



مشروع مركز ثقافي في مدينة معلولا
مشروع لنيل شهادة البكالوريوس في الهندسة المعمارية

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مركز ثقافي اجتماعي في معلولا

برنامج المشروع

- البهو : m ١٥٠
- مدرج المحاضرات : m ٢٠٠
- فراغ عرض (مؤقت) : m ٢٠٠
- فراغ عرض دائم (متحف) : m ٤٠٠
- مكتبة : m ٢٠٠
- 100 : Café | إنترنت : m ٥٠
- كافتريا هادئة للمطالعة : m ١٠٠
- متاجر لبيع الهدايا والتذكارات : m ١٥٠
- قاعة للرياضة : m ٥٠
- قاعة سمعية صوتية : m ٥٠
- قاعات للرسم : m ٥٠
- مسرح وسينما خارجية إجتماعية : m ٣٠٠
- قاعة للاحتفالات : m ٢٠٠
- مسرح أوبرالي خارجي : m ٣٠٠ (طبيعي)
- غرف إدارية : m ١٠٠
- غرف الأساتذة : m ٣٠
- استديوهات للفنانين : m ٢٠٠
- سكن للطلاب : m ٦٠٠
- مطعم مع خدماته : m ٣٠٠
- أقبية ومستودعات : m ٣٠٠
- مواقف سيارات : ٢٥ سيارة
- المساحة الإجمالية : m ٣٧٥٠
- مساحة الأرض : m ٧٥٠٠

فكرة المشروع :

المشروع عبارة عن تراكب عدة إظهارات لآثر النسيج العمراني القديم على الأرض المقابلة بسرعات مختلفة
متملاً الحالة الإعجازية التي تشكل بها الفج و بحيث يعيش المتجول في فراغات المبنى نفس التجربة التي يمر بها
حينما يتجول في أزقة المدينة القديمة .

الفراغات هي عبارة عن فعاليات متتالية مؤثرة و متأثرة بالعمود الفقري للمبنى (المتحف) و القادم مباشرة
من الفج ، مكوناً مدينة كاملة تشكل باختلاف أجناس فعاليتها نمطاً حياتياً معاكساً لما نجده في المجتمع المستقر
القديم الذي يتكلم الآرامية إلى الآن .

PROJECT CONCEPT

THE PROJECT IS LAYERING SEVERAL REPRESENTATIONS OF THE HISTORICAL FABRIC IMPRINT ON THE OPPOSED SITE IN SEVERAL SPEEDS PLAYING THE FAIRY GORGE MERICLE AGAIN AND LIVING THE SAME EXPERIENCE OF WANDERING IN THE OLD CITY BY ORGANIZING A SEQUENCE OF EVENTUAL SPACES AFFECTING AND BEING INFLUENCED BY THE SPINE OF THE BUILDING (THE MUSEUM) WHICH IS COMING DIRECTLY FROM THE GORGE. CREATING A CITY WHICH IS IN ITS HETROGENITY CONTRASTING THE LIFE OF OLD SETELED COMMUNITY WHICH IS STILL SPEAKING ARAMIC.

الظواهر الاجتماعية الموجودة:

- حالة السطح حيث تصبح أسطح الجوار فراغاً عاماً.
- البنية التحتية .
- حالة الفراغ المتغير الأبعاد الذي تحويه أزقة المدينة .
- الاستعمال العام للفراغات الصخرية .
- حالة المدينة ذات الزاوية الحادة و التي تصبح فيها الحركة الحياتية مرئية من الجهتين .
- البعد اللغوي و الديني للمدينة..

SOCIAL COMMUNITY PHENOMENAS:

THE ROOF SITUATION WHEN THE NEIBOUR ROOF BECOME PUPPLIC SPACE
THE INFRASTRUCTUR .

THE SHRINK AND EXPAND TRANSFORMATION OF THE FLOWING SPACE .

THE PUPPLIC USEMENT OF THE ROCKY SPACES .

THE CITY IN A SHARP ANGEL MAKES THE LIVE MOVEMENT OF EVERYDAY
LIFE VISIBLE FROM BOTH SIDES OF THE TWO OPPOSED CITIES .

THE RELIGIOUS AND LINGUISTIC ASPECT .

PROGRAM

POLICY:

CULTURAL CENTER
LANGUAGE INSTITUT

THE TASK HERE IS TO CREATE AN EVENTUAL FLOWING SPACE RESEMBLE TO WHAT KIND OF ADVENTURE EXPERIENCE WE COULD FIND WHEN WE MOVE INTO THE OLD CITY AND WHEN WE WALK INTO THE CIRCULAR AXIS FROM MAR TAKLA, THE GORGE, THE HOTEL, MAR SARKIS, THE CULTURAL CENTER, THE OLD CITY, BACK AGAIN TO MAR TAKLA.

CULTURAL CENTER:

LANGUAGE INSTITUT

HOUSING 600M

LOBBY 150M LOBBY

LECTURE ATRIUM 200M LECTURE ATRIUM

EXHIBIT(TEMPORARY) 200M

EXHIBIT(CONTINUOUS) 300M

LIBRARY 300M LIBRARY

CAFE 100M CAFE

SHOPPING 400M

2 CONCERT HALLS 300M

AUDIO VISUAL 50M AUDIO VISUAL

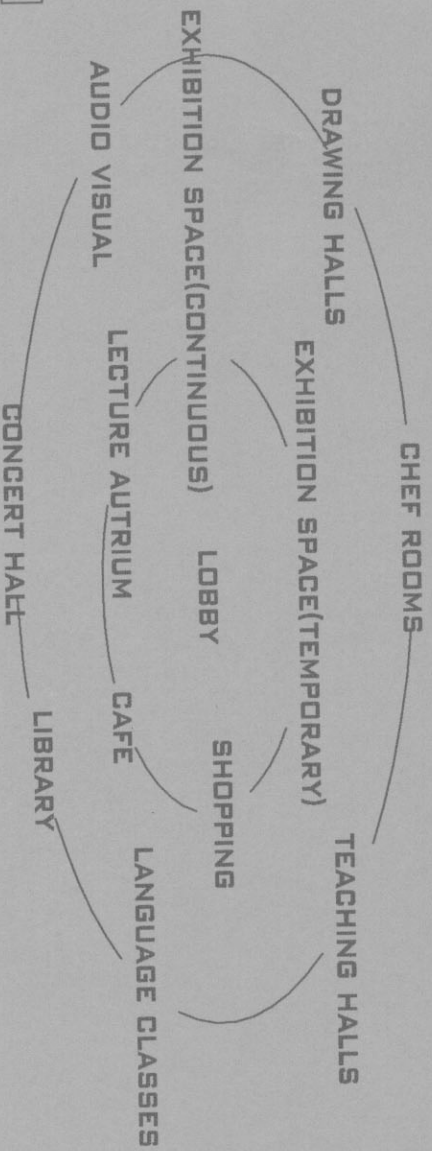
DRAWING HALLS 50M

SOCIAL AMPHYTHEATRE 200M

OPERALIC AMPHYTHEATRE 200M

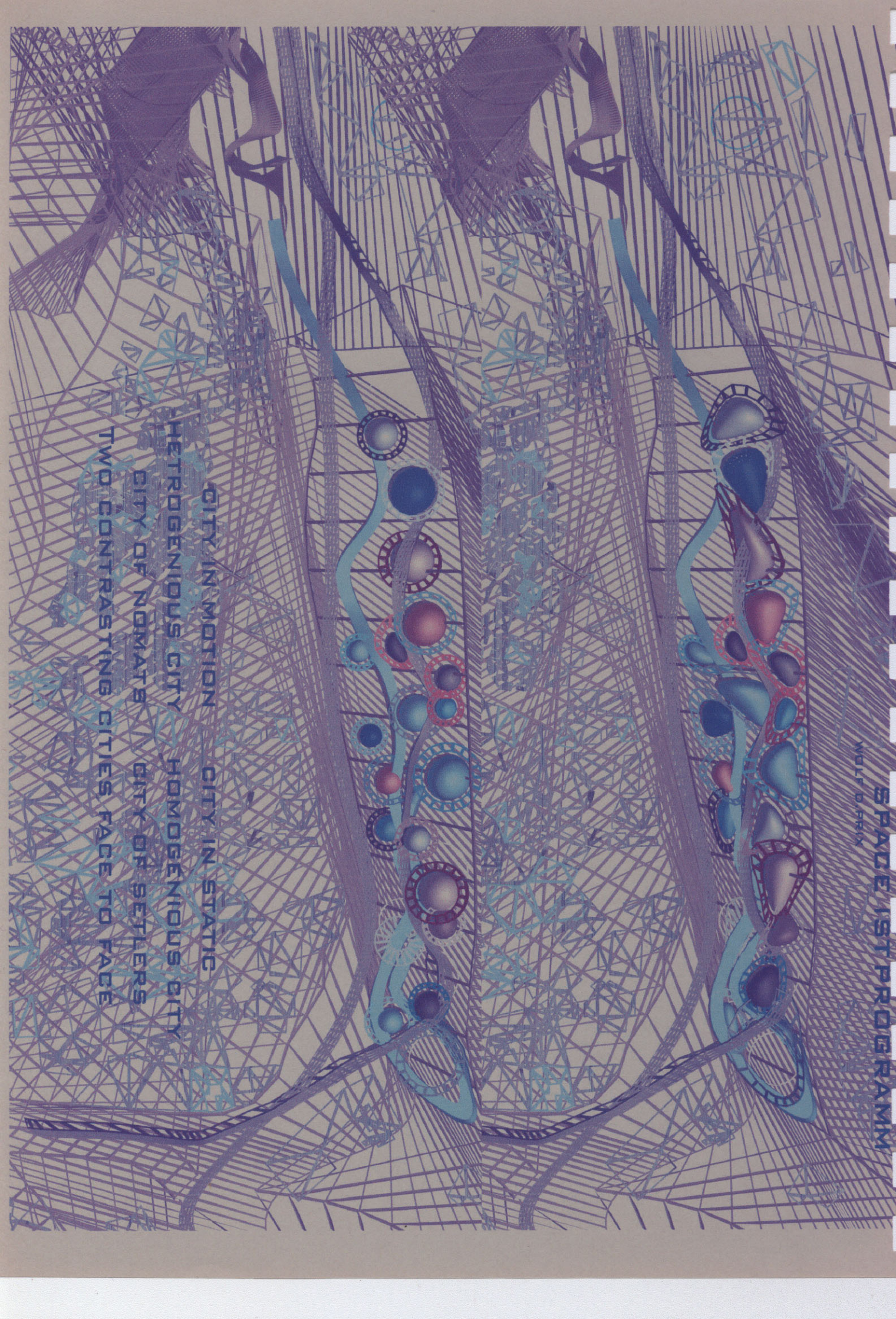
CHEF ROOMS 100M TEACHERS ROOMS
6 CLASSES 270M

PROGRAM DIAGRAM
RELATIVE ACTIVITIES

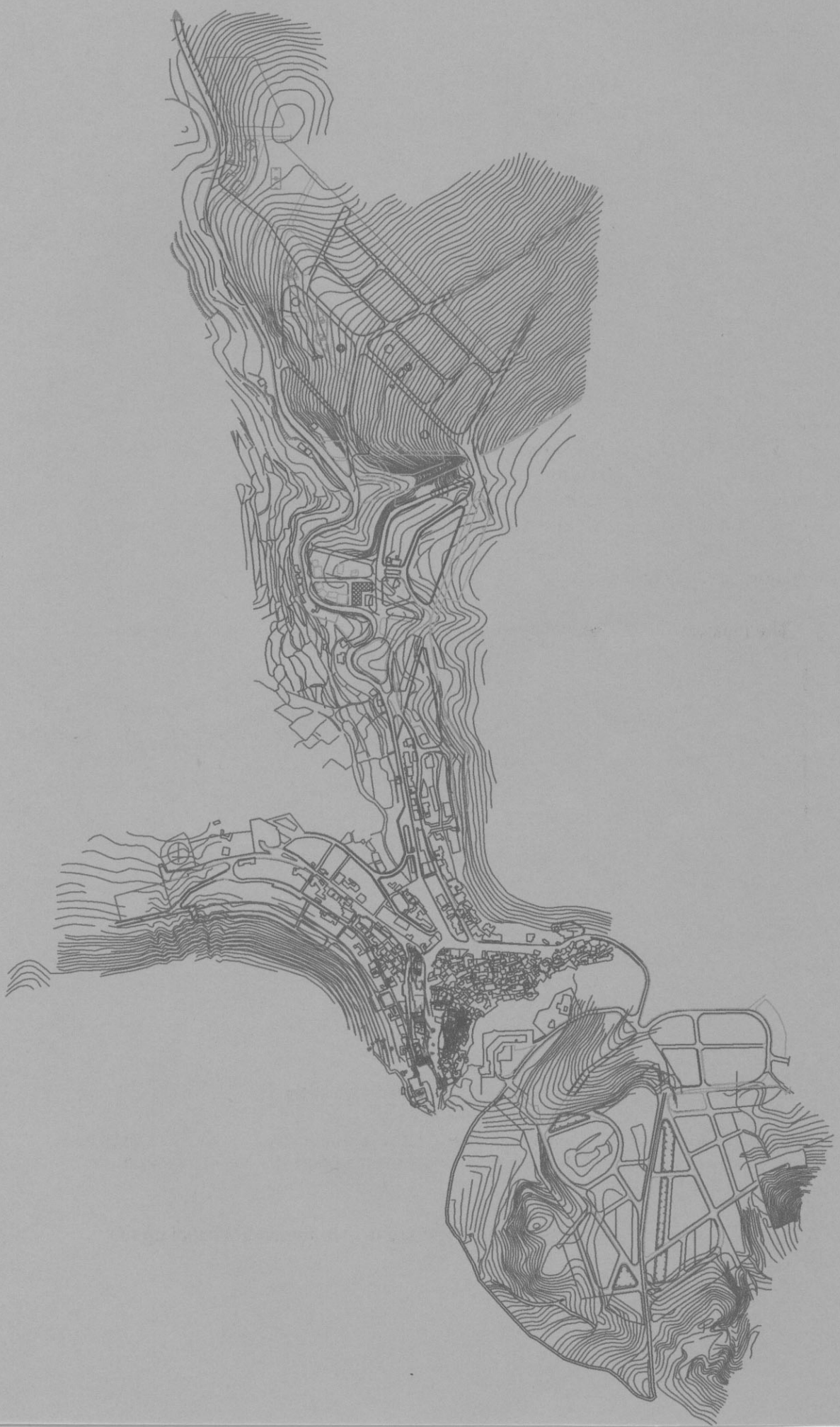




CITY IN MOTION CITY IN STATIC
HETEROGENEOUS CITY HOMOGENEOUS CITY
CITY OF NOMADS CITY OF SETTLERS
TWO CONTRASTING CITIES FACE TO FACE

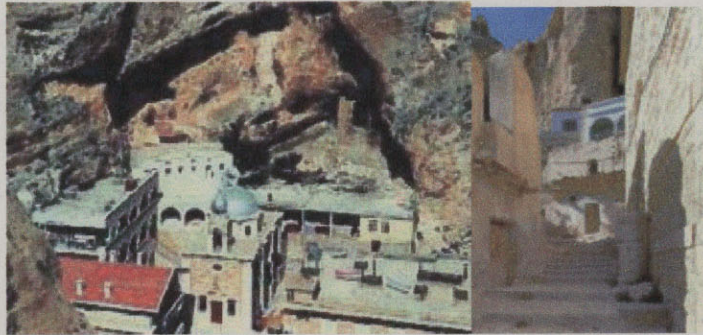






Maaloula project:

MAALOULA, Syria –



Site:

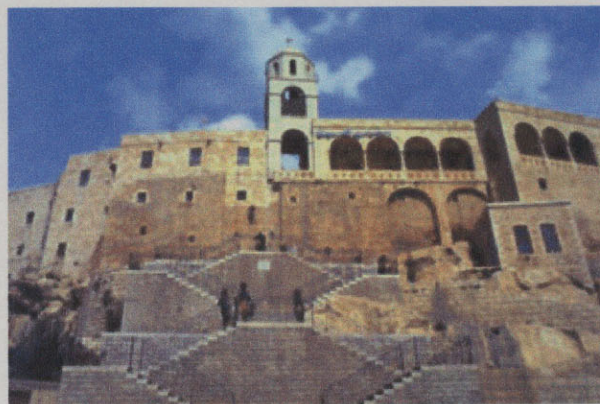
Maaloula is a pixelated texture coloured with blue and yellow climbing
Two mountains full of caves..
It is a very interesting integration between nature(caves) and humanbeing(houses)
Leaving a sense of solid voids positive negative topography on the mountain...

Historical importance:

The physical site between the two mountains which creates a gorge has named The
city the entrance...



It is the with two other neighbouring villages the only
three Villages that still speak aramic the language of
jesus...



Sidnaya cathedral

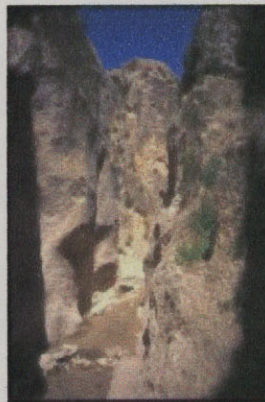
This West Semitic idiom engendered, in effect, Arabic, Hebrew and Syriac, and since it
preserved more phonemes than the Canaanite or Phoenician alphabets, it provided more
variations in suffixes and prefixes..

This holy impact is quite visible when you see the monumental chapel up the
mountain...

Although Maaloula dates back very far in history, there are only two chapels and few remains that date very far back. The first chapel is the St. Sergius convent (Mar Sarkis), a Greek Catholic chapel, has a beautiful display of icons on the entrance to the altar. This chapel is considered one of the oldest, if not the oldest, in Christendom. Downward into the village is the other chapel, a Greek Orthodox institution dedicated to St Thecla (Mar Taqla), is located in the lower monastery. The Saint, said to be a pupil of St Paul's, is supposed to be buried in the mountain just above the monastery.



Maaloula, in Aramaic, means "entrance". The portal in question refers to a legend involving Saint (Mar) Tekla, whose sanctuary nestles in a damp cave, in one of the cliffs that embrace the town. As the story goes, the weary young girl, around the year 45 A.D., journeyed here from near Antioch where her faith, encouraged in the teachings of the itinerant St. Paul, had saved her from a cruel martyrdom; she was to have been burned alive in the town square. And while her own dear lord God had sent a downpour to douse the flames, she was now disheartened and travel-worn, her way blocked by a mountain. As she kneeled in dismay, God again came to her rescue and, says the tale, split the mountain, opening a passageway in the cleft, with a soothing stream at the girl's feet.



Aramaic takes its name from Aram, the fifth son of Shem (Sam or Cham), the first-born son of Noah (Genesis 10:22), whose name in turn provides the root of the word "Semitic". The descendents of Aram, according to the Old Testament, dwelt in the fertile valley of Padan-aram, also known as Beth (House) Nahreen.

Aramaic, thought to have first appeared 11 centuries before the birth of Christ, had become the common language of the Mideast by the 6th century BC.

Scholars believe Jesus preached in Aramaic, the language used by ordinary Jews of his time. Hebrew was reserved for the temple, government and the upper classes. The Old Testament books of Daniel and Ezra were written in Aramaic, as were the Babylonian and Jerusalem versions of the Talmud.

The twenty-fourth of September is the Day of Saint Tekla, whose name was given to the Nunnery just below the grotto, sacred to pilgrims of many sects, both Christian and Muslim. A visit here is considered a prior requisite to the trip to the Holy Sepulchre in Jerusalem or the Al-Aqsa Mosque.

The most colorful tradition, however, is the "festival of the fires", still lit on the peak behind the town in commemoration of the mountaintop fires that lighted the way between Jerusalem and Constantinople, "the route of saints, the caves of hermits, the tombs of St. Elias the Zealous, Saint Barbara, Saint Lavenduis, Saint Georgious, Mar Touma."



why is Maaloula of interest to today's Christians?

There are several reasons.

First, the place is a testimony to the truth of the New Testament. Aramaic was and is an actual language.

Second, the place is a testimony to the persistence of Christians who have maintained their faith through centuries of persecution.

Third, Maaloula is a reminder that the Word desperately needs to be shared across the Middle East. Syria is part of a ministry focus area that Southern Baptist workers call the "Fertile Crescent," composed of Syria, Lebanon and Iraq.

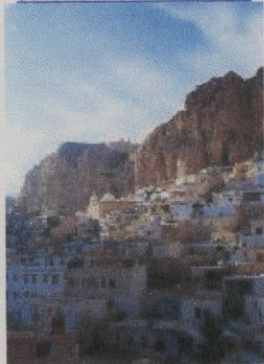
But what are the conflicts that a tourist could find?

I will leave a tourist speak about it..

Ma'aloula

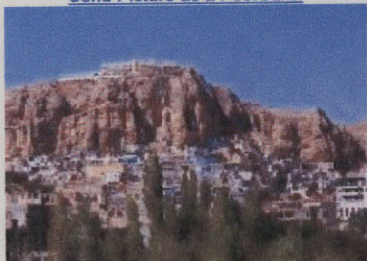
Ma'aloula is definitely the most picturesque village in this area, and consequently the most visited. That's not to say that it is brimming over with tourists, but souvenir stalls and a couple of touts have arrived, as have the tour buses. Go during the week or any day in the winter, Ma'aloula will be deserted.

[Send Picture as a PostCard.](#)



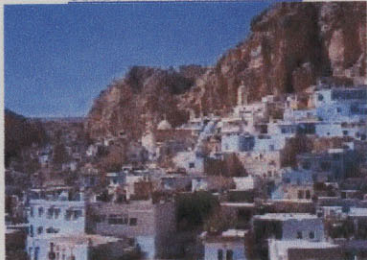
Ma'aloula actually has two neighbourhoods...one is the picturesque jumble of houses clustering under the cliffs, many houses brightly painted in blue and yellow; the other section lies behind the cliff, and is reached by Syria's answer to the Siq at Petra (albeit a very dirty Siq nowadays!) (for those not in the know, a siq is a narrow passage between the rock).

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The ugly sprawl on the top of the cliff (ruining the photo) is the fairly new Hotel Safir...I've visited ma'aloula many times, but never saw any cars in the car park, so it is impossible to say how it stays open.

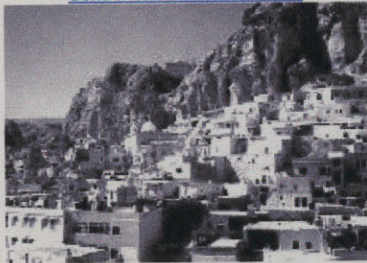
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Most visitors just head straight for the two main attractions...the Convent of St Tecla, and the monastery on top of the cliff...but it is worth exploring the narrow alleyways of the lower town. It can be quite hard to find a road to get in, and even harder to get out, but the alleyways and stairways are very picturesque, the roof of the house below forming the street. There are numerous churches dotted around town, and the guardians will be only too happy to show you

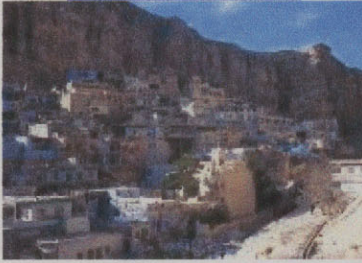
around...they don't see many visitors.

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On top of the cliff perches a monastery (i've temporarily forgotten the name...will have to consult my old friend LP). You can enter for a tour round the chapels and cloisters, and there is usually someone on hand to recite the Lord's Prayer in Aramaic for you. Before you leave, be sure to try the home-made wine...it is the best wine you'll find in Syria, although a bit too sickly for my tastes.

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The conflicts of Maaloula people....

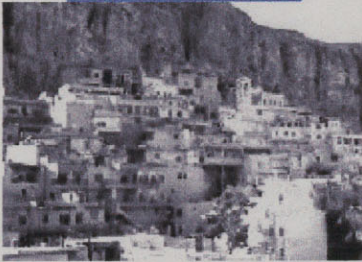
"I'm afraid that the language will disappear sooner or later, unless the people get help from the government to preserve it," said George Rizkallah, 62, a retired teacher of English and Arabic.

The language, which has never been written down, has been kept alive in Maaloula through an oral tradition – passed on from parents to children. But

this chain is being broken.

Over the past three decades, as roads and highways connected the town to the capital Damascus, some 50 kilometres southeast, the isolation that helped preserve the language has disappeared.

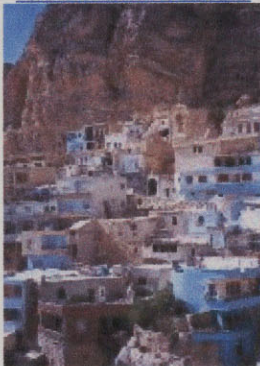
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The language has made Maaloula – meaning "entrance" in Aramaic – a tourist attraction for Christian pilgrims and classical linguists.

A group of U.S. and Israeli scholars is trying to compile the first comprehensive Aramaic dictionary, which will bring together its dialects.

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The pull of the big city can be seen in the town's population swings: In the winter, 2,000 people live in its white and pale blue homes. In the summer, the population rises to 6,000 as those who work and live in Damascus return to vacation in their Maaloula homes.

The Cross Day:

Maalula is specially visited on the 14th of September to celebrate the day of raising the Cross; and on the 24th of September is the Day of Saint Tekla whose name was given to the Monastery.

The town is especially famous, for fire is set out on the tops of its mountains.

It is a tradition due to the existence of the Holy Cross by Saint Helen, who searched for it in Jerusalem and found it buried underneath the soil in the year 325 A.D.; and in order to let welfare spread from Jerusalem to King Constantine at Constantinople, they set fire on the tops of the mountains between Jerusalem and the Kingdome of Constantinople; and the top of Mount Maalula is one of these peaks.

Topography:

Jebel Maaloula Cave (Site 85) I. On SE slope of Jebel Maaloula. Approximately in the middle of Jabaadine which is in the same mountain, and Maaloula (Fig. 29). II. The cave has a crevice in the ceiling. The terrace sharply slopes toward the wadi. III. Post- Palaeolithic (Fig. 53:13-14).

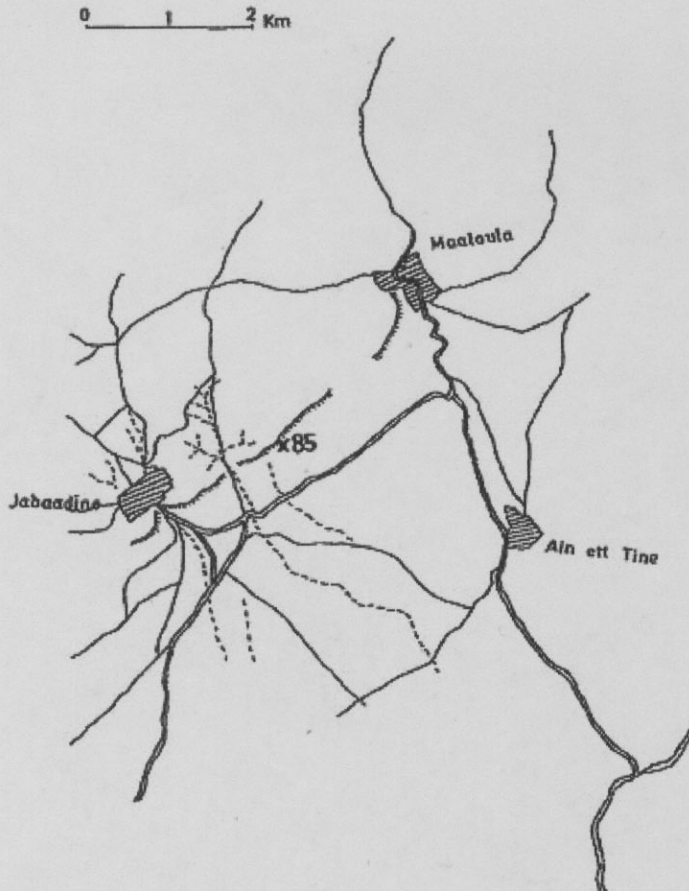


Fig. 29 Jebel Maaloula area, northeast of Damascus

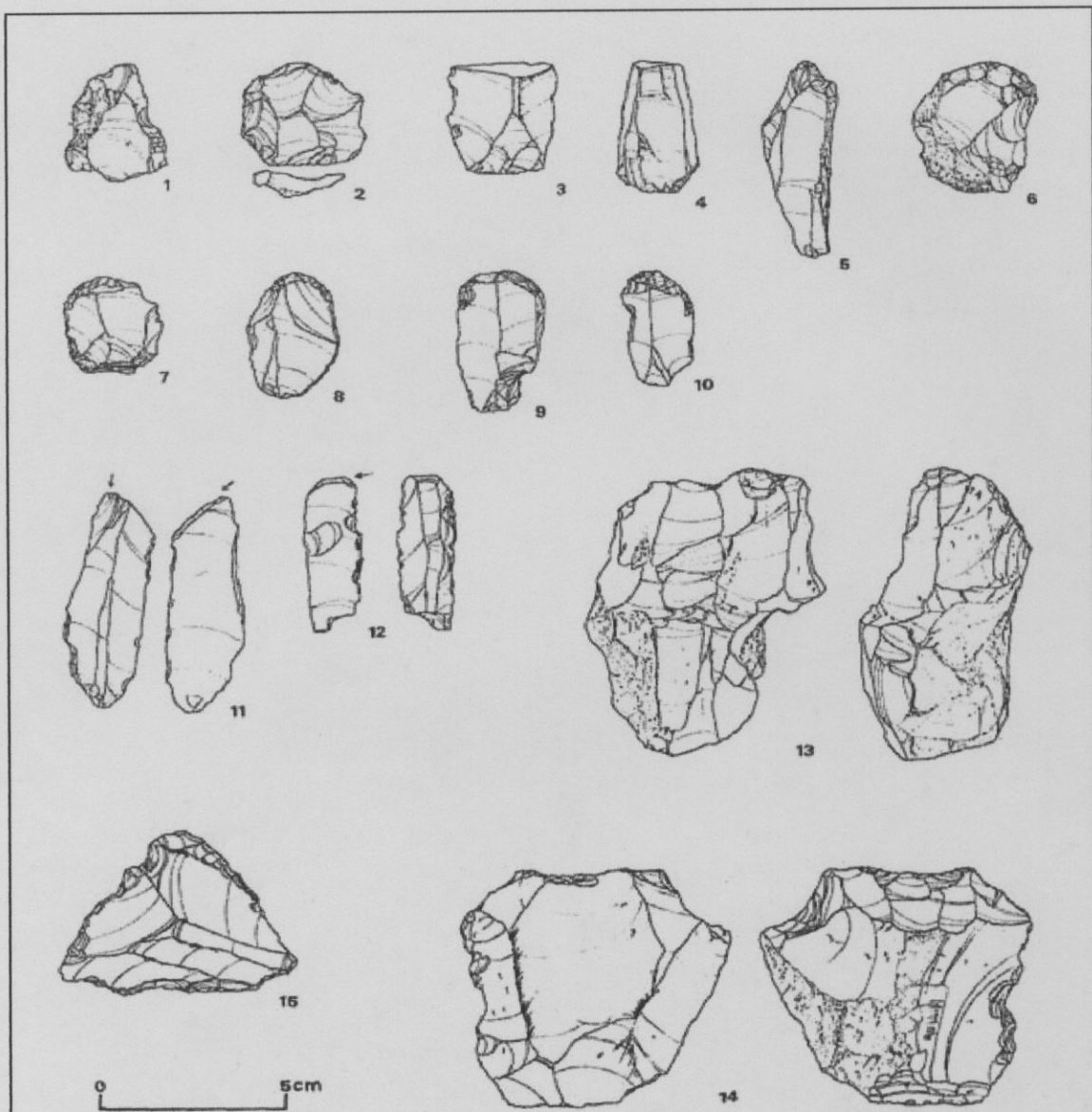


Figure 53 Flint Implements of the Post-Palaeolithic

1. Scraper on triangular flake of Levallois technique. (Wadi Abdul Rahman Open, Site 88)
2. Flake scraper of Levallois technique. (Wadi Abdul Rahman Open, Site 88)
3. Utilized blade. (Ain es Saheb II, Site 90)
4. Utilized blade. (Ain es Saheb II, Site 90)
5. Naturally backed blade. (Wadi Abdul Rahman R-I, Site 87)
6. End scraper. (Wadi Abdul Rahman R-I, Site 87)
7. End scraper. (Wadi Abdul Rahman R-I, Site 87)
8. End scraper nibbled on the right edge. (Wadi Abdul Rahman R-I, Site 87)
9. End scraper. (Wadi Abdul Rahman R-I, Site 87)
10. End scraper with notched element. (Ain es Saheb II, Site 90)
11. Graver on blade. (Wadi Abdul Rahman R-I, Site 87)
12. Transverse graver. (Wadi Abdul Rahman R-I, Site 87)
13. Double ended blade core. (Jebel Maaloula Cave, Site 85)
14. Levallois core with retouched striking-platform. (Jebel Maaloula Cave, Site 85)
15. Triangular scraper. (Taibe, Site 92)

(c) Anti-Lebanon Mountains Range

Jebel Maaloula, Jebel Chemal, etc. which branch out of the Anti-Lebanon Mountains near Damascus, are called the Palmyrides, and run parallel with the main range up to the neighbourhood of Nebek. The Anti-Lebanon Mountains are 2,000 to 2,600 m high, Jebel Maaloula 1,800 to 1,900 m high, and Jebel Chemal 1,600 to 1,700 m high. All of these mountains are accordant, but farther from the main range, the height drops, and Jebel Dmeir at the southeasternmost part is 1,000 to 1,100 m high. As shown in Fig. 9, they form Questa topography (Ph. 12). Every mountain is extremely dissected. But the base level in the inland drainage basins naturally varies depending upon where it is, so that even if cave sites are discovered, it is extremely difficult to determine their geological age. Geologically, Cretaceous, Paleogene limestone, marl, dolomite, sandstone, are distributed in belts, just like the mountain range. We investigated Nahr Barada near Draij along the Wadi el Rih, many eroded valleys on western slope of Jebel Maaloula, and Wadis on the northern side of Skifta Valley in Yabroud.



Photo 12 Questa topography at Maaloula

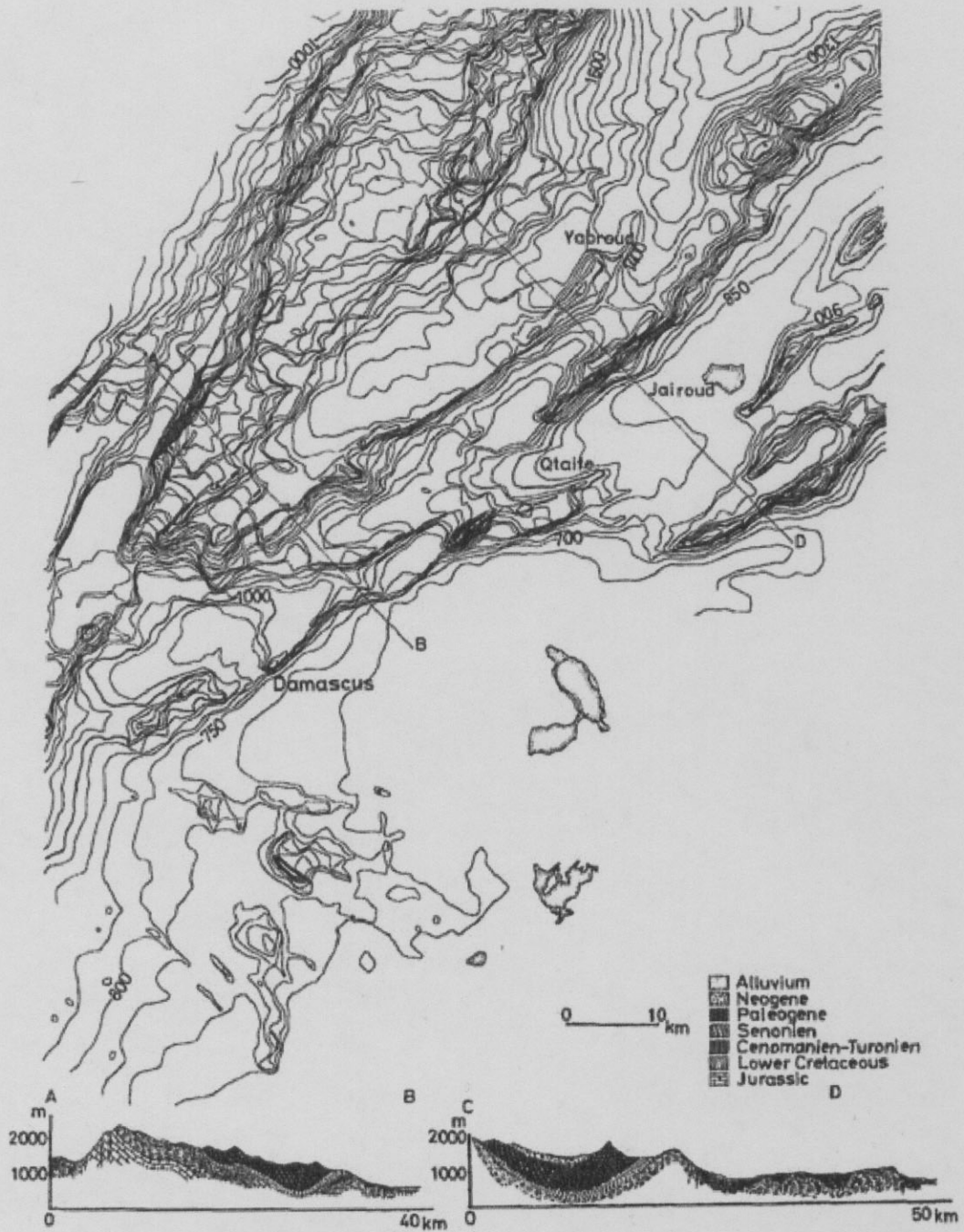


Fig.-9 The summit level map of environment of Jebel Maaloula eliminating the valleys less than 2 km wide



PROGRAM

CIRCULATION

CONSTRUCTION

OBJECT

EAST ELEVATION

WEST ELEVATION

SOUTH ELEVATION

SITE PLAN