

Ottoman Mosques in Sana'a, Yemen Archeological and Architectural Study

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Abstract: The Ottoman presence in Yemen 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-Bakriyya 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.

Key words: Ottomans • Al-Bakriyya • Özdemir • Sinan Pasha-Sana'a

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 (1289-1336A.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, 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.

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).

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 [2]. 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 [3]. 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) (Fig. 1) and Al-Bakriyya Mosque and madrassa (1005 AH / 1597 AD) (Fig. 2)..... etc.

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

Founder	Date of building	Name of the Mosque
Murad Pasha	(984-985 A.H)	1- Al-Muradiyya Mosque
Özdemir Pasha	The mid- 12th A.H -18 A.D	2-Özdemir Pasha Mosque
Hassan Pasha and Sinan	1005 A.H – 1579 A.D	3-Al-Bakiriyya Mosque
Mohamed Pasha	1029 AH- 1619-1620 A.D	4- Mosque of Talhah
Al-Tawashi	1028 A.H – 1618 A.D	5- Al-Tawashi Mosque
PashaSinan	Last 10 A.H – 16 A.D	6- Jannah Mosque
PashaSinan	Last 10 A.H – 16 A.D	7-Al-Mothahab Mosque
sultan Abd Al-Hamid	1318 A.H – 1900 A.D	8-Al-Ordi Mosque

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

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



Fig. 1: General view of Al-Muradiyya Mosque



Fig. 2: General view of Al-Bakiriyya Mosque

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) [4]. 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 [5].

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 [6] saved in the dome in the center of The Great Mosque of Sana'a built by Sinan pasha (1016 A.H -1607 A.D), this dome called Dome of the Oil (Fig. 3-4).

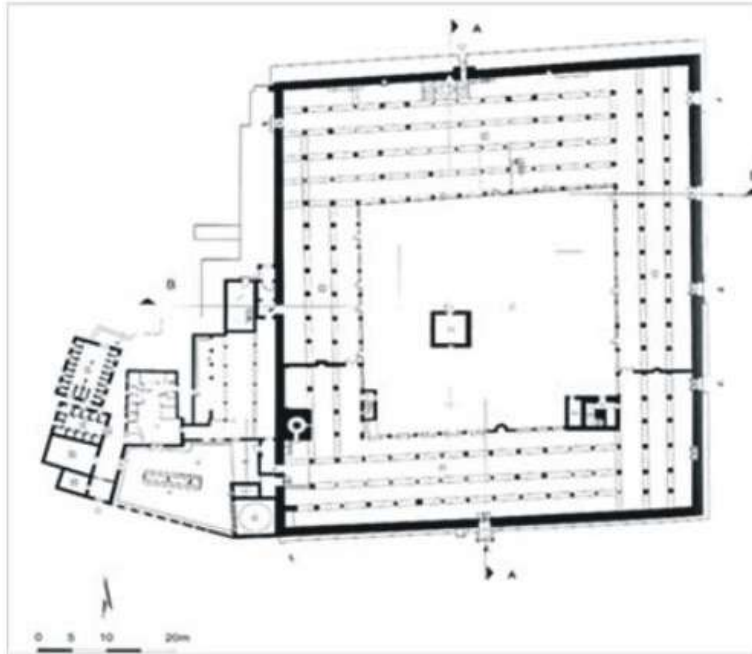


Fig 3: Plan of The Great Mosque of Sana'a



Fig. 4: General view of Dome of Oil

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 [7].
- 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 [8].

- 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 [9].

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

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

- Political and doctrinal religious differences between the Ottomans and the State of Zaydi Imams [10], this difference have Abad impact on the Islamic architecture in Sana'a, one of the results of these differencesthat 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 محمد رسول الله, Ali is the wali of Allah علي ولي الله, 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 باغضها لعنة الله (Fig. 5-6).



Fig. 5: Mihrab of Özdemir Pasha Mosque



Fig. 6: Shi'ite phrase recorded on Mihrab of Özdemir Pasha Mosque

Styles of Ottomans Mosques in Yemen [11]: Most of Ottoman mosques constructed in Sana'a were formed in its general shape and plan at newcomer Ottoman-style, but it built by Yemeni hands, Therefore local Yemeni influences remained in their architectural and decorative elements. And with him we can say that the newcomer Ottoman-style was unable to impose his control and overcome the local Yemeni – style.

Ottomans mosques built on the local Yemeni style are "Al-Tawashi Mosque - Mothahab Mosque-Al-Ord-Mosque": Local Yemeni style of Mosques is: A large area divided into two parts first is Sanctuary which contains arcades, are Arches based on columns and the roof in general is a flat wooden roof covered by Alqdad, second part is the courtyard (Sahn which called in Yemen Swah), opened in Sahn Bathroom's (Almtahir) and other services and Utilities. EXAMPLES:

- Al-Tawashi Mosque (1028 A.H – 1618 A.D)
- Al-Mothahab Mosque (Last 10 A.H – 16 A.D). (Fig 9)

Ottomans mosques built on the Ottoman newcomer-style are:

Ottoman style of mosques appeared in Yemen especially in two models:

This Style Called (DOMED MOSQUE - BURSA STYLE): Square space (sanctuary) covered by central huge dome and this square space is advanced by Rewaq consist of one arcade covered by small shallow domes, this Rewaq opened in the courtyard (Sahn) and opened in Sahn Bathroom's (Almtahir) and other services and Utilities. EXAMPLES:

- Al-Muradiyya Mosque (984-985 A.H).
- Özdemir Pasha Mosque (The mid- 12th A.H - 18 A.D).
- Al-Bakiriyya Mosque (1005 A.H – 1579 A.D). (Fig 7-8)
- Mosque of Talhah (1029 AH- 1619-1620 A.D)

This Style Called (Classical – Imperial Ottoman Style): Consist of two parts first Sanctuary, Square space covered by central huge dome surrounded by half Domes in sides and second part is Sahn consisted of square space surrounded four Rewaq every Rewaq covered by small shallow domes and opened in Sahn Bathroom's (Almtahir) and other services and Utilities. EXAMPLES : ONLY ONE EXAMPLE,

- Jannah Mosque (Last 10 A.H – 16 A.D) (Fig. 9-10)

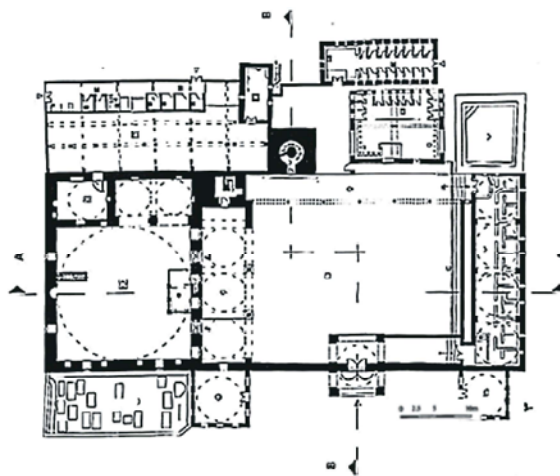


Fig. 7: Plan Al-Bakiriyya Mosque [12]

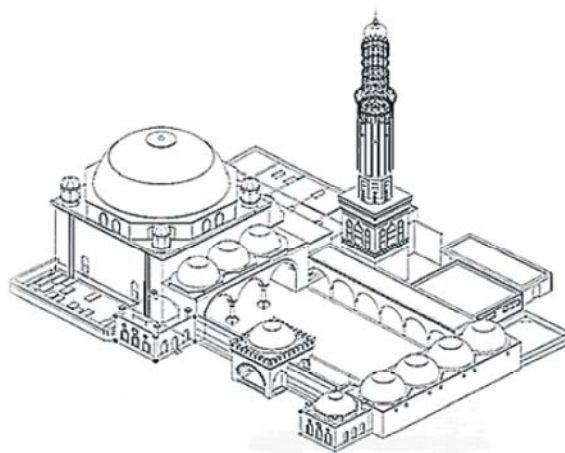


Fig. 8: Plan Al-Bakiriyya Mosque

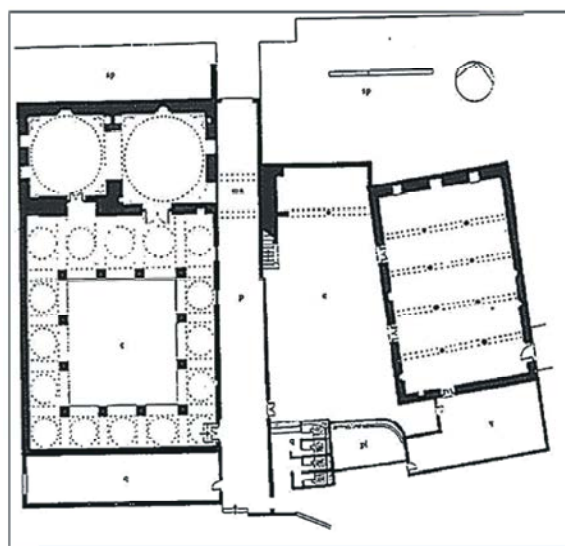


Fig. 9: Plan of Jannah Mosque and Al-Mothahab Mosque [13]



Fig. 10: General view of Jannah Mosque.

RESULTS

- Ottoman influence appears in planning of some of these Mosques like Muraddiya, Bakriyya 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) - DiktAlmobalgh (MAHFAL) - Mihrabs (like Seljuk and ottoman Mihrabs - (Decorations (Rumi turkey Baroque and Rococo – Monogram - Tugri).
 - 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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