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Consideration of the Position and Effects of Sacred Places in Urban Morphology in the Context of the Kaaba and its Surroundings

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Abstract

This research aims to explain the effects of holy places on urban morphology, based on the meaning of holy places arising from the needs of different beliefs, through different examples in the world. The effects of holy places on urban morphology will be explained through examples of holy places worldwide. After mentioning the concepts of sacred space and morphology, the relationship between urban morphology and sacred space is revealed by including the city in the process. Finally, the existence of the holy places in the city, whose positions and beliefs in the world are discussed, are supported by the necessary maps and drawings, and their differences and similarities are emphasized. In light of these data, the effects of the changes in the structure and urban space on the urban morphology from the first construction of the Kaaba in the city of Mecca in the Hejaz region of Saudi Arabia to the present are examined. From the literature on urban morphology, "factors shaping urban morphology" have been revealed. The change in the urban morphology of the Kaaba and its surroundings is discussed through these factors. The study is expected to contribute to the literature by considering the concepts of sacred space and morphology through a concrete sacred space.

Keywords: Residential Neighbourhood; Aesthetic Quality; Urban Public Space; Cognition Process.

1. Introduction

The research aims to deal with the changes and transformations in the urban morphology of the sacred, which has preserved its center and preservation in the city since ancient times, and the heavenly being born from this manifestation. While considering these places, it is one of the main programs to reveal the effects on the environment and the city over time by evaluating the examples in the regions that host different religions in different places in the world, in terms of their own area and belief style. While considering two different concepts such as urban morphology and sacred space, it aims to look at the sacred space in the context of the city by interpreting the holy area with independent components of urban morphology. In this research process, the concept of morphology will maintain its centrality in reductions from city to space or growth from space to the city.

The research subject, which can provide vast literature with the concept of the holy place, will be limited to the examples of holiness revealed by different beliefs, and factual data have been reached through the Kaaba in the city of Mecca. Using the urban growth and morphological development maps between the years 2010 BC and 2000 BC, which is assumed to be the first construction date of the Kaaba, its location in today's city and how this location has developed since 2010 were questioned. As a result of research and determinations about the development and change stages of the following periods of the last urban data obtained, urban-scale transformation in the region and its effects on urban morphology have been revealed.

The effect of the location and existence of the holy places in the city on the city's morphology was reached by using the independent components of the city's morphology. The location of the holy places, both in the city and on a smaller scale, they exist, from the past to the present, has been supported by the maps of different periods to be obtained, and the effects of these changes in the city have been questioned by considering the changes from the past to the present. This change process has been revealed by numerical data using parameters such as changes in population, immigration to the city, and the number of tourists.

2. Sanctuary (Space) – Morphology Concepts

2.1. What is a Sanctuary (Space)?

The phenomenon of "sacred space" is defined by those who want to make sense of it, "Does the space come from the sacred, or is it defined as sacred based on the space?" It has been exposed to a discourse that contains duality in the form of duality (Aziz Amen, 2017; Aziz Amen & Nia, 2018; Amen & Kuzovic, 2018; Amen & Nia, 2021). To understand this duality, it has been discussed together with the concept of unholy, that is, profane, which will take place against the phenomenon of sacred space. At the very center of the separation of sacred and profane space is

the power of man to separate and unite. For this reason, human existence does not fully belong to the sacred or the profane space. In other words, the sacred places on earth serve a function that reminds people of their placelessness. Here, the heterogeneous understanding of space in the distinction between sacred and profane space constitutes the basis of the "human-divine" distinction (Tatar, 2017). The point reached may make us think that the religious phenomenon, which is given meaning in social life, requires the manifestation of the metaphysical, which is considered as spirit (spiritual), as well as dealing with the physical in terms of the body in the traditional soul-body separation process.



Figure 1. Architect Mario Botta for Tel Aviv University building facade image¹

As seen in **Figure 1** above, the forms that look the same from the outside, but differ in their functions are used as the Cultural Center on the right and the Synagogue on the left. The difficulty in distinguishing sacred and profane in this usage has dragged this distinction into a deep ambiguity.

2.2. What is Morphology?

The concept of morphology means form and shape. The word shape can be defined as "the quality of an object in terms of its outer contours, the form that exists externally in its appearance."

2.3. What is Urban Morphology?

Urban morphology, in its most general definition, is the examination of the change in the physical texture of the urban form and the actors and processes that cause this change² (Larkham and Jones, 1991). Moudon defines urban morphology as "the study of the city as human habitat"³ (Moudon, 1997). As a scientific research area, urban morphology is a comprehensive approach that tries to grasp the reflections of parts of the city, apart from considering the formal structure of the city holistically. Within the scope of the research, the factors affecting the formal formation were examined, particularly the designated holy places, and the result was reached.

2.4. The Relationship of Urban Morphology with Sacred Space

The relationship of urban morphology, which can be defined as "urban form" in the simplest sense, with the sacred space is discussed through the location of some holy places in the city from the past to the present. The city continued to grow in and around the area where the holy places were built. This situation necessitated the examination of these spaces and the evaluation of their effects while the formation of the city was being discussed. They have shown different effects in different religions and city centers with their traditional construction styles. In addition, sacred places have become important breaking points of the city as they have meanings that will affect the equipment areas around their region.

3. The Locations of Some Sacred Places in The World in The City

3.1. El Camino de Santiago de Compostela (St. James Way – Christians)



Figure 2. Spain, where the Santiago Road is located, and St. James Way position in the world⁴

The route to Santiago de Compostela in Spain is a pilgrimage route for Catholics. Over time, it has turned into a travel route, not just a way of worship. As can be seen in **Figure 2**, the pilgrimage route following the 815 km route drawn from the border of the city of France (area number 2) to number 1 ends in the center of the city (area number 1).

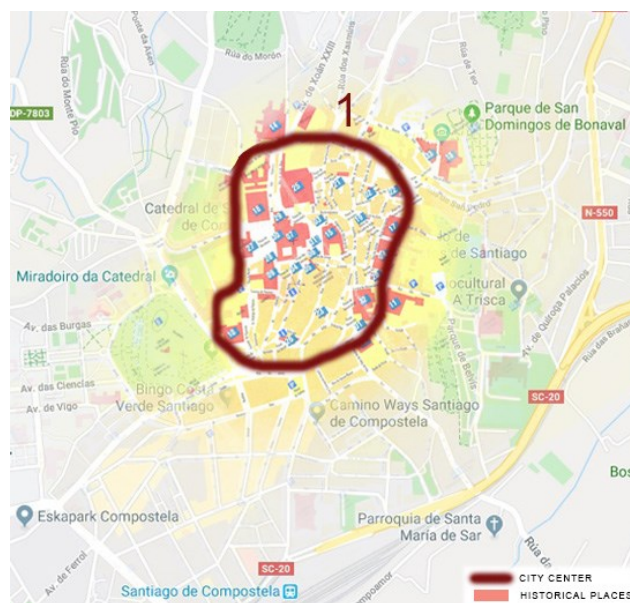


Figure 3. The relationship of the city center (number 1) with historical buildings and city networks

The area marked (number 1) in Figure 2 is more closely related to the urban networks and texture in Figure 3. The historical cathedrals and museums that must be visited, which show the completion of the pilgrimage on the transit routes, are effective in determining this route. Accommodation and motel areas are getting denser for the rest of the visitors coming around this road. In some cases, people rent a room in their own house. In addition, the number 1 endpoint opens to Praza de Fonseca, one of the busiest squares in the city. In this square, there is also the Camino de Santiago Cathedral, the last stop of the pilgrimage route. Since it is necessary to complete the road on foot, the streets on this route are usually stony and difficult (**Figure 4**). In this case, morphological differences occur due to the geographical location of the road in the city.



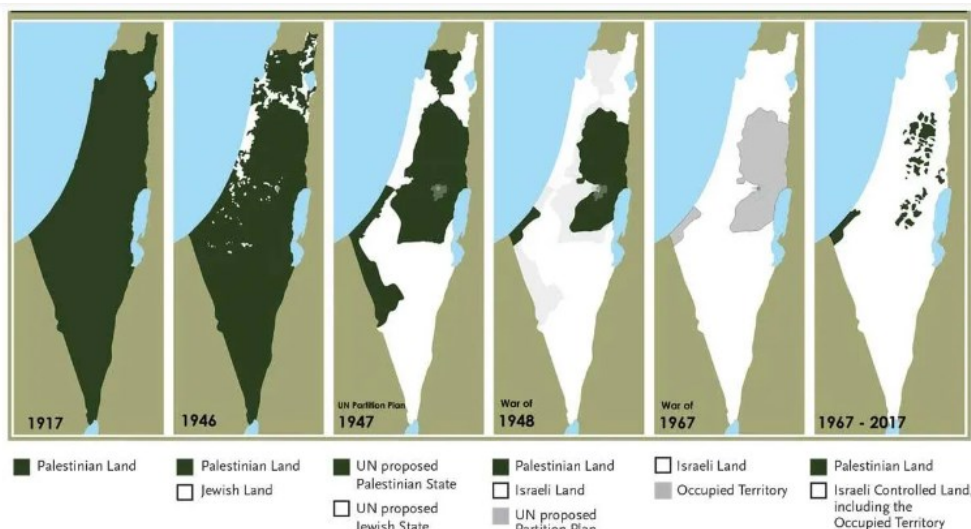
Figure 4. A picture from the climb of a section of the pilgrimage route and the boundaries of the road⁵

3.2. Israel – Jerusalem (sacred for Christian – Muslim – Jewish)



Figure 5. Jerusalem, the holy place for the three monotheistic religions, and its position in the world

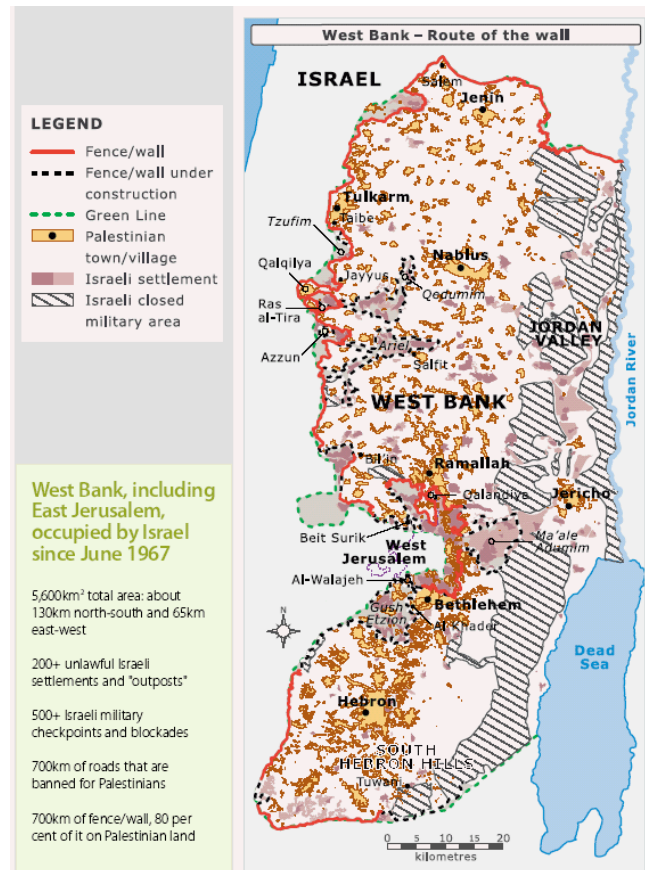
The city of Jerusalem, whose history dates back to 2000 BC (Figure 5), is home to three monotheistic religions and has four groups: Muslim, Jewish, Armenian, and Christian. This city, sacred to many religions, has been examined regarding urban morphology and border changes.



Changing Control of Land, 1917-2017. Credit: BADIL Resource Center for Palestinian Residency & Refugee Rights

Figure 6. Distribution of Palestinian and Israeli populations on certain dates

When we examine the urban stains of 1946 in Figure 6, the change in the densities of the main Jewish populations in yellow color and Arab people in green color in the years 1967 and 2017 after the UN accession plan is shown. It is predicted that one of the factors that almost completely reversed the region's population is the result of the area being sacred to different religions. The location of the holy place, Jerusalem, included in the subject, within the city, is shown in the 2017 urban stains. The examination evaluates the effect of this positioning on the region and the city's morphology. It is seen that the city, under the control of many different administrations, hosts the changing balances over time.

**Figure 7.** Certain borders, settlements and checkpoints in and around Jerusalem (top left image)**Figure 8.** Settlements in the West Bank (right image)

While examining the transformation in the city in different periods, the pre-1967 ceasefire area in **Figure 7** and the location of the settlements in the West Bank in 2011 in **Figure 8** in the town and some borders were marked. It is seen that the West Bank wall and the planned wall road are effective in morphologically shaping the city. Boundaries are being created by drawing walls to take security measures in and out of the city. However, these borders have become a security problem for the people living in some periods (internal security). It is seen that the city's morphology also changes with the regulations made for "urban security." In addition, it is deduced that the resident population numbers given in **Figure 8** result from the region's morphological formation. While the number of Palestinians in the West Bank is about 2 million, with the construction of the separating wall, 240 thousand people live inside and 73 thousand outside. This situation also reveals the effect of the separating wall on the population distribution.

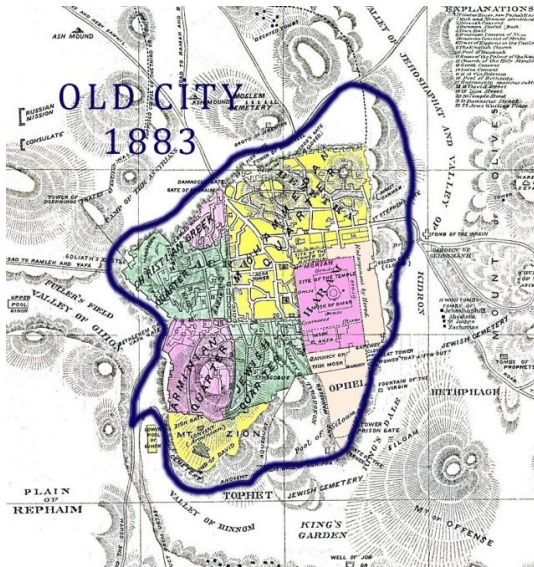


Figure 9. City center (Old City) 1883 Pervititch Map

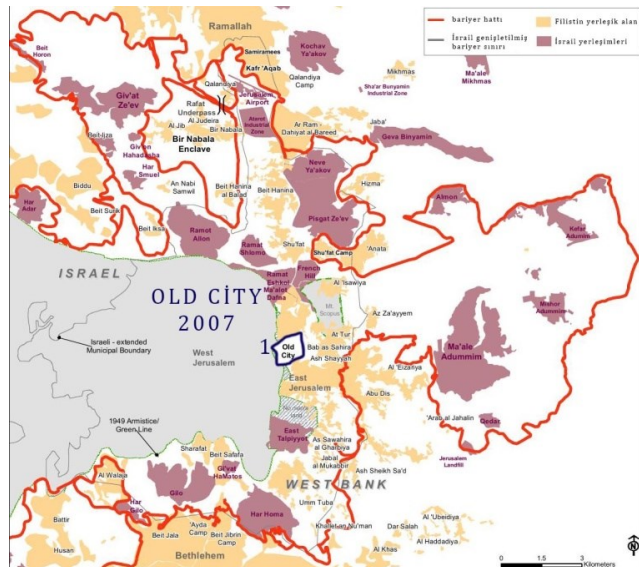


Figure 10. City center (Old City) 2007



Figure 11. City center (Old City) 2019

The comparison of the city center, called "Old City," is made in the Pervititch map of 1883, 2007, and today's map (Figures 9, 10, and 11). The city center and buildings have been preserved, but the city has grown with networks radiating from the center over time. Various pedestrian paths, borders, and walls also separate the central area.

3.3. Sacred Place of the Kaaba

The Kaaba, sometimes referred to as the Kaaba, is Islam's most important mosque, a building located in the center of the Masjid al-Haram in Mecca, Saudi Arabia. It is the holiest place in Islam. It is called Baytullah by Muslims and is the qibla for Muslims in performing the prayer. It is a place of worship for millions of Muslims.

3.3.1. Periodic Changes of the Sacred Place of the Kaaba

3.3.1.1. Added Structures

Mecca, where millions of people from different countries meet to fulfill the duty of pilgrimage and Umrah, has recently been on the verge of a major structural transformation. Especially the Kaaba and its surroundings are not recognized even by those who went a few years ago. The noises rising from the constructions reach as many as those who make circumambulation, and the many cranes that rise to the sky are in danger of overturning for the people in the region (more than 100 people, including Turks, lost their lives in the crane disaster in 2015). An additional building and two minarets were added to the Altınoluk side of the Kaaba (Figure 12).

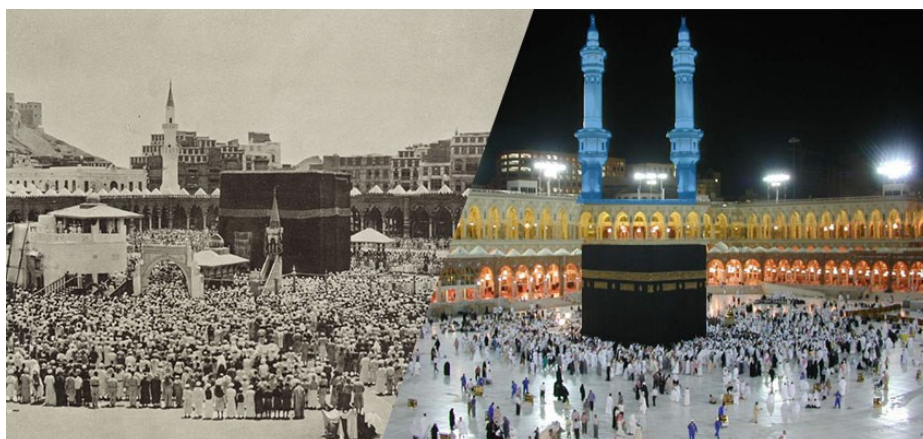


Figure 12. Minarets added to the Altinoluk part of the Kaaba

Temporary circumambulation areas made of steel construction to enlarge the circumambulation area of the Saudi Arabian government are among the additions made around the Kaaba (**Figure 13**). With the opening of the first floor of the 12-meter-high steel construction circumambulation area, it is seen that Muslims pray by entering the steel construction circumambulation area, where entrances and exits are given in three different directions: King Fahd Gate, King Abdulaziz Gate, and Safa Hill. With the completion of the first floor of the temporary circumambulation area, it is seen that there is a relief in the circumambulation area around the Kaaba, outside the prayer times.

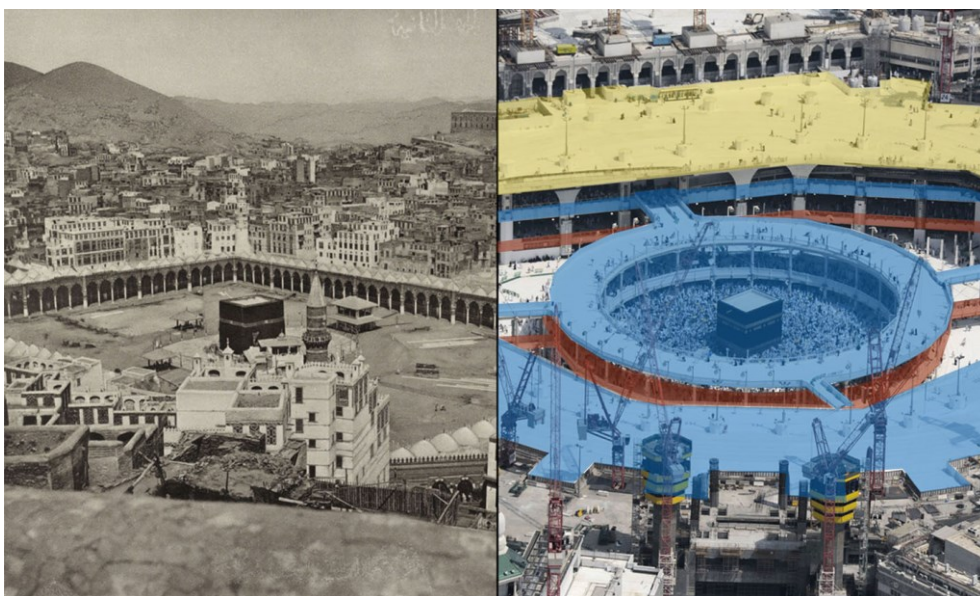


Figure 13. Circumcision areas around the Kaaba

It is seen that a clock tower that rises to the sky, exceeding the scale of the Kaaba, was built on the site of the old Ecyad Castle instead of the destroyed castle from the Ottoman period (**Figure 14**). This giant Zamzam Clock Tower, which is 601 meters high and has 80 floors, has luxury shopping centers, a car park on the lower floors, a hotel with 2,000 rooms, a mosque, and a conference hall on the upper floors. The names in the tower include residences with different names, such as Hacer, Zamzam, Qibla, Safa, Merve, four Saudi royal floors, and a VIP penthouse.

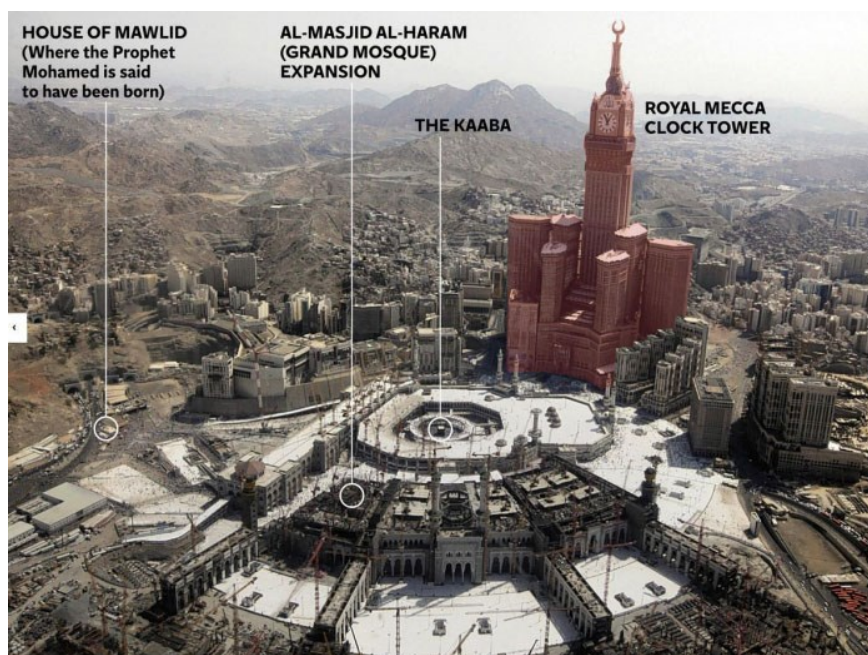


Figure 14. Zamzam Clock Tower rising across the Kaaba

3.3.1.2. Destroyed Buildings

The first phase of the expansion of the Kaaba's surroundings began in 2009, and in this context, approximately 2,350 buildings and workplaces were demolished. In its second phase, approximately 1900 buildings and workplaces are in the process enters of being destroyed in a short time. In total, approximately 100 billion dollars of compensation will be paid, and when infrastructure, road, and tunnel works are included, the seriousness of the transformation and restructuring process is revealed. In addition, the train that will connect the Kaaba to Arafat, Mina, and Muzdalifah, the highway to be built between Jeddah and Mecca, and the high-speed train projects that will extend from Mecca to Medina have also transformed other parts of the city into construction sites. When you look at the area of the neighborhood (**Figure 15**), which is located just behind this area and started to be evacuated, its change and transformation can be better noticed.



Figure 15. Neighborhoods destroyed around the Kaaba

The mountains in the natural structure of the region are also affected by this giant construction. Many hills, including the mountain where the destroyed Ecyad Castle is located, are shaved and built (**Figure 16**). This construction destroys the historical and cultural values in the region.



Figure 16. Past and present situation of the hills around the Kaaba

Finally, the fact that the works that started to enlarge the open area surrounding the Kaaba and enable 130 thousand people to visit it per hour could destroy the parts designed by Architect Sinan, or the collapse of the columns from the Abbasid period despite objections is another example of this transformation.

4. Reading the Transformations of the Kaaba and Its Surroundings on the Factors Forming the Urban Morphology

4.1. Topography - Geography

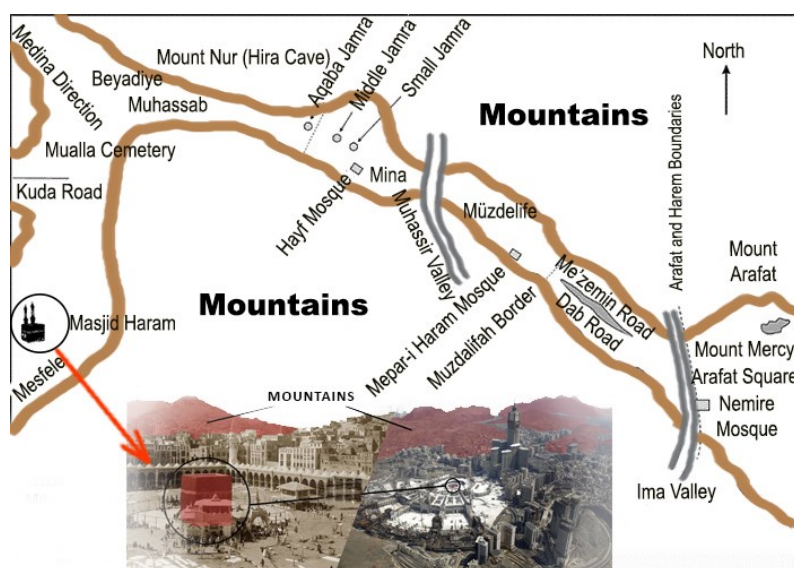


Figure 17. The location of the holy place Kaaba and the surrounding mountains

While the Kaaba sanctuary, located in a rugged geography, maintains its centrality in the topography between the mountains lined up around it, its expansion over time continues by positioning it on flat areas starting from these mountain slopes (Figure 17). However, over time, some interventions have been made with some of the mountains around the Kaaba with the urban morphology that completely centered the Kaaba and its surroundings and shaped in a circular form. Thus, empty spaces are created in the city, which hosts many people at certain times of the year, and accommodation areas, which are argued to be needed, are built in these areas. This situation affects the formation of the city by growing in the south-southeast direction due to the natural topographical barriers in the north of the Kaaba holy place.

4.2. Population

According to statistics published by the Ministry of Hajj and Umrah in Saudi Arabia, the number of Umrah visitors to the country in 2017 was more than 19 million. According to the Ministry of Hajj and Umrah, data, 6 million 532 thousand 74 of the 19 million 79 thousand 306 Umrah visitors attend from abroad, and 12 million 547 thousand 232

from Saudi Arabia. While the rate of Umrah visitors of Saudi origin in the Kingdom is 46.9%, the rate of Umrah visitors of non-Saudi origin in the Kingdom is 53.1%. According to statistics, 46.3% of Umrah performers are men, 37.7% are women, and 9.2% are children.⁶ According to official figures for 2018, the number of pilgrims reached 2 million 371 thousand, of which 612 thousand are from Saudi Arabia.⁷

In 2018, 811 thousand 645 pilgrims worldwide were women and 940 thousand 369 were men. On the other hand, the opposite is the case with the pilgrims from Turkey. According to the Presidency of Religious Affairs data in 2017, 44 thousand 85 of our 81 thousand 350 pilgrims were women, and 37 thousand 265 were men.

Table 1. Number of people who went to Kaaba from Turkey between 2008-2017 (see turkiyegazetesi.com.tr)

YEAR	MAN	WOMAN	TOTAL
2008	51.532	57.957	109.489
2009	44.342	50.086	94.428
2010	39.970	46.647	86.617
2011	41.923	48.705	90.628
2012	34.917	41.275	76.192
2013	26.280	30.937	57.217
2014	26.685	30.088	56.773
2015	26.565	30.287	56.852
2016	26.211	31.505	57.716
2017	37.265	44.085	81.350

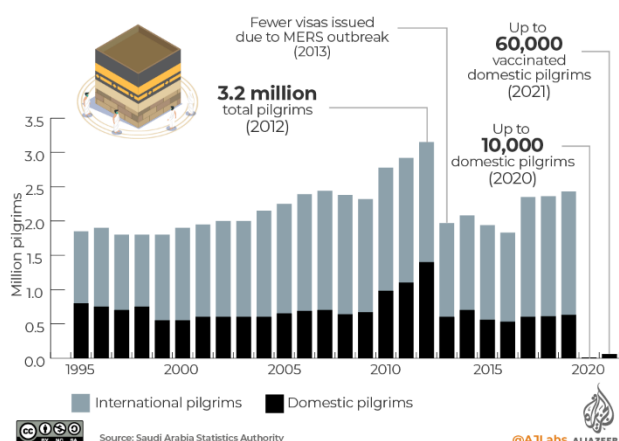
In **Table 1**, although the number of people going to the region has decreased since 2008, women are more numerous than men in all periods. The reason for the decrease is the result of the reduction policy implemented by Saudi Arabia due to the construction intensity.

Table 2. Number of people who went to the Kaaba by country (Source: Al Jazeera)

HAJJ

3 million down to 60,000

Up to **60,000 vaccinated citizens and residents** of Saudi Arabia between the ages of 18 and 65 will be permitted to perform the annual pilgrimage this year.



Hajj 2017: Where do the pilgrims come from?

Almost 2 million Muslims from around the world will gather in Saudi Arabia's Mecca for the annual Hajj pilgrimage. Al Jazeera breaks down the numbers for the top 10 countries.



Table 2 shows the percentage of people visiting from within the country and from abroad from 1995 to 2020. In addition, as it can be read from the table, the number of passengers going for pilgrimage from Turkey in 2017 is stated as 79 thousand.

At its peak in 2012, nearly 3.2 million pilgrims from over 190 countries performed the Hajj. Just one year later, an outbreak of the Middle East Respiratory Syndrome, or MERS coronavirus, forced roughly a million pilgrims to forgo the trip to Mecca. In 2020, following the outbreak of COVID-19, Saudi officials announced that they would permit

only about 10,000 pilgrims residing in the kingdom to perform the Hajj with no overseas visitors allowed. Muslim travellers from outside Saudi Arabia were permitted a limited number of Umrah visas starting on November 1, 2020.

While the quota allocated by Saudi Arabia for its citizens was 1 million in 2011, it decreased to 600 thousand in 2017. Foreigners in the city decreased from 800 thousand to 300 thousand in the same year, while the number of Saudi citizens decreased from 299 thousand to 209 thousand. The number of people coming from foreign countries is quite high, and while it was 1 million 800 thousand in 2011, it decreased to 1 million 752 thousand people in 2017. However, this decrease is a result of city management policy. All these figures confirm that the city's population using the holy place is almost eight-nine times its population from outside. The fact that such a large population can exist in the city in certain periods forces the city to offer opportunities, especially in the field of accommodation. As a result, it is seen that the sanctuary changes the city's morphology in a way that can be felt more in places shaped by worship.

4.3. Urban Texture

4.3.1. City Chart of 2000 BC

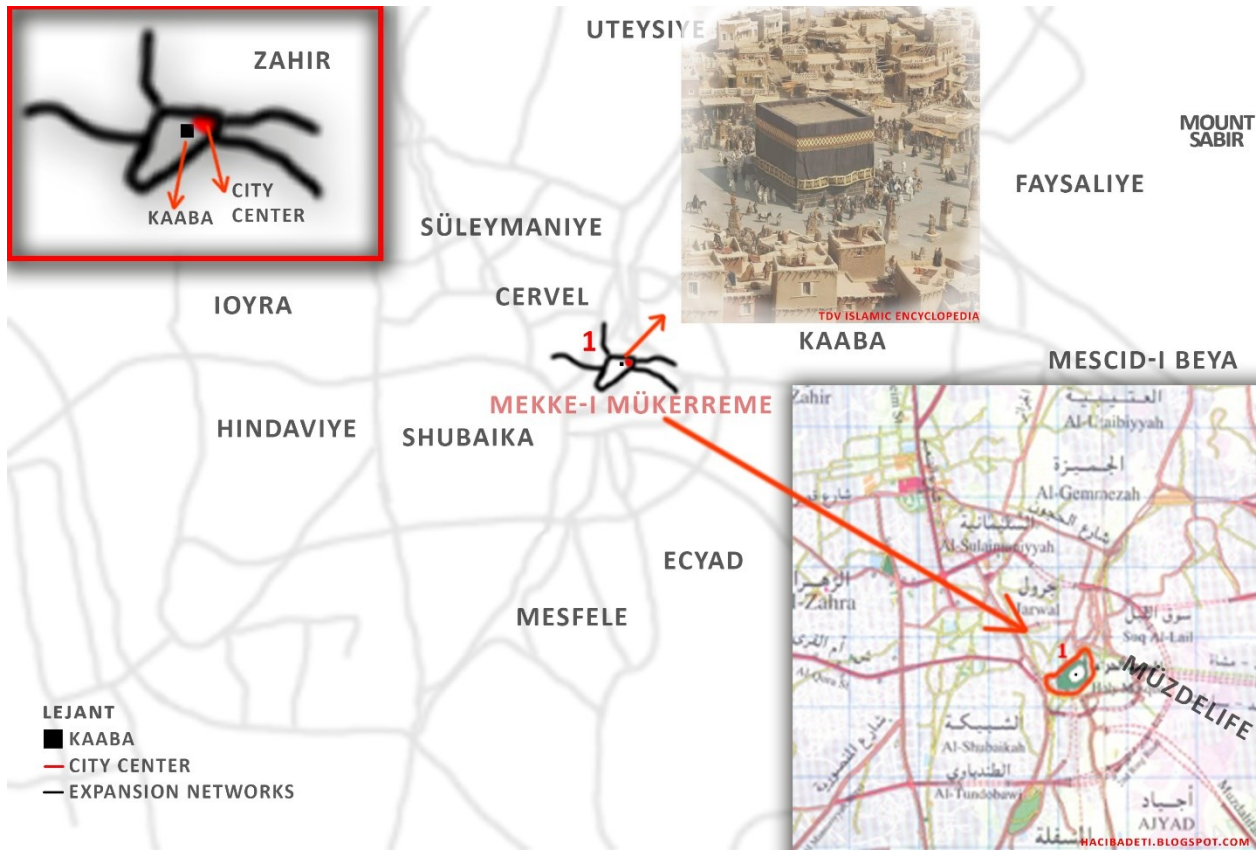


Figure 18. Development chart of Mecca city center (Kaaba) and its surroundings in 2000 BC

According to Islamic history books, the settlements and expansion networks of Makkah-ı Mukerreme, where the Kaaba is located, estimated to have been built in 800 BC, in the city in 2000 BC are located in the area indicated by the number 1 (Figure 18).

4.3.2. City Chart of the Year 661

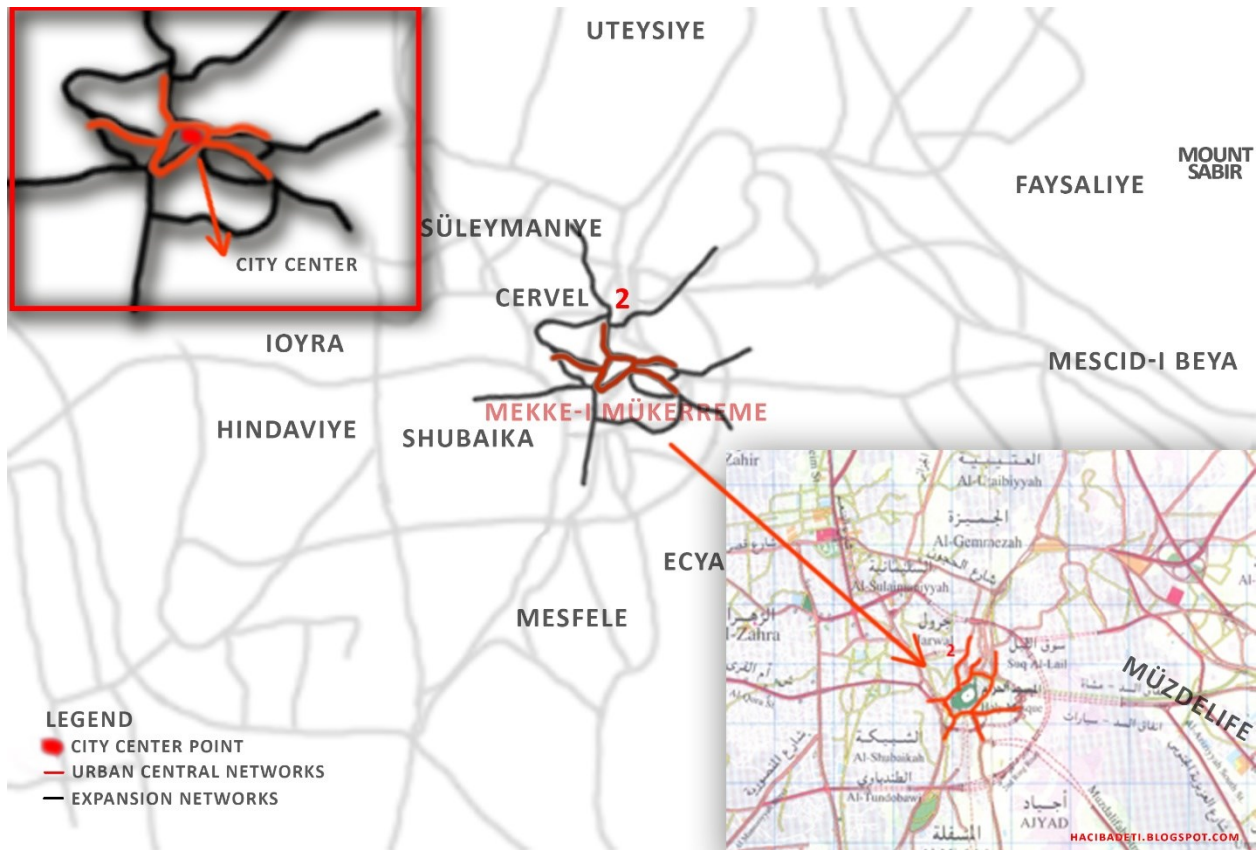


Figure 19. Development map of Mecca city center (Kaaba) and its surroundings in 661

The road networks and settlement areas, which started to expand by spreading from the city center in 661, are growing by including the city center (**Figure 19**). In addition, the city center initially only defined the square-shaped Kaaba and a few residences, but it continued to grow in the center over time. But this growth seems to be more limited when compared to environmental change.

4.3.3. City Chart of the Year 1512

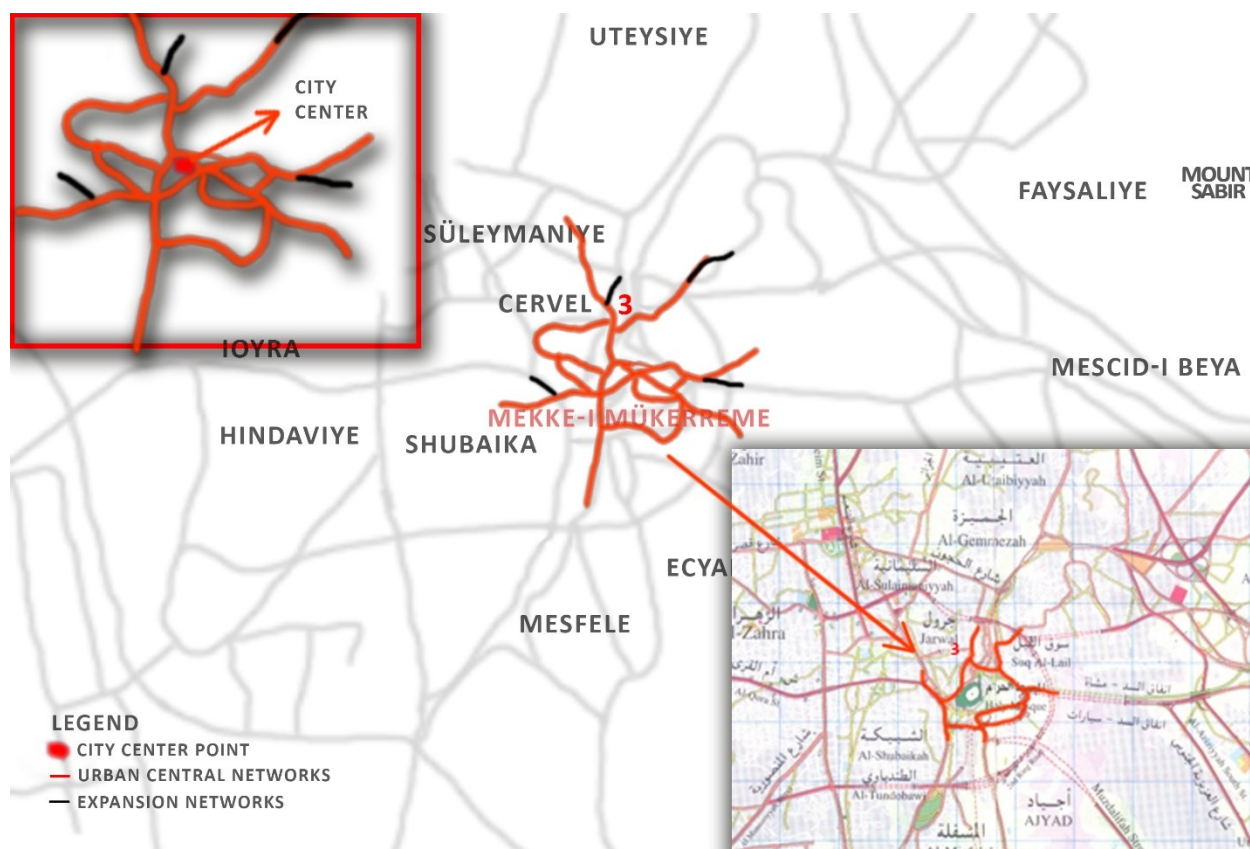


Figure 20. Development map of Mecca city center (Kaaba) and its surroundings in 1512

The city's morphology changed in 1512 expanded with small axes added to the previous networks. However, it can be said that the growth was more limited compared to the city growth in 661 compared to its initial state. The center, which remained almost the same in the previous two classification periods (2000 - 661 BC), gradually expanded in the 16th century. The definition of center here refers to the point where the Kaaba was first built, and living spaces are made outside the central perimeter, left empty by being enclosed in a wall when it was first built (**Figure 20**). However, over time, the city center is starting to fill up with the population increase and the density of visitors coming from outside the region.

4.3.4. City Chart of 1924

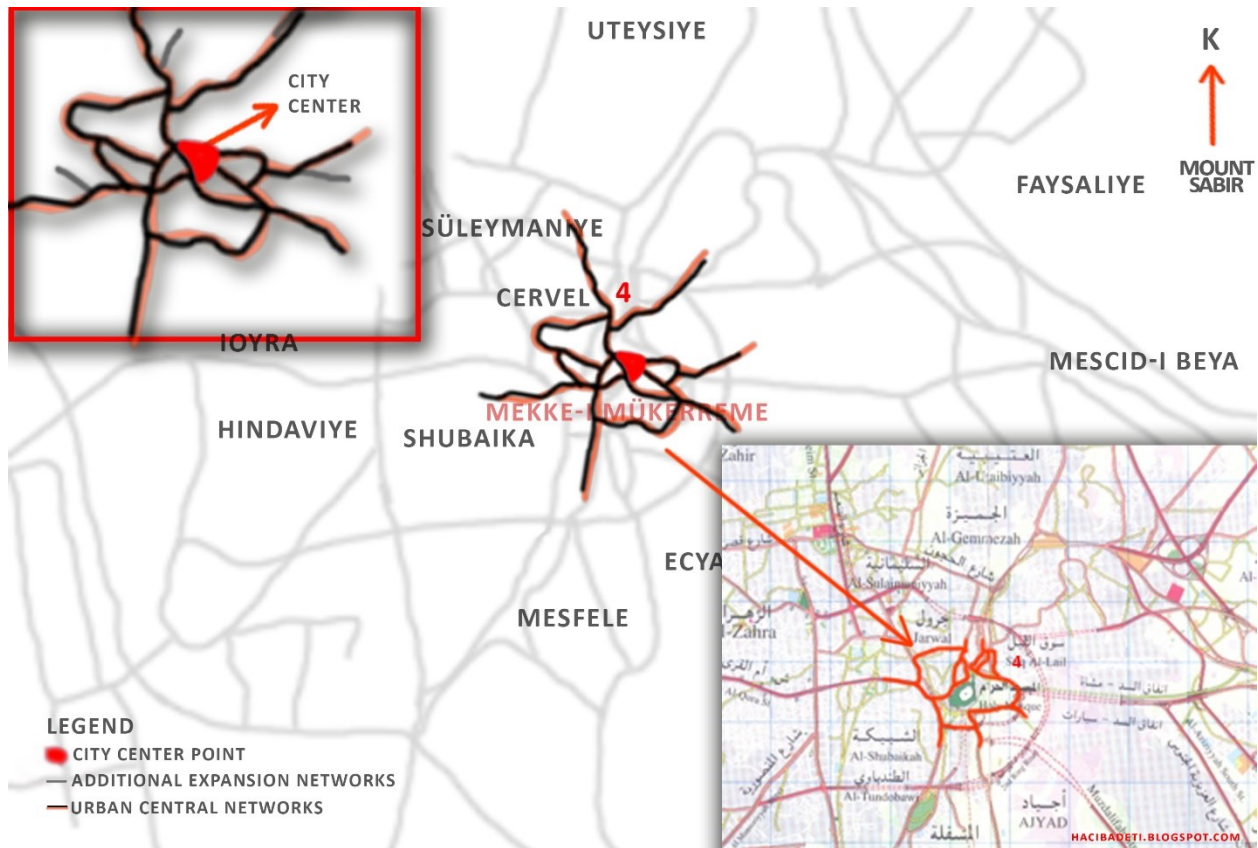
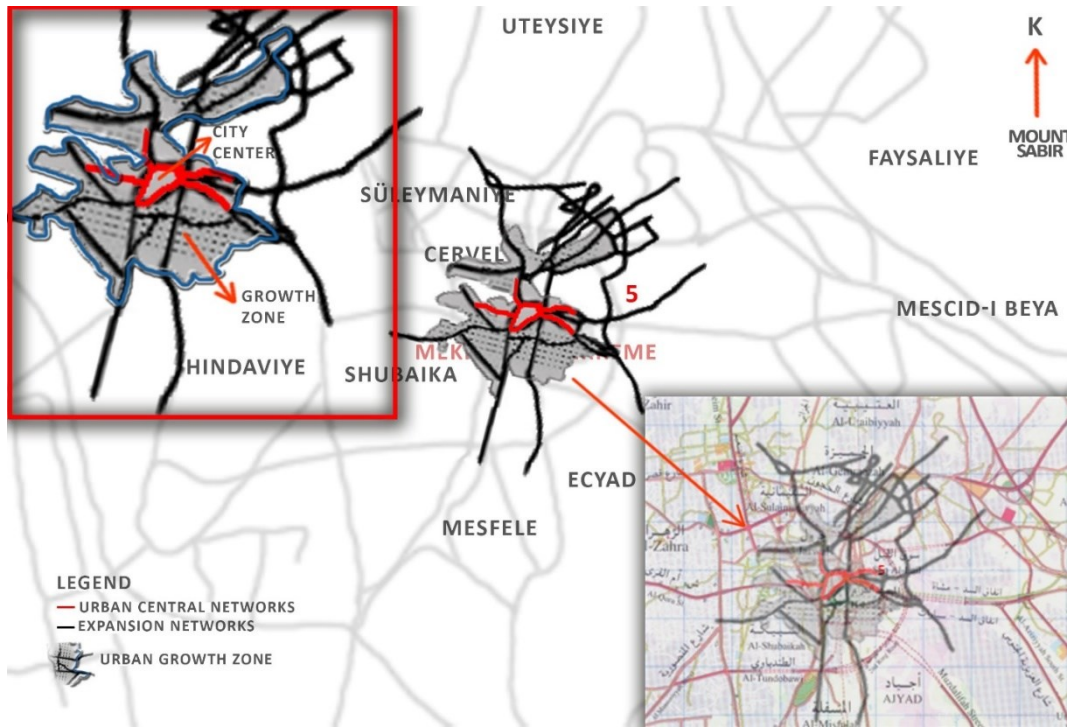


Figure 21. Development map of Mecca city center (Kaaba) and its surroundings in 1924

By 1924, as seen in **Figure 21**, the red areas in number 4 continue to develop along the existing networks in addition to the previous period (1512). In the lower right map, where the main networks (in red) are located, auxiliary networks also support growth (**Figure 21**). The most important development in this period is the city center's growth in the northeast direction. While the other three periods develop in and around the same region, the center shifts to the northeast, and most growth occurs in all of these periods.

4.3.5. City Chart of 1983



development map of the city center of Mecca (Kaaba) and its surroundings in 1983

When we examined the city's morphology in 1983, the city's central point (Kaaba) was replaced by an ever-expanding growth zone (**Figure 22**). Networks that increase in parallel with growth are becoming more and more complex. New settlements and centers are established at the intersections and junctions of the main networks.

4.3.6. City Chart of 2010

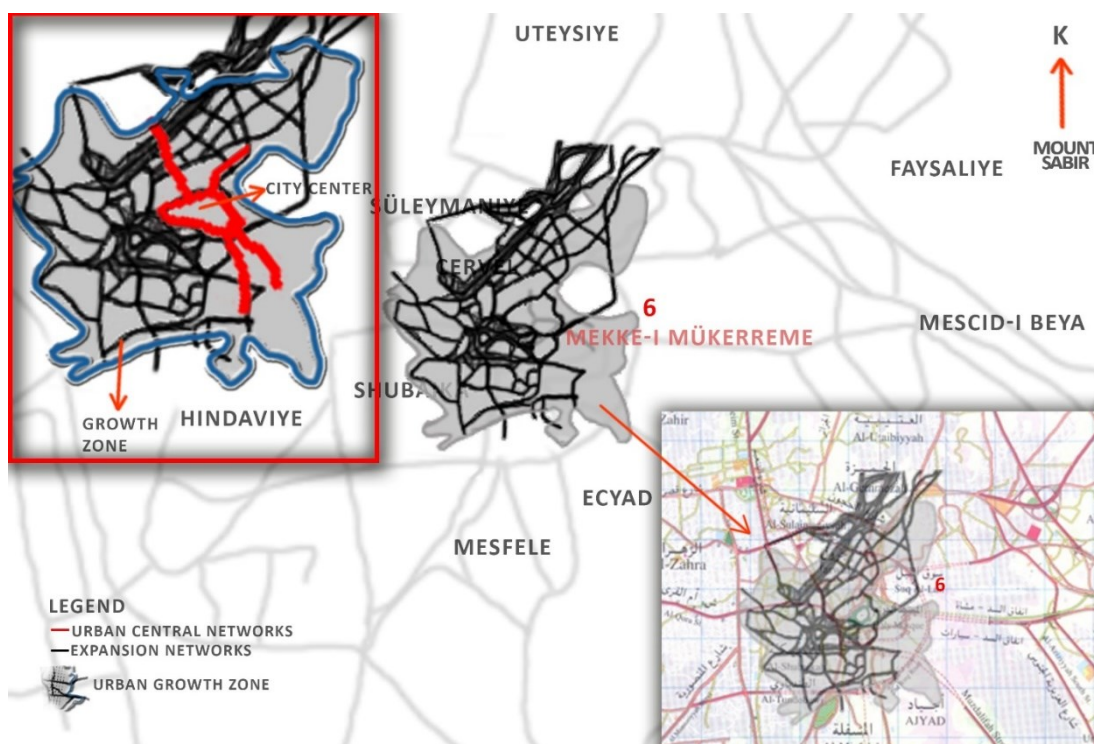


Figure 23. Development map of Mecca city center (Kaaba) and its surroundings in 2010

When we look at the urban morphology change in 2010, the first area where the Kaaba, marked in red, was built preserves its existence as a border, while the articulated networks become completely complex and unreadable. We come across a cluster of networks that overlap each other a lot and overlap in some regions very frequently (**Figure 23**). In addition, the growth rate is spreading to much wider regions compared to the previous period (1983). Geography is another factor that enables growth to be directed in this way. Since the region's geography is rugged, there are retreats in the areas where the mountains are located, so settlements are not established here. It was built to surround the mountains.

4.3.7. City Chart of 2019

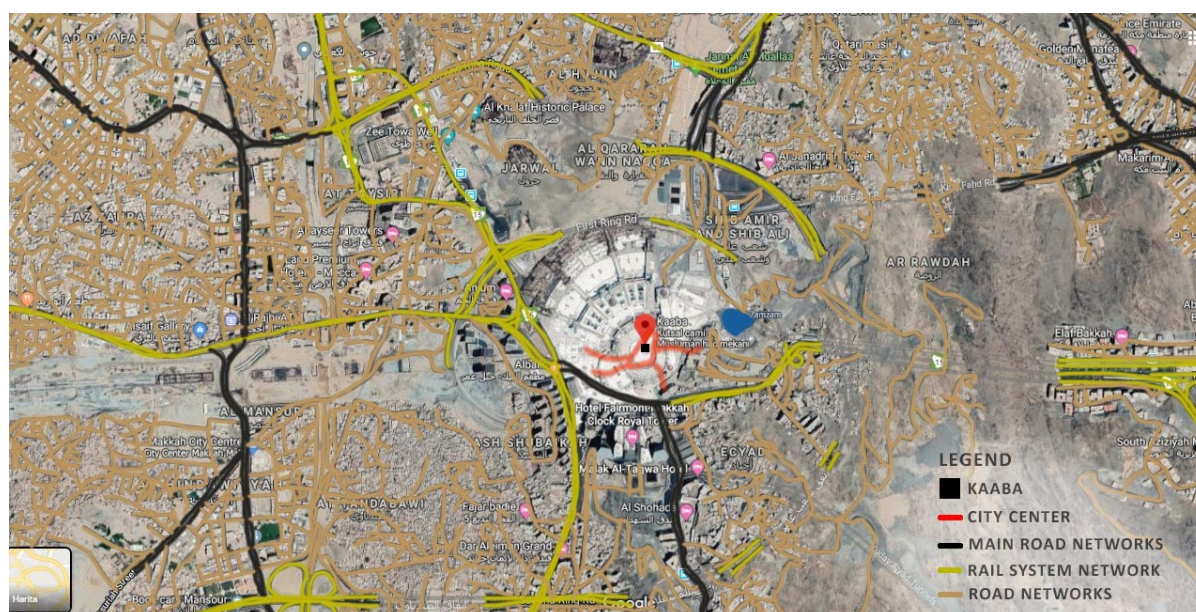


Figure 24. Development map of Mecca city center (Kaaba) and its surroundings in 2019

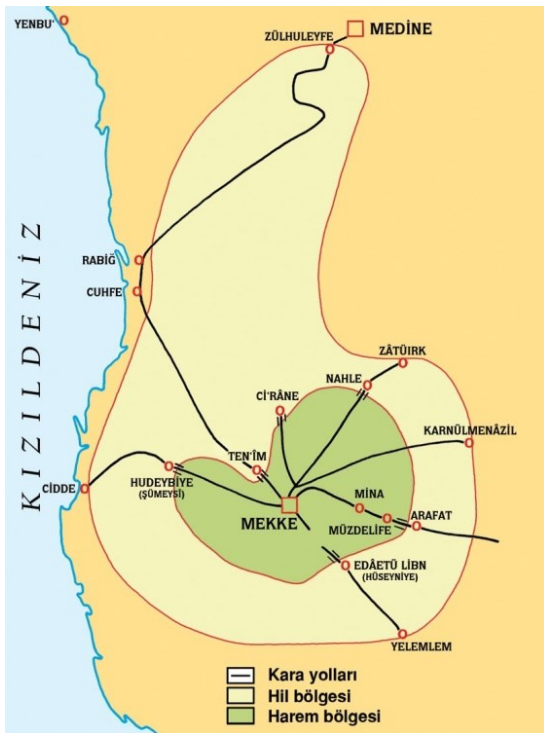
When the morphology of the city in 2019 is overlapped with the previous diagrams and historical maps, the main form is preserved close to the same, and new networks are defined to pass through the mountains with the development of the surrounding rail systems (yellow display). The locations of the main roads in the city are indicated in the dark black color displays (**Figure 24**). Due to the density in the central area during certain prayer periods of the year, the thickness of the rail system is higher than the main roads (vehicle roads). In addition, the light-brown representations define the pathways. In this city, where the topography is quite rugged, living areas are also concentrated around the center.



Figure 25. Satellite view of Mecca and its surroundings

As seen in **Figure 25**, while the Kaaba and the circumambulation⁹ areas around it remain almost at the same level with the ground, the surrounding structures, on the contrary, reach heights that exceed the human scale. This situation leaves very effective traces of the city's shape from its establishment to today.

4.4. Tourism Networks (Religious Tourism)



In faith tourism, which is defined as tourism activities for holy places (Kozak et al. 2001), tourists travel to religious places (Kahraman and Türkay, 2004). The most important example that can be given in this regard, where religious tourism in the world is intense, is undoubtedly the city of Mecca, which is visited by millions of Muslims every year (**Figure 26**).

55% of the total number of Saudi Arabian visitors consists of those who want to visit Mecca to perform the pilgrimage and experience this sacred experience (Kahraman and Türkay, 2004). In **Figure 26**, the center of the Kaaba and the green Harem area surrounding it circularly are known as the places where circumambulation and ihram are worn. This is considered the zone (area) where pilgrims avoid unlawful activities. The Hill region, an outer layer, is also seen as the common zone (region) between Mecca and Medina. In between, main road networks provide access to the city. These networks are important in terms of being the road routes for the pilgrims who will reach the Harem region for worship during certain pilgrimage periods of the year. These routes used by pilgrim candidates while performing their religious rituals between Harem and Arafat determine the main axes in the city, and the density of these networks increases and decreases depending on time.

Figure 26. Kaaba and its surroundings Harem Boundaries
(See: Islamencyclopedia.org.tr)

4.5. Natural Thresholds (Water – Zamzam)

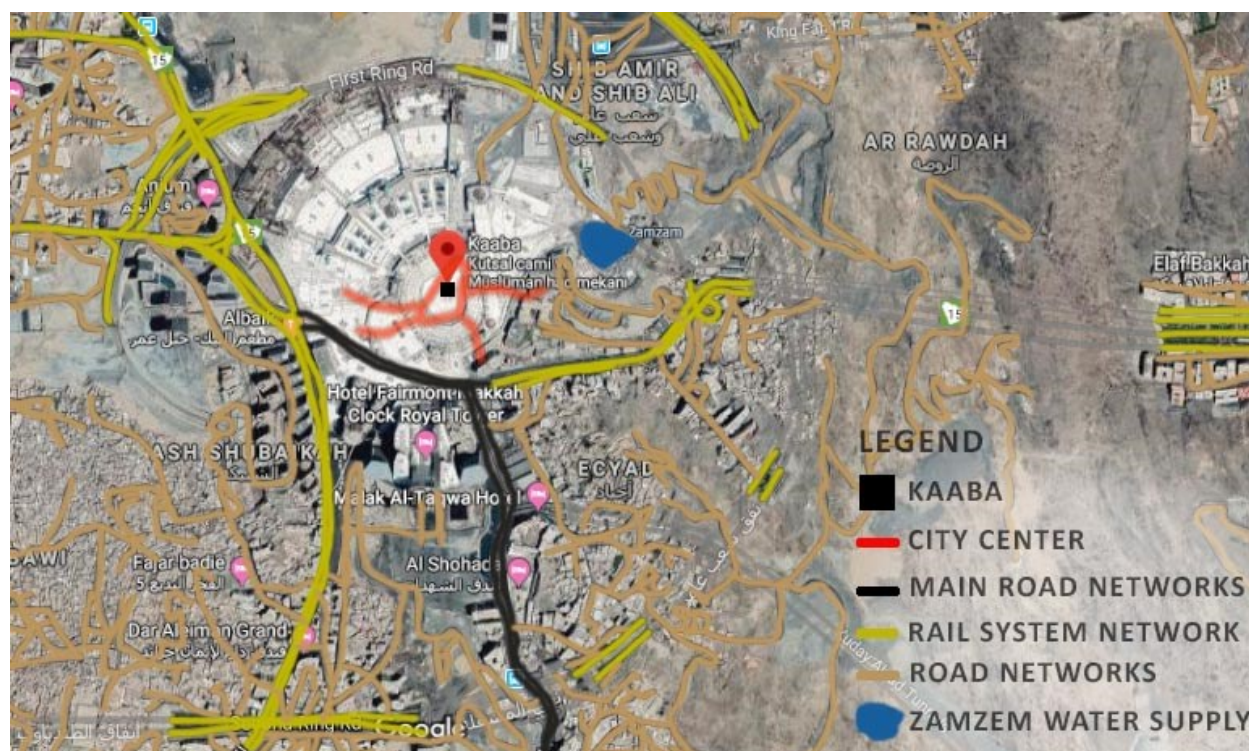


Figure 27. The location of the holy water source zamzam in the city on the 2019 map

The part where the Zamzam water source is indicated in the legend in **Figure 27** is one of the areas used extensively by the pilgrims who come here because it contains a water source that is considered sacred. This source and its surroundings also affect the shaping of the city's central region. The road networks that provide access to this area are also shaped according to the location on the ground floor.

4.6. Landscape (Orientation – Kaaba)

Tawaf, one of the requirements of pilgrimage worship, consists of continuous movements made in the form of circling the Kaaba in the center. This form of worship also centralizes the space in terms of orientation to that point, and the surrounding city form is formed in line with this movement. In addition, the stratification of the corridors created around the building in the center and their construction as a circular form result from the necessity of this orientation.

5. Results

This comparison between the years in **Figure 28** shows that the city, which took the holy place of the Kaaba to the city center and continued to expand after the first construction around it in 661, started to grow in the center over time while initially protecting the city center. In 1924, there was a break, and the Kaaba, which was the center point, kept the same position, while the city center, considered its surroundings, continued to grow in the northeast direction. At the same time, there is continuing growth in the south. However, the growth in the north is more extensive and has the effect of changing the direction of the center. By 2010, the city, which has internal and external road networks in the form of complex networks, provided the necessary transportation, accommodation, etc., to the foreign population that it bought from outside as a result of intense religious tourism. Moreover, extensive roads, housing, and transport infrastructure are provided to provide opportunities.

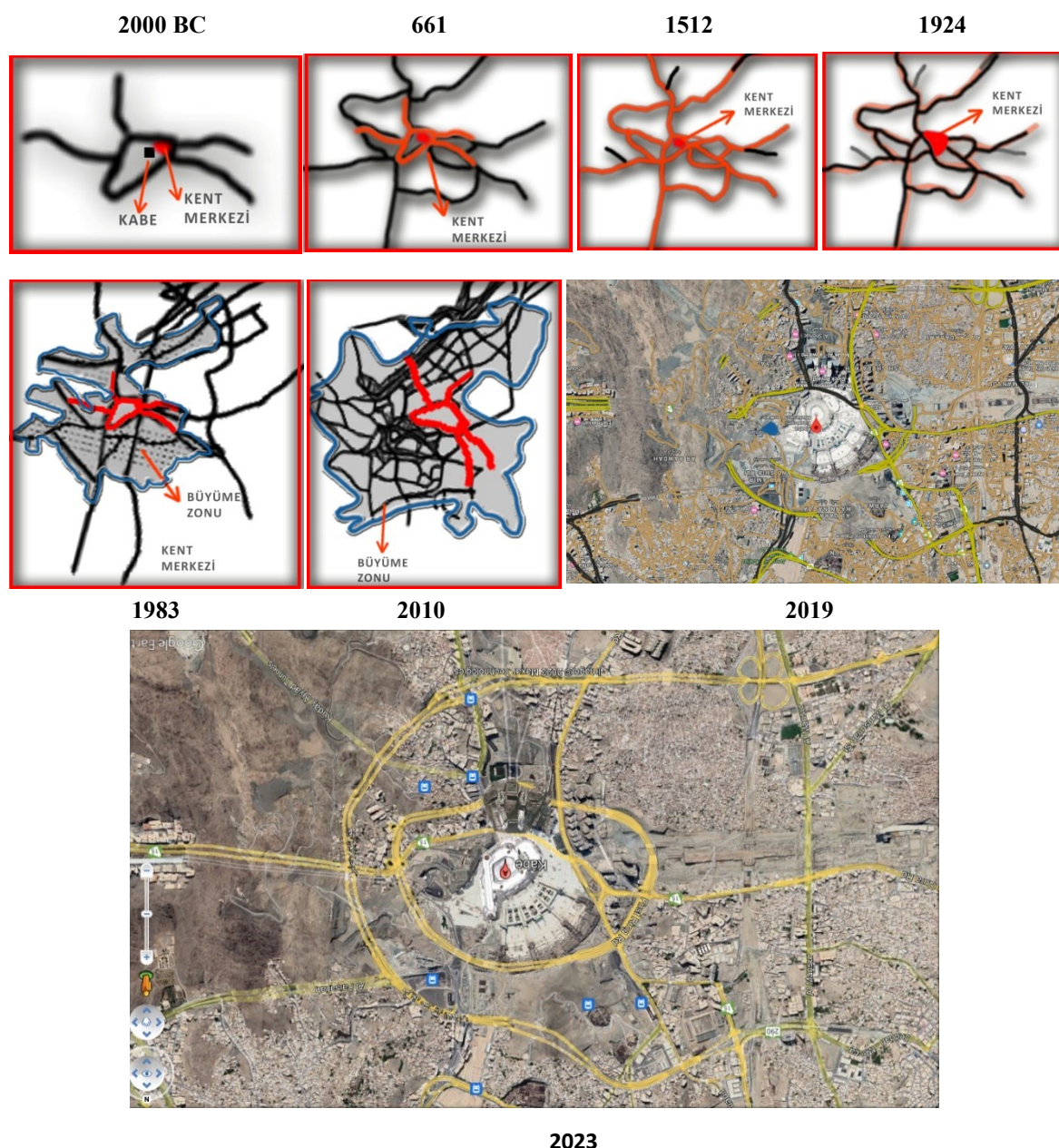


Figure 28. 2000 BC – AD 2023 City Morphology Change Maps Comparison

When these situations end with the current (2019) map, a clear growth and development in the city's morphology is observed. The city takes the Kaaba to the center and forms circular forms around it to the point that it covers the circumambulation areas. Then, as it moves away from the center, this circular orbit leaves its place to a more complex and irregular city form.

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Conflict of Interests

The authors declare no conflict of interest.

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Annotation

¹ <http://desmena.com/2009/11/cymbalista-synagogue-by-mario-botta>

² <https://isufturkey.wordpress.com/2014/12/04/turkiye-kentsel-morfoloji-calisma-grubu>

³ Sınmaz, S; Özdemir A." The Effects of Turkish City Planning Practice on Urban Morphology and Typology, An Evaluation for the City of Siverek, January 2016, p.12.

⁴ https://fr.123rf.com/photo_71181281_carte-du-chemin-de-saint-james-avec-toutes-les-carte-du-chemin-de-saint-jacq.html

⁵ <https://tr.depositphotos.com/120574918/stock-illustration-via-de-la-plata-map.html>

⁶ turk-archive.aawsat.com - 2017 data

⁷ Saudi Arabian official agency SPA data

⁸ www.turkiyegazetesi.com.tr

⁹ Tawaf: It is the name given to the pilgrims to circumnavigate the Kaaba 7 times due to their worship.