

## **HISTORIC BUILDINGS THAT HAVE COMBINED FUNCTIONS: CASES FROM ANKARA, TURKEY**

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### **ABSTRACT**

Ankara is a historic city, hosted many civilizations succeeded one another including Hittites, Frigs, Lydian, Persians, Galatians, Romans, Seljuk, and Ottomans, all affecting social, cultural, and religious institutions in the city, thereby altering the architectural evolution in the region. The city with its long history in central Anatolia has rich historic monuments and cultural landscape including Islamic religious architecture. Among them, historic mosques of Ankara, as a single building type, have been the research area of many scholars, but the ones, with two different functions either integrated into a single building or integrally related with each other in two different buildings, have not been evaluated in detail in terms of their spatial organizations, developments, and typologies. Different from the terms "külliye" or "manzume" buildings that have combined functions include different functions that are solved in one building or buildings that are integrally related with one another. Hence, considering the general absence of published material on those monuments, this research analyses the formal developments and transitions in historic mosque architecture that have combined functions in Ankara rooted from Seljuk period to early twentieth century. It is aimed to provide a broader perspective in religious architecture of the region in the historic process of time by forming its relation with Anatolian counterparts. In Anatolia as well, there are similar design arrangements, such as mosque-hospital, mosque-madrasah, mosque-zaviye combinations especially from Seljuk period, and evolved in later periods. The architectural styles of historic combined buildings in Ankara are classified into two types based on their spatial scheme determined by means of in situ analysis, archival and historic research, as well as comparative studies. They are mosque-tomb combination and mosque-lodge/house combination, constructed either at the same time or attached in later periods. In addition to these two types, there is also a tomb-dervish lodge combination. The study on historic mosques of Ankara that have combined functions not only illustrates undiscovered information about their typologies with regard to formal changes that can

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be used to explore the others in Anatolia, they also display historic phases in the region, which can inform conservation efforts.

**Keywords:** Ankara, Combined Functions, Mosque, Spatial Configuration, Typology

## 1. INTRODUCTION

Historic buildings were either constructed as a single building scale, or as part of a building complex, at same time or at different periods with the rest of the buildings in the complex. Among them, there is also a third group called as “buildings that have combined functions” referring the buildings with various functions either incorporated into a single building or integrally related with each other in two different buildings (Acar İpekođlu, 1993a; İpekođlu, 1993b: 53-65). This research examines this third group of combined buildings observed in eight case study historic buildings in Ankara. They provide examples of mosque-tomb, mosque-tomb-madrasah, mosque-tomb-*çilehane*, mosque-house, and tomb-dervish lodge combinations, all maintaining their original character defining features to a great extent. Main objectives of the study are first to question various design arrangements via different combinations in historic buildings, to investigate their built dates and original functions. It begins with a literature review on general historiography and development of the term “buildings that have combined functions, followed by a brief description of case study buildings and their various combination typologies, and continued with the findings of study and evaluation of different combination examples.

Ankara, located on the northwestern part of Central Anatolian Region, was an important center for various civilizations since the history, not only because of its witnessing significant historical events, but also because of its geographical location. Thanks to the archaeological investigations in and around the city, it is understood that, the city has been settled since the Paleolithic period (Kırpık, et. al., 2015: 15, 31). There is a vast amount of literature on architectural development and historic buildings of city of Ankara, including Roman, Seljuk, Ottoman, and Republican buildings (Kırpık et. al., 2015a; Kırpık et. al. 2015b; Konyalı, 1978; Öz, 2008; Günel ve Kılıcı, 2015: 78-104; Erdoğan et. al., 2007a; Öney, 1971).

Although, all those existing literature tend to focus on architecture and history of old city of Ankara, and mention about the case study buildings of this research, they rarely address the issue of their combined functions and their contributions to various design developments in the area. Acar İpekođlu (1993a), İpekođlu (1993b: 53-65), Katođlu (1967: 335-344), and Demir (2019: 143-166) made important contributions on buildings that have combined functions in Anatolia built in Seljuk period. Hence, the purpose of this article is to further extend past

researches on architecture and historic buildings in Anatolia, and focus on their “combined functions” by reporting results of design principles in case study buildings in Ankara, dated both Seljuk and Ottoman periods. In addition, it is aimed to investigate whether they still preserve their original combined functions or not. The significance of this research in the literature is obvious, insofar as it makes an important contribution to historiography of development of combined building design via case studies from Ankara.

## **2. BACKGROUND OF CONTEXTUAL FRAMEWORK**

### **2.1. General Historiography and Development of the Term “Buildings That Have Combined Functions”**

The term “buildings that have combined functions” was first developed and used by an eminent researcher, Başak İpekoğlu during her dissertation studies in 1993. In her research, Acar İpekoğlu (1993a), İpekoğlu (1993b: 53-65) conducted an in-depth analyses on groups of buildings constructed in Anatolian Seljuk period, which have various combinations of architectural design principles. Throughout the research she gives detailed information not only on typological classification of those buildings in Anatolia, but also on their current uses. Ürey (2010: 67), in his study, dates the beginning of constructing complex buildings to Anatolian Seljuk period, and gives the example of Hunad Hatun Complex (built date: 1237-46) in Kayseri as the oldest Seljuk period building, with a mosque, mausoleum, madrasa, and hamam combination built in subsequent dates upon the decision of the State. He uses the terms “adjacent buildings” and “complexes” in the same meaning, and points out the close relation of those formations with the development of Ottoman mosque complexes/küllüye (Ürey, 2010: 67). Similarly, Demir (2019: 143-166) states that “külliye” in Anatolia was first observed in the 13<sup>th</sup> century, in Seljuk period, and mostly consisted of a mosque and madrasah, designed either freely or combined. In order to fully understand the meaning of the term “buildings that have combined functions,” which is the primary research problem of this study, one must first look at the meaning of similar building entities in the history, such as “mosque complexes/küllüye,” and “adjacent buildings/manzume.” Among them külliye is also named as manzume, imaret, site, hey’et, and complex, and is generally developed around a mosque, and sometimes around a madrasa, tomb, or commercial building in order to provide social facilities, and thus serve for the people (Katoğlu, 1967: 335-344). The earliest examples of külliye in Anatolia, dates back to Artukid period and increased in number in Ottoman period with growing number of functional spaces (Çobanoğlu, 2004, 542-44). Hasol (1998: 287), similarly defines külliye as a religious and social center consisted of various buildings, such as madrasa, tomb,

hospital, imaret/soup kitchen, hamam, fountain, muvakkithane (timing room), and shops set up with a mosque. According to Turani (1975:76) all those buildings are to build around a mosque and at the same time with it. Sözen and Tanyeli (2001: 144), clarify the issue more, by stating that the functions of all those buildings should complete each other and they should have the same stylistic characteristics. Andrew (1996: 157) name the term as “kulliye” and ascribes it to Ottomans. To him, it is a large complex including various buildings located around a mosque.

Manzume, on the other hand, is defined as a building complex, but smaller in size and number of buildings combined, compared to a külliye (Sözen and Tanyeli, 2001: 154). In his research entitled “Hacıbektaş Veli Mimari Manzumesi,” Akok (1968: 27-57), defines the mentioned manzume as a collective facility building, developed around the tomb of a “veli” responding various needs as of the establishment (Acar İpekoğlu, 1993a:4). In his another research on Diyarbakır Great Mosque Manzume, this time, he recounts the manzume to be developed around a mosque, which was the first building in the complex with its portico and courtyard, and enlarged in time with the addition of various building units (Akok, 1969: 113-139; Acar İpekoğlu, 1993a: 4). Karamağaralı (1976: 199-200), similarly distinguishes the term manzume from külliye by giving the example of Hunad Hatun Manzume, stating that at the beginning, in Hunad Hatun Manzume, the buildings were not arranged at the same time as a whole, but rather, they were planned and added each other at different times. In addition, during the planning of each building unit, they had to conform to the siting and layout of the existing buildings and the environment as well.

As to the “buildings that have combined functions,” different from külliye and manzume, Acar İpekoğlu (1993a: 4) defines the term as “buildings including different functions were arranged in one single unit(s) or brought together, but wholly connected to each other.” To her, those buildings, were the initiators of “külliye” emerged in later periods (Acar İpekoğlu, 1993a: 1). Though it is not the research question of this paper, manzume/adjacent historic buildings, mosque complexes/külliye, and buildings that have combined functions even might have an effect on the development of buildings with complex functions and/or hybrid buildings of the 21<sup>st</sup> century. It is also possible to establish a close relationship with those mentioned groups of buildings in history and today’s “mixed-use buildings”. Researchers also support this hypothesis. For instance, in a recent study, Holl (2014:70-77) defines hybrid buildings as “the buildings with mixed functions, combined separate uses, and collected structures.” To him (Holl, 2014: 70), the term “hybrid buildings” originated in the 20<sup>th</sup> century, but has its roots going back to historic buildings with combined functions such as the house and

shop combinations in history. Jia et. al. (2010:358) defines the term “mixed-use buildings” as the ones that include spaces allocated for different uses into one structure, and Wei et. al. (2016) describes the term as buildings with shared infrastructures, and common energy supplies. In another recent study, mixed-use buildings are claimed to have similarities with their ancient counterparts, such as the interconnection of old markets, apartment blocks, libraries, shops, and offices in one mixed-area or structure in Roman times.<sup>1</sup> Mosques of Islamic world, in the same way, were the places of multi-functions including daily prayer, political speeches, education, accommodation, justice, military purposes, and social gathering, as well (Önkal and Bozkurt, 1993: 46-56).

### **3. MATERIAL AND METHODS**

This research adopted a case study approach. In total eight historic buildings that have combined functions in Ankara have been chosen as case studies. First, all cases were briefly described, and then they were grouped according to their various combination types, and types of buildings in those combinations. After establishing different groups of functions, their built dates were investigated in order to locate the question of whether they were built at the same date or not. Finally, their current functions and eligibility of those functions if changed with the original usage were discussed. Drawings and old photos of the buildings were mostly provided from the archives of Directorate General of Foundations (DGF).

#### **3.1. Sarac Sinan Masjid-Tomb and Madrasah**

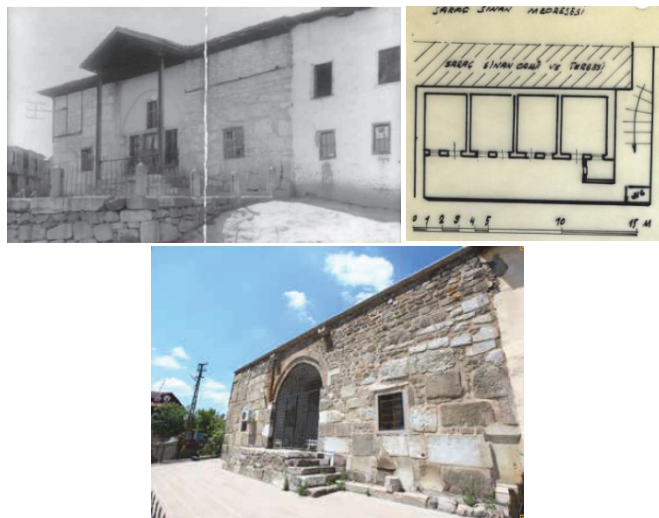
Sarac Sinan Masjid-Tomb is located in Ulus, Altindag at the intersection of Atpazari and Berberler Streets. The mosque was built during the realm of Seljuk Sultan Giyaseddin II, by El Haç Siraceddin in 1288 M., and according to its inscription panel, the tomb was built in the same year by Hasanoğlu Yusuf (Canlı & Erdemli, 2016: 76-77).<sup>2</sup> As stated in its foundation deed of Hasan Çelebioğlu Hacı Sinanüddin Yusuf dated 687 H./1288 M., the complex had a masjid and a madrasah constructed adjacent to each other (Kırpık, et. al., 2015: 275-6; Erdoğan et. al. 2007b: 141-3). Konyalı (1978: 85) confirms the existence of a madrasah in 1970s, by stating that “there was a madrasah at the back side of the masjid and the tomb, which was sold eleven years ago”. Today, only the masjid, its central iwan, and tomb sections are available. The original madrasah of the complex is

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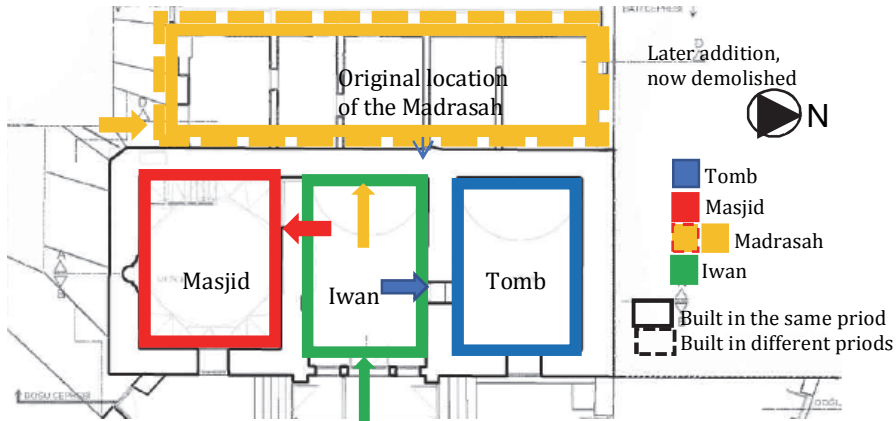
<sup>1</sup> <https://www.urban-hub.com/buildings/mixed-use-buildings-for-diversified-sustainable-sites/>. Mixed-use Buildings: Make The Most Of Your Building. Buildings, Published on 20.06.2018.

<sup>2</sup> Türkiye’de Vakıf Abideler ve Eski Eserler I.1983. İlaveli İkinci Baskı. Ankara, Vakıflar Genel Müdürlüğü Yayınları, 341-342.

no more existent (Figure 1, Figure 2). Instead, a later addition building with five-room lying through a row was constructed with timber structure and mud-brick infill, on the west side of the masjid (Figure 2). In 2004, in order to find the foundation traces of the original madrasah, this later addition building, reconstructed approximately 100-150 years ago, was demolished, and traces of rubble stone foundation walls belonging to the original one were unearthed (Kılıcı, 2011: 319-326). But those traces were not enough to reconstruct the original madrasah, so it was not reconstructed during the latest restorations in 2008. Instead, only the masjid and tomb sections were restored (Figure 1). Masjid-tomb combination has a rectangular plan type with the dimensions of 16,50\*7,05 m. The combined building is entered via a vaulted iwan raised with cut stone stairs on the east side. Cut stone and rubble stone are the main construction materials used on the main body walls. The masjid (4,50\*5,60 m) is covered with an inner dome and is entered via a door on the northwest side of the iwan (3,60\*4,50 m), and the tomb (3,60\*4,50 m), including eight gravestones, is entered with a separate door on the southeast side of the iwan. Tomb and iwan are both covered with barrel vaults. It is claimed that originally there was another door on the east wall of the iwan opening to madrasah (Kılıcı, 2011: 319-326). Considering the architectural design arrangements of masjid, madrasah and tomb; the complex exemplifies the combination of three different functions in the same plan built at the same date, and arranged as separate spaces combined via a central iwan.



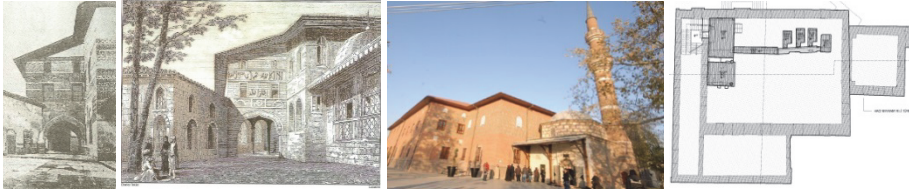
**Figure 1. East façade of Sarac Sinan masjid-tomb combination in 1960s (left), possible plan drawing of the madrasah (middle), and current condition of the complex (right) (Source: Archives of Gökçe Günel and Ali Kılıcı, Canlı & Erdemli, 2016: 76)**



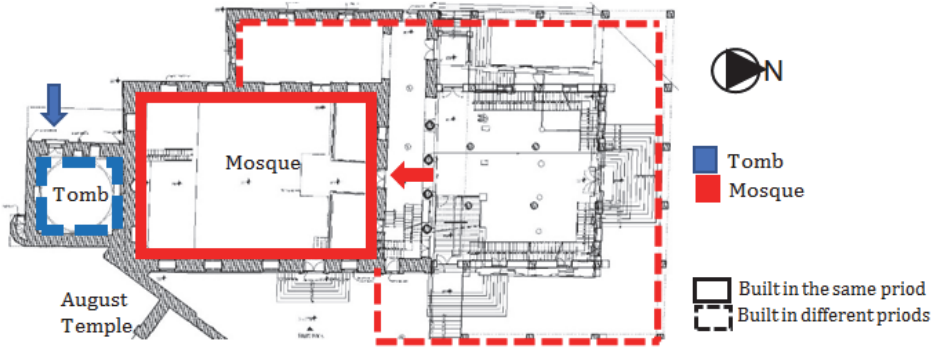
**Figure 2. Survey drawing of the complex in 2007, before the destruction of the madrasah on the west (Source: Archives of the Directorate General of Foundations).**

### 3.2. Hacı Bayram-ı Veli Mosque and Tomb

Hacı Bayram-ı Veli Mosque and Tomb is located in Ulus, Hukümet Street. The mosque was constructed in 1427-8, and the tomb, adjacent to the south mihrab wall of the mosque, was built in 1429, upon the death of Hacı Bayram-ı Veli (Öney, 1971: 66-9, 114-6; Konyalı, 1978: 42). There is also August Temple of Roman Period touching to the mosque on the southeast corner. The mosque has a rectangular plan type constructed with stone foundation and brick main body walls covered with a hipped roof. The *çilheane* section, built at the same date with the mosque, has rather a low ceiling, located on the basement floor of the north side of the mosque, and today is entered via a separate door and steps (Figure 3-4). At this section, there are four private prayer rooms and two larger ones. The tomb has a square plan covered with a dome, rising on an octagonal drum. It has cut stone and marble main body walls, and alternate bonds of stone and brick rows at the drum level. The brick minaret of the mosque lies along the south east corner of the tomb. The mosque underwent serious repairs by Sultan Ahmet III, Sultan Mustafa III, in 1941, 1970, 2011, with new additions/ alterations (Disli, 2019:12-3). This complex exemplifies the combination of two different functions, mosque and tomb, juxtaposed. Yet, mosque and *çilehane* are arranged in the same plan.



**Figure 3. An old photo of the complex (left), its gravur by C. Texier (middle-left), its current photo (middle-right), and cilehane drawing (right) (Source: Türkiye’de Vakıf Abideler ve Eski Eserler I, 1983:365, Oney, 1971: 270, Archives of DGF, 2018).**



**Figure 4. Ground Floor plan drawing of Hacı Bayram-ı Veli Mosque with new additions shown in different colors (Source: rearranged from Archives of Directorate General of**

### 3.3. Bunyamin Mosque and Tomb

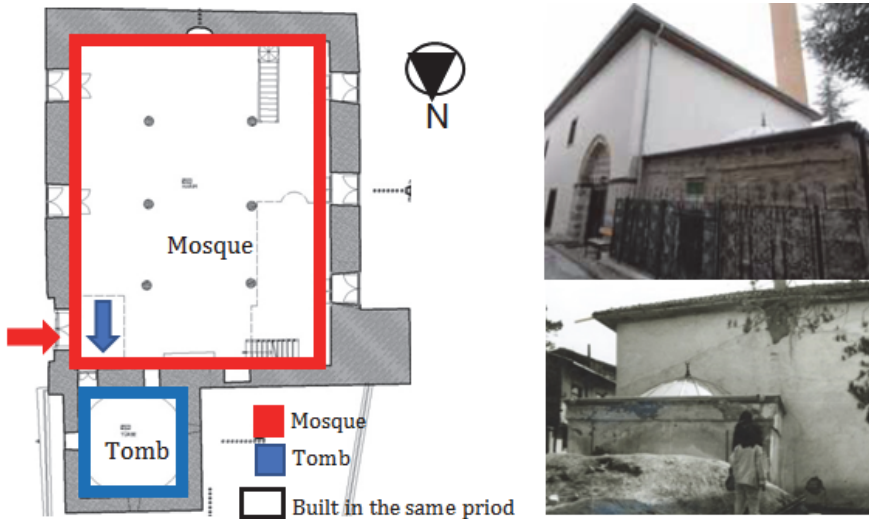
Bunyamin Mosque and Tomb Complex are located in Dervish Imam District, Bunyamin Street, in Ayas, Ankara. Though its exact construction date is unknown, according to the monument and antiquity record of the complex in DGF, the mosque and tomb are dated to the 16<sup>th</sup> century.<sup>3</sup> Yet, considering the life cycle of Seyh Bunyamin, for whom the tomb was constructed, and the timber structure (timber ceiling and wooden posts) of the mosque, researchers also date the mosque and the tomb to late 15<sup>th</sup> or early 16<sup>th</sup> century (Canlı & Erdemli, 2016: 105; Erdoğan et. al., 2007a: 198-199), by adding that its interior character resembles more to the 16<sup>th</sup> century examples.<sup>4</sup> It has a vertically aligned rectangular plan type covered with a hipped roof, and is entered via door on the east façade. The mosque was built with rubble stone main body walls, which are currently plastered above the foundation level (Figure 5). Its brick minaret, on the

<sup>3</sup> Monument an Antiquity record of the Mosque and the tomb prepared by Sabih Erken and Zafer Bayburtoğlu, retrieved from the Archives of Directorate General of Foundations,

<sup>4</sup> Türkiye’de Vakıf Abideler ve Eski Eserler I, 1983, 481.



northwest corner, has a stone footing. Tomb section is attached to the mosque entered via a door on the northeast side of the mosque and has a square plan with a dome covering (Figure 5). Pendants are used for the transition to the dome. According to the inscription panel above the hachet window of the tomb, it is understood that the tomb belongs to Seyh Bunyamin Ayasi, but its exact built date is unknown.<sup>5</sup> Similarly, the tomb has bare rubble stone main body walls, but without any plasters. The complex was restored by DGF in 2010. Bunyamin Mosque and Tomb Complex exemplify the combination of two buildings, namely mosque and tomb, with different functions juxtaposed, with the building groups formed at the same date.



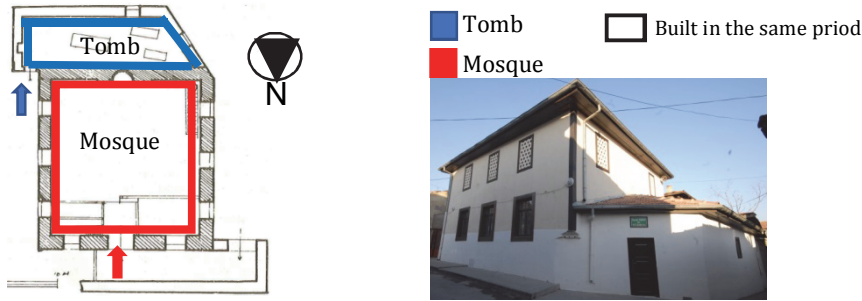
**Figure 5. Restitution drawing of the complex in 2008 (left), and exteriors views from the north & east facades. (Source: Archives of DGF, and Canlı and Erdemli, 2016: 105).**

### 3.4. Zeynel Abidin Mosque and Tomb

Zeynel Abidin Mosque and Tomb complex is located in Sakarya District, Kumbet Street, in Altindag, Ankara. The complex does not have an inscription panel, but according to the mihrab and architectural style of the mosque, Öney (1971: 83, 121) and Canlı & Erdemli (2016: 96) date it to late 17<sup>th</sup> –early 18<sup>th</sup> century, and similarly dates the adjacent tomb, to the same period with the mosque itself. There was also a five-cell madrasah called Hacı Hasan Efendi inside the courtyard of the complex dated 19<sup>th</sup> century (Erdoğan et. al. 2007a, 90). The mosque has a rectangular plan covered with a hipped roof, and the tomb is adjacent to it at the south, and has an irregular rectangular form (Figure 6). They exemplify the

<sup>5</sup> Türkiye’de Vakıf Abideler ve Eski Eserler I, 1983, 481.

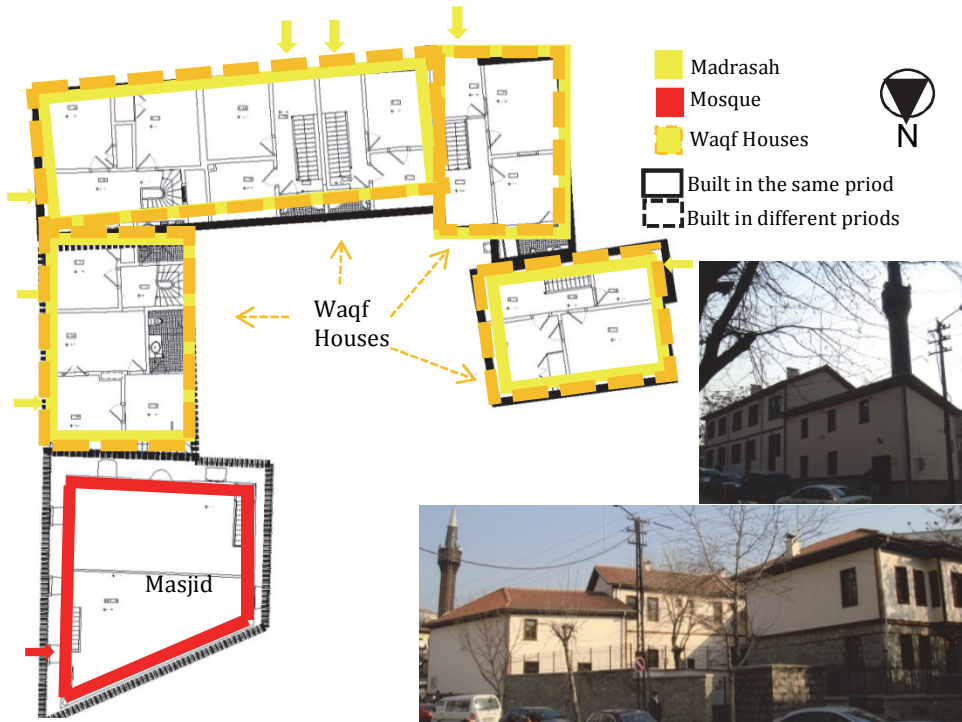
combination of two buildings with different functions juxtaposed at the same date, and both have timber structure main body walls with mud-brick infill (Figure 6). The mosque has a basement floor beneath the main floor area. There are three coffins in the tomb belonging to Zeynel Abidin, his wife and son (Öney, 1971: 121; Konyalı, 1978: 104). The complex was restored in 2005, by DGF.



**Figure 6. Plan drawing of the complex (left) and exterior view after the restoration in 2005 (Source: Türkiye’de Vakıf Abideler ve Eski Eserler I, 1983, 444, Archives of DGF)**

### 3.5. Kagnipazari (Kağnıcıoğlu/Gani Ağa) Mosque and Waqf Houses

Kagnipazari Mosque and Waqf Houses are located in Ulus, Altındag, Denizciler District, and Yenice Street. The mosque has a horizontally aligned rectangular plan type. It has a wooden mahfil on the north side and a wooden ceiling covered with a hipped roof at the top (Figure 7). Its wooden shorty minaret on the northwest corner is a 1965 addition, and its wooden minbar is a later addition, as well (Erdoğan et. al, 2007a: 204; Canlı & Erdemli, 2016: 57). The mosque does not have an inscription panel, but according to its typology, material and technique, it was dated to late the 17<sup>th</sup>, early 18<sup>th</sup> century (Öney, 1971: 74). Its main body walls, rising above rubble stone foundations, were constructed with mud-brick material with wooden beams, and mud plaster coating. It has wall paintings and decorations at the interior wall surfaces. According to its waqf deed dated 1870, the mosque was renewed by Azime Hanım and on the south side of the mosque, an adjacent madrasah with six cells and a teaching room was built (Canlı and Erdemli, 2016: 57; Erdoğan et. al, 2007a: 204). Today, the madrasah is not existent, instead, at the same location, there are two-story seven waqf houses constructed with stone foundation walls and timber frame main body walls with brick infill (Konyalı, 1978: 58) (Figure 7). The complex was restored in 2007-2008 by DGF. It exemplifies the building groups formed in the course of time with the construction of madrasah and later waqf houses adjacent to the existing mosque.



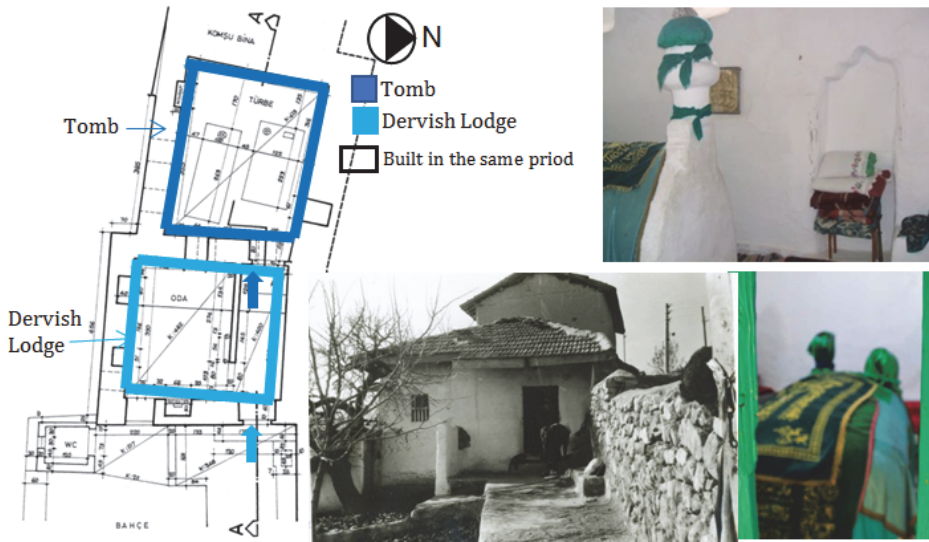
**Figure 7. Restoration project of the complex in 2006, madrasah is not existent; instead waqf house additions are shown, & exterior photos, 2008 (Source: Archives of DGF)**

### 3.6. Seyh Ali/Ali Şeyhoğlu/Alışoğlu/Alıçoğlu Tomb and the Dervish Lodge

Alisoglu Tomb and Dervish Lodge are located in Kale district, camialtı quarter, in Kalecik, Ankara. The tomb, in which Alışoğlu Ali Efendi, his mother, and daughter are buried, is mostly visited in order to get rid of all kind of illnesses, especially stutter disease (Ölçer Özünel, et. al. 2018: 267). The tomb does not have an inscription panel, so its exact built date is unknown. Yet, thanks to the comparative studies with similar buildings in Kalecik and immediate surroundings, it is dated to the first half of the 19<sup>th</sup> century (Canlı and Erdemli, 2016: 134; Çağlar, 2010: 55). Canlı and Erdemli (2016:134) date the one-room building in front of the tomb, as a 20<sup>th</sup> century addition. But, the tomb and the dervish lodge/*tekke odası* were both registered as the property of Seyh Ali Manevi Sahsiyeti Waqf,<sup>6</sup> hence, they must have been built at the same date. Kalafat (1999: 512-3) dates the tomb to 1231, without any supportive documents, and claims that it was built by Alışoğlu Ali Efendi, a Khorasan Private, with a room for accommodation, a fountain,

<sup>6</sup> Decision of Ankara Conservation Board dated 10.08.2011, with the number of 6273.

courtyard and a toilet. The tomb is constructed with mud brick material with timber beams, above the rubble stone foundation walls, and is covered with a gable roof (Figure 8). The dervish lodge has a pitched roof. The complex exemplifies the combination of two different functions, the tomb and dervish lodge, arranged as separate spaces in the same plan, formed at the same date. Its restoration projects were prepared by DGF and approved by the related Conservation Board.

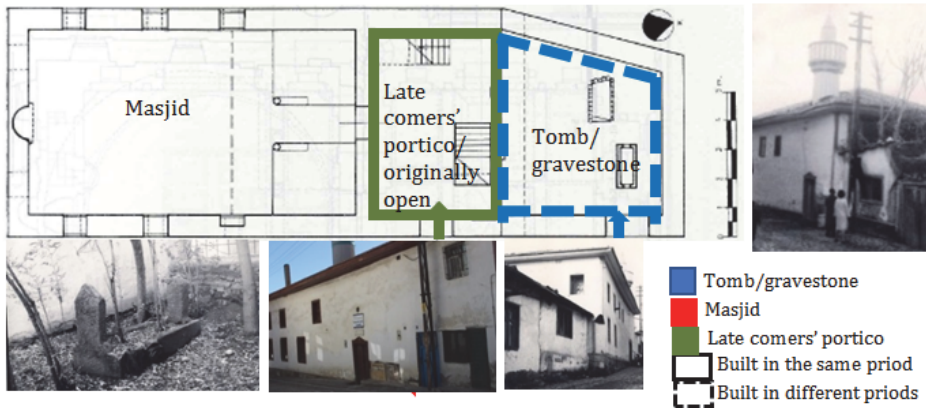


**Figure 8. Survey drawing of the complex (left), and its exterior & interior views (right)(Source: Archives of DGF, Ölçer Özünel, et. al. 2018: 267; Çağlar, 2010)**

### 3.7. Misafir/Musafir Fakih Masjid and Tomb

Misafir Fakih Masjid and Tomb are located inside the Ankara Castle in Alitas Street, Altindag. It has stone foundation walls, and timber structure main body walls with mud-brick infill. The masjid has a rectangular plan type with the interior dimensions of 6,40\*11,33 m, covered with a hipped roof, and has a timber minaret on the northeast corner (Figure 9). It does not have an inscription panel, but according to Oney (1971: 87) it is dated to 19<sup>th</sup> century. Similarly, Canlı & Erdemli (2016: 69) date it to the 19<sup>th</sup> century considering its original plaster mihrab and architectural style. On the other, in a waqf document dated 1571, the masjid was registered to be built by Mehmet oğlu Mevlana Misafir, who devoted his houses and stalls as the income of that waqf (Erdoğan et. al. 2007a: 145). Thus, it can be inferred that, the complex was reconstructed at a later period and took its current condition. Today, it has a closed late comers' portico with two sections

with interior dimensions of 6,70\*9,85 m on the north side, including a gravestone on the second section, which is believed to belong to Misafir Fakih, who gave the masjid its name (Figure 10).<sup>7</sup> The second section has a separate door on the east wall. Today, the second floor of the late comers' portico is used as the house of the imam (Boran, 2001: 2002-203). According to old photos in DGF, the second part of late comers' portico including the gravestone, was a part of the courtyard entered via a wooden door on the east side (Figure 9). Hence, this part might have been closed and added to the late comers' portico before 1970s, and took its current condition. In the same way, Canlı & Erdemli (2016: 69) claim that the mosque had an open late comers' portico on the north side, but, Konyalı (1978:77-78), describes the late comers' portico as a closed two story space built with stone material at the ground level, and with mud-brick walls at the first floor. The complex is in bad condition and in need of repair in short term, research excavations are also suggested to find the foundation traces of the tomb. The complex exemplifies the building groups formed in the course of time.



**Figure 10. Survey drawing of the complex, gravestone is located inside the late comers' portico on north side of the masjid. (Source: Boran, 2001, Archives of DGF & Author).**

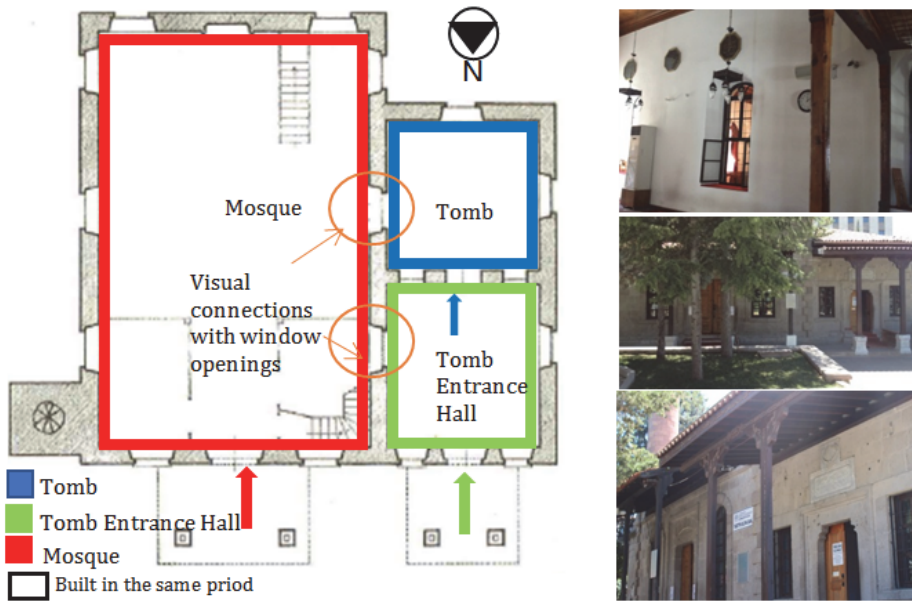
### 3.8. Tacettin Sultan Mosque and Tomb

Tacettin Sultan Mosque and Tomb are located in Hamamonu District, Hacettepe quarter, in Altindag, Ankara. The mosque has a vertically aligned rectangular plan type built with cut stone main body walls and a wooden ceiling covered with a hipped roof at the top. It has a wooden mahfil on the north side and a stone minaret on the northeast corner. The complex was first constructed as a dervish

<sup>7</sup> Türkiye'de Vakıf Abideler ve Eski Eserler I.1983, p. 481.



lodge for Celveti tariqa during the realm of Suleiman the Magnificent, and reconstructed as a mosque dated to late 19<sup>th</sup>- early 20<sup>th</sup> century considering its workmanship and construction technique.<sup>8</sup> But, according to its inscription panel, the tomb was built during the realm of Sultan Abdulhamid II, in 1319 H./1901-02 M. (Oney, 1971: 88-89, 122). The tomb and mosque are adjacent to each other on the east wall of the tomb and have visual connections via window openings (Figure 11). They have separate entrance doors on the north façade. The tomb has also an entrance hall on the north side, and a crypt section for the graves of Taceddin Sultan and his son, beneath the timber coffins above. There is also a fountain dated to 1897, House of Mehmet Akif Ersoy (formerly the dervish lodge/*dergah-tekke* of the complex) and a graveyard in the courtyard of the complex. Konyalı (1978: 90) states that some of the deaths were reburied in its graveyard during the demolishment of Hacı Bayram-ı Veli graveyard. The complex restored in 2008, exemplifies the combination of two different functions in same plan.



**Figure 11. Restitution drawing of Tacettin Mosque and Tomb (left), and its exterior and interior views (right) (Source: Oney, 1971: 379; Photo archives of the author, 2018).**

<sup>8</sup> Türkiye’de Vakıf Abideler ve Eski Eserler I.1983, p. 397.

#### 4. RESULTS AND DISCUSSION

The main objective of this study was to identify different and primary types of combined buildings in Ankara, located both in city center and in its provinces, as well. In total eight combined buildings were determined in Ulus, Altindag, Kalecik, and Ayaş provinces of Ankara from late 13<sup>th</sup> to early 20<sup>th</sup> centuries and were evaluated in terms of their different types of combinations, combined building types, built dates of combined buildings to determine whether constructed at the same date or built in the course of time, and in terms of their original and current functions (Table 1). As shown in Table 2, the initials (Mosque/Masjid-M, Tomb/grave area-T, Madrasah-Ma, Waqf House-WH, Cilehane-C, and Dervish Lodge- DL) of combined building types were used for coding of different combinations. In Table 1, they were listed chronologically according to their built date. Case study buildings are first classified into five groups according to their combined functions, both originally and currently: Mosque-Tomb-Madrasah (M-T-Ma), Mosque-Madrasah (M-Ma) (currently Mosque-Waqf House-M-WH), Mosque-Tomb (M-T), Tomb- Dervish Lodge (T-DL), Mosque-Tomb- Cilehane (M-T-C). As seen, there are either dual or triple combinations, namely, two or three buildings with different functions are combined with each other in the same plan (Saraç Sinan M-T- Ma, Seyh Ali T-DL, Tacettin M-T) or juxtaposed (Hacı Bayram-ı Veli M-T-C, Bunyamin M-T, Zeynel Abidin M-T) with or without a connection space such as an iwan, late comers' portico, or entrance hall, built at the same date or formed in the course of time (Kagnicioğlu M-Ma/WH, Misafir Fakih M-T). In combined buildings with two/three different functions juxtaposed, the mosque exemplifies the primary function and the tomb exemplifies the secondary function. It can also be inferred that, iwan combination in Seljuk period cases, turned into late comers' portico or entrance hall in later periods. All case study combined buildings include a tomb as part of the combination, except for Kagnicioğlu M-WH. Among them Tacettin Sultan M-T, Misafir Fakih M-T, Bunyamin M-T, and Zeynel Abidin M-T exemplify the just dual combinations of mosque/masjid and tomb combinations. Others exemplify triple combinations including one more function such as madrasah and *cilehane* or tomb is combined with dervish lodge instead of a mosque/masjid as in Seyh Ali T-DL combination. Among the triple combined buildings, Saraç Sinan Masjid and Tomb had a madrasah originally; yet, the madrasah section is no more existent today, and Kagnicioğlu Complex had a madrasah originally, too, instead of waqf houses.

For the non-existent madrasahs (Kagnicioğlu and Sarac Sinan Complexes) and for the ones, whose combinations were totally reconstructed in a new style (Misafir Fakif M-T) or with different materials during the restorations/interventions, their original style was detected from archival and historic sources and used for the

typology study. According to their type of connections, case study buildings can be divided into four main groups; combined buildings with different functions are adjacent at one wall with separate entrances, combined via a central iwan, combined via a late comers' portico, and adjacent at one wall with intertwined entrances. In addition to these four main arrangements, are there also eight sub-categories. Saraç Sinan M-T-Ma is the only example for the category of central iwan combination, and Misafir Fakih M-T exemplify the only unique example of combination via a late comers' portico. Of the eight combined buildings being studied, the ones adjacent at one wall with separate entrances have four sub-categories including a visual connection such as windows or not. They are adjacent to each other mostly on the south wall of the mosque, or on the west wall, such as in Tacettin M-T. Among the type of connections, the ones adjacent at one wall with intertwined entrances, have two sub-categories, such as tomb (T)-dervish lodge (DL) combination or tomb (T)-mosque (M) combination, combined either on the south or east wall of the tomb. (Table 2). Data on case study combined buildings are presented in Table 2 and Table 1. Saraç Sinan Masjid-Tomb-madrasah combination is the oldest surviving combined building from the 13<sup>th</sup> century in Ankara, and according to its waqf deed all three buildings were constructed at the same date. Yet, the madrasah had many interventions in time, and demolished during the latest restoration works in 2008. Similarly, according to archival and historic records, reviewing Table 1 and Table 2, it becomes clear that, Hacı Bayram-ı Veli M-T-C, Bünyamin M-T, Zeynel Abidin M-T, Seyh Ali T-DL, Tacettin M-T and Kagnicioglu Mosque M-Ma were built at the same or at quite near dates. On the other hand, Kagnicioglu M-WH, and Misafir Fakih M-T have different construction dates. Of the eight case study combined buildings in Ankara, most of them are used in their original function, madrasah sections of two of them are not existent (Saraç Sinan Complex and Kagnicioglu Complex) and two of them have later additions (Misafir Fakih Complex grave area and Kagnicioglu Complex WH). In Seyh Ali Complex, the original dervish lodge is currently used as a guest house for the visitors of the tomb, which is evaluated to be an eligible use, considering the original function of the building, and the *cilehane* section of Hacı Bayram-ı Veli Mosque is no more used in its original function and does not have a defined function today, but it is open to visitors at certain religious days of the year.



**Table 1. Data on Case Study Combined Buildings**

Name	Location	Period/ built date	Combined building types	Original & current function
Saraç Sinan Masjid-Tomb- madrasah combination	Altındag, plate # 6, lot # 379, parcel # 23-24	1288 M./ Seljuk, originally all built at the same date	<b>Originally:</b> Masjid-iwan- Tomb-Madrasah <b>Current:</b> Masjid- iwan-tomb	<b>Originally:</b> Tomb, masjid, madrasah <b>Current:</b> Tomb, masjid,
Hacı Bayram-ı Veli Mosque and Tomb	Ulus, Lot # 51, parcel # 3	Mosque: 1427 Tomb: 1429	Mosque, Tomb, and <i>çilehane</i>	<b>Current:</b> Mosque, tomb
Bunyamin Mosque and Tomb	Ayas, center, plate # 2, lot # 193, parcel # 4	Late 15 <sup>th</sup> or early 16 <sup>th</sup> cc., built at the same date	Mosque and Tomb	<b>Current:</b> Mosque and tomb
Zeynel Abidin Mosque and Tomb	Altındag, Lot # 418, parcel # 11-12	Late 17 <sup>th</sup> –early 18 <sup>th</sup> cc., built together	Mosque and Tomb	<b>Current:</b> Mosque and tomb
Kağnı Pazari (Kağnicioğlu/ Gani Ağa) Mosque and Waqf Houses	Altındağ, plate # 35, lot # 210, parcel # 5	Late 17 <sup>th</sup> –early 18 <sup>th</sup> cc., built in the course of time	<b>Originally:</b> Mosque & madrasah <b>Current:</b> Mosque & Waqf houses	<b>Originally:</b> mosque & madrasah <b>Current:</b> Mosque, and waqf houses
Alisoglu Tomb and Dervish Lodge	Kalecik, Lot # 108, parcel # 17-18	First half of the 19 <sup>th</sup> cc., built at the same date	Tomb and dervish lodge	<b>Original:</b> Tomb-DL <b>Current:</b> Tomb and guesthouse
Misafir Fakih Masjid and Tomb	Altındag, İckale District, Alitas Street, Lot # 375, parcel # 9	Late Ottoman, 19 <sup>th</sup> cc., built in the course of time	<b>Originally:</b> Mosque and grave area, <b>Current:</b> Mosque and Tomb	<b>Originally:</b> Mosque and grave area <b>Current:</b> Mosque Tomb and House
Tacetin Sultan Mosque and Tomb	Altındag, lot # 275, parcel # 6	1901-2, built at same date	Mosque and Tomb	<b>Originally/current:</b> Mosque and tomb

**Table 2. Type of Combinations in case study buildings: combination of two/three different functions in the same plan (S), juxtaposed (J), built in the course of time (CT)**

<b>Adjacent at one wall with separate entrances</b>	Kağnıcıoğlu Mosque (M) and Waqf Houses (WH): M is adjacent to WH on its south wall, originally there was a madrasah instead of WH (CT)	Zeynel Abidin Mosque (M) and Tomb (T): T is adjacent to M, on the south wall of the M without visual connection (J)	Tacetin Mosque (M) & Tomb (T): T is adjacent to M on the west wall of the M, with window openings (S)	Hacı Bayram-ı Veli Mosque (M), Tomb (T), & Cilehane (C): T is combined to M, on the south wall of the M without any visual connection (J), C is located on the basement floor of M, & originally connected with M via stairs (S)
<b>Combined via a central iwan</b>	Saraç Sinan Masjid (M), Tomb (T), and Madrasah (Ma): M, T, Ma were originally combined via a central iwan, today Ma is not existent, yet M and T are still combined via an iwan with separate entrances (S)			
<b>Combined via a late comers' portico</b>	Misafir Fakih Mosque (M) and Tomb/grave area (T): T is located on the north side of M and combined with M via a central late comers' portico (CT)			
<b>Adjacent at one wall with intertwined entrances</b>	Şeyh Ali Efendi Tomb (T) and Dervish Lodge (DL): T is adjacent to the DL at the east wall of T and entered from the east façade of DL (S)	Bünyamin Mosque (M) and Tomb (T): T is adjacent to M at the south wall of the T, and T is entered from M (J)		

## 5. CONCLUSION

Ankara, located in central Anatolia, had an important geopolitical location and hosted many civilizations since the antiquity. The city has rich historic architecture including buildings that have combined functions, belonging to Seljuk and Ottoman periods. There is a vast amount of literature on historic monuments of Ankara that helps us understand their art and architecture, founder, benefactor, typology, date, and history (Kırpık et. al., 2015a; Kırpık et. al. 2015b; Konyalı, 1978; Öz, 2008; Günel ve Kılıcı, 2015: 78-104; Erdoğan et. al., 2007a; Öney, 1971). Yet, studies and examinations exclusively on the combined functions of their architecture are rather limited. Hence, this study, aimed to provide a broader perspective in historic monuments of the region focusing on their combined building formations, and their original and current use. First, the study briefly outlined the historiography and the development of the term "buildings that have combined functions, examined primary studies on the subject, explaining the very difference between the terms manzume, kulliye,

combined buildings, hybrid buildings, mixed use buildings, and complex buildings. The study, then, examined case study buildings located in city center of Ankara, in Kalecik, and Ayas provinces, in detail, identifying types of combinations, various functions of combined buildings, and their original and current functions and conditions. This research, which summarizes four major combined building types and eight sub categories with three basic classifications (combination of two/three different functions in the same plan (S), juxtaposed (J), built in the course of time (CT)) (Table 2), gives practical and detailed information on their development in the region between the late 13<sup>th</sup> –early 20<sup>th</sup> centuries. Among the combined buildings, mosque/masjid-tomb combination with or without a third function such as madrasah is the most common combination observed in different periods. Of the eight cases, one is from the late 13<sup>th</sup> century, Seljuk period, and the rest are from 15<sup>th</sup> to 20<sup>th</sup> centuries, and most of them are used in their original functions and restored in last years. Thanks to the case studies, it became possible to discover data on different typologies of architectural design characteristics that have combined functions in Ankara, either still existent or totally demolished, or have minor changes due to interventions. For further studies it is suggested that the effect and relation of historic buildings that have combined functions on the development of today's buildings with complex functions, mixed-use and hybrid building designs is to be investigated, insofar as it might be possible to find out their very relations.

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