



ADAPTATION OF THE FUNCTION AND INTERIOR OF THE HAGIA SOPHIA CHURCH IN ITS CHANGE INTO A MOSQUE DURING THE OTTOMAN EMPIRE IN TÜRKIYE

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ABSTRACT

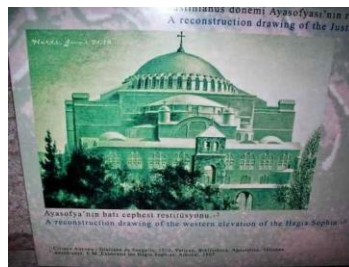
Hagia Sophia or in Greek Aya Sofya is currently known as a mosque which was previously a church and was once a museum. This mosque or church is a symbol of religion and power of the Byzantine empire in the 6th century in Constantinople or Istanbul. The changes that occurred to Hagia Sophia took place in 1453 when Ottoman troops under the leadership of Sultan Muhammad II succeeded in conquering Constantinople. During the Ottoman victory, the Hagia Sophia was used as a symbol of its great victory by changing the function of the Hagia Sophia into a mosque because most of the population of Constantinople was Muslim. This change was accompanied by an adjustment to the function of the space where previously a church changed its function to become a mosque. In this process of change several elements of Islamic architecture were added to adapt to its new function as a place of worship for Muslims. In this discussion we will look at the changes or adjustments that occurred in its adaptation as a Christian house of worship to an Islamic house of worship by using a comparative study, comparing it with a building with the same function, namely the Quba mosque, the first mosque built by the Prophet Muhammad SAW. How much conformity and improvement and elements must be removed, added or maintained in this building. Sultan Muhammad II wanted to make the Hagia Sophia mosque a symbol of Ottoman power.

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INTRODUCTION

Hagia Sophia or Ayasofya in Turkish, was originally built as a basilica for the Greek Orthodox Christian Church. First built in the 5th century, it experienced its first fire and was repaired. Then another fire occurred a second time because of the riots caused by Nika in 523 and then it was rebuilt in 532 and 537 to replace the church which had been destroyed by the riots. This church, which was built for the third time, made

Hagia Sophia the largest and most magnificent church in the world at that time. In 1453, the capital of Byzantium by the Ottomans was conquered with the fall of Constantinople or present-day Istanbul. As a sign of victory, this basilica was converted into a mosque and used as a place of Islamic worship and in 1931 this building was closed and reopened to the public in 1935, with a different function, namely as a museum. This means that this building has undergone several changes in function since this building was founded. Hagia Sophia is one of the famous buildings of the Byzantine era with its distinctive characteristics. Byzantine architecture is like a large dome and uses mosaics on the walls. The large dome and attractive mosaics create a work that is a combination of Byzantine elements and Islamic architecture. Hagia Sophia is an example of some of the best-known and most spectacular Byzantine architecture that proves creativity, solidity, and harmony between various human civilizations. Byzantine architecture refers to the architectural style that developed between the 4th and 15th centuries in the Byzantine territories. At the time of the fall of Constantinople by the Ottoman Empire, some of the existing buildings and monuments were destroyed, while some of the buildings that survived the fall of the Byzantine Empire underwent many changes and modifications and some remained standing as before as an eternal reminder of the splendor and glory and unique architectural style of the Byzantine Empire at that time.



Hagia agreed sebelum 1453

History of the Basilica church

Byzantine architecture is one of four styles of church architecture in Europe, such as Byzantine, Romanesque, Gothic and Baroque. This style developed in Byzantium or also called Constantinople (now Istanbul, the capital of Türkiye). When Constantinople was finally controlled by Muslim troops on May 29, 1453, this style was then adopted by Muslims and until now has become a characteristic of all mosques in the world in the form of the use of domes on the roofs. This uniqueness is what makes the Byzantine architectural style the only architectural style used by churches and mosques so that there are similarities between Islamic and Christian architecture.

The Byzantine style emerged when Emperor Constantine decided to move the capital of the Roman empire eastward, namely to the city of Constantinople (Byzantium) in Türkiye. Byzantium's location, which is far from the center of Catholicism in Rome, makes the architectural style of churches in this region very different from churches in Europe in general, such as the style with an elongated aisle shape, and the geometric

shape style with a dome at the center. These two styles are characteristic of the Byzantine style used in the Hagia Sophia

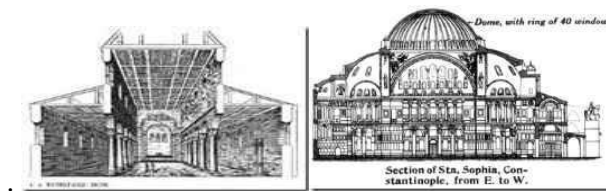


Figure 1. The elongated style is Geometric Style and extends east and west with a Large Dome



Figure 2. Hagia Sophia and Church of Saint Catherine (Thessaloniki)

The Church of Saint Catherine is another example of a Byzantine style building in the old city of Thessaloniki, which was later also used as a mosque by the powerful Ottoman rulers. Characteristic characteristics of the Byzantine style include:

Dome

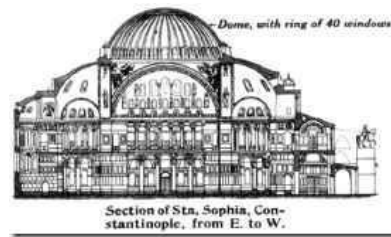
This dome element is like a face-down cauldron with a very large circular or central shape at the top and middle of the building with polygonal shapes such as hexagonal (six-sided) and octagonal (eight-sided).



Figure 3. Dome/Dome

Half Dome / semi dome

A semi-dome, or in English often called a half-dome, is a part of a dome that is semi-circular in shape. This architectural element is often found in historical buildings, including mosques. Semi-domes have an important aesthetic and functional role in mosque design.



Gambar 4. semi dome

Pillar

This form takes the form of a support pillar and also supports the weight of a very large building because it can also be used as a building structure

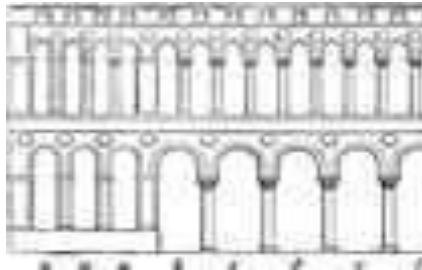


Figure 5. Pillar

The wall

Using thick brick walls using the Roman construction method, in the form of plastered concrete/stone and decorated with Mosaic ornaments in the form of colorful rock fragments.



Picture 6. Wall

Spacious interior.

As a building with general functions, it is hoped that it can accommodate visitors in carrying out their activities, both as a place of worship and for other public functions such as a place for meetings, coronations or major activities of local authorities.



Figure 7. Spacious interior.

Small window for lighting.

Apart from lighting the windows, the windows which are usually located under the dome also function as air circulation and aesthetics in the building.



Figure 8. Small window for lighting

Oriental ornaments or decorations with carvings with human plant or animal motifs.



Figure 9. Oriental decoration or decoration with carvings with human plant or animal motifs

Marble Floor

The typical Byzantine floor is always covered with beautiful marble. Geometric or figurative patterns are formed from pieces of marble of different colors, giving the impression of luxury and elegance.



Figure 10. Marble Floor

Furthermore, in this article, a comparison is made between the Hagia Sophia and the Quba mosque, namely the mosque that was first founded by the prophet Muhammad SAW when he traveled or emigrated from Mecca to Medina. This mosque was used to get an accurate picture of the function of the existing room as a mosque for Muslims.

Quba Mosque

The Quba Mosque, located 4 km south of Medina, is known as the residence of the prophet and Abu Bakr when he first lived in Medina on his way to emigrate from Mecca on Monday 12 Rab'i al-Awwal, fourteen years after the prophethood, which later became the date for the start of the Islamic calendar (Hijrah), 16 July 622 AD.



Figure 11. The original Quba Mosque, before it was destroyed in the 20th century and the current Quba Mosque after renovation and expansion

The space available in the Quba Mosque:

Main Prayer Room

The largest room in the mosque is where the congregation or prayer followers gather to perform prayers. This space is usually rectangular or square in shape.



Figure 12. Main Prayer Room

Mihrab

The Quba Mosque has a mihrab, which is a part that juts out on the wall that shows direction qibla



Figure 13. Photo: REUTERS/ Amr Abdallah Dalsh and the position of the Mihrab at the Quba mosque. Photo source: merdeka.com

The pulpit is the place where the Imam preaches or gives a talk which is usually located near the mihrab.



Source: Photo: merdeka.com

Picture 14. Pulpit is where the Imam preaches

Islamic ornaments and calligraphy in the form of writings of Allah and Muhammad and writings of verses in the Koran.



Figure 15. Islamic ornaments and calligraphy

The veranda is an open area around the main prayer room which functions as a place for shelter, learning to recite the Koran, and gathering as well as an additional room for prayer.



Photo source: merdeka.com/lia harahap

Figure 16. The veranda is an open area around the main prayer room

The yard is a wider area outside the porch, which is often used for religious or social activities, even for Eid prayers.



January 17 Quba Mosque. ©2016 merdeka.com/anwar khumaini Photo: visitsaudy.com/Saudi Tourism Authority

RESEARCH METHODS

In discussing the problem of changing the function of the Hagia Sophia, we use a comparative study between a building and other buildings of the same type or same function. In looking for suitability and appropriateness of the function of the Hagia Sophia, which previously functioned as a church and then turned into a mosque. The adaptation of a building with the function of a Christian religious house of worship to become an Islamic religious house of worship by looking at the Quba mosque building which is the oldest mosque or the first to be built by the Prophet Muhammad SAW.

RESULTS AND DISCUSSION

In carrying out the discussion, we will identify all the changes in the Hagia Sophia building with the aim of adapting the function of a church to a mosque. To discuss the function, we will look at the existing space, what elements or spaces have been added, removed or even maintained by taking the Quba Mosque as a comparison in carrying out prayers and other religious activities, including:

Prayer Place

The changes discussed are most important in terms of its main function, namely from a celebration activity for the congregation to a space for prayer. Basically the space required is the same using a large space, only the procedures are different. Churches use chairs for their congregation, whereas in mosques the congregation stands, bows, prostrates and sits on the floor on prayer mats.



Figure 18. Plan of the original Hagia Sophia, Hagia Sophia as a mosque and prayer room at the Quba Mosque

Mihrab

The mihrab is a room that juts out slightly from the main prayer room with a semi-round shape that marks the direction of the Qibla and faces the Kaaba in Mecca). The mihrab is placed in the apse area by adding it to the mosque wall as a guide for the congregation to pray by tilting it towards the Qibla.



Figure 19. Site Plane of the Hagia Sophia Mosque mihrab tilted 90 degrees facing the Kaaba Official site: www.ayasofyamuzesi.gov

Addition of Tower (Minaret)

One of the characteristics of a mosque is the tower which is used to make the call to prayer. Four minarets were added to Hagia Sophia to strengthen its status as a mosque. The construction of these four towers was gradual, first one tower on the south side was built during the Al-Fatih era, then during the time of Sultan Salim II another tower was built on the northeastern side. and during the time of Sultan Murad III two towers were built.



Picture 20. Tower

Pulpit

The pulpit or stage is the place where the imam delivers his sermon, which is located to the right of the mihrab. This pulpit is an important addition that strengthens Hagia Sophia's function as a mosque.



Figure 21. The pulpit where the Imam stands giving a sermon at Hagia Sophia and the pulpit at the Quba Mosque. Quba Mosque

Islamic Calligraphy and Ornaments

To strengthen its function as a mosque, calligraphy with the writings of Allah and Muhammad was also added, as well as Islamic ornaments on the Hagia Sophia with geometric, floral and other Islamic calligraphy motifs, in the form of verses from the Koran on the walls, dome, and on the pillars inside the building, thereby adding to the majestic atmosphere inside the Hagia Sophia mosque.



Figure 22. Hagia Sophia before and after it became a mosque, calligraphy and ornaments on the Quba mosque and calligraphy of ALLah and Muhammad placed in front of the Mihrab on Hagia Sophia

Dome

The dome is the most phenomenal part of the building. This large dome makes the shape and atmosphere inside the Hagia Sophia even more majestic and majestic, even though this dome collapsed due to an earthquake in 869, but on the orders of Emperor Basilius I this dome was repaired.

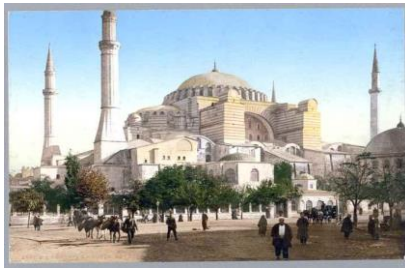


Figure 23. Dome of HagiaSophia

Removing and Covering Christian Symbols

Before Hagia Sophia changed its function to a mosque, its interior walls were decorated with mosaics depicting Christian religious figures, such as Jesus Christ, the Virgin Mary, and saints. After the Ottomans changed its function to a mosque, these mosaics were covered with plaster and curtains.



Figure 24. Views inside the dome, walls and above the entrance are disguised with plaster

Place of Byzantine rulers (Preserved)

This place is part of the old Hagia Sophia which is preserved, including a podium where the ruler performed his worship, a separate room for safety reasons from people with evil intentions. Apart from that, there is also a part in the middle of the room in the form of the Constantine Forum where Emperors held coronations and celebrated victories and merchants met to discuss business and other social activities.



Figure 25. Constantine's podium and forum where the Emperor held coronations, celebrations and merchants met

CONCLUSION

From observations made on the Hagia Sophia building, the change in function from a church to a mosque has so far been acceptable and can provide space, facilities and facilities in the effort to change its function from a Christian religious place of worship to an Islamic religious place of worship. The mihrab facing the Qibla is tilted more to the right towards the southeast.

Based on the identification of the spatial function of Hagia Sophia in the form of a comparison with other buildings with the same function as its conversion function, it can be concluded that Hagia Sophia can adapt to its new function as a mosque. It is believed that the Quba Mosque, which is used as a comparison, can provide the right direction because this mosque was the first mosque founded by the Prophet Muhammad SAW during his migration from Mecca to Medina.

As a building that was originally planned as a church, of course there are several weaknesses or shortcomings in the space, such as the unavailability of a place for ablution, an activity carried out before performing prayers facing the Creator. The ablution activity is provided in the outside area of the building with the hope that in the future it can be updated by providing it inside the building to provide more comfort and in accordance with Islamic religious customs, especially for women.

Ornaments and Islamic calligraphy were added to strengthen it as a mosque. While Christian elements are removed and covered with plaster and curtains as far as not interfering with the performance of Muslim worship.

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