

Urban identity of Amman (A Dialogue between Tradition and Modernity)

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Abstract

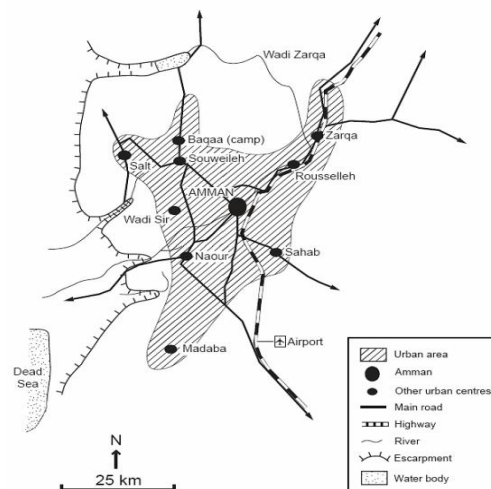
The main problems of identity and planning in the modern Arab architecture are discussed, as exemplified by Jordan's capital city, Amman. The essence of the concepts is revealed in; tradition, integrity, morphology and association with urban principles in the design of modern Amman. Particular attention is paid to the ways of combining the historical and cultural heritage of Arab countries with the example of Jordan and their connection with modern directions in architecture that violate local identity.

Keywords: tradition, integrity, morphology; architecture; tradition.

Introduction

Amman is the capital and largest city of the Kingdom of Jordan (Figure 1). From ancient times, the settlement in this place was known as Rabbat-Ammon, and in the Hellenistic-Roman period, the name of Philadelphia is acquired. The city is located on Seven Hills, which are represented on Jordan's flag as a seven-pointed star. It is located 35 km northeast of the Dead Sea, 110 km east of the Mediterranean Sea and 65 km east of Jerusalem. The climate of Amman is fairly mild, ranging between the Mediterranean and the Continental. Height above sea level ranges from 773 to 1200 m. In Amman, it has long been asked whether there is a need to develop scientifically sound regulations on the city's architectural and planning structure. There is an ongoing dialogue between the social and functional role of the historic centre (downtown) and the modern buildings of West Amman, which should continue the spatial organization of the capital, considering national traditions and progressive world experience. About every five years, a new site is being developed, funds are allocated for its development, architects and other specialists are involved, but then it is put down on the shelf and its results are not used.

Figure 1. Amman: general location map.



Source: (adapted and revised from Lavergne, 2004).

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Methods and Materials

The research is based on Informative/theoretical framework upon presenting a literature review, theoretical analysis and synthesis of scientific literature, periodicals on the history of the city of Amman, use of archives, libraries and the Internet to provide an idea about urban development and the modern state of Amman in Jordan's capital.

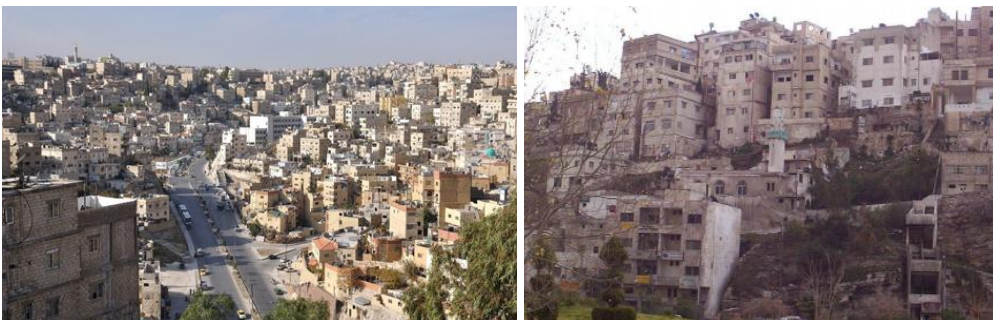
The theoretical and methodological basis of the study is the history of Amman's architecture, the chronological sequence of education and development of the city and the identification of factors influencing the acquisition of identity. The study highlights what is an identity, how important is identity in the urban dimension and how these concepts can be applied in the development of the layout of the modern city.

Having lived in this city for more than four years, there is no surprise at the absence of the city's master plan or any logic in its development, construction, transportation, lack of parks and sidewalks for pedestrians. Sometimes you don't seem to live in the city but in a rural settlement. As in the post-Byzantine period, when Amman was not the capital, but was an abandoned village in ruins, near the central streets of the town, flocks of sheep were walked. The government could not unite the city into a single structure because it could not buy land that is privately owned. A huge number of undeveloped territories that are not connected in any way with the main highways even with sidewalks.

Identity

A term that expresses the idea of permanence, identities, continuity of the individual. Architects must return to the richness of traditions of ancient architecture and use those values, considering the demands of time and technological progress. This means analysing the heritage and making unique features of the modern architecture based on the local identity. As the Iraqi scientist Khalid Hmoud wrote about the problem: "In exploring modern buildings in the Arab world, we can now see a lack of clear identity and blind adherence to Western methods, far from Arab civilization and society. The architecture is essentially and formally a tool for reflecting the identity and differences that affect our knowledge. The architectural national identity of people reflects the characteristics and benefits that are influenced by changes in the world. Western influences in architecture have led to a severe decline in traditions, and even the modern city has become a set of abstract geometric blocks" (Hmoud, 2011)². Residential buildings of Amman, for the most part, now represents a set of such 'geometric blocks' (Figure 2). Unlike some modern administrative, municipal and cultural educational buildings built on projects of Jordanian architects such as; Sharif Fawaz al Mhanna, Jafar Tukan, Bilal Hamad and others, in which the elements of identity are traced.

Figure 2. Geometric blocks (residential buildings).



Source: (Potter et. al, 2009).

Many well-known architects are constantly moving around the world and building in different countries. Each time they face an unfamiliar environment, which is sometimes difficult to handle. Many famous architects have recently worked in the Persian Gulf countries.

1. Khalid Hmoud- 'Imitation and return to traditions in architecture with the preservation of privacy and local identity'- Tikrit University (Iraq)//scientific and Technical, Issue: 72.01-09/11/2011; <http://eprints.kname.edu.ua/24754/1/617-621%20Халид%20Хмуд.pdf>

They were often accused of having those buildings built only to attract tourists and had nothing to do with the country's characteristics. For example, on the Saadiyat Island in Abu Dhabi, which is scheduled to be completed in 2018, there will be museums for projects of Zaha Hadid, Frank Gehry, Norman Foster, Jean Nouvel and Tadao Ando. Many famous architects are now working in the region, but often their ideas do not reflect the real situation in the country and are dependent on the government, and the architects themselves become instruments of propaganda. In Amman, Zaha Hadid won the competition for the Opera House Project (Figure 3), according to the general plan, the building should have been built in the centre of the city - Ras Al Ain, near the National Museum (arch. Jafar Tukan) (Figure 4), Al Hussein cultural centre (Figure 5), the City Hall (Figure 6), and the bank building (arch. Bilal Hammad), but for various reasons the project has not yet been implemented. Zaha-Hadid, peace upon her soul has died and the building is still not built, but as opposed to it, on its site the 'Friday market' is set on the weekends. Hadn't been easier to give the design to local equally talented architects who are more sensitive to the national architecture? The link between heritage and modern life is the only way to avoid confusion between traditional and modern methods of urban planning.

Figure 3. Zaha Hadid Opera House project.



Source: (Zaha Hadid Architects, 2008).

Figure 4. The National Museum, Arch. Jafar Tukan.

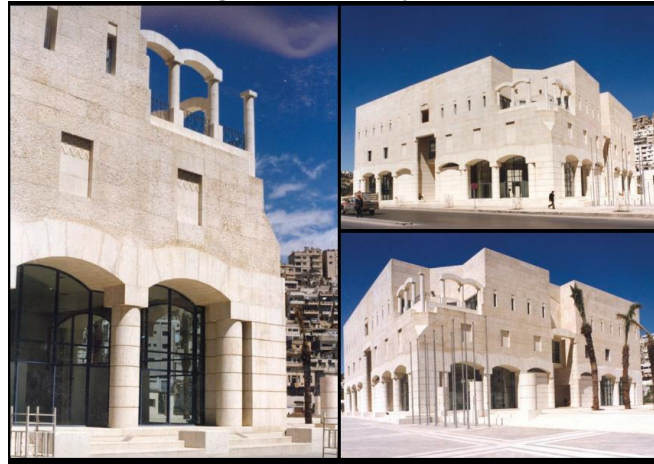


Source: (Malkawi, 2013).

Figure 5. Al-Hussein Cultural Center.



Source: (Jarrar, 2013).

Figure 6. The City Hall.

Source: (Dahdaleh, 2010).

Urban planning

Is the theory and practice of planning and building cities, the decisive complex of socio-economic, sanitary-hygienic, engineering-technical and architectural-artistic (aesthetic) tasks.

The first three of them are aimed at developing the content of the artificial environment and are based on the objectives of maximizing the material needs of society in the complexes of buildings, structures, housing as a necessary condition for industrial, domestic and people's cultural needs. The last task is based on the need for a concrete implementation of this content into an artificial habitat, aimed at meeting the spiritual needs of society. The first three tasks have been solved in one way or another for the past 25 years, but there is a big problem in solving aesthetic planning problems. What is the originality and the identity of Amman's architecture? To understand this, it is necessary to turn to the history of this city.

Jordan

The Eastern Kingdom (Hashemite Kingdome of Jordan), which history goes into deep antiquity, blessed land, are mentioned in the Old and New Testaments. The city of Amman is a huge metropolis, a modern city in the Middle East, but it has lost some of its historical identity. In this connection, it should be noted that Amman is divided into 'East'-ancient and 'Western'-modern. Among the countries around Jordan, such as Syria, Saudi Arabia and Iraq, the Hashemite Kingdom of Jordan is an island of relative calm, it has not been touched by the Arab Spring. Thanks to this calm, Amman is attractive for visiting and living. In 1949, the city of Amman was declared the capital of Jordan, although it was founded over 7000 years BC and has always been one of the key places in all the historical events of the Middle East.

Historical sources indicate that the settlement under the name of Rabbat-Ammon founded by Ammonites, a tribe that was related originally to Ammon himself, Lot's son. During this period, Ammon was a thriving city, passing through a caravan trade route linking the cities of the Arabian Peninsula with Egypt, and could not help but attract the attention of many conquerors. During the various historical periods, Ammon belonged to the Assyrians, the Persians and the Macedonians. Ptolemy II (Egyptian king) renamed Ammon to Philadelphia and under that name the city entered the Hellenistic period of Decapolis (Decapolis) (Figure 10), the 10 most advanced ancient cities. These cities were located on the east coast of the Jordan River. The aim of the alliance was to protect trade caravan routes from Bedouin raids. By becoming a part of the Roman Empire, Philadelphia became transformed. Amman-Philadelphia transformed to the city, the streets are paved, sidewalks are created, temples and terms were built, Nymphaeum (Figure 7), a huge amphitheatre was built in the vicinity of a smaller amphitheatre.

Figure 7. Nymphaeum, modern picture showing the rear wall of the structure and the courtyard.



Source: (Waheeb, 2014).

The city layout corresponds to typical cities of the Roman period. Up to 106 CE, he was part of the Kingdom of Nabataeans. In the early Byzantine era, the main religion of Philadelphia was Christianity (326 BC). The remains of the Church of this period are in the citadel Hill (Jabal al-Qala'a), located on one of the hills of the city (Figure 8).

Figure 8. Jabal al-Qala'a General View.



Source: (Researcher, 2018).

Even though time and natural calamities have been ruthlessly involving architectural monuments, their scale is breath-taking and fascinating. The citadel includes the ruins of fortress walls, the remains of the Corinth Colonnade Temple of Hercules (Figure 9), the Byzantine basilica, dated back to the VI century and the monumental Palace of Al Qasr. This palace is now the location of the Archaeological Museum. There was a river in the centre of Amman, with two shores linking two of the hills on which the town was located. There were many constructions of the Roman period along the river, the aqueduct, baths, of course - to the nymphs - a temple dedicated to nymphs, giving the city uniqueness.

Figure 9. The Corinth Colonnade Temple of Hercule.



Source: (Researcher, 2018).

Another very important monument of this historic period is the Great Antique amphitheatre, located at the bottom of the Fortress Mountain. This beautifully preserved amphitheatre is an unspoken symbol of Amman, and it had room to accommodate 6000 people (Figure10). Nowadays the Museum of Folklore is on its place and the Jordanian Museum of National Traditions.

Figure 10. Roman Amphitheatre, downtown.



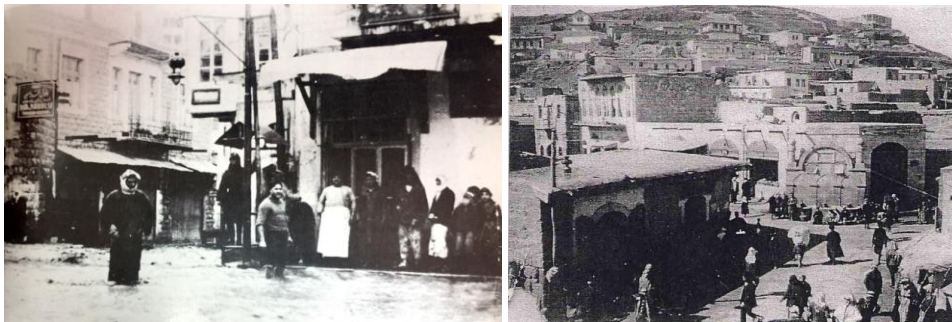
Source: (Researcher, 2018).

During the Gassanides era (7th century CE), Philadelphia is renamed to Amman, harmonious with the ancient name of Ammon. In the 7th and 9th centuries, he was part of the Arab Alliance (Tahaluf Al-Arabi). Yazid Bn Abi Sufyan was one of the leaders of the Arab Alliance who repulsed Amman from the Romans and proclaimed the city as the centre of the Arab Alliance. The construction of this period was a palace and two mosques of the Umayyad period. The capital of Jordan at that time was the city of AL-Salt, located 20 kilometres west of Amman. The modern name was also introduced in the 9th century, after which the city survived the Crusaders, Seljuk Turks and Egyptian Mamelukes. From 1516 years until the end of the First World War, Amman was part of the Ottoman Empire and became an influential industrial and trade centre.

Destroyed by several earthquakes and natural disasters, the city transformed to a small settlement with a pile of ruins and rubble, a small population density remained until 1887 years when Ottoman Sultan Suleiman decided to build a railroad, linking Damascus and Medina. Amman became the hub of the Hijaz Railway, facilitating the annual pilgrimage to the Hajj (Mecca Al-Mukkarama) to which it led to city's development. During this period, Turks began to relocate Circassian emigrants to Jordan, the so-called first wave of emigration to Amman. But after the opening of the new trade routes, the city again became dilapidated and desolation.

During the British Mandate (1921), Amman becomes the key city of Jordan. The Al-Hussein mosque is another outstanding monument to Islamic architecture. Built by ruler Abdallah I in 1924, the mosque is an excellent model of religious architecture. Many photographs of the 1930's (Figure 11) have survived.

Figure 11. View of Amman 1936 (left). Faisal Plaza in Amman (right).



Source: (Daher, 2008).

After the revolution of 1948, a second round of resettlement took place-the Palestinians found their sanctuary in this hospitable camp. Jordan became proud to be known as the Hashemite Kingdom of Jordan ruled by King Abdallah I, the grandfather of the current King Abdallah II (Figure 12).

Figure 12. Amman in 1948.

Source: (Al-Asad, 2007).

The city's first urban development plant was made in 1950, after independence, it was the beginning of its active growth (Figure 13). The territorial development of the city and its centre is being significantly influenced by natural climatic conditions, as the city is bordered by a desert from the east and the south-east. The city, which is located on Seven Hills, naturally has its own developmental characteristics. Strong slopes, sometimes reaching 50-60 %, do not contribute to population densities. The buildings are connected by steep stairs. The level of gardening in the city is very low, which cannot contribute to the creation of favourable micro-climatic conditions. The development of the city is hampered by the prevalence of private ownership of land. There is practically no free land in the central region: they are either already used for public needs or belong to private individuals. The purchase of land is difficult because of their high cost.

Figure 13. View of Amman 1950.

Source: (Bakig, 1983).

The worldwide resettlement of people' continues to this day as a result of the war in Iraq, a large number of Iraqis have resettled in Amman since 2000. More than one million Syrians have moved to Jordan since the war began in Syria since 2011. Because of the war in Yemen, many Yemenis have moved. The state is living on donations received from the world community to provide refugees and on taxes from all. Despite this, the city has a new round of development, receiving refugee grants, using the capital of immigrants, the city has renovated the central city highways, built many bridges, bandages, built many municipal, commercial, cultural, educational, industrial and residential buildings. But against this backdrop, the city's urban planning did not improve, and there was no new convenient transport. The problem of identity is now acute, against the backdrop of urbanization and globalization.

Modern Amman is the business, administrative, educational, financial, social, industrial and cultural and tourist centre of the state (Figure 14). There are many different educational establishments that teach students not only from the Middle East but from all corners of the world.

Figure 14. Modern Amman (Bussniess Park).

Source: (Researcher, 2018).

The capital of Jordan is sometimes referred to as the 'White City' since most buildings are lined with white limestone. The houses are mainly built on several floors, from four to six, and some areas are fully built with two floors, each built on an individual project (the area of Abdoun, Swefieh ...). In the north-western part of the city, there are residential suburbs with their infrastructure along the river al-Zarqa. The illusion of this arrangement of houses creates an impression of multi-story buildings. At sunset, the city takes on its characteristic outlines - against the background of low-rise buildings and points out high-rise buildings. Modern Amman, by style and spirit, is strongly different from historic Amman (Figure 15). This is confirmed by the construction of skyscrapers. The Western style of life is increasingly becoming a reality in eastern life. City, formerly located on the 7 Hills (4 of which is the central historical part of the city), is now spread to 14 hills, occupies an area-1682 km, the height of the centre is 882 m, and the outskirts are 1300 m, the population for 2012 is 2,419,600 people (Jordan as a whole has more than 5 million individuals).

Figure 15. Eastern Amman (left) and Western Amman (right).

Source: (Researcher, 2018).

Results:

The centre of Amman with a very specific fragmented, dispersed structure acquired as a result of the influence of historical, natural-climatic and socio-demographic conditions consists of a network of central trading streets intersected in communicative circles. Because of the dynamic development of the city, the historic centre took on several peripheral positions. Regardless of the numerous problems in the architectural-planning organizations of the historic centre, it is due to centuries-old traditions, is recognized and visited by the population of the city and of course by tourists. In the historic centre of Amman and in the present, as in European cities, places of worship, trade and catering are dominated by a place for meetings and a family pastime. The buildings that organize the central urban environment are divided into two types: residential and mono-functional, such as administrative and business, recreational, representative and diplomatic.

Amman evolved spontaneously rather than by a developed site, all composition of the city was spontaneous, and the infrastructure took on many pressing problems-the lack of composite integrity, as well as the loss of identity.

The main problems of the historical centre include the following:

- (1) Spontaneous construction of dwellings without regard to the necessary standards and requirements.
- (2) The lack of a zero level of housing construction.
- (3) Loss of composite and traditional integrity.
- (4) The density of the building and insufficient area of open spaces.
- (5) The almost total absence of green territories.
- (6) Unfavourable micro-climatic conditions, complex terrain.
- (7) Transport congestion.
- (8) The absence of civilized public transport.
- (9) Huge lack of parking lots.
- (10) Lack of easy-to-use pedestrian areas.

It can be concluded that there is a need for a comprehensive change and improvement of urban planning, considering national traditions and local customs. The newly emerging areas of the city should be linked to the historical centre. The solution of aesthetic problems allows us to organize an artificial material environment in accordance with the historically worked out criteria for its shaping, providing optimal conditions for its visual perception. The means for solving the spatial planning composition of urban planning are: rhythm, scale colour, texture, building silhouette, the presence of traditional elements, etc. by creating healthy and convenient working, living and recreational conditions for the population, the architect must think about social, economic, and technical support for buildings, but of course not forgetting the aesthetic origin and identity. At the present time, in the era of globalization, the question of maximum preservation of the pristine nature and combating the pollution of cities is very acute. In all historical periods of Amman, there was a significant lack of water, one of the most essential components of human life. In this context, more and more architects are developing their projects based on the concept (Sustainable architecture)-'sustainable', 'green', ' energy-efficient ' architecture.

To understand what an identity is, it is necessary to understand the concept of integrity and morphology. "Integrity is the presence of qualitative relations of elements within the system that specify its integration. For us, it is important to apply the concept of integrity in a professional sense to capture this phenomenon in the morphology of the city. A spatial organization's urbanization component is formed by several types of partners (Spatial-planning prototypes). First, the configuration of the street network (or the actual layout) of the city characterizes the rhythm and the nature of the macro-level space, which is directly conspicuous. Secondly, the typology of the building (Morphotype, which includes characteristics such as the floor and density of the building, the principle of the formation of the street front, etc.) from these positions, the city centre is in most cases characterized by a smaller grid of streets and denser morphotypes."3 That's how A.E Gashenko wrote in his article (Gashenko 2016). The modern city itself is valuable, and its space holds in the main value of it, an invisible but influential tool for the upbringing of a person's cultural consciousness. M.V. Putchkov wrote in his article on globalization and the loss of unique images of architectural spaces of modern cities: "The globalization of the urban environment is always parallel with multinationalization of modern cities. Unfortunately, for the global city, historical development has been a hindrance to growth, and many historic neighbourhoods are being destroyed together with their national character" (Globalization and identity in modern city Architecture 2013)4.

"To achieve an optimum balance of healthy growth and quality living, flourishing expansion and organized districts, 21st-century conveniences and traditional character, we must embark on a serious and comprehensive project of city planning for Amman"5 -King Abdallah II, son of King Al-Hussein (King Abdullah II 2006). In this regard, the municipality of Amman (Amanet Amman) in 2008 formulated a new master plan for Urban Development. The work on this important strategic site was carried out by major architects and engineers in Jordan and by a large number of specialists in this field. Most importantly to implement this project and bring it to life.

³ Gashenko A. 2016- 'SEMANTICS OF INTEGRITY OF CITY CENTRE'-Novosibirsk State University of Architecture, Design and Arts, Russia// PRAXEMA, JOURNAL OF VISUAL SEMIOTICS, Issue: 2 (8), 82-96
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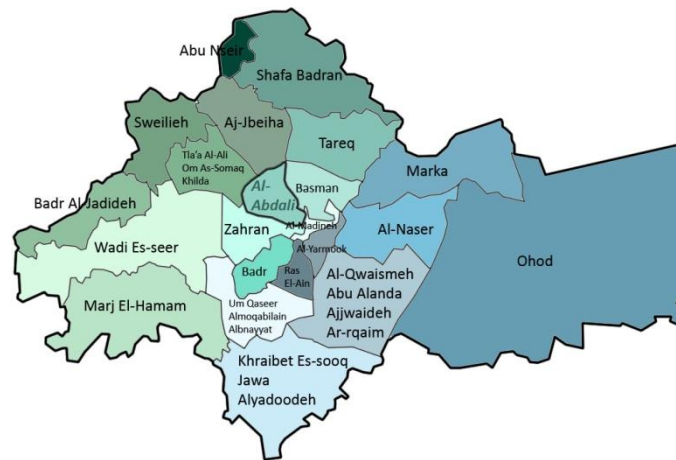
⁴ 'Globalization and identity in modern city Architecture'//Ural State architectural and Artistic Academy. Issue: 72.012, 25/07/2013.

<http://elar.urfu.ru/bitstream/10995/21683/1/iurp-2013-116-21.pdf>

⁵ King Abdullah II's Message- 3 May 2006, The Amman Plan Metropolitan Growth Summary report 2008.

By administrative affiliation, the city is divided into 8 regions (Muhafazat) and 11 districts (Figure 16). The country's natural and climatic conditions are characterized by plateaus and valleys, deserts and semi-deserts, limited water resources, harsh landscape, dry and hot summers and relatively warm winters. These characteristics are not equally common throughout the country, creating different conditions for people to live in. A relatively favourable natural and climatic environment is the area of the Jordan highlands, where the main urban settlements in the country are concentrated and where the capital city of Jordan is in Amman. Socio-demographic conditions are characterized by rapid population growth.

Figure 16. Amman city regions and districts.



Source: (nationstates, 2018).

The country's economy is characterized by weak industrial development, agricultural activity and significant trade development. The main type of link between the settlements is the road. Most of the population has lower than average incomes, because of the poor economy of the country, the rapid growth of its population, the large number of immigrants and the low percentage of the working population. But I don't know what how to explain the incapacity of the population, just surprisingly not wanting to work.

Amman formation and development are bound by natural climatic, socio-demographic, economic and political conditions. In this regard, the following historical and political periods of Amman's development can be distinguished:

- (1) 1881, Resettlements of circassians (settled in the south of Amman, later this area was named in their honour, lived in Ras Al-Ain, Amman, Shabsug and other areas) (Figure 17). Amman is becoming the main target of the migration attraction of the inhabitants of neighbouring towns and territories, resulting in an increase in the number of dwellings, standardization and loss of national identity.

Figure 17. Circassian houses on the slope of Jabal al-Qal'a (1920).

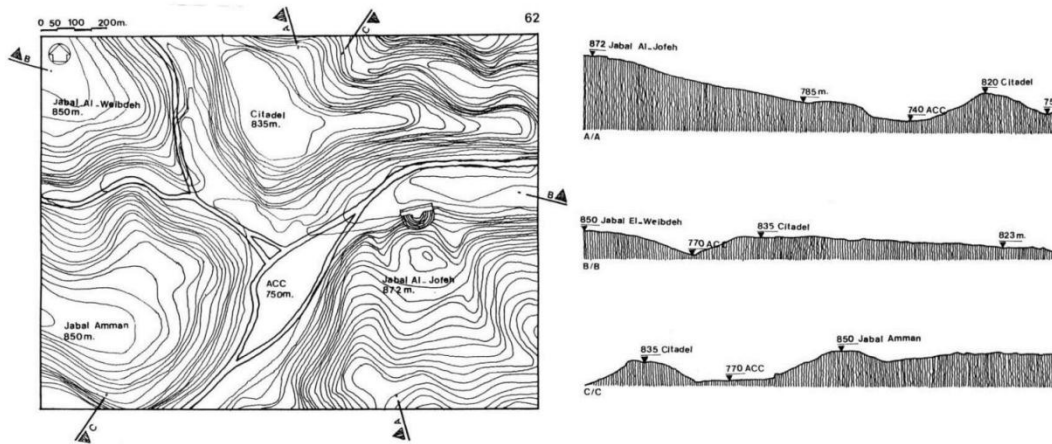


Source: (Bakig, 1983).

- (2) 1901, Amman belonged to the capital city of Jordan, Al-Salt, and in a huge development of Amman had happened relating to the advent of the railway-Hijaz.

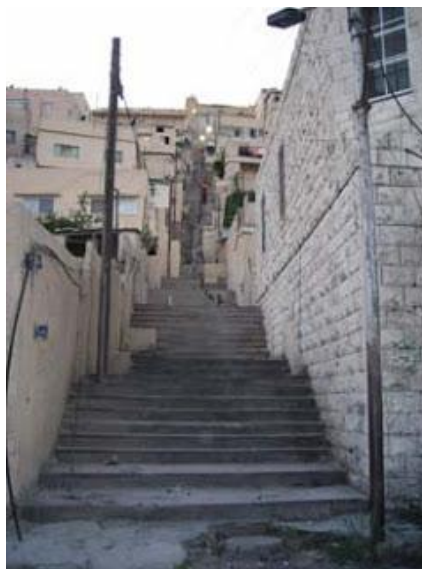
- (3) In 1916 during World War I, Amman became important. The city began to develop on the east side (became the capital of the eastern part of Jordan).
- (4) 1920-1930s, Amman gained new development, using the experience of immigrants. During this period, with the development of trade, the city is 'dressed in stone', which is becoming the main building material. Before that, the stone as a building material was used in Al-Salt, Damascus and Nablus. It was from this period that the architectural style of Amman had emerged. Successful traders began building new wealthy homes in the centre of the city, as in Syria, Lebanon and Palestine earlier. Villas are being built, a free-standing house with a garden, high fence and the main entrance. The plan represented a square with a closed covered - salon, like a house with an internal courtyard. A simple symbolic plan, but the internal furnishings were very thin. Buildings were not high, simple, and comfortable suited to local step stairs like shown in the topography in the next figure (Figure 18, 19). The buildings were located on the relief terraces. Which gave the city a peculiar style of 'cubicles' located on the Hills. Mostly residential buildings were built, but sometimes they were used not only as habitation but also as administrative, municipal, commercial buildings. In the centre of Amman, these buildings are still preserved.

Figure 18. Topography of Amman City Centre and surrounding hills.



Source: (Rajjal, 1989).

Figure 19. Amman Stairs.



Source: (Researcher, 2018).

- (5) 1948, The resettlement of Palestinians and the new development of Amman, and in the present time Palestinian refugees constitute the largest percentage of the population of the country and its capital.

- (6) 1933 to 1953, A new round of development of the city, which is linked to the name of the first architect of the municipality (Amanet Amman) of Amman Fawaz Al Mhanna (Figure 20), who opened the first architectural office in the city in 1937. He built an old city hall near the Roman amphitheatre.

Figure 20. The White Palace one of its designers was Sherif Fawwaz Mhanna in 1942.



Source: (Shawash, 2003).

In 1948, having returned to Amman after Iraq, he became the chief architect of Amman. In 1950, he was a major royal architect. He was a developer of the Amman site. Almost the whole city centre was built according to his projects, he built in regions: Jabal Al-Kala'a, Jabal Al-Weibdeh, Jabal Amman, Jabal Al Jofa, Nadif and Muhatta. During the period of its construction, Amman was transformed from a village settlement into a town, and more precisely to the capital of the Hashemite Kingdom of Jordan (Figure 21).

Figure 21. Amman.



Source: (Researcher, 2018).

- (7) 1968 -1990, After the Arab-Israeli conflict, a new round of urban development. The city grew, and new neighbourhoods have emerged. The industry was developed, and new territories were being developed. The first shopping centres, stadiums and cultural centres (Figure 22) were being built.

Figure 22. Shopping centres.



Source: (Researcher, 2018).

- (8) 2000-2016, the centre of the city, an excess of the capitalization of the territory is being raised, causing inadequate price levels and a very high pace of life (Figure 23).

Figure 23. Amman city centre buildings.



Source: (Researcher, 2018).

In urban space, a high-altitude centre is created features business activity (coinciding or not with a territorial centre), such as Boulevard (Figure 24). The level of local movement of citizens generates car traffic jams, despite the fact that at least 20% of the territory is occupied by the transport infrastructure. New traffic intersections and bridges, such as the Abdoun Bridge, are emerging, and new universities and schools are being built.

Figure 24. Boulevard, Amman.



Source: (Greater Amman Municipality, 2007).

Conclusions:

Having studied all the diversity of the historical development of Amman. Considering the national traditions that once existed and from which this amazing city began to develop, based on a very detailed plan of 2008, the following recommendations for urban development could be made:

- Further development of Amman through the improvement and development of its central-radiation structure, of which the historic centre remains the main element.
- Development and transformation of the spatial structure of the city based on the principles of openness, the coherence of the centre's elements and dynamism of their development, individualization of architectural and artistic style by searching for an identity.
- Improvement and development of the whole urban structure are based on two-stage design: the design of the planning and construction of the central zone (detailed plan) and the project for the construction of its components. At all stages, pre-project studies should be carried out.
- Residential neighbourhoods should not be separated like point-like buildings, as it was a century ago, but design modern residential complexes that include medical facilities, education, serving infrastructure, which will consider the aesthetic aspect, the connection with identity.
- The development of objects of spiritual culture (places of worship, historic and cultural monuments, cultural and educational facilities, etc.), the construction of an opera or drama theatre that is necessary for the city.
- The progress of utilitarian facilities (domestic and service institutions, etc.).

- Development of gardens and parks, gardening of the city in the present period should be a master plan strategy, providing pedestrian zones and communicative areas.
- Development of transport and convenient, intelligent thoughtful parking spaces.
- One of the conditions for the implementation of the recommendations is the legislative enactment of many provisions relating to the mandatory implementation of the development planning for the city. Composition and content, their functional, visual and spatial aspects as well as environmental regimes for the construction and reconstruction of the city's historic centre, etc. The main provisions of the recommendations to be made in the new Amman planning and construction actions are formulated.

In conclusion, a modern city that preserves the traits of its cultural identity and combines them with the advanced life-management technologies has the greatest chance of becoming an attractive place for human life and win in the competition for the finest population of citizens. The use of heritage does not mean an exact imitation. The art of modern Arab architecture should connect the heritage with modern life, this is what leads to the preservation of local colour and eliminates chaos (Figure 25, 26).

Figure 25. Modern Arab architecture (Abdoun Bridge).



Source: (Potter et. al, 2007).

Figure 26. Amman in Chaos.



Source: (Researcher, 2018).

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