

## **TURKISH ARCHITECTURAL PATTERNS IN THE HISTORICAL SWAKIN**

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### **ABSTRACT**

The Ancient City of Sawakin is located on an island in the Red Sea by the coast of Sudan. It is famed for its commerce. It is smaller in size – than Jeddah. The “Hijazes” built it (as thought by Greenlaw) on the same pattern as their city Jeddah. Most of the buildings are of three to four stores, all alike in their horizontal droppings and all knitted in square bulks of three or four houses together, separated by narrow lanes. The houses (were distinguished for their white colourings) painted in white plaster ornamenting is distributed on doors and windows, as well as in the interiors and elsewhere. The buildings can be classified as follows:-Turkish: which were built before the year 1865, Egyptian: built after the year 1865.

Though, they totally differ. The first group is characterized with Architectural beauty that linked to Islamic Architecture resembled in Jeddah and Mecca. (When they were under Istanbul Authority). The Architecture of Swakin was greatly influenced by that, both in civil or religious buildings. The best example for this is the Khorshid Basha manor, characterized for its simplicity and the beauty of its ornamenting, (engravings).

It is noted that the city planning, was influenced of Islamic philosophy: The Islands’ two mosques (the Shafiee and the Hanifi) are situated in North-eastern half from the city center. The market place core of the city traffic is at the heart of the island. The Basha’s manor – residence of the authority representative is also in the heart of the city adjacent to the market, and not far from it the Judiciary premises. Outside the island on the coast – lies the Shinawie Bei Locality and his mosque, beside the Majeedy Mosque. (Seems as if built in honour to the memory of Sultan Abdul Majeed).

Swakin continued to belong to Jeddah administratively (Jeddah on its turn belongs to Istanbul). Then, it was turned to Egypt in the year 1865.

The Governors of Swakin were changed to come from Egypt, instead of Jeddah. Though, the Turkish presence stood ancient in the island acknowledged by the Portuguese, when they entered the Red Sea in 1517 and occupied the city for several years. They found a Turkish Governor there. And a garrison of 100 soldiers. The beauty of the city attracted them, so they called it “The African Lisboa”. Also, the Turkish explorer “Olfa Shelby” described its beauty and status, when he visited it in the seventeenth century.

Many causes crowded on the city, that and the actions taken by the English versus the city. In addition to bad building styles in the Egyptian administration era, and also various other factors caused the buildings to ruin at the end.

### **Preamble**

The history of Swakin penetrates deep in old times. It has been associated with the Pharaohs, the Greeks and the Ptolemy. The documented portion of the story has been associated with the Islamic invasion. The Arab knew the western coast of the Red Sea before and after Prophet Muhammad. The area witnessed successive waves of migration from Arabia. Numerous features of their heritage were in their company. Rabeeba tribe mixed with the Sudanese Beja, especially the Hidirbies. The hybrids soon became the chiefs due to the peculiar local tradition of supremacy of maternal posterity. Gates of the Nuba and Beja were wide open after the invasion of Abu-Abdul – Rahman El Amri. Arabs were keen wherever they resided to marry daughters of the chieftains. Leadership shifted locally to the invaders after full integration with the aborigines regardless of their ethnic origins. Immigration from the Arabian Peninsula, especially from Himier, Saba and Hedramout transplanted several ingredients of Arabic culture before and after Islamic penetration.

The region of eastern Sudan was hardly acquainted with any settled urban zones except at the ports and coastal archipelagoes like Swakin and Musawa and Dahlek. Traders from Hejaz, Yemen, Turkey, India and Egypt resided in Swakin to plant seeds of urbanization similar to those of their original communities.

The early significance of the Red Sea caused the rise of some towns on both coasts to link the east/west commerce. They gradually turned into important port on sea line of world trade for ages. They played this

major role till the end of the Middle Ages. Immediately prior and after the Renaissance, Europe had some growing demand for the products of the orient. The Red Sea was destined to be the connective tissue to stitch the old continents of Africa/Asia/Europe together. Contemporary inhabitants monopolized the transportation and mediation agency together with the major role of intercultural activity. Till the nineteenth century after Hejra the Red sea retained the fame as the foremost among the three major routes for the booming trade between Europe and the Orient. Since it was the most secure, the Mamelukes and the Othomans cared to recruit guards to scare away pirates and highwaymen. The ports to serve best these marine lines were Aden, Jeddah, Qalzem, Swez, Tor, Yenbo, Swakin, Musawa and Eithab. These new locations supplied services and facilities for passengers, cargo and mail traffic. There were port administration commodity distribution departments, port pilots, workshop sections and customs authorities. The focal significance of the Red Sea motivated governments far and near to compete fiercely for capitulation and control of the southern terminus.

### **SWAKIN: Historical Background**

As located on this route, Swakin had two reasons to claim significance:

I. The strategic situation on the most important trade lines in the Middle Ages i.e. the Red Sea.

II. The rich hinterland with fabulous natural and agricultural wealth. The progress of the port was related as the typical profession for the inhabitants was land and sea trade. They had their ships and those of Jeddah. together with the caravans. At a later phase, Swakin was the only seaport for the Islamic central authority in Cairo and the main point for African pilgrims to cross to the Holy Makkah. When Dhahir Bebers ruined the port of Eithab in 1319 A.D. this was assured. The place was unanimously famous and the occupants thereof got greatly wealthy with buildings to bear witness. The Portuguese nicknamed Swakin, "Lisbon of Africa" when they discovered the new route via Africa to get to the commercial heart of the orient. They were so desperate that the port escaped at last from the grip of the Islamic authorities. The Portuguese retained power over the vital region comprising the Indian Ocean and the Red Sea with its southern outlet and occupied Swakin in 922 A.H. – 1516 A.C. throughout the crusades. In Swakin they found the Turkish Pasha courted by a hundred Turks. After fifteen years of

combat Sultan Saleem I could expel the Portuguese under the leadership of Sinan Pasha in 927 A.H/1531 A.D. Swakin and the Red Sea were again under the Othoman Caliph. Sinan Pasha appointed governors for all ports as deputies of the Sultan. There was a regiment to maintain security. The soldiers soon mixed with the aborigines and intermarried in Swakin and Musawa. Those towns were all affiliated to the Wali of Hejaz, the Governor General.

When the Othoman Turks invaded the Red Sea and the Arabian Peninsula, eastern Sudan and Swakin were ruled by the Bolo Islamic Kingdom. After years of an armed strife with Turks over Swakin, both parties agreed to share the interests the hands of the Beja tribes. This status remained valid for three centuries approximately. Thereafter, Muhammad Ali Pasha took Swakin on lease with Musawa. The Pasha and his successors Saeed Pasha (1854-1863) and Ismael pasha (1863-1879), perceived the importance of the trade with Europe .

They capitulated the commercial activities by occupying the coastlines to monopolize the traffic of the commodities and accumulating them in Cairo. The Turks then exported to Europe gaining the maximum benefit of the wealth of the Red Sea hinterland. To realize this, the Pasha concentrated authorities there in the hands of the Governors, administrative or financial as well as the commercial assignment. The local inhabitants were denied the administration of their localities. The first Governor of Swakin was Ahmad Mumtaz, appointed Aug. 1866.

This system of government prevailed till the Portuguese conquest of Swakin. The grip of the Ottomans on trade was never suffocating over the commercial traffic of those towns. They prospered considerably since trade was not constricted by heavy tax hurdles for three centuries after the Portuguese. Buildings on Swakin Island were so luxurious that the Portuguese described its beauty lavishly. But since the early attempts of the Khedives to monopolize commercial navigation of the Red Sea, marine trade deteriorated despite some positive results. The dilemma may be attributed to the incompetent. Khedivial maritime companies of the Red Sea. The advent of the Khedives to Egypt disturbed the balance of trade in their favor without noting the interest of the Red Sea towns, Swakin included. They care little of the progress on the coast. Commercial and constructional development were both struck. The locations turned to mere

military bases, medical emergency depots and rest houses for armies – of transit status other hand, proved weak compared to those of other powers. It could not cope with the vast commercial traffic between Swakin and Musawa, compared to the scheduled trips of the Turkish marine companies were disturbed on the Red Sea to convey soldiers, equipment and catering for the navy. The navy itself, on the competence of the technically qualified European ships, which were denied any harbor at both ports unless compelled by tough weather. They only allowed transit navigation of the Red Sea, noting that the Khedivial ships operating on the route were only eight, while England alone had 3133 ships.

The above reasons, added to the remote location of Swakin from the focus of attention of the successive authority for the Islamic Caliphates over the years deprived Swakin of the great memorial buildings and the fabulous marketing complex, usually constructed by Caliphs and rulers in capitals they administer. Deputy successors in Swakin were of limited authorities to collect taxes and related facilities such as customs houses governorate building, post and telegraph offices, prison and barracks quarantine and port maintenance workshops. Swakin, therefore, was erected by her inhabitants not her governors, as reasonably claimed.

### **Structure of Old Swakin**

Almost surrounds little Swakin Hejazes have a prominent role to simulate it to Jeddah. Most buildings are three or four floors typical in horizontal planning. They are adjacent three to four houses divided by narrow lanes. Rooms are white and decorations spread all over doors, windows and walls internally. Living quarters are either Turkish, erected prior to 1865 or Egyptian, built after that date. They are categorically different (Greenlaw). Coastal areas usually adjust their residence as inspired by the land and sea factors. Rooms are planned to attract sea breezes and block out sun rays and hot air. Buildings cast their shadows on one another. Narrow lanes bear witness of the tendency. The windows have small dimensions to pass fresh air between the stories. Outer projecting window, the wooden oriels, urge in fresh air from the road withdraws the hot air, puffing in the cold breeze upwards. This is natural ventilation. The room temperature is thus always refreshing.

### **SWAKIN: Town's Planning**

Houses in Swakin, whether of one floor or multistory building, were

established according to the Islamic concept of bringing the family. The overall environment of housing is adhered to based upon the accruing experience and custom as per the Islamic jurisprudence. Most distinctive of this philosophy is planned simplicity, privacy and conformance with prevailing environment. These were the standard provisions. Privacy and publicity in Islamic social life were the hereditary cornerstones for any towns planning since Umar Ibn El Khattab. The mosque is the focal centre. Immediately next is the government, the Wali's house. The market surrounds both. The circumference is left for town planners to organize in concurrence with variations to give every town its distinctive texture and character. The internal distribution of the rooms is controlled, on some Islamic bases. There are the family private premises and the guest reception rooms. International planning shall note to erect walls between both. This specialized allocation is essential for both the ground floors or the multi-storey buildings.

### **Civil Construction**

Buildings in Swakin may be classified in two categories. The first is characterized by architectural beauty, the twin of Islamic construction symbolized in Jeddah, Makkah, Madinah and Yenbo. This is Turkish architecture, assimilated when Hejaz was annexed to Istanbul. It is a typical oriental innovation of internal design that firmly tinted the construction in Swakin .

The second category was constructed after Swakin was a part of the khedivial territory of Egypt, the advent of Ismail Pasha's rule. European, especially Byzantine, patterns penetrated Egyptian architecture (Abu-Salih El-Alfi-Ibid-226). Skilled labourers had migrated to Constantinople. Under the Egyptian rule, Swakin was influenced by current cultural streams. The building project executed by Governor/Mumtaz Pasha through Egyptian craftsmen transplanted European model to the new architectural pattern (of the second phase). Both categories utilized marble and some combined the two models. The ground floor may be Turkish; the above storey may be Egyptian.

Buildings of the first phase were two types in Swakin. Both were erected during the first period of stability, when those predecessors had to ensure personal peace and security. They were pioneers on an unknown territory. They also had to be confident that the risk might generate enough profit from potential trading activity.

### **Type I, the Pasha's House Model**

Buildings in Swakin were constructed by the marble stones in the bottom of the Red Sea. First they are chopped in the form of large, coarse marble slabs. Masons know, by experience, how to stack planed marble blocks while raw. Other stones are extracted from quarries on the main land. This coarse texture was required as it assisted plastering on the outer and internal surfaces. For perfection the masons scrape protruding stones by a double edged adz, the shahoots. Rocks were then connected together by lime mortar, which was also used in the walls and arches. Marble buildings, however, are short lived when the rocks are exposed to rain and humidity, as noted in Jeddah, Swakin and Yenbo.

Maintenance is frequently necessary.

This type I, like the Pasha's residence includes a single chamber. At the centre of the courtyard was a fence hedged in usually with wood. Rooms were situated against the interior wall, or part thereof leaving a yard in the middle like that of a mosque. The Pasha's house represented the simple patterns of the first phase. It was a square with a lobby at the entrance with a double hinged door which was decorated on the back. It is worth noting that decorations on the back were of geometrical and not of botanic nature. A canopy at the outer gate like an umbrella carved above the double hinged door as a porch. The lobby room was one or two steps lower than the other. In the lobby was a cupboard opening on the space of the ladder connected to the south east of the room. Different from doors of the cupboards on the island, this was made of Mahogany while the others were cut of Teak, the material used all over Swakin. The design was visibly Islamic. Gates carved in Jeddah as in Swakin retain that to botanic decorations. In the lobby there was one armchair fitted to the north western wall but without any machrabeia. The wall opposite the lobby door had two high level windows, with the door of the next room between them. This room was higher than the lobby and may be utilized as stock store. In the south eastern wall was a door opening upon the verandah and the major courtyard.

The lobby had a single exit opening south east. It was a narrow entrance. To the right was the staircase; on the left was the water closet. The entrance with its sharp arch led to the little hall, with the opposite end leading to the divan, the open reception room. This had a huge decorated arch with

carved wooden slices. There were probably other rooms. The ladder to the top room was situated in the northern side of the hall. Half way there was a place for the kitchen, and another for the bathroom and a third for the water closet, with a door leading to the chamber at the top. This room is spacious and without any machrabeia but three windows were there. It had a door with a sunshade in the southern wall leading to the roof of the ground store room. There were shelves fitted and a high level window for natural ventilation.

### **Khorshid Effendi's House**

This was a cozy single floor residence situated at the north eastern portion of the Island. It may be rated immediately next to the Pasha's lodging due to the location and the unique masonry, uncommon in design and execution. The general appearance was unmatched, comparable only to drawings of De-Castro.

There was a spacious divan immaculately decorated even when compared to other rooms. The minor chambers were adjacent to three walls of the square courtyard. The guest chamber alone occupied in the fourth side. The divan was six meters approximately in length and breadth. The height was between 4-5 meters. It extended to be crossed in the middle by a large arch. The arch angle was sharp and segmented at the beams. These were the beams where the ceiling rested. On the eastern side was a fabulour moucharaby, unparallel in splendour or depth anywhere on the Island, not even in Jeddah. In this prominent wall was a dozen of high level windows close to the roof and two windows, which were the single source of light. They controlled darkness and humidity within. The walls were divided into several niches and wall supporters. In some niches were the doors and windows; in the others were fitted in deep shelves and wardrobes. Some had doors of wooden slabs contacted vertically, with intertwined decorations to minimize the weight on the lintels and the lateral props. The walls of the guest chamber were brimmed with decorations, geometrical or botanical arabesque, notched by pressing into gypsum surfaces. Some were exposed at the collapse of the frontal walls (the time Greenlow conducted his survey of the town).

There was a floor area in both halves of the chamber, elevated about 60 cm. and separated by a banister of wood from either, called the "Baramik." Carpets spread all over this higher portion. Three sides had sitting platforms

extending at the same level of middle machrabeia. This was called the 'Karawet.' The lower half of the room had a seat at a side and a door leading in to a back room leading to the courtyard. The southern wall had a skylight of three windows. It was also decorated by notched units. The appearance and measurement of this house and the mocharapy are really unique. It looks of different age compared to the Pasha's residence. The drainage system on the Island was splendid. Bathrooms and water closets were internally connected by pipes fitted in the walls into the ground then to the sea.

## **Type II**

It is represented by the multistoreys erected at a phase later than Type I. There were two models:

a. Houses constructed while Swakin was affiliated to Jeddah. Aesthetic specifications in construction and techniques were Islamic.

b. The housing units erected when Swakin was annexed to Kedivial Egypt. Features of beauty and construction were different. It included all the residents in the town belonging to the merchants or the laymen generally. The pattern was almost to the same standard. Building materials were almost similar but utilization differed, design and layout varied within and without to create some rich harmony. The multistory building system was assimilated by masons to raise the public spirit in Swakin.

## **Decorations and Techniques of Civil Construction**

Most units whether civil or religious construction in Swakin were characterized by the twin techniques of carving stone or relief on wall material, added to studding with rock crystal, which is the typical ornament for guest chambers and the exterior walls of the rich housing. Mosques were also distinguished by both techniques. Carving and plaster sculpture were lavishly used internally and externally, on the altar, the mihrab and the gates decorations were either geometrical, botanical or both. The artistic raw materials ranged between gypsum, stone or wood.

Woodworks in Swakin like Jeddah were of immaculate craftsmanship competitive of the distinction attained among experts there. The complete interest to mark out important facilities was limitless. The machrabeia and paneling seem to travel about among contemporaries. In Jeddah using such ornaments was almost identical. Perhaps both towns were importing

from the same origin because dimensions were identical. The wood in both was the Teek shipped from Yafa but called the “Jawi”. This may reasonably indicate that the timber used in Swakin, Jeddah and Zanzibar was imported after finishing. The similarity now noticed in woodwork of Jeddah, Swakin, Zanzibar – and perhaps Yenbo and Hudeida – may further indicate that these towns were the fruits of similar circumstances.

### **Woodwork, (The Moucharabis, Doors and Windows)**

In Jeddah and Swakin there is a lot of variation in the size and shape of the Machrabeia but there are differences that breed rich harmony. By stand out at standard distances.

Machrabeia are two types. Above the first is a vast umbrella or a central sunshade like a crown, dangling like a blanket and called “Refref”. The other was the “Jaft” marked by a crown and a cornice on top but it was uncovered. Both types of “Rowshen” were marked by two set features, the timber stuffing whether splinter edged or plane. The other was the Venetian blind net which was pre-fabricated to be fitted where required. Leaves, big or small, were supported to the buttresses when opening outward. Decorative units depended upon the geometrical slanting complex design or the simple rectangle. The façade of the machrabeia appeared like a crossword puzzle of interconnected rectangular network. The windows and the machrabeia and the window were homogenously interrelated, having the same components and a strap to seal one of them to the next. The stuffing in the brase was also in the window. The same applied to ventilation openings at the top.

Doors and gates scarcely bore any embroidered stuffing. They were vacant except for khorshid’s gate, which was crowded with detailed stuffing like those in Jeddah. There appeared other doors studded with projecting oral shapes or relief shaped like diamonds. Doors were usually double leafed, reinforced at the joint by a prop of a timber flank termed the “Anaf”. It was carved with ornaments beautifully engraved and heavily but eloquently inscribed. The outer gate contained a little outlet, called the pear “Khokha”, on arch on top and balanced on the opposite side by a finery of the same ornament. Symmetry is balanced beauty. There were always huge windows reaching up to the ceiling to wooden Venetian blinds to permit air currents and light rays.

There was another technique to stuff the gates. It was the radiant flower,

whether circular or oblong. The gate to residence exhibits this form of carving process. The whole paneling area allocated was devoted to the radiant flower. The relief of prominent lines radiant flower. The reliefs of prominent lines radiate from a finery under which the rays travel outward in from the confluence.

At the top floors were added the wooden arches to separate the estrade from the gate. The arch was lavishly designed.

The latticework, the 'Sheesh' and the 'Shureikha'. These nominate the same item. The function is to pass air in and block vision out. It shed cross lined shadows on the floor, suiting the climate. Compact material, even if made of timber, retain heat inside. Added to adequacy, the lattice is photogenic especially when twined as known in Cairo. Jeddah and Swakin were distinguished by their sprocketed cubes within rectangular frames among stuffed reliefs. They were sometimes vast enough to cover the window and the upper part of the machrabeia. Added to function of passing the air, the lattice was uniquely beautiful. It displayed variations of designs of minute timber shapes. These wonders were abundant in mosques with notches and tongue shapes.

Ironwork was rare in Swakin. The type known was the flexible or fibered used as hooks or in windows of the machrabeia, the doors and windows. This included the hinges of shelf doors. It served in the wire windows of ductile copper. There were also iron ornaments metal lamps, door hammers and beauty bolts of decoration.

### **Mosques in Swakin**

When the Turkish administration extended to Hejaz, the Governor there had to hire and fire employees for Swakin and Musawa, where in both the Hanafi school was adopted. The three regions were Turkish territories and consequently adherent to the same Islamic jurisprudence. Disciples from Swakin sought sheikh tutors in Zabeed and Mokha of Yemen.

The specific date for mosque establishment in Swakin cannot be determined. The late affiliation of the town to the direct attention of the Khalifate in the north deprived the inhabitants from the bliss of central government. The historical Islamic episodes since the Egyptian conquest, the Fatimites, Ayubites, the Tolonites till the Othomans had indirect authority in the place. If the Sultan of the Mamelukes had tried to investigate

a crime related to the administration or security in Swakin, he would have to contact his Wali in Qoos from Cairo to conduct looking up the case. No direct authority or even any agency for the Khaliphate. The nearest point superior was Makkah where the Governor operates to collect charges through his deputy backed up by a group of Turkish soldiers.

Mosques were, therefore, built lately. Only the fragile "Salah" squares, the Zawiya, was thatched for the congregation near the tomb of a saint. Another evidence stands out that the island had no mosques till lately. The Portuguese had a drawing of Swakin during their naval siege of 1516. De Castro the artist of the survey showed no minarets. What appeared like one was a lighthouse for incoming ships. Searching into the accuracy of the drawing reveals that the man could never have mistaken a lighthouse for a minaret. It was easy for him to add balconies to the body and terminate upwards by drawing the top chamber with the crescent. Mosques are therefore likely have started much later, when the Ottomans had actual presence in the island represented by the Pasha and his soldiers. When Borkhart visited Swakin in 1814, there were two mosques. It is most likely that mosques were established between 1531-1814. This indicates the value of its inhabitants to protect the Islamic urban features of their homeland. The Sultan was too distant to perpetuate his existence. The absence of monumental buildings and the luxurious housing complexes, abundant in the capitals of the Islamic sovereignty, were a vivid evidence of the stunted existence of temporal authority.

### **Plans and designs of Mosques and Tombs in Swakin**

In their plan the mosques of Sayid Taj-el-Sirr and the Shafie are almost identical. There is the internal courtyard with arches and sunshades in three directions. The Salah house with three arcades was divided by pointed arches. These are queues parallel to the Qibla facing wall. Each row has five arches while the other three sides had three arches each. All arches are supported by the linteels. The minaret occupies the southwestern corner. A Quranic school is situated at the north western corner of the Shafie mosque, while the same area shades the tomb of Sayid Taj-el-Sirr at his mosque. Each mosque had three entrances and a raised platform at the end of the Salah house in the courtyard for recitation of the holy verses and preaching sermons. There is a wooden altar with steps ascended by the Sheikhs, who mount supported by two props of the middle arch of the

three facing the yard.

Shinnawi's mosque plan accumulates on the yard system. Here the courtyard is smaller than the two contemporaries of Shafie and Taj-el-Sirr. There are two verandas parallel to the Qibla wall and another two on the opposite direction. The mud roof is propped to lintels. The Majeedi and Hanafi mosques plan is very simple. The house of Salah for both were composed of two sun roofs resting on lintels. At the south eastern corners are the minarets, on the north west are the Khalwa, Quranic schools. In either mosque is the hanging platform between the middle lintels and shaded by a wooden canopy.

A lot of similarity is noticed between mosques in Swakin and Jeddah. The difference is the area available. Comparing the Shafie mosques in Swakin to the Shafie of Jeddah confirm the contrast.

The model of the minarets of the Majeedi, the Hanafi, the Shafie, the Shinnawi and Taj-el-Sirr is modified Turkish. Variation is noticed in the minaret height. In Swakin they were contented by one balcony. The bulk is heptagonal. Only Taj-el-Sirr's minaret had two balconies. All balconies were protruding and ornamented by simplified ornaments carved from stone. Partitions of the balcony are eight sided vertical slabs with minor variations. The Majeedi balcony has a parapet with carved stone all round. The peak of the minaret is pen shaped, which is a Turkish design. It is cone shaped, eight sided structure. The Majeedi minaret is the only exception, without any sides, but has a long neck as a base. All timber balconies are propped by wooden supporters with the top edges in the neck of the cone. Shinnawi's minaret was Turkish. The balconies of carved stone shoot high in the sky, like the Hanafi's. Each is fitted to simplified stalactites. The angle of protrusion diminishes from top to bottom. The forefather of this minaret design, whether in Jeddah or Swakin is at Amro Ibn-El-Aas Mosque of Cairo, due to intimate similarity. The top the minaret of Amro's mosque is almost identical to those in Jeddah and Swakin. There is a single balcony of timber fitted to simple stalactites carved on a base. The minaret has a long neck as a panel to stand upon as in Jeddah but here it is relatively shorter. Swakin, however, maintained the conical heptagon built in with building materials like that of Amro. Shafie's of Jeddah uniquely utilized the Othoman model, where the "Gawsag" is eight sides covered by copper or brass. The body of minarets in Swakin and Jeddah differed

from that of Amro's in the building technique. The wooden "Tagleelat" model was adopted in the minaret bodies of Swakin and Jeddah like the traditional practice in both. Though the timber segments the bulk of the minaret symmetrically, the shade created formed a subtle, dark, horizontal line, fairly superficial but has an aesthetic value by the parallel lines that disturb the monotony of the vast length, Taj-el-Sirr Shrine.

It has been established by his widow, Shareefa Maryam, in 1890 as part of his mosque. There is a lofty tomb for Sayid/ Muhammad Uthman Taj-el-Sirr. The exterior of the mausoleum is embroidered by gypsum moulded in spiral shapes. Successive layers of painting have demolished most features.

### **Sheikh Abul-Futuh Shrine**

The shrine is domed all over but in congruence with the tomb and the horizontal view. The late Sheikh was Muhyiddeen Abul-Fatuh Muhammad Ibn Abdullah, the Yemeni by origin.

### **The Abodes (Zawiya)**

The sizes are like houses. They are one storeyed surrounded by walls, with nothing to attract attention. The "Zawiya" is roofless. In most locations in Sudan such abodes are more simple. The majority of them in Swakin consisted of a single room with a roof and a sunshade in front sometimes. It is on the ridge, away from housing quarters of the island. The building is splendid with props to support the walls. The Zawiya has a roofed tomb.

### **The Mejthoobiya**

The distinguished appearance inspired awe and respect. Though three arches line all the eastern side, the interior has also three pointed ones towards the Kibla. To the south there is a room likely to be a "Kalwa" for teaching Islam to the young.

### **Civil Sculpture**

Inscription of civil works included decoration of significant portion of several buildings like the gates, the arches, chamber walls and corner props. Skills needed were mainly stone carving and plaster relief.

### **The Jack Arch**

Gates in Swakin were characterized by envelopes of carved stone called the Jack Arch. It is a pentagonal porch chopped out of marble stones dexterously in the shape of pointed arches to add a touch of beauty. Small sized houses like that of Umar Effendi Ubeid , lodging number 227 and the house of Sayid/Muhammad Uthman Taj-el-Sirr, together the homes in Block , known as the residence of Sayid El-Safi, and the façade for Block with the three gates. Spacious houses of the Turkish flavour like that of Shinnawi Bey (no.163 + the Agency), was similarly decorated. Luxurious finery engraved in stone, prominent or deep were mounted at certain locations of the porch to beautify the scenery. Most decorations were in the shape of rounded star disks of different models 9Fig. At the peak there was a cantilever of relieved rock almost the shape of the carved wooded legs of beds. This dangles down the internal edge of the porch.

Among the architectural elements adopted at the civil and religious buildings were the barricades. These are carved stones with apertures repeated symmetrically as shapes of beauty. The horizontal line at the top of the roof looks exciting, dynamic and tenderly captivating. The rim does not chopped when the masonry terminates due to feeling of consistency. This deletes the impression of disruption at the abrupt termination of a horizontal line, . There are sensitive parts benefiting from such a treatment like top corners of masonry, gates of mosques and the peak steps at altars and niches, together with some gates.

### **Gypsum Inscription**

Most houses in Swakin were decorated internally by gypsum whitewash paneling, while the external parts were scarcely cared for as in Jeddah. Models are scarce outside Khorshids and Shinnawi's houses plus house no73.

Beside the above, other places are ornamented in the house like the vault recessed the end of the curved windows, the doors and the lowest parts of the arch openings on the same style. Decorations are either geometrical or botanical . Both types of stuffing were not separated on the same background. The geometrical models were deducted from Islamic art despite the tints of other sources. Shapes are rectangular, hexagonal. A traversed master net extends in a way to form squares or desired shapes. The areas between the doors and windows are segmented into rectangular panels repeated till the area is symmetrically decorated.

This technique enables the artists there to deduce several shapes. Utilizing the master net produces various geometrical units like the triangle, the hexagon, the octagon “David’s Star” while filling the spaces in between.

The botanical decorations are based on the wet branch, that is twined while creeping. It is integrated by leaves and flowers. All are designed by the harmonious constancy calculated between the objects and spaces around, whether the units are geometrical or plants. The stuffed decorations are usually captivated within frames.

### **Religious Decorations**

Little attention was paid to ornamenting the mosques, and the abodes ‘Zawiya’ or the schools in Swakin. They were associated with grim asceticism. Decorations, if any, were fairly modest like the stone platform and the mihrab, the Salah niche, at Hanefi mosque. Whitewash paneling is also utilized. The Majeedi mosque has minaret with an octagonal stone railing instead of the timber barricade. Shinnawi Bey’s mosque has the only platform of exquisite design, using a system of paneling never known on the island.

The abodes never witnessed any architectural or decorative distinction. A few of them had parapets doors and windows had panels devoid of any decorations. The Zawiya is a shabby cube with vertical and horizontal sections appear like the houses of early pioneers’ settlements with only ground floors.

### **Conclusion**

When human beings come together for acquaintance and cooperation, they usually fuse ethnically and culturally, several stimuli towards various skills are activated. Their humanized and creative aptitude are coordinated. When any civilization brews up, human experience accrues and integrates in aspects of knowledge. Upheaval and progress are thus nourished. Human beings have not only planted the seed of common heritage, but they also have fertilized the plant by the homogenous diversity. The outcome was creative innovation the result of positive contact and destined cooperation.

The town of Swakin was in existence due to the immigration of the Arabs and other races to the Sudan. They then intermarried with the aborigines for

permanent settlement. An incessant movement was inevitable. Contacts over flew to reach out to Jeddah, to India, to china via the Arabian Gulf. Jeddah, however, was their focus of attention commercially. It was not only because of the family and trading previous contacts but also the administrative ties of affiliation to the Caliphate and the Turkish authority later.

Swakin survived a long history of want and luxury. The Red Sea route was the breast of generosity and the wink of antagonism. At both limits of contrast the town represented a material existence of Arabic culture in Islamic crucibles of civilization. Architecture and decoration bear witness to this allegation. All rural and urban constituents of Sudan have participated in the frameworks and patterns of consistency, Swakin is unique in reflecting the architectural form and texture of these features. No other town in the country can compete with Swakin in this respect.

It is vividly noticeable that Swakin was planned according to the philosophy of a standard Islamic town where security of the location was a prominent factor. The mosque was the focal centre with the market adjacently situated. Privacy is considered in the internal design. The buildings in Swakin are of two models for civil and religious residences. The first is Turkish comprising those erected before 1865. The second is the Egyptian model, including those constructed during the government of Mumtaz Pasha. The first type displays the beauty of Islamic architecture at the residences like those of the Pasha and Khorshid Effendi. The other was exposed to some European aspects imported via Cairo such as the house of Sitt/Maryem and the Governorate. The most remarkable difference between the models was the masonry. Technical drawbacks were noticed in the Egyptian type. Buildings were demolished and town died down early, though marble stone was the raw material in both cases. They are dug out of the sea and stacked in courses with 'Tagleelat' of the Gundal timber, to resist the heavy weight. Stones are whitewashed in plaster. Machrabeia are prominent above the narrow lanes to urge air inside. Stones have the negative composition of requiring excessive maintenance otherwise they collapse by humidity. The plaster whitewash has the function of hosting decoration in the houses or the mosques on the walls, the gates, the altars and the recess of the Qibla.

Among the historical reasons to speed up ruining Swakin was the greed

of exploitation, the circulating slogan among nations aspiring to annex eastern Sudan in particular and Sudan in general since the Pharaohs till the close of the Islamic state. Swakin breathed sobriety only when those countries were too weak to dispatch deputies to govern Swakin. The town thrives by the remote location and prospers by commercial revenues that reflect luxury extending to the housing.

The British had a direct role in the collapse of Swakin. Their presence was associated by the devilish objective of exploitation like their predecessors. Their booming ambitions of prosperity in trade and economy had to eliminate Swakin and replace it by a new port, the current Port Sudan. Through it they mastered the Red Sea commerce. The British colonizers forced the inhabitants to desert Swakin for the sake of their baby town. The evacuation of Swakin had been an immediate impact on remaining occupants. Periodic maintenance was handicapped. The short-lived Swakin had nearly a few congregation to march in the funeral. Could this be mere state of libernation, at divine will?

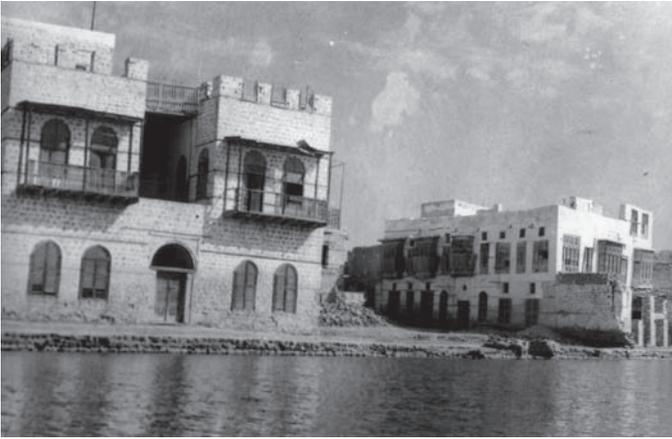
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RESİM 6



RESİM 47



RESİM 116



RESİM 124

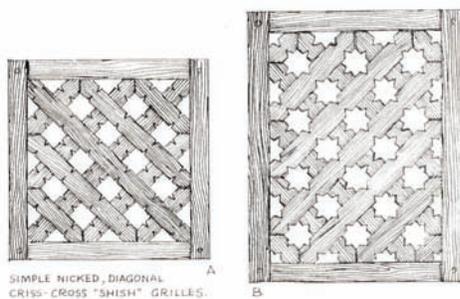
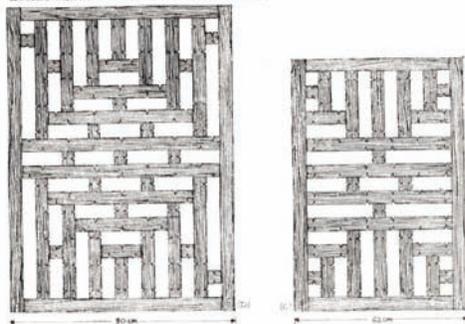


RESİM 165



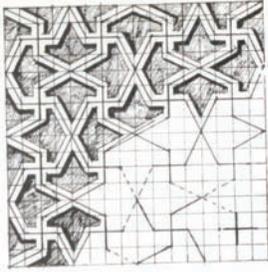
RESİM 182

LARGER, MOJTICE & TENON TYPE GRILLES (Bunka)

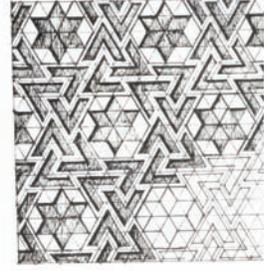
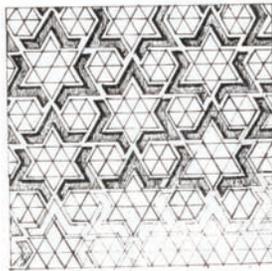
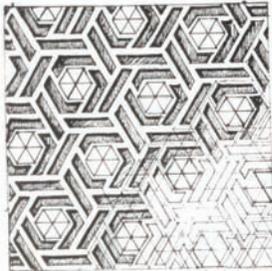
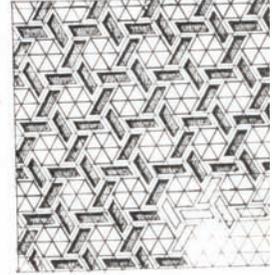
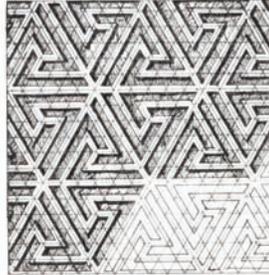
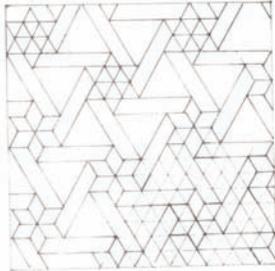
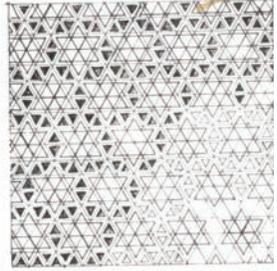
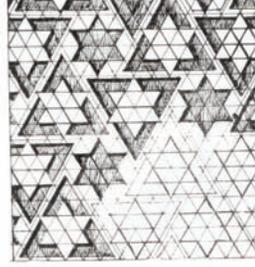
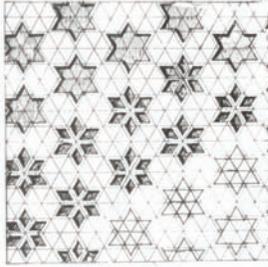


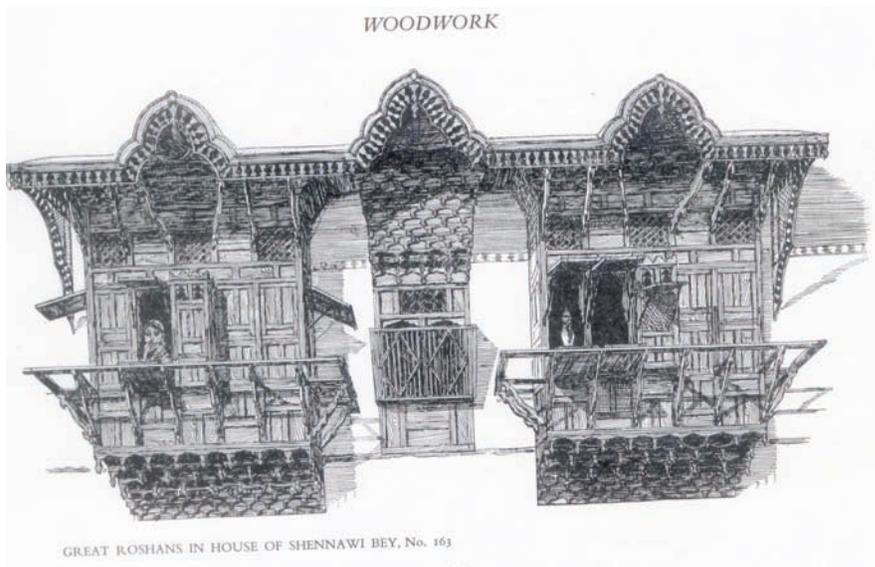
SIMPLE NICKED, DIAGONAL  
CRISS-CROSS "SHISH" GRILLES.

RESİM ...9



PLASTER  
DECORATIONS  
Tangil





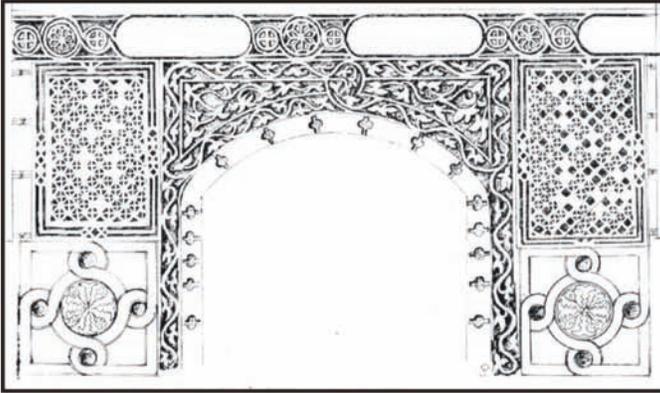
RESİM 12



مقتنيات جامعة درام

شكل رقم (50)

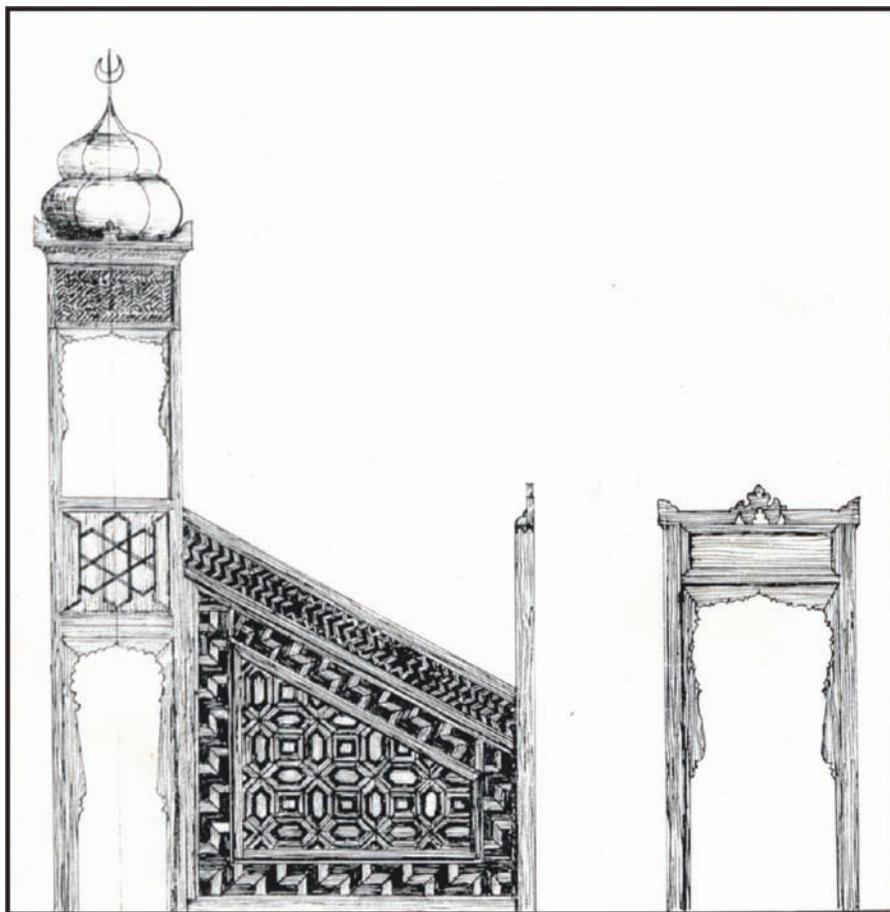
كيفية شغل الجدران بالزخارف المتنوعة  
وابتكار تصميمات رائعة لمعالجة الجدران  
كما هو واضح في صالون خورشيد افندی



شككت رقم (51)

(Greenlaw,p 101)

تفاصيل لجانب من الزخارف المتنوعة  
في حائط الديوان الفخم بالمنزل رقم ١٧٣



شکل رقم ( 55 )

ممبر مسجد شناوی بیه الممیز

RESİM 55

