

Original article

MOSQUE OF OTHMAN IBN OGELBEK IN ALEPPO: AN ARCHITECTURAL
ARCHAEOLOGICAL STUDY

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Abstract

This paper aims to study Ogelbek mosque, which is considered to be one of the most important Mamluk mosques in the city of Aleppo (Syria). The paper made a descriptive and analytical study of the surviving architectural elements, decorations, and inscriptions of the studied mosque. This mosque was subjected to many renewal works after its construction; all of these works were documented in this study. The paper studied also the endowments which were allocated to the mosque by its founder, in addition to the Ottoman endowments. This paper is considered to be a documentation study to the mosque especially after the destruction which occurred to the whole Syrian monuments during the current events of the Syrian revolution. Many figures and plates are included in this study and they were published for the first time, noting that all the plates were taken by the author in July 2010.

Keywords: Mosque, Main portal, Open courtyard, Inscriptions, Endowments

1. Introduction

Aleppo is considered to be an important city in Asia. It is situated in the north of Syria and its importance comes in the second class after the capital Damascus [1,2]. The origin of the city did not relate to the Islamic period, but it has a great fame since the pre-Islamic period that many historical dynasties ruled the city since the beginning of the second century BC, and many monuments were left in the city by these historical dynasties [3,4]. The first monument which constructed in the city was the citadel which was the most famous military building around Syria, its origin goes back to the pre-Islamic period, it was an impenetrable fortress of the city, and through it, the city of Aleppo has stood against many enemies throughout the Islamic history [5-7]. The citadel was constructed above the hill

of the city and around it; the districts of the city were constructed [8]. Also, the name of the city "Aleppo" did not relate to the Islamic period, but the city was called by this name since the coming of *Ibrahim al-Khalil* to it [9]. The fame of the city of Aleppo in Islamic period relates to its huge number of monuments, these monuments are characterized by their variety and their affiliation to different eras of Islamic history that represent a continuous chain from religious, civil, and military buildings [10]. The city was destroyed by the Mongol's conquest in 658 A.H./1260 A.D., and the majority of its historical monuments were burned, but after the battle of *Ain galoot* -in the same year- the Mamluk sultans ruled the city and rebuilt the destructed buildings by the Mongol's [11]. The Mamluk sultans constructed many monuments on

each side of Aleppo and these monuments clearly reflected the architectural features of the Mamluk art. During the Mamluk period the construction of the monuments wasn't confined to the sultans, but the princes, clerics, notables, and traders have a great role in constructing many monuments in the city. They interested also in allocating the great endo-

wments to their buildings to ensure its continuity. These endowments were allocated to both large and small monuments. The small monuments -such as the studied mosque- have the same importance of the larger ones as they also express the richness of the Mamluk art in the field of architecture [10].

2. Overview on Ogelbek mosque

This mosque is considered to be one of the most important mosques in Aleppo city. It belonged to the Mamluk period [12,13]. The mosque reflects the characteristics of the architecture in this period, especially in its external facades which clearly characterized by its old features [14] while the internal architectural elements were subjected to many renewal works especially in the Ottoman period. The name of "Ogelbek" relates

to its founder while the name of "al-bab al-ahmer" is due to its location. Although the mosque occupies a small area, it was used as a congregational mosque to perform the five prayers, Friday prayer, and the two Eid prayers [15]. The mosque has a great *waqf* in Aleppo city, some endowments of this *waqf* are still surviving but the others were disappeared.

2.1. Location of the mosque

Ogelbek mosque is located in the center of the old city "*al-madina al-kadima*" in a district named by Ogelbek "*Mahllet Ogelbek*"^(a) or red gate district "*Mahallet bab al-ahmer*"^(b) [16,17], fig. (1). The location of the mosque is near to the edge of the citadel trench that is separated from the trench by a street

called by the around citadel street. The site of the mosque is a rich area with many historical monuments that belong to different eras. The mosque area has received attention from many rulers because of its closeness to the citadel of the city which was the official site of the city rule.

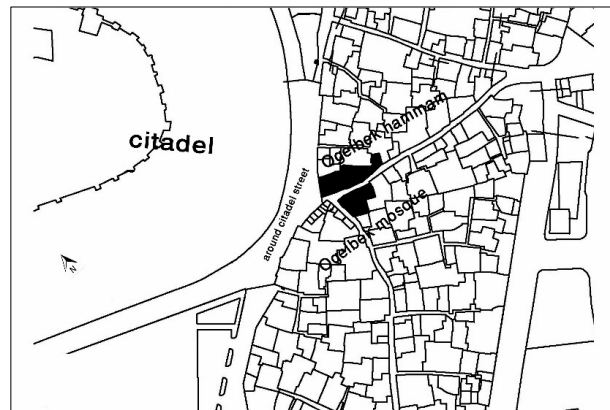


Figure (1) Shows location of the mosque, center of planning and archaeological studies, Aleppo, developed by author.

2.2. Founder of the mosque

There was a consensus among the historical sources that the founder of this mosque was al-Amir Ogelbek [15, 18-20]. His full name as mentioned in these historical sources is Othman Ibn

Ahmed Ibn Soliman Ibn Ogelbek Fakhr al-din al-Makar al-'aly al-Amiry al-Shehaby, his fame was Ibn Ogelbel al-halaby al-hanafy [19-22]. There was a consensus among the historical sources

that the founder of this mosque was al-Amir Ogelbek [15,18-20]. His full name as mentioned in these historical sources is Othman Ibn Ahmed Ibn Soliman Ibn Ogelbek Fakhr al-din al-Makar al-'aly al-Amiry al-Shehaby, his fame was Ibn Ogelbel al-halaby al-hanafy [19,21,22]. Al-Amir Ogelbek was born in Aleppo city and traveled to Cairo to learn the religious sciences, after that he became a cleric and published many works in the field of religious sciences [19].

2.3. Foundation date

Unfortunately, the mosque does not include any inscriptions referred to the accurate date of the foundation that the inscription above the main entrance, which includes the foundation date, was eroded and became unreadable. Regarding to the historical sources, the only one who mentioned the date of the mosque

"جامع أغلبك المعروف بجامع باب الأحمر تقام فيه الصلوات الخمس والجمعة والعيدین، أنشأه الأمير عثمان المذكور سنة 885هـ".

All the studies which mentioned the mosque in their studies depended on what *al-Gozzi* said about the date of the mosque. In addition to *al-Ghozzi; Ibn al-Agamy* mentioned the mosque in his source *Konoz al-zahab*, but he did not register the accurate date of the mosque, but also he used a phrase, which we can benefit for dating the mosque that he said, "it was constructed on our time" [20], "أنشأه في زماننا" This phrase proved that the mosque was constructed before the death of *Ibn al-Agamy*, and he was contemporary with the construction of the mosque. The biography of *Ibn al-Agamy* in the historical sources refer to that he died in 884 A.H./1479 A.D. [19,21]. From the preceding, we can make sure that the mosque was constructed before the date 884 A.H./1479

3. Architectural Description

Ogelbek mosque is considered to be a small mosque among Aleppo mosques. It occupies an irregular area and overlooks outside through two facades; the first one is the main façade, the

Ogelbek returned to Aleppo city to work as *Hajeb hejab*^(c). After that, he worked as *Dawadar*^(d) for al-sultan *Qaitbay* in the same city. Ogelbek promoted after that to be the ruler of Muslims citadel which known as *Qal'et al-Room*^(e), and he continued as a ruler for this citadel until his death in 885 A.H./ 1480 A.D. [21]. Ogelbek was buried after his death in his tomb that he founded outside *bab al-maqam*^(f) [18,23].

was al-Ghozzi who said in his source *Nahr al-zahab* " *Ogelbek mosque which known as al-bab al-ahmer mosque, the five daily prayers, Friday prayer, and the two Eid prayers were held in it, and it was constructed by al-Amir Othman in 885 A.H.*"[15].

A.D. This supposition based on what *Ibn al-Agamy* mentioned in his source as a contemporary historian. Also, this is supported by the date of the founder's tomb which is dated by 881 A.H./1477 A.D. as mentioned in the inscriptions of its main façade [23], and there is a similarity between the decorations on the facades of the mosque and the tomb which refers to that the architect of the two builds was the same one. As for the date which mentioned by *al-Ghozzi*; it may be doubtful because *al-Ghozzi* lived in a later period that he died in 1352 A.H./1933 A.D. Thus, we can correct what mentioned by *al-Ghozzi* and many studies about the date of the mosque to suppose a construction date in 881 A.H./1477 A.D.

second is a side one. The mosque has alone portal located in the main façade, and it has alone minaret located above the left side of the portal. Inside the mosque composes of an open courtyard,

an Iwan located in the south side, another iwan located in the east side, and a small room located in the west side, fig. (2-a,b). Although the mosque was subjected to many renewal works, its architectural

elements characterized by the old feature such as the facades of the open courtyard, the external facades with their inscriptions and decorations, the entrance, and the minaret.

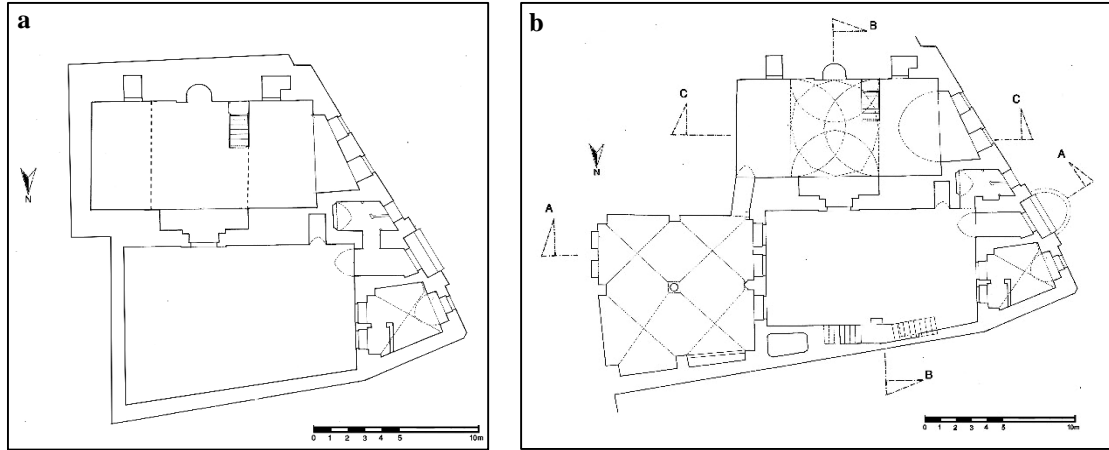


Figure (2) Shows **a.** original plan of the mosque before the renewal works (*Imagined by the author*), **b.** plan of the mosque, current status after the renewal works (*after center of planning and archaeological studies, Aleppo*).

3.1. Facades of the mosque

The mosque includes two facades; the first is the main one that includes

3.1.1. The main façade

The mosque overlooks to outside through two facades; the first one is the main façade, it is located in the west side and overlooks to a side street known by *Jadet Ogelbek*. It does not extend in a straight line, but it extends from north to south with tending to the east, fig. (3-a). The main facade was built from stone, its length is 20.70 m., and its high is 9.20 m., fig. (3- b). It ends at its top with a stone cornice tending to outside and includes two gutters for draining the water of rain. The northern corner-

the entrance, and the second is a side one.

which separates between it and the side one- is beveled and surmounted by stone stalactites. The main façade includes three rectangular windows covered with iron grills, they rise over the street level by 1.45 m.; two of them are located in the south side and opened on the main iwan, their high is 2.40 m., and their width is 1.30 cm. The third one is located on the northern side, it opened on the Imam's room *Qa'et al-khatabah* inside the mosque, its high is 1.60 m., and its width is 1 m.

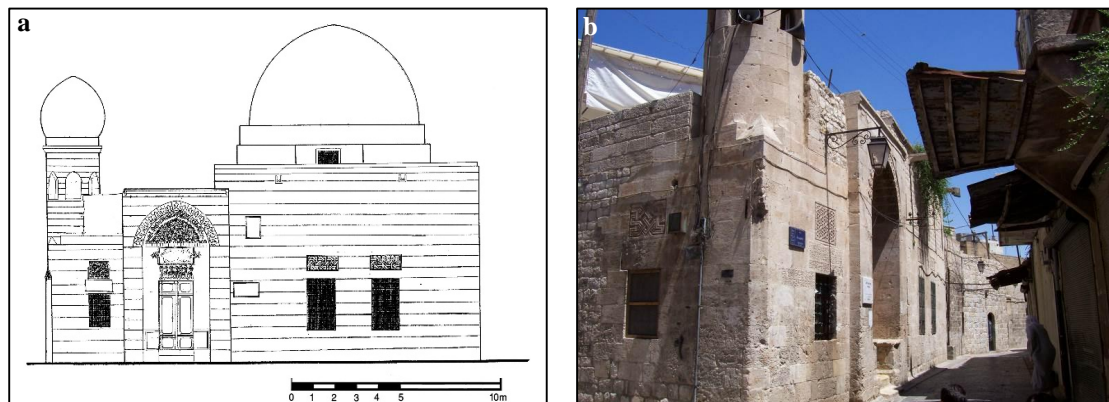


Figure (3) Shows **a.** the main façade, minaret, and dome of the main iwan (*Center of planning and archaeological studies, Aleppo*), **b.** the building material (stone) of main façade.

3.1.1.1. The decorations and inscription of the main façade

The three windows in the main façade are surmounted by three rectangular panels decorated with carved decorations [24]. They are striking in their richness because of the accurate technique which improves the high skills of the artist who achieved them. The first and the second panel are located above the first and the second windows in the south side, they have the same rectangular shape and the same dimensions, their high is 68 cm., and their width is 1.55

cm. The decorations inside the outer frame are similar, they compose of interlaced lines twist around three star patterns, each one of them includes one flower with eight petals, fig. (4-a). The third panel is located in the northern side, it is different from the previous panels in its shape and its decorations, its high is 75 cm., and its width is 85 cm., inside its outer frame is occupied by twisting branches include number of flowers with six- petals, fig. (4-b).

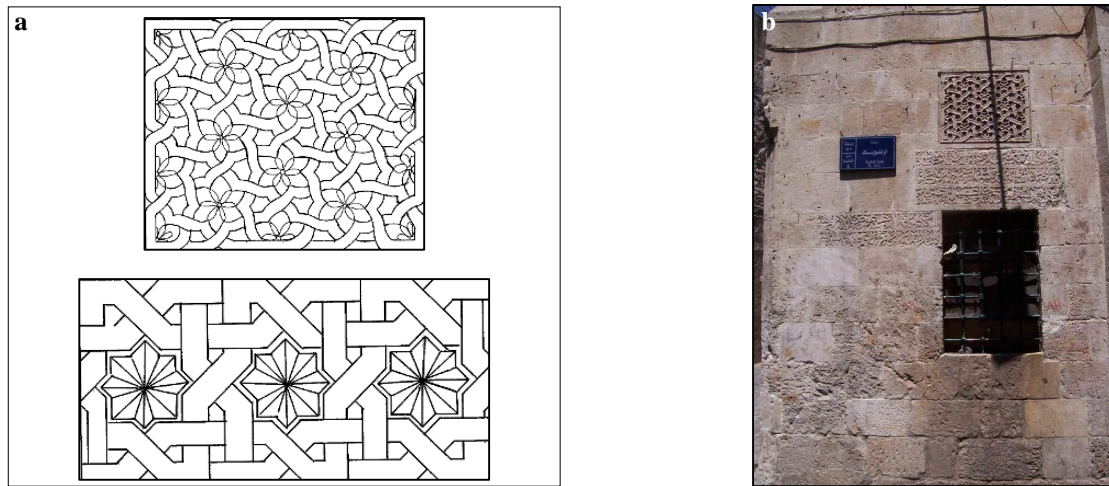


Figure (4) Shows **a.** details of the decorations of the main façade (*Center of planning and archaeological studies, Aleppo*), **b.** decorations and inscriptions of the main (stone) façade.

As for the inscription, it is located in the northern side, it includes five Mamluk *Thulus* lines, and it is divided into two parts; the first one is located above the lintel of the window, and composed of three lines. The second is located beside the window from the northern side, and composes of two lines, fig. (4-b). Many letters and many parts of this inscription are obliterated and became unreadable, but we have a reading of this text presented by Herzfeld during his survey of the monuments of the city of Aleppo in 1955

[25], and he read the text as:

- 1- *this is endowed by the poor slave Hamza bak al-istahi,..... the guest deputy of thirty sultany.*
- 2- *for the poor in the district of Ogelbekal-Ghord and al-Nozol as a legal waqf.*
- 3- *it shouldn't be sold or changed, Allah cursed who raped it or replaced it or changed.*
- 4- *in many aspects of..... Ghord and Nozol, shouldn't be taken, and*
- 5- *this agreed forever with its date beginning the year 982.*

- 1- وقف العبد الفقير حمزة باك الاستاهي نائب ضيف ثلاثين سلطاني
- 2- على مصالح الفقراء أهالي المحلة من غلبك الغورض والنزل وقفا شرعيا
- 3- وأن لا يباع ولا يغير ولعنة الله على من غصبه ومن بدله أو غير بوجه من
- 4- من الوجوه فإن على لا يؤخذ غورض ولا نزل و
- 5- مقابلة ذلك أبدا بتاريخه في أوائل سنة اثنين وثمانين وتسعمائه

Herzfeld commented that the text was neglected and could not read many

words. Also, he commented on the two words *نزل* & *الغورض* that he did not

know if they were names of places or anything else [25]. It is clear from the text reading that it was allocated to prove the waqf of *Hamza bak al-istahi* for the poor in Ogelbek district. The location of the inscription and its content refer to that there is no relation

3.1.1.2. The entrance of the main facade

The main façade includes also the entrance of the mosque. It protruded from the façade surface by 20 cm., its whole high is 8.10 m., and its width is 5.08 m. The entrance mass composes of a rectangular recess surmounted by a pointed arch, its high with the arch is 7.40 m., the outer frame of the arch was decorated with carved decorations that look like the leaves of the plants. On the right and left side of the recess, there are two terraces *Miksala* that are used as seats to the guard. Between the two terraces, there is the door that leads inside the mosque, its high is 3.70 m., its width is 1.50 m. It is surmounted by a straight stone lintel and two wooden

At the top of the inscription, there are two rows of stone stalactites, above them, there is a panel in the shape of a pointed arch decorated from inside by carved floral decorations, fig. (5-b,c). Also, this panel is surrounded by a frieze

between it and the mosque, as many inscriptions in the monuments of the Syrian cities such as Damascus and Aleppo that the notables used to allocate their waqfs and proved of which by inscriptions that fixed in the neighboring monuments [26,27].

shutters close it. Above the door lintel, there is a rectangular panel decorated with carved floral decorations. Above the panel, there is the foundation inscription of the mosque, fig. (5-a), it composes of two Mamluk *Thulus* lines, but unfortunately, it almost completely destroyed and its letters were eroded [28]. It became unreadable except the name of the founder in the first line, and a part of the foundation date in the second line. Heinz Gaube presented a reading for it as:

- 1- *Osman ibn Ogelbek al-halapi [Allah] forced.*
- 2- *and [eight] hundred*

- 1- عثمان بن غلبك الحلبي أعز
- 2- [يان] [وتم] [ا] [نم] [انه]

in the shape of a pointed arch decorated from inside with an inscription written by *Kufic* line, it is read as, Al-Basmalah in addition to the certificate of consolidation "بسم الله الرحمن الرحيم، لا إله إلا الله، محمد رسول الله".

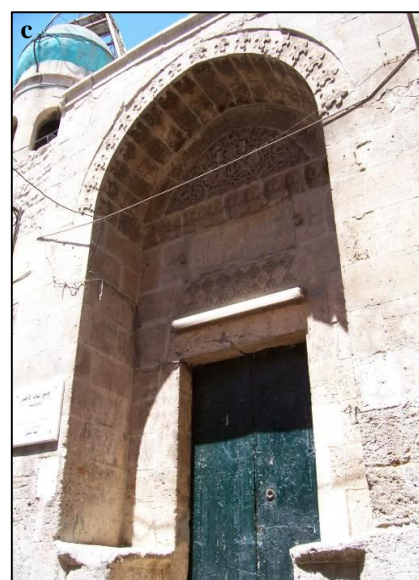
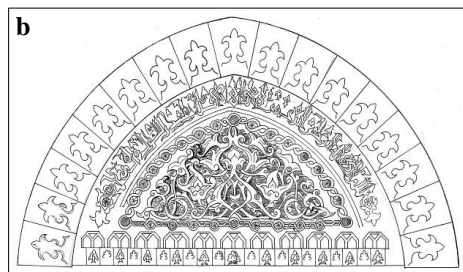


Figure (5) Shows **a.** the eroded inscription above the entrance, **b.** decorated panel inside the arch of the entrance (*Center of planning and archaeological studies, Aleppo*), **c.** the (stone) entrance of the mosque

3.1.2. The secondary façade

The second façade is very simple and devoid of decorations and inscriptions. It was built from stone, and it has the same high of the main one 9.20 m., but its length is 32.10 m., fig. (6-a). It includes three windows; the first one is located in the west side and opens on the Imam's room, it rises over the street level by 1 m., its high is 90 cm., and its width is 70 cm. but it is closed now. Above the mentioned window there is a rectangular panel decorated with overl-

apping geometrical decorations. These decorations appeared typically in an early example in the same city in the mosque of *Ahmed al-Iskafi* inside *Bab Qinnasrin* 541 A.H./1146 A.D. [25], fig. (6-b). The second and the third windows are located in the east side, they open on the eastern iwan but now they are closed. The façade begins from the west side by a beveled corner ending at its top by stone stalactites to be far from the street.

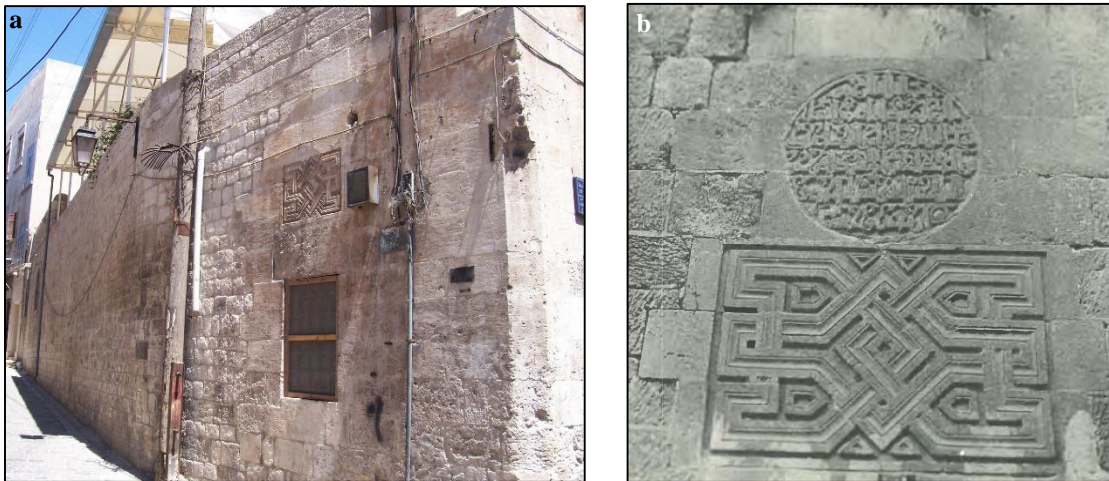


Figure (6) Shows **a.** the second façade and the decorations above the widow, **b.** decoration of the façade of Ahmed al-Iskafi mosque in Aleppo 541 A.H. (*Herzfeld, Inscriptions et monuments d'Alep, pl. LXXVI*).

3.2. The minaret

The mosque includes only one minaret as the whole archaeological mosques in Aleppo that there is no one of them includes more than one minaret. It is situated at the top of the northwestern corner and characterized by the simplicity that it does not include any decorations or inscriptions figs. (3-a) & (7). The total high of the minaret is 7.40 m., it has a strange style that it composes of one shaft without an internal staircase or balconies. The muezzin could not rise to its top for calling to prayers, but he only passes on a stone ladder of three stairs leads inside its shaft. Therefore, it is considered to be a symbolic minaret as its shaft is very short to use for the

prayer call. The muezzin could not rise to its top, but he was standing on a 90 cm. terrace inside it. The base of the minaret begins from the mosque roof by a cylindrical shaft ending by six windows surmounted by a pointed arch. The window which located in the eastern side is used as a portal to lead inside. The portal can be reached through a stone ladder of three staircases, and it leads a stone terrace inside the cylindrical shaft. This terrace, where the muezzin was standing during the calling for prayers. At the top of the cylindrical shaft, there is a stone cornice used as a base to the cap which composes of a small cupola with a pointed sector, fig. (7).



Figure (7) Shows the minaret of the mosque

3.3. Inside the mosque

The entry to inside the mosque is through the entrance which is situated in the main façade. This entrance leads to a vertical rectangular vestibule which is very simple and devoid of decorations and inscriptions, roofed by a pointed vault, 3.3.1. The open courtyard

It composes of a rectangular area, its length is 13.95 m., its width is 7.80 m., and its floor was paved with yellow stone slabs. It has four sides, which are very simple and devoid of decorations and inscriptions. They were built of stone and crowned at the western and eastern sides by a stone cornice composes of a projecting frame in the western side and a projecting frame based on a row of small corbels in the eastern side. The western side is occupied by the vestibule entrance in the southern corner. It crowned by a pointed arch, its high is 3.70 m., and its width is 1.68 m. In the northern corner on the same side, there is one door and a window opening to a small room, two curved arches crowned them, and two wooden shutters close both of them. The high of the door is 2.20 m., and its width is 1 m. The window rises over the courtyard level by 70 cm., its high is 1.30 m., and its width is 1 m. The small room is dedicated to the mosque's

and overlooks to inside by a pointed arch. Inside the vestibule, on the right hand there is a small door leads to a rectangular hall used as toilets. This door is closed now and moved to the western corner of the open courtyard, fig. (2-a,b).

imam, it composes of an irregular area, its length from the northern side is 3.60 m., while in the southern side is 2.70 m., and its width from the western side is 3.20 m., while on the eastern side is 3.40 m. The roof of the room composes of a cross vault. On the northern side, there are two stone staircases; the first one is located in the western corner and leads to the minaret. The second one is located in the eastern corner and leads to the roof of the mosque, fig. (2-b). The two mentioned staircases are not original and did not relate to the construction era, but they were added to the mosque during the renewal works in 1316 A.H./1899 A.D. [18]. In the eastern side, there is one door and two windows opening on the eastern iwan crowned by curved arches. The door high is 2.70 m. with 1.20 m. width. The two windows have the same dimensions with 2.10 m. high and 1 m. width. The southern side has three doors; the first one is the entrance

of the main iwan, its high is 3.10 m., its width is 1.45 m., and topped by a straight lintel above it a pointed arch. The second one leads to a small room is used as a

3.3.2. The main iwan

The original plan of the mosque which dated back to the construction era had included only this iwan which known in Aleppo by '*al-Qipleyyia*' in addition to the open courtyard, fig. (2-a). The main Iwan is situated in the south side occupying a rectangular area, its length is 13.60 m., and its width is 6.70 m. The entry to its inside is through only one door located in the south side of the open courtyard, fig. (8-a). In the middle of the south wall of the iwan, there is the mihrab, it composes of a simple niche surmounted by a pointed arch, its high is 3.40 m, its width is 1.10 m, and its depth is 1.08 m. The mihrab niche is very simple and devoid of decorations and inscriptions. It was renewed after the construction era and covered now by a marble cladding. Beside the mihrab from the right side, there is the minbar which extends inside the main iwan to 2.90 m. and rises to 5.5 m. to the level of the crescent that surmounted the cupola fig. (8-b, c). It is made of wood and characterized by the features of the Mamluk art. Its two sides are decorated with geometrical ornaments in a shape of star polygons with twelve *Kinda* in the middle, in addition to half and quarter star polygons in the corners. Its two sides are surmounted by two handrails decorated also with half and quarter star polygons. Between the two handrails, there is the minbar door with 3.70 m. high and 1 m. width, two wooden shutters decorated with the same ornaments closed it and two rows of the wooden stalactites surmounted it, fig. (8-b). Behind the door, there is a wooden staircase leads to the imam's seat which is surmounted by a small wooden dome based on a pavilion with four wooden columns. Although the minbar is dated back to the construction era in Mamluk period, it is covered now with a new paint lost its

storeroom for the mosque's items, and the third door leads to a rectangular room is used as toilets.

archaeological value, so the new paint must be removed to restore its origin. On the right and left sides of the mihrab and the minbar, there is a recess used as a cupboard to keep books. The eastern wall of the main iwan does not include any recesses or windows. The western wall is occupied by a recess composes of an irregular area. Its depth in the northern side is 2.60 m., while in the southern side is 70 cm., its floor is higher than the iwan by 60 cm, roofed by a pointed vault, and overlooks inside the iwan by a pointed arch fig. (8-d). In its western wall, there are two windows overlook outside through the main façade of the mosque. The north side of the iwan has a small door in the eastern corner; this small door connects between the main iwan and the eastern one, fig. (8-a). In addition to this door, there is a recess in the middle of this side with 5.34 m. length and 1.25 m. depth; it roofed a pointed vault and overlooks inside the iwan by a pointed arch. Inside this recess, there is the door which connects between the iwan and the open courtyard, fig. (8-a). This side includes also a hanging reporter's tribunes located inside the recess at the top of the mentioned door. As for the roof of the iwan, it is divided into three sections; the right and left one are roofed by a pointed vault, and they overlook the middle section by a pointed arch. The middle one, which located in front of the prayer niche roofed by a dome, fig. (8-d). This dome was built from brick and covered with a stucco layer, it is very simple and devoid of decorations and inscriptions, and covered now with a new paint. The dome rises on ribbed drum com-poses of twelve ribs and includes four windows. The dome and its drum are based on four transition zones from spherical triangular pendentives, fig. (8-d).

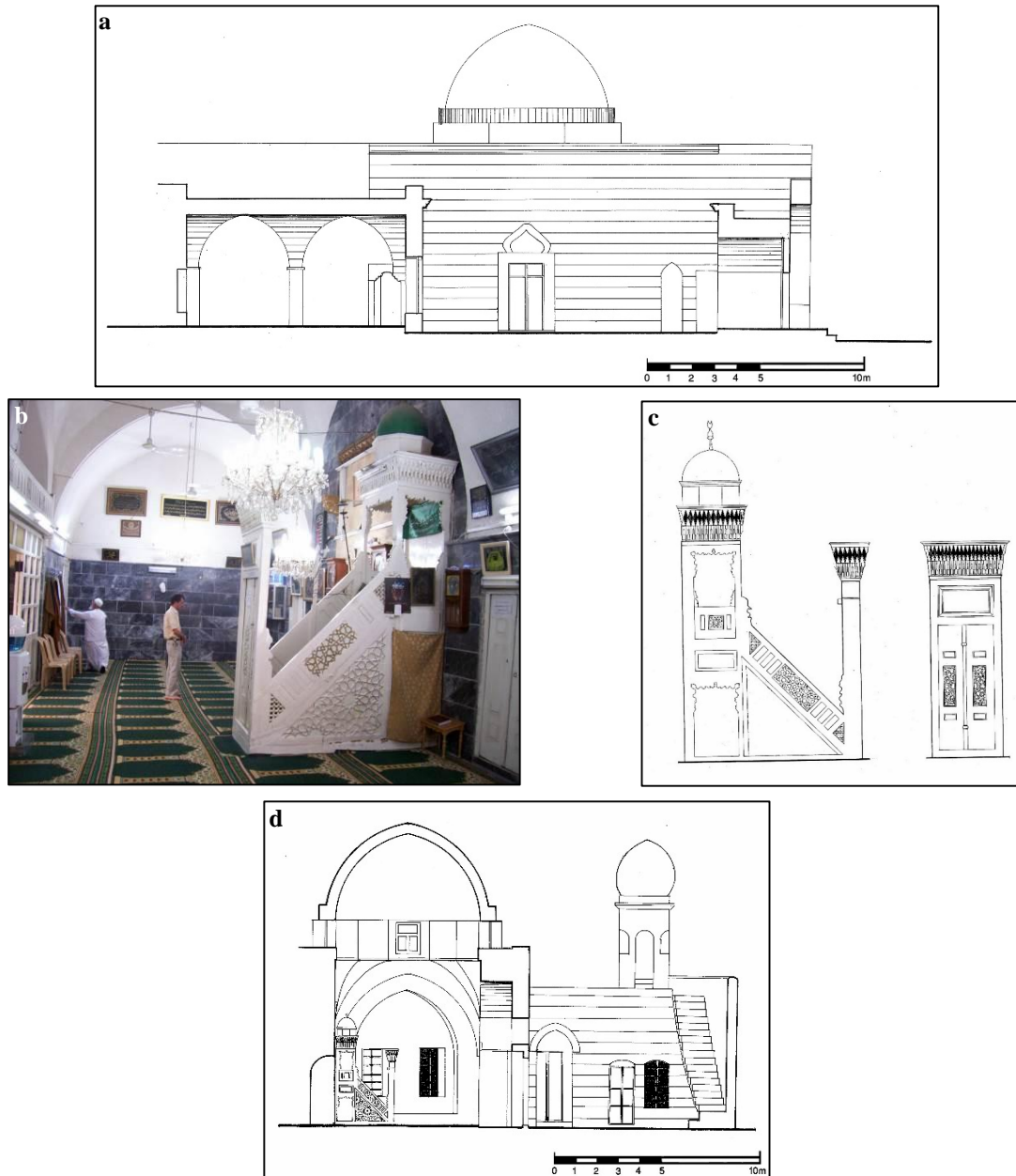


Figure (8) Shows **a.** Sector A.A., façade of the main iwan, inside the eastern iwan (*Center of planning and archaeological studies, Aleppo*), **b.** Inside the main iwan, **c.** The minbar inside the main iwan (*Center of planning and archaeological studies, Aleppo*), **d.** Sector B.B., inside the main iwan and the open courtyard (*Center of planning and archaeological studies, Aleppo*).

3.3.3. The eastern iwan

On the eastern side of the open courtyard, there is a door and two windows overlook an iwan which occupies a semi-square area that its length in the western side is 8.90 m., while on the eastern side is 9.79 m. In the middle, there is a column used as a buttress for the roof which was divided into four areas, each one of them is surmounted by a cross vault, fig. (8-a) & fig. (9-a). It does not relate to the construction era,

but it was added to the mosque in the renewal works which occurred in the late of the Ottoman period. It is used to perform the prayers side by side the main iwan, it is also used for ablution that the eastern wall has a water source to perform the ablution. Its western side includes a door and two windows, which open on the open courtyard. On its southern side, there is a door, which connects between it and the main one. The iwan

includes a monumental inscription located beside the door which connects between this iwan and the main one, fig. (9-b). The inscription proves to the renewal works which occurred to the mosque in the late of the Ottoman period [28]. It includes three poetic verses written by *Thulus* line, the first and the second verses include advising for prayers. In the third one, the first name of the person who renewed the mosque was mentioned 'Mohammed'. Also the date

of the renewal works was recorded by letters or *hesab al-gomal* that the second half from the third verse according to the way of *hesab al-gomal* equals the date 1316 A.H., tab. (1). In addition to the three verses, there is a phrase engraved under the third verse includes the full name of the person who renewed the mosque 'Mohammed al-Obeasy al-refa'y' in addition to the date of renewal works recorded by numbers 1316.



Figure (9) Shows **a**, inside the eastern iwan, **b**, the monumental inscription inside the eastern iwan

أخلص لربك يا مصلي نية
واذكر وقوفك في حظيرة قدسه
واليك إن رمت الصلاة مؤرخا
عمرت بسعي الفقير محمد العبيسي الرفاعي سنة 1316
والجأ اليه وعن سواه تجرد
واخشع له سبحانه وتهجد
قبلية عملت بسعي محمد

Table (1) The date of the renewal works 1316 according to *hesab al-gomal*.

| Letter | Value | Letter | Value | Letter | Value | Letter | Value |
|--------|-------|--------|-------|--------|-------|---------------------|-------|
| ق | 100 | ع | 70 | س | 60 | م | 40 |
| ب | 2 | م | 40 | ع | 70 | د | 4 |
| ل | 30 | ل | 30 | ى | 10 | Total Values | 1316 |
| ى | 10 | ت | 400 | م | 40 | | |
| ة | 400 | ب | 2 | ح | 8 | | |

4. Original Plan and the Renewal Works

As for the renewal works which occurred to the mosque after the construction era, the historical sources mentioned that the mosque was renewed for the first time by a notable man known by *Mohammed al-Obeasy* who worked as a *Mufti* for Aleppo city. He performed these renewal works from the yield of the mosque waqf in 1316 A.H./1899

A.D. [18]. These renewal works included many parts in the mosque such as the main iwan al-Qibleyyia. He renewed and paved it with flagstones. Also, he renewed the open courtyard, paved it with flagstones, and added two stone staircases; the first one leads to the mosque roof, the second leads to the minaret [18]. In addition to the renewal works in the

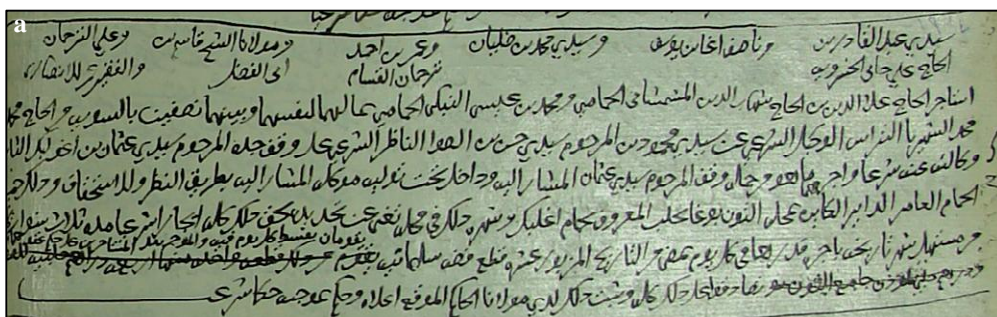
main iwan and the open courtyard, al-Obeasy added some extensions to the mosque. He added another iwan in the eastern side, fig. (2-b) to change the original plan, fig. (2-a). The new iwan was provided by a water source to perform the

ablution side by side the prayers [18]. *al-Obeasy* recorded his renewal works to the mosque in a monumental inscription fixed on the southern wall of the new iwan.

5. The Endowments of the Mosque

Ogelbek mosque has a great endowments ‘*Waqf*’ in Aleppo city. The founder of the mosque endowed these endowments to ensure its continuity after his death. Some of these endowments are still surviving and the others were disappeared. The historical sources mentioned some of the endowments which were endowed on the mosque by its founder. They mentioned that the founder allocated two public baths ‘*hammams*’ to the mosque; the first one is great and situated in al-Tonbogha district in the same city, the second is junior and situated beside the founder’s mosque [18,19]. As for the first hammam, which situated in al-Tonbogha district; it disappeared now, but it was still working until the Ottoman period, it was known by the waqf of the founder [21], this was based on a document *wathiqa* (no. 1/ 1917), dated by 962 A.H/ 1555 A.D., fig. (10-a), it included some information about this hammam such as it was still working, it belonged to Ogelbek waqf, and it was rented for three years beginning from the mentioned year. The second hammam which located beside Ogelbek mosque is still surviving in its location beside the mosque, and its statue is very good. It is known by hammam *al-bab al-ahmer*. The whole architectural elements of this hammam are still surv-

iving that it has a good façade faced the citadel of Aleppo, fig. (10-b), its inside composes of three sections which are represented in al-Barrany which means the outer or reception section, *al-Wastany* which means the warm section and *al-Gowwany* which means the hot section. Also, there is an original document (no. 4/ 1017) was found in the center of historical documents in Damascus dated by 972 A.H/ 1565 A.D., fig. (10-c), the document narrated the renewal works which occurred to it in the mentioned year, also it mentioned that the hammam belonged to the waqf of Ogelbek mosque [29]. In addition to the endowments which were endowed on the mosque by its founder, there are many endowments endowed after the construction era. *Al-Tabbakh* mentioned in his book some endowments endowed on the mosque in the late of the Ottoman period, as he said that there was a person known by *Hassan Dababo* lived in the district of the mosque endowed a shop on it to spend from its yield on the mosque. Also, he said that there was a person known by *al-said Abd al-Rahman* lived in the same district allocated some endowments to the mosque. From the yield of these, he appointed a number of the readers to read the holy Koran inside the mosque [18].



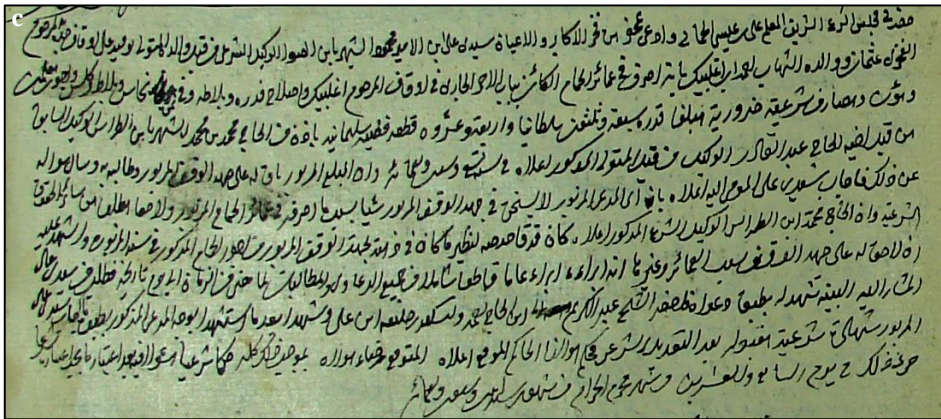


Figure (10) Shows **a.** original document *wathīqa* no.1/ 1917, belonging to Ogelbek hammam which disappeared in al-Tonbogha district, Aleppo. (*Historical documents center in Damascus. Photographed by the author*), **b.** façade of Ogelbek hammam beside the mosque, **c.** original document *wathīqa* no.4/ 1017, belong to Ogelbek hammam which is still surviving beside the mosque, Aleppo. (*Historical documents center in Damascus. Photographed by the author*).

6. Discussion and Analytical Study

The original plan of the mosque which dates back to the construction era in Mamluk period, was composed of an open courtyard and only one iwan located in the southern side ‘*al-Qibleyyia*’ fig. (2-a). This plan was a customary form in Aleppo mosques in the Mamluk period that many mosques in that period characterized by this form [30]. It spread also in many countries in the same period, such as Cairo in *Aitomosh al-Bigasimadrassa* 785 A.H./1383 A.D. [31]. The same plan spreads in Aleppo in Ottoman period such as the plan of *al-Bahramyyia* mosque 991 A.H./1583 A.D. [32], it appears also in Cairo in the same period in the plan of *Dawoud Basha mosque* 955 A.H./ 1548 A.D. [31]. The architect of the mosque used a style of the ceiling

that spread in Aleppo in Mamluk period, especially in the roof of the main iwan, this style of ceiling depends on a central dome in front of the prayer niche, in addition to vaults in either two sides. It was a custom style in Aleppo mosques in the Mamluk period, especially in the main iwan, it appeared in many mosques that belong to Mamluk period, such as *Mehmendar* mosque in the same city 8th/14th [33]. The mosque of Ogelbek includes a minaret with a strange style that it is very short to use for prayer call fig. (3-a) & fig. (7). This strange style did not limit to this minaret in Aleppo city, but there are many mosques in the same city have the same style such as the minaret of *al-Shou’ibyyia* mosque, the minaret of *al-Qarnasyyyia* mosque, and

the minaret of *Ibshir* mosque [34]. This strange style did not limit also to Aleppo city, but it appeared in many countries such as Egypt, especially in the mosques of Upper Egypt [35]. This style was limited in Aleppo city to the small mosques or chapels. This strange style of minarets may have spread on these small mosques to reduce the costs of the huge minarets especially that the majority of these mosques were built by the people who classified under the middle class in the city, so they forced to replace the huge minarets by symbolic minarets in order to minimize costs. Also, we can suggest that the symbolic minarets may be spread in these mosques compatible with its simplicity, and there is no relation between it and the costs [34]. This is due to that some examples of these mosques were constructed by the people who classified under the high class, such as Ogelbek mosque which was constructed by a notable man in Aleppo city. Some studies called this style by symbolic minarets, and others called them by staircase minarets [36], this is based on the majority of these minarets around the world can be reached by a staircase inside the courtyard, this case is corresponding with Ogelbek mosque which includes two staircases inside its courtyard leading upstairs, fig. (8-d). Particularly, the style of the minaret of Ogelbek mosque -which is composed of a cylindrical shaft surmounted by small cupola- is influenced by the shape of the architectural ornaments which decorates the corners of the facades of the monumental buildings in central Asia, Iran, and India. These architectural ornaments appeared in an early period with a simplified shape above the four corners of the mausoleum of Ismail ibn Nasr Samanid in 295 A.H./906 A.D. [37].

Then, they were developed and spread in many areas in the eastern Islamic world that it appeared in numerous examples such as the mosque of Moghaq Utara in Bukhara 6th century A.H./12th century A.D. [38], above the corners of the facades of Tella-Kary madrasa in Samarqand 11th century A.H./17th century [39]. They also appeared in many examples in India such as the mosque of Isa khan in Delhi 10th century A.H./16th century A.D., the mosque of Qila-i-Kuhna inside Purana citadel 10th century A.H./16th century A.D. [40]. The same influence transferred to the Egyptian architecture in 8th century A.H./14th century A.D. that they appeared above the four corners of the open courtyard of the mosque of al-Sultan al-Naser Mohammed ibn Qalawun inside the citadel of Cairo 735 A.H./1335 A.D. What characterizes the mosque of Ogelbek also, the decorations that decorate its two facades, figs. (4-a, b). They are striking in their richness. These decorations are mostly similar with the decorations in the main façade of the founder's tomb that constructed in the same city in *mahllet al-Ferdus outside bab al-maqam*. The tomb is still surviving, it has a fantastic façade decorated by an inscription referred to that the founder constructed the dome to be a tomb for him and for his descendants, and the completion of the construction was in 881 A.H. [23,25]. In addition to the inscription, there were decorations that mostly similar with the decorations in the mosque's facades, and the similarity between them refer to that the architect of the two builds may be the same one. Also, there was an early example of these decorations appeared in the same city in the mosque of Ahmed *al-Iskafi* inside *Bab Qinnasrin* 541 A.H./1146 A.D [25], fig. (6-a).

7. Conclusion

The paper studied Ogelbek mosque and included an architectural description and analytical study to its elements. The paper suggested a new supposition to the date of construction based on the comparison between what mentioned in the historical sources about the mosque's construction date. The study also showed that the architectural styles which used in the mosque are customary styles in the city of Aleppo in Mamluk period, and it was used in many mosques in the city in the same period. The paper pointed to that the current plan of the

mosque is different from the original one which dated back to the construction era because of the renewal works. The study shed the light on the renewal works which occurred to the mosque during the late of the Ottoman period depending on a monumental inscription inside the mosque and what mentioned in historical sources. The paper pointed to that the mosque had a great waqf allocated to it by its founder, in addition to the endowments that endowed on it in the Ottoman period.

8. Endnotes

- (a) It is considered to be one of the most important districts in the old city of Aleppo. It is bounded by al-Tonbogha district from the southern and western sides, al-Bayada district from the northern side, and al-Room trench from the eastern side, it was called by this name as related to the mosque of Ogelbek which situated in it [12].
- (b) This gate was one of the old city's gates, but it disappeared now, it was called by this name as related to a village situated outside, the gate was called also *Baloug* gate as related to the architect who built it [13].
- (c) This term was called to the person who works as a mediator between the ruler and the people and arranges their meetings with him [19].
- (d) This term was called to the person who keeps the inkwell for the sultan and writes the decrees for him [19].
- (e) This citadel is located in the western bank of al-Forat River, and it was under the control of Mongols. They used it as a base to attack the lands of the Mamluk state in *Belad al-Sham*, but sultan al-Ashraf Khalil recovered it again in 691 A.H/ 1292 A.D [19].
- (f) The tomb of al-Amir Ogelbek is situated in *mahllet* al-Ferdus outside bab al-maqam. The tomb is still surviving; it is composed of a square room covered by a decorated dome. It has a fantastic façade decorated with an inscription referred to that the founder constructed the dome to be a tomb for him and for his descendants, and the completion of the construction was in 881 A.H [20,29].

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