du_Khan_el_Khalili.png.

B. Souks in Middle Eastern Cities

In some countries, such as Iran and Turkey, "bazaar" refers to a souk where diverse items and services are presented for sale. The name 'bazaar' is derived from the ancient Persian word 'Waazaar,' which means souk (Assari. A et al., 2011).

The bazaar is a symbol of traditional architecture, and Islamic art is most evident in the construction of bazaars. Nonetheless, economic, religious, social, and cultural elements; communicational and protective elements; the relationships between the elements, their roles, and the existence of an inseparable link between architectural, functional, and geographical qualities have been accorded a great deal of significance (Ahour, 2011).

In Iranian architecture, bazaars are built either spontaneously or deliberately and are typically situated in the urban core. Typically, the plans are linear, situating the public and socio-cultural spaces within this linear structure. Typically, they were created during times of robust economic expansion and prosperity. Moreover, bazaars have historically characterized the main street of the urban fabric, linking the city's two principal entrances (Ahour, 2011).

The bazaar, one of the greatest achievements of Islamic civilization, holds a special place among Islamic nations, particularly Iran. Moosavi (2005) investigates the architectural typology of the bazaar as an urban space and analyses the historical interactions between its formal, spatial, and social aspects and planning ideals, as well as the urban structure and growth of various Iranian towns.

Bazaars in Iran are generally categorized into three types:

- Periodic Bazaar: without any architectural space and totally scattered throughout the city, intended to be a place for exchanging goods.
- Urban Bazaar: as a popular urban space that accommodated commercial activities along with social and cultural activities of people.
- Local Bazaar: was a smaller type of urban bazaar with less importance, which was allocated to a particular area or district of the city or town (Mehdipour, 2013).

The bazaars of Iran arose in cities along the medieval caravan routes, which served as a network linking cultural and commercial hubs. Bazaars are widely recognized as the fundamental urban spatial form in Iran. Bazaars are urban complexes with several functions that have grown to meet the needs of their developers and users. In actuality, a bazaar acted as a focal point for the intersecting interests of numerous stakeholder groups. Most Iranian bazaars are established through the gradual construction and linking of commercial and public buildings such as caravanserais, Timchas (covered caravanserais within the bazaar), and Dokkans. Exceptions include bazaars constructed in response to an order or a short-term decision (shops).

Most Iranian bazaars are formed through the progressive development and interconnection of commercial and public structures, such as caravanserais, Timchas (covered caravanserais within the bazaar), and Dokkans. Exceptions include bazaars built in response to a request or a quick choice (shops). Even though most of a bazaar's space is devoted to commercial services, bazaars signify much more to their consumers and creators than simply a place of economic significance. In addition to commercial constructions, mosques, Madrasas (traditional religious schools), tea cafés, Hammams, and in some cases ZurKhanas (gymnasiums) are given varied places for social and religious activity (Hanachi and Yadollahi, 2011).

The bazaar of Tabriz, (Figure 12 & Figure 13), with the wonderful art and Islamic architecture and being located on Silk Road, has played various economic, social, cultural, religious,

communicational and political roles during history (Ahour, 2012).

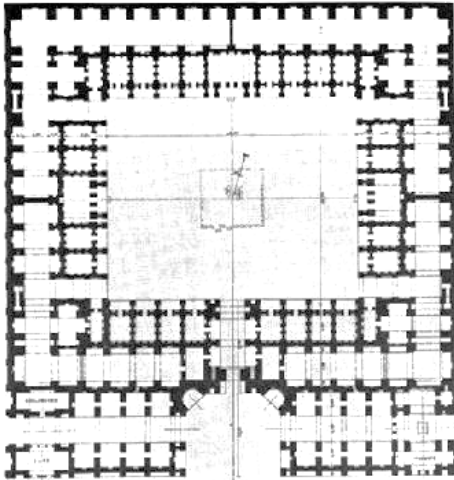


Figure 12: Layout plan of Tabriz Bazaar. (Source: <http://www.iranicaonline.org/articles/isfahan-xii-bazaar-plan-and-function>)

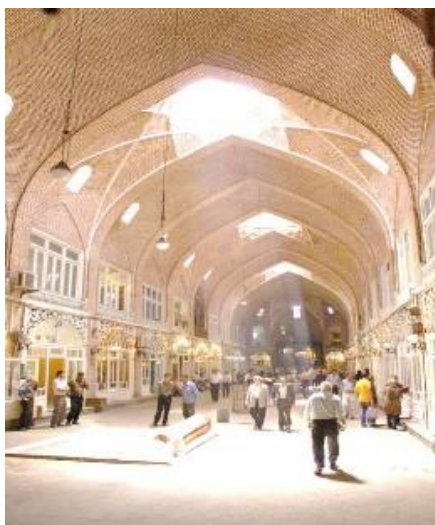


Figure 13: The bazaar of Tabriz, Iran (Source: <http://whc.unesco.org/en/list/1346/gallery/>)

The Grand Bazaar is a historical (Figure 14) trade Centre more than 500 years old in the historical peninsula of Istanbul, Turkey. The foundation of the Grand Bazaar was laid in 1461. It is one of the unique centers in Istanbul to be visited, with 60 narrow streets in a 37,700 square meters giant-like labyrinth, and more than 3600 shops. It is a covered site that reminds of a city which was developed and grew over many years.

In the Grand Bazaar, there were 5 mosques, 1 school, 7 fountains, 10 bores, 1 stream, 1 public fountain, 1 water-tank, 18 doors and 40 inns until recently. The circle of the two old dome covered buildings with 15th century thick walls has become a shopping Centre by covering upper sides of the streets and adding new features (Hanachi & Yadollahi, 2010).

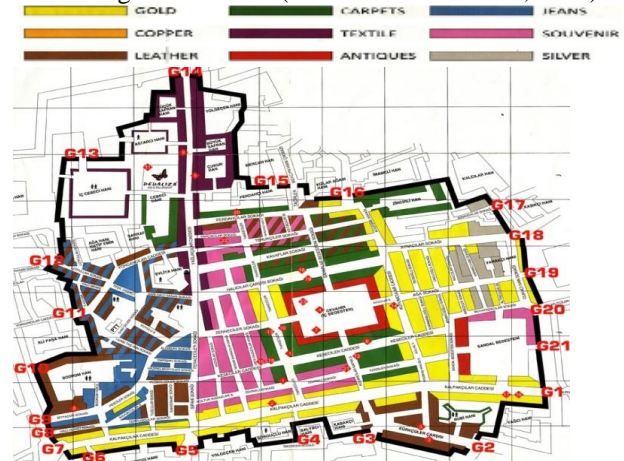


Figure 14: The land use of the Grand bazaar, Turkey. (Source: <http://www.mygrandbazaar.com/the-history-of-grand-bazaar/>).

According to EDGÜ et al. (2012), a study of bazaars in Turkey and Iran reveals that, in the majority of instances, traditional Islamic shopping places are constructed through time, with expansions corresponding to the organic pattern of city and street layouts. In the Turkish social system, covered bazaars are typically constructed as part of a larger complex that also includes hamams and soup kitchens, and they serve as a source of revenue for mosques' religious or charitable trusts in which donated assets cannot be distributed to individuals or institutions.

In the Iranian system, however, state authorities or wealthy individuals construct covered bazaars purely for commercial purposes, although the latter may also incorporate the aforementioned public amenities. In contrast to Turkish groups, which have a significant tradition of political and/or religious demonstrations, Iranian-covered bazaars serve as social indicators.

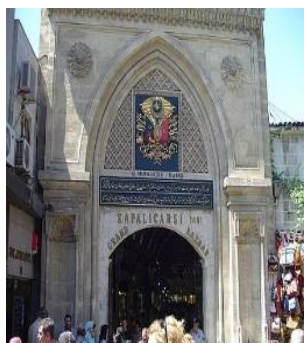


Figure 15: The Grand Bazaar in Turkey. (Source: <http://www.travelwithachallenge.com/Turkey-Istanbul.htm>).

C. Souks In Syria And Some Gulf Countries

Figure 16 depicts the location of Souk Al-Hamidiya, Syria, within the old walled city of Damascus. It received its current form during the Ottoman Sultan Abd-al-Hamid, hence the name "Al-Hamidiyah." The souk was constructed in the manner of European arcades, the first worldwide form of contemporary architecture, and with modern materials such as cement and iron beams, rather than in the image of the old narrow, dark souks (Gharipour, 2012). The souk was constructed on two levels and included huge shops with glass showcases.



Figure 16: Souk Al-Hamidiya, Damascus, Syria. . (Source: <http://www.1sy.info/total/archives/129>).

Aleppo, Syria, features one of the largest covered markets (souks) in the world; it stretches for more than 15 kilometers, with businesses and small stalls overflowing the alleys and narrow streets. The souk dates to the seventeenth century. Most stores in the souk of Aleppo are constructed of stone and have stone or wooden roofs (Starkey, 2012). (Figure 17).

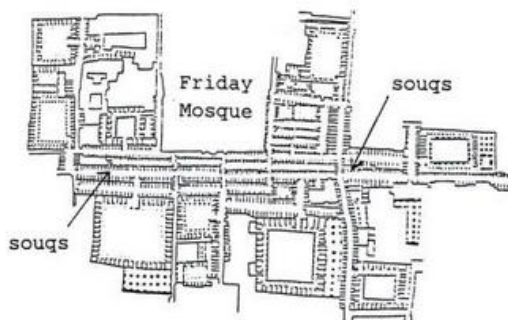


Figure 17: Left, Aleppo covered souk plan. (source: http://www.thesundaytimes.co.uk/sto/news/world_news/Middle_East/article1142050.ece)

In the Gulf countries, traditional souks are varied. They were not simply marketplaces where goods were bought and sold but also sites for fairs along with other social activities.

In Kuwait, Souk Al-Mubarakiya (Figure 18) is one of the main features of the old city and has become a landmark symbolising old Kuwait and its heritage. The souk consists of, besides shops, many traditional cafés, and restaurants. The roofs are covered to protect the users from the heat of the sun and the rain in the winter. Souk Mutrah in Muscat, Oman, is one of the oldest souks in Muscat, which dates to more than two hundred years. It is considered typical of old Eastern souks, as characterized by narrow, winding alleys and roofed by wood or stone. The shops are distributed on both sides of the alleys to prevent entry of the sun rays inside the souk; for that reason, the souk was known in the past as the dark souk (Figure 19).



Figure 18: Souk Al-Mubarakiya in Kuwait. (Source <http://forum.te3p.com/534425.html>)



Figure 19: Souk Mutrah in Muscat, Oman.

(Source: <http://www.woman.net/vb/showthread.php?p=539&langid=1>)

In the United Arab Emirates, Dubai has a large number of traditional old souks which are located in the old parts of Dubai, such as Gold souk, Souk Al-Kabeer, textile souk, Deira covered souk (Figure 20) and Souk Naif, which is the oldest (though rebuilt) traditional souk in Dubai and is a famous shopping destination for locals and tourists.

Souk Naif is otherwise called ‘Cabin Market’, as the shops are of box type and it is situated in Deira. The souk was rebuilt after a fire in 2008. There are 218 shops that are fully air-conditioned and a car park, which can accommodate 100 vehicles. The rebuilt souk has several added amenities such as restaurants, elevators, lifts, coffee shops, municipality offices, toilets, and kiosks.



Figure 20: Deira covered souk, Dubai. (Source: <http://www.roo7shamal.com/vb/showthread.php?t=6025>)

The above section has reviewed the evolution of market places since the early civilisation until the new generation of shopping environments – ‘shopping malls’ – in European countries, and has examined traditional shopping environments in some Islamic and Arab cities. The next section will review the emergence of modern shopping environments in the Arab and Islamic countries and Gulf countries. In addition, the following section will focus on the reasons for the emergence of this type of shopping environment in North Africa and the Middle East.

VI. EVOLUTION OF MODERN SHOPPING MALLS IN ARAB AND ISLAMIC COUNTRIES (FROM SOUKS TO SHOPPING MALLS).

The growth of economic relations with European countries from the seventeenth century; as well as social and political reforms, gradually modified the nature of trade. The growth of international trade enhanced the maritime industry through ports in the Arab Gulf, the Indian Ocean and the Black Sea. The renaissance in Europe was largely indebted to increasing cultural and commercial relations with the orient and a consequent change in Europeans’ understanding of the world. The influence was reciprocal: trade relations with Europe impacted the design of new hotels and souks in neighbouring areas. The process of industrialization in the nineteenth century promoted agricultural economics in less advanced areas of the Islamic world. It made the souks self-sufficient shopping places for products crafted in urban factories, and souks no longer had to rely on foreign products that were usually more expensive and riskier to trade.

In colonized countries of North Africa, Europeans built new shopping malls to organize trade in societies. For instance, between 1916 and 1923, French colonial administrators in Morocco legally designated Fez al-Jadid, as a Europeanized zone for new shopping centres to prevent the Old City from turning into a modern French city. Modern rulers in the Middle East tried to regulate the economy by controlling guides and prices. Modernity also threatened the significance of the souk and diminished its centrality and concentration in terms of form. The old narrow alley of souks gave way to new, wide streets to accommodate motor vehicles. Supermarkets and commercial malls were constructed in close proximity to souks and bazaars, threatening their monopoly. The new shopping malls, however, were completely different in nature from old souks (Gharipour, 2012).

After 1960, several shopping malls were constructed beyond the conventional souk territories, resulting in decentralized trade in cities. In the city of Isfahan for example, the old gardens along the main axis within the city were replaced with a series of shopping malls as well as individual stores to cater for increasing waves of tourism in Iran. In Turkey, traditional shopping spaces have started to transform along with the importation of contemporary shopping centres, which is one of the recent building types in Turkey that emerged after 1980s. Thus, traditional shopping spaces have gradually failed to keep their salient spatial features during this transformation (Gharipour, 2012).

The formation of these modern malls and shopping centres, especially in the last two decades, has allowed people to

purchase clothing, furniture, and other items without any need to go to the traditional souks. It has also resulted in the creation of a new and different commercial culture, which gradually affected the cultural context of the souk. The process of Europeanization resulted not only in decentralizing the souk, but also in changing the traditional trade culture and providing a social space for the new generations, which did not culturally connect to the souk for socializing. According to Gharipour (2012), the concept of souk changed dramatically. In some societies, the souk was a potential source of resistance against modernism. Contemporary governments have directly or indirectly attempted to weaken this influence by modernizing shopping centres.

Modern malls in Middle Eastern and North African cities are sources of civic pride for residents and adhere to an upscale westernized idea of shopping. While some upper-class souk merchants still hold a monopoly over luxury goods, many malls are becoming luxurious versions of souks. However, many people of middle and upper-class status still prefer traditional shops where their families have longstanding relationships.

A. Shopping Malls In Gulf Countries

The built environment of Arab cities in the Middle East has undergone major transformations, where the last two decades have witnessed numerous scientific achievements that have resulted in significant fundamental changes to the architecture. The shopping mall is a new phenomenon, which has reached most Arab countries, most noticeably in the Gulf countries. Shopping malls emerged in western countries and transferred to the Middle East (Eldemery, 2009). In fact, by the early 1970s the oil states in the Arab Gulf came to enjoy tremendous wealth, manifested not only in the accumulation of huge capital surpluses but also very high incomes enjoyed by the citizens (Scoppetta, 2007).

Relatively modern buildings were constructed during the early phase of development in Kuwait and Qatar. The retail sector in Kuwait has experienced a significant growth, mainly during 2007-2008, as a result of the strong demand by youth and the rich population. In addition, the development and expansions of shopping malls along with the entrance of 29 international retailers during 2008 supported the growth in this sector.

The Middle East Retail Sector forecast for 2013 identified Saudi Arabia and the UAE as the markets with the most potential and dynamic retail sectors in the region. These two markets have sustained their dominance within the retail landscape for more than a decade (SACHA ORLOFF GROUP January 2012). Currently, Saudi Arabia is witnessing an accelerated increase in retail business and shopping centres especially in its main cities. The capital city Riyadh has around 150 shopping centres (Alqahtani, 2011).

Thirty years ago, the UAE was one of the least developed countries in the world. Today, it has achieved an income level comparable to that of the industrialized nations. The UAE did not pass through the hypothetical development 'stages' that most developed countries seem to have experienced. Rather, its large oil revenues have allowed her to leap these stages to the stage of high mass consumption. Massive oil revenues have enabled the UAE to short-cut the usually difficult and lengthy

process of saving and capital accumulation necessary for economic development (Shihab, 1995).

Dubai as one of UAE's Emirates has not grown organically or at a rate viewed as normal in other parts of the world. Many of the areas, building and shopping malls did not exist 10 years ago. Essential to Dubai's strategy to encourage foreign investment by foreign companies were its liberalization and the attractiveness of its image. In 2007, London market research company Mintel, reported that Dubai had emerged as the top luxury shopping break destination with the UAE market growing by 46% (Travel and Tourism News, December 2008). Regional super malls have become a common feature of the Dubai landscape, with many offering the complete shopping experience through various entertainment aspects

Dubai as a city of a shopping destination, it accommodates a lot of shopping malls, such as Ibn Battuta mall, Emirates Mall, Deira City Centre, etc. (figure 22 &23), as well as the biggest shopping mall in the world (Dubai Mall) located in Dubai.



Figure 22: Ibn Battuta shopping mall, Dubai.

(Source: <http://wikimapia.org/4539063/ar/Mall-Of-The-Emirates>)



Figure 23: Emirates Mall, Emirates Mall, Dubai.

(Source: <http://wikimapia.org/4539063/ar/Mall-Of-The-Emirates>)

Following this review of the historical evolution of souks and shopping malls, and before reviewing the literature on shopping environment and shoppers' behaviour, the following section sets out the general similarities and differences between souks and shopping malls.

VII. COMPARISON OF THE GENERAL CHARACTERISTICS OF SOUKS AND MODERN SHOPPING MALLS

To help understand the physical characteristics of Souk Naïf and Dubai Mall and conduct the analysis of the shopping environment within the two shopping places which will be presented in chapter five, this section compares the general

characteristics of the souk and the mall by comparing their location, layout, facilities, interior and exterior design and façade. Table 2.1 shows the general characteristics of the souk and the mall, which are:

Location: Traditional souks have occupied the same location in Islamic cities. They were always located in the centre of the city around or close to the Friday mosque. The location of the souk in relation to the Friday mosque was not random. In cities of pre-Islamic origin, the relationship of the souk to the Friday Mosque was coincidental to the relationship of the classical market street and temple site (Awad, 1989). On the other hand, most modern malls are in the outskirts of the city, especially after the availability and variety of means of transportation that facilitate access to the mall.

Layout: Two patterns of souk's layout can be identified: linear souks and network of souks. The linear one consists basically of one major route with shops on both sides. It usually extends from the Friday Mosque to the main gate or opposite gates linking the other supporting facilities, which are normally located along the spine. The second is a city in miniature, like the souks of Aleppo and Tunisia, consisting of dozens of streets intersecting at right angles. Unlike the linear souk, shops are here clustered either back to back along a common party wall, or around a linear space utilized for various purposes (Figure.24).

The height of each souk is in proportion to its width; usually, the height is twice the width. The primary souks, which normally connect the major gates to the souk area, are usually wider, longer, and higher than the secondary lanes. The minor lanes, in most cases, do not progress exactly perpendicularly, but rather deviate to the right or left and disappear around blind bends. The idea behind that is that it seems to reduce conflict of traffic to a minimum.

Every stall in the souk is an architectural envelope tailored to the needs of the inhabiting human, granting him protection and identity. A noticeable feature of shops in the main thoroughfares is their relatively narrow frontages. The size of each shop depends on the kind of merchandise it contains. The gold and jewellery shops for example are very small. Very often shops would be no more than three meters wide, enough for a shopkeeper to be seated at his work and to have most of his products on sale within easy reach. The flooring was usually raised 2 or 3 feet above the ground level and was frequently extended into the street by a bench. Each shop advertises its goods at the vendor's discretion, every available wall surface being used for displaying goods (Awad, 1984).

On the contrary, the physical layout of the mall is in general complicated. According to Coleman (2006), the simplest organisational layout sets out the circulation space and shopping accommodation in a linear arrangement between two anchor elements. These layouts are referred to as a dumb-bell, and connect between two points defined by the anchors. This simple arrangement can be varied by one or more points of punctuation formed by node spaces (focal spaces). The node space can be used to introduce an angle into the layout or to accommodate the interconnection of an adjoining circulation route. The node space may also be used to locate elements of vertical circulation. The total length of horizontal circulation space may use node spaces to organise the circulation space into identifiable areas and lengths of shop front (See Figure 25).

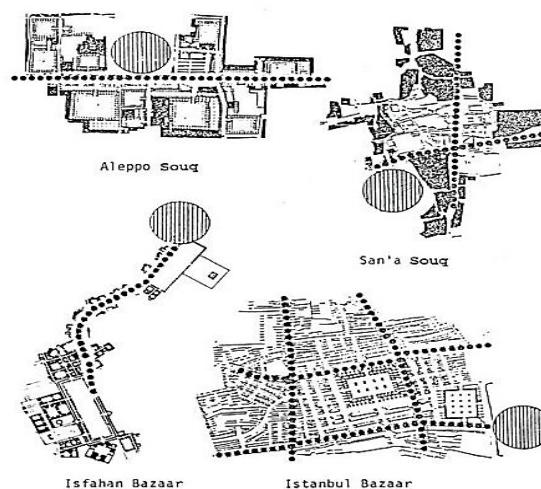


Figure24: Different forms of souks.

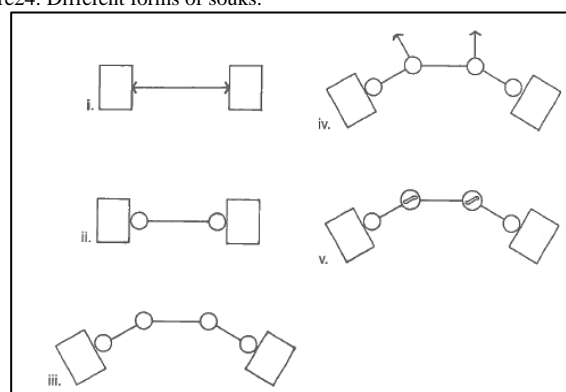


Figure 25: Types of shopping malls plan.

- **Facilities:** the traditional souk, compared to the modern mall, has no entertainment facilities such as restaurants, cinema, etc. whilst malls have a variety of services such as café shops, sitting areas, cinemas, children's play areas, parking, etc.

- **The interior and exterior:** the interior design of the souk is based on the local architecture and rich in traditional architecture elements. The souk tends to be isolated on its external boundary, with no visual relationship between inside and outside the souk to protect it from the weather. The shops in the souk are generally built of solid stone and roofed with stone or wood. Being built of stone, the souk was secure from damage by fire. The shops, which are placed either in recesses of the wall or formed of wooden sheds projecting from it, are ranged on each side upon a stone platform two or three feet high. In many old souks, these shops are so confined as barely to leave room for the shopkeeper to display his wares, and for himself and one guest to sit conveniently. The buyers are obliged to remain standing outside, and when opposite shops happened to be in full use, it is not easy for a passer-by to make his/her way through the crowd. Building techniques and design in the souk and bazaar can be seen as a response to microclimatic conditions. For example, in the covered bazaar, high walls and surrounding gardens all formed part of an integrated urban texture. The walls of the narrow alleyways kept out the hot sun and dust.

On the other hand, the mall offers a luxury interior atmosphere through materials, colors, plants, and music. The mall's interior design is diverse regarding its internal spaces, ranging from open to enclosed. Thus, the physical form of the building can differentiate a type of shopping mall. For example, in its most straightforward interpretation, the difference between an open and an enclosed space can make fundamental differences in the qualities of the environment. In addition, the main characteristic of shopping malls is that they create highly controlled environments. Developers take extreme measures to ensure shoppers' security by installing high-security techniques like personal monitoring, CCTV cameras, and other means of control.

Table 1: A comparison between the souk and shopping mall, source (the Author)

Characteristics	Souk	Shopping mall
Location	- The traditional souks are located in the centre of the city, close to the mosque.	- Shopping malls are located on outskirts of the city.
The Physical layout	- The urban layout is not complex. - Shops more than open areas. - Open or covered, straight or winding narrow paths and the shops distributed on both sides. - Most souks have an open space located in the middle, usually used as a place for social activities. - Compared to the mall, the size of the souk is not big and usually is one storey.	- The physical layout of the shopping mall in general is complicated. - Open spaces more than shops. - The corridors are long, and wide, and provide places to sit and relax. - Huge size.
Facilities	- No entertainment facilities, little parking.	There are a variety of facilities such as cinema, restaurants, café shops, seating areas, parking, etc.
The exterior and interior	- Traditional souks are isolated from their external surroundings, with no visual relationship between inside and outside.	- Luxury atmosphere. - Visual relationship between inside and outside through glass windows/walls. - Air conditioning offers a comfortable atmosphere.
Facade	- The façade is simple and rich with traditional architectural elements. - The apparent structural skeleton with rough finishing is a key feature of most souk façades. - Most souks do not exceed one or two floors.	- The façades of the mall are more complicated compared with the souk, using modern architecture design elements and new materials such as concrete, glass, etc. - Most malls exceed one floor.

- **Façade:** the façade of the souk is often simple with small openings on the walls. The apparent structural skeleton with rough finishing to the walls is one of the features of most souk façades. In comparison, the facades of the malls are more complicated, using modern architecture elements and different types of finishing. The façade provides open areas to make a contact between inside and outside the mall. Most mall buildings exceed one floor in height.

VIII. THE CONCLUSION

Shopping is an economic activity that involves the spatial behavior of consumers in a built environment. Shopping has become an important part of establishing one's identity through identity purchases, meeting needs, and social interaction. Religion and commerce were intertwined in the ancient world, and markets were built close to places of worship. For example, during the Roman era in Damascus, markets were found south and east of Jupiter's temple (where the current Umayyad Mosque is located), a practice typical in Roman cities. During the Islamic period, the area around the mosque became a major commercial and political center.

Traditional shopping environments emerged over time as a result of people's needs and behaviors. Most traditional shopping environments are not designed. Lekagul (2000) says that there is no specific design theory or strategy for traditional shopping environments. In literature, traditional markets were always seen as important parts of places and public spaces.

The souk, as a traditional shopping space in Arab Islamic cities, has always accommodated a great cross-section of commercial activities in urban life. It became an inseparable part of each city over time, as well as a hub for the exchange of commercial goods from near and far. The histories of the souk and urbanization are interrelated; in fact, no Arab Islamic city can be imagined without a souk. The function of a souk was not only shopping but also serving as a production place and a center for the exchange of news and information; those functions were separated from the residential areas. One of the most important towns planning rules in Muslim cities was and still is to block views from the city's public areas to the private retreat of residential areas.

The bazaars of Islamic cities are among the most outstanding products of the Islamic civilization, which were without any counterpart in the ancient east, as well as in Greece, ancient Rome, or the Europe of the Middle Ages. The souks illustrated the social production of space or the social, economic, and ideological factors that create a physical setting and are only rendered meaningful to users through the social construction of space or through how space is experienced and interpreted. The building of the souk was predicated on physical factors that determined its shape, location, and types of commercial activity.

On the other hand, shopping malls have significantly changed since their emergence to date. The first shopping malls were radical in scale and in their underlying ideology, which set out to create civic centers. They are advertised as both shopping and recreation centers. An added advantage of the shopping mall is that all merchandise, entertainment (such as a theatre or amusement park), food, services, and atmosphere are all available under one roof, and it is environmentally protected. Shopping malls have been so successful that they have become part of the environment and are now taken for granted. Little, however, has been written about the evolution of shopping malls in the Arabian context, even though most Arab countries have witnessed the emergence of modern shopping malls due to the discovery of oil and improvements in people's quality of life, especially in the Gulf countries and in Dubai particularly, which has the biggest shopping mall in the world till now.

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