

Nicosia City Plans in the Ottomans Era (An Archaeological Civilized Study)

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Abstract

Ottomans divided Nicosia into twelve districts after dominating it in 1570 A.D. These districts were named after the twelve Ottoman generals of the military campaign against Cyprus. Then, Nicosia witnessed the next stage of administrative and urban development until the end of the Ottoman era in 1878. Consequently, Nicosia was divided into 25 quarters, and gained more importance. It became an important commercial and administrative center; it had the "Saray" palace, which was the headquarters of the governor of Cyprus, and the "Divan" to manage the affairs of the island. It was also headquarters of the Greek Patriarch, the judge, the mufti, and the Greek Cypriot Dragoman. In fact, this research deals with Nicosia's quarters during the Ottoman period in terms of their origin, ambience, history, and civilization and urbanization development. This is in addition to the diversity of the established buildings. The researcher studied the location of each quarter, its borders, architectural Monuments, crafts and population activities. Furthermore, the researcher studied the impact of environmental, economic, religious and security factors on Nicosia's districts. Results are at the end of the research, followed by the bibliography, references, and Catalog, which includes figures and explanatory plates.

Keywords: Nicosia – City – Quarter – Bastion – Gate - Administrative Division - Planning -- Architectural Monuments – Influences - The natural Environment.

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Introduction

The researcher faces some difficulties in studying the quarters of Nicosia during the Ottoman period (1570 - 1878 A.D.) Some of these difficulties are that this city had existed since the ancient historical eras of the Romans, Byzantines, Arabs, Lusignans, Mamluks, Venetians and Ottomans. So, it is not easy to study this city unless one goes back a little bit to trace its historical evolution and the characteristics of this evolution.

This represents a huge burden on any researcher since most of the studies on this topic did not set out deeply to the study of Nicosia's plans to analyze and highlight this issue in all its aspects. In fact, Nicosia has an outstanding geographic location in the center of the island of Cyprus, a wonderful place among the Troodos Mountains and Kyrenia ranges, near to the Messaoria plain. This location provided it with natural protection. The city is far from the coast of the island which overlooks the Mediterranean Sea (About Cyprus, 2001)

First: The Historical Evolution of Nicosia:-

Regarding the origin of Nicosia, it goes back to the sixth century B.C, and was known as "Ledra City", which was in the same site of the current Nicosia (The old town of Nicosia,1992). Prince "Leucus" son of "Ptolemy I", King of Egypt rebuilt, replanned Ledra, and renamed it as "Lefkotheon", a name that was derived from his own name. Then, the name was changed during the Byzantine period to "Lefkon"(The old town of Nicosia,1992). It is notable that Nicosia was the capital of Cyprus during the first Arab invasions to the island in the seventh century in 648 and 653 A.D. The Arabs called it "Lefkosia" (Al Idrissi, no date) It was known in Egypt, Levant and Asia Minor as the "Levkosia" (Jeffery.G, 1983).

The name of the city has been changed from "Lefkosia" to "Nicosia" during the Lusignian period (Cyprus, 2001). When it was taken over by Richard Qalb Al-Asad "the Lion heart", King of England in 1191 A.D, it was known as "Nicosia" (Ashour.S, 2002), the name that was known among Europeans in medieval and modern ages (Jeffery.G,1983).The reign of Lusignian family (1192-1489 A.D) is considered to be the golden age of Nicosia during the middle Ages where many palaces, castles and cathedrals were built (The old town of Nicosia,1992).

During the reign of this family, Mamluks managed to seize Nicosia in 1426 A.D., and to capture its king, Janus. Moreover, Cyprus became a subsidiary of the Mamluks Sultanate in Egypt (Hadjidemetriou. K, 2002). During the reign of Venetians 1489-1570 A.D, the Military engineer "Giuliosavorgnano" oversaw the fortifications of Nicosia in 1567 A.D. He built an enclosure wall around it supported with eleven fortified bastions, these bastions are: "Carafa, Flatro, Ioredano, Parparo, Quirini, Mula, Roccas, Triboli, D`avila, Constanza and Podocatro (Jeffery.G, 1983) (Figure 1) (plate 1).

Venetians also dug a moat around the city as a defense against any attack (Akbulut.I, 1998). Thus, Nicosia became one of the greatest fortified cities in the sixteenth century according to the latest military fortification systems in Western Europe and the Orient Islamic countries (Ashour.S,2002). In addition, Nicosia walls included three fortified gates, which carried the same names of the three main ports that were in front of the island (Cohadaroglu. F & Oguz.F, 1975) (Figure 2).

Those gates are as follows:

1. **Kyrenia Gate:** dedicated to those who were going towards the north, especially Kyrenia (Figure 3) (plate 1).
2. **Famagusta Gate:** dedicated to those who were going towards Famagusta (Figure 4) (plate 2).
3. **Paphos Gate:** dedicated to those who were going towards the west, to Larnaca, Limassol, Paphos and Carpass (Kevork. H, 1978) (Figure 5) (plate 3).

Ottomans had power or authority over Nicosia in 1570 A.D. During the reign of the Ottoman Sultan "Selim II" (1566 - 1574 A.D.) after besieging the city for about forty-eight days from July 22 until September 9, where the rule of the Ottomans on the island continued until the year 1878 A.D (Ashour. S, 2002). During this period the Ottomans built many mosques, almshouses (dervish lodges), domes, khans, baths, fountains, libraries and schools in Nicosia (The old town of Nicosia,1992).

Second: The Administrative Division of Nicosia during the Ottoman Era:

As soon as the Ottomans controlled the island of Cyprus, they divided it into sixteen districts, each district comprises of some "Nahiehs", which are administrative parts of a group of villages. Nicosia, the capital, included five Nahiehs as follows (Maratheftis.F.S, 1977): Orini, Kythrea, Mesaoria, Famagusta, and Carbass. This administrative division had been changed during the nineteenth century, and the island had only six administrative districts instead of sixteen as follows: Nicosia, Larnaca, Paphos, Kyrenia, Famagusta and Limassol. While every city of them represented its provincial center, Nicosia was considered as an independent administrative unit in this division (Hadjidemetriou. K, 2002).

It is worth mentioning that Nicosia was the headquarters of the governor of Cyprus (Pasha), and had the "Saray" which was the headquarters of the Ottoman governors in Nicosia. It had also the "Divan"; the state's administrative council. It had the "Greek Archbishop", the judge and the "Dragoman" [interpreter] as well. The city was an important administrative and commercial center on the island (Gazioğlu. A, 1990). In fact, the management of the government affairs in Cyprus was carried out by "The Great Council of Divan". It was the Council of the State; its headquarters were in the capital, Nicosia. This Administrative Council consisted of: The Assistant of the governor of the island, Chairman of the judges in Cyprus, Three Greek members and three Turkish members from the island's citizens who were selected through election and the administrators who were selected by the governor (Gazioğlu. A, 1990).

In regard to the management of Nicosia affairs, it was done by an administrative council, known as "The Great Council of Nicosia" which consisted of: First, the governor of Nicosia and holds the title "Mutasarif", who was considered as "The chief Administrator of Nicosia". Second; Judge of Nicosia, or "Mufti" [a Muslim legal expert who is empowered to give rulings on religious matters]. Third, the "Greek Archbishop", Four members who were selected by election, two of them were Greeks and the others were Turkish from the citizens and the administrative directors who were selected by employment, as follows: "The director of Awqaf " who was responsible for "religious foundations", the financial manager and the head of correspondence Department (Gazioğlu.A,1990).

Third: Nicosia's Quarters in the Ottoman Era:

Nicosia city in the Ottoman era consisted of districts; each with its own characteristics whose number reached twelve named after the Ottoman campaign team leaders in Cyprus in 1570. Later the number of these neighborhoods increased to reach twenty-five before the end of the Ottoman era in 1878 (Figure 6, 7) (plate 5). Still a lot of neighborhoods of Nicosia retain the archaeological and artistic features and landmarks symbolizing the ages that they passed through and the communities they included. In Nicosia there are Byzantine churches; Lusignan Gothic cathedrals; the Venetian fortifications; and the religious and civil Ottoman architecture (Jeffery.G,1983). What attracts attention regarding the characteristics of Nicosia is that every quarter of the city with its streets and lanes includes legacies, heritage, professions and the names of the phases of the history of Nicosia and civilization. Furthermore, each quarter of the city has its own distinctive political, religious, social and economic characteristics as follows:

1- Taht el kaleh Quarter:

The Ottomans named this quarter Taht EL kaleh. It is an Arab name meaning the lower part of the fortress. That quarter near the gate Famagusta is the Arab quarter in the city of Nicosia (Jeffery.G, 1983) (Figure 8).It is worth mentioning that the quarter Taht EL kaleh was one of the largest quarters of Nicosia, where it had 28 streets (Ministry of information, 2011), the oldest of which is Taht EL Kaleh street that was considered the second most important street of Nicosia after Iedra- tripiotis Street. Taht EL kaleh street extended from Famagusta Gate to Bazaar (Salvator.L, 1881). The most important architectural monument of Taht EL kaleh is Famagusta gate that was the main gate of the city built by the senior Venetian military engineer GiulioSavorgnano in 1567 AD.

The gate was built according to the Venetian-style architecture, as it is a copy of the Lazaretto gate in the walls of an island of Crete, over which the military engineer Michele Sanmicheli oversaw at the beginning of the 16th century (Gallas.K, 1998). The Famagusta gate had been constructed of stone as it consisted of a vaulted passage, and a central dome of 11 M in diameter (Jeffery.G, 1983). There is a fortified wooden door closed at the gate.

There is also a garnished interface gateway Ornament upon which the name of the Ottoman Sultan Mahmud II was written in 1820 (Badr. B, 2007). The Ottoman architecture in this neighborhood is represented in That ELkaleh Mosque, built by the Ottoman ruler of the island Sayed Mohamed Agha, a very small mosque with a rectangular layout. It has three parallel gothic arches carrying the wooden gabled ceiling of the mosque. The mosque's interface has a front canopy with a wooden sloping roof resting on three semi-circular arches overlooking the courtyard at the front of the mosque (Salvator.L, 1881). The mosque had a Drinking Fountain referred to by the Austrian traveler Louis Salvator in 1881, but it does not have any trace now (Salvator.L, 1881) (Figure 9). Moreover, in front of the mosque, there was Taht ELkaleh School in 1594, the oldest Ottoman school in Nicosia. It had been destroyed, replaced by another school for the Holy Koran in 1826 built by the Ottoman ruler Sayed Mohamed Agha (Ahmed. An., 20 June 2011).

2- Ayios Ioannes Quarter

This quarter, known as Ayios Ioannes Quarter, was named after the Church of the quarter, namely, Ayios Ioannes, a church devoted for the monastery's monks during the era of the Venetians (Jeffery.G, 1983). During the Ottoman era, it represented a major headquarter for the Orthodox Archbishop in Cyprus (Salvator. L, 1881). In fact, the architectural evolution of Ayios Ioannes Quarter during the Ottoman era makes it clear that the quarter had many architectural monuments, which date back to the era of the Venetians (Jeffery.G, 1983).

3- Ayios Antonios Quarter:

This quarter is located in the south-east of Nicosia, one of the largest neighborhoods which include about 97 Streets and lanes where the most important one was Ayios Antonios Street, in which the quarter's church is located (Ministry of Information, 2011). This quarter was named after Ayios Antonios after its construction in 1743 (Jeffery.G, 1983) , as it was surrounded by a courtyard surrounded by a row of columns (Salvator.L, 1881). Among the most important architectural monuments in the quarter is Iconomides' family home, which is considered a model for Greek-style houses in Nicosia during the 16th century.

Among the most important architectural and artistic elements of the house were the entrance of a pointed arch and the shield that adorns the front entrance containing a drawing representing the winged eagle with two heads, and the winged lion representing the Venice logo. Moreover, the most important hall in the house was that main reception, which was known in Cyprus during the Ottoman Age under the name of Chamber or Divan .It is worth mentioning that that house was the private house of the interpreter, Cyprus archbishop (Jeffery. G, 1983).

4-Omerie Quarter:

This neighborhood was named after Omerie Mosque, one of the mosques established by the commanding general of the Ottoman campaign on Cyprus, Mustafa Pasha in 1570 due to an ancient legend suggesting that the Caliph Omar had visited this place (Jeffery. G, 1983). It is worth mentioning that the mosque was an old church known as The Augustinian church of Sant Mary, dating back to the fourteenth century (Plate 6) (Mikhael. M, 2007) The same church was demolished as a result of the Ottoman bombardment of the twin towers, Constanza Bastion and Podocattaro Bastion (Jeffery.G,1983).

The mosque overlooked the Trikoupis Street, one of the main streets of Omerie quarter. The mosque is of a rectangular layout. It is covered with a gabled wooden roof based on seven pointed arches. In addition, the minaret of the Ottoman-style exists in the northwestern side of the mosque, while the main southwestern facade overlooks the courtyard lying with three pointed arches away from the mosque based on four stone pillars. The courtyard at the front of the mosque has an octagonal-like fountain in addition to a cemetery containing a collection of archaeological cemeteries (Badr.B,2007).

Among the charitable buildings at Omerie quarter, dating back to the beginning of the Ottoman period in Cyprus is the Omerie Path, which is located in Platia Tyllirias Street near Omerie mosque ([nicosia.org /hamam-omerie](http://nicosia.org/hamam-omerie)). The bath is of a rectangular layout consisting of three main sections. The first section is just a main reception hall covered with a large dome. The second section is represented in the warm room of a rectangular layout subdivided into three parts, the middle of which is covered with a small dome besides two lateral parts each covered with a semicircular vault.

The third section of the bath comprises the hot room of an octagonal layout covered with a small dome and surrounded by four small rooms covered with small domes as well (Plate7)(whatson_northcyprus.com/omerie_baths). It is noted that the three main sections of the bath, namely, the main reception cold room, the warm room and the hot room are all built on a single axis, namely, the transverse axis (EL Hadad.M,2002). In fact, this bath is one of the public baths that were used for men and women where certain times, namely, three times a week, were set for women's use different from the times allotted for men's use. These were in order to guarantee hygiene for all categories of society (Hassan.S., 1984).

5. Ayios Savvas Quarter:

Ayiossavvas quarter is located within the city walls south of Nicosia City. The quarter contains 25 streets, most notable of which is AyiosSavvas Street (Ministry of Information, 2011) that has the Ayiossavvas church, which was built in 1851, and this church consists of two aisles. The western part of the church has the Narthex dividing, and the western wall of the church marks the limits of the road. It is noticeable that the church has no distinctive architectural archaeological elements except the tower and the four entrances. Also the church has inside a set of icons and old furniture antiques (Jeffery.G,1983).

6. Faneromeni Quarter:

The Faneromeni Church, the name of which is used to name the quarter, is located in Nicocleous Street, one of the oldest churches in Nicosia. It was rebuilt during the Ottoman period in 1872 (Gallas.K, 1998). It is composed of three Aisles built on three architectural models, namely, the Greek style; the Byzantine style; and the Renaissance style (Salvator.L, 1881). Moreover, the Faneromeni Church is considered one of the most popular churches in Nicosia due to its role struggle for freedom against the Ottoman rulers (Gallas.K, 1998) (Plate 8).

7. Tripiotis Quarter:

This quarter is named after the Tripiotis Church, which was built by Archbishop Germanos II in 1695 (whatson_northcyprus.com/ South Nicosia Tripiotis). It consists of the square layout consisting of three naves separated by two rows of columns bearing arches on which the roof of the church is based.

For the style of the church, it is a mixture of the Basilica and the domed Byzantine style (Salvator.L, 1881). It is worth mentioning that, in the Ottoman era, Tripiotis quarter was famous for being aristocratic due to the affluent families who lived in the neighborhood around Tripiotis Church (whatson_northcyprus.com/Tripiotis) (Figure 10).

8. Topkhane Quarter:

Topkhane quarter is that quarter intended for quarter artillery barracks and the plant of manufacturing guns, as the term Tobkhane means artillery factory (Oghlo.A.A.I,1999) or the centre of guns industry affiliated to the government (Aldrandly.E.H.A,1999). In addition, this quarter also contained the Maronite Church in addition to the house of the Maronite community president, one of the public buildings in Nicosia, dating back to 1897 (Jeffery.G,1983).

9. Tabakhane Quarter:

Tabakhane Quarter is Tannery Quarter, a special quarter for tanneries and tanners in Nicosia during the Ottoman era (Jeffery. G, 1983). Tannery is the process of converting the animals' skins that are to be eaten for their meat such as calves, cows, sheep and goats to the skins that can be utilized. A tanner is the craftsman and manufacturer who carry out such craft, so tanners used to buy the skins of slaughtered animals in the Ottoman slaughter- houses and butcheries for that purpose. Leather industry reached a high degree of quality and prosperity with the Ottoman People(Oghlo.A., 1999).

Then, shops of leather products spread in Nicosia's markets in the Ottoman period displaying the products of the tanneries quarter (Salvator.L, 1881). It is worth mentioning that the tanneries quarter included different workers in leather tanning such as craftsmen, tanners and butchers. Among the tools they used in abundance in their work were sharp knives. Moreover, they had their own syndicate specialized in tanning and tanners to regulate the affairs of its members, where they were all Muslim employees working in Nicosia during the Ottoman era. It is remarkable that the tanneries were outside the city walls of Nicosia at the west of Paphos Gate in year 1885, but in 1886, they were transferred to the south of the city of Nicosia in the area to west of the Ledra Street.

The tanneries quarter had ten streets, namely, Alexander the great street (Ahmet Efendi St.), Patron street (Ustakadi St.), Arsinoi street (Katip Zada St.), Rigeni street (Hajizannatti St.), Alexios street (Imam Effendi St.), Basil street (Mokhtar St.), Pericles street (kalkanji St.), Phokionos street (barouti street), Apollo street (Hajichrstost.) and tapakhane street. (plate 9) (Cyprus Gazette, 6 Dec.1912) . The quarter contained two mosques for the tanners: one in the tannery area and the other in the residential area. Topakhane Mosque is the only mosque that survived; a small mosque without a minaret with a Drinking fountain (Jeffery.G,1983).

10- Newbetkhane Quarter:

Newbetkhane Quarter is the neighborhood concerned with the Guards and the Ottoman's barracks room's patrols in Nicosia city, where the military music and the sounds of drums and trumpets were used to change the special patrols of Guards and soldiers (Jeffery.G, 1983). There were relations between military men and the Janissary from guardsmen and soldiers serving in Newbetkhane. The Ottoman military music band known as Mehterhane, which was considered one of the oldest varied military teams (Nicolle.D., 1994).

11-Karamanzade Quarter:

This quarter was known as the Karamanzade, a name that means "Son of the karamanian" (Jeffery.G., 1983). It is believed that this quarter was named after the Ottoman commander Behram Pasha, governor of the "Kerman" Emirate. He was one of the Ottomans twelve military leaders who participated in the Ottoman campaign to invade Cyprus in 1570 (Ashour.S, 2002).

This quarter includes the Virgin Maria church, an ancient Armenian church, where the Armenian community resided in Nicosia for a long time dating back to the sixteenth century (Jeffery.G., 1983). As to the mosque of this quarter, it is a very small mosque known as Mosque of Karamanzada; its most distinguishing characteristic is its minaret, a large one built on the Ottoman style, which ends with a summit of a cone-shaped body like a pencil (Eyice.S.1974).

12 - Arab Ahmed Quarter:

This quarter holds the name of Arab Ahmed Pasha, who was once a governor for the state of Algeria (Esin.E.1974) and Rhodes (The Old Town of Nicosia, 1992) who participated in the Ottoman campaign against Cyprus as one of the twelve military commanders who participated with the Ottoman Army in the invasion of Cyprus in 1570 (Gazioğlu.A,1990). Arab Ahmed quarter is considered one of the aristocratic Ottoman quarters in Nicosia, where the Pasha, the judge, the elite, the other leaders and the Ottoman men of governance and administration in Nicosia had lived.

They lived there due to many reasons; the most important of which is that this quarter is located near the Ottoman palace of the saray building which was the headquarter of governance and administration that contained "the Great Council", an administrative board also known as the "Administrative Council" through which the Ottoman ruler controls the affairs of the island of Cyprus (Gazioğlu. A, 1990). Moreover, Arab Ahmed Quarter enjoyed a beautiful weather due to its location in the direction of the air breeze coming from Morphou Bay and Mesaoria plain (About Cyprus, 2001). It is worth mentioning that this neighborhood and Karamanzada neighborhood were the home of a large proportion of the Armenian Cypriots who were practicing the profession of trade, especially the trade of gold, carpets and silk. (Hadjilyra. A. M., 2012).

It is remarkable that this quarter has witnessed a remarkable urban development as reflected in the famous old streets such as Tanzimat St., Zahraa St., (Plate 11, 12). This development extended outside the boundaries of the walls of Nicosia in the area between Rocas Bastion and Quirini Bastion, and the nearby Ottoman cemetery to the north, and Ledra palace hotel in the south, where this urban development takes the semi-circular form about Mula Bastion (Keshishian. K., 1992). Among the religious structures constructed in 1845 in the quarter in order to commemorate Arab Ahmed Pasha is the mosque of the same name "Arab Ahmed Mosque" (Plate 13). The importance of this mosque is represented in the fact that it is the only mosque in Nicosia built in the style of the Ottoman mosque architecture known as "the dome style".

The mosque consists of the rectangular area; the prayer centre with a square layout covered with a large central dome mounted on eight pointed arches. The mosque's entrance has a front canopy covered with three small domes. For the minaret of the mosque, it is located in the western corner of a top looking like the pencil form. The mosque is surrounded by a courtyard containing a fountain and a cemetery including a group of tombstones and marble compositions upon which written texts, floral and geometric decorations exist. The number of graves is about 20 belonging to a number of the landlords of Cyprus in the Ottoman era (Feridun.I., Tekman.G. & Bagiskam.T.,1987). Concerning the special water facilities in this neighborhood, they are represented in Arab Ahmed Pasha aqua duct (plate 14), a charitable enterprise that had supplied Nicosia with the necessary water sources during the nineteenth century beginning from River Bedaios River stretching through Baphos Gate until the neighborhood Arab Ahmed quarter (Jeffery.G., 1983).

13-KarkoutEfendi Quarter:

Karkout Efendi quarter is one of the Ottoman neighborhoods that appeared in the administrative division of the city of Nicosia along with Iblik Bazar quarter at the end of the nineteenth century (Jennings.R.C.,1986). The remnants of artistic and decorative elements of the ancient houses in this neighborhood denote that their origins go back to the Lusignians period (Jeffery.G., 1983). As for the Mosque of this neighborhood, which is located at Baligh Pasha St., it is Turnushlu Mosque whose name means the Mosque of Orange Tree. This mosque was built by the Ottoman governor of Cyprus Sayed Mohamed Agha in 1825 as evident in the founding text that crowns the entrance (Gazioğlu. A, 1990).

The mosque is of a rectangular layout including two canopies: one at the northern facade consisting of six pointed arches mounted on seven stone pillars, and the other canopy at the western facade composed of four pointed arches mounted on five stone pillars. The minaret of the mosque with a conical top pencil-like shape found in the northwestern corner(Feridun.I., Tekman.G. &Bagiskam.T., 1987).It is also clear through the study and research concerning this neighborhood that the Ottoman governor of Cyprus Sayed Mohamed Agha demolished the SibyanMedrassa school which was located next to the mosque to reorganize the Baligh Pasha Street. He established another school known as the school of knowledge in which study stopped in 1894 (Bagiskam.T., 2005).

Among the most important water buildings that were constructed in Karkout Efendi quarter is the Karkout Efendi's bath, which is also located at Baligh Pasha Street. It is noted that both the warm and hot chambers were completely destroyed to leave nothing but the main reception room (akbulut,I.1998).

14. Mahmoud Pasha Quarter:

Mahmoud Pasha Quarter is located at the north of Nicosia inside the walls surrounded by Arab Ahmed quarter in the south; Iblik bazaar quarter in the east; and both Quirinipastion and Nicosia's Wall in the north and west. Mahmoud Pasha quarter contains one entrance of one of the houses that dates back to the Venetians (Jeffery.G., 1983). This entrance is facing the Saray building also known as Konak where the headquarter of Ottoman rulers in Nicosia existed to be demolished in 1904 (Gazioğlu.A,1990).It is noted that this quarter also has a very small mosque located near the site of the highly contested battles suffered by the Venetians from Ottoman people during the siege of Nicosia (Jeffery.G., 1983).

15. Ibrahim Pasha Quarter:

This neighborhood is one of the old neighborhoods in Nicosia dating back to the era of the Venetians (1459-1571), where the headquarter of government and administration lied in the city of Nicosia. It is also known later, during the Ottoman period, as the Ottoman palace quarter in Nicosia (Jeffery.G., 1983), and the most important street in this quarter is Samaan pasha St. (plate 15). Among the most important Ottoman installations built in this neighborhood near kyrinia gate was Mawlawi Dervish lodging House dating back to the 16th century under the order of Ahmed Pasha Hafez in 100 AH / 1593 AD (Arab Ahmed Pasha), one of the followers of the Mawlawi Dervishes (Yildiz.N.,2002).

It has been later the target of many additions and renovations during the seventeenth, eighteenth and nineteenth centuries (plate 16).It is worth mentioning that Mawlawi Dervishes of Lodging House is an architectural group consisting of a central courtyard exposed and surrounded by four riwaks of the four sides behind which there were rooms and nooks for sophism. There is still one enduring corridor covered with small domes containing 15 cabins includes 15 sheikhs of the Mawlawi Dervishes who were numbering 36 sheikhs (Salvator.L, 1881).

The lodging house also includes several halls such as Samaakhane and dancing hall used for invoking and ring dervishes dancing; guest house, kitchen and bathroom. There were other important facilities in this architectural group such as The Drinking fountain related to the Mawlawi Dervishes lodging house (Feridun.I., Tekman.G. & Bagiskam.T., 1987).

16. Iblık bazaar Quarter:

Iblık Bazar means the cotton weaving and flax market (Jeffery.G., 1983). The main street of this neighborhood is named after this quarter. The quarter has a small mosque called Iblık bazaar mosque, with a wooden gabled ceiling based on a pair of pointed arches parallel to the Kiblah wall, and the mosque has a canopy overlooking the courtyard of the mosque including three arches, two of them are semi-circular and the other is pointed (Feridun. I., Tekman.G. & Bagiskam.T., 1987).

It is worth mentioning that the mosque contains the two foundation texts, one of them refers to the establishment date of the mosque in 1826, and the other refers to the last person in charge who maintained and renovated the mosque, namely, Mohammed Sadiq, the Director of the Department of monuments in 1899 (Feridun. I., Tekman.G. & Bagiskam. T., 1987). Regarding the charitable and water constructions then, they are represented in the Great bath, which is located at Irfan Pasha st. The bath was built upon the ruins of a church dating back to Lusignian period in the 14th century, known as the Church of St. George. The bath consists of three main sections: a dressing room, a square- planned hall covered with a gabled wooden roof based on a pair of tapered decads. The second section of the bath consists of a warm room covered with a small dome. The hot room or the centre of heat is covered also with a small dome surrounded from the four main directions by four iwans covered with semi-circular domes, and four small rooms covered with tiny domes (Feridun.I., Tekman. G. & Bagiskam.T., 1987) (Plate 17).

It is worth mentioning that the Great Bath, in addition to the Omerie Bath, was considered one of the public baths that had been set up in the city of Nicosia after the Ottoman invasion in 1571 under the order of Mustafa Pasha, the Commander in Chief of the Ottoman forces in Cyprus (Yildiz.N.,2002). These baths are considered one of the charitable facilities as well as a sort of the public interest in hygiene in the community.

Rulers were concerned with the establishment of such baths to help all the categories of the society including men and women to utilize from them. In addition, certain days were allocated to women different from those allocated to men (Badr.B., 2007).

17- Abdi Djavush Quarter:

This neighborhood is named after the Ottoman commander Abdi Pasha name, who was entitled Sergeant (Gazioğlu.A, 1990). The most important monument of this quarter is Lalali Mosque, which was also known as the tulip mosque because of the decoration of the minaret of the mosque with tulip flowers. The mosque is built on the ruins of an old Cypriot church dating back to the middle Ages to be converted later into a mosque after making some treatments, repairs and additions to it, especially when the Ottoman Governor Ali Ruhi Effendi re-built it in 1826. The mosque is of a rectangular layout which runs from east to west having a front canopy based on four pointed arches of the Gothic style. The mosque of Abdi pasha quarter had nearby a school and a drinking fountain established also by the governor of Cyprus Ali Ruhy Effendi in 1827 (Salvator.L, 1881).

18- Abu kavunk pasha Quarter:

This quarter is named after the Ottoman commander Akkavunk pasha, as Akkavunk means white cap. A mosque was established in this quarter in 1902 carrying the name Akkavunk mosque at the site where the ruins of a Cypriot church dating back to the fifteenth century AD existed. The mosque Akkavunk whose name was closely related to the name of this quarter had a rectangular area and a Gabled wooden roof based on five pointed arches (Jeffery.G., 1983) .

19- Ayios Loukas Quarter:

The quarter was named after Ayiosloukas, one of the disciples of Jesus Christ. A church was constructed carrying his name and located in this neighborhood in year 1758., This quarter is considered one of the Orthodox Greek neighborhoods in Nicosia where the majority of Cypriots settled down around the church of (Ayiosloukas)(Zafarsoy.A.,2011) .

20- Yeni Djami Quarter :

This quarter, was named yeni Djami, which means the new mosque, and it was surrounded by a great Ottoman cemetery containing many graves (Salvator. L, 1881) (Figure 11). The Ottoman ruler of Cyprus Ismail Agha supervised the construction of the mosque which mediates the cemetery in 1740. The mosque is of a rectangular layout covered with a wooden roof of a gabled shape. The entrance has a front canopy consisting of four pointed arches of the Gothic style overseeing the courtyard. The western end has a minaret with a conical top according to the Ottoman style, while the northern end contains the private tomb stone related to the rise of Ismail Agha, and the grave is covered with a small dome.

In addition, the mosque is initiated by a large courtyard with a central fountain crowned by a small dome (Gazioğlu.A,1990). Among the funerary constructions that exist in this neighborhood in front of the new mosque is a pair of stone tombs (Cohadaroglu. F & Oguz. F, 1975.), one of which is related to Hassan Agha, son of Ismail Agha, who was the governor of Cyprus and the founder of the new mosque in 1749, and the second dome was devoted for the poet and the Mufti of Cyprus Hassan Helmy in 1800 when Sultan Mahmud II (1808-1839) granted him the title of the Sultan of poets and appointed him Mufti of Cyprus (Gazioğlu.A,1990).

21- Ayia Sofia Quarter:

This neighborhood was named Ayia Sofia after the Ayia Sofia cathedral which was built on the French Gothic architecture style in the thirteenth and fourteenth centuries in the era of the Lusignians (Jeffery. G., 1983). Furthermore, Ottomans called the neighborhood Selimiye quarter after the name of the Ottoman Sultan Selim II (1566 - 1574). In 1570 Mustafa Pasha, the commander in chief of the Ottoman forces in Cyprus issued an order to convert Ayia Sofia Cathedral into a mosque after making some reforms and maintenance in addition to adding a range of architectural and artistic elements that fit the new functionality of the building (Cohadaroglu. F & Oguz. F, 1975.) (Figure 12, 13) (Plate 18, 19).

The building was prepared from the inside after removing the altar, the icons and the wall inscriptions to be replaced by the oracle from the south-eastern direction and a marble platform beside the Mihrab (a praying niche).

Accordingly, both of them are considered among the oldest praying niches and pulpits of the Ottoman mosques in Cyprus. Later other two Mihrabs (praying niches) were added to the building so that the number of praying niches in the mosque becomes three (Yildiz.N.,2002). In 1570, the Ottoman Sultan Selim II issued an order for the construction of two minarets on the twin towers of the facility from the western facade, two minarets of the Ottoman-style and pencil-like conical point (Eyice.S.1974).Among the most important additions and maintenance work in the building is the transfer of the southern gate to the eastern side under the supervision of Nafiz Pasha, the governor of Cyprus during the reign ofthe Ottoman Sultan Abdul-Aziz in 1874 (Eyice.S.1974). The calligrapher, Sayed Ahmad Shukri, recorded these acts on the plate which crowns the eastern gate (Yildiz.N, 2002).

It is worth mentioning that the Ayia Sofia neighborhood contains religious, commercial, educational and water constructions. The most important commercial construction in this neighborhood is Bezistan or Badestan which is a Persian word consisting of two syllables: Bez meaning textiles, Stan meaning place, ie, it means the place devoted to selling precious clothes, fabrics and textiles. In this regard, Badestan dates back to the Seljuk era. Then, the Badestan architecture moved from the Seljuks to Ottomans (EL Hadad .M, 2002). Regarding the Badestan of the city of Nicosia, it is located in Ayia Sofia neighborhood, at the southwestern side of Selimiye Mosque, and the building was converted from a church built on Gothic architecture dating back to the fourteenth century to Badestan in the Ottoman-style (Bozatli.N.,1998).

In fact, the Ayia Sofia neighborhood is distinguished from the remaining quarters of Nicosia in that it includes a very significant educational facility, namely, the Library of Sultan Mahmud II, which is located at the north side of the mosque Ayia Sofia (Selimiya Mosque). The governor of Cyprus Ali Ruhi oversaw the construction of the library in 1829. The front hall of the library entrance was covered with a small dome. As for the library's building, it is covered with a large dome. The library includes 1832 books; 1283 of which are handwritten manuscripts, and 549 are printed in Arabic and Turkish languages (The old town of Nicosia,1992) (Plate 20).The Drinking Fountain of Selimiya Mosque is among the charitable and water construction works in Ayia Sofia neighborhood. It is located at the south western direction of the courtyard that exists in front of Selimiye Mosque. It is of a square plan that was intended to provide the passers-by and the mosque's visitors to Badestan neighborhood Ayia Sofia with the drinking water (Badr.B.,2007).

22- Haydar pasha quarter:

Both this quarter as well as the mosque in it are named after Haydar pasha, who is one of Ottoman military commanders who participated in the campaign of the Ottomans in Cyprus in 1571 (Jeffery.G., 1983). The quarter is surrounded by the new mosque quarter from the north; ayiasofia quarter from the west and south and ayioskassianos quarter from the east. The most important street in this neighborhood is KerliZada Street (Gallas.K, 1998).

It is worth mentioning that the Haydar Pasha Mosque was originally a Gothic church known as the Church of St. Catherine dating back to the 14th century in the era of the French Lusignian family (Salvator. L, 1881), and the Mosque was named as the lords mosque because the notables of Cyprus during the Ottoman era were praying in the mosque (Jeffery.G., 1983) (Figure 14) (Plate 21).The Ottomans made some maintenances, repairs and additions in the building in order to convert it from a church to a mosque (Akbulut.I, 1998).

Hence they added a minaret to the mosque at the south western end on the right of the main entrance. Also they added to the building a praying niche (mihrab) in the south-eastern direction, and both the pulpit (member) and the praying niche (mihrab) are located at the right side direction inside the mosque (2). It is remarkable that this neighborhood has a house of a special style dating back to the 15th-century AD in the era of the Lusignan family, and the house is located at the north side of the Haydar Pasha Mosque. The entrance of the house is of a Gothic tapered end with a wooden canopy, while the house from inside went through many additions, repairs and renovations during the Ottoman period (Jeffery.G., 1983).

23-Ayioskassianos Quarter:

Ayioskassianos church is located at this quarter carrying the same name of the quarter, close to the Church of Chrysaliniotissa (Jeffery.G., 1983), and the church is composed of two naves: The north nave was built in the 18th century, and the south nave was built in 1854 (Salvator. L, 1881). The church is covered with a wooden gabled roof.

This church is considered the only church in Cyprus devoted for Saint Kassianos. This increased its importance, especially after rebuilding the church during the Ottoman period in 1854 (Jeffery.G., 1983).

24- Chrysaliniotissa Quarter:

This quarter is named after Chrysaliniolissa Church which belongs to the Byzantine architecture style in Cyprus, The Church dates back to 1450, and then later it underwent many additions and renovations during the Ottoman period (Gallas.K, 1998). It is noted that the main church's gate is of a Gothic decorated pointed arch. The church itself is made up of a central dome and four side wings. Furthermore, it contains internal side lanes reserved for women and constructed on the Ottoman-style. In addition, it includes a courtyard and a hotel for the monks (Salvator.L, 1881).

25-Pazaar Quarter:

Bazaar quarter is located in the heart of Nicosia, and it consists of a set of lanes, alleys, turns, and narrow lanes with various shops at both sides (Jeffery.G., 1983). There is no doubt that the fame of the city of Nicosia is in its commercial markets dating back to the Middle Ages when the Arab traveler, Idrisi who visited the city of Nicosia during the 12th century AD, referred to the multiplicity of its markets and blessings (Al Idrissi, no date) (Figure 15).

In this regard, the Austrian traveler Louis Salvator mentioned that Nicosia included 23 markets during the Ottoman era represented in the markets of industrial products, metal products as iron, copper and silver; ceramic and pottery products, marble slabs, cotton, linen, silk and leather. This is in addition to the Turkish products market, the cart and saddle market and the home furniture market which was built by the Greeks in 1866 to be one of the large Greek markets covered with a Gabled ceiling based on pointed arches and provided with openings for lighting and ventilation. The city has other markets such as the European, Greek and Turkish shoes market; the special bars' market; the special carpentry and timber trade market; the weapons market; the carpet and mat market; the furniture market; the Turkish ornated blankets, the spinning and weaving market; the tailors market; the tobacco market; the grain market; the flour market; the food staff market; and the Turkish dessert market.

A special market devoted for women was held every Friday, where the Greek and Turkish sales women sit for sale to sell cotton, linen and silk textiles, clothing, napkins embroidered for women, craft items, needle and sewing materials. Moreover, there were special markets for fruits, vegetables, meat, fish and cattle market as weekly markets which were held near bazaar quarter, where cattle, horses and mules were sold (Salvator.L, 1881). It is clear that Bazaar quarter in Nicosia is enriched with multiple markets where some of these markets were weekly and others daily. These markets existed in long and wide streets, or in narrow and small streets. The street was named after the market that existed in it. Some of these markets were covered with gabled ceilings based on pointed arches. Other markets were open and covered from time to time with mats, carpets and linen fabrics. While some markets were kept for imported products, others were kept for local products made in Cyprus, markets extending between the gates of Famagusta and Baphos (Salvator.L, 1881).

It is remarkable that the water wells and drinking basins for animals spread in the Bazaar quarter, where rulers were keen on providing water sources for traders, visitors and animals (Esin. E.1974). The Bazaar quarter was distinguished with Great Khan, which Muzaffar Pasha ordered to build in 1572 and the gambling players Khan or musicians' khan, each a landmark of Ottoman businesses associated with the bazaar quarter and that performed an important role in booming trade in different markets within the Bazaar quarter, since they were the headquarters for merchants, travelers and pilgrims. With regard to the architectural style the Great inn, it is of a square layout consisting of an open middle courtyard surrounded by four riwaks and the courtyard has a drinking fountain at the middle topped by a mosque with a dome.

The Khan consists of two floors: the land one is allocated as warehouses for grain, shops and stables of the animals, and the upstairs one has been dedicated for the residence of traders, pilgrims and visitors (Figure 16) (Plate 22). Another important khan which dates back to the Ottoman era in the city of Nicosia is the gambling players khan or musicians' khan (Plate 23) which is similar to the Great Khan, but smaller. At the same time, the upper floor is covered with a wooden roof, and the courtyard of gambling players' Khan does not contain a fountain topped by a mosque with a dome (Gazioğlu.A, 1990). It is worth mentioning that Arasta in Nicosia is part of the bazaar, a street lined with shops which are, sometimes, covered with domes or basements, and, in other times, the Alorsta Street is left exposed if the shops are wooden (EL Hadad .M, 2002).

Among the commercial streets in Nicosia is the Arasta Street linked with the ledra Street and Bazaar quarter. Again the Arasta included a range of commercial shops and the most important styles of which are shops selling leather goods, shoes of wide varieties, fabrics and textiles. Arasta had a civilized status during the Ottoman era since it was a sociable meeting place for traders and visitors (whatsson_northecyprus.com/arasta).

Fourth: The Different Influences on the City of Nicosia:

1- The impact of the natural environment on the plans and on the city's quarters:

Environment is the context in which lives are affecting or being affected by it. It is divided into two major types regarding the field of architecture and urbanization: the natural environment and the cultural one. Firstly, the natural environment is the creation of God Almighty; namely the geographical factor and the climatic factor. The former regards the abundant raw materials that are the main source of construction materials. The latter handles the weather and climate conditions and how influential they are in buildings designing and urban planning. Secondly, the cultural environment is a man-made environment containing what all man set up in the natural environment such as premises of religious and civilian facilities, roads, streets, squares and gardens as a result of religious, social, cultural, economic and political effects (Waziri.Y.,2004).

It is worth mentioning that the environmental aspects in Cyprus; their interaction with the Mediterranean basin; and the urban character of the city of Nicosia together contributed to the formation of plans of Nicosia's quarters of the city in the Ottoman era. The Troodos Mountain range, near Nicosia, plays a prominent role in providing natural protection for the city. In addition, it helps in flourishing timber manufacturing, carpentry, furniture industry and construction materials in Nicosia since it is enriched with natural forests (Pantelas. v.,1986). The Messaoria plain contributed in the nature and planning of the city in addition to the urban expansion towards the East and West outside the city walls. The effect of geographical influence is obvious in determining the shape, planning, and area of the city (Saber. A., 2011).

In fact, climate had a direct impact on the planning of architectural formations of Nicosia. Moreover, it had a clear impact on street planning and on defining its directions. The big open yard became then a key element in Nicosia's inns during the Ottoman era, especially the great inn; musicians' inn; and that of gambling players (Esin.E.1974). Further, the open courtyard contributed significantly to the aristocratic home building in Nicosia during the Ottoman era. The best models in this regard are the open court house of dragoman Hadji Georgakis Kornessios (Rizopoulou & Egoumenidou, 1991) (Plate24), the house of Dervish Pasha (Dervish Pasha Mansion, No date) and the courtyard of Mawlawitekkyia of the whirling dervishes in Nicosia City. They attempt to provide lightening and ventilation for these installations (Feridun.I., Tekman.G. & Bagiskam. T., 1987).

There is no doubt that the city relied economically on trade to the extent that the residents of an entire quarter or several districts involved themselves in commerce profession (Hamdan.G., 1977), so Nicosia was an important commercial center during the Ottoman era. The most important phenomena of that business were represented in the existence of specialized neighborhoods involved in trade such as Iblik Bazaar quarter and Bazaar quarter. These commercial quarters contained five inns and Badestan in addition to 23 markets in whose building the environmental dimension in terms of ventilation, lightning and coverage were taken. These markets varied according to their timing, customers, commodities and sites. Some of these markets were held weekly or daily.

Some were held for women and others for men. They included all types of goods and commodities. They existed in narrow and long lanes branched from each other. They were also placed between the gates of Famagusta and Paphos (Salvator.L, 1881). It is worth mentioning that the Arab traveller Al-Idrissi pointed out that Nicosia was rich in its markets, its goods and products during the twelfth century (Al Idrissi, no date). This fact shows Nicosia's commercial and historical position during previous periods; not merely during the Ottoman period.

As for water sources, they were diversified in cities in the form of rivers, wells and springs according to the source being either far or near or the source's water of a high level or low one (Othman.M.,1988).The diverse water sources were from the Pediaios River southwest of Nicosia through Arab Ahmed Pasha Aqueduct and those of the other water sources.

Water was transported across the borders of Nicosia to Kyrenia gate and the gate of Paphos where clean water was distributed to the whole parts of the city's quarters. The city's springs and wells spread to supply facilities and installations with water through the branched channels from these sources, and the other sources (Salvator.L, 1881). Nicosia was also affected badly by natural disasters in its facilities in 1741 when the city suffered a major earthquake to cause the destruction of many buildings in Nicosia, the most important of which was The Badestan and one of the minarets of Selimiye Mosque (st. Sofia Cathedral), which Ottoman viceroy Nafis Pashare stored in 1874 responding to the orders of the Ottoman Sultan Abdul Aziz (1876-1830) (Eyice.S.1974).

2- The Influence of Security Factor on Nicosia's Plans and Quarters:

Security and safety represent a core value for the communities due to the importance of security that could be available through fortifying the city. Building fences, towers, castles and forts are considered one of the defense means (Othman. M. , 1988). Enclosure Planning remained a major milestone for cities with sieges and a model for urban planning in the middle Ages. When the Abbasid caliph al-Mansur (762-766 AD) established Baghdad, it had an enclosure planning to the extent that it was called the enclosure city. Jerusalem in the Middle Ages had an enclosure form (Ismail.A., 1988). In order to assure the protection of cities, they were characterized by fences, military fortifications and trenches until the 18th century in Europe (Othman.M. , 1988), when cities were fortified through being enclosed by a fence from all its sides, provided with a variety of square, rectangular and round towers and fortified gates interspersing such fences.

These cities' fortifications were influenced by European war strategies according to the methods of modern warfare in Europe since the beginning of the 16th century up to the 19th century as shown in the cities of Albania, Bulgaria, and Herzegovina during the Ottoman age (EL Hadad. M ,2002). Among the circular patterns of planning is the Radio Centric one in which the growth extends from the center to the external borders. The enclosure planning has evolved to the semi-circular pattern in a time when it permeated Europe during the 16th century until the 19th century. The most important example of this is the city of Palma Nova which was established in 1593 AD in Venice.

Such planning was greatly influenced by the city of Nicosia, whether in fortifications or streets which run from the center to three main roads provided with gates at the city wall (Ismail.A., 1988). It is noted that Nicosia city's planning considered the provision of security and protection for all the city's neighborhoods as a result of the enclosure planning of fortified walls whose architecture Venetians supervised in 1567 AD to face the Ottoman threat. The fortifications of the city had a trench surrounding the external walls, and they were equipped to be filled with water in case the city was under any external danger (Ismail.A.,1988). The city walls included the gate of Famagusta , Paphos, and Kyrenia (Akbulut.I, 1998).

The fortifications included the walls that stood in length of about 4857 m and a height of about 18 m in one of the eleven fortified towers Bastions, and towers named after the names of important figures and families from Cypress names as Carafaa, Flatra, Loredano, Barbaro, Quirini, Mula, Roccas, Tripoli, D'avila, Constanza and Podocatro (Gallas.K, 1998). It is worth mentioning that the Venetian military Italian engineer GiulioSavorgnano is the one who designed the circular planning and fortified fences.

The military engineer has been a leader in one of the military camps in el Sham countries to be his royal position as engineer on a military fortress in the Levant and then took over the then commander in chief of the city of Nicosia (Jeffery. G, 1983). Probably, Nicosia city planning was affected by the fortified cities of Baghdad and Jerusalem in the middle Ages (Badr. B. , 2007). As for planning the streets of the city, it took the form of a grid, bearing in mind the existence of fairly wide streets and a ring road around the city's neighborhoods and aligning fences from inside. Narrow and long lanes branch off from the main streets to be long lanes in some and to be intersected with each other (Maratheftis. F.S, 1977).

3- The Influence of Religion on Nicosia's Quarters:

The religious life had a clear impact on the social life in the city itself due to the fact that religion regulates the life of society; it constitutes the general framework of the behavior of people within the city (Othman. M., 1988). Religion influenced the city's quarters in a time when cities in Europe had been radiation centers during the middle Ages, where the church contributed in spreading Christianity (Hamdan. G., 1977). At the same time, the mosque too had a key role in the city; that is to fulfill basically the primary religious and educational needs of the community.

Moreover, the mosque was the first facility in the layout of the city around which the city's neighborhoods, streets and its alleys were planned (Othman. M., 1988). Hence, the importance of the relationship between the religious factor and the city arose to appear so clearly in Nicosia during the Ottoman era, when the mosque and the church formed the basic establishment in all its quarters. The religious policy of Nicosia's rulers differed during the Lusignian and Venetian eras and during the Ottoman era before which the church played a key role in the religious life in Nicosia, a role transformed to the mosque and the church together during the Ottoman era. It is noted that the religious factor has played an important role in the Nicosia's quarters and planning to have 25 quarters during the Ottoman reign, the fact that we can observe easily in the following table which shows the religious impact on the city's quarters, its names and its inhabitants during the Ottoman era. Timetable Showing Names of Nicosia's Quarters and Related Religion of the Residents

No.	Name of the quarter	Religion of the residents
1	Taht el Kaleh (Lower Fort) Quarter	Moslem
2	AyiosIoannes Quarter	Orthodox
3	AyiosAntonios Quarter	Orthodox
4	Omerie Quarter	Moslem
5	AyiosSavvas Quarter	Orthodox
6	Faneromeni Quarter	Moslem and Orthodox
7	Tripiotis Quarter	Orthodox
8	Topkhane (Artillery Barracks) Quarter	Latin
9	Tabakhane (Tannery) Quarter	Moslem
10	Newbetkhane (police station) Quarter	Moslem
11	Karamanzade (Son of the karaman) Quarter	Armenian
12	Arab Ahmed Quarter	Moslem
13	Karkout Efendi Quarter	Moslem
14	Mahmoud Pasha Quarter	Moslem
15	Ibrahim Pasha Quarter	Moslem
16	Iblik bazaar (Linen Market) Quarter	Moslem
17	AbdiDjavush Quarter	Moslem
18	Abu kavunk pasha Quarter	Moslem
19	AyiosLoukas Quarter	Orthodox
20	YeniDjami (New Mosque) Quarter	Moslem
21	Ayia Sofia Quarter	Moslem
22	Haydar pasha quarter	Moslem
23	Ayioskassianos Quarter	Orthodox
24	Chrysaliniotissa Quarter	Orthodox
25	Pazaar Quarter	Orthodox and Moslem

The above table shows that 14 quarters of the total number of Nicosia's 25 quarters are inhabited by Muslims with Islamic names as follows:

- 1- Taht el Kaleh Quarter.
- 2- Omerie Quarter.
- 3- Tabakhane Quarter.
- 4- Neubethane Quarter.
- 5- Arab Ahmed Quarter.
- 6- Khorkut Effendi Quarter
- 7- Mahmoud Pasha Quarter
- 8- Ibrahim Pasha Quarter
- 9- Iblik Bazaar Quarter
- 10- AbdiDjavush Quarter
- 11- Abu Kavunk Pasha Quarter
- 12- YeniDjami Quarter.
- 13- Ay. Sofia Quarter
- 14- Haidar Pasha Quarter

There are seven Quarters with a Christian character and inhabited by the Orthodox Christians as follows:

- 1- Ay. Ioannes Quarter.
- 2- Ay. Antonios Quarter
- 3- Ay. Sabbas Quarter.
- 4- Tripiotis Quarter
- 5- Ay. Loukas Quarter.
- 6- Ay Kassianos Quarter
- 7- Chrysaliniotissa Quarter.

In this regard, Christians lived with Muslims in the Phaneromini and Bazaar quarters; Latinos were living in the Tophane quarter; and Armenians were living in the Karamanzade quarter. From the perspective point of view, the Ottomans also converted many Byzantine, Greek-style and Gothic cathedrals and churches to mosques with some reforms and treatments to meet their religious needs. The only mosque built in Nicosia of Ottoman-style (the dome style) is the Arab Ahmed Pasha Mosque. This may explain the views of some researchers of the declining Ottoman-style mosques due to the imposition of Byzantine architecture model during the Ottoman period (Waziri.Y.,2004).

Conclusions

The scientific research found out the following results:-

1. The study showed the evolution of Nicosia since its origin on the remains of Ledra city. "Leucus" son of "Ptolemy I" called it "Lefkotheon", which derived from his name. Then it was known as "Lefkon" during the Byzantine era, later on the Arabs called it "Lefkosia", and it was known in Egypt, Levant and Asia Minor as "Levkosia". From the beginning of the eleventh century, the Europeans called it Nicosia.
2. The Military engineer "GiulioSavorgnano" oversaw the fortifications of Nicosia in 1567 A.D. which were influenced by the fortifications of Levant and Lazaretto city in Crete. He built an enclosure wall around it, supported with eleven fortified bastions and named it after the great Cypriot family names. He dug a trench around it, and it was being filled with water when the city exposed to any danger. In addition to three fortified gates, which carried the names of the three main ports that opposite the island. Thereafter Ottomans added some buildings and carried out restorations and conservations there.
3. The study clarified the placement of Nicosia during the Ottoman period. It was a district managed by an Administrative Council, and it was headquarters of the governor of Cyprus, the "Greek Archbishop", the judge, the "Mufti", and the Greek Cypriot "Dragoman". It had also the "Divan" and the "Saray" palace.
4. The research clarified that when the Ottomans controlled Nicosia, they divided it into twelve quarters, which named after the twelve Ottoman generals of the Ottoman campaign against Cyprus. The number of Nicosia quarters increased until it reached twenty-five before the end of the Ottoman period in 1878 A.D.
5. It became obvious from the study that Arab Ahmed was the aristocratic quarter in Nicosia; While Taht El Kaleh was the Arabian quarter in it. As for Karamanzada, the Armenian community settled in it since the beginning of the sixteenth century, where it was considered as the Armenian Quarter of the city.

6. Religious life directly affected the quarters of Nicosia during the Ottoman era, where the majority of Muslims lived in fourteen quarters, which carried Islamic character names. The majority of Christian Orthodox inhabited in seven quarters, which carried Islamic feature names. While Muslims and Christians of the Ottoman Turks and Greek Cypriots stayed together in two quarters. The French lived in one quarter, and the Armenians resided in another one. The Ottomans converted some Byzantine churches and Gothic cathedrals into Ottoman mosques after they carried out restorations, conservations and additions on it, in consequence of the religious factors.
7. It became clear from the study that Nicosia was dependent on trading in its economic activities as it was an important commercial center during the Ottoman era because it was in the middle of the island harbors. It had entire quarters specializing in trade, which named after the markets and its crafts, Such as Iblık Bazar quarter (Starling Market) and Bazar quarter. These quarters contained five Khans, Badestan, Arasta and twenty three markets.
8. Nicosia had an immense network of water sources covered all quarters of Nicosia. The city was provided with pure clean drinking water through various means, including the Aqueduct of Arab Ahmed, which was transporting water from Pediaios River southwest of Nicosia until the gates of Kyrenia and Paphos, Where it was distributed to all quarters of the city. To provide its water, the city was dependent on water wells and springs. The city also was supplied with other means of drinking water Such as drinking fountains, which has been so spread all over the city that there was no any place didn't have a fountain for drinking water, ablution or public bath.
9. The study showed the diversity of Nicosia streets planning and the multiplicity of its forms during the Ottoman era. The plans of those streets took the network shape. They consisted of long and vast main streets, to facilitate the movement within the city among the quarters. This is in addition to long and narrow alleys for the main movement inside each quarter; from these alleys the short and narrow lanes were branched out. The streets of the commercial quarters were characterized by their being covered with carpets, mats and linen Furnishings, which contributed in moderating temperature and in protecting it from the sun's heat in summer and the rain in winter.
10. The weather directly affected the plan of the Ottoman architectural constructions in the quarters of Nicosia, where we could find the open court in most of the mosques. Moreover, it has become an essential element in the plans of Nicosia khans.

The open court played an important role in planning the aristocratic houses architecture so as to provide lighting and ventilation inside these buildings.

- 11. The study showed the effect of natural disasters (earthquakes) on the quarters of Nicosia, where the city was exposed to a big earthquake in 1741 A.D. that caused the destruction of many buildings in Nicosia, especially the Badestan and the minarets of Salimiya Mosque.

First: Figures

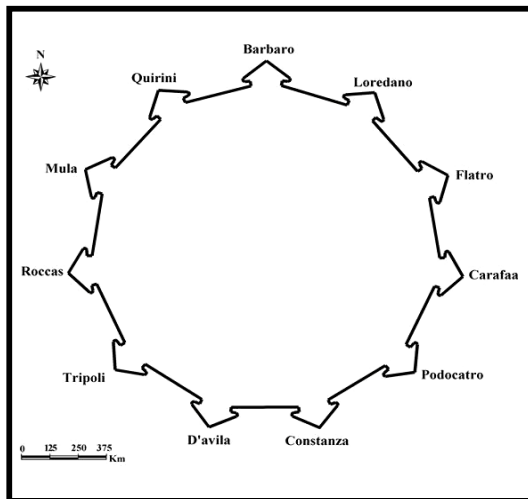


Figure (1): Illustration for Nicosia bastions.(Work of the researcher)

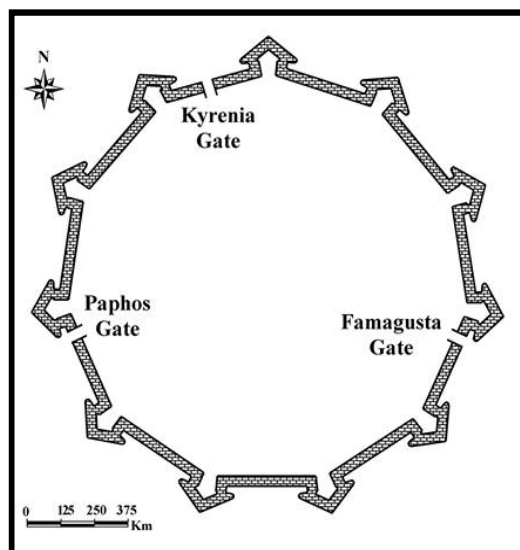


Figure (2): Illustration for Nicosia gates.(Work of the researcher)

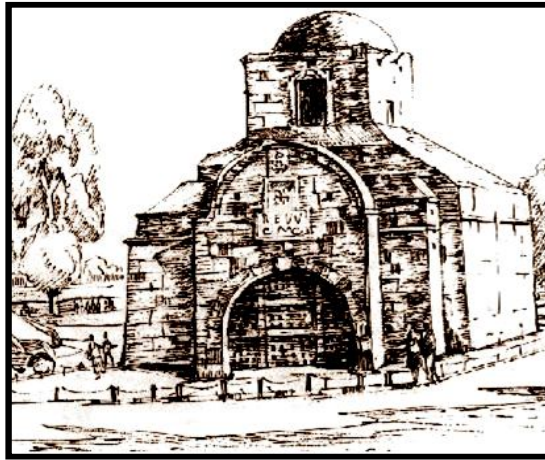


Figure (3): Illustration for Kyrenia gate(Dreghorn W., 1979, F. 4)

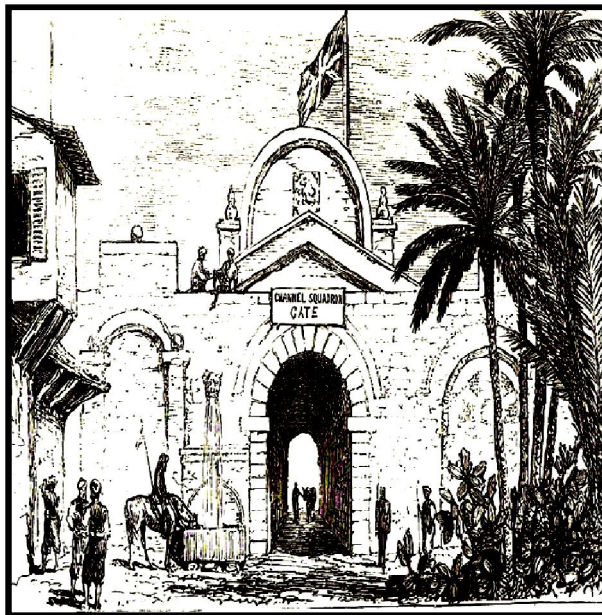


Figure (4) Illustration for Famagusta gate at Taht El-Kaleh quarter in 1881(Salvator.L, 1881, P. 2)



Figure (5): Illustration for Paphos gate in 1878
(The Illustrated London News, 1878, P.15)

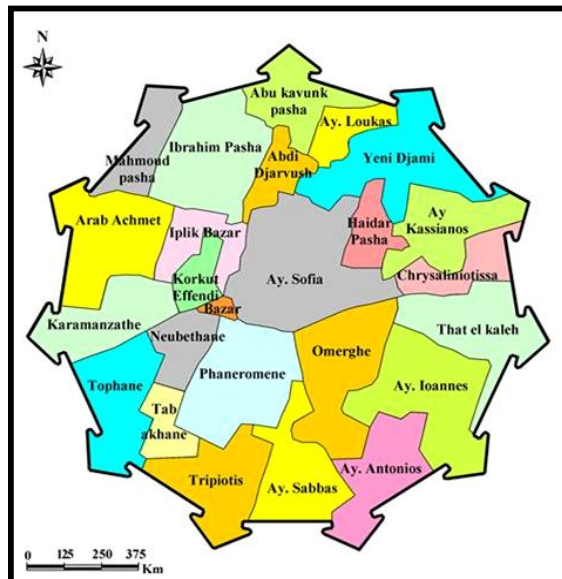


Figure (6): A map shows Nicosia city plans during the Ottoman period
(Work of the researcher)

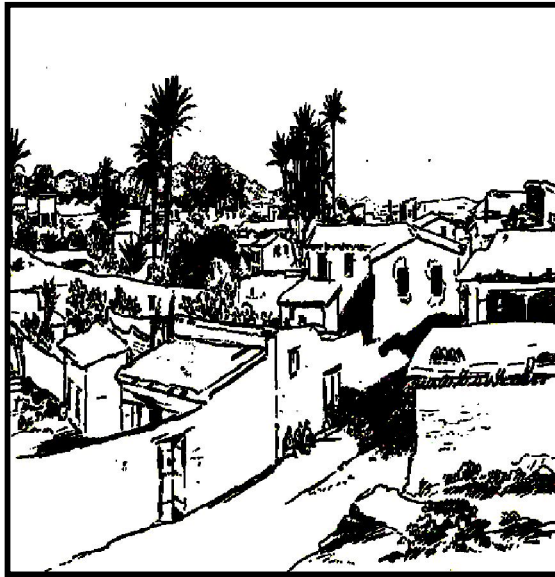


Figure (7): Illustration for Nicosia in 1881(Salvator.L, 1881, P. 15)



**Figure (8): Illustration for Taht El Kaleh quarter in 1881
(Salvator.L, 1881, P. 21.)**

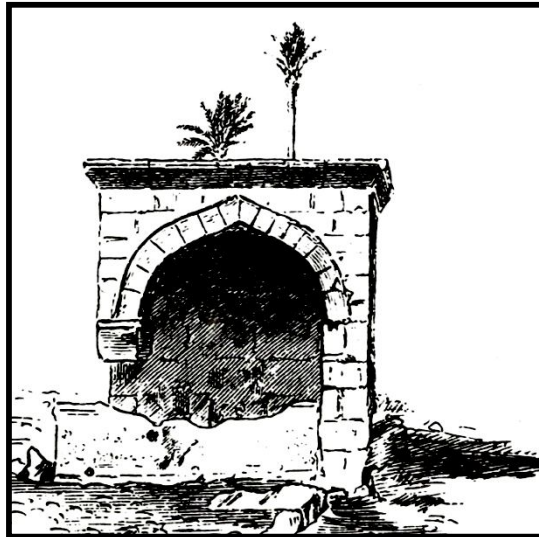


Figure (9): Illustration for Drinking Fountain in Taht El Kaleh quarter in 1881 (Salvator.L, 1881, P. 27)

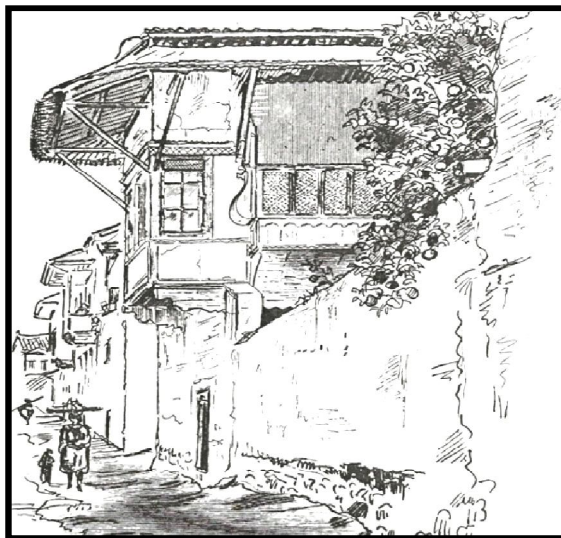


Figure (10): Illustration for Tripiotis quarter in 1881 (Salvator.L, 1881, P.23)

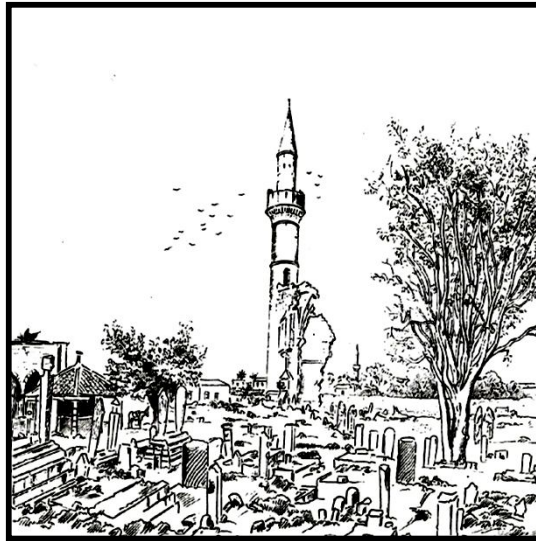


Figure (11): Illustration for Yeni Djami quarter in 1881 (Salvator.L, 1881, P. 37)



Figure (12): Illustration for El-Selimyia mosque in Ayia Sophia quarter in 1878 (The Illustrated London News. 1878, P. 27)



Figure (13): Illustration for El-Selimyia mosque in Ayia Sophia quarter in 1881 (Salvator.L, 1881, P. 31)



Figure (14): Illustration for Haidar Pasha mosque in Haidar Pasha quarter in 1881 (Salvator.L, 1881, P. 35)



Figure (15): Illustration for Bazaar quarter, and its water wells in 1881(Salvator.L, 1881, P. 53).



Figure (16): Illustration for The Great Inn in 1881(Salvator.L, 1881, P. 51.)

Second: Plates



Plate (1): The remains of Nicosia walls(Cyprus, 2001, P.15)

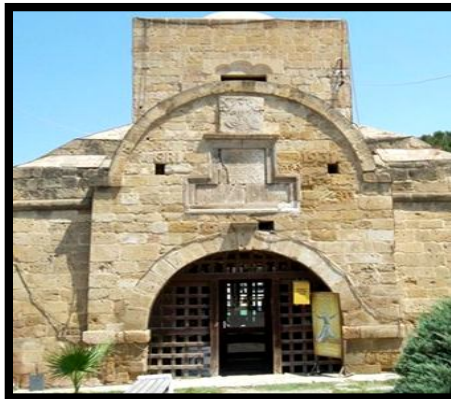


Plate (2): Kyrenia Gate(Taken by researcher)



Plate (3): Famagusta gate(Cyprus, 2001, P.12.).



Plate (4): Paphos Gate

<http://www.nicosia.org.cy/en-GB/discover/sights/hamam-omerie/>



Plate (5): General view for Nicosia city (Gazioglu.A, 1990, P. 354)



Plate (6): Omerie Mosque in Omerie quarter (Mikhael.M, 2007, P.25)



Plate (7): Omerie Bath in Omerie quarter(Taken by researsher)



Plate (8): Arablar Mosque and Faneromeni Church in Faneromeni quarter(Mikhael.M, 2007, P.31)



Plate (9): Tabakhane Street in Tabakhane quarter(Taken by researsher)



Plate (10): A narrow lane in Arab Ahmed quarter

http://www.cyprus.net/nicosia_cyprus/city/nicosia/arabahmet



Plate (11): Tanzimat Street in Arab Ahmed quarter (Taken by researcher)



Plate (12): Zahraa Street in Arab Ahmed quarter (Taken by researcher)

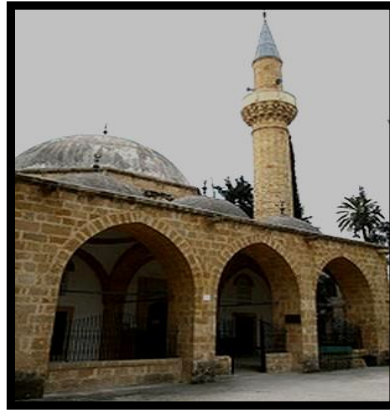


Plate (13): Arab Ahmed Mosque in Arab Ahmed Quarter (taken by researcher)



Plate (14): Arab Ahmed Aqueduct(Taken by researcher)

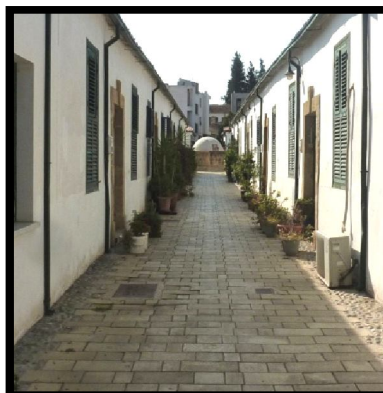
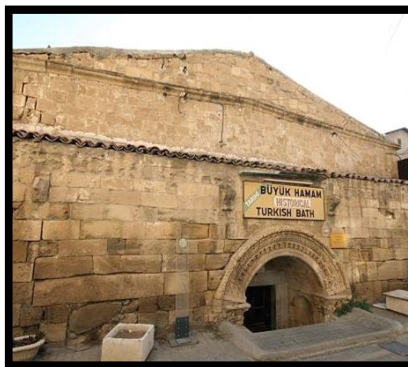


Plate (15): Samaan Pasha street in Ibrahim pasha quarter
<https://en.wikipedia.org/wiki/Nicosia#/media/File:Samanbah>



Plate (16): Mawlawi tekkyia of the whirling dervishes in Ibrahim pasha quarter(Taken by the researcher)



**Plate (17): The Great Bath in Iblik Bazaar quarter
(The Old town of Nicosia, 1992, P.12)**



Plate (18): El-Selimyia mosque in Ayia Sophia quarter (Mikhael.M, 2007, P. 27)

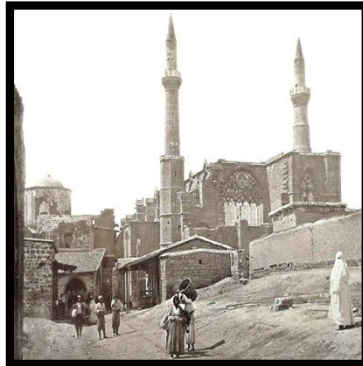
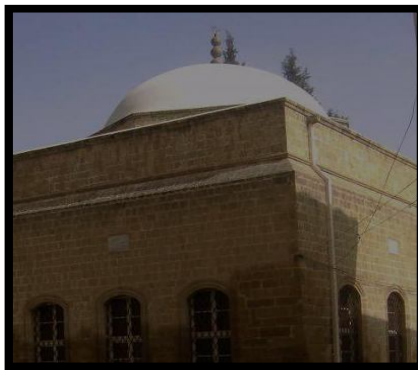


Plate (19): El-Selimyia mosque in Ayia Sophia Quarter (Thomson.J, 1876, P.4)



**Plate (20): Sultan Mahmoud II Library in Ayia Sophia quarter
(Taken by researsher)**



**Plate (21): Haidar Pasha Mosque in Haidar Pasha quarter
(The Old Town of Nicosia, 1992, P.21)**

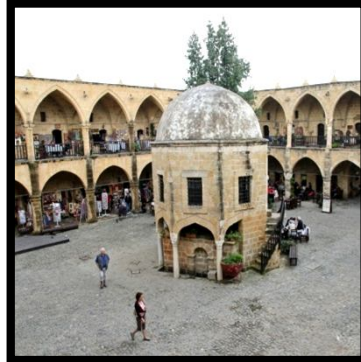


Plate (22): The great inn in Bazaar quarter

http://www.whatson.northcyprus.com/interest/nicosia/north_nicosia/buyuk_hamam.htm

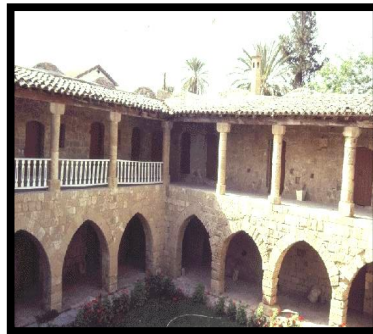


Plate (23): The musicians inn in Bazaar quarter
http://www.picturesfromcyprus.com/kumarcilarkhann.northcyprus.com/interest/nicosia/north_nicosia



Plate (24): The great Courtyard in the House of the Dragoman of Cyprus
 (Egoumenidou, 1991, P.18)

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