



OTTOMAN MOSQUES IN SANA'A, YEMEN ARCHEOLOGICAL AND ARCHITECTURAL STUDY

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ABSTRACT

The Ottoman presence in Yemen is divided into two periods, first period from 945 AH until 1045 AH, and then the second from 1289 AH until 1336 AH, Ottomans interested during their presence in Yemen to establish different types of charitable buildings especially, religious buildings, which include mosques, madrassas, and shrines. The aim of interest of Ottomans governors to make significant civilized and architectural renaissance in Yemen, especially Sana'a, with emphasis on establishment mosques to get closer to God and to gain sympathy and love of the people of Yemen. Most of these mosques do the role of the madrassas as documents indicate like mosque of Özdemir, Al-Muradiyya and Al-Bakiriyya therefore, Ottomans are Hanifite Sunni and want by these mosques to facing shite and spread Sunni. In this paper researcher will discuss styles of Ottoman mosques in Sana'a. There are eight mosques, seven dates to the first period of Ottomans in Yemen and only one date to the second period of Ottomans in Yemen.

KEYWORDS:

Ottomans, Al-Bakiriyya, Özdemir, Sinan Pasha, Sana'a, Abdul Hamid II

INTRODUCTION

Ottomans governors are interested during their stay in Yemen to set up various types of charitable buildings which perpetuate their memory in Yemen especially in the first period of Ottoman presence in Yemen (945- 1045 A.H/1538-1635 A.D), where the Ottoman rulers built various types of charitable and religious buildings, which includes mosques, schools, shrines and khangahs and other buildings, while in the second Ottoman presence (1289-1336 A.H /1872 -1918 A.D) was marked by establishment a lot of service projects and educational schools, government buildings and formation of the administrative structure of the State of Yemen [1].

Mosques were more remarkable buildings that Ottomans are interested in (Figure 1), the number of remaining mosques constructed during the period of the first Ottoman presence, about eight mosques and only one mosque constructed during the second Ottoman presence (Table 1), Ottoman Mosques have occupied the supreme place among buildings that ottomans were keen to establish especially in Sana'a Both in its large numbers, the beauty of its decoration, and diversity of its building materials, and the Shape and location of these mosques have dominated the general appearance of the city Sana'a.



Figure 1. A map showing the distribution of mosques in Sana'a, Yemen [2]

Table 1. Table indicate names of remaining mosques in Sana'a, Yemen

Name of the Mosque	Date of building	Founder
1- Al-Muradiyya Mosque	(984-985 A.H)	Murad Pasha
2-Özdemir Pasha Mosque	The mid- 12th A.H -18 A.D	Özdemir Pasha
3-Al-Bakiriyya Mosque	1005 A.H – 1579 A.D	Hassan Pasha and Sinan
4- Mosque of Talha	1029 AH- 1619- 1620 A.D	Mohamed Pasha

5- Al-Tawashi Mosque	1028 A.H – 1618 A.D	Al-Tawashi
6- Jannah Mosque	Last 10 A.H – 16 A.D	PashaSinan
7-Al-Mothahab Mosque	Last 10 A.H – 16 A.D	PashaSinan
8-Al-Ordi Mosque	1318 A.H – 1900 A.D	sultan Abd Al-Hamid II

Ottomans were interested in establishment new mosques in Sana'a, and renewal of old ones, which have been damaged, destroyed and ceased to exist (Table 2).

Name of the Mosque	Date of Ottoman additions	Ottoman governor
1- Ogel Mosque	976 A.H - 1559 A.D	Iskander Pasha
2-Felihi Mosque	994 A.H - 16 A.D	Sinan Pasha
3- Mosque of Frwa Ibn Musik	994 A.H - 1579 A.D	Hassan Pasha
4- Da 'ood Mosque	996 A.H - 16 A.D	Sinan Pasha
5- Mosque of Al-Madrassa	1002 A.H - 1618 A.D	Hassan Pasha
6- Mosque of Imam Salah al-Din	1003 A.H - 1619 A.D	Hassan Pasha
7- Great Mosque of Sana'a	1016 A.H - 1607 A.D	Sinan Pasha

Table 2. Table indicate names of old mosques in Sana'a, Yemen renewed by ottomans

The main purpose of construction of these mosques is desire of ottomans governors in Yemen to make closer to God and hope of reward and memorialization, As well as the desire of Ottomans in reaching out to Yemeni people and earn their love, respect and sympathy with them [3].

Especially since Yemeni people considered Ottomans were invaders and occupiers. Therefore Ottomans keen to earn a good reputation among Yemeni people to glorify their memory and also to prove the Ottoman sovereignty to Yemen through establishment of buildings bearing their architectural styles.

One of the most important reasons for interesting of Ottomans in religious architecture is that these mosques do the role of madrassas as stated in the documents, they used to spread the Hanifite Sunni and the eliminate the Zaydi Shiite [4]. It is known that the Ottoman Empire in Yemen go hand in hand with the state of Zaydi imams which take Sa'dah in north of Yemen base of its rule. These mosques-madrassas have allocated many endowments even doing its job fully for examples Al-Muradiyya Mosque (984-985 A.H) (Figure 2) and Al-Bakiriyya Mosque and Madrassa (1005 AH / 1597 AD) (Figure 3) etc.



Figure 2. Sana'a, general view of Al-Muradiyya Mosque, Photo: Enab, 2011



Figure 3. Sana'a ,general view of Al-Bakiriyya Mosque, Photo: Enab, 2011

The Ottoman governor Hassan Pasha consider one of more Ottomans governors love in construction of new mosques and renew old of them which has helped him on that length of his rule on Yemen (988-1013A.H/1580-1605A.D) [5].

One of his remarkable buildings in Sana'a is Al-Bakiriyya Mosque and madrassa (1005 AH/1597 AD). Which was established in memory of his master Bakir Agha, and this mosque is one of the masterpieces of the Ottomans in Yemen Which reflect the greatness of Ottomans in Yemen.

Also The Ottoman governor Sinan Pasha, who was minister of Hassan Pasha before the inauguration of the rule of Yemen for three periods (1013-1016

AH/1605-1608 A.D) considered one of the highlights of the Ottoman rulers who have a lot of architectural buildings, he was interested in establishment of mosques and renewal of dilapidated ones not only in Yemen but in all the country that he ruled. It was estimated number of mosques that built by Sinan pasha at least 40 mosques in Egypt, Yemen, Levant and Turkey [6].

Sinan has a great role in interesting and maintaining of these mosques, he ordered to put a book collects Waqfs of mosques of Sana'a to keep them from looting, this book is known as Sinan Draft saved in a domed square structure located inside the court, not exactly at its center of The Great Mosque of Sana'a [7].

It was built by Sinan pasha (1016 A.H -1607 A.D), this dome called Dome of the Oil. This Ottoman dome somewhat resembles the Ka'ba at Mecca, with its ablaq design of alternating layers of varying colored material (Figure 4, 5).

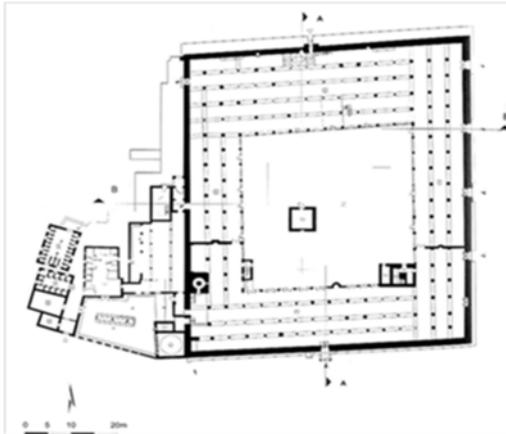


Figure 4. Sana'a, plan of The Great Mosque of Sana'a [8].



Figure 5. Sana'a, general view of Dome of Oil, Photo: Enab, 2011

METHODS

ANALYTICAL STUDY OF THESE MOSQUES

We can be classified religious architecture in Yemen by its job type into three types:

1) Great mosques (hypostyle mosques): It was known that Yemen considered the first country, who converted to Islam, and mosques were built influenced by the mosque of the Prophet Muhammad, peace is upon him.

The plan of these mosques consisted of open courtyard surrounded by four Rewaqs; the largest rewag mostly is Qibla rewag. This plan was known as (great mosque). Examples of this model, Great mosque of Sana'a, Al Janad mosque in Ta'iz, Great mosque of Zabid and Great mosque of Dhamar etc [9].

2) Small mosques "cubical mosques": They one pre-Islamic cult building was also perpetuated in a particular form of mosque, called a "cubical mosque". Its floor plan is usually almost square, with an inner chamber divided by two rows of three columns, on capitals of which rests a flat ceiling [10], this type of mosques is characterized by its small area compared by Great mosques. This type of mosques has spread widely in Yemeni cities.

The travelers Renzo Manzoni Yemen mentioned in its book (Un viaggio a Sana'a 1877-1878) small mosques in Yemen that they are smaller than the great Mosque and some of them lacked through to the minaret, and these small mosques looks like as Renzo mentioned the choir singing in churches [11].

3) Madrassas "schools": The madrassa was introduced into Yemen by the Ayyubids in the twelfth century, and essentially replaced foundations that only mosques.

According to written records, the first madrasa in Zabid was an iwan structure. Large madrassas might have in addition a library, a khangah, and a Quranic school for children [12].

DISCUSSION

STYLES OF OTTOMAN MOSQUES IN SANA'A

1) Local Yemeni style: before the Ottoman presence, Yemeni mosques followed in its planning two different models in architecture of mosques, each model differs from the others in the factors that led to his appearance, and its architectural and artistic characteristics. Small mosques style: Most Ottoman mosques that follow local Yemeni style.

Constructed according to this model, the plan of these mosques consisted of only sanctuary led by one courtyard or more, Examples of this model in Sana'a during ottoman rule Al-Mothahab Mosque (Figure 3), Al-Tawashi Mosque (Figure 6) and Mosque of Al-Pasha (Figure 7) etc.

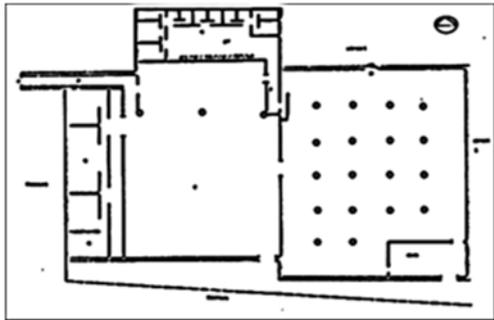


Figure 6. Sana'a, plan of Al-Tawashi Mosque [13]

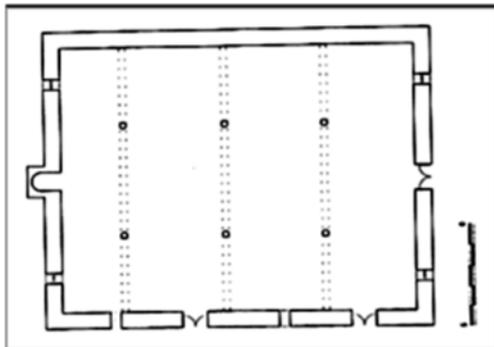


Figure 7. Sana'a, plan of Mosque of Al-Pasha [14]

Newcomer Ottoman-style:

Ottoman-style could not spread in planning of Mosques of Sana'a, due to several reasons, listed as follows: A small period of presence of the Ottomans in Yemen especially in the second Ottoman presence (1289-1336 A.H/1872-1918 A.D) and Preoccupation with wars and conflicts. As well as some of Ottomans governors in Yemen were infamous and notorious for looting and injustice, corruption, and they went away from the construction and reconstruction.

Ottoman policy of the so-called philosophy of Ottoman rule, which is to keep the situation as it is, that Ottomans did not impose their Architectural style to keep situation as it was to gain love and Sympathy of people. This was clear in many Ottomans Arabian Governs, such as Egypt, Yemen and other countries [15].

The cultural and civilizational depth of Yemen. Also, it has been related to communities of construction and arts major impact in continuation of the local Yemeni-style, where those communities have not abandoned their old ways and character of architectural heritage, they have maintained in view of the circumstances permitted by age and potential [16]. In spite of this, Ottoman-style appeared in planning of mosques in two modes: 1) This style called (Domed Mosque-Bursa Style). 2) This style called (Classical-Imperial Ottoman Style).

The domed mosque: The layout of this model consists of a square space vary from a mosque to another covered by central dome, this dome stands on transition zones squinches or spherical triangles penditives or stalactites. This square space is advanced by Rewaq consist of one arcade covered by

small shallow domes [17], this Rewaq opened in the courtyard (Sahn), and opened in Sahn Bathroom's (Almtahir) and other services and Utilities. Some Ottoman mosques in Yemen have been designed in this model, but happened upon some changes to add open courtyard that was common place in most mosques in Yemen layouts. Examples of this style in Yemen, Mosque of Mohamed Pasha in Yarim and Mosque of Dadi dome in Dhamar.

In Sana'a, this style has spread in ottoman mosques, examples of this style in Sana'a: 1) Al-Muradiyya Mosque (984-985 A.H), its layout is a square area topped with a central dome and the eastern façade is advancing by portico or zulla covered by a wooden roof, (Figure 8, 9).

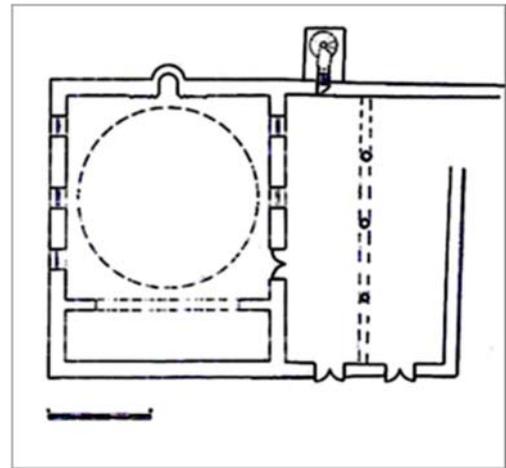


Figure 8. Sana'a, plan of Al-Muradiyya Mosque [18]



Figure 9. Sana'a, general view of Al-Muradiyya Mosque, Photo: Enab, 2011

2) Al-Bakiriyya Mosque (1005 A.H – 1579 A.D), its layout is sanctuary consist of a square area topped with a central huge dome, and open in the eastern wall from a small iwan overlooking the square area by two pointed arches based on a short pillar in the center and it covered by two domes stand on peditives (Figure 10, 11).

The sanctuary is advancing by portico overlooking courtyard by three pointed arches. This portico was renovations by Sultan Abdul Hamid 11 in 1298 AH/1880 A.D. (Figure 12, 13).

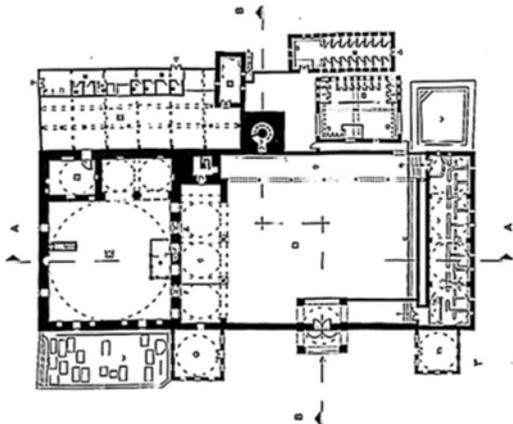


Figure 10. Sana'a, plan Al-Bakiriyya Mosque[19]

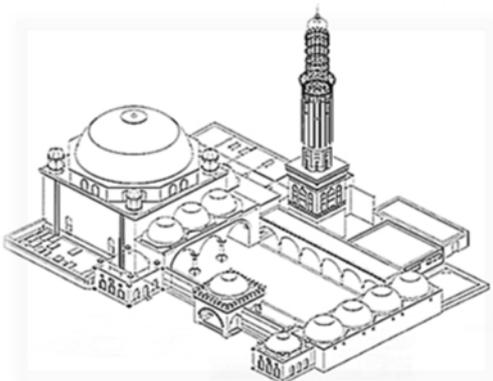


Figure 11. Sana'a, Perspective of Al-Bakiriyya Mosque[20]



Figure 12. Sana'a, general view of Al-Bakiriyya Mosque, Photo: Enab, 2011



Figure 13. Sana'a, sanctuary of Al-Bakiriyya Mosque advancing by portico added by Sultan Abdul Hamid 11, Photo: Enab, 2011

Mosque of Talha: dating to 4 A.H/10 A.D, it was fully renewed by Minister Mohammed Pasha in 1029 AH/1619 AD. He renewed it in the domed mosque; it consists of a square area covered by central dome. The western façade is advancing by portico overlooking the courtyard through two semicircular arches based on a column in the middle (Figure 14,15).

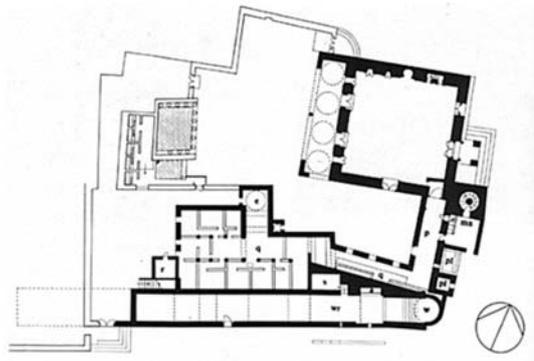


Figure 14. Sana'a, plan of Mosque of Talha[21]



Figure 15. Sana'a, general view of Mosque of Talha[22]

This style called (classical – imperial ottoman style) [23]:

It consists of two main parts, first part is Sanctuary, and it is a Square space covered by central huge dome surrounded by half domes in sides. The second part is opened, it is the Sahn (open courtyard) which known as Haram, it consisted of asquare space surrounded by four Rewaq, every Rewaq covered by small shallow domes, and opened in Sahn Bathroom's (Almtahir) and other services and Utilities. Famous examples of this style in Turkey: The Şehzade Mosque in Istanbul (951-955 A.H/1544-1648 A.D), Sultan Ahmed Mosque in Istanbul "Blue Mosque" (1018-1027 A.H/1609-1617 A.D) and The Süleymaniye Mosque (10 A.H-16 A.D) etc.

This plan has appeared in Sana'a mosques built during the Ottoman rule in only one mosque, its Jannah Mosque dating Last 10 A.H – 16 A.D. But with some differences in the House of Prayer (sanctuary). Noting that the House of Prayer in Jannah mosque consists of two square areas, each area was covered by one huge dome (Figure 16, 17).

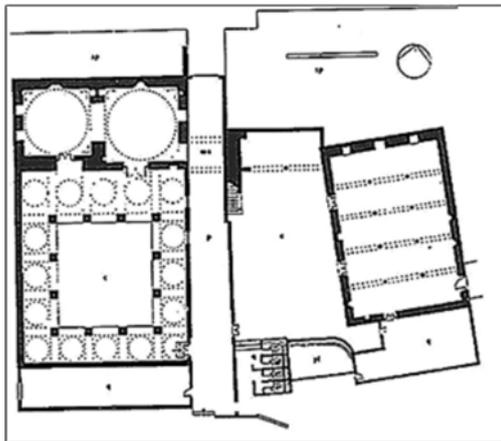


Figure 16. Sana'a, plan of Jannah Mosque and Al-Mothahab Mosque [24]



Figure 17. Sana'a, general view of Jannah Mosque, Photo: Enab, 2011

Political and doctrinal religious differences between the Ottomans and the State of Zaydi Imams [25], this difference have Abad impact on the Islamic architecture in Sana'a, one of the results of these differences that the Zaydi imams demolished many of

the mosques and domes built by the Ottomans in Yemen (Table 3). Also Zaydi imams during the period of independence from Ottoman rule after the Ottomans out of Yemen in 1045 AH/1635 AD added some Zaydi Shi'ite phrases and words like There is no god but Allah the One لا اله الا الله , Muhammad is the messenger of Allah ﷺ, Fatima sunburst فاطمة أمة الله, Hassan and Hussein, the elite of God الحسن والحسين صفوة الله, and there is a rare Shi'ite phrase recorded on Mihrab of Özdemir Pasha Mosque (who hates them deserve God's curse على باغضهما لعنة الله) (Figure 18-19).

Table 3. Table indicate names of Rundown ottomans mosques in Sana'a, Yemen which have been demolished and ruined

Name of the Mosque	Date of building	Founder
1-Mosque of Mustafa. Pasha Al Nashaar	The first of 10th A.H -16 A.D	Mustafa. Pasha Al Nashaar
2- Iskander Pasha Mosque known as (Mohsen Dome)	967 A.H -1528A.D	Iskander Pasha
3-Al-Abzar Mosque known as (Abrar Mosque)	1005 A.H – 1579 A.D	Iskander Pasha
4- Mosque of Özdemir Pasha	967 A.H -1528A.D	Özdemir Pasha
5- Al-Abyadian Mosque known as (Ottoman Cemetery)	1028 A.H – 1618 A.D	Hassan Pasha
6- Mosque of Mohamed Guzal pasha	Last of 10 A.H – 16 A.D	Mohamed Guzal pasha
7-Noah Mosque	10 A.H – 16 A.D	Pasha Hassan
8- Mosque of Al-Pasha known as (Mosque of Al-Haimi)	10 A.H – 16 A.D	Mohamed Pasha



Figure 18. Sana'a, Mihrab of Özdemir Pasha Mosque, Photo: Enab, 2011



Figure 19. Sana'a, Shi'ite phrase recorded on Mihrab of Özdemir Pasha Mosque [26]

Yemeni local effects on the Ottoman mosques in Sana'a: Yemeni influence appeared strongly on the Ottoman mosques. Majority of Ottoman mosques came on Yemeni style as we mentioned. And even mosques constructed Ottoman-style, Ottoman influence was only in the overall shape but the content and decorations were on local Yemeni style. It continued local materials and the implementation of indigenous methods and techniques, local materials such as baked bricks, stones and dried flowers have been used. Mud and stone are usually used for the lower classes of the building and for the higher class; baked bricks are more often applied which is exactly related to Yemenis thinking way. Since stone is abundant in Yemen, it is used a lot in their building and it shows power, strength and stability of the building construction in Yemen. Local gypsum was used widely in construction or decoration, it used as plaster for walls, ceilings, and floors, as well as for decorative arches over windows and doors. Also Traditional Yemeni technique Al-Qadad, a traditional mortar composed of lime and volcanic aggregate that is polished with a smooth stone and daubed with animal fat was employed wherever possible, it used as a roof covering.

Also it continued some Yemeni architectural elements like Minerat and Bathroom (Almtahir) and other services and Utilities. It continued same decorative methods that were common in Yemen before ottoman presence.

Turkish effects on the Ottoman mosques in Sana'a:

Turkish influence appeared in the planning of some Ottoman mosques in Sana'a, but this influence came only in the general shape. Turkish influence also appeared in some of the architectural and decorative elements.

Ottoman mosques in Yemen included Mihrabs which are similar to those before the Ottoman presence. But some of them characterized that some of them Affected by Mihrabs of ottoman mosques in

Istanbul which in turn resemble the entrances of religious buildings in Istanbul, which also came in the form of entrances Seljuk's buildings. It is an arched entrance by pointed arch filled by stalactites. The finest examples in ottoman mosques , Mihrab of Al-Muradiyya Mosque (Figure 20), Al-Bakiriyya Mosque (Figure 21) and Mihrab of Al-Ordi Mosque (Figure 23).



Figure 20. Sana'a, Mihrab of Al-Muradiyya Mosque, Photo: Enab, 2011



Figure 21. Sana'a, Mihrab of Al-Bakiriyya Mosque, Photo: Enab, 2011



Figure 23. Sana'a, Mihrab of Al-Ordi Mosque, Photo: Enab, 2011

Some ottoman mosques in Yemen included marble pulpits which appeared for the first time in Yemen during the Ottoman era. These marble pulpits influenced by Turkish models in Istanbul. It characterized by its conical shape pavilion looks like pencil, documents, it called it "" Jrbuc". Examples in ottoman mosques in Yemen, Al-Bakiriyya Mosque which added by Sultan Abdul Hamid 11 in 1298 AH/1880 A.D (Figure 24) and marble pulpit of Al-Ordi Mosque (1318 A.H – 1900 A.D) (Figure 25).



Figure 24. Sana'a, Marble pulpit of Al-Bakiriyya Mosque, Photo: Enab, 2011



Figure 25. Sana'a, Marble pulpit of Al-Ordi Mosque, Photo: Enab, 2011

Some ottoman mosques in Yemen included an important architectural element, its Bench amount for repeating sound "Dikt Almobaigh". Which it was not common in Yemen before the Ottoman era. This element is look like "Mahfil in ottoman mosques [27]. It located mostly in the opposite wall to Qibla wall, based on the pillars, and it is to climb through the ladder in the wall. Examples in ottoman mosques in Yemen, Muradiyya Mosque, (Figure 26), Al-Bakiriyya Mosque (Figure 27), and Al-Ordi Mosque (Figure 28). Primary function of this bench, It was dedicated to the sitting ottoman governor. In addition to echoing the voice of the Imam.



Figure 26. Sana'a, Dikt Almobaigh (Mahfil) of Al-Muradiyya Mosque, Photo: Enab, 2011



Figure 27. Sana'a, Dikt Almobaigh (Mahfil) of Al-Bakiriyya Mosque, Photo: Enab, 2011



Figure 28. Sana'a, Dikt Almobaigh (Mahfil) of Al-Ordi Mosque, Photo: Enab, 2011

Ottoman mosques in Sana'a Included variety of decorations like floral, geometric and inscriptions. The majority of the sedecorations Carried out by stucco. They were all affected by local Yemeni style, Turkish motifs appeared in Ottoman mosques in Sana'a, its Baroque and Rococo ornaments which known as "Turkish Rumi style". It appeared in the finest examples in Decoration of place of prayer of Al-Bakiriyya Mosque (Figure 29). Among the Ottoman decorations Tugri, it is Monogram of Sultan Abdul Hamid 11 appeared in Al-Bakiriyya Mosque and Al-Ordi Mosque (Figure 30). As well assomecalligraphy inscriptions recorded by Turkish language as in Al-Ordi Mosque (Figure 31).



Figure 29. Sana'a, Decoration of the dome of sanctuary of Al-Bakiriyya Mosque, Photo: Enab, 2011



Figure 30. Sana'a, Tugri of Sultan Abdul Hamid 11 in Al-Bakiriyya Mosque and Al-Ordi Mosque [28].



Figure 31. Sana'a, Turkish inscriptions of Al-Ordi Mosque, Photo: Enab, 2011

CONCLUSION

Ottoman influence appears in planning of some of these Mosques like Muradiyya, Bakiriyya Mosque, and Talha Mosque. But Ottoman Influence was only in the overall shape and the content and decorations were on local Yemeni style.

Some new Ottoman architectural and artistic elements appear in Mosques of Sana'a like: Marbles pulpits (Minbars)-Dikt Almobaigh (Mahfal)-Mihrabs (like Seljuk and ottoman entrances and Mihrabs - (Decorations (Rumi Turkey Baroque and Rococo-Tugri" Monogram"-Turkish calligraphy inscriptions). Yemeni architectural and artistic elements still appear in Ottoman Mosques of Sana'a like: Minarets, Materials of building (Alqdad-Habsh stone- etc)-Stucco decorations-services and Utilities (Almtahir).

Political and Religious differences between the Ottomans and the State of Zaydi Imams influenced in the shape of these mosques (demolished-repaired-all have shite inscriptions).

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- [26] Enab, remaining ottoman mosques in Sana'a, p.490.
- [27] Müezzín mahfilí (Turkish), a special raised platform in a mosque, opposite the minbar, where a muezzin kneels and chants in response to the imam's prayers. Mehfil or mahfil (Urdu), a gathering or evening of courtly entertainment of poetry or concert of Indian classical music and Pakistani classical music (particularly Hindustani classical music) and dance, performed for a small audience in an intimate setting. <https://en.wikipedia.org/wiki/Mahfil>.
- [28] Enab, remaining ottoman mosques in Sana'a. Fig.120, p.551.