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**BYZANTINE MONASTERIES AND EARLY OTTOMAN KÜLLİYES: A  
COMPARATIVE STUDY**

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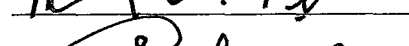

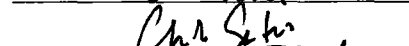
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## ABSTRACT

### BYZANTINE MONASTERIES AND EARLY OTTOMAN KÜLLİYES: A COMPARATIVE STUDY

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In Anatolia, the Byzantine and Ottoman civilizations respectively incorporated Christianity and Islam. In this study, their architecture is compared and contrasted through the Byzantine monasteries and Ottoman *külliyes*. These complexes played an essential role in the formation of towns and actively took a part in the daily life of their inhabitants. The Byzantine monasteries were built earlier than the Ottoman *külliyes*, with similar functions, program and architectural concerns. The aim of this study is to analyze and to point out the shared and different characteristics of the two.

Key Words: Byzantine monasteries, Ottoman *külliyes*, architecture.

## ÖZ

### **BIZANS MANASTIRLARI VE ERKEN OSMANLI KÜLLİYELERİNİN UZERINE KARŞILAŞTIRMALI BİR ÇALIŞMA.**

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Anadolu'da, Bizans ve Osmanlı uygarlıkları sırasıyla Hıristiyanlık ve İslâmı özümsemişlerdir. Bu çalışmada, onların dini mimari yapıları karşılaştırılmış ve Bizans manastırları ile Osmanlı külliyesi arasındaki farklar ortaya konulmuştur. Bu yapılar şehirlerin kuruluşunda önemli roller oynamış ve şehir sakinlerinin günlük hayatında aktif olarak yer almışlardır. Osmanlı külliyelerinden daha önce yapılmış olan Bizans manastırları, program ve mimari düşünce açısından Osmanlı külliyesi ile benzeşmektedir. Bu çalışmanın amacı, ikisinin de benzer ve farklı karakterlerini karşılaştırmalı bir analiz ile ortaya koymaktır.

Anahtar Kelimeler: Bizans manastırları, Osmanlı külliyesi, mimari.





To my family,

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First of all, I would like to thank God for giving me health. I express sincere appreciation to Asst. Prof. Dr. Ali Uzay Peker for all his attention and help throughout the research. I also would like to thank Prof. Dr. Charles Gates for his valuable suggestions and comments. I would like to thank Rajaie, Rüya and my boyfriend Rogerio for their care, friendship and love. I would particularly like to thank Nisamedin and Canan Iren for being so careful during my stay in Turkey. My greatest thanks are to my family and especially to my parents, who have always supported me and have given me strength to continue my studies outside my country.

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# CHAPTER 1

## INTRODUCTION

The Byzantine monasteries and the Ottoman külliyes are religious, educational and social complexes, which were built in the different periods of Anatolian history to meet the requirements of Orthodox Christians and Muslims. Considering that the Ottoman culture flourished in western Anatolia after the decline of the Byzantine dominion, my aim is to find the architectural patterns inherited and contributed by the Ottomans. In order to understand the continuity and change in Ottoman architecture, it is useful to outline the history of both civilizations in all its aspects.

Asia Minor has always been a land of contrasts, not only because of its strategic location, but also because of its ethnic diversity. Its history dates back to the first settlements in the world. In this land piece, the well-known people of ancient times such as the Hittites, Phrygians, Greeks, Romans and Seljuks existed. It is the area where the early developments of Christian culture and the formation of the powerful Ottoman Islamic Empire took place.

The riches of Asia Minor covered valuable historical places such as Cilicia, Cappadocia, Antioch, Brussa, as many others, but definitely, the most important site is Constantinople, today known as Istanbul. The history of Constantinople dates back to 657

B.C., when the city was called Byzantium after a Greek navigator Byzas, who founded it.<sup>1</sup> It was an ancient Greek trading colony. Its geographical position was very strategic, as the city stood at the junction of two important trade routes linking Asia and Europe by land and sea.

According to Bernard Lewis, the great city of the Bosphoros was known under many names. To the Slavs, Tsargraad (The Emperor's City), to the North men, Myklagaard (The Great Town), to the Greeks and Romans, Byzantium and to the Ottomans, Istanbul.<sup>2</sup>

In the 4<sup>th</sup> century, the Romans made Byzantium the capital of the Eastern Roman Empire. They established there an Empire with Roman features but with eastern influences. The exact foundation date of the East Roman Empire remains uncertain, although most scholars prefer to use the date 324, when "Constantine the Great" founded the capital city and renamed it Constantinople after his name.

The Empire was very large, covering the Mediterranean Sea, the Balkans, the Aegean Sea, and the straits (Figure 1). It was populated by different groups of citizens such as Romans, Greeks, Armenians, Syrians and Russians. Greek was a widely spoken language while the other minorities kept their own languages. It was estimated that the population of Constantinople reached one million souls in those times, being considered the largest city in Europe.<sup>3</sup>

Religion was central in Byzantine culture, which outshone all other aspects of life. The days of the year were counted by the feasts of the saints, the coins carried the image

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<sup>1</sup> Munemoto Yonagi, Eiichi Takahashi, Shigebumi Tsuji, and Yasushi Nagatsuka, 1978, *Byzantium* (London: Cassell), p. 7.

<sup>2</sup> Bernard Lewis, 1963, *Istanbul and the Civilization of the Ottoman Empire* (Norman: University of Oklahoma Press), p.1.

<sup>3</sup> Cecil Stewart, 1947, *Byzantine Legacy* (London: George Allen and Unwin), p. 193.

of Christ, and battles were waged behind icons carrying the image of the Virgin. As religion was the main determinant in social life, architecture displayed its status. Huge churches and monastic complexes were erected in the capital, and elsewhere within the boundaries of the Empire.

Monasticism was an essential part of the social and religious life, playing a spiritual, economic, philanthropic and cultural role. The word “monasticism” signifies a certain way of life, i.e., to live alone.<sup>4</sup> Monasticism was practiced by those who devoted their lives to God by praying, studying and meditating. As the number of people following monasticism increased, numerous monasteries were built to house them. It was estimated that about one thousand monasteries existed in the Byzantine Empire, and about one third were located in Constantinople.<sup>5</sup>

Monasteries were large complexes with an extensive functional program. Surrounded by a defensive wall, they included a church as the central edifice, dormitories, library, kitchen, refectory and baths. The larger ones integrated a hospital, hostel, and asylum. As charity institutions, monasteries also assisted the poor.

Byzantine architecture is characterized with the use of dome on a square substructure, which is the central feature of the building. The dome as a sacred symbol was perfected with the construction of St. Sophia Church in Constantinople, by Emperor Justinian. The Byzantine basilica, which consisted of a rectangular plan with rows of columns leading to the altar, was also developed as one of the earliest plan types for religious architecture.

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<sup>4</sup>The Oxford Dictionary of Byzantium- Vol. 2, 2<sup>nd</sup> Edition, s.v. *Monasticism*.

<sup>5</sup>Ibid. s.v. *Monastery*.

The historians divide Byzantine and Ottoman histories into periods so as to make them more comprehensible. However, classifications are not precise about when one period starts and the other ends. In the most common division Early Byzantine Era spans from the 4<sup>th</sup> to 9<sup>th</sup> century, Middle Byzantine Era from the 9<sup>th</sup> to 13<sup>th</sup> century, and Late Byzantine Era from the 13<sup>th</sup> to 15<sup>th</sup> century. Early Ottoman Era from the 14<sup>th</sup> to 16<sup>th</sup> century, Classical Ottoman Era from the 16<sup>th</sup> to 18<sup>th</sup> century, and Late Ottoman Era from the 18<sup>th</sup> to the beginning of the 20<sup>th</sup> century.

The beginning of the Early Ottoman period coincides with the Late Byzantine period. The Ottomans or Osmanlıs descend from a clan called Kayı of the Oğuz tribe of transcaucasian Turks. The Seljuk Sultan settled them in northwestern Anatolia. Seljuk rule in Anatolia entirely dissolved in 1308, and the Ottomans started pushing the frontiers towards the Black Sea and the Sea of Marmara regions. Bursa (Brussa), one of the Byzantine strongholds in Anatolia, was set as the first Ottoman capital in 1326. Before the full conquest, it resisted in Byzantine hands for ten years. Osman Gazi Bey was the first administrator of the state, followed after his death, by his son Orhan Bey. Edirne and Constantinople also became later Ottoman capitals. Constantinople continued to be called as such, even after falling into Ottoman hands, until its official replacement in 1930 by Istanbul, meaning to the city.<sup>6</sup>

By the beginning of the 15<sup>th</sup> century, the Ottoman army was battling for the possession of several Byzantine cities. In 1453, the Byzantine Empire came to an end with the conquest of Constantinople by Sultan Mehmed II, though the Empire of Trebizond resisted the Ottomans for a while more. Ottoman State mostly possessed former Byzantine territories in Europe (Figure 2).

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<sup>6</sup> Lewis, p.10.

For Byzantines and Ottomans alike, religion was central in daily life. Ottoman rulers did not force the Christians to convert into Islam. The Christians had religious, educational and cultural freedom. They had their own schools, social institutions and law courts. This policy of non-involvement affected the development of the Ottoman town. Since the integrity of the non-Muslims communities was retained, the Turkish families coming from Central Asia were settled outside the city walls around the külliyes. These complexes were built to serve the population, and their program consisted of the mosque, theological school, kitchen, refectory, bath, and larger ones included hospital, caravanserai, and a house for the aged.

In the Islamic doctrine, monasticism is not existent, but instead brotherhoods of dervishes who followed Sufi philosophy arose. The dervishes, like the monks, took part in a communal living, studying theology, literature, poetry and music. They were known as the intellectual members of the society. They disseminated mysticism among ordinary Muslims, and also provided them some education. As the abbot was God's chosen leader for the monks, the sheikh was the venerated teacher for the dervishes. Their activities would take place in complexes called tekke, zaviye, hanekâh, or dergâh, depending on the area and time where they were built. These Islamic convents directly influenced the formation of the külliyes.

The first Ottoman sultans ordered tekkes to be built within külliyes in order to stimulate new settlements in recently conquered lands. The earlier külliyes did not have complicated programs. They usually consisted of a mosque, madrasa, tekke, bath and tombs. These külliyes were built in an informal and asymmetrical way, respecting the topography. The mature concept of külliyes was developed in the Classical Ottoman

period, with the great ordered külliyes, financed by the sultans. They had a very extensive building program, and were planned in advance to be aggregated in the urban structure of the town.

According to Behçet Ünsal, Byzantine architecture arose from the fusion of Hellenistic and Anatolian art, with building techniques borrowed from Sassanid Persia.<sup>7</sup> Ottoman architecture amalgamated Seljukid architecture and Byzantine traditions. The placement of a dome over a basilica was a Byzantine heritage, as well as some local construction techniques. It is easy to observe this influence when comparing the mosques of Istanbul with the Hagia Sophia Church. In addition, at the time Ottomans conquered Byzantine cities, the principal churches were converted into mosques, and modified externally and internally. It is possible to assert that the potentials of Byzantine architecture engendered new spatial concepts for later Ottoman architecture.

The aim of this research is to analyze and compare the Byzantine monasteries and Early Ottoman külliyes, in respect to their spatial organization, topographical developments, function and forms, less emphasis will be given to their interior organization and decorative patterns. Examples to be given for monasteries are selected from Istanbul (Figures 3, 4). The reason for focusing on one site is that the architecture of the monasteries displays geographic and periodic changes. For example, the monasteries in eastern Anatolia and Greece have different concepts and were mainly based on earlier eastern examples. These were usually built in distant areas, far from the urban population. The Istanbul examples have different characteristics because, like the Ottoman külliyes, they were integrated to the city and had close relation with the populace. The külliye examples are taken from Bursa, where the earliest ones were developed. The dates of

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<sup>7</sup> Behçet Ünsal, 1959, *Turkish Islamic Architecture in Seljuk and Ottoman Times* (London:A.Tiranti), p.10.

these complexes are closer to the end of the Byzantine rule in Marmara region, so the Byzantine contribution is possibly more evident. So, the Byzantine period is divided into Early, Middle and Late Era with descriptive examples from each, and the Early Ottoman period is covered with three examples.

The monastic complexes in Istanbul are today in ruins, and the church is the only building that remains from once imposing edifices. The original plans of the Byzantine monasteries are non-existent, maybe because they disappeared through the years. An extensive research has been done to find the plans of the original monasteries, but only the recent plans of the buildings with Ottoman additions are available in sources. On the other hand, much research has been done on the monastic churches, because they were on Byzantine architecture converted into mosques, hence resisted demolition. The areas where these monasteries once existed are today filled with houses and commercial units. For this reason, excavations are not possible. After several visits to the sites, I contributed to the existing site plans in coloring the buildings in order to locate them in the body of the complexes. This has been done with the help of written sources; there has been an attempt to locate some of the original monastic buildings. The külliyes still exist and most are in better conditions. Their plans are available and for this reason, their analyses have been done more specifically. In the fifth chapter, one monastery and one külliye have been selected to compare and to reach further conclusions.



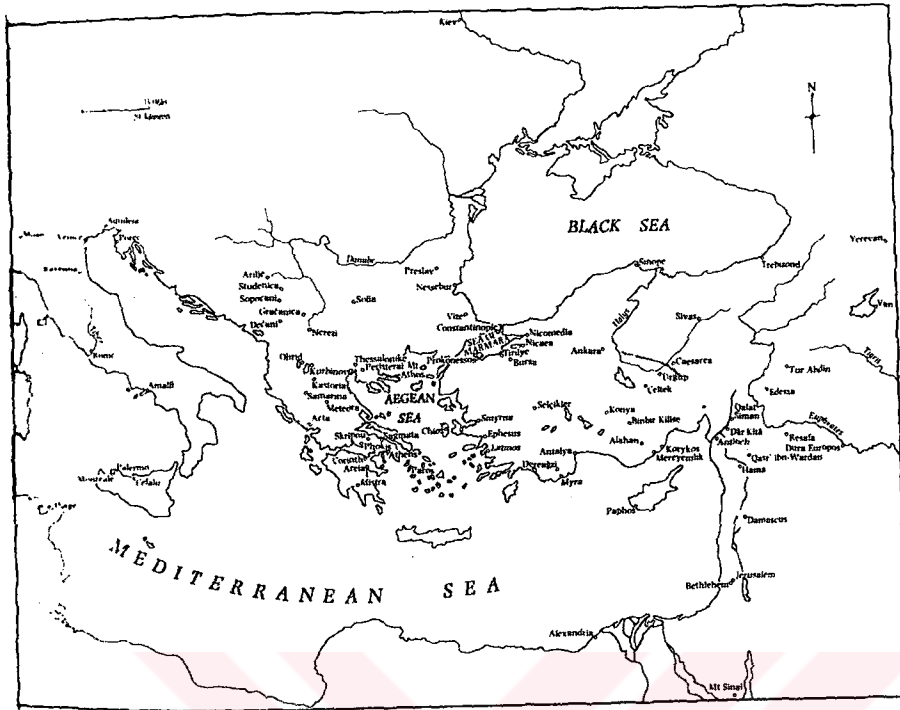


Figure 1- Map showing the area of expansion of the Byzantine Empire (L. Rodley, 1994)

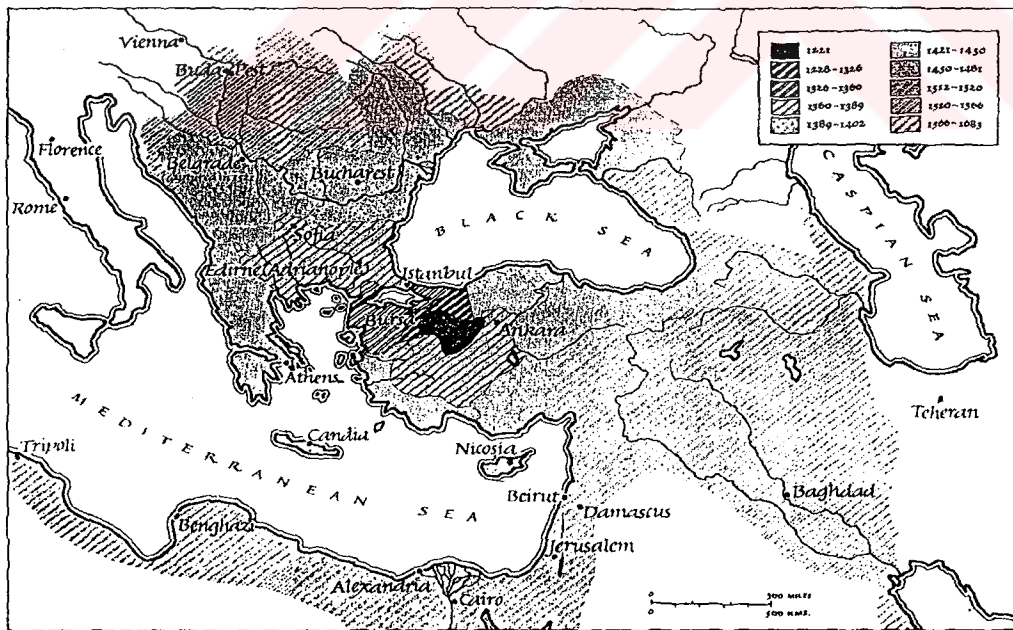


Figure 2- Map showing the area of expansion of the Ottoman Empire (G. Goodwin, 1971)

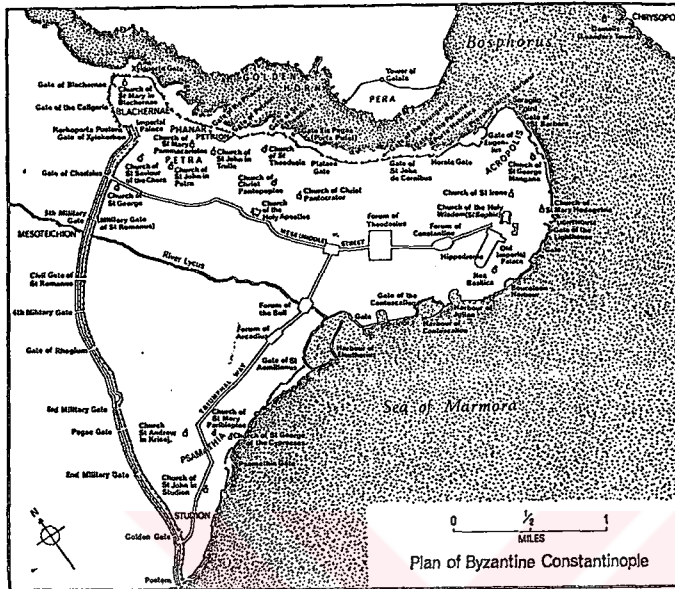


Figure 3- Map of Byzantine Constantinople (S. Runciman, 1965)

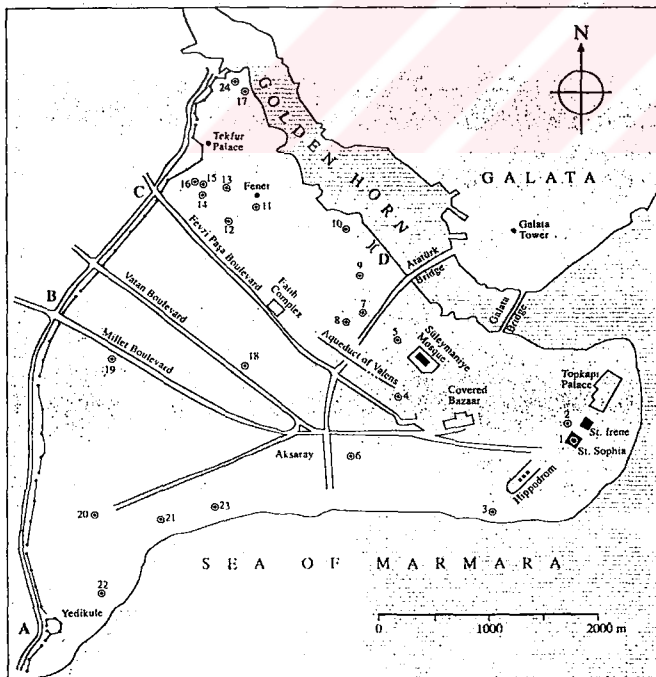


Figure 4- Map of Ottoman Constantinople (S. Kırmıtaç, 2001)

## CHAPTER 2

### BASIC CONCEPTS

#### 2.1. The Rise of the Byzantine Monastery

Monasticism as a religious movement originated from Eastern Christianity, being the earliest form of seclusion. The words 'monk' and 'monasticism' are derived from the Greek word 'monachos' (alone).<sup>8</sup> In the 3<sup>rd</sup> century A.D, the idea of living a life in solitude was followed by several groups of people that sought refuge in deserted areas in order to purify their soul. Their aim was to imitate the life of Jesus on Earth. The movement spread from East to West and in time it became a way of living for religious groups in Anatolia, Middle East, North Africa and Europe.

In the beginning of the Byzantine Empire (4<sup>th</sup> century), monasticism grew so rapidly with the rise of Christianity that monasteries were created to house the followers of the movement. The Christian monasteries are multifunctional complexes, which contain religious and educational activities. Monasteries can be divided into three large types according to the way of life of their inhabitants. The first is called the eremitic, which in Greek etymology means solitary; hence hermits live a life in solitude. The

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<sup>8</sup> Yonagi, Takahashi, Tsuji, and Nagatsuka, p. 86.

earliest idea of eremitic life was developed in Egypt in the late 200's A.D., when people took refuge in the wilderness to attain spiritual perfection. The second form is called the lavra system, where the members live in a communal settlement but usually lead an independent life. This lavra type is nowadays very active in the monasteries located in Mount Athos, in Greece. The third and most common type is known as coenobitism, from the Greek koinibion (communal living). This last form requires that the monks share their living quarters, as well as develop most of the activities together under some rules called typikon.<sup>9</sup>

In the Occident, the main diffuser of coenobitic monasticism was St. Benedict of Nursia (480-543) who developed the monastic rules in the Monastery of Monte Casino, in Italy in 540. In his "Rule"<sup>10</sup> it was written that a monk must have the absolute acceptance of poverty, chastity and obedience.

According to Norman Baynes, monasticism may be described as an Oriental movement.<sup>11</sup> In the East, St. Basil's Rule regulated the monks who lived under coenobitism. In the West, St. Benedict's rule strictly states how the monastic community has to be conducted, while in the East, there is a series of questions and answers as guides to the followers.<sup>12</sup>

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<sup>9</sup>Typikon is a set of regulations prescribing the administrative organization, the rules of behavior and the liturgical observances in a coenobitic monastery (The Oxford Dictionary of Byzantium- Vol. 3, *Typikon, monastic*, p. 2132).

<sup>10</sup> St. Benedict of Nursia wrote his Rule in the year of 540, just before his death. In the Rule, he explains how a monk has to behave in order to reach the spiritual perfection. Since then, the monks of the Benedictine Order, which was founded by him, followed this Rule and even today it is still current among the Benedictines.

<sup>11</sup> Norman Baynes, 1960, *Byzantine Studies and Other Essays* (University of London: The Athlone Press), p. 67.

<sup>12</sup> Thomas Mathews, 1997, "Religious Organization and Church Architecture", *The Glory of Byzantium: Art and Culture of the Middle Byzantine Era AD (843-1261)*. The Metropolitan Museum of Art (New York: Harry N. Abrams), p. 23.

The rise of Christianity in the East took place during the Byzantine Empire (AD 324-1453)<sup>13</sup>, after Emperor 'Constantine I the Great' founded Constantinople as the capital of the East Roman Empire. Orthodox Christianity was set as the main religion and many churches and monasteries were built. In the Middle Byzantine era, monasticism got stronger and it was seen as the ideal style of life by the society. The monasteries were then ruled by the Emperor who introduced an organized monastic life, ordering that the monks should live under the rules prescribed by Basil of Caesarea who was concerned with the discipline of men who wished to reach 'the angelic life'. As Alexander Van Millingen mentions "According to the moral ideal cherished in the monastery, the true life of man was to regard oneself but dust and ashes, and, like angels, to be ever giving God thanks."<sup>14</sup>

According to W.S. Stoddard, "...monasticism involved the uncompromising negation of the world; yet the negation was directed toward transforming the world spiritually, theologically, and artistically."<sup>15</sup> The monasteries became the most important centers of conversion and learning, the active vanguard of the church and educated many great abbots, bishops, theologians, and nobles. Constantinople became the best-known cultural and artistic center during that period in which the monks attained a higher standard of morality. On the other hand, they paid special attention to the poor and ill people. Women also participated in the monastic life in a very similar way but separated from men, and they were called nuns.

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<sup>13</sup> The date of the beginning of the Byzantine Era is still under discussion. Some scholars prefer to use 324 (or 330), when Constantinople was founded by Constantine I the Great. Others adopted 395, when the Roman Empire was divided between the sons of Theodosius I (The Oxford Dictionary of Byzantium Vol.1, *Byzantium*, p. 344).

<sup>14</sup> Alexander van Millingen, 1912, *Byzantine Churches in Constantinople. Their History and Architecture* (London: Macmillan and Co), p. 41.

<sup>15</sup> W.S. Stoddard, 1966, *Monastery and Cathedral in France* (Connecticut: Wesleyan University Press), p.7.

The monasteries were huge complexes built to host from 20 up to hundreds of monks,<sup>16</sup> and as K. J. Conant explains "...they were built much larger than their need as an offer to God..."<sup>17</sup> The monks with their own effort built some of them, while imperial foundations supported others. Their functional program was very large and would include the church as the most important building, the cloister for meditation, school for teaching theology, dormitories, guest areas, service areas, hospital, cemetery, etc.

Among several daily activities were prayers, studies of the liturgies, meditation, and little work like repairs and cleaning. These were scheduled activities that were strictly obeyed. The prayer was repeated every four hours. In some monasteries there were grand workshops and ateliers where monks produced furniture, potteries, and paintings. Several types of social work were developed by the monks such as assistance to the poor, to the illiterate and to the sick.

A great number of monasteries were built in Syria, Palestine, Greece and Asia Minor. Some were located in valleys, mountain tops, near the sea, and in the rural areas, and for these reasons, they were used as agricultural subsidiaries, and were self-sufficient building complexes. Others were built in the city, like the ones in Constantinople that actively participated in the religious, political and social domains. The most renowned had important libraries and, often, scriptoria for the copying of manuscripts. Modern historical and archaeological research has confirmed the existence of more than 340 monasteries within the walls of Constantinople.<sup>18</sup>

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<sup>16</sup> It is difficult to estimate the exact number of monks inhabiting a monastery. The number depends on the location and the size of the complex. The Monastery of St. John the Baptist of Studion (5<sup>th</sup> century) in Constantinople, for example, housed nearly 1000 monks in its glorious times.

<sup>17</sup> K.J.Conant, 1959, *Carolingian and Romanesque Architecture* (Cambridge: Penguin Books), p.57.

<sup>18</sup> *Byzantine Monuments: Churches and Monasteries* (online). Istanbul: Ecumenical Patriarchate of Constantinople. Available from World Wide Web: [http://www.patriarchate.org/ecumenical\\_patriarchate/chapter\\_4/index.html](http://www.patriarchate.org/ecumenical_patriarchate/chapter_4/index.html) (Accessed: 10 February 2002).



In Anatolia, a large number of churches and monasteries from this period were reduced to ruins in Islamic times.<sup>19</sup> Some were excavated but have not been recovered, while others can be found in visible ruins as the Monastery of Saint Simeon Stylites the Younger near Antakya (Plate 1) and the Dormition of the Virgin Church in Nicaea (Iznik). The monasteries located in Greece are still in good condition thanks to the influence of the Greek Orthodox Church.<sup>20</sup>

In Istanbul, the surviving churches and monasteries were converted to mosques after the Ottoman invasion that occurred in 1453. The Monastery of Saint John the Baptist of Studion built in 463 was a very important complex in earlier times, and later was converted to Imrahor Camii, but today it is in ruins. Other examples are the Monastery of Constantine Lips known as the Fenari Isa Camii (Figure 5), and the Myrelaion Church and Monastery known as the Bodrum Camii.

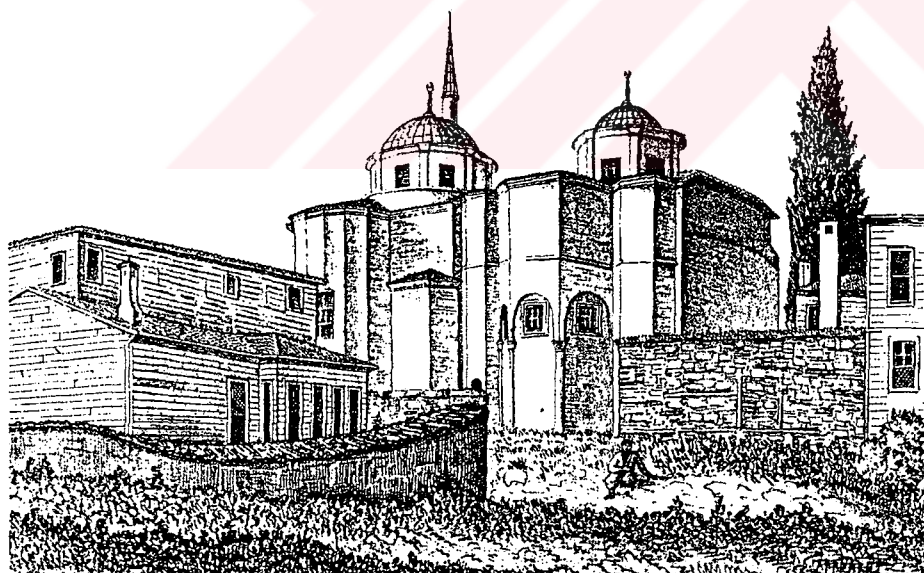


Figure 5 – Monastery of Constantine Lips (Fenari Isa Mosque), Constantinople (S. Kırımtayfı, 2001)

<sup>19</sup> Yonagi, Takahashi, Tsuji, and Nagatsuka, p. 10.

<sup>20</sup> *Ibid.* p. 8.

### 2.1.1. Social Life in Byzantine Monasteries

As explained above, monasticism is a movement of total seclusion followed by different groups of people. In the beginning, the idea was withdrawal from the world's temptations, from contact with people, so as to reach divine perfection. Under Byzantine rule, monasticism went through different paths and became a very popular movement among the society. Instead of having an individual character, some monastic communities directly involved in secular life. This chapter deals with the relation of the monks with the world outside of the monastic complex. It describes the activities they developed to serve the society, such as charity occupations and education. The image they had among secular citizens will also be defined.

Most of the monasteries are commanded by an abbot, who is chosen by the brotherhood as the 'tenant of Christ'. The abbot has to guide the monastery under severely strict rules.<sup>21</sup> The fundamentals of Christian monasticism are based on the life of Christ on Earth and on obedience to his sublime teachings. In order to reach Divine salvation, a monk or a nun has to live in seclusion, away from the world's temptations. They have to devote their entire life to praying, studying the liturgies, reading the psalms and meditating. To become a monk, a man has to fulfill these conditions, but there is no concern about what kind of life he had in the past, as long as he is ready to accept the new rules imposed by the monastery.<sup>22</sup>

However, in Byzantine Monasticism the relation between monks and secular people was closer than supposed. According to Rosemary Morris, " In Byzantium monks

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<sup>21</sup> Yonagi, Takahashi, Tsuji, and Nagatsuka, p. 92.

<sup>22</sup> Ibid. p. 92.



did not form a separate caste apart from society...”<sup>23</sup>, but monks were familiar figures and monasticism was something admired and respected by all social classes. Again in Morris words, “Abandoning the world thus often meant not the abandonment of human relationships, but the recasting of them in a different, spiritually oriented context.”<sup>24</sup>

Two different kinds of monasticism emerged during the Middle Byzantine Period; those who themselves entered the religious life as an alternative and refuge at all stages of life, and those who remained in the lay world. The relationship between monks and the laity was very important to assure the patronage, which would provide funds for the continuing existence and prosperity of the monastic complex. The monastic leaders would serve the laity for consultation on all sorts of matters such as provision of advice and guidance, to give them comfort and protection, to cure diseases, to pray for the Emperors and for the benefits of the state. The monks were also well known for making prophecies and for spiritual guidance. When a baby was born a monk was set as a spiritual father to pray for the well-being and soul of the new born.

The monks were so influential on people’s lives that lots of them became saints after their death such as St. Luke the Younger, St. Nikon and St. Cyril Phileotes, and even new centers of worship and religious houses were created based on their cults. As Morris explains, they attracted pilgrims and worshipers who helped to increase the population in those settlements and had significant effects on local demographic patterns.<sup>25</sup>

Michael Angold relates that apart from this relation with the laity, the monks had special merits for their charitable activities for the poor, defenseless, sick, elderly, and

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<sup>23</sup> Rosemary Morris, 1995, *Monks and Laymen in Byzantium, 843-1118* (Cambridge: Cambridge University Press), p. 1.

<sup>24</sup> *Ibid.* p. 1.

<sup>25</sup> *Ibid.* p. 117.

travelers.<sup>26</sup> Around the 12<sup>th</sup> century, different functions were attached to the complexes in order to render them service buildings such as almshouses, hospitals, pilgrim hostels, baths, bakeries, etc. The hostels were built for pilgrims on the way to the Holy Land; the hospitals hosted men or women, but the women's part was located in separate floors, and there were organized days for the distribution of food at the gates of the monasteries.

Different from the West, the educational system in Byzantine times was not closely related to the church and monasteries. The monastic education was only given to boys who wished to enter the coenobitic life, while girls were educated in the family or in convents.<sup>27</sup> Apart from religion, they would learn grammar, mathematics, music, sports, philosophy, poetics, and social history. Constantinople, the capital, and Berytos (Beirut) were particularly important for law, Athens for ancient philosophy, Alexandria for medicine, Caesarea (Kayseri), Ephesus and Edessa (Urfa) for Christian theology, and Antioch (Antakya) for rhetoric.<sup>28</sup>

Commerce was a major concern for some monasteries and with the emperor's support they had exemptions from customs duties. The ones located in the islands such as Patmos, Chios and Cyprus had ships for trade and market work. Wealth accumulation in monasteries caused harsh criticism from the part of the ordinary citizens. With these public relations, some monasteries had economic advantages as the example of Emperor Isaac Comnenus, who ordered baths to be built outside the walls of a monastery in Kosmosoteira, for the use of the citizens.

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<sup>26</sup> Michael Angold, 1995, *Church and Society in Byzantium under the Comneni, 1081-1261* (Cambridge: Cambridge University Press), pp. 308-309.

<sup>27</sup> Convents are religious multifunctional buildings similar to monasteries, where only women could enter for living and devoting their lives to God.

<sup>28</sup> Yonagi, Takahashi, Tsuji, and Nagatsuka, pp. 9-10.

According to Angold, the monasteries were great landowners and they played an important pastoral role in the countryside.<sup>29</sup> Their founders considered that they had a responsibility for spiritual and material welfare of the peasants settled in their estates, and several churches were constructed for the use of the local population. The rural monasteries also served as an elementary school for children. There, they had the possibility of learning how to write and of acquiring basic knowledge of grammar.<sup>30</sup>

Little is heard about women in the Byzantine Era, especially in the earlier periods. Angold explains that they had restricted status and suffered prejudice from the men.<sup>31</sup> They were expected to be dependents, first on their fathers, then on their husbands, to marry and to be good mothers. From the 10<sup>th</sup> century onwards, as the power of aristocracy increased, so did the influence of their women. They became responsible for the running of their households and had better education.

The nuns represented the female religious group, which had its revival in the 11<sup>th</sup> century with the appearance of nunneries. The aristocracy supported them, and the aristocrat women had full participation in order to heal the soul. Their desire was to be buried in a nunnery. Nuns also devoted time to commemoration of the imperial family. The seclusion of the nuns was very strict and each of them had a father confessor. Men were not allowed to enter the complex in any circumstances, and the mother superior supervised the relation with male relatives. The majority of the nunneries were built in Constantinople, while a few were built in isolated areas.

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<sup>29</sup> Angold, p. 317.

<sup>30</sup> Vincenzo Ruggieri, 1991, "Byzantine Religious Architecture (582-867). Its History and Structural Elements." *Orientalia Christiana Analecta* 237(Roma: Pont. Institutum Studiorum Orientalium), p. 180.

<sup>31</sup> Angold, p. 426.

## 2.2. The Rise of the Ottoman Külliyes

Ottoman Külliyes originated from the interaction between the Seljukid and Byzantine architectural traditions. As the monasteries, the külliyes were huge complexes that housed religious, educational and social activities. Their functional program was similar to the monasteries, though külliyes had a stronger social character. Instead of being built for a restricted group, a külliye was almost entirely open to all layers of the Ottoman society.

The Turks conquered Constantinople under the leadership of Sultan Mehmed II, and converted it into an Islamic city. There is an ongoing fog that surrounds the name of the city. Edith Oyhon and Bente Etingü explain that the city was renamed as Islamboul, meaning the city of Islam. Other sources mention Istanbul, from the Greek “eis tèn polin” meaning to the city.<sup>32</sup> Bernard Lewis explains that an imaginative adaptation of the name Islambol (full of Islam) was created in coins and documents in the beginning of the Ottoman Empire, but most of the Sultans preferred to retain the name Konstantiniyya. The final replacement of the name Constantinople by Istanbul did not take place until 1930.<sup>33</sup>

According to Haussing, the structure of the Ottoman State was based on religious principles. The spread of Islam was supported by dervish orders, known as Sufis. Like many monastic communities in Byzantine times, they sought mystic revelation. Dervishes taught people about divine love and final union with God, and provided them some education.<sup>34</sup> Just as the Byzantine monks were relatively connected to the Emperor, the

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<sup>32</sup> Edith Oyhon and Bente Etingü, 1999, *Churches in Istanbul* (Istanbul: Yapı Kredi Publications), p. 23.

<sup>33</sup> Lewis, p. 10.

<sup>34</sup> H.W. Haussing, 1971, *A History of Byzantine Civilization* (New York: Praeger), p. 356.

dervishes were religious leaders closely connected to the Sultan. They diffused their philosophy not only in Asia Minor, but also in Egypt.<sup>35</sup>

Like the monastic communities, these orders also had places of seclusion. In the long history of the Ottoman State, they were called under many names like tekkes, zaviye, hanekâh, or dergâh. The creation of the dervish lodges dates back to the Seljukid Era, when the combinations of mosque (masjid)-madrasa, mosque-madrasa-hospital, and mosque-dervish convent first appeared in Anatolia.<sup>36</sup> The dervish convents also played an important role in the development of the külliyes.

In Anatolia, many Turkish cities were developed around religious complexes. As an example, in Bursa, the first Ottoman ruler, Osman Bey, built many convents (zaviye) for dervishes, in order to encourage the nomad settlements in that area.<sup>37</sup> Byzantine monasteries similarly aimed at the creation of inhabited regions. Raymond Lifchez states that Mehmed II and his successors acquired several territories for the use of the dervishes in Istanbul.<sup>38</sup> They also ceded numerous Byzantine churches to be converted into tekkes, such as St. Saviour Akataleptos (Kalenderhane), St. John Baptist of Studion (Imrahor), Sts. *Sergius* and *Bacchus* (Küçük Ayasofya), and the Church of the Pantocrator (Tekke of Akşemseddin). In order to accommodate the dervish functions, the churches were modified, the architectural features were altered, covered or destroyed, and several other

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<sup>35</sup> Haussing, p. 357.

<sup>36</sup> Z. Hale Tokay, *The Effects of the Ottoman "Külliyes" on the Formation and Development of the City in the Historical Context* (online). Istanbul: Mimar Sinan University, Architecture Faculty, and Department of Restoration. Available from the World Wide Web: (<http://www.culture.gr/2121/218/e21811.html>). (Accessed: 10 February 2002).

<sup>37</sup> Dogan Kuban, 1980, "Architecture of the Ottoman Period." *The Art and Architecture of Turkey* (New York: Rizzoli), p. 137.

<sup>38</sup> Raymond Lifchez, 1992, *The Dervish Lodge: Architecture, Art and Sufism in Ottoman Turkey* (Berkeley: University of California Press), p. 6.

buildings such as tombs, residences of the sheiks, and minarets were added to the churches.

According to Kuran, when the Ottomans captured a Byzantine town, the largest church was immediately converted into a mosque, and the second largest one was given to the remaining Christians. If only one church existed, it was again converted, but the Christians had permission to build a new one for their own religious services.<sup>39</sup>

According to O. Aslanapa, the word külliye derives from the Arabic word “kull”, which means the whole.<sup>40</sup> The külliye was a pious foundation with religious, social and charitable functions. The earlier ones consisted normally of a Great Mosque, a hamam (baths), a zaviye (convent), a madrasa (theological school), public kitchens, fountains, and the türbe (tomb) of the sponsor. The later ones had larger programs including a hospital, han (hostels), guesthouse and asylum. Külliyes would expand to meet the growing needs of the society which itself became more and more diverse in later periods.

In the early years of the Ottoman Empire, the külliye was formed of buildings outside the town, which instead of being interlinked, were placed next to each other as separated entities. They had a very informal plan development, different from the later külliyes, which had a very symmetrical design.

The Külliye of Murad I in Bursa (Figure 6), built between 1361-1389 is the earliest example, consisting of the mosque (1), alms-kitchen (2), tomb (3), toilets (4), school (5), summerhouse (6) and fountain (7), built all separated from each other. According to Aptullah Kuran, during the Early Ottoman Period the name imaret was also

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<sup>39</sup> Kuran, 1968, p. 16.

<sup>40</sup> O. Aslanapa, 1971, *Turkish Art and Architecture* (New York: Praeger), p. 337.

used to designate these complexes.<sup>41</sup> The word imaret comes from the Arabic “imâr”, which means to construct, and it was also used for the soup kitchens that adjoined the complex. Kuran states that the food of the külliyes was cooked inside the imarets, not only for the students and teachers, but also for the poor of the neighborhood. While in the monasteries the monks would distribute the food at the gates, in the külliye, sometimes sultan himself appeared helping almsgiving.

The külliyes, especially the ones in Bursa, were often located on hillsides and were isolated from the city in order to separate them from the city’s activities. Some were built in empty areas in order to create new urban centers, even towns outside the inhabited lands of the state. Tokay states that generally the construction of the külliyes played the main role in the formation of the district in an Ottoman-Turkish city.<sup>42</sup>

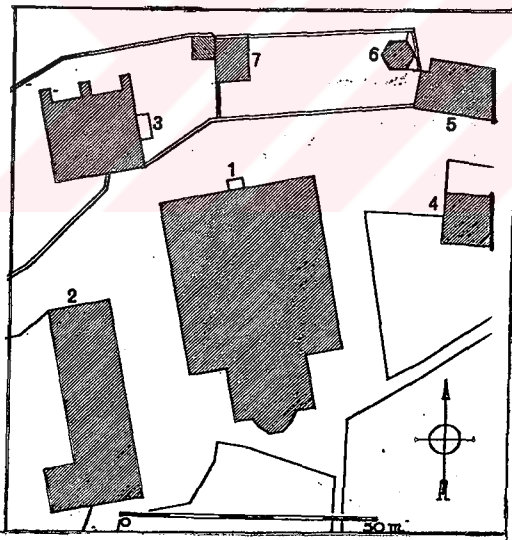


Figure 6 – Ground floor plan of Külliye of Murad I (Hüdavendigâr), Bursa (U. Vogt-Göknil, 1966).

<sup>41</sup> Aptullah Kuran, 1998, “Form and Function in Ottoman Building Complex”, *Journal of the Islamic Environmental Design* Vol. 5-6, p. 132.

<sup>42</sup> Tokay, p.1.

With the great ordered külliyes in Istanbul, Amasya and Edirne the concept of külliyes was fully developed in the Classical Ottoman Period (16<sup>th</sup> to 17<sup>th</sup> century). They originated from two divergent trends: the manifestation of growing imperial power and the personal ambitions of the founders. Külliyes were built by the great Sultans, their wives and higher officials, and supported by a vakif (pious foundation). This process ensured the continued existence of the deed, since a vakif collected in perpetuity the revenue from a committed source for a particular charitable purpose. Since it was an accepted Islamic principle that only Allah had proprietary rights over a vakif, the perpetual existence of the külliye was guaranteed.<sup>43</sup> There were three categories of külliyes:

- 1) Stage (han) külliyes, lodging for travelers;
- 2) Urban külliyes with educational and social functions;
- 3) Mixed külliyes with lodging, educational and commercial units.

With these imposing complexes, Istanbul became the cultural, intellectual and administrative center of the Ottoman Empire.<sup>44</sup> Mimar Sinan who was the Chief Royal Architect and the Sultan's architect for 50 years designed the greatest külliyes, such as the Süleymaniye Külliye, among several others. Until Sinan, the great complexes did not include a commercial component. By adding it, he emphasized the all-embracing nature of these foundations.<sup>45</sup> Sinan designed his buildings to create the ideal communal spaces. His külliyes contained complicated programs, and constructed in the urban center of

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<sup>43</sup> Kuran, 1998, p. 132

<sup>44</sup> Aptullah Kuran, 1997. "A Spatial Study of Three Ottoman Capitals: Bursa, Edirne and Istanbul". *Muqarnas*, 7 (Leiden: E.J.Brill), p. 128.

<sup>45</sup> Dogan Kuban, 1998, "Süleymaniye and 16<sup>th</sup> Century Istanbul", *Journal of the Islamic Environmental Design* Vol. 5-6, p. 65.



Istanbul to serve the population. The Süleymaniye Külliye was built by the order of Sultan Süleyman the Magnificent in 1550. As an institution, it practically corresponded to a complete social organization. The program consisted of the mosque, double madrasa, hospital, caravanserai, medical school, a hamam (baths), and a line of shops (Figure 7).<sup>46</sup>

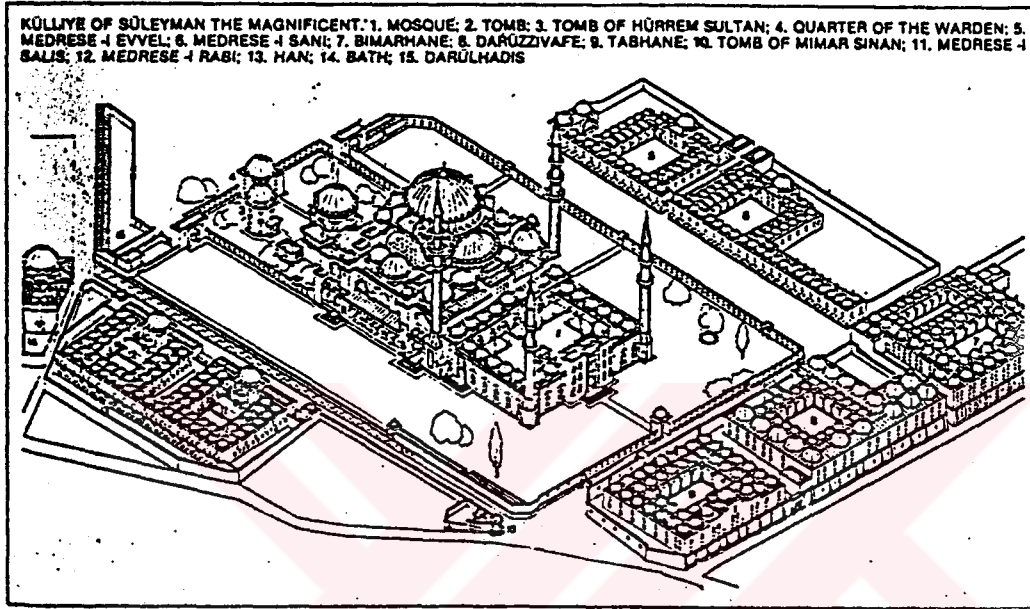


Figure 7 – The Külliye of Süleymaniye the Magnificent, Istanbul (A. Borie, 1988)

### 2.2.1. Social Life in Ottoman *Külliyes*

This chapter is focused on social functions, such as education and charity, which were housed in külliyes. When comparing with the Byzantine monasteries, the Ottoman Külliyes had a more exposed character, because these later ones were built for the use of the citizens. Although külliyes had religious facilities, secular people had access to the complex and profit from their services. In order to understand how the relation between

<sup>46</sup> Kuban, 1998, p. 65.

külliye and society worked; it is useful to survey the progress of the cultural development of Muslim Asia Minor during Pre-Ottoman times.

Claude Cahen states that the first Muslims in the towns of Asia Minor certainly studied their religion in small makeshift buildings, and in churches that were confiscated.<sup>47</sup> The first learning institutions were originally built as an enclosed place in the mosque called hujra.<sup>48</sup> They were devoted to the education of young boys, through Koran and literature of the canonical tradition (hadith). In the later madrasas Arabic literature, religion and juridical knowledge were taught to the students.

In the Ottoman Period, we see that the madrasa and the mosque are first built, and later other buildings such as hospital, hostel, kitchen, library, shops, etc, were added to this nucleus forming the külliye complex.

The külliyes were built by the sultans or by wealthy people in order to acquire merit in God's sight. Ottoman rulers founded several külliyes (imarets) in Bursa, and they encouraged the wealthy merchants to establish külliyes of their own in the city.<sup>49</sup> The vakif system that supported them was an expression of the individual quest for piety and salvation. According to Kuban, this system became the pivot for social welfare; as an example, the Külliyes of Beyazit II, employed more than a thousand people. From the teachers of the madrasas to the simple cleaner, all were regularly paid, and meals were given daily to the poor by this foundation.<sup>50</sup>

Charity was an obligation upon Muslims, but particularly upon women. Several mosques and külliyes were built and renovated with funds provided by women, especially

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<sup>47</sup> Claude Cahen, 1968, *Pre-Ottoman Turkey* (New York: Taplinger), p. 248.

<sup>48</sup> Dogan Kuban, 1985, *Muslim Religious Architecture* (Leiden: E. J. Brill), p. 33.

<sup>49</sup> Kuran, 1997, p.118.

<sup>50</sup> Kuban, 1980, p. 144.

the imperial women<sup>51</sup>. The complexes included dispensaries, general and mental hospitals, medical schools, madrasas, kitchens for the poor and shelters. Money for poor girl's trousseaus and for books was kept in külliyes. They also had facilities for travelers, pilgrims and poor children.

The külliyes were open to the public. The latest ones had commercial units, which provided the public-private relationship. In these complexes, the enclosure system did not exist like in the monasteries. Some contained residences for religious people, teachers and students. In some külliyes, as the Külliye of Mehmet II in Istanbul, several secondary buildings were built separated from the mosque for the resident students.<sup>52</sup>

The commercial life was very active, as every Ottoman city had a covered bazaar (bedestan), which served not only as a center of retail trade, but also as headquarters of great merchants. The bedestan were usually built around the hospitals, schools and mosques. Revenues from the bazaars supported charitable institutions.<sup>53</sup>

The palace school was also part of the Ottoman life. Until the second half of the 15<sup>th</sup> century, Ottoman scholars had been going to Cairo, Damascus, and Isfahan to complete their military education in order to administer the empire in the name of the Sultan. By that time, the military education was given in the palace school. The creation of the Fatih Külliye in Istanbul decreased these peregrinations, and it became a prestigious center for higher learning in Islam.<sup>54</sup>

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<sup>51</sup> Fanny Davis, 1986, *The Ottoman Lady: A Social History from 1718 to 1918* (New York: Greenwood Press), p. 248.

<sup>52</sup> Ulya Vögt-Göknil, *Living Architecture: Ottoman* (London: Oldbourne Books Co.), p. 51.

<sup>53</sup> J.Milton, Rafael Steinberg and Sarah Lewis, 1980, *Religion at the Crossroads: The Rise and fall of Empires* (London: Cassell), p. 128.

<sup>54</sup> Kuran, 1997, p. 128.

As for Ottoman women, Godfrey Goodwin says that in a certain way, their participation in the society was a reflection of the Byzantine women's behavior. They could not be members of the religious institution, but could be accepted as teachers of Islam.<sup>55</sup> They also did not frequent the mosque, but prayed at home (except during Ramazan).<sup>56</sup> Women prayed at home because it was considered indecent for a woman to pray in a public mosque unless she was old.

There is very little known about the education of Ottoman women before the 19<sup>th</sup> century. In the small cities, they did not have access to the madrasa, and the ones who wished to study could take private lessons at home from their fathers and grandfathers.<sup>57</sup> In Istanbul, there was always an opportunity for a girl to learn how to read the Koran. Instruction was provided in private homes as well as in nursery schools. How much schooling a girl had depended largely on the head of the family.<sup>58</sup> According to Davis, the nursery schools were also supported by a pious foundation. A child's initial attendance was a great event.<sup>59</sup>

The women's social life was not so rich before the 19<sup>th</sup> century. The majority of the activities took place in the harem. The popular activities outside the home were weekly visits to the hamam and bazaars.

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<sup>55</sup> Certain religious women gained great influence in this way, as did the one who persuaded Süleyman I to give the pleasures of music.

<sup>56</sup> Davis, p. 245.

<sup>57</sup> Ibid. p. 47.

<sup>58</sup> Ibid. p. 49.

<sup>59</sup> Ibid. p. 48.

## **CHAPTER 3**

### **HISTORY AND ARCHITECTURE OF THE BYZANTINE MONASTERIES**

#### **3.1. Early Byzantine Era**

The Byzantine Empire lasted almost a thousand years and it went through several phases. In this chapter, these phases are divided as Early Byzantine Era, Middle Byzantine Era, Age of Justinian, the Dark Ages Period and Late Byzantine Era. Examples of monasteries from Anatolia are given for each period, but a more comprehensive analysis is done on the monasteries located in Istanbul.

According to Lyn Rodley, the Early Byzantine Period is normally regarded to have started with the reign of Emperor Constantine in 324. Constantinople became the capital of the East Roman Empire, which was very large, extending from Rome to Antioch, Nicomedia (modern Iznik, Turkey), Sadica (modern Sofia, Bulgaria), Sirmium (near Belgrade), Spalato (Yugoslavia), among others.<sup>60</sup>

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<sup>60</sup> Lyn Rodley, 1994, *Byzantine Art and Architecture: An Introduction* (Cambridge: Cambridge University Press), p. 8.

Christianity was adopted as the main religion of the Empire,<sup>61</sup> and because it was a new religion it had no artistic tradition of its own. Baynes explains that Constantine had the conviction that the emperor was God's chosen mediator in ecclesiastical affairs and during his reign, ecclesiastical architecture arose.<sup>62</sup> Mango suggests that Christian architecture was born in Rome, precisely in 313,<sup>63</sup> and earlier examples of Christian art and architecture are scarce; Emperor Constantine ordered that a "Christian public Art had to be created."<sup>64</sup>

Until then, religious architecture was very informal. Some religious groups would meet in simple houses or adapt places to house religious ceremonies. Constantine introduced the 'basilica plan type', which was an adaptation of a type of civic building that was widely used in the Roman world to serve different purposes, such as markets, courts of law, lobbies, reception halls and audience chamber. It consisted of a rectangular plan with rows of columns leading to the altar (Figure 8). From the fourth to the sixth century, the basilica became the standard type of parochial, Episcopal and even monastic church, from East to West.<sup>65</sup> Although a basilica seems rich with the arrangement of several columns, it brings monotony because of the uniformity of the plan. There is little variation, but also some advantages, as it was easy to build a church with a maximum effect with a minimum effort.

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<sup>61</sup> Cyril Mango, 1978, *Byzantine Architecture* (Milan: Electra Editrice), p.35.

<sup>62</sup> Baynes, p. 75.

<sup>63</sup> *Ibid.* p. 38.

<sup>64</sup> *Ibid.* p. 35.

<sup>65</sup> *Ibid.* p. 38.

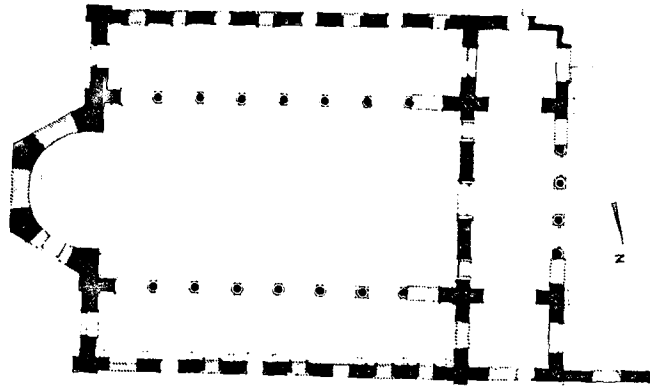


Figure 8 - St. John the Baptist of Studion basilica ground plan, Constantinople (A. Van Millingen, 1912)

Later, with the rise of new congregations and convents, the celebration of Christian services required more organized spaces, and the basilica plan had some changes. According to Mango, there was the creation of a large meeting hall focusing on the altar table, the separation between clergy and laity and between sexes, creation of a pulpit for reading of psalms, different rooms, the baptistery and adequate means of circulation.<sup>66</sup> During this time a great number of churches were built in Constantinople, the imperial city, and throughout the Empire, from Palestine and Syria, to Greece and Bulgaria; but many buildings collapsed in time. The largest and most important church of this period is the Holy Sepulcher in Jerusalem (Figure 9).

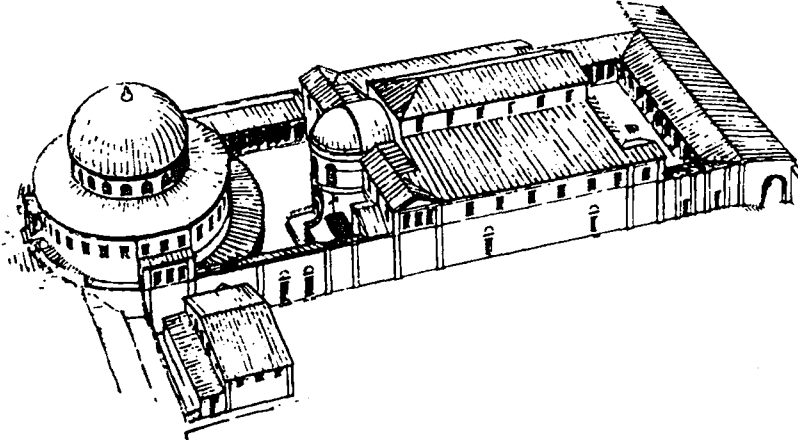


Figure 9 - Holy Sepulcher, Jerusalem (W.L. MacDonald, 1977)

Rodley states that the 4<sup>th</sup> century witnessed an important development with the rise of the monasteries.<sup>67</sup> Two types of monasticism spread around the world. The solitary ascetic (hermitic) system followed by people with an unfixed place to live, and the coenobitic system, followed by groups living a communal life. This latter group created the monasteries that first appeared in this period. Their primary functions were to help the sick, homeless and travelers. The first monastic complexes included a hospital and a hostel. These were not only for religious purposes, but also covered social needs. The enclosure system was not so strict and a large number of secular people worked in it. The bishop's residence quarters for the clergy and daily visitors were also part of the complex.

The Monastery of Saint Simeon Stylites the Younger near Antioch, the Alahan Monastery (430) in Cilicia (Figure 10), the Monastery of St. John the Baptist of Studion (463) in Istanbul, are some important examples of Early Byzantine monastic architecture.

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<sup>67</sup> Rodley, p. 11.



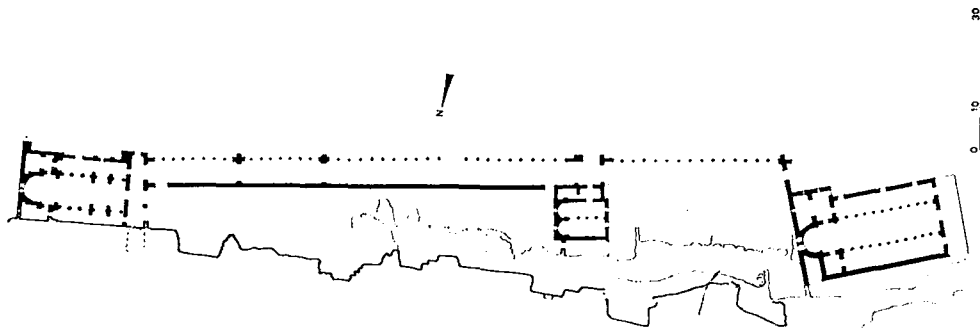


Figure 10 - Alahan Monastery, Cilicia, plan of monastery complex (M.Gough, 1967)

### 3.1.1. The Monastery of Saint John the Baptist of Studion

According to Van Millingen, the Patrician, Studius, founded the Monastery of St. John the Baptist of Studion in Constantinople in 463 A.D.<sup>68</sup> It was one of the richest and most famous monasteries in the Byzantine era, with almost a thousand monks. The community was formed by Greek, Latin, Syrian and Russian monks called “The Sleepless Monks”. As their name suggests, they prayed and conducted the divine service day and night, praising to God around the clock. There was an intensive religious life with severe modes of discipline and a rigorous fasting.

It was also an important center of culture and learning, where some of the greatest scholars of the Byzantine period studied and taught. One of its greatest abbots was

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<sup>68</sup> Van Milligen, p.28.

Theodosius Studita (759-826)<sup>69</sup> who ruled the monastery during the Iconoclastic Movement.<sup>70</sup> He led the struggle for the restoration of icon veneration, encouraged theological and philosophical studies, set up a school for the education of children, and founded hospices for the destitute and the travelers.<sup>71</sup> During his abbotship, the monastery's scriptoria flourished with the production of many manuscripts, miniatures, calligraphies, which were taken to Europe by Byzantine scholars during the Western Renaissance of the 14-15<sup>th</sup> centuries.<sup>72</sup>

This monastery possessed many holy relics,<sup>73</sup> including the skulls of St. John the Baptist, of Zacharias (the Baptist's father), and of St. Theodore, but most of these relics disappeared during the Latin occupation<sup>74</sup> between 1204 and 1261.

The monastery occupied a vast territory near the Golden Gate, in the district known as Psomathion. The complex was very rich in natural resources with vast vineyards, an abundance of water and beautiful cypress trees. In the center stood the basilica of St. John, a three aisled basilica, which was described by some writers as a huge and marvelous building. It was very famous for its mosaics and it is the early basilica in Istanbul that survived today. During the Latin occupation, the church was pillaged, ruined

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<sup>69</sup> Oyhon and Etingü, p. 29.

<sup>70</sup> The Iconoclastic Movement outlawed the veneration of icons and carried out a massive destruction of icons, images and statues in churches and monasteries between 726 and 843. This resulted in a very serious political-religious controversy. Icon veneration was restored in 787 (for further information, see *The Oxford Dictionary of Byzantium* Vol.2, 2<sup>nd</sup> Edition, s.v.*Icons*).

<sup>71</sup> *Byzantine Monuments: Churches and Monasteries* (online). Istanbul: Ecumenical Patriarchate of Constantinople. Available from World Wide Web: [http://www.patriarchate.org/ecumenical\\_patriarchate/chapter\\_4/index.html](http://www.patriarchate.org/ecumenical_patriarchate/chapter_4/index.html) (Accessed: 05 March 2002).

<sup>72</sup> Oyhon and Etingü, p. 30.

<sup>73</sup> Relics are remains from the body of holy persons, or objects sanctified through contact with them. From the 4<sup>th</sup> century onward, holy bodies were exhumed and distributed to various monastic churches in Alexandria, Antioch, and Constantinople. These relics were treated as sacred, and were celebrated and venerated by the religious people. The collection of relics became fashionable and stimulated competition among the monasteries. During the Latin Occupation, many relics were stolen and taken to Europe by the Crusaders, where many still existing religious buildings. (For further information see, the *Oxford Dictionary of Byzantium* Vol. 3, 2<sup>nd</sup> Edition, s.v. *relics*).

<sup>74</sup> The Latin occupation is mentioned several times in this paper. The Latins stayed in Constantinople from 1204 to 1261, after sacked the city on the route to Jerusalem.

by the Crusaders and some capitals were transported to England. According to Ruggieri, there were two other churches in the complex: the church of the Theokotos, and another chapel dedicated to St. George.<sup>75</sup> The monastery went through two repairs, one in 1057-58 by the Emperor Isaac Comnenus and one in 1290, during the reign of Androcius. Studion survived as a monastery for 1000 years. It was converted into a mosque known as Imrahor Camii, after the Ottoman Conquest, during the reign of Sultan Beyazit II (1481-1512).<sup>76</sup> The destruction of the complex was due to a fire in 1782, an earthquake in 1894, and finally another great fire that ruined it completely.

Today, walls surround the area where the basilica stands and the entrance is on the west side. What can be seen from the great basilica are the outer walls, and some interior columns leading to the altar that are now under restoration (Plate 2). Unfortunately, there are no remains from the huge monastery. It was not possible to locate the supposed sites of the old hospice, school for children, hostel and the other two churches, because the monastery precinct entirely disappeared. The only surviving structure apart from the church, are the ruins of a cistern located south of the basilica. Though the interior space is covered with vegetation, the supporting arches are still visible. In the Ottoman period, a tekke, a tomb and a new courtyard were added to west side of the basilica.

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<sup>75</sup> Ruggieri, p. 176.

<sup>76</sup> Oyhan and Estingu, p. 31.



- |   |  |   |                          |
|---|--|---|--------------------------|
| ➔ | Main entrance to the complex                     |   | <b>Ottoman Additions</b> |
| ➔ | Church entrance                                  | ■ | Tekke (convent)          |
| ■ | Ruins of the St. John Studion Basilica           | ■ | Tomb                     |
| ■ | Area of the Church of St. Constantine and Helena | ■ | Çeşme (fountain)         |
| ■ | Ruins of the Cistern                             |   |                          |
| ■ | Atrium with fountain                             |   |                          |

Figure 11 – Plan of the Monastery of Saint John the Baptist of Studion, Constantinople (After W. Müller-Wiener, 1998)

### 3.2. The Age of Justinian and the Dark Ages

The Age of Justinian, which lasted from 518 to 565 A.D, was a very rich period in terms of architectural production.<sup>77</sup> Justinian commissioned an extensive building program during his lifetime, such as palaces, utilitarian and civic works, and dozens of churches, fortifications and aqueducts.<sup>78</sup> He had the best engineers and the most advanced technology in the world.<sup>79</sup> It was the time when the largest and most famous churches were built, such as St. Sophia in Constantinople and St. Vitale at Ravenna. Dome as a structural element reached its zenith with Hagia Sophia Church (Plate 3), which served as a religious ceremonial center for the imperial family and for daily and holy services for the congregation. As Mango says “No building even half its size was ever erected in the Byzantine state at a subsequent period...”<sup>80</sup> and “...the construction of St. Sophia should have seemed altogether miraculous, something that could only have been brought to contemplation by the intervention of heavenly forces.”<sup>81</sup>

Like most emperors since Constantine the Great, Justinian regarded himself as the head of the church and concerned with its doctrine and with its social and political role.<sup>82</sup> During his time, new monasteries were founded and Justinian brought them under the control of the church and state. Before, monasticism was independent from both.<sup>83</sup>

The most important monastic complex built by Justinian was the Monastery and Churches of Sts. Peter and Paul and St. Sergius and Bacchus in Constantinople from the

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<sup>77</sup> Mango, p. 57.

<sup>78</sup> William MacDonald, 1977, *Early Christian and Byzantine Architecture* (New York: George Braziller), p. 33.

<sup>79</sup> *Ibid.* p. 57.

<sup>80</sup> *Ibid.* p. 60.

<sup>81</sup> *Ibid.* p. 61.

<sup>82</sup> Rodley, p. 50.

<sup>83</sup> Yonagi, Takahashi, Tsuji, and Nagatsuka, p. 94.

6<sup>th</sup> century. This complex is located on the south of the Hippodrome, inside the sea walls along the shores of the Marmara. It is recorded that Empress Theodora erected a monastery for a community of over 500 Monophysite monks together with the two churches.<sup>84</sup>

The first to be built was the basilica of Sts. Peter and Paul in 519, dedicated to the Apostles.<sup>85</sup> According to Van Millingen, it was built after the suggestion of the Roman senator Festus, on his trip to Constantinople, who was astonished not to find a sanctuary dedicated to the two apostles that were so venerated in the West. It had two stories with an ambulatory below and a gallery above.<sup>86</sup>

Bardill relates that the Church of Sts. Sergius and Bacchus was built alongside the Church of Sts. Peter and Paul, in similar size, sharing the same atrium. But it had an octagonal centralized plan similar to the churches in Syria and Palestine.<sup>87</sup> Several doubts remain about the date of construction and use of the second church. Some scholars say that the church was built sometime between 530 and 536 in order to serve the Monophysite monks,<sup>88</sup> while others mention the date around 527, built for imperial use following Justinian's ascension.<sup>89</sup>

The monastery around the churches was known as the Monastery of the Hormidas. Scholars suggest that it was not built before 548,<sup>90</sup> but the establishment of the Monophysite community in the palace took place between 527 and 530.<sup>91</sup> The monastery

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<sup>84</sup> Jonathan Bardill, 2000, "The Church of Sts. Sergius and Bacchus in Constantinople and the Monophysite Refugees," *Dumbarton Oaks Papers*, n.54, p.5.

<sup>85</sup> Bardill, p.4.

<sup>86</sup> Van Millingen, (*Apud* Teophanes, p. 220), p. 64.

<sup>87</sup> Bardill, p. 2.

<sup>88</sup> *Ibid.* p. 6.

<sup>89</sup> *Ibid.* p. 10.

<sup>90</sup> *Ibid.* p. 7.

<sup>91</sup> *Ibid.* p. 6.

also served as a hostel for the foreign clergy, when they visited Constantinople. Apart from the two churches, the complex also included an asylum for women, hostels for travelers, hospitals for the sick and homes for the destitute. Justinian's wife, Empress Theodora showed a keen interest in charity foundations. It is said that the monastery was destroyed after 548 by a great fire, and then the monks were transferred to the house of the Urbicius.

The Church of Sts. Sergius and Bacchus (Plate 4) was the only remaining building after the fire and destruction of the monastery during the Latin occupation. After the Ottoman Conquest, during Sultan Beyazid II's reign (1506-1513), a zaviye (convent), a türbe (tomb), and a hamam (bath) were added to the newly converted church, now a mosque called "Küçük Ayasofya Camii" (Little St. Sophia).

The entrance to the courtyard of the complex is located in the north. Today, the old church of St. Sergius and Bacchus still remains in the east in good condition. Across the church, in the west is the old zaviye, which today house several shops and a fountain around the courtyard. North of the church, is an old Ottoman cemetery with several tombs, and the mausoleum of Keşikibaş Hüseyin Efendi and Şeyh Hacı Kâmil. The ruins of the earlier church of Sts. Peter and Paul, as well as the asylum, hostel and hospital have disappeared.





**Ottoman Additions**

- |   |  |   |  |
|---|--|---|--|
| → | Main entrance to the complex   | ■ | External Hall with Arcades                               |
| ↳ | Secondary entrance to the complex  | ■ | Minaret  |
| → | Church entrance  | ■ | Old Zaviye (convent), today used as shops                |
| — | Sea walls  | ■ | Çeşme (fountain)   |
| ■ | Church of St. Sergius And Bacchus  | ■ | Courtyard  |
| ■ | Supposed area of the Basilica of Sts. Peter and Paul with ambulatory and gallery | ■ | Mausoleum of Kesikbaş Hüseyin Efendi and Şeyh Hacı Kâmil |
|   |  | ■ | Cemetery   |
|   |  | ■ | Hamam (baths)  |

Figure 12 – Plan of the Church of St. Sergius and Bacchus, Constantinople (After W.Müller-Wiener, 1998)



The so-called Dark Ages period followed the end of Justinian's reign and lasted from the mid 7<sup>th</sup> to the mid 9<sup>th</sup> century. Justinian's ambition for territories resulted in several losses in wars and conflicts, which brought destructions of palaces, citadels and churches. Constantinople had a severe depopulation due to the earthquakes, and due to the bubonic plague that killed thousands of people a day in the 7<sup>th</sup> century. The construction of churches almost ceased, and for three centuries the palace was the only really important building site.

As Rodley explains, it was a very poor period in terms of arts and architecture.<sup>92</sup> Churches were built smaller and were badly constructed, and for this reason very few remained.<sup>93</sup> The eighth century church is a cross-domed basilica, and the best examples are St. Irene in Constantinople (Plate 5), which was rebuilt in 740 after the earthquake, and St. Sophia in Thessalonica (Greece), built around 780s.

### 3.3. Middle Byzantine Era

Richard Krautheimer characterizes Middle Byzantine architecture as a stylistic entity, but as troublesome when considering its architectural types developed over three hundred years.<sup>94</sup> The Middle Byzantine period emerged from the darkness in the first half of the 9<sup>th</sup> century with a very different architecture from that of Justinian's time.<sup>95</sup>

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<sup>92</sup> Rodley, p. 117

<sup>93</sup> McDonald, p. 40.

<sup>94</sup> Richard Krautheimer, 1986, *Early Christian and Byzantine Architecture* (London: Penguin Books), p. 354.

<sup>95</sup> Mango, p. 108.

Basil I became emperor in 867, and during his reign, the concepts of 'public' and 'private' in architecture changed. While the monuments of Justinian had a strong public character, the ones of Basil I had a private one, intended for a restricted group.<sup>96</sup> Ecclesiastical architecture became private, as the monastic church, built within the imperial palace, replaced the parochial and Episcopal churches.<sup>97</sup> Monasticism became stronger, and gradually was removed from Episcopal control and from Justinian's legislation, giving place to a patronage system. This patronage system meant that the monasteries benefited from the support of a patron. This patron would invest his resources in the complex, and in exchange, would have prayers said for the salvation of his soul. Some of the patrons even had monasteries as a place of retirement and for the burial of their family.

This support given by the benefactors resulted in a type of monastic architecture. Instead of being built in isolated areas, the monasteries built by Basil I were constructed in the city, closer to the social structure provided by the benefactors. The best examples are seen in Constantinople, where influential people could have their own family monasteries.

The first two examples that appeared in Constantinople in the last quarter of the 9<sup>th</sup> century, which were built by Basil I within the Great Palace. These are the New Church, (880) and the sanctuary of St. Mary at the Pharos (864).<sup>98</sup>

The monasteries from this period were built in very large sites, surrounded by walls with a huge portal, where beggars would stand to receive alms from the monks.

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<sup>96</sup> During Justinian's reign, several churches were built for the citizens of Constantinople, as well as fortifications, bridges, and aqueducts. His architecture was concerned with the well being of the whole population, while Basil I is well known for building churches and monasteries to serve the high society.

<sup>97</sup> Mathews, p. 28.

<sup>98</sup> Krautheimer, p. 355.

Entering through the portal, one reaches a huge courtyard followed by a church, which is always placed in the middle of the complex. There was no break between the Early and Middle period in terms of structural details but more importance was now given to the exterior of the church, as it was isolated in the courtyard of the complex. Next to the church was the refectory with kitchen, sometimes isolated or even as a part of the residential rectangle. The storerooms would be close to keep the grains, oils, and wines and, there were the bakery, infirmary, guesthouses, baths, etc.

Several monasteries were built in the Middle era in Istanbul as the Monastery of Constantine Lips in 908, the Monastery of St. Saviour Pantokrator in 1136, and the Monastery of Akataleptos in the second half of the 9<sup>th</sup> century.

### **3.3.1. The Monastery of St. Saviour Pantokrator**

The Monastery of St. Saviour Pantokrator, also known, as The Monastery of Christ Pantocrator, was the largest and most important Middle Byzantine complex in Constantinople. Up to 700 monks could be accommodated in it. Emperor John II Comnenos founded the monastery in 1136.<sup>99</sup> Some documents mention that Empress Irene, the wife of John II Comnenos, took an active interest in the construction, organization and functioning of the monastic complex between 1118-1136. Replacing her husband when the Emperor was on campaign, she supervised the architect Nicephorus.<sup>100</sup> Since its foundation, the monastery was under the authority of the Emperors. Its

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<sup>99</sup> Mathews, p. 23

<sup>100</sup> *Byzantine Monuments: Churches and Monasteries* (online). Istanbul: Ecumenical Patriarchate of Constantinople. Available from World Wide Web: [http://www.patriarchate.org/ecumenical\\_patriarchate/chapter\\_4/index.html](http://www.patriarchate.org/ecumenical_patriarchate/chapter_4/index.html) (Accessed: 15 March 2002).

administration and function were based on the typikon (rules) established by the founders. The typikon meant that the monastery was independent of the Patriarchate and exempt from taxes.

This complex was very famous for its ecclesiastical objects, litanies and processions. It was also renowned for the great number of holy relics, for the important manuscripts of its library, for the gold and silver vessels, alabaster chalices, bejeweled ecclesiastical objects, etc. The Latins transported these objects to Italy and many of them are now kept in the museum of San Marco in Venice.

The Pantokrator was built on a hill, on an avenue that leads from the Golden Horn to the Aqueduct of Valens. It was a very large construction, richly endowed with three interconnected churches. The older northern church from the 10<sup>th</sup> century was dedicated to Christ Pantokrator; thence comes the name of St. Saviour Pantokrator. Empress Irene founded the south church in the 12<sup>th</sup> century, and dedicated it to the Virgin Eleousa.<sup>101</sup> The building at the middle dedicated to St. Michael (the 12<sup>th</sup> century), as a funerary chapel where several members of the Comnenian dynasty were buried (Plate 6).<sup>102</sup> The program also included a hospice for the aged, a hostel for travelers, baths, a library, a medical school and a hospital.

Van Millingen informs us the service of the hospital. It was very active in those times, with fifty beds: ten for surgical cases, eight for acute diseases, ten for ordinary illnesses and twelve for women. Each ward had two doctors, three medical assistants and four aides. In the women's ward there were a female doctor, six female surgeons and two

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<sup>101</sup> Robert Ousterhout, Zeynep Ahunbay, and Metin Ahunbay, 2000, "Study and Restoration of the Zeyrek Camii in Istanbul: First Report, 1997-98," *Dumbarton Oaks Papers*, n.54, p. 265.

<sup>102</sup> Oylhon and Etingu, p. 58.

female nurses. All patients were treated for free, and they were given clean clothes, food and some money. The doctor examined their diet and controlled sanitary conditions. The diet consisted of bread, beans, onion, oil and wine.<sup>103</sup>

In addition to the hospital there was a home for old men, which housed 24 people, and provided bread, wine, oil, cheese, fuel, medical attendance and small gifts of money. The baths served six people each time and monks were allowed to use it twice a month. During Lent, the baths were used only in cases of illness.<sup>104</sup>

During the Latin occupation, the church was robbed. The monastery was taken over by a certain order of monks of St. Anthony, and became the residence of the Latin Emperor.<sup>105</sup>

During the reign of the Palaeologan dynasty, the complex had some modifications, the church served as a mausoleum for members of the imperial family.<sup>106</sup> Before the fall of the city, the complex functioned as a workshop and dwelling, and under Sultan Mehmed II the church was converted into the "Zeyrek Camii." It served as a madrasa for years, and suffered several changes during Ottoman time.<sup>107</sup>

To access the old monastic complex, one must pass through a little street on the southeast, and an Ottoman mausoleum with a cemetery. The mausoleum resembles a Byzantine structure. Over the hill, the three churches are under restoration. The entrance to the churches is on the west side. The south church is used as a mosque, while the north one has no function today. The funerary chapel in between the churches is closed and the access is forbidden. Adjacent to the south church, are located the toilets and a small

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<sup>103</sup> Van Millingen, p. 239.

<sup>104</sup> *Ibid.* p. 239.

<sup>105</sup> *Ibid.* p. 227.

<sup>106</sup> Ousterhout, Z. Ahunbay, and M. Ahunbay, p. 265

<sup>107</sup> *Ibid.* p. 265.

abandoned courtyard. Some parts of the wall of the hospital can still be seen, as well as the supposed ruins of the library, though the monastery itself has vanished.<sup>108</sup>

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<sup>108</sup> Ousterhout, Z. Ahunbay, and M. Ahunbay, p. 58.





### 3.4. Late Byzantine Era

The Late Byzantine era starts in the late 13<sup>th</sup> century after the Latin occupation, which lasted from 1204 to 1261. During the Latin Occupation, the Byzantine state was divided into several minor principalities such as “the Empire of Nicaea”, and “the Empire of Trebizond”, governed by different emperors. The state was disunited, weakened and had problems with the neighbors. The Turks were growing powerful in western Anatolia; the Serbs in the north and various other western groups were threatening the borders.<sup>109</sup> A large number of castles, monasteries and churches in Western style were built during this period.

In 1261, Emperor Michael VIII Palaeologus entered Constantinople, removed the Latin flag and reestablished the city as the new capital. This period is also known as the “Palaeologan Period”, named after the imperial family. During Emperor Michael’s time a revival of Byzantine humanism kept alive the state traditions and indigenous culture. Mural painting and manuscript illuminations took a more expressive trend.<sup>110</sup> In the major cities, an influential elite of intellectuals followed studies in classical philology, astronomy and medicine. There was a revival of hagiography; monks composed the Lives of contemporary holy men, or rewrote the Lives of older saints.<sup>111</sup>

About the architecture, Mango says that it “...shows a diversity of regional manifestations...”<sup>112</sup> The final phase of Byzantine architecture consisted of a combination of old architectural forms with different types. The strongest novelty of Palaeologan architecture is the concern with exterior decoration in brick or stone, which was employed

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<sup>109</sup> Rodley, p. 276.

<sup>110</sup> Christa Schug-Wille, 1969, *Art of the Byzantine World* (New York: Harry N. Abrams), p. 200.

<sup>111</sup> The Oxford Dictionary of Byzantium Vol. 1, 2<sup>nd</sup> Edition, s.v. *Byzantium, History of*.

<sup>112</sup> Mango, p. 141.



to create blind niches and arches. The multiplication of domes was an additional characteristic of that period, as seen in S. Mark's in Venice, and in the later Churches of Greece.<sup>113</sup>

Monasticism prospered too; numerous monasteries were built and restored in Constantinople, Thessalonica and Mistra. The restoration of the Church of the St. Saviour in the Chora and the Monastery of Constantine Lips, both in Constantinople can be cited.

Several wars and disorders affected the decline of the Byzantine Empire. The state of Western Europe provided no assistance and the empire was weakened by the Latin conquest that brought much damage. Civil wars devastated the agricultural land, and rebellions took place in towns.<sup>114</sup> In 1340 the Ottoman Turks conquered most of Asia Minor with their expanding army. On May 30, 1453, Mehmed II conquered Constantinople (then called Istanbul) and converted Hagia Sophia Church into a mosque. The Greek population decreased and few Christians remained in the city. As Van Millingen says "... and so brought to an end the native religious service in many churches of the capital."<sup>115</sup>

Morea and the Empire of Trebizond were able to hold out against Ottoman conquest until 1460 and 1461, respectively.<sup>116</sup> The Byzantine provincial culture lived on for a time in the islands, until the beginning of the 18<sup>th</sup> century.<sup>117</sup>

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<sup>113</sup> Stewart, p. 189.

<sup>114</sup> The Oxford Dictionary of Byzantium -Vol.1, 2<sup>nd</sup> Edition, *Byzantium, History of*,

<sup>115</sup> Van Millingen, p. 233.

<sup>116</sup> *Ibid.* p. 358.

<sup>117</sup> Haussing, p. 357.

### 3.4.1. Monastery of St. Saviour in the Chora

The Monastery of St. Saviour in the Chora was located outside the city walls of Constantinople in the district called Chora. The name of the church "in Chora" means "in the country" because of its location.<sup>118</sup> The original sanctuary is mentioned to have existed as early as 413 A.D.<sup>119</sup> According to İlhan Akşit, the monastery was first founded by Theodorus, uncle of the Empress Theodora. Theodorus settled outside the walls at Chora, where there was a small church and a group of cells, which later became the monastery. After the earthquake of 557, it was rebuilt by Justinian with an addition of three parecclesia, dedicated to St. Anthemius, the Forty Martyrs of Sebaste and the Archangel Michael, and also a bath, a hostel to accommodate Syrian monks during their visit to Constantinople, and a hospital for eye diseases.<sup>120</sup> In the 11th century, after a period of decline, Maria Dukaina, the mother-in-law of Emperor Alexis Comnenos, restored the building.<sup>121</sup> A new church of Greek cross plan with a dome replaced the ruined basilica. The church is considered the most important monument of the Palaeologan age. Its final restoration took place between 1303 and 1321, by Theodore the Great, who was a man of learning and great abilities, and he was an activist in the

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<sup>118</sup> İlhan Akşit, 1987, *Treasures of Istanbul* (Istanbul: Haşet Kitabevi A.Ş.), p. 71.

<sup>119</sup> Oyhon and Etingü, p. 33.

<sup>120</sup> Van Millingen, p. 291.

<sup>121</sup> Akşit, p. 71.

movement for new spiritual pursuits and the promotion of humane studies. He spent his entire fortune on renovating and redecorating the church.<sup>122</sup>

The monastery hosted young and aged monks; it was a place of retirement of many emperors. It was also said to be a large and beautiful complex. The surviving Greek-cross church stands in the middle, connected to a funerary chapel in the south and an outer narthex in the west.<sup>123</sup>

According to Robert Ousterhout, in the east, there is a retaining wall with broken masonry indicating projecting walls spaced at about 2.6 meters intervals. He gave the possibilities of being the ruins of the monastic cells.<sup>124</sup> The concept of the dormitories of the monks being oriented to the East is related to the idea that the monks should wake up with the rise of the sun for the early prayers. To the northeast, there are two buildings that were used as türbe (tomb) and soup kitchen in Ottoman times. Ousterhout mentions the possibility of both being the kitchen and the trapeza (refectory) of the monastery, "As the Ottomans normally adapted Christian buildings to related Muslim functions..."<sup>125</sup>

The Church of Chora was the first building to fall to Ottoman use. Ali Atik Paşa converted it into a mosque between 1495 and 1511, in the reign of Beyazit II.<sup>126</sup> A minaret and a religious school (madrasa) were built next to the church, now known as the "Kariye Camii".<sup>127</sup>

Today, the mosque is a museum that belongs to the Ministry of Culture. The Paraclesion and the two narthexes have excellent paintings and mosaics. The access to

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<sup>122</sup> Akşit, p. 71.

<sup>123</sup> Van Millingen, p. 305.

<sup>124</sup> Robert Ousterhout, 2000, "Conceptualizing the Later Churches of Constantinople: Suggested Methodologies and Few Examples", *Dumbarton Oaks Papers*, n. 54, p. 243.

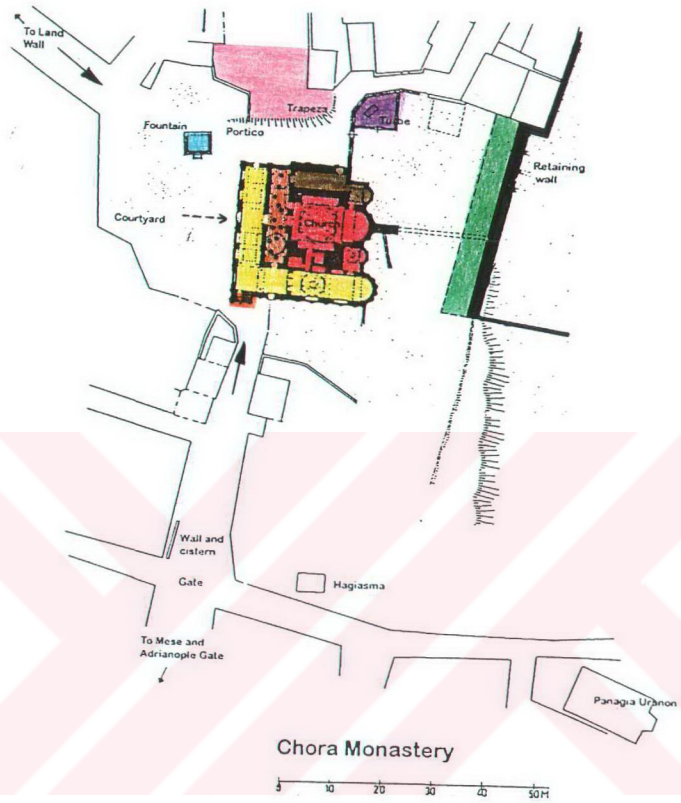
<sup>125</sup> Ibid. p. 243.

<sup>126</sup> Van Millingen, p. 304.

<sup>127</sup> Akşit, p. 71.

the church is in An Ottoman fountain and a türbe (tomb) are in the northwest and northeast sides respectively.





- Possible entrances
  - Church entrance
  - Retaining walls
  - Church dedicated to the Christ of the Chora
  - North side gallery
  - Inner narthex
  - Outer and side gallery used as ambulatory
  - Supposed area of the monk's cells
  - Supposed area of the Kitchen and refectory
- Ottoman Additions**
- Fountain
  - Cemetery and tombs

Figure 14 – Plan of the Monastery of St. Saviour in the Chora, Constantinople (After W. Müller-Weiner, 1998)

## CHAPTER 4

# HISTORY AND ARCHITECTURE OF THE OTTOMAN KÜLLİYES

### 4.1. Early Ottoman Külliyes

According to Arnaldo Mondadori, the Ottoman period in the History of Anatolia begins with the conquest of Bursa in 1326, which was shortly after made the first Ottoman capital. Bursa rapidly prospered in terms of culture and politics.<sup>128</sup> Later, the capital moved to Edirne, which remained as the center of the state until the conquest of Constantinople.

During the reign of Osman Bey (1281-1324), residential and religious buildings were constructed in Bursa. According to Kuran, the Ottomans also used existing buildings from the Byzantine time. For example, after the death of Osman Bey, his body was buried in the chapel of the Monastery of St. Elias.<sup>129</sup> After Osman's death, his son Orhan Bey assumed the power. Among his building program, were mosques, madrasas, convents, imarets (kitchens), hans (hostels), public baths, etc.

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<sup>128</sup> Arnaldo Mondadori, 1987, *Anatolia. Immagini di Civiltà. Tesori dalla Turchia* (Universita degli Studi di Roma: La Spienza), p.179.

<sup>129</sup> Kuran, 1997, p. 114.

During Ottoman rule, the cities in former Byzantine territories went through several transformations. The Turkish urban organization of castle, inner city and extramural suburb developed in different schemes in the three capitals. However, there was a common denominator: the castle organized in the center, the bazaar was located a few meters from the castle walls, and the new Ottoman population grew up around the religious centers.<sup>130</sup>

The religious centers in the Early Ottoman period had some improvements. Apart from the mosque and the madrasa building (theological school), public buildings like tombs, alms-kitchen, baths, and fountains were integrated to the complexes. Larger and more pretentious buildings were built during the reign of Murat I (1360-89), such as the Hüdavendigâr complex named after him (Figure 15).

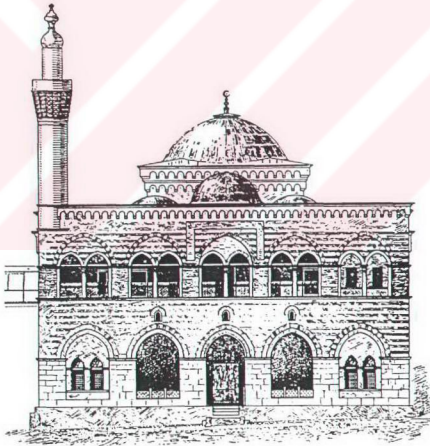


Figure 15 – Byzantine style façade of the Mosque of Murat I (Hüdavendigâr), Bursa (U. Vogt-Göknil, 1966)

<sup>130</sup> Kuran, 1997, p. 114.



Although the Murad I complex initially consisted of a mosque and a madrasa, it considered an innovation; it was not yet considered a complete külliye. The külliye buildings with different functions were added in time to the existing mosque and madrasa such as hospital, library, asylum and medical school. The first complete külliye was the Yıldırım Beyazıd Külliye in Bursa built between 1398-1403, which will be analyzed in chapter 4.1.2.

The early külliyes such as Murad I and Yıldırım Beyazıd in Bursa had a free plan composition, as the buildings were organized individually and isolated from each other (Figures 16/17). According to Kuran, the plan was symmetrical, but the general composition of the complex is irregular. The buildings respected the topography of the hills in Bursa as a result geometric relationships were neglected.<sup>131</sup>

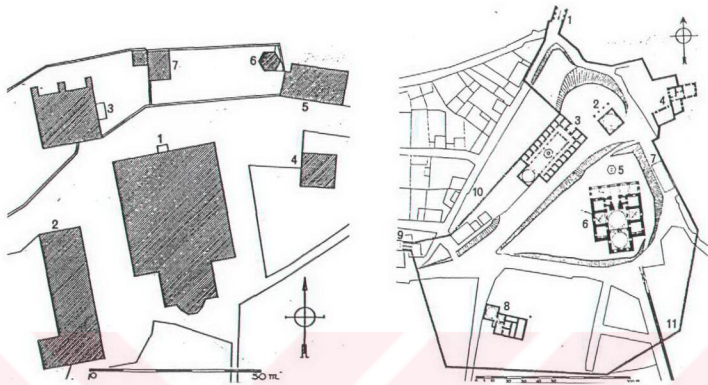
Alain Borie explains that the Fatih Külliye in Istanbul and the Beyazıd Külliye in Edirne were the first complexes from the early period that were developed with a symmetrical composition, but in spite of their geometrical rigor and formal perfection, they were still rudimentary, with independent and broken parts (Figures 18/19).<sup>132</sup>

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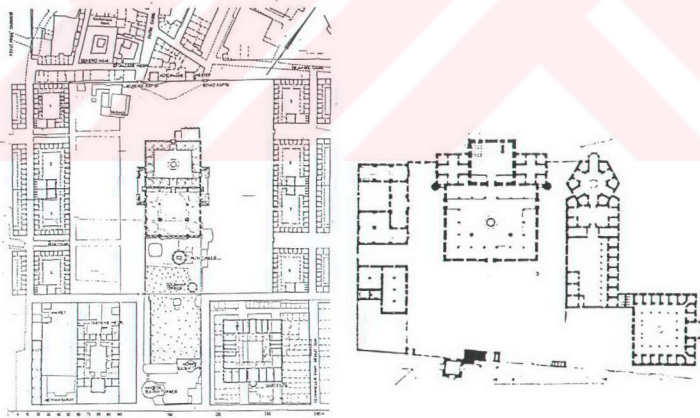
<sup>131</sup> Kuban, 1968, p. 18.

<sup>132</sup> Alain Borie, 1998, "Sinan's Külliyes: Architectural Composition", *Journal of the Islamic Enviromental Design* Vol. 5-6, p. 112.





Figures 16/17- Plan of the Murad I and Yıldırım Beyazid Complex, Bursa, showing an asymmetrical plan (U. Vogt-Göknil, 1966)



Figures 18/19 - Plan of the Fatih Külliye, Istanbul (after W. Müller-Wiener, 1998) and Beyazid II Complex, Edirne, showing a symmetrical plan (U. Vogt-Göknil, 1966)

In Istanbul, the Külliye of Fatih (1462-1470) was the largest one built in the Early Ottoman period. As mentioned before, it served as a center of higher-level Islamic learning. It is arranged within a square of 210 meters at one side. The mosque is in the middle of the plaza; eight madrasas are placed on its sides. On the south of the plaza is a hospital, soup kitchen and hostel, in the north part are located a primary school and library, and for the tombs of Mehmed II and his wife Gülbahar Hatun are in the cemetery garden behind the mosque.

The Beyazid II Külliye in Edirne (1488) was a very important institution for it included a medical school and hospital. The program comprises the mosque in the center, two hospices adjacent to it, a large public kitchen with refectory, bakery and storehouse in the east, and a medical school, a mental asylum and others in the west. The complex is composed of two groups: on the two sides of the mosque, buildings for medical services are grouped on the west, and buildings for cooking and storage are on the east.

The three examples of Early Ottoman külliyes from Bursa selected for analysis are grouped according to their plan, topographical arrangements and functions. The reason for describing the külliyes from Bursa instead of the ones in Istanbul is that Bursa has the earliest examples, which are closer in time to former Byzantine examples.

#### 4.1.1 The Murat I (Hüdavendigâr) Külliye

The Murat I complex is located at a distance from the center of Bursa, in a higher spot overlooking the city. The mosque is the oldest existing example from the early Ottoman period, built between 1361 and 1389. It is a unique example of a mosque combined with a madrasa, which was probably modeled after the enclosed type of madrasas of the Seljuk period.

The façade of the mosque is well decorated with multi colored stone courses, arches and their supporting system, which recalls a late Byzantine palace façade (Plate 8).<sup>133</sup> Vogt-Göknil relates an interesting story from Evliya Celebi's diary about the mosque. Celebi states that the architect must have been a European with knowledge of Byzantine and Italian architecture, because the design of the buildings displays strong Byzantine features.<sup>134</sup> Kuban also mentions that several architectural features, such as arch friezes and two-story porch can be related to the architectural traditions of Medieval Byzantium.<sup>135</sup>

The building is so imposing, and beautifully arranged among the plane trees. The mosque-madrasa stands in the middle of the complex. It has two stories on its north, west and south sides. The madrasa is integrated with the second floor, which contains the study rooms and student's cells on the three sides above the side iwans and porch of the mosque below.

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<sup>133</sup> Vogt-Göknil, p. 48.

<sup>134</sup> *Ibid.* p. 49.

<sup>135</sup> Kuban, 1980, p. 139.

The imaret (alms-kitchen) was built west of the mosque; Kuban mentions a kaplica (a spa over hot springs) built nearby, but today it is in ruins.<sup>136</sup> The imaret is used today as a tourism office.

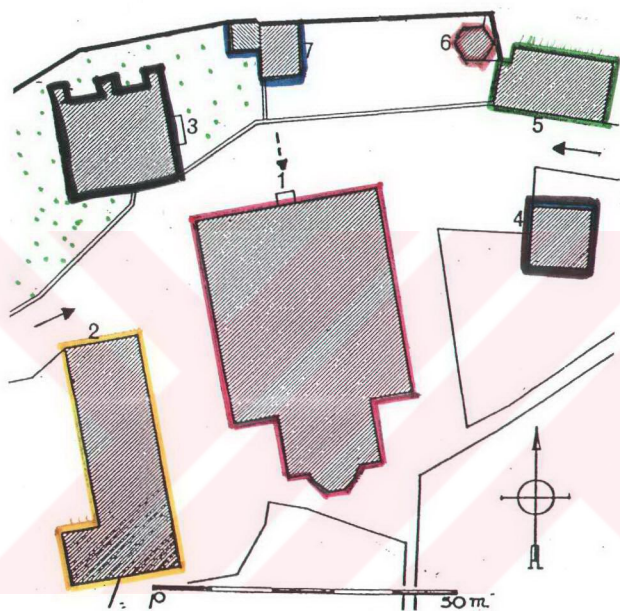
The tomb of the founder is located to the northwest of the mosque. The small building located east of the mosque hosted probably the baths of the complex, and it is used as toilets today.

According to Vogt-Göknil, the hospital, lunatic asylum and medical school, were later added to the külliye.<sup>137</sup> Today, a garden and several buildings such as hotels and houses have infiltrated in between the old edifices, which have spoilt the integrity of the complex, but the mosque still preserves its old majesty at the center.

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<sup>136</sup> Kuban, 1980, p. 139.

<sup>137</sup> Vogt-Göknil, p. 49.



- |   |   |   |                 |
|---|---|---|-----------------|
| → | Possible accesses to the complex                        | ■ | Toilets (4)     |
| → | Entrance to the mosque-madrasa buildings                | ■ | School (5)      |
| — | Retaining wall  | ■ | Summerhouse (6) |
| ■ | Mosque-madrasa buildings (1)                            | ■ | Fountain (7)    |
| ■ | Old imaret (kitchen) today used as a tourism office (2) | ■ | Garden          |
| ■ | Tomb of Sultan Murat I (3)                              |   |                 |

Figure 20- Plan of the Murat I (Hüdavendigâr) complex, Bursa (After U. Vogt-Göknil, 1966)

#### 4.1.2 Yıldırım-Beyazıt Külliye

The Yıldırım Beyazıt II is the first example from the early period that can definitely be called a külliye. It was built between 1398 and 1403, on the crest of a hillock, two kilometers northeast of the city.<sup>138</sup> The construction of the mosque started in 1390, and ended in 1395.<sup>139</sup> Sultan Beyazıt II initiated the work, which was interrupted during the Mongol invasion, and after his death. Later his son finished the complex. The end product was a less grandiose building than the planned.<sup>140</sup>

The program consisted of a mosque with hospice wings, türbe (tomb) of the founder, two madrasas, an imaret (soup-kitchen), a fountain, a hamam (baths), and a small royal residence (Figure 21). Walls surrounded the entire complex, but today, only the ruins of the fortified wall can be seen.<sup>141</sup>

There are two entrances to the complex, one from the north with a huge portal, and another from west with no gates. The mosque stands in the middle, in the highest point of the land. The wings on the two sides of the prayer hall contain rooms designed for dervishes. In the upper floor, there were two rooms. The mosque's terrace is very imposing with its height, and it is said that it was the place to proclaim the call to prayer, as the minaret did not exist before. Many scholars mention that the mosque was a royal masjüd, used by the imperial family, dervishes, and pilgrims, so the minaret was not required.<sup>142</sup> A minaret was later added.

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<sup>138</sup> Vogt-Göknil, p. 49.

<sup>139</sup> Kuran, 1968, p. 111.

<sup>140</sup> Vogt-Göknil, p. 49.

<sup>141</sup> Kuran, 1968, p. 18.

<sup>142</sup> Godfrey Goodwin, 1971, *A History of Ottoman Architecture* (London: Thames and Hudson), p. 48.



Of the two madrasas, only the one northwest of the mosque has remained. It is a rectangular building with an arcaded court, classrooms and student cells. These cells housed three to five students. According to Godfrey Goodwin, some students lived in the madrasa while others would go there for the day. Each student cell contained a fireplace.<sup>143</sup>

The türbe (tomb) of the founder was built in front of the madrasa (Plate 9), beneath the mosque, facing north. It was damaged during the earthquake of 1855 but now restored. The hamam (bath) is located on the southwest of the mosque. It is still under use, but went through several restorations.<sup>144</sup> The imaret (kitchen) is today used as a primary school, and the royal residence that once existed on the northeast of the mosque is in ruins.

Outside the walls, 250 kilometers southeast of the complex, a medical school was built. The reason for building the hospital so distant is not known, but it may be related to hygienic reasons.<sup>145</sup> The hospital is treated as an independent complex, with a spacious courtyard, several large halls and numerous rooms for patients.<sup>146</sup> Goodwin mentions that the hospital had ten cells each side, and a central hall. It served around 1400 people in those times, with a staff of three doctors, two chemists and ten servants.<sup>147</sup>

Vogt-Göknil mentions a dervish monastery and a caravanseraı also adjoining the complex, but they probably crumbled with the earthquake in 1855.<sup>148</sup> In 1948, an unknown architect did further restoration work in the külliye.

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<sup>143</sup> Goodwin, p. 463.

<sup>144</sup> Ibid. p. 18.

<sup>145</sup> Kuran, 1997, p. 117.

<sup>146</sup> Ibid. p. 117.

<sup>147</sup> Goodwin, p. 50.

<sup>148</sup> Vogt-Göknil, p. 50.

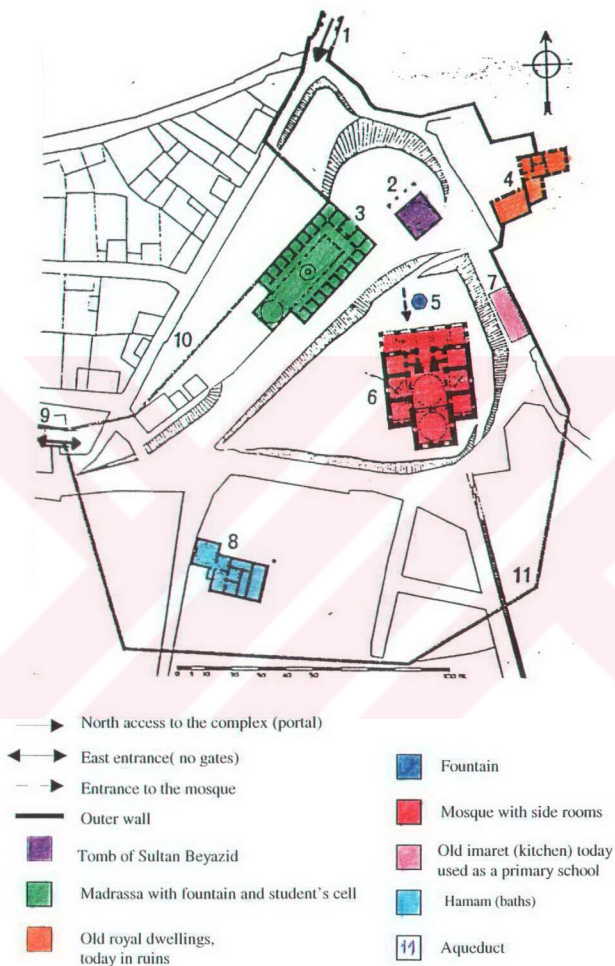


Figure 21- Plan of the Yıldırım-Beyazid Külliye, Bursa (After U. Vogt-Göknil, 1966)



### 4.1.3 Yeşil Külliye

According to Vogt-Göknil, the name Yeşil Külliye means Green Külliye called after the colour of the fine tiles used in its decoration. It was began in the beginning of the 15<sup>th</sup> century, precisely in 1403 by Sultan Mehmed I, and finished after his death.<sup>149</sup> Kuran mentions that the architect Hacı İvaz built the mosque between 1412 and 1419.<sup>150</sup> It is located in a terrace-like slope, overlooking the plains of the city. It is said to be the best-preserved building in Bursa, and the only one that still displays the entire design concept.

The complex consists of a mosque, a madrasa, mausoleum, baths and the alms-kitchen (Figure 22). Each building is placed in a separate area, in order to emphasize its use. The mosque dominates the site overlooking the city. On the two sides of the mosque are rooms attached to the central space that were probably used by dervishes or functioned as offices of the government.<sup>151</sup> Goodwin states that both the Yıldırım and Yeşil mosques were called royal mosques because they were next to the palace grounds. Later, following the death of the founders they became public mosques.<sup>152</sup>

The mausoleum of Mehmed I on the south is a huge structure, and it is said to be the only Ottoman tomb that challenges the mosque with its size.<sup>153</sup> The tomb stands behind the mosque on a higher terrace, overlooking the grounds of the mosque, and with its famous turquoise tiles on the exterior.

The imaret (soup-kitchen) that is located south of the mosque consisted of a long chamber with inner cells for ovens. Today this building is a restaurant.

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<sup>149</sup> Vogt-Göknil, p. 50.

<sup>150</sup> Kuran, 1968, p. 115.

<sup>151</sup> Goodwin, p. 59.

<sup>152</sup> Ibid, p. 65.

<sup>153</sup> Ibid. p. 50.

The madrasa is located to the west of the mosque. Today the madrasa is used as a museum of ethnography. Vogt-Göknil asserts that the Ottomans abandoned the tradition of building monumental madrasas.<sup>154</sup> The classrooms and student cells are placed round a garden, and teachers probably used the larger cells in both east and west corners of the north wall. In the garden of the madrasa there is a cemetery with several tombs. The hamam (bath) cannot be seen, as the area is very covered by shops and restaurants for tourists.

The site plan of the complex is very irregular which was formed at the time in conformity with the hilly topography. There are no parallel axes relating the buildings, and no avenue leading to the main entrance of the mosque.

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<sup>154</sup> Goodwin, p. 50.



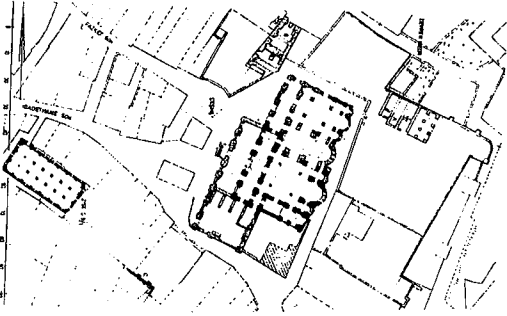
Figure 22 - Plan of the Yeşil Külliye, Bursa (After U. Vogt-Göknül, 1966)

## CHAPTER 5

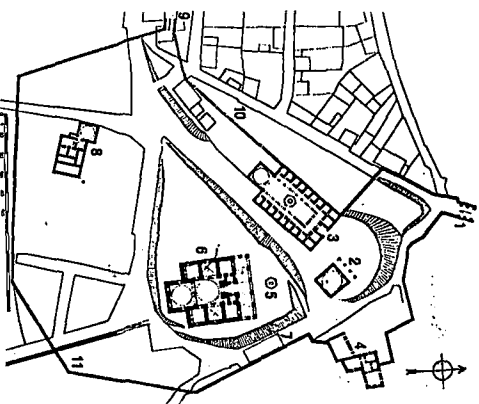
### COMPARISON BETWEEN TWO SELECTED EXAMPLES

In the present chapter a Byzantine monastery and an Ottoman Külliye are compared in terms of their plan organization, architectural program, circulation, access, structure and materials of construction. The monastic complex of St. Saviour Pantokrator (1136) in Istanbul, and the Yıldırım Beyazid Külliye (1398) in Bursa, are selected for comparison. Firstly their architectural aspects are outlined in tables. In chapter 5.2., the classified features are compared and contrasted. The intention is to find similarities and differences between those two institutions, respectively monastery and külliyes, which were both extensively implemented as part of a religious enterprise undertaken in succeeding periods by Christians and Muslims alike.

5.1. Table 1: Aspects of Monastery of St. Saviour Pantokrator

|  | PLAN AND IMPLANTATION  | SPATIAL HIERARCHY  | ACCESS  |
|--|--|--|---|
| <p>Location: Istanbul</p> <p>Date: 1136</p>   | <ul style="list-style-type: none"> <li>- Vast complex built in a wide area;</li> <li>- Stands on a hill overlooking golden Horn and the city;</li> <li>- Asymmetrical plan organization;</li> <li>- Hilly topography; the hill was leveled and buttressing up needed;</li> <li>- Surrounded by fortified walls;</li> </ul> | <ul style="list-style-type: none"> <li>- Two churches and the funerary chapel, placed on the highest slope are dominant. Other buildings distributed around this central piece.</li> </ul>   | <p>There is one main entrance to the complex, located on the south and secondary ones are located on the east.</p>  |
| EXTERIOR CIRCULATION   | PROGRAM  | STRUCTURE  | MATERIALS   |
| <p>- To reach the complex it is necessary to go up on a hill, but there is not a portal to identify the entrance. The two churches, the funerary chapel, and the supposed ruins of the library are all located in the same and highest level. The church occupies the central area, and the library is on the southwest. At a lower level, there are supposed ruins of the hospital where today stands a restaurant. A number of cisterns with overground structures have also survived to the north and east. The ruins of the bath, hostel and medical school can not be identified.</p> | <ul style="list-style-type: none"> <li>- Two churches;</li> <li>- Funerary chapel;</li> <li>- Medical school;</li> <li>- Kitchen;</li> <li>- Monk's cells;</li> <li>- Baths;</li> <li>- Hospital;</li> <li>- Hospice;</li> <li>- Hostel;</li> <li>- Library.</li> </ul>  | <p>- A typical Byzantine religious building has the dome as the most important structural element. The northern church is a cross-inscribed type with a large dome. The south church is similar, but has two domes. The chapel in between them has a single bay with two domes. All windows and doors are arched; vaults are employed to cover inner spaces.</p> | <p>- Brick is the principal material. Recessed brick technique is employed. Thin layers of brick were alternately applied with cut stone. Arched friezes are typical Byzantine decorative features.</p> |

5.2. Table 2: Aspects of Yıldırım Beyazid Killiye

|  | PLAN AND IMPLANTATION   | SPATIAL HIERARCHY  | ACCESS   |
|--|---|--|--|
| <p>Location: Bursa</p> <p>Date: 1398</p>    | <ul style="list-style-type: none"> <li>- Vast complex built in a wide area;</li> <li>- Asymmetrical plan organization;</li> <li>- Hilly topography;</li> <li>- Stands on a hill overlooking Bursa;</li> <li>- Surrounded by walls;</li> </ul> | <ul style="list-style-type: none"> <li>- The mosque is placed on a very high spot, dominant to the tomb and the madrasa and the city of Bursa beneath all.</li> </ul>  | <ul style="list-style-type: none"> <li>- There are two accesses to the complex, the main portal on the south side, and the secondary entrance located on the west.</li> </ul>  |
| EXTERIOR CIRCULATION   | PROGRAM   | STRUCTURE  | MATERIALS  |
| <p>To enter the complex, it is necessary to go up on a hill, pass through a portal located north and go up further more steps. Just after the portal, on the left are the ruins of the royal dwellings, followed by the old kitchen, today used as a school. The tomb and the madrasa are located on a lower level, north of the mosque. A secondary entrance to the complex is located on this same level, southwest of the madrasa. There are several stairs that lead to the mosque above, and once reached, it is possible to overlook the city of Bursa. On the south part of the complex, going down the hill, is the old bath (hamam), still active nowadays.</p> | <ul style="list-style-type: none"> <li>- Mosque;</li> <li>- Fountain;</li> <li>- Madrasa;</li> <li>- Mausoleum;</li> <li>- Kitchens;</li> <li>- Royal dwellings;</li> <li>- Baths.</li> </ul>   | <ul style="list-style-type: none"> <li>- Dome is the principal covering element. The two large domes over the main axis are oriented towards the direction of the qiblah. The porch has a high arched portico with pillars. The use of arch is also common in the other buildings. It can also be seen in the terrace of the mausoleum and in the courtyard of the madrasa. Some of the windows and doors are square model while others are arched.</li> </ul> | <ul style="list-style-type: none"> <li>- In the complex, different materials are employed. The mosque is built with finely cut stone and marble to enrich monumentality. The other buildings such as the portal, madrasa, mausoleum and the bath are built with alternating courses of cut stone and thin layers of brick, imitating the medieval Byzantine construction.</li> </ul> |

### 5.3. Notation of Similarities and Differences

The tables in the previous section are created to show the similarities and differences of the complexes: the Monastery of St. Saviour Pantokrator in Istanbul and the Yıldırım Beyazid Külliye in Bursa.

Both complexes are large and built in wide areas, and have walls surrounding them. The walls of the monastery are in ruins. The walls surrounding the külliye are still visible.

Their topography is similar as both complexes stand on a hill overlooking the city. The central piece, church and mosque, are placed on a higher spot in order to emphasize the concept of “House of God”.

There are main and secondary approaches to both complexes. The old gate of the monastery no longer exists. Today, one should pass through a narrow street among residential neighborhoods. A large portal gives access to the külliye while a second entrance is also available.

Their programs are similar: church/mosque; funerary chapel belonging to the founders/ founder’s tomb; medical school/ madrasa; refectory/ imaret; monk’s and clergy’s house/ royal dwellings; and baths. Apart from those buildings, the monastery also had a hostel for travelers, an important library, a hospital and a hospice.

The orientations of the buildings are not so different, and both site plans have asymmetrical organization, on the other hand the buildings themselves have symmetrical plans. The church and the mosque are located in the center of the complex. The church has its apses oriented towards the East representing the “Birth of Christianity”, while the



mosque has its main axis orientated towards qiblah. Their plans differ, as the church has a cross-inscribed plan and the mosque has an “inverted T” plan.

The library and the madrasa are located north of the church and mosque respectively. The funerary chapel of the monastery is oriented towards east, while the mausoleum is facing north. The cisterns and aqueducts of both establishments are located in the back and isolated from the other buildings.

In the monastic complex, service buildings such as hostel, bath, medical school and kitchen no longer exist; it has not been possible to identify locations and make comparisons because they no longer exist.

In the following page, the table 3 shows the common points analyzed in tables 1 and 2 related to the monasteries and the külliyes, considering their social character, architectural organization, spatial distribution and structural elements.



**Table 3: Comum points of Byzantine monasteries and Ottoman külliyes**

| BYZANTINE MONASTERIES  | OTTOMAN KÜLLİYES  |
|--|---|
| <ul style="list-style-type: none"> <li>• Place of retirement: prayers, theological studies, charitable activities, and education;</li> <li>• Ordered by the <u>emperor</u>, with his financial support;</li> <li>• Three architectural phases: Early, Middle and Late Byzantine Era;</li> <li>• Important center of Christian theology;</li> <br/> <li>• Built in empty areas in order to develop new settlements;</li> <li>• Occupied vast areas, usually built on a hill on the highest spot;</li> <li>• Surrounded by walls and with entrance portals;</li> <li>• The <u>church</u> stands in the middle of the complex, in the highest level of the land;</li> <li>• There are several buildings built around the <u>church</u>: theological school, educational center, library, hospital, hostel, baths, <u>funerary chapel</u> and cemetery;</li> <li>• Assymetrical plan organization: buildings distributed in separated units, with isolated functions;</li> <li>• Use of dome: most important structural element;</li> <li>• Use of thin layers of brick, little use of stone;</li> <li>• Squared and <u>round arched</u> windows;</li> <li>• <u>Inner courtyards</u>;</li> <li>• <u>The apses of the church are oriented to the East</u>;</li> <li>• Use of brick</li> </ul> | <ul style="list-style-type: none"> <li>• Place for prayers, theological studies, education, charitable and <u>social</u> activities;</li> <li>• Ordered by the <u>sultan</u>, with his financial support;</li> <li>• Three architectural phases: Early, Middle and Late Ottoman Era;</li> <li>• Important center of Islamic Theology and for <u>ottoman social life</u>;</li> <li>• Built in empty areas in order to develop new settlements;</li> <li>• Occupied vast areas, usually built on a hill on the highest spot;</li> <li>• Surrounded by walls and with entrance portals;</li> <li>• The <u>mosque</u> stands in the middle of the complex, in the highest level of the land;</li> <li>• There are several buildings built around the <u>mosque</u>: theological school, <u>madrassa</u>, hospital, hostel, baths, <u>tombs</u> and cemetery;</li> <li>• Assymetrical plan organization: buildings distributed in separated units, with isolated functions;</li> <li>• Use of dome;</li> <li>• Use of cut stone, marble and little use of brick;</li> <li>• Squared and <u>point arched</u> windows;</li> <li>• <u>Iwans and side rooms</u>;</li> <li>• <u>The mirhab of the mosque is oriented to southeast</u>;</li> </ul> |

## CHAPTER 6

### CONCLUSION

Christianity and Islam are symbolized by the Byzantine and Ottoman civilizations in Anatolia. The Byzantine Christian culture flourished in Constantinople and left a very rich architectural tradition, which fractionally survived. The Ottoman Islamic civilization also established lands in western Anatolia and throughout time they inherited Byzantine traditions, mixing them with Seljukid ones. The monumental architecture of the Ottomans emerged as a power; which was established after the 14<sup>th</sup> century in northwestern Anatolia.

This study focuses on the religious architecture developed by both groups. The monasteries and the külliyes appeared in different periods, and apart from being built by different civilizations, they were both erected with the same aim of serving God and His people. While the Emperor financed the monasteries, the Sultan founded the külliyes. They both developed religious, social and educational activities. The külliyes had a stroger social character, as the citizens were free to use their charity buildings at anytime. On the other hand, the use of the monastic establishment was restricted to few groups of people.

The first monastic complexes were developed around the 5<sup>th</sup> century and survived until the middle of the 15<sup>th</sup> century. Many changes occurred along the years in their plan organization, specially related to the church plan. In the earlier periods, churches had

basilica plans; later centralized plans, then cross-square plans appeared. In külliye architecture, we also see a change. The early Ottoman mosques had a “T” plan design, and the külliyes were not so well organized, had asymmetrical plans and confined program of facilities. Later they became complicated structures with well-proportioned symmetrically positioned segments.

The monasteries and Early Ottoman külliyes are both large multi-functional complexes with several buildings surrounding the central house of worship. They have an asymmetrical composition, and both placed on top of hills in a dominant position. Their functional programs virtually follow a shared design concept, which was to create a space for prayer, studies and social activities.

The general idea of this study was to find the possible impacts of the Byzantine monastic architecture on the architecture of the Ottoman külliye. My wish was to expose through historical events, the architectural developments of both, in order to interconnect them.

The initial analysis was done through an extensive research on written documents. Later, the plans were analyzed together with visits to the site. A limited number of monasteries are chosen for comparison because many were destroyed, alternated or converted after the Ottoman conquest. The churches were converted to mosques and the educational units were converted to zaviyes (convents). The reduction of the number of monasteries affected the reduction of the number of the selected külliyes. The külliyes, in general, are in much better condition than the monasteries and their plans are well documented, just as the buildings stand today. During my visits to the sites, I could easily locate the buildings existing inside the külliye. In the other hand, most of the buildings belonging to the monasteries no longer exist, creating difficulties on the comparisons. The

most challenging part of this study was to find the site plans of the original buildings in the monasteries. Wolfgang Müller-Wiener did the most complete study on the topography of Istanbul in his book *Istanbul'un Tarihsel Topografyası* (1998). Most scholars of Byzantine architecture use this work, but still, the plans of the monasteries are presented as they stand today, with the Ottoman additions. I attempted to reconstruct the original plans after the hypothesis available. However my locations are still conjectural.

I have my preliminary thoughts about the origins of the Ottoman külliyes. It was briefly mentioned before, that the idea of building madrasas and hospitals around the mosque is a Seljuk tradition, and it was developed earlier in History. But, in my opinion, the Ottoman idea of developing a complex with several edifications built for various use, may have been an influence from the Byzantine concept of monastery. I also believe that when the Ottomans took the Byzantine religious buildings from Constantinople and converted them into Islamic complexes, they benefited from what existed, created new spaces and concepts with necessary additions and modifications required by their believes.

However, my opinions are based on my studies, on my own analyses and they are just suppositions. The topic selected on this study requires a deeper research as it deals with two civilizations, Byzantine and Ottomans. In order to fully understand their architecture, it is necessary to go back even earlier civilizations that may also have influenced them. When considering these aspects, it becomes a chain of impacts, because one culture rises after or parallel to another, and what was left from one, is later used and alternated by another, and so on. This study issued from my wish to learn a certain architectural tradition that belongs to the same land, but produced by two different religious groups in different periods. For the time being, I must be content with this

analysis, which has been controlled by the deficiency of documentary existence and original site plans. I am not familiar about other comparative researches done on the Byzantine monasteries and the Ottoman külliyes. I hope that this research will be a starting point for future studies on the continuity and transformation from Byzantine to Ottoman religious architecture in Anatolia. At least I wish that my research inspires others interested on this same issue, and further on, more specific conclusions may be reached with a sequence of deeper studies on this topic.





Plate 1. Ruins of the Monastery of St. Simeon Stylites the Younger, Antakya (C. Mango, 1978).

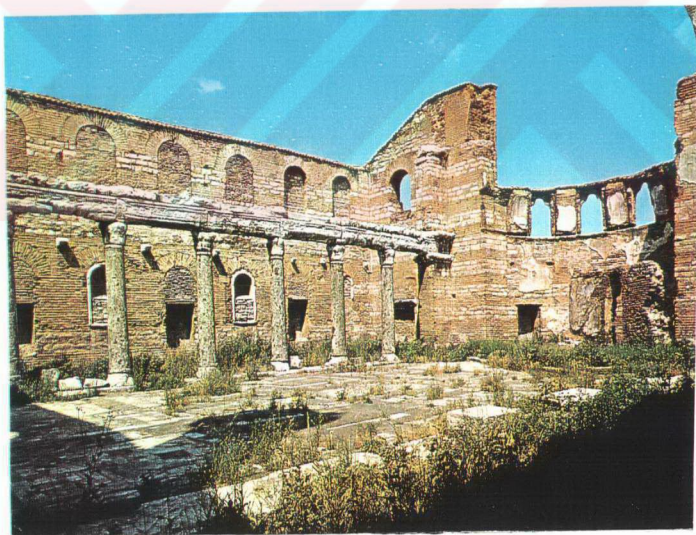


Plate 2. Ruins of the church of the Monastery of Saint John the Baptist of Studion, Constantinople

(C. Schug-Wille, 1969).





Plate 3. St. Sophia, Constantinople, view from the southeast (C. Mango, 1978).

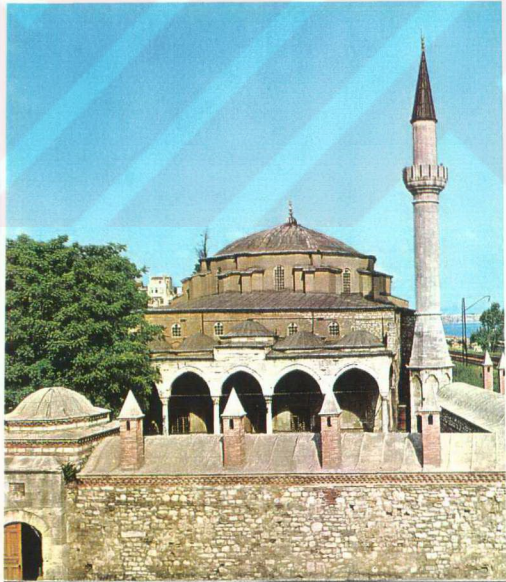


Plate 4. Exterior view of St. Sergius and Bacchus, Constantinople (C. Schug-Wille, 1969).

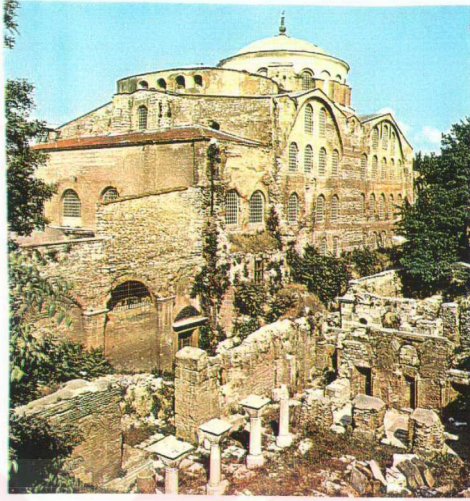


Plate 5. Ruins of the Monastery of St. Irene, Constantinople from 740 (After C. Schug-Wille, 1969).



Plate 6. West view of the churches of the Monastery of St. Saviour Pantokrator, Constantinople

(T. Mathews, 1997).



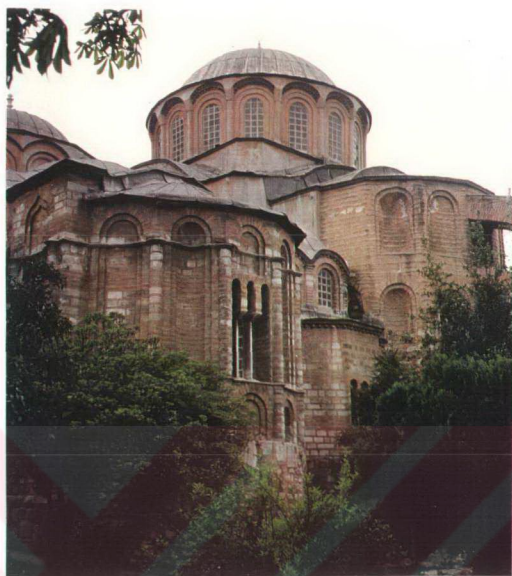


Plate 7. Southeast view of the Monastery of St. Saviour in the Chora, Constantinople.

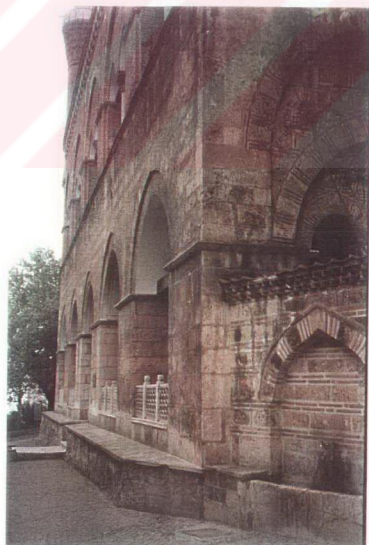


Plate 8. Exterior view of the Murat I (Hüdavendigâr) mosque, Bursa.

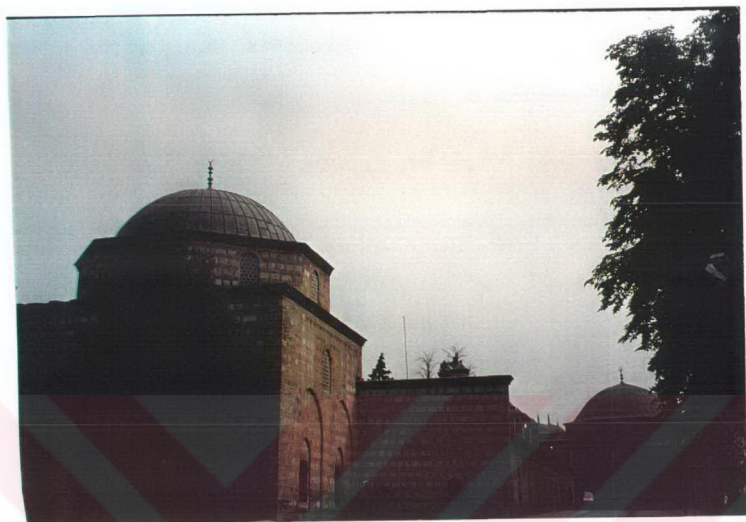


Plate 9. Exterior view of the Yıldırım-Beyazıt Külliye, madrasa and tomb, Bursa.

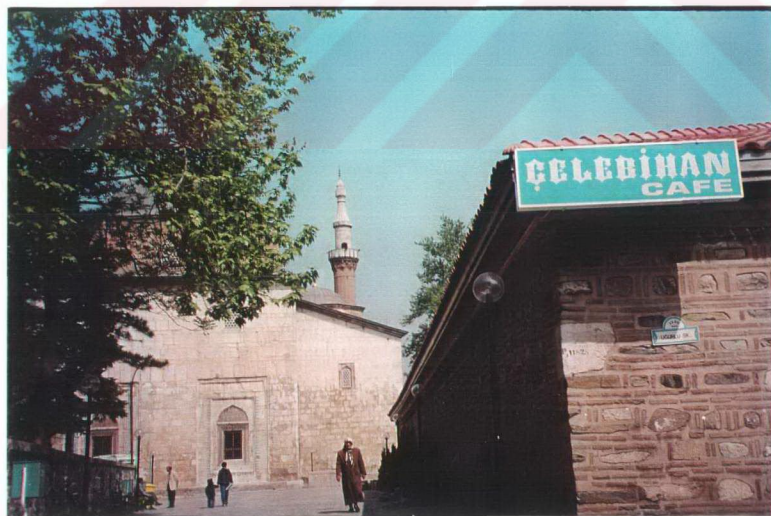


Plate 10. View of the Yeşil Külliye, mosque and imaret, Bursa.



Plate 11. St. John Basilica, eastern façade.



Plate 12. St. John Basilica, entrance wall with arcaded openings.



Plate 13. St. John Basilica, floor mosaics.



Plate 14. St. John Basilica, south wall.

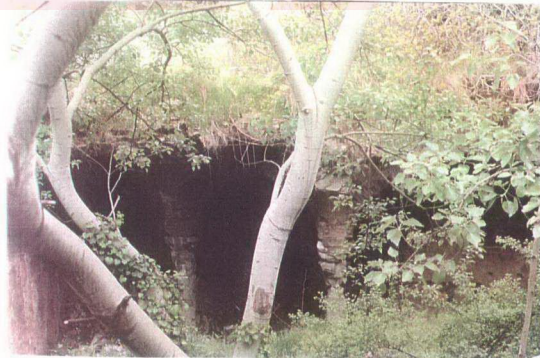


Plate 15. St. John Basilica, ruins of the cistern, southeast part of the complex.



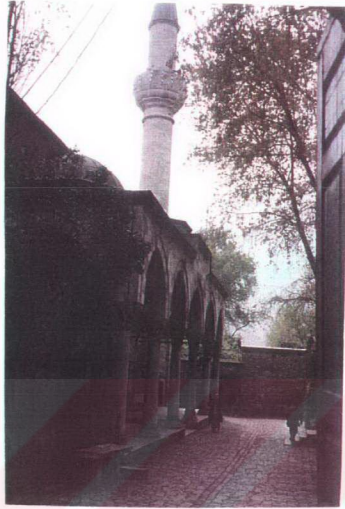


Plate 16. Church of Sts. Sergius and Bacchus (Küçük Aya Sofia Camii), west entrance with additions of Ottoman terrace.



Plate 17. Church of Sts. Sergius and Bacchus (Küçük Aya Sofia Camii), north side, Byzantine wall.

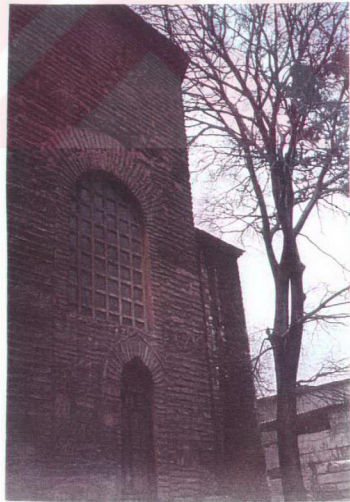


Plate 18. Church of Sts. Sergius and Bacchus (Küçük Aya Sofia Camii), east side.



Plate 19. Sts. Sergius and Bacchus (Küçük Aya Sofia Camii), old convent today placing shops, view of the courtyard with fountain.



Plate 20. Sts. Sergius and Bacchus (Küçük Aya Sofia Camii), mausoleum located north of the church.



Plate 21. Sts. Sergius and Bacchus (Küçük Aya Sofia Camii), cemetery located north of the church.



Plate 22. St. Saviour Pantokrator (Zeyrek Camii), western façade.



Plate 23. St. Saviour Pantokrator (Zeyrek Camii), eastern façade under restoration.

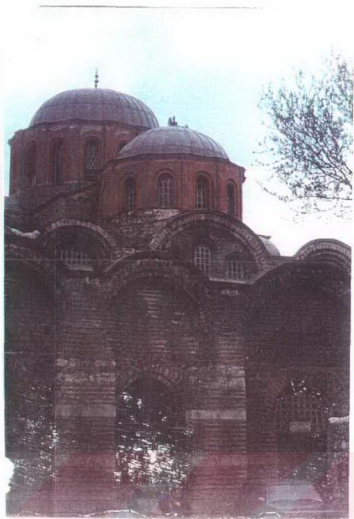


Plate 24. St. Saviour Pantokrator (Zeyrek Camii), north church.

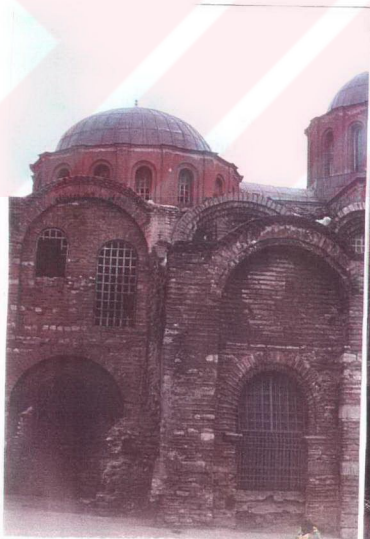


Plate 25. St. Saviour Pantokrator  
(Zeyrek Camii), funerary chapel.

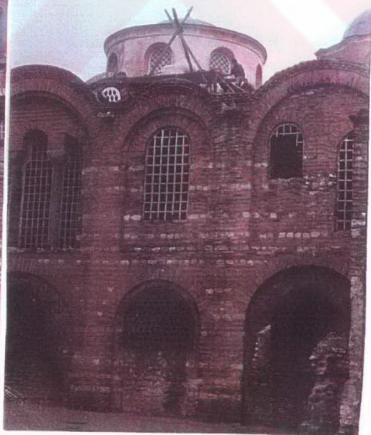


Plate 26. St. Saviour Pantokrator  
(Zeyrek Camii), south church.



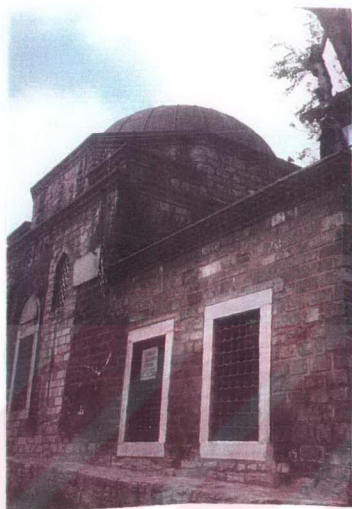


Plate 27. St. Saviour Pantokrator (Zeyrek Camii), Ottoman mausoleum.



Plate 28. St. Saviour Pantokrator (Zeyrek Camii), Ottoman cemetery.



Plate 29. St. Saviour in the Chora (Kariye Camii), entrance and western façade.



Plate 30. St. Saviour in the Chora (Kariye Camii), northeast façade.

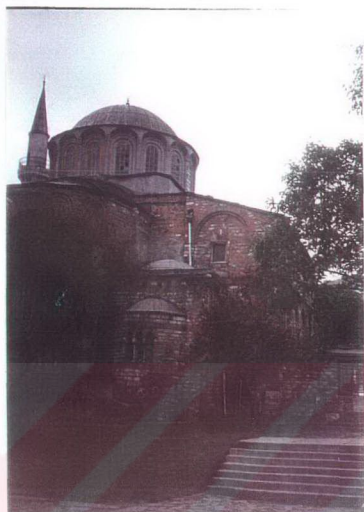


Plate 31. St. Saviour in the Chora (Kariye Camii) southeast façade.



Plate 32. St. Saviour in the Chora (Kariye Camii), Ottoman mausoleum and cemetery.

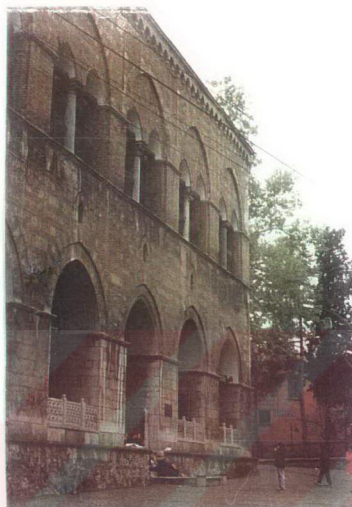


Plate 33. Murat I (Hüdavendigâr), north and main façade.



Plate 34. Murat I (Hüdavendigâr), details of the front arcades.

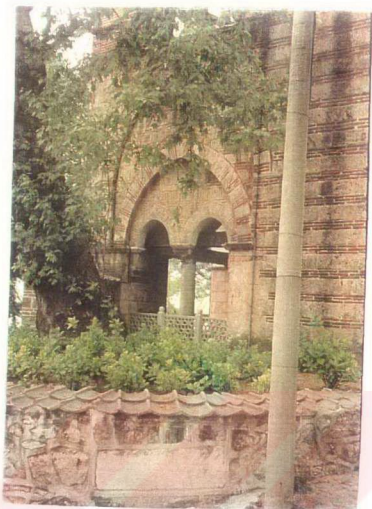


Plate 35. Murat I (Hüdavendigâr), details of the west side arcades.

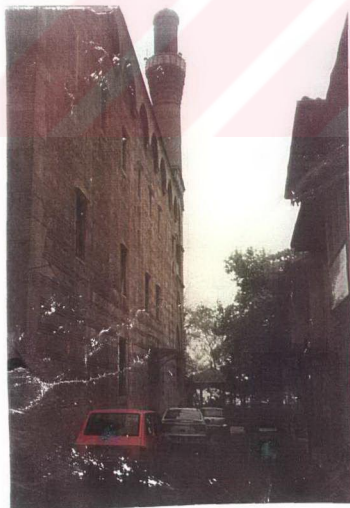


Plate 36. Murat I (Hüdavendigâr), east façade.

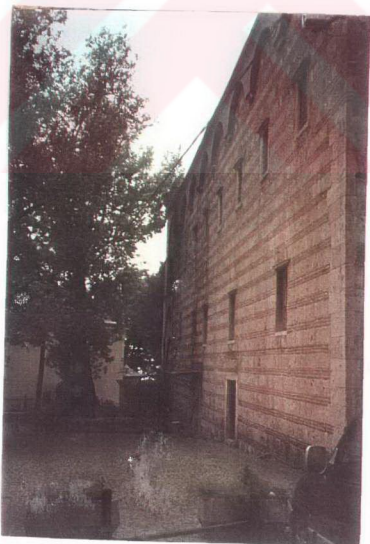


Plate 37. Murat I (Hüdavendigâr), west façade.





Plate 38. Murat I (Hüdavendigâr), old alms-kitchen, today a tourism office.



Plate 39. Murat I (Hüdavendigâr), mausoleum.



Plate 40. Murat I (Hüdavendigâr), fountain.

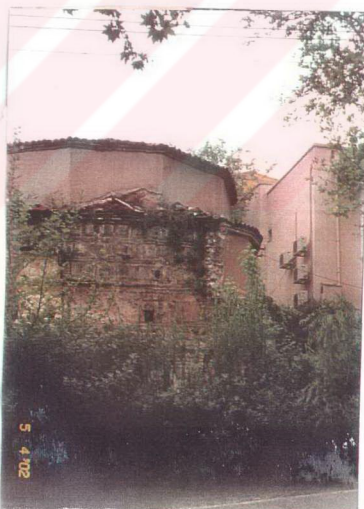


Plate 41. Murat I (Hüdavendigâr), old baths.

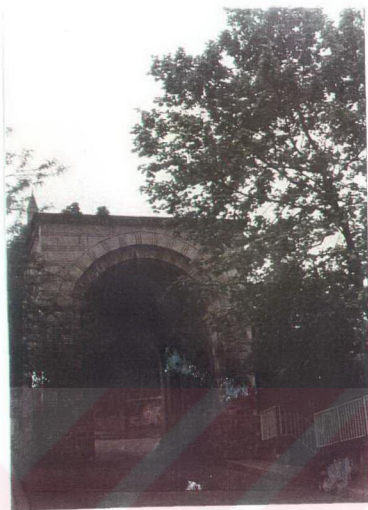


Plate 42. Yıldıırım Beyazıt, portal in the north entrance of the complex.

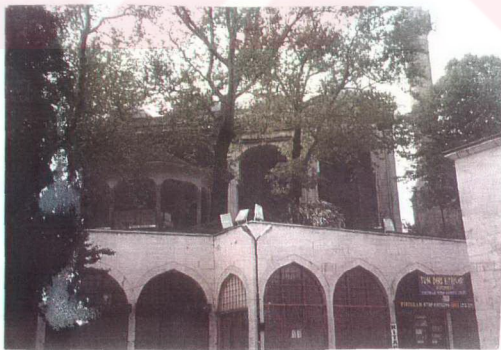


Plate 43. Yıldıırım Beyazıt, mosque on the hill with galleries below.



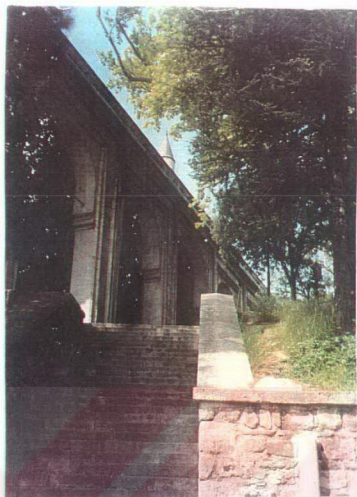


Plate 44. Yıldırım Beyazıt, arcades of the mosque terrace.

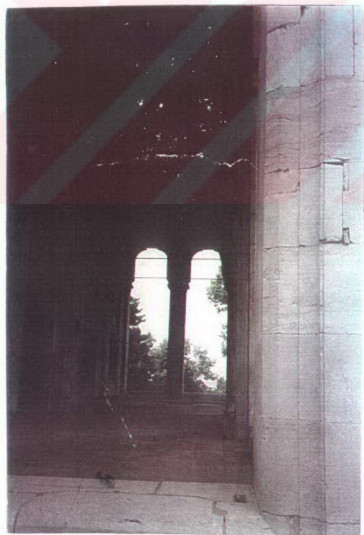


Plate 45. Yıldırım Beyazıt, mosque terrace.

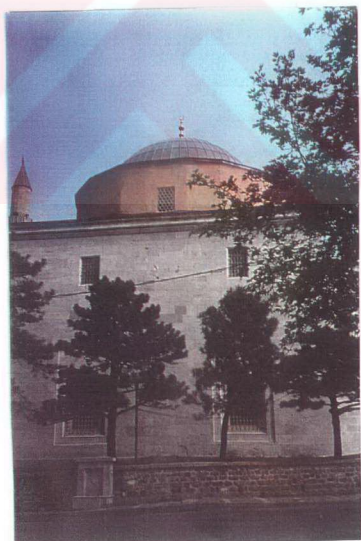


Plate 46. Yıldırım Beyazıt, south façade  
of the mosque.



Plate 47. Yıldırım Beyazıt, fountain.



Plate 48. Yıldırım Beyazıt, top view of the madrasa.



Plate 49. Yıldırım Beyazıt, south and west views of the madrasa with the tomb in the back.

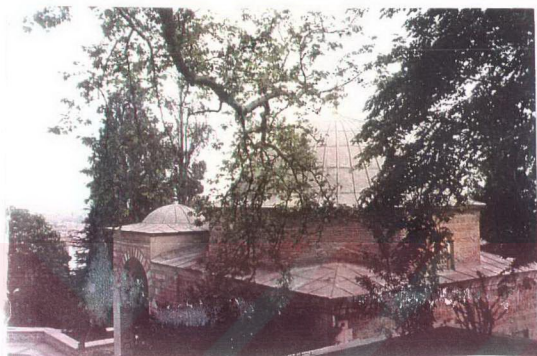


Plate 50. Yıldırım Beyazıt, top view of the tomb.



Plate 51. Yıldırım Beyazıt, northwest façade.



Plate 52. Yildirim Beyazid, hamam.

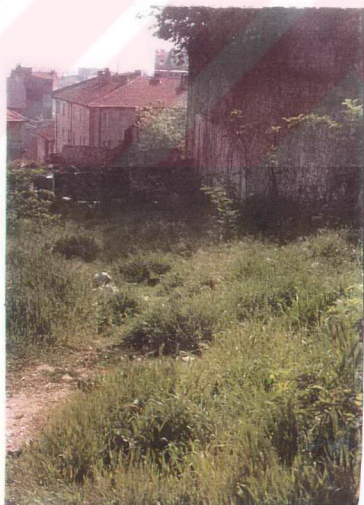


Plate 53. Yildirim Beyazid, ruins of the palace house.



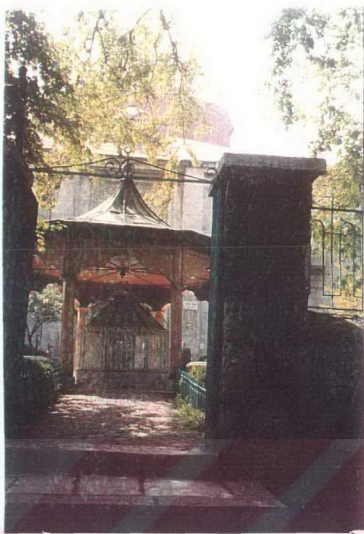


Plate 54. Yeşil Külliye, north entrance of the complex.

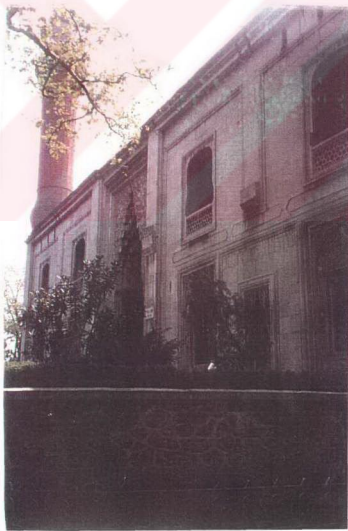


Plate 55. Yeşil Camii, north façade of the mosque.

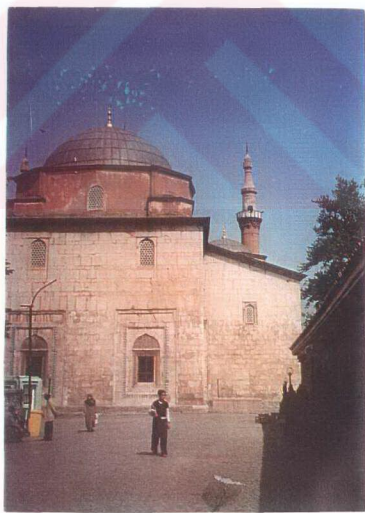


Plate 56. Yeşil Camii, south façade of the mosque.

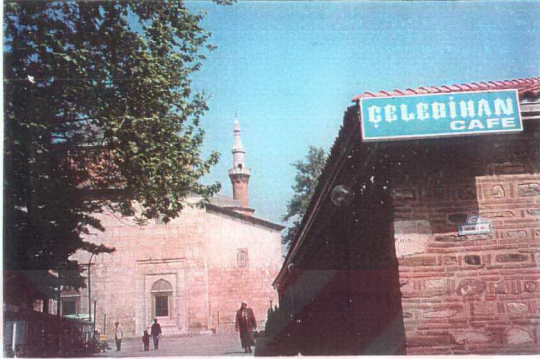


Plate 57. Yeşil Camii, south façade of the mosque with the view of the imaret.

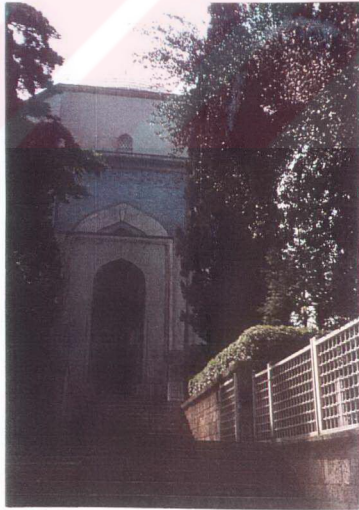


Plate 58. Yeşil Külliye, north and main entrance of the mausoleum.



Plate 59. Yeşil Külliye, entrance to the madrasa.

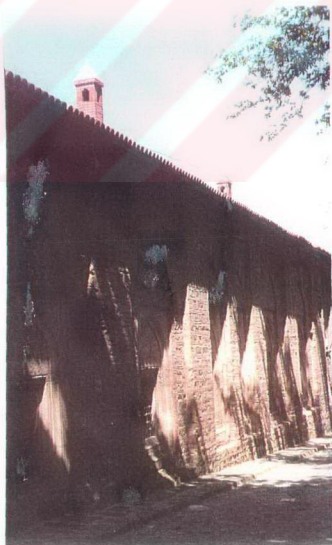


Plate 60. Yeşil Külliye, west view of the madrasa.





Plate 61. Yeşil Külliye, east view of the madrasa overlooking the cemetery.

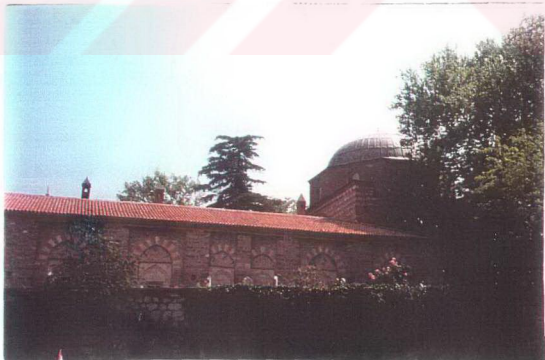


Plate 62. Yeşil Külliye, outside view of the madrasa.

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