

## TERMINOLOGY RELATING TO 'BUILDINGS THAT HAVE COMBINED FUNCTIONS' IN ANATOLIAN SELJUK ARCHITECTURE<sup>1</sup>

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1. This paper is developed from the Ph.D. thesis titled 'Buildings with Combined Functions in Anatolian Seljuk Architecture' and submitted to the Faculty of Architecture, METU, April 1993.

### INTRODUCTION

This research aims to assess the validity of a classification of architectural edifices, based on a new terminology developed for groups of buildings from the Anatolian Seljuk period. These groups of buildings are often combinations of mosques, 'türbe's, 'medrese's and 'darüşşifa's which have distinct design characteristics of the Seljuk period of Anatolia, and which seem to have evolved later into the Ottoman period.

In some of these groups of buildings in this period, either two or three different functions are integrated into a single building, or these different functions are solved in several independent buildings which are integrally related. I am inclined to call this group as 'buildings that have combined functions', to differentiate them from others where such combinations are not observed. In some of the buildings covered in this research, like 'medrese-mescid-türbe' combinations, the relationship may seem to be a spontaneous one, but in others like 'mosque-darüşşifa' or 'medrese-darüşşifa-türbe' combinations the relationship between the components appears to be the logical result of a well studied design stage.

2. For example: Bursa Yıldırım Bayezid Külliye (1390-1395), Bursa Yeşil Külliye (1414-1424), İstanbul Fatih Külliye (1463-1471), Edirne Bayezid II Külliye (1484-1488).

3. This type of building groups emerged in Anatolia with the early 13th century. The notable examples are the Külliye of Seyid Battal Gazi (13th century) in Eskişehir; Seyid Gazi in Bardakçı Village; the Mevlana Külliye (13th century) in Konya; the Hacı Bektaş Veli Building Group (14th century) in Hacı Bektaş, Nevşehir (Reyhanlı, 1974, 24-27).

## TERMINOLOGY

To clarify the phrase 'buildings that have combined functions', as proposed as a new term within the framework of this paper, it is necessary to review similar concepts employed to describe groups of buildings or buildings that have combined functions. For this purpose the terms 'külliye', 'manzume', 'buildings that have combined functions' will be explained and their differences will be given.

### 'Külliye'

In general, the definition of 'külliye' is given as 'a building group where a number of buildings, with different functions, are brought together around a mosque' (Kuran, 1971a, 17; Aslanapa, 1971, 337; Reyhanlı, 1976, 121). The construction of a 'külliye' may have taken a couple of years, but it is generally planned as a group from the very beginning (2). The 'külliye' is also defined as 'a building group around the türbe of a veli' (3).

Another definition of the 'külliye' is given as 'buildings constructed in the course of time by or around any existing building' (Ogan, 1955, 3-4; Özgüç and Akok, 1958, 77-92; Akok, 1968a, 5-44; Önge, 1970, 8-10; Sözen, 1976, 421-435). While the examples classified under the first group can be interpreted as original designs, the second and third ones can be regarded as additive approaches. Therefore, it is appropriate to define the 'külliye' as a building group composed of independent edifices built at the same time, or in the course of time, around a mosque implementing religious, educational and social functions, with or without an intentional site plan.

At the Early Islamic Period and in Ommayyad Architecture, the mosque can be specified as a building of many functions; as a daily prayer hall, as a communal council hall, as a courthouse, a school and a hospice. In the course of time, each of these functions were transferred to independent spaces and buildings which were clustered together as a building group. Although there are no characteristic examples of the 'külliye' before the Ottoman Period, the first appearance of this type of groups of buildings is attributed to the Anatolian Seljuk era (Sözen, 1987, 99). The 'külliye' gained its full characteristics in the Ottoman Period.

In the Ottoman Period the 'külliye's were important organizations. They were administered with the financial support obtained from the foundations of donors, but were controlled by the government (Barkan, 1963, 239-296; Barkan, 1965, 235-377; Reyhanlı, 1976, 123). They were constructed for education, higher education, commercial and political purposes by the sultans, the viziers and the notables of the Empire (Köprülü, 1938, 1-7; Köprülü, 1942, 26; Barkan, 1942, 279-386; Barkan, 1963, 239-296; Eyice, 1965, 117-140; Orhonlu, 1967, 28; Eyice, 1969, 179-204; Berki, 1969, 1-9; İnalçık, 1973, 121-140; Reyhanlı, 1976, 122).

They were referred as 'imaret' or 'cami-i şerif ve imaret' in the vaqfiyes observed in these buildings (Gökbilgin, 1952, 217-218; Tamer, 1958, 110; Ayverdi, 1966, 97, 422; Ayverdi, 1972, 553; Reyhanlı, 1976, 124). In some other documents 'imaret' is used to refer to 'külliye' (Arseven, 1965, 774-775; Barkan, 1971, 109-163; Barkan, 1972, Barkan, 1979).

In this respect, 'buildings that have combined functions', which is proposed as a new term, does not match with the organizational, institutional and architectural formation of the classical 'külliye' concept.

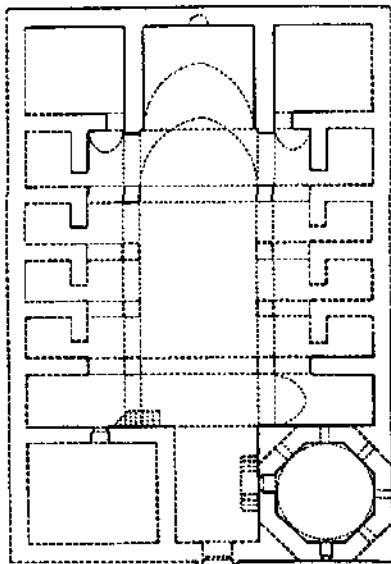


Figure 1. Kayseri Afgunu Medrese (plan redrawn from Kuran, 1969a, 68, Figure 33).

4. Caravanserais included sleeping places, kitchen, stables, stores and shops, as well as mescid and baths. They are evaluated as buildings that have combined functions due to the existence of subsidiary functions of mescid and bath in the plan.

5. It can be accepted that the word zaviye can comprise buildings with religious functions except single mosques (Tükel, 1969b, 241). Eyice (1963, 1-80) who evaluates multi-functioned mosques as mosques with zaviye, to include zaviye, imaret, hanikah, tekke, tabhane even classrooms.

6. Examples for this group are Tahir and Zühre Mescid (the end of the 13th century and the beginning of the 14th century); Konya Beyhekim Mescid (the end of the 13th century); Karaman Saadettin Ali Bey Mescid and Türbe (1247 A.D.); Kırşehir Kalender Baba Mescid; Tokat Sefer Paşa Mescid, (1251-1252 A.D.); Karaman Bey Zaviye (beginning of the 14th century).

### 'Manzume'

'Manzume', as a term, is used in the Ottoman terminology for a building group smaller than 'külliye' in size (Sözen and Tanyeli, 1986, 154). However, it is also used to refer to the group of buildings constructed around the 'türbe' of a 'veli' (Akok, 1968b, 27-58), and those constructed around any building in the course of time (Akok, 1969, 113-139; Karamağaralı, 1976, 119-245). 'Manzume' is sometimes referred synonymously with the 'külliye' even though it differs from the 'külliye' with its organizational and institutional formation. Some of these so called 'manzume', were included in our research since their combined functions were closer to our definition.

### 'Buildings that have Combined Functions'

The groups of buildings that are classified in this research as 'buildings that have combined functions' can be explained as those buildings which include various functions: 'medrese', mosque, 'türbe' and 'darüşşifa', and caravanserais and 'zaviye's, but are solved in a single building or buildings which are very integrally related to each other.

## LIMITS AND CRITERIA

In this research the definition of 'buildings with combined functions' comprise only those that bring together the functions of 'medrese', mosque, 'türbe' and 'darüşşifa', and those that are located in the cities. Caravanserais (4) which might be considered to fall under the same definition and to resemble the buildings under study, are excluded because they are on-road establishments. Due to this property, they have certain architectural characteristics that can be evaluated only in themselves. In addition, 'zaviye's, which were of the early Ottoman Period building types, are also excluded from our research (5). 'Zaviye's fall out of the scope of our research, as regards to their periods and architectural features. Small 'mescid' and 'türbe' combinations inside cities, are also excluded, because they are single unit designs and do not comprise multiple-spaced buildings like those studied here (6).

## CLASSIFICATION OF BUILDINGS THAT HAVE COMBINED FUNCTIONS

In Anatolian Seljuks, buildings that have combined functions, including 'medrese', mosque and 'türbe', were designed in a variety of forms and with different characteristics. They are classified depending on their design characteristics. This classification can be given as follows:

### Combination of Different Functions in the Same Plan

In this group, functions of 'mescid' and 'türbe' are arranged as separate spaces in the 'medrese'. While 'medrese's are planned as the main building, the 'türbe's and the 'mescid's are arranged as the secondary functions. The examples to this group are Konya Karatay Medrese (1251), Kayseri Afgunu Medrese (the first

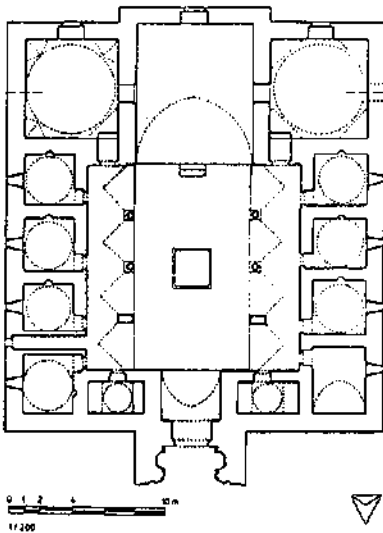


Figure 2. Karaman Hatuniye Medrese (plan redrawn from Kuran, 1969b, 209-223, Figure 6).

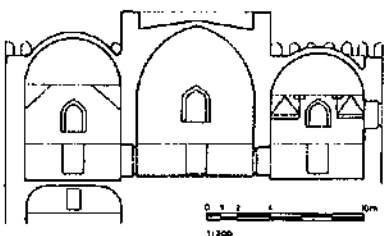


Figure 3. Karaman Hatuniye Medrese (section redrawn from Sözen, 1970, 143, Figure 25a).

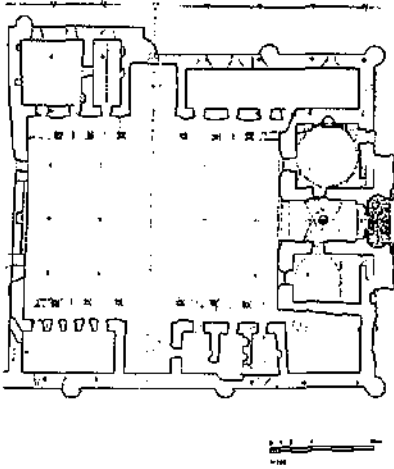


Figure 4. Sivas Gök Medrese, (plan, METU Architectural Photogrammetry Center).

Figure 5. Sivas Gök Medrese (section redrawn from Gabriel, 1934, 156, Figure 100).

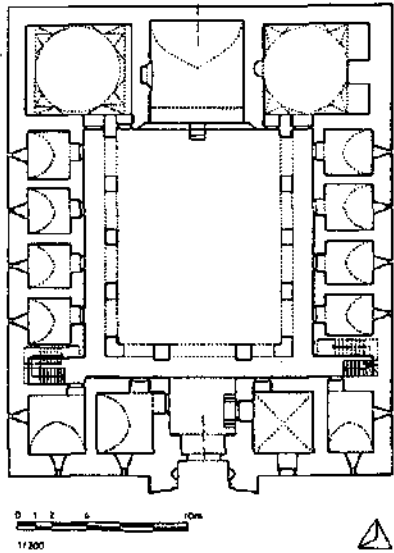


Figure 6. Konya Sırçalı Medrese (ground floor plan redrawn from Kuran, 1969a, 74, Figure 37).

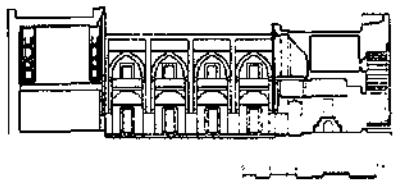
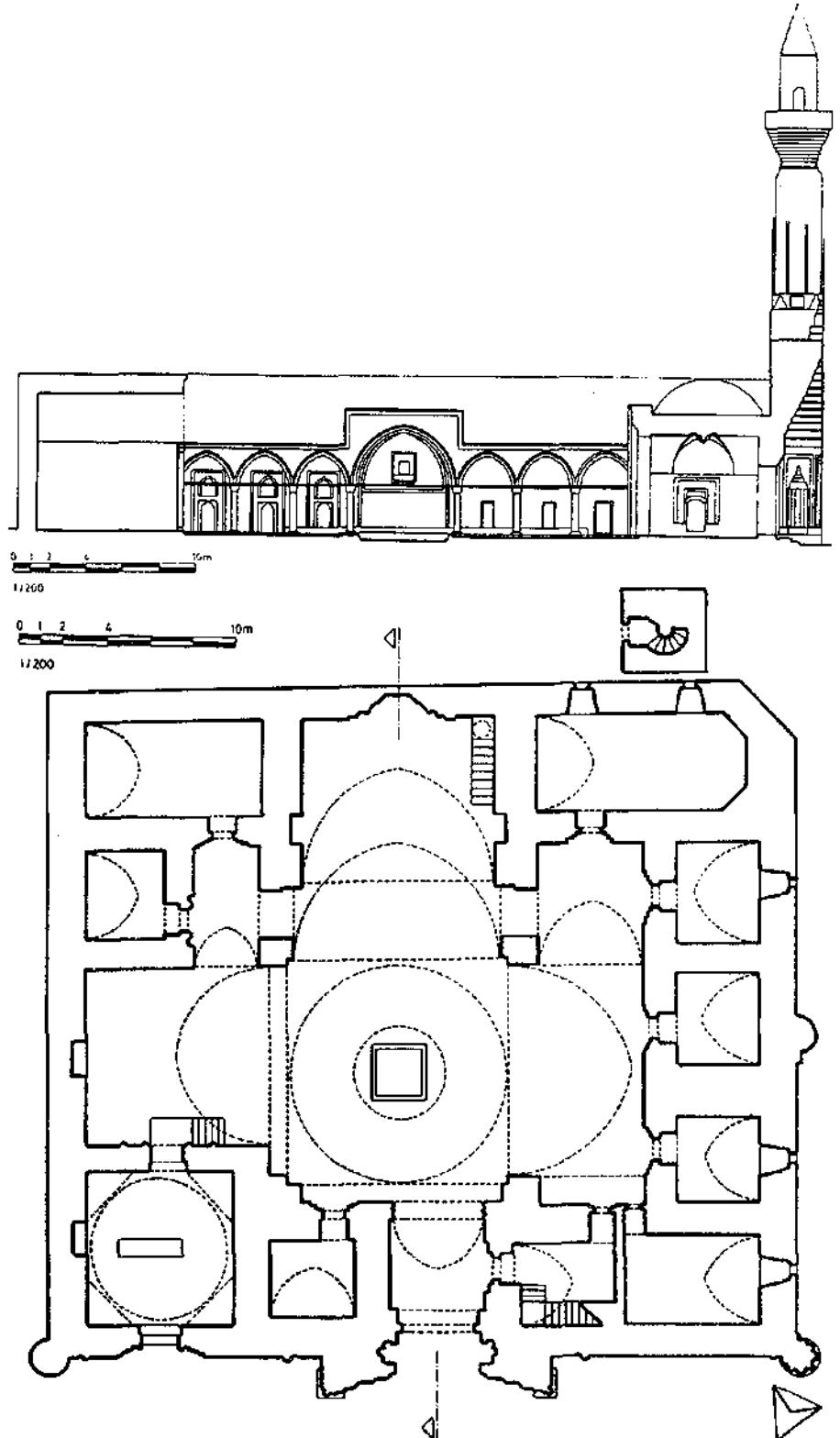


Figure 7. Konya Sırçalı Medrese (section redrawn from Akok, 1970, 29).

Figure 8. Kırşehir Nureddin Caca Bey Medrese (plan redrawn from Kuran, 1969a, 56, Figure 25).

half of the 13th century) (Figure 1), Çorum, Alaca Hüseyin Gazi Medrese (the middle of the 13th century), Sinop Süleyman Pervane Medrese (1262-1263), Ermenek Tol Medrese (1339), Peçin Ahmet Gazi Medrese (1375-1376), Konya-Karaman Hatuniye Medrese (1381-1382) (Figures 2, 3), Sivas Gök Medrese (1271-1272) (Figures 4, 5), Konya Sırçalı Medrese (1242-1243) (Figures 6, 7), Sivas Buruciye Medrese (1271-1272), Kırşehir Nureddin Caca Bey Medrese (1272-1273) (Figures 8, 9), Tokat Gök Medrese (the last quarter of the 13th century).



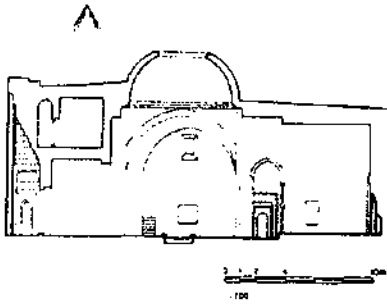


Figure 9. Kırşehir Nureddin Caca Bey Medrese (section redrawn from Kuran, 1969a, 56, Figure 26).

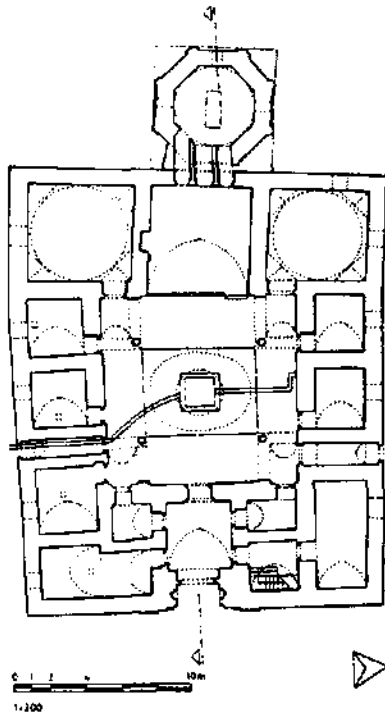


Figure 10. Atabey Ertokuş Medrese (plan redrawn from Kuran, 1969a, 48, Figure 20).

Figure 11. Atabey Ertokuş Medrese (section redrawn from Kuran, 1969a, 48, Figure 21).

On the other hand, there are buildings that are partially in existence and have to be considered as 'buildings that have combined functions'. For these buildings, excavations are particularly of immense importance. Examples for these are as follows: Malatya Ulu Medrese (13th century) (Kuran, 1969a, 110); Konya Ali Gav Medrese (13th Century) (Önge, 1967, 14-15, 22; Kuran, 1969a, 50); Alaca Karahisar Medrese (13th century) (Erdmann, 1965, 56; Kuran, 1969a, 63-65); Antalya Karatay Medrese (648 H. / 1250 A. D.) (Kuran, 1969a, 82).

Diyarbakır Zinciriye Medrese and Mardin Şehidiye Medrese in the Southeastern Anatolia are examples to this group from the Artukid Period. Mardin Şehidiye Medrese shows a different architectural design from the Anatolian examples. In this building the 'mescid' is constructed as the initial building; at a later date the 'mescid' collapsed partially, and the 'medrese' and the 'türbe' were constructed integrally with the 'mescid'.

#### Combination of Different Functions: Two Buildings with Different Functions Juxtaposed

In this group, the following arrangements are observed: 'medrese-türbe' combinations as observed in İsparta, Atabey Ertokuş Medrese (1224) (Figures 10, 11); Afyon, Çay Yusuf Bin Yakub Medresesi (1278-1279); Erzurum, Çifte Minareli Medrese (end of the 13th century) (Figures 12, 13); Erzurum Yakutiye Medrese (1310-1311).

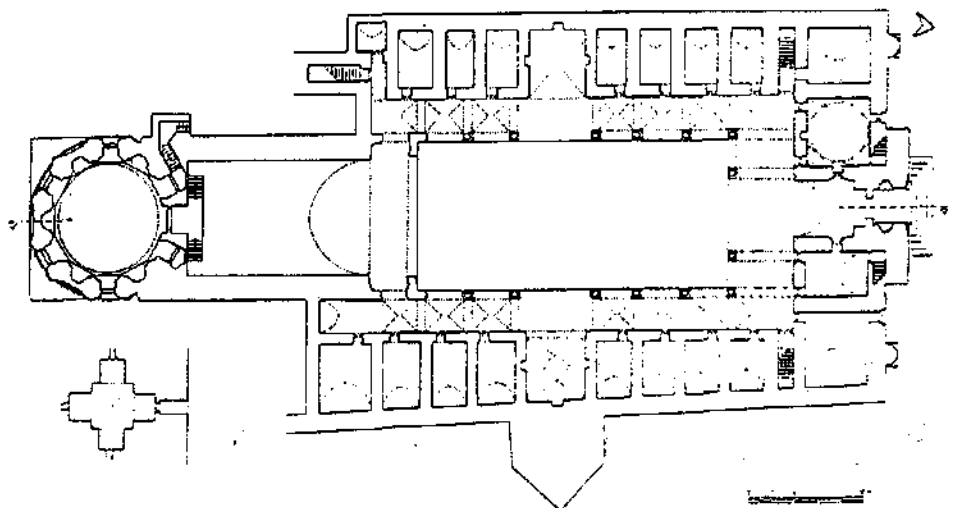
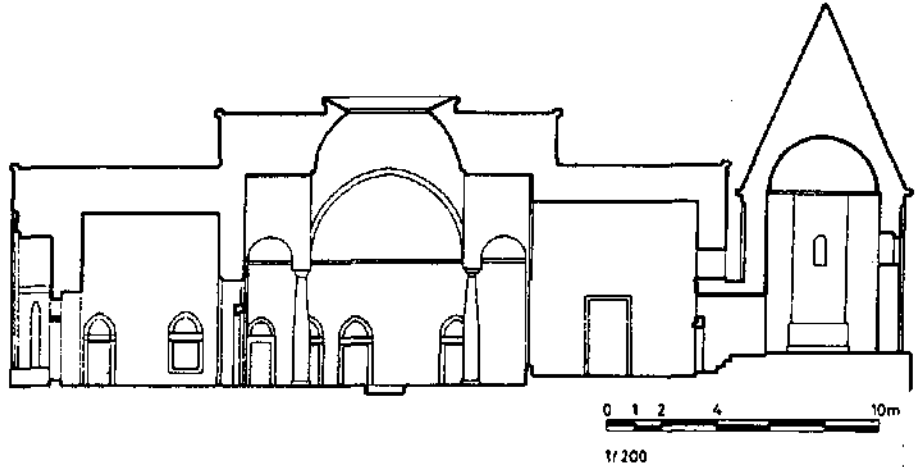


Figure 12. Erzurum Çifte Minareli Medrese (ground floor plan redrawn from Ünal, 1989, 2, Figure 1).

Figure 13. Erzurum Çifte Minareli Medrese (section redrawn from Kuran, 1969a, 121, Figure 66).

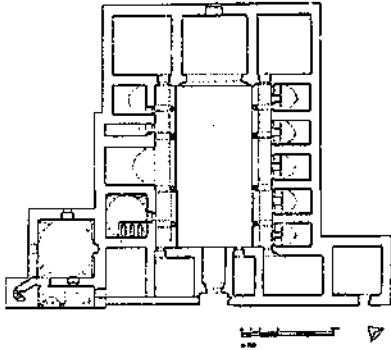


Figure 14. Akşehir Taş Medrese (plan redrawn from Kuran, 1969a, 79, Figure 41).

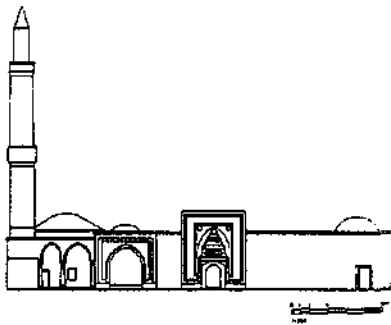


Figure 15. Akşehir Taş Medrese (entrance façade restitution redrawn from Kuran, 1969a, 81, Figure 43).

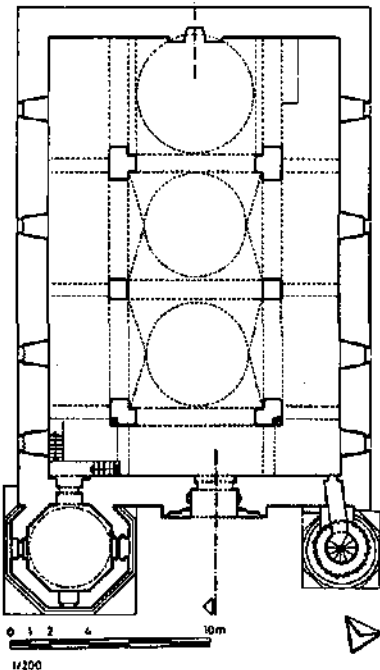
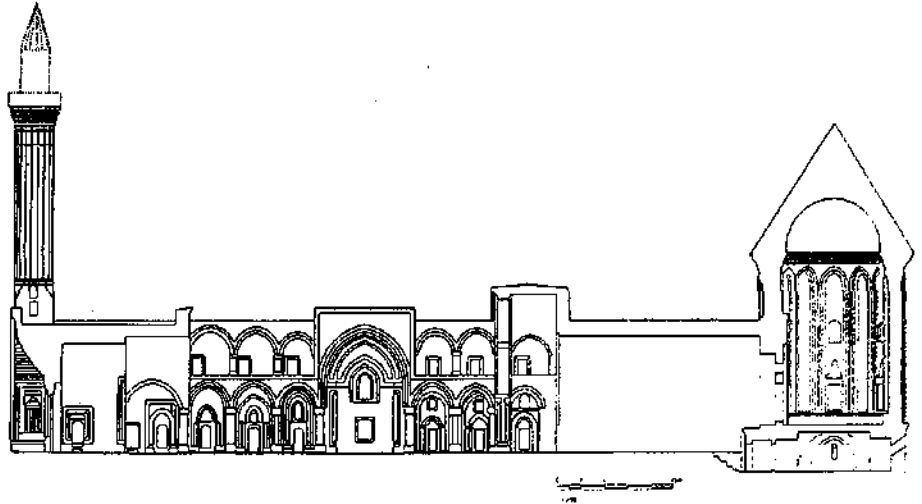


Figure 16. Amasya Burmalı Minare Mosque (plan redrawn from Gabriel, 1934, 19, Figure 6).

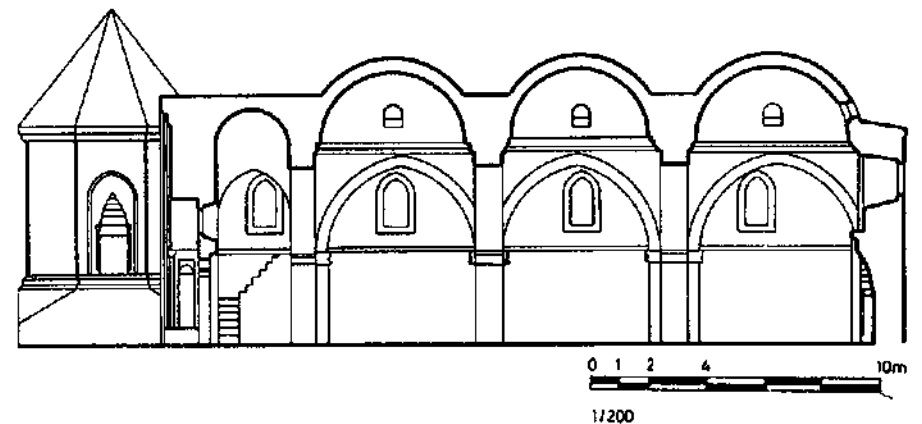
Figure 17. Amasya Burmalı Minare Mosque (section redrawn from Gabriel, 1934, 19, Figure 7).



Examples for the 'medrese-mescid' combinations cover: Akşehir, Taş Medrese (1250) (Figures 14, 15) and Konya, İnce Minareli Medrese (1264-1265).

Examples for the 'mosque-türbe' combinations are: Amasya, Burmalı Minare Mosque (1237-1247) (Figures 16, 17); Amasya, Gök Medrese Mosque (1266-1267); Konya-Beyşehir, Eşrefoğlu Mosque (1297-1299) (Figures 18, 19); Niğde, Sungur Bey Mosque (1335). Furthermore, examples for 'mosque-medrese' or 'mosque-darüşşifa' combinations may cover: Konya, İplikçi Mosque and Medrese (end of the 12th century); Divriği, Ulu Mosque and Darüşşifa (1228) (Figures 20, 21); Manisa, Ulu Mosque and Medrese (1366-1378); Kayseri, Külük Mosque and Medrese (12th century) (Figures 22, 23); Kayseri, Hacı Kılıç Mosque and Medrese (1249). Finally, examples for the 'medrese-darüşşifa' combinations are: Kayseri, Çifte Medrese (1205); Sivas, Keykavus Darüşşifa (1217-1220).

Another example which can be included in this group is Çankırı, Darülhadis Darüşşifa. While the Darüşşifa does not exist, the Darülhadis stands today with its 'türbe' and 'mescid'. It is determined from the 'darüşşifa' inscription, which is in the Çankırı Museum, that, it was constructed in 633 H. / 1235 A.D., but the Darülhadis, called Taş Mescid today, was constructed in 640 H. / 1242 A.D. This is determined from the inscription which is over the north door of the building (Önge, 1962, 251-255; Kuran, 1969a, 110-111; Sipahi, 1990, 40). The other example is Konya Tac-ül Vezir Medrese (637 H. / 1239 A. D.) (Soyman and Tongur, 1944, 108-109; Önder, 1956, 55; Sözen, 1972, 128-129). This 'medrese' does not exist today. There is the octagonal 'türbe' on the right side of the main 'eyvan' as a separate mass.



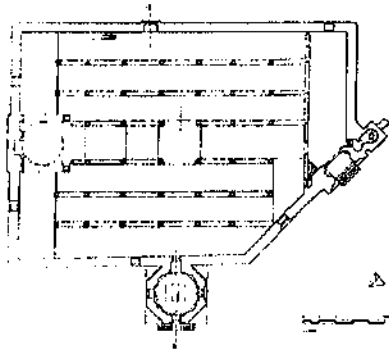


Figure 18. Beyşehir Eşrefoğlu Mosque (plan redrawn from Akok, 1976, 17).

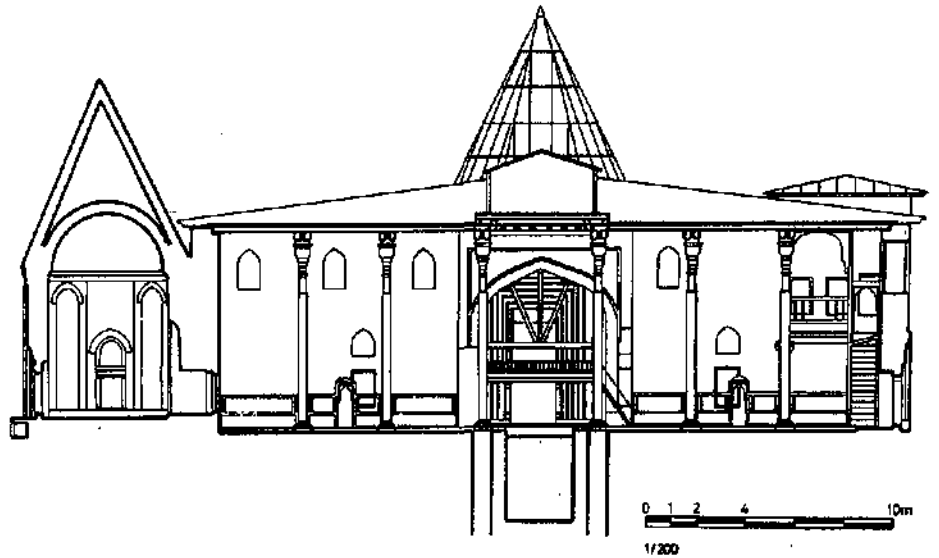


Figure 19. Beyşehir Eşrefoğlu Mosque (section redrawn from Akok, 1976, 23).

Figure 20. Divriği Ulu Mosque and Darüşşifa (plan redrawn from METU Architectural Photogrammetry Center).

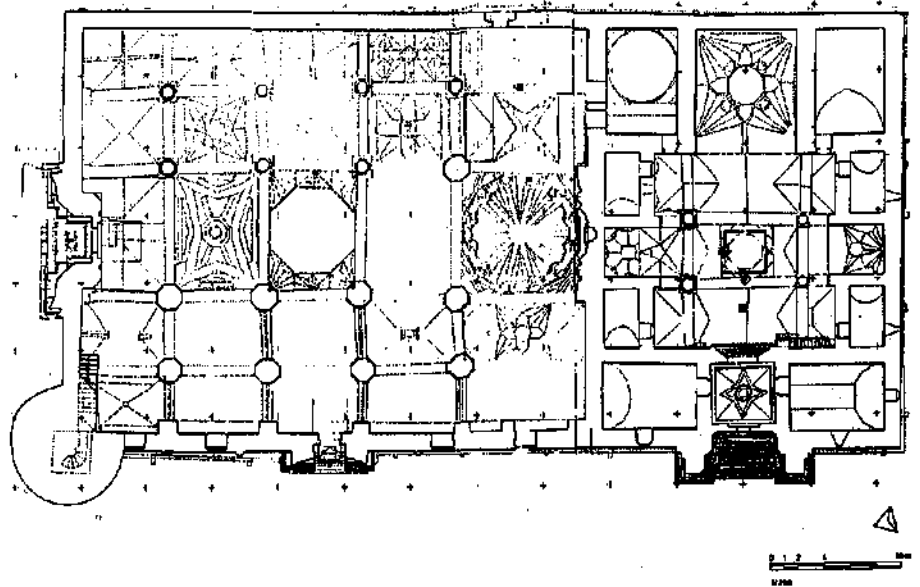


Figure 21. Divriği Ulu Mosque and Darüşşifa (section redrawn from Kuran, 1971b, 250).

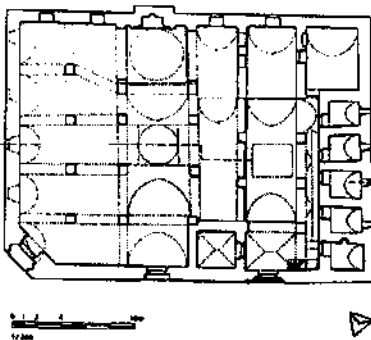


Figure 22. Kayseri Küçük Mosque and Medrese (plan redrawn from Yurdakul, 1974, 199).

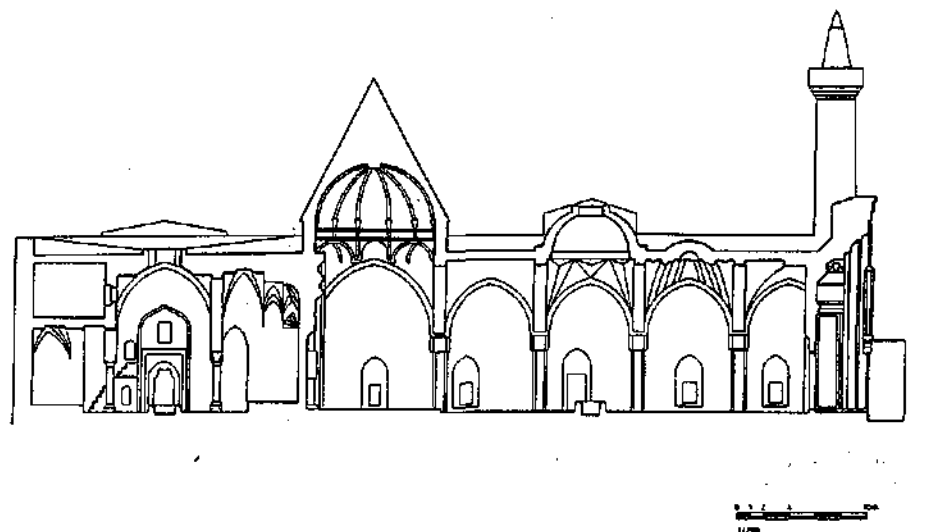


Figure 23. Kayseri Klk Mosque and Medrese (section redrawn from Yurdakul, 1974, 201).

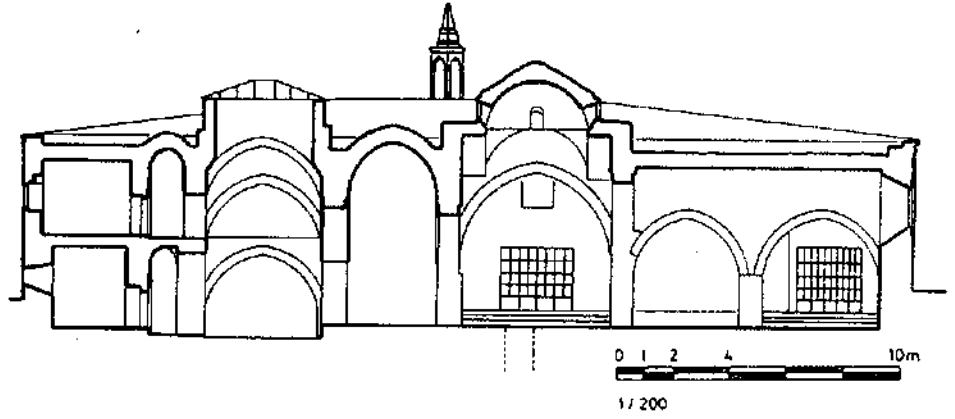


Figure 24. Konya Alaeddin Mosque (plan redrawn from Kuran, 1971b, 248).

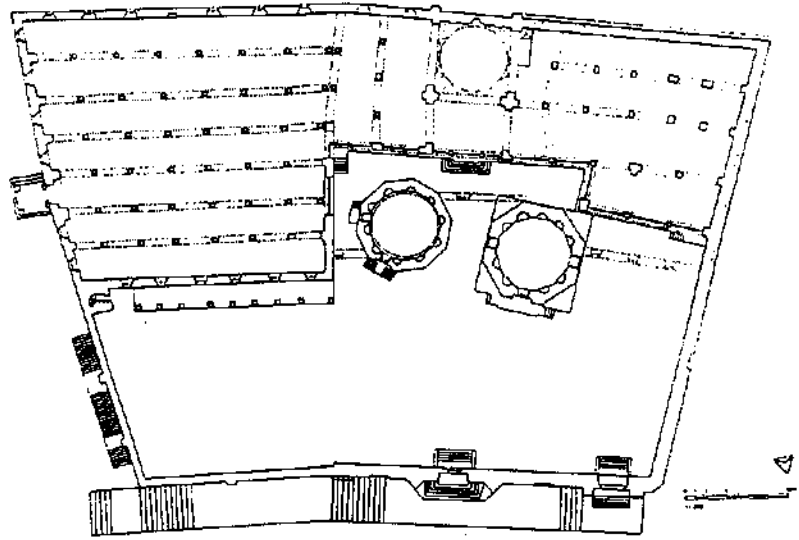


Figure 25. Kayseri Huand Hatun Building Group (plan redrawn from Kuran, 1980, 91, Figure 33).

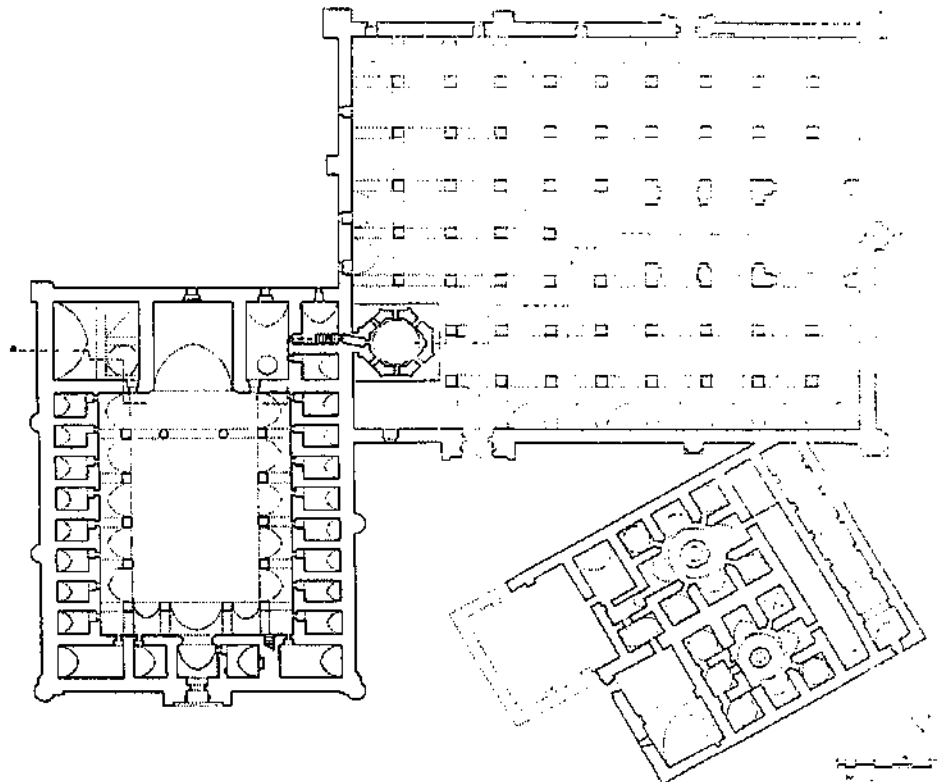
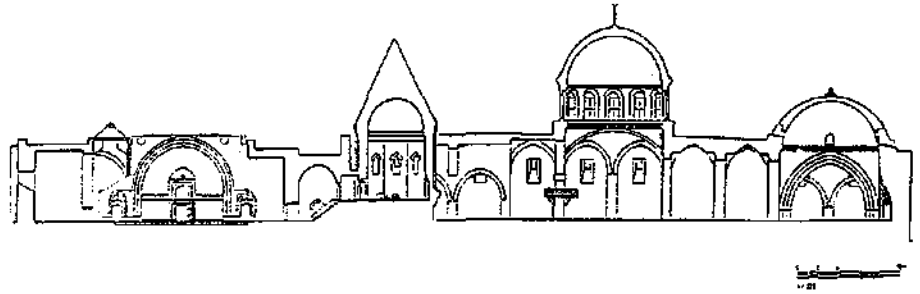




Figure 26. Kayseri Huand Hatun Building Group (section redrawn from Akok, 1968a, 27, section B'-B, 28, Section F-F', 33, section A-A', 39, section B-B').



Harzem Taceddin Mesud Medrese is a representative of the Artukid Period. However, in this building the construction phases are important since the 'mescid' was constructed as the initial building. When it partially collapsed later, the 'medrese' and 'türbe' were constructed juxtaposed to it.

#### Building Groups Formed in the Course of Time

Buildings included in this group are defined as 'külliye' in some studies. The examples are Konya, Alaeddin Mosque (1155-1220) (Figure 24); Kayseri, Huand Hatun Building Group (1226-1270) (Figures 25, 26); Konya, Sahib Ata Building Group (1258-1283) and Afyon, Sincanlı Boyalıköy Building Group (13th century). In the first example, the two türbes were juxtaposed to the mosque in the original design. In the second one, the mosque, the 'medrese', the 'türbe' and the bath are juxtaposed. In the third example, while the mosque, the 'türbe' and the 'hanikah' are juxtaposed, the bath is constructed separately. In the last one, the two 'türbe's and the 'hanikah' are constructed separately.

The other examples that can be evaluated in this group are: Diyarbakır, Ulu Mosque Building Group from the Artukid Period (484 H. / 1091 1092 A. D.-622 H. / 1223 A. D.); Antalya, Yivli Minare Building Group (the first half of the 13th century-18th century); Afşin, Eshab-ı Kehf Building Group (612 H. / 1215-1234 A. D.); Eskişehir, Seyidgazi Battal Gazi Building Group (1208 A. D.-15th century).

#### CONCLUSION

In the Anatolian Seljuk Period, the buildings and the building groups that have combined functions which include mosque, 'medrese', 'türbe' and 'darüşşifa' are examined in three groups. The first group is the combination of different functions in the same plan. The second is the combination of different functions; two buildings with different functions juxtaposed. The last group comprise those examples which are constructed near an existing building in the course of time. Buildings or building groups in the second and the third groups can be defined as complex buildings, being different than that of the 'külliye'. Therefore, the term 'buildings or building groups that have combined functions' is more appropriate to describe these groups in which two or more functions are arranged as juxtaposed. In this study, we have accepted that the buildings and the building groups under study, are the initial experiments and trials of the later 'külliye's, that are constructed in a socially and economically more developed Ottoman society. These groups are the characteristic designs of a certain period and their preservation is important as they symbolize the principle thought of a certain period of Anatolia from the point of architectural history.

## ANADOLU SELÇUKLU MİMARLIĞINDA BİRLEŞİK FONKSİYONLU YAPI GRUPLARI

### ÖZET

Alındı : 16. 9. 1994  
Anahtar Sözcükler: Mimarlık Tarihi,  
Anadolu Selçuklu Mimarlığı, Cami,  
Medrese, Türbe, Sınıflama, Mimarlık Ter-

Bu çalışma, Selçuklu Dönemi Anadolu Mimarisi örneklerinden bir grup yapıya yeni bir tanım getirmek amacıyla hazırlanmıştır. Bugüne kadar birçok çalışmada mimarlık ve sanat tarihi açısından incelenmiş olan çalışma konusu yapılar, bu çalışmada birleşik fonksiyon özellikleri dikkate alınarak irdelenmiştir.

Cami, mescid, medrese, türbe ve darüşşifa birleşmeleri olarak belirlediğimiz bu yapılar, tasarım biçimleri dikkate alınarak; mekan ve fonksiyon ilişkileri açısından üç grup olarak sınıflandırılmışlardır.

Birinci grup, aynı yapıda farklı fonksiyonların biraraya getirildiği örneklerdir. Bu grup, bazen iki bazen de üç işlevin farklı mekanları paylaşması ile çeşitlenmektedir. Bunlar, medrese içinde bir mekanın, mescid veya türbe olarak fonksiyonlandırılmış olduğu, veya her iki fonksiyonun da birlikte yer aldığı Kayseri Afgunu Medresesi; Çorum, Alaca Hüseyin Gazi Medresesi; Karaman, Hatuniye Medresesi; medrese içinde mescid fonksiyonunun yer aldığı Sivas, Gök Medrese; medrese içinde hem mescid hem de türbe fonksiyonunun yer aldığı Konya, Sırçalı Medrese; Sivas, Buruciye Medresesi ve Kırşehir, Caca Bey Medresesi birinci grubun örnekleridir.

İkinci grup, farklı fonksiyonlu iki yapının birarada olduğu örneklerdir. Bu grupta; iki bağımsız yapı, birleşik ve birbiriyle ilişkili olarak inşa edilmiştir. Bunlar, medrese-türbe, medrese-mescid, cami-türbe, medrese-cami, darüşşifa-cami, medrese-darüşşifa birleşmeleridir. Medrese-türbe birleşmelerine Atabey Ertokuş Medresesi; Erzurum, Çifte Minareli Medrese; Erzurum, Yakutiye Medresesi; medrese-mescid birleşmelerine Akşehir, Taş Medrese; Konya, İnce Minareli Medrese; cami-türbe birleşmelerine Amasya, Burmalı Minare Camii; Konya, Beyşehir Eşrefoğlu Camii; cami-darüşşifa veya cami-medrese birleşmelerine Divriği Ulu Camii ve Darüşşifası, Kayseri Külük Camii ve Medresesi, Kayseri Hacı Kılıç Camii ve Medresesi; medrese-darüşşifa birleşmelerine Kayseri Çifte Medrese ve Sivas Keykavus Darüşşifası örnek olarak gösterilebilecek yapılardır.

Üçüncü grup ise, zaman içinde farklı fonksiyonlu yapıların biraraya getirildiği örneklerdir. Farklı fonksiyonlu ikiden fazla yapının birleşik veya yakın ilişkili olarak inşa edilmiş olduğu bu grup örnekleri, cami-türbe, cami-medrese-türbe-hamam-hanıkah fonksiyonlarının birlikte düşünüldüğü tasarımlardır. Bu grup için, Konya Alaeddin Camii, Kayseri Huand Hatun Yapı Grubu; Konya, Sahib Ata Yapı Grubu; Afyon, Sincanlı Boyalıköy Yapı Grubu örnek olarak verilebilir.

Bu çalışma kapsamına alınan yapılardan; birinci grubun bazı örneklerinde fonksiyon beraberliğinin, ana fonksiyonun gereği nedeniyle kendiliğinden ortaya çıktığı (medrese içinde mescid ve türbe fonksiyonları gibi), fakat ikinci ve üçüncü grubun bazı örneklerinde (cami-darüşşifa-türbe, medrese-darüşşifa-türbe, medrese-cami gibi) ilişkilerin bilinçli bir tasarım sonucu olduğu açıktır.

Selçuklu Dönemi Anadolu Mimarisi'nden bir grup örnek olan bu yapılar, daha sonraki devirlerde gelişen belli bir programa bağlı külliyelerin ilk denemeleri olarak değerlendirilebilir. Bu çalışmada, anılan yapılar, bir devrin belli tasarım özelliklerini göstermesi bakımından Mimarlık Tarihi içinde farklı bir grup olarak ele alınmıştır ve 'Birleşik Fonksiyonlu Yapılar' tanımı getirilerek, fonksiyonların birarada çözümlenmesi özelliğine dikkat çekilmiştir.

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