



**Madrasa of Mustafa Pasha Al Nashaar
in Zabīd, Yemen architectural and
comparative study**

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Abstract:

Madrasa of Mustafa Pasha Al-Nashaar is considered one of the most prominent buildings of the Ottoman architecture in Yemen. It was built in 962-963AH/1554AD. It is located on the south side of Zabīd. It was commissioned by Mustafa Pasha al Nashaar which considers the first Ottoman governor of Yemen. It was playing the role of madrasa to spread the Hanafite and Shafite Sunni doctrine and eliminate the Zaydi Shiite doctrine. Also, it contains a mausoleum dome for Mustafa Pasha Al-Nashaar, his wife, and his sons. The madrasa is characterized by its Special Architectural style on the Ottoman style with a main domed section and a multiple-domed portico.

In this paper, the researcher studies a short biography of Mustafa Pasha Al-Nashaar, descriptive and Analytical Study of the Madrasa, architectural and of this Madrasa, distinctive architectural and artistic. The researcher follows the descriptive, .features of the Madrasa analytical and comparative approach in this study.

The paper sheds new and unexpected light on the history of the Madrasa as its historical importance and its distinctive architectural style as it is a good example of the Ottoman style in Yemen. Also, the paper aims to document it of exposure to demolish and ruin due to .current war and conflict in Yemen

Keywords: Mustafa Pasha Al-Nashaar, Zabīd, ottoman, Yemen, Al-Bayshiah



Preface:

Ottomans governors were 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 (945-1045A.H/1538-1635A.D), where they built various types of charitable and religious buildings, which includes Mosques, Madrasas, and shrines and other buildings[1]. Mosques and madrasas were the most remarkable buildings that Ottomans are interested in; they have occupied the supreme place among buildings that ottomans were keen to establish both in its large numbers, the beauty of its decoration, and diversity of its building materials, and the Shape and site of them.

Site of the Madrasa;

Madrasa of Mustafa pasha is located on the eastern side of *Qabali Bab Al-Shubarq* outside the wall of Zabīd city; is located approximately half a kilometer outside of Zabīd city. It is in the smallest in the quarter of *al-Muganbad* of Zabīd (**Fig. 1**). It was known also by *Al-pasha Mosque* or *Al-Bayshiah* ^[2]. It is characterized by its excellent, remarkable and prominent site with unique visibility. (**Fig. 2**)

[1] Ammat AL-Malik Ismail Qasim AL-Thor, *Ottoman ruler and their main construction, Ottoman periods rule at the first and second to Yemen 1538-1635/ 1873-1918* (in Arabic), journal of King Saud University part 22, Riyadh, 2010, Pp.127-149

[2] <https://archnet.org/sites/3817>

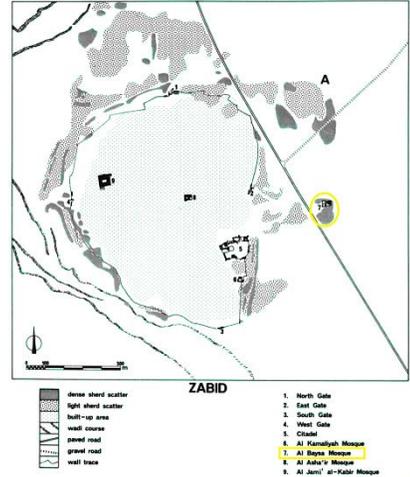


Fig. 1: Site of Madrasa of Mustafa Pasha in Zabid. *Source, Google earth*

Fig. 2: Plan of Zabid indicated Madrasa of Mustafa Pasha. *Source, E. J. Keall, a preliminary report on the architecture of Zabid. p.55*

The city of Zabid is located in the north of Yemen; it has a prominent scientific and cultural role. It has many Mosques and Madrasas. It has the highest concentration of religious buildings after the capital city Sana'a in Yemen, with eighty-six standing archeological monuments. It has the first Mosque in Tehama called *Ash'ari Mosque* 8A.H/14 A.D which was considered one of the oldest three Mosques in Yemen. This reflects the importance of Zabid which enjoyed as the administrative capital of the Tehama region and the center of Sunni religious learning [1]. Its prominent role as a center for religious

[1] Ibn Al-Daybaa, *Bughyat al-mustafid fi akhbär Madinat Zabid*, Yusuf Shalhud, Sana'a 1979, p. 39, Ibn Al-Mudjawir, *sifat bilad Al Yemen we Mecca w bed Almajaz*, Dar Altanwir liltibaeat walnashr- altabiqat alththaniat 1986, P.82, Noha Sadek, *The mosques of Zabid*,

learning in the region has contributed to the rise in the number of religious monuments especially Madrasas [1] (*Fig. 3*). It was classified as one of the world's historic cities by UNESCO in March 1998 [2].

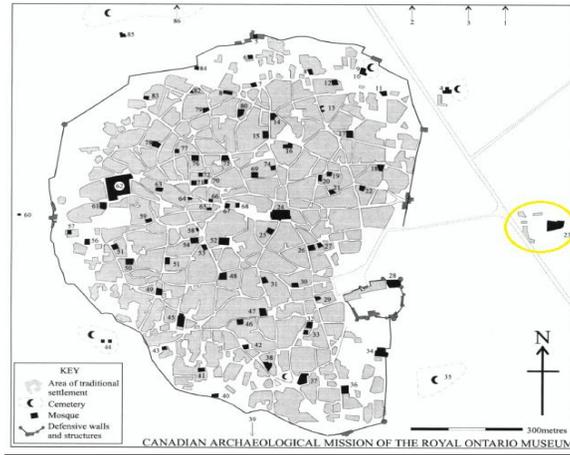


Fig 3: Map of Zabid indicted religious buildings. *Source, Noha Sadek, The mosques of Zabid, P.240.*

Yemen: a preliminary report, Proceedings of the Seminar for Arabian Studies 28, 1998, P.239

[1] The madras was introduced into Yemen by the Ayyubids in 6 AH/12 AD, and essentially replaced foundations that involved only mosques. According to written records, the first madrasa in Zabid was an iwan structure, but it did not become a generally accepted form in Yemen. Yemen developed a madrasa type of its own that very different from those of other countries. Its plan made no allowance for accommodations for teachers and students; it was a structure only with a place for prayer and a place for teaching; large foundations might have besides a library, a khangah, and a Quranic school for children. Barbara Finster, An Outline of the History of Islamic Religious Architecture in Yemen. In Muqarnas IX: An Annual on Islamic Art and Architecture. Oleg Grabar (Ed.). Leiden: E.J. Brill. 1992, P.136, Andrew Petersen, dictionary of Islamic architecture, London and New York, First edition, 1996, p.312

[2] <https://whc.unesco.org/en/list/611>



:3-The Governor Mustafa Pasha Al-Nashaar

He was one of the officers of *Sultan Selim I's* Ottoman campaign to Yemen. He worked as *a siraga* when Selim I entered Egypt and stayed there then he continued to rise in jobs until he was revealed in Egypt and then took the emirate of pilgrimage for consecutive years. He was a close to the governor of Egypt; *Da`oud Pasha*, who nominated him at the high gate of the state of Yemen to be the first of the Ottoman property in Yemen [1]. He became a ruler on Yemen in 947A.H/1540A.D, and then he went to Hajj and returned to Egypt and then came to Yemen again in 963AH/1555AD and continued until the year 964A.H/1556A.D. He was died in 967A.H/1559A.D in Taiz and his body was transferred where he was buried in this Madrasa in Zabīd [2].

Mustafa pasha Al-Nashaar is one of the most popular of the ottomans governors in Yemen; he was keen on the administration of justice and control of the affairs of Yemen. He was the first governor in Yemen who was known by *Al Basha* [3]. He has done many architectural buildings, additions and repairs in Yemen, for example, he renovated and repaired Mosque *Al Ash'ari* in Zabid; he added the pulpit dates back to 949 A.H/1542 A.D [4]. Also, he built a madrasa near Bab al-Sabha in the western part of the old city of Sana'a 10th AH/16TH AD centuries. Unfortunately, this madrasa was destroyed [5].

[1] *Muhammad ibn Ahmad al-Nahrawali al-Makkī, Al-Barq Al-Yamānī fī al-faḥ al-'Uthmānī, Dār al-Yamāmah, Riyāḍ, 1967, p.94, Al-Akwa, al-Madaris al-Islamiyah fī al-Yaman, p.281, Sayed Salem, alfth aleithmaniu al'awal lil Yemen, p.73.*

[2] Al-Akwa, al-Madaris al-Islamiyah, p.281

[3] Al-Nahrawali, Al-Barq Al-Yamani, p.94

[4] Mustafa Abdullah Shiha, Madkhal 'iilaa aleamarat walfunun al'iislamia fi aljumphuria al-Arabiya Al- Yamaniyah, wikalat askryn, Cairo, 1987, p.50

[5] Al-Akwa, *al-Madaris al-Islamiyah*, p.282, Mohammed Ali Qasim *Al-Arousi*, Yemeni Architecture in the Islāmic Era, *Al-Iklil Magazine*, No. 27, 2002, P.70-71.

4-Date of foundation: Madrasa of Mustafa Pasha Al-Nashaar dates back to the first ottoman presence in Yemen; it was built in 962-963A.H/1554A.D.

5- Names and Function of the madrasa:

Madrasa of Mustafa Pasha was known by different names as an example; *Al-Basha Mosque or Al-Bayshiah*; cause of Mustafa Pasha who was the first governor in Yemen known by Al-Pasha. It has led many functions but the main function as Waqf Document indicated ^[1] is a madrasa for teaching Shafi'i and Hanafi Sunni doctrine also Islamic Sciences and jurisprudence and contains a Quranic school for children also it included cells for students. Also; it was used as a Mosque to pray for students who study in the madrasa, Beside it is Tomb as a dome located in the west of the sanctuary was added as a mausoleum of Mustafa Pasha Al-Nashaar, his wife, and his sons ^[2]. After the expansion of urbanism, this madrasa becomes doing the function of the great mosque for Fridays praying.

The Waqf document which saved at Awqaf Office at Zabīd defined the main function of the Madrasa as *a Madrasa* and identified the Waqfs and endowments which Mustafa Pasha stopped it at the Madrasa. Actually; he stopped many Waqfs; which Consists of five hundred in the valley of Zabīd of the finest land. The Waqf document determined and the requirement that their income is disposed of as follows:

[1] Abdo Ali Abdulla Ali Haroun, *Al-Durr Al-Nadeed fi tahdid ma`lim we athar Madinat Zabid*, publications of the Ministry of Culture and Tourism, Sana'a, 2004, Pp.708-641; Mohamed Zakaria, *the Yemenite Mosques, Its Origination, Development and Characteristics*, Abadi Center for Studies and Publishing, Sana'a, first edition, 1998, p.40

[2] Barbara Finster, *An Outline of the History of Islamic Religious Architecture in Yemen*, 1992, p.142



To repair the madrasa and its annexes and the surrounding land of it. ■

To pay for ten orphans students of the Quran for their eating and drinking in addition to the monthly salary. ■

A teacher of the Hanafi jurisprudence in the morning, and students studying until they graduate, change to others. ■

A teacher of jurisprudence Shafi'i in the Afternoon and students studying until they graduate, change to others [1]. ■

The madrasa was neglected in the period of the second Ottoman presence in Yemen, until 1345 AH, where the head of the endowments, *Mr. Muhammad Ali Abdullah al-Ahdal* returned the endowment land from tenants and repaired the mosque. Unfortunately, after his death most of Waqfs and endowments of Madrasa of Mustafa Pasha were looted and robbed. As a result, the Madrasa lost doing its function properly and many of its facilities were disrupted. I tried to look at the Waqf document of the madrasa during my field visit to the madrasa, but the competent authorities categorically rejected. Therefore the researcher was limited on what the famous historian *Zabidi Al-Hadrami* said in his book "*Zabid mosques and scientific madrasas in history*".

6-Descriptive study of the Madrasa:

This madrasa occupies a large area which is surrounded by a large wall that includes the components of the architectural complex. The site and the available space to this madrasa helped it to be in this size and magnitude. Among the other factors that influenced the mosque is

[1] Abdel Rahman ibn Abdullah Hadrami, *Zabid mosques and scientific schools in history*, the French Center for Yemeni Studies in Sana'a, the French Institute for Arab Studies Damascus, Damascus, 2000, Pp. 145-147.

Mustafa Pasha Al-Nashaar's character; as he was one of the most famous and powerful Ottoman governors in Yemen, This was reflected in the size and shape of the Madrasa. He wanted to commemorate his memory in Yemen and buried in the mausoleum attached to this madrasa.

The Main building material of the madrasa is redbrick which was covered by a layer of stucco and *AL-QADAD* Therefore, the school is characterized by its bright white color. (*Fig 4-5*)



Fig 4: Archival photo of Mosque of Mustafa pasha in Zabīd. **Source,** <https://archnet.org/sites/3817>

Fig 5: General view of madrasa of Mustafa pasha in Zabīd from southern and eastern façade.

The external facades of the mosque are simple; they express the simplicity of the architecture. They were covered with a layer of stucco. They are free of any decoration except for a decorative frieze of two horizontal rows of serrated Muqarnas, which decorated ends of the walls. Also, there are some of arched windows open in the external wall of the madrasa; these windows are arched by pointed arches and

covered by stucco works. (**Fig 7**) The eastern and northern walls of the sanctuary of the madrasa are supported by abutment walls. (**Fig 6**)

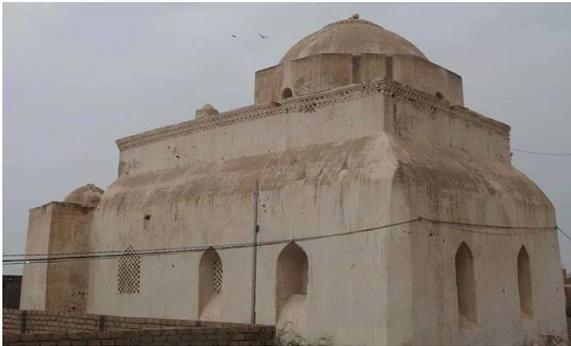


Fig 6: *Abutment walls which supported walls of Madrasa of Mustafa pasha in Zabīd.*

Fig 7: *Shapes of pointed arched windows of Madrasa of Mustafa pasha in Zabīd from northern façade.*

The main entrance: through extrapolation the madrasa's layout and distribution of its architectural elements. The main entrance of the madrasa was located in the eastern façade. This entrance was monumental entrance and stand out about the wall by 2.25 m. this entrance is a square space; its Length 5 m and its height 6 m. it is covered by a shallow dome. This entrance leads to the portico which advances the sanctuary. But this entrance was blocked and converted to a hall for Hanafite sheikh. (**Fig 8**) Nowadays, the main entrance is located at the end of the northern façade; it is a simple entrance arched

by a pointed arch and is topped by a simple decoration of lobbed arch decorated by geometric intricate ornaments. (Fig 9)

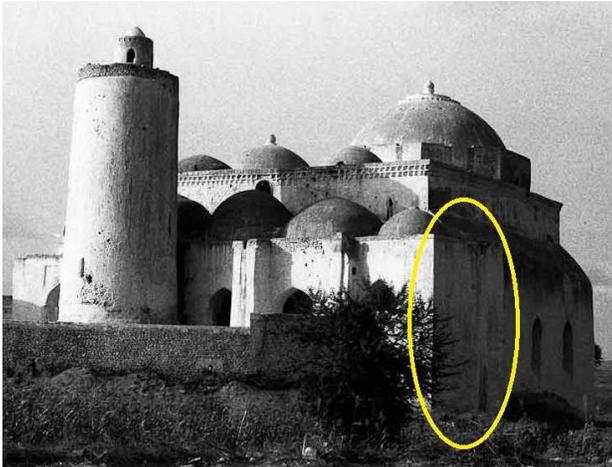


Fig 8: Position of the main entrance in the eastern façade of Madrasa of Mustafa pasha in Zabīd. source, <https://archnet.org/sites/3817>

Fig 9: The main entrance in the northern façade of Madrasa of Mustafa pasha in Zabīd.

The madrasa was built in the Ottoman style. It consists of two parts; the first is the sanctuary, the second is the courtyard (*Al-Sahn*). (Fig 10)

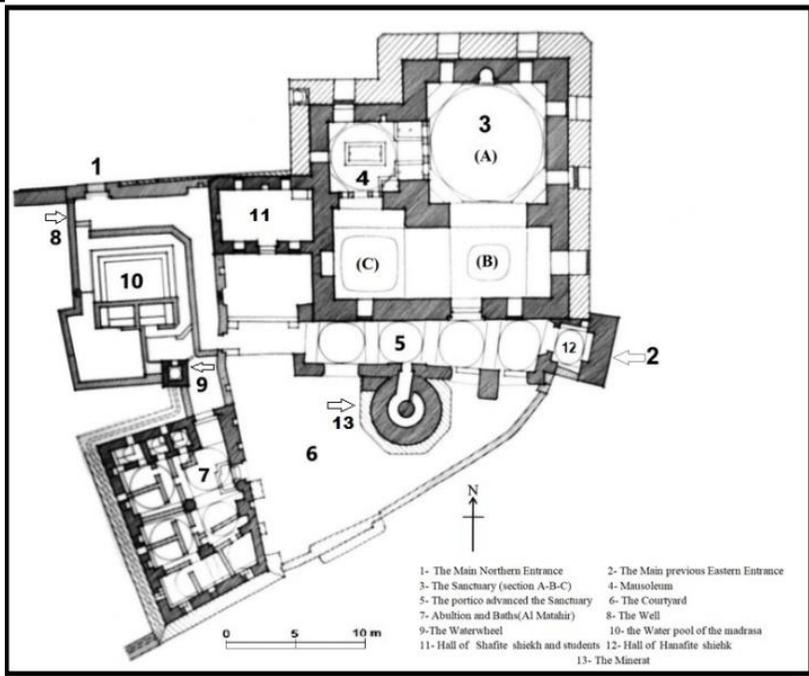


Fig 10: Plan of Madrasa of Mustafa Pasha in Zabīd. *Source, Canadian archeological mission of the royal Ontario museum Modified by the author.*

First part - The sanctuary; it consisted of a square area advanced by two square areas covered by two domes. So, I divided the sanctuary into 3 sections as indicated in the plan (*Fig 10*); *section (A)*, it represents the main part of the sanctuary; it consists of a square area, its length is about 7.60 m and covered by a large central dome that sits on an octagonal drum; this dome based on transition zone as squinches in two levels. (*Fig. 11*) This section of the sanctuary is very simple, it is covered with stucco and the walls are decorated by friezes of stalactites. The Qiblah wall has two large windows. The Mihrab is located between them; this Mihrab is very simple; it is a semi-circular niche topped by a decorative lobbed arch (*Fig. 12*). The Mihrab niche

is flanked by two simple marble columns characterized by its lavish decorations; it decorated with floral, animals and unread inscriptions bands. (*Fig. 13*)



Fig 11: section (A) of sanctuary of madrasa of Mustafa Pasha in Zabīd.

Fig 12: Mihrab of madrasa of Mustafa Pasha in Zabīd

Fig 13: one of the decorative columns.

Section (B); is located in southeast of section (A). It consists of a rectangular area; its length from east to west is about 7 m and its width from north to south is about 4.5 m. This section has an entrance to the sanctuary located at the south wall. This section opens in section (A) by a big entrance arched by a pointed arch. Section (B) is covered by small dome based directly on the walls and doesn't have any transition zones. (*Fig. 14*)

Section (c); is located in the west of section (B). It consists also of a rectangular area; its length from east to west is about 4.4 m and its

width from north to south is about 5.8 m. This section opens in section (A) in the eastern side by an arched entrance with a pointed arch. Also, this section opens in the northern side by an arched entrance with pointed arch; this entrance leads to the mausoleum of Mustafa pasha. The section (C) also was covered by a small dome based directly on the walls and doesn't have any transition zones.



Fig 14: *View of section (B) from section (C) of sanctuary of madrasa of Mustafa Pasha in Zabīd.*

The mausoleum of Mustafa pasha; it is located next to section (A) of the sanctuary in the North Westside. It consists of a semi-rectangular area; its length from north to south is about 6.5 m. and its east wall length is about 5.9 m and its west wall length is about 4.5 m. this area opens in the section (A) by arched opening with pointed arch. But it has been blocked. This mausoleum is so simple; it is covered by a semicircular dome based on triangles pendentives and the drum of the dome was decorated by a row of serrated stalactites and another row of blind squinches. (*Fig. 15, 16*)



Fig 15: The dome covered the mausoleum of Mustafa Pasha in Zabid



Fig 16: Triangles pendentives of the dome of mausoleum of Mustafa Pasha in Zabid.

The mausoleum included a stone tomb of Mustafa pasha which located in the middle of the mausoleum; it is so simple and hasn't any decoration and inscriptions. Its width from north to south is about 1.4 m. And its length from the south to east is about 2.6 m. There are three graves in the west of Mustafa pasha tomb related to his wife and sons and his servant (***Fig. 19***). Finally, we can reach the mausoleum from an opening on section (C); located in the south side. (***Fig. 18***)



Fig 17: Entrance of the mausoleum from the sanctuary (section A) from the west

Fig 18: Entrance of the mausoleum from the section (C) from the south.

of **Fig 19:** The stone tomb of Mustafa Pasha Zabīd and his family.

The portico advanced the sanctuary; it is located on the southern side of the sanctuary. It is a rectangular area; its length is about 17 m and its width is about 2.5m. It consists of only one *rewaq* consists of a four-bay covered by simple brick domes based on triangles stalactites extending from west to the east (**Fig. 20, 21**). At the end of this portico in the east, there a door leads to Hanafite hall which was the main monumental southern entrance as we said before. This portico opens in the *Sahn* of the madrasa by a four-pointed arch; these arches based on simple rectangular piers. There is a simple decorative flat *Mihrab* in the southern side of this portico overlooking the *Sahn*; it has been used for Qiblah direction for prayers in the *Sahn*. (**Fig. 22**)



Fig 20: Domed portico in southern façade of Madrasa of Mustafa Pasha in Zabīd. And the door leads to Hanafite hall in the east_

Fig 21: transition zones of Domes of the portico (triangles stalactites)

Fig 22: the flat Mihrab in the southern side of this portico overlooking the Sahn.

The Minerat of the madrasa; the minaret rises on the north side of the courtyard approximately mediated the portico advanced the sanctuary; the door of this Minerat is located in the east of this portico leads to A staircase up Minerat. It is a big and tall Minerat; its height is about 25 m. It characterized by its distinctive style of minarets of



Tehama. It was built by red bricks covered by stucco and Alqadad. It consists of an octagon base; the length of each side is about 2.5 m and the height of the base is about 2 m (**Fig. 23**). The base is surmounted by a huge cylindrical shaft; its diameter is about 4.5 m and it rises to 8.5 m. there are some small windows open in this shaft; their windows look like arrow slites in military architecture (**Fig. 24**). Also, there is an opening door in this shaft that leads to the surface of the sanctuary. Finally, the Minerat ends with a cylindrical pavilion decorated by a decorative frieze of a row of serrated stalactites. This pavilion is topped by a small simple dome. (**Fig. 25**)

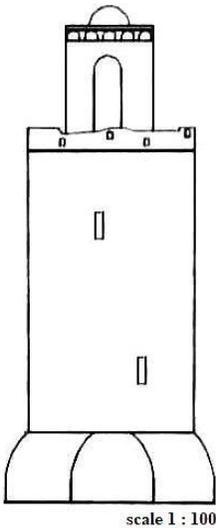


Fig 23: *Plan of the Minerat of Madrasa of Mustafa Pasha- scale 1:100.*

Fig 24: *Cylindrical shaft of Minerat of Madrasa of Mustafa Pasha.*

Fig 25: *Cylindrical pavilion of the Minerat topped by a small dome.*

The researcher is likely that this pavilion is not the original pavilion of the minaret, because it does not fit with the magnitude and size of the minaret. Perhaps the original pavilion may have fallen during some of the conflicts that existed in Zabīd especially the general view of the minaret indicates that it used as a military element and contains windows that look like *arrow slites*.

Second part - The courtyard (Sahn): it is located on the southern side of the madrasa. It is an irregular area; its length from north to south on the east side is about 19.5m and its length from north to south on the west side is about 13 m and its width from east to west is about 19.8 m. It has a lot of additions open in it like; Student cells, the ablution facilities and baths (*Al Matahir*) of the madrasa. Also, there are a large pool of water and three small watering pools and a dripping water of the madrasa and garden.

Student's cells; it was allocated accommodations for students to study in the madrasa as Waqf document indicated. It has been distributed in two parts of the madrasa; **the first,** located on the east side of the portico advanced the sanctuary of the madrasa. It is a rectangular area; its length is about 2.8m and its width is about 2.3m. This area was the main monumental entrance of the madrasa from the east side which is blocked and converted to student's cells on Hanafite doctrine. This area covered by a small dome based on four triangle pendentives (***Fig. 26***). **The second cell;** located on the west side of the sanctuary. It is larger than the first cell. It is a rectangular area; its length is about 5.9m and its width is about 3.3 m. It is covered by a pointed vault roof. This area is advanced by a Sahn specific to students on Shafite doctrine; this Sahn is a rectangular area; its length is 5.6m and its width is 4.2 m. (***Fig. 27***)



Fig 26: *The entrance of the first student's cell in the east side.*



Fig 27: *The entrance of the second student's cell in the west side.*

Baths and Al Matahir; it is located in the southeast side of the Sahn. It is an irregular rectangular area; the length of the western wall is about 12.5 m, the length of the eastern wall is about 11.2 m, the width of the northern wall is about 8.5m and the width of the southern wall is about 7 m. this area is divided into eight baths beside the places of ablution. It covered by four semicircular domes; its height is about 1.3 m. these domes based on stalactites (*Fig. 28, 29, 30*). The entrance of theses Matahir located on the east side of the northern wall of *al-Matahir*; it is a simple entrance covered by a vaulted roof.

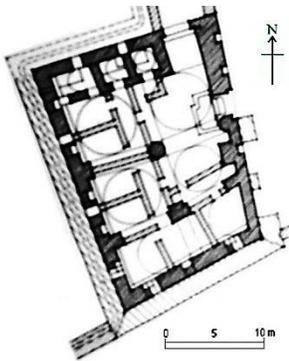


Fig 28: *Plan of Al Matahir OF Madrasa of Mustafa Pasha.*

Fig 29: *View Al Matahir OF Madrasa of Mustafa Pasha and the Waterwheel.*

Fig 30: *View Al Matahir of Madrasa of Mustafa Pasha. from interior*

The source of the water of the madrasa; the madrasa depends on a well like all religious buildings in Yemen[1]. This well is located on the west side. It was considered the main source of water for the madrasa; it was supplying Al Matahir and water pool of the madrasa by water through two channels; the first channel extends from the southeast corner of the well until it reaches to Al Matahir. The second extends from the northeast corner of the well until it reaches the water pool of the madrasa. (*Fig. 31*) This water pool is located south of the entrance of the madrasa and it is a rectangular area about 15 m² and its depth is about 3 m. (*Fig. 32*)

[1] The phenomenon of supplying religious buildings with wells were common in most parts of Yemen, due to lack of water sources. Ibrahim al-Mutaa, Imam al-Hadi Mosque in Sa'dah, p. 184

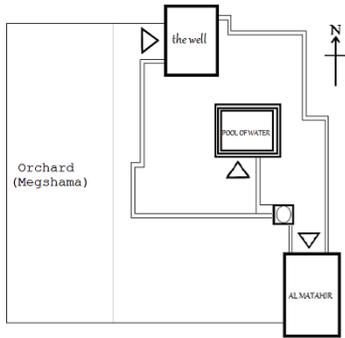


Fig 31: *Illustration of Water distribution from the well through canals in madrasa of Mustafa pasha.*

Fig 32: *Pool of water in the courtyard of madrasa of Mustafa pasha.*

Also, a *Sabil* supplying the madrasa with water. It is located in the southeast of the water pool. It is a square area; its length is about 1.6 m. It is covered by a shallow dome. It was opening in its northern side a place of taking water but unfortunately, this water wheel is now closed and unused (*Fig. 33, 34*).

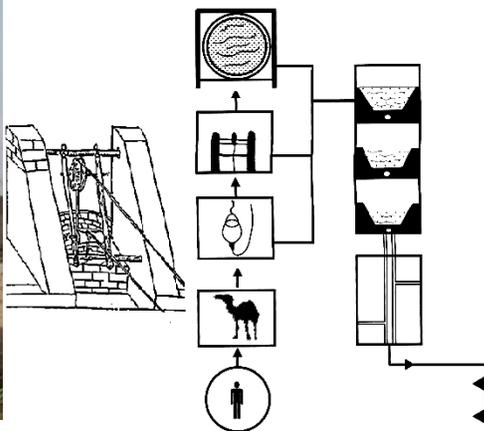


Fig 33: Well of Madrasa of Mustafa Pasha in Zabīd.

Fig 34: Illustration of dripping water of Madrasa of Mustafa Pasha in Zabīd.

Orchard (Megshama) of the madrasa; it is located on the western side of the madrasa. It was one of the different Waqf on the madrasa. This Orchard This orchard is surrounded by a wall built by mud brick. depends on usable water from *Al Matahir*. The water reaches it through channels connected between it and *Al Matahir*. This technique is considered one of the innovations of Yemeni architecture to take advantage of scarce water resources^[1]. (**Fig. 35**)

[1] Ahmed Mohamed Al-Hadri, Art and Engineering of Sanani Construction (*in Arabic: fin wahindasat albina' alsaneani.*), Pp.197-198, for more, Ingricl Hehmeyer, Mosque, bath and garden, Symbiosis in the urban landscape of Sana'a Yemen, the senior of Arabian studies, oxford 1997- Pp. 105-115.



Fig 35: Orchard (Megshama) of Madrasa of Mustafa Pasha in Zabīd.

the **Renovations and modifications that have been on the madrasa;** madrasa has witnessed many renovations through ages. First, converting the main eastern entrance to a student cell for Hanafite doctrine (Fig. 36). Also, the pavilion of the Minerat which has fallen and renewed by adding a new simple pavilion. Also, both dome which covered section (B), (C) of the sanctuary of the madrasa have been fallen and has been renewed by two simple domes which Don't fit in size and shape of the original domes and the overall shape of the madrasa. One of the most prominent of these additions is adding abutment walls which supported the north and east façade of the madrasa. Also, important parts have been added to Al Matahir. Finally, the whole façades of the madrasa was painted more than once. The exterior surface of all domes of the madrasa was painted with green color. (Fig. 37)



Fig 36: *Illustration of the main eastern entrance which was blocked and converted to a student cell for Hanafite doctrine.*

Fig 37: *General view of Madrasa of Mustafa pasha from the east side indicate the green color painted all domes of the madrasa.*

The Analytical study of the madrasa;

The madrasa of Mustafa pasha is characterized by a variety of majestic shape; this is giving it a special architectural elements and its optical dimension. The main function of the madrasa as the Waqf document indicates is teaching; it was used as a school to teach Sunni sects and fight the Shiite sect. It was dedicated to the teaching of Sunni doctrine for both Shafi'i and Hanafi sects. It is known that Ottomans were Hanafi. They were keen on establishing madrassas in different cities of Yemen, they used to spread the Hanafite Sunni and eliminate the Zaydi Shiite [1]. Zabīd was considered the home to the

[1] Isma'il al-Akwa, *al-Madaris al-Islamiyah fi al-Yaman*, Jāmiat Sana'a, Sana'a, 1980, p.282, Mustafa Abdullah Shiha, *a comparative study between the Egyptian school and Yemeni school (in Arabic)*, the history of Islamic schools in Egypt, the Egyptian General Authority for book, Cairo, 1992, p.436.



Sunnis and it is characterized by its interest in science and culture through the historical ages. So, it included many Islamic Madrasas; which achieve several roles on more than one side (religious - doctrinal- political- educational). Rasūlid dynasty is considered the golden age of establishing madrasas in Zabīd [1].

Teaching system inside Madrasa of Mustafa pasha; from *Waqf of the madrasa* we can conclude the teaching system; it was done after praying inside sanctuary is the central dome (section A). Adult children who have reached the Long Books, they are studying in here. Students studying Hanafi jurisprudence until they reach the degree of scientists and change by others, and they stay in the west and assigned them a teacher of Hanafi jurisprudence in the morning. And other students were studying Shafi'i jurisprudence until they reach the degree of scholars and change by others, and they stay in the east and assigned a teacher of Hanafi jurisprudence in the afternoon. Perhaps students accommodation in the inner *sanctuary* on winter days and were in the *Sahn* on summer days sleep; this is confirmed by the existence of wall cabinets in the inner walls to preserve belongings of [2]. The *me 'lama (Kuttab)* was an important functional part students of what the madrasa was doing rather than an architectural element involved in the general layout of the school, so it does not need a space with special conditions, the number of students in this *me 'lama* was little more than ten children of orphans, so it did not have a specific place and the children were sitting in the portico advanced sanctuary[3].

[1] According to the Rasulid historian, al-Khazraji (1982, 2: 203), a survey ordered by Sultan al-Ashraf Isma'il in 1392, found them to number between 230 and 240 buildings.

[2] Mustafa Abd Alla Shiha, Comparative study between the Egyptian madrasa and the Yemeni madrasa. Symposium on the History of Madrasas in Islamic Egypt. The Egyptian General Book Organization, Cairo, 1992 p457.

[3] Mohammed Saif Al-Nasr, Overview of Yemeni Madrasas, p.107.

Affecting Factors in the layout of the Madrasa; there are several factors that influenced the layout, form, and distribution of architectural units like; site, Available space, the founder and its requirements, neighboring spatial and Sunni doctrine. First; the site of this madrasa outside the wall of Zabīd city in the east of the main road from Taiz to *Al Hodeida* helped in the availability of the large available space for the madrasa. This helped the architect in the distribution of utility units and architectural elements of the madrasa and allocated many endowments around it. As a result, the madrasa has four free four facades. Also, existence the madrasa in this site gave it a military character; indeed, some elements of the madrasa were used as defensive elements during times of conflict such as the minaret and the roof of the mosque sometimes. Where the madrasa is adjacent to the wall of Zabīd so, the soldiers used the Minerat to protect and defend Zabīd from any invasion.

Another factor is *Mustafa pasha* and its requirements; Mustafa Pasha wanted by establishing this madrasa to commemorate his memory in Yemen and bury in it so, he allocated many endowments on it. Also, he wants this madrasa to compete with grand madrasas that have existed in Zabīd before ottoman presence in Yemen. Also, the madrasa is influenced by neighboring spatial factor; as it influenced by Al-Kamāliyah Madrasa and Al-Iskandariyah Madrasa which located near to this madrasa in the quarter of al-Muganbad of Zabīd Adjacent to the city wall [1]. It is similar in general shape with them and magnitude of the building and shape, size of domes. Also, as Mustafa pasha is in the Hanafi sect, so he devoted a cell for Hanafi students larger than that were dedicated to the Shafi'i.

Also, the climatic conditions have had a great impact on the layout of the madrasa; it is designed to be closed from the outside and open from the inside so that the students can live quietly and study in

[1] Isma'il al-Akwa, al-Madaris al-Islamiyah fi al-Yaman, p.280.



complete freedom taking with providing easy access to light and air to all sections of the school. And that come by the distribution of window openings on the external walls.

Architectural style of the Madrasa:

The layout of Madrasa of Mustafa pasha came is Ottoman style; this style called **(Domed Mosque -Bursa Style)** [1]; Square space section (A) covered by a main central huge dome; it contains the Mihrab. This section is advanced by two section (B-C) covered by two small domes. The sanctuary is advanced by Rewaq; it consists of one arcade covered by four small shallow domes this Rewaq opened in the *Sahn* [2]. This plan appeared in the layout of other religious buildings in Yemen like *Al-Bakiriyya Madrasa* in Sana'a (ottoman dynasty) 1005 AH/1579 AD and *Talha mosque* in Sana'a (ottoman dynasty) 1029 AH/1619 AD [3]. (Fig. 38, 39)



Fig 38. Plan and portico of al-Bakiriyya madrasa in Sana'a. **Source,** Enab, fig. 35.

Fig 39. Plan and portico of Talha mosque in Sana'a. **Source,** Enab, fig. 55.

[1] Abdullah Attia, Studies in Turkish Art, Cairo, 2007, p.257.
 [2] Andrew Peterson, dictionary of Islamic architecture, p.312
 [3] For mores; Mohamed Enab, *Remaining ottoman mosques in Sana'a comparative architectural archeological study*, Ph.D., faculty of archeology, Cairo university, 2014, Pp. 67-126.



Indeed the layout of Yemeni madrasas was similar to this madrasa. The layout of the sanctuary has taken different shapes; it has been covered by domes which vary in its numbers from madrasa to another for example; outside Zabīd, the sanctuary of *Madrasa al-Mu'tabiyya in Taizz*. (Rasūlid dynasty) and the *'Amiriya Madrasa in Rada* (Tahirid dynasty) is covered by six adjacent domes. (**Fig. 40, 41**)

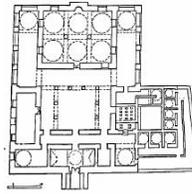


Fig 40. *Plan and general view of sanctuary of Madrasa al-Mu'tabiyya in Taizz. Source,* <https://archnet.org/sites/3815>

Fig 41. *Plan and general view of sanctuary of the 'Amiriya Madrasa in Rada. Source,* https://archnet.org/sites/4916/media_contents/24098

Another shape of the sanctuary in Yemeni madrasas is a main high dome covered the Middle area of sanctuary; this main dome is surrounded by some other small domes. This shape appeared in many Yemeni madrasas for examples [1] in *Al-Kamâliyah Madrasa* which attributed to Mamluk governor Kamal al-Rumi (1521-1523A.D), and

[1] Al-Iskandariyah Madrasa is also known as the Citadel Mosque; As It was incorporated into the city's fortifications, and is located between two towers of the citadel. https://archnet.org/sites/3816/media_contents/99921

Al-Iskandariyah Madrasa [1], attributed to Mamluk governor *Iskandar Mawz* (939-940AH/1533A.D), both these commanders who ruled the Tehama during an interregnum between the Mamluk and Ottoman invasions of Yemen. Each of these two Madrasas consists of a central area of sanctuary covered by a high central dome and is surrounded by lower side domes (*Fig. 42, 43, 44*). The layout of the sanctuary of these two madrasas is similar with the sanctuary of the madrasa of Mustafa pasha [2] but it differs from it in the distribution of domes around the main dome as well as in the presence of the mausoleum dome. Also, the most important difference is the presence of the portico advances the sanctuary which distinctive the Ottoman style.

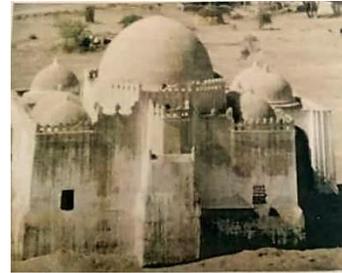
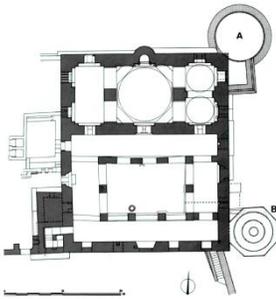


Fig. 42: Plan of school of al-iskandaryah, zabîd, with minaret. **source,** e. j. keall, a preliminary report on the architecture of zabîd. p.58

Fig. 43: General view of school of al-iskandaryah, zabîd, with minaret. **source,** https://archnet.org/sites/3816/media_contents/99913

Fig. 44: General archival view of school of al-Kamâliyah, zabîd, with minaret. **source,** http://al-jubahigroup.blogspot.com/p/blog-page_78.html

[1] Mohammed Saif Al-Nasr AbulFotouh, Yemeni Madrasas Overview of its layout, Al-Iklil Magazine, First Issue, Third Year, 1406AH /1985AD, p.51.

[2] For more about these two madrasas; Samer Abd El Bari Othman; Ottoman Madrasas in Zabid Architectural Archeological Study, MSC, Faculty of Arts, Aden University, 2017.

Architectural elements: The madrasa is characterized by its simplicity in its architectural elements. It was used Yemeni materials buildings in the building; it was used stones in building foundations of walls, and red bricks in building walls and different elements like domes and Minerat. Also, Stucco was used heavily in covering all walls and elements of the madrasa. It is known that stucco characteristic of many other important civil and religious buildings in Zabid. Also, architect used *Alqadad* "the Yemeni traditional famous building material" which was used in covering the exterior surface of domes and the interior walls of *al Matahir* [1].

The mausoleum: The mausoleum was considered an essential architectural component of Yemeni madrasas. It included the tomb of the founder and his family. There was no specific location of the madrasa for the establishment of this mausoleum and it varies from madrasa to another as the shape and plan for every madrasa ^[2]. Here in madrasa Mustafa pasha; the mausoleum of Mustafa pasha located beside the sanctuary adjacent to section (A) on the west side.

The Minerat: the minaret is considered a notable architectural monument of the madrasa. The model of this minaret came like on the style of minarets of Hadramout. This model is unique by its great height. It consists of an octagon base and cylindrical shaft; which has one balcony based on stalactites. The last part is the pavilion which takes the shape of stalactites small dome. The notable examples of these Minerat in Zabīd are; the Minerat of the great Mosque, Zabid and the Minerat of al-Iskandariyah madrasa (**Fig. 45, 46**). Minerat of

[1] Abdul Rahman Yahya al-Haddad, Old Sana'a Historical Contents, p.82.

[2] Mohammed Saif Al-Nasr, Yemeni Madrasas, p.106

Mustafa pasha is similar to these two examples. This style of Zabīd minarets is similar to the Ottoman minarets in their Towering height cylindrical shaft. But the Ottoman minarets differ from them in the shape of these pointed tops which take the shape of the pencil.



Fig. 44: Minerat of the great Mosque, zabīd, .source, <https://whc.unesco.org/en/list/611/gallery/>

Fig. 45: Minerat school of al-iskandaryah. source, <https://whc.unesco.org/en/list/611/gallery/>

Domes; Domes are considered one of the distinctive features of the architecture of Yemeni madrasas. Using these domes was the result of climatic and jurisprudential factors in Yemen which came on the whim of the Ottomans which characterized their architectural style frequently using domes. These domes were numerous in their shapes, size, and location in the Yemeni madrasas. They covering frequently

sanctuary in most madrasas; the largest one covered the central area of sanctuary. The transition areas of these domes have also varied between the triangle pendentives according to the distinctive Yemeni style, the squinches and rows of stalactites. (*Fig. 47*)

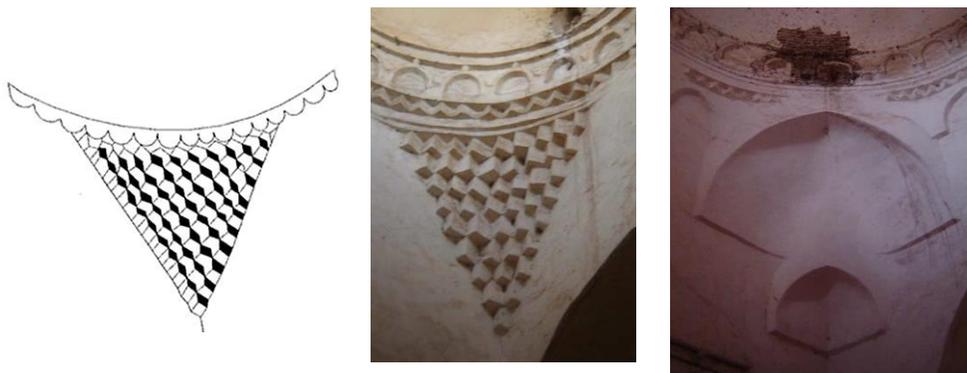


Fig 47: Different shapes of transition zones of the domes of Madrasa of Mustafa Pasha in Zabīd (Triangles stalactites, squinches).

Madrasa of Mustafa Pasha became so distinctive with its various domes; it has twelve domes. The largest of these domes is covering section (A) of the sanctuary; it is a semicircular dome. It has a large prominent drum outstanding from outside the madrasa and takes the octagonal shape. It is similar to the drum of the dome of the Great Mosque of Zabid and the dome of al-Iskandariyah madrasa. (*Fig. 48, 49*)



Fig. 48: Octogan drum of dome the great Mosque, zabid, .source, <https://whc.unesco.org/en/list/611/gallery/>

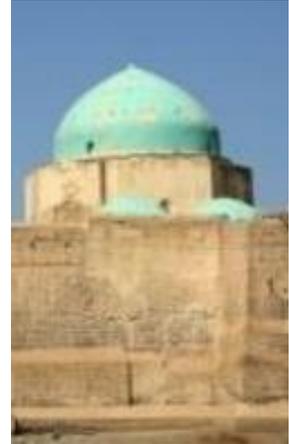


Fig. 49: Octogan drum of dome school of al-iskandaryah.source, <https://whc.unesco.org/en/list/611/gallery/>

Al Matahir; *Al Matahir* are considered the most important utilities of religious buildings in Yemen. The Yemeni architects took care that the location of *Al Matahir* was taken far away from Sanctuary. So, it was located in common in most madrasas in the southwest corner of the courtyard. The reason of choosing this location indicates the architectural experience of Yemeni architects and careful observation of the wind direction which was mostly north-west and south-west. Therefore, *Al Matahir* was often built in Yemeni mosques and madrasas in these places. So, putting *Al Matahir* in these places avoided religious buildings emitting unpleasant odors and carried them in the other direction away from these buildings^[1]. Thus

[1] Ibrahim Ahmed Al-Mutaa, *Mansouriya Madrasa in Juban*, Yemen, MSC, Faculty of Archeology, Cairo University, 1994, p.307.

illustrated the doctrinal dimension and its effect location of *Al Matahir* (*No harm, no foul- la'9rr wla* based on the famous jurisprudence rule '*9rar in Arabic*')^[1]. In madrasa of Mustafa pasha, *Al Matahir* was located in the southwest side. Also, The reason of choosing the location of these *Matahir* For its proximity to the well that supplies the madrasa with water. And places to shower have been added to these *Matahir* in the south and north side to fit with the madrasa function and student residence.

Decorative elements; the madrasa was simple in decoration compared to other madrasas in the Rasūlid and Tahirid dynasty in Yemen. The decoration was limited in bands of rows of Muqarnas decorated the end of the exterior facades, and lobed decorative arches and blind niches which decorated interior walls. Most of the distinctive decorations of the madrasa centered in the decoration of the two marble columns that flanked *the Mihrab niche*. Their decoration blind consists of floral motifs and geometric decoration consisting of similar to shapes of Mihrab and lozenge forms in addition to niches. Also, some unread inscriptions perhaps its content is curved lines. Quranic verses and the name of **ALLA**. Most of these decorations were executed in the Yemeni style. (*Fig. 50*)

[1] Mohamed Abdel Sattar Othman, Theory of Functionalism in Mamluk Religious Buildings in Cairo, Dar El Wafaa for Printing and Publishing, Alexandria, 2000, p.354.



Fig. 50: *Different decorations of two columns located on either side of the Mihrab of madrasa of Mustafa pasha.*

The interesting thing about the decoration of these two columns is the presence of modified bird's decorations in the fifth level of them. These birds are similar to ducks and come out of their beak-like a floral branch. These birds' drawings are very distinctive and interesting because they were not widespread in the decoration of religious architecture in Yemen. The explanation for its use in religious maybe these columns were brought from ancient buildings or perhaps because of the Ottomans' love decoration with animals and birds and used them frequently in both architectural ornaments or applied arts^[1]. (*Fig. 51*)

[1] Rabea Hamed Khalifa, *Islamic Arts in the Ottoman dynasty*, Zahra El Sharq Library, Cairo, 2001, p.39.



Fig. 51: Bird's decorations of two columns located on either side of the Mihrab of madrasa of Mustafa pasha.

9. Conclusion and results:

The paper indicated the importance of this madrasa of Mustafa Pasha as a model that perpetuates the Ottoman presence in Zabid. Although there were two madrasas before this madrasa; *al-Kamâliyah Madrasa* and *al-Iskandariyah Madrasa*, they were built between the Mamluk period and the beginning of the Ottoman presence in Yemen so, features of the Ottoman style didn't appear clearly. The study reached many results;

- 1- The study indicated the main function of the madrasa, which is teaching as Waqf endowment explained. This Waqf has a great role in preserving and maintaining the madrasa.
- 2- The layout of the madrasa came according to the Ottoman style in what is known (Bursa style), but Ottoman style affected the mosque only in general layout. The local Yemeni style has dominated on the madrasa in its architectural and decorative elements. We found Yemeni architectural and artistic elements appear frequently in the madrasa like: using common Yemeni building Materials (Alqadad – The Habsh stone – Stucco decorations), Minerat and Al Matahir... etc. reason for the predominance of the Yemeni style due to several reasons; the depth of the cultural and civilized heritage of Yemen in



general and the city of Zabid in particular, which was characterized by a special architectural character.

3- The study showed the affecting factors in layout of madrasa, including the location and available space, which helped to distribute the elements of construction, utility, and ventilation in excellent shape. Also, the architect of the madrasa took care of the influence of the doctrinal and environmental aspects in the layout of madrasa, as well as the school influenced by the idea of neighboring spatial.

Notes:

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