EVALUATING THE IMPACTS OF REFUNCTIONING ON OTTOMAN MEDRESES IN ISTANBUL

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ABSTRACT

EVALUATING THE IMPACTS OF REFUNCTIONING ON OTTOMAN MEDRESES IN ISTANBUL

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This thesis evaluates the effects of refunctioning decisions and interventions on the heritage buildings by examining the 21st century refunctioning practices of the Ottoman medreses in Istanbul. In this context, refunctioning practices carried out on 10 selected medreses between 2000-2016 were examined and comparatively studied by considering architectural, functional, legal, administrative, historical, technical, operational and social inputs. In conclusion, following the assesments made on the impacts of the interventions, proposals are developed for the process, criteria and principals that should be considered in refunctioning of the Ottıman medreses which can be applicable for other heritage buildings as well.

Keywords: Medrese, Ottoman Medreses, Reuse, Refunctioning, Conservation of Architectural Heritage

ÖZ

İSTANBUL'DAKİ OSMANLI MEDRESELERİNDE YENİDEN İŞLEVLENDİRME ETKİLERİNİN DEĞERLENDİRİLMESİ

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Bu tez, İstanbul'daki Osmanlı medreselerinin 21. yüzyıldaki yeniden işlevlendirme uygulamalarını inceleyerek, yeniden işlevlendirme kararlarının ve müdahalelerinin kültür mirası yapılar üzerindeki etkilerini değerlendirmektedir. Bu bağlamda seçilmiş 10 medresede 2000-2016 yılları arasında gerçekleştirilen yeniden işlevlendirme uygulamaları mimari, işlevsel, hukuki, idari, tarihi, teknik, operasyonel ve sosyal girdiler dikkate alınarak incelenmiş ve karşılaştırmalı olarak çalışılmıştır. Sonuç olarak, müdahalelerin etkilerine ilişkin yapılan değerlendirmelerin ardından Osmanlı medreselerinin yeniden işlevlendirilmesinde dikkat edilmesi gereken süreç, kriterler ve ilkelere ilişkin diğer tarihi yapılar için de geçerli olabilecek öneriler geliştirilmiştir.

Anahtar Kelimeler: Medrese, Osmanlı Medreseleri, Yeniden Kullanım, Yeniden İşlevlendirme, Mimari Kültürel Mirası Koruma

To My Youth

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ABBREVIATIONS

DGF: Directorate General of Foundations

IRDF: Istanbul Ist Regional Directorate of Foundations

EVOS: Electronic Foundation Automation System of Directorate General of Foundations

IHMR: Istanbul Historic Peninsula Management Plan Report

IHCR: Istanbul Historic Peninsula Conservation Report

ICOMOS: International Committee of Monuments and Sites

CIAM: Congress of Modern Architecture

PPS: Planning Policy Statement of English Heritage

GEEAYK: Supreme Council of Immovable Ancient Buildings and Monuments

UNESCO: United Nations Educational, Scientific and Cultural Organization

TMMKB: ICOMOS Turkey Architectural Heritage Conservation Charter

KVKYK: Supreme Council of Cultural Heritage Protection

KVKBK: Regional Council of Protection of Cultural Heritage

IMM: Istanbul Metropolitan Municipality

CHAPTER I

INTRODUCTION

1.1. Definition of the Problem

Since the conquest of Istanbul by the Ottoman State in 1453, hundreds of medreses were built in different parts and districts of the city in accordance with the education system of the period. The fact that Istanbul was the capital of the Ottoman Empire and the center of high-level education and science for centuries is an important factor in the construction of so many medreses in the city. The majority of these medreses were located in a group of building designed in a program, either as the secondary or the main structure of the group. In addition to this, there are very few medreses built as a single structure. Medreses are single-storey and mostly stand-alone structures with a special architectural character, consisting of revaks surrounding a courtyard, independent rooms opening to the revaks, and a classroom. The relationship between the courtyard, the revaks, the classroom and the rooms are based on the hierarchy of open-semi open-closed spaces that come together in different compositions.

In 19th century, when the education system changed, medrese architecture also differed according to the changing needs program and architectural trend. Therefore, in the 19th century is a period in which the interest in the use of the previous medrese structures began to decline, as the old education system began to be abandoned, and a new education structure architecture based on the classroom order emerged. In this aspect, 19th century medreses have different functional potential than previous medreses with their space capacities and architectural designs.

In addition to the decreasing interest in old medreses due to the changing understanding of education, the need for military power and mobilization movements that emerged due to the long wars at the the end of 19th century and the beginning of 20th century led to the abandonment of more madrasas without students and being unfunctional. Thus, most of the medreses were started to be used by the orphans and disaster survivors for residental purposes or by the invaders for commercial and similar purposes. At the beginning of the Republican Period, the education system was completely changed with the Law of Unification of Education adopted in 1924 and

this caused a small number of active medrese buildings to become unfunctional. After this date, madrasas were transferred to the Ministry of National Education, some of them were adapted as primary school buildings, some of them were demolished and instead school buildings were built in a proper architecture in accordance with the needs of the new education system. Later, the medrese buildings were transferred to the municipalities and they were subjected to different functions for the activities of the institution such as museums and dispensers. In the research carried out within the scope of the thesis, it is seen that the examples of medreses used by different foundations, associations or universities for educational and cultural activities gradually increase over time.

In the preliminary research carried out within the scope of the thesis, 210 madrasas built before 19th century have been identified. 124 of these madrasas were completely destroyed over time for different reasons, and even the land of some of them was disappeared in maps. 86 of the medreses which are the subject of the study reached the 21th century and as it is summarized above, most of them are used with different functions by different users, some of them are under the ongoing restoration to be re-functionalized, and some of them are in an unfunctional state for different reasons. 73 of the 86 medreses reaching the 21th century are under the responsibility of the General Directorate of Foundations.

Since 2002, the intensive efforts of the General Directorate of Foundations to increase foundation revenues have also enabled an intense increase in the restoration works of foundation cultural assets. In this context, it is known that, foundation incomes increased 15 times, and more than 25 thousand unregistered foundation properties were registered in the land registry, under the responsibility of the general directorate in 2010. Within the scope of the restoration movements, which are highlighted with mottos such as 1111 Foundation Heritage Restoration, it is seen that the medreses were restored by refunctioning within the restoration works for many historical foundation heritage buildings which are in need of repair. 10 medreses under the responsibility of the General Directorate of Foundations, most of them were re-functionalized simultaneously, have been subjected to refunctioning in the period after 2002.

However, Turkey is a country that closely follows and implements the developments in the world in the field of cultural heritage protection. It has a dynamic organizational

structure that quickly enacts and puts into practice the protection principles accepted by ICOMOS as well.

It is observed from the existing examples that during the refunctioning of medreses, they were subjected to inappropriate uses or exposed to inappropriate interventions due to their special architectural structures and space constraints. Existing examples from the past, raise the question "at what level the contemporary conservation approach can be applied to medrese structures having special adaptation problems" within the scope of newly emerging intensive restoration works.

1.2. Aim and Scope of the Research

The aim of this work is to understand and evaluate the positive and negative impacts of different reuse applications on the significance of Ottoman medreses in the light of recently adopted and applied reuse processes. Thus, it will be understood better that which criteria, requirements and limitations of the possible suitable uses, processes and interventions help to protect and survive the significance of medreses with their values. Hence, this leads to the criteria, requirements and limitations that should be considered in reuse decisions, processes and interventions.

Scope of the work is limited with the self-standing Ottoman medreses which were built before 19th century and subjected to a refunctioning process from 2000's by 2016 in Istanbul. The medreses sharing the same courtyard with a mosque and the reconstructed medreses are not topic of this study.

1.3. Reuse of Historical Buildings: A Conservation Attitude

Reuse of historic buildings is not a new approach. Since ancient times, societies used the old buildings for their new purposes. Roman people used to use old or vacant buildings for their current needs (Feilden 2003). Similarly, Ottomans adapted Roman heritage for their cultural and social uses. However, these uses were not for conservation, they were based on a pragmatic manner considering those heritage as a building stock. Through the end of 19th century, the term conservation has been developed in Europe and reuse has been adopted as a part of conservation in England

with SPAB Manifesto in 1877 for the first time (SPAB). Although the first international document Athens Charter, which is adopted in the First International Congress of Modern Architecture (CIAM 1) in 1931, has slightly mentioned about reuse of historic monuments,[1] this topic has been developed in many countries by institutions and conservation specialists during the following years. 33 years later, conservation criteria were declared focusing on the use of historic monuments with the Venice Charter which was adopted in the Second International Congress of Modern Architecture (CIAM 2) in 1964[2]. Since then, these criteria have been adopted as basic principles of conservation activities. Documents of International Council of Monuments and Sites (ICOMOS), after the Council has been established in 1964 in CIAM 2, brought more detailed and enhanced criteria on reuse and conservation issues. These ICOMOS documents including reuse recommendations are; Convention for the Protection of the World Cultural and Natural Heritage (Paris Convention) in 1972[3], Convention for the Protection of the Architectural Heritage of Europe (Granada Declaration)[4] in 1985, Washington Charter in 1987[5], European Archaeological Heritage Protection Act in 1992, Burra Charter in 1999[6] and Walletta Principles in 2011[7]. Furthermore, Faro Convention, which was adopted by European Union in 2005,

[1] The 4nd article states to reuse the existing monuments with reinstating the parts to avoid the dangers of dismantling. The article aims to preserve aspect and character of consolidated monuments. It allows to use modern technique, modern material and encourages to use reinforced concrete.
However the charter focuses on conservation of artistic monuments especially in archaeological sites. It aimed to present those monuments as a museum or pieces of a museum. It also encourages interdscyipliner and international collaboration to create a legislative frame and advices education for awarneses of societies about respecting to the historic monuments.

[2] In 5th article of Venice Charter it is expressed that; "*The conservation of monuments is always facilitated by making use of them for some socially useful purposes. Such use is therefore desirable but it must not change the lay-out or decoration of the building. It is within these limits only that modifications demanded by a change of function should be envisaged and may be permitted."* (ICOMOS)

[3]. The 5.a) article of the convention *"encourages the parts to assign a function to the cultural and natural heritage".*

[4] According to the 11th article of this convention, all parts accept to use the historic buildings taking into account the needs of contemporary life and to foster the adaptation when appropriate of old buildings for new uses. 12th article encourages the public access to the historic property due to its importance, however, it stipulates to ensure the negative consequences of this permission on the architectural and historical character of such properties and their surroundings.

[5] Washington Charter also mentions about the impact of the new use on the character of the building stating that: *"New functions and activities should be compatible with the character of the historic towns or urban area".*

[6] 21th article of the Burra Charter emphasises the revision of possible alternative uses considering the significance of the cultural heritage:"… *adaptation should involve to minimum change to significance fabric, achieved only after considering alternatives"* (Australia ICOMOS).

[7] A) In Walletta Principles important parameters for new use decision is stated as: *"Before introducing a new activity, it is necessary to consider the number of users involved, the length of utilization, compatibility with other existing activities and the impact on traditional local practices."*

emphasizes that "*conservation and sustainable use of cultural heritage increase human development and quality of life"*.

1.3.1. A Retrospective Look at Reuse of Historical Buildings

Conservation, is the process that transfers the historic building to the future generations keeping their tangible and intangible values (Feilden 1982). This inevitably requires using these historical buildings with new functions to retain them for centuries and make a connection between past, present and future (Aydın &Esra, 2010/1). This is also important to rise cultural and memorial values of societies living in the historical towns as well as to increase the quality of urban life (Köksal & Ahunbay 2006). According to Bond and Worthing, "*new uses may be part of the natural development of an asset or may be essential for securing its future, thereby safeguarding significance*" (Worthing and Bond 2007). For these reasons, reuse decision is the first step and reuse process is a complementary part of a holistic conservation process.

In 1900's, many of historical buildings have been turned into museums with the effects of Athens Charter. However, modern tendence is to make more innovation on the heritage building to provide stronger contact with them (Riaubiene 2012, p.25). For this reason, firstly a heritage asset must be understood well to interpret it, then it must be appreciated and consequently can be protected (Feilden 2003). This does not mean

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B) In "Policies and Strategies" section, tourism activities are evaluated and controlled *"Tourism activity must respect and not interfere with the daily life of residents. Too great an influx of tourists is a danger for the preservation of monuments and historic areas."*

C) Characteristics of monuments are expressed in the 4th article of the Walletta Principles as: *"The form and appearance,*
Interior and exterior of buildings as defined by their structure,
Volume,
Style,
Scale,
Materials,
Colour
Decoration".

D) In the same article, it is also expressed to consider the interaction between the monument and the related environment as "*relationship between the town or urban area and its surrounding*, *the various functions that the town or urban area has acquired over time* and *cultural traditions … of a place"*.

E) Another point paying attention while adapting or re-using a building, either historical or modern, is to create a green building. As to do this "*non-renewable resources, minimizing their consumption and encouraging their reuse and recycling"*

F) In 4i. article of Walletta Principles, green architecture and green conservation are emphasized as: *"All interventions in historic towns and urban areas, while respecting historic heritage characteristics, should aim to improve energy efficiency and to reduce pollutants."*

that every historical building has to be protected by using it with a new function. Some of historical buildings may be sensitive to change, while others may be more capable of accommodating new functions. It should be considered that necessary alterations to accommodate a possible use may not always cause an unacceptable loss of significance (PPS 2010).

Most of architectural monuments fulfill both cultural and functional role in historic towns, while some of those have lost their original functions, such as medreses. When a historical building cannot be used anymore for the same function due to different reasons, it becomes necessary to reuse it with a new and proper function so as to adapt it to the life and to conserve it. Moreover, as historical buildings make an important part of the existing building stock in historic towns, reuse of these buildings also means to reduce the use of natural sources used for constructing a new building and to contribute to environmental, social and economic sustainability.

On the other hand, with the development on the global tourism between 1980-1990's, not only in translocal character but also in transnational form, historic buildings and historic urban areas began to serve for touristic facilities (Aygen 2013). Especially some tax incentive programs and funds supported by governments encourage the private sector for converting the historic building to accommodative uses for tourism (Aygen 2013). There were some governmental investment programs to rise the tourism in Turkey in 1980's. Within these programs, many of historic Anatolian caravanserais and bedestens were converted into hotels and restaurants (Öner 1982).

According to early 2000's conservation approach, sensitively designed projects including minimum intervention were adopted by conservators, in spite of the enforcement of reuse necessities on historic buildings (Aygen 2013). However, with the effects of tourism attraction capability of heritage places sometimes ending up with the governmental investments and interventions on these places, historic places can increase disneyification of these places. Thus, tourism attraction capability is a thread on refunctioning of historical buildings that has to be managed carefully.

Nevertheless, in 21st century, together with the developing tendencies on preservation approaches and strategies, states pay attention to use energy-efficient solutions, environmentally friendly technologies, sustainable methods and they emphasize regional participations, while they develop their own preservation strategies (Aygen

2013). This requires care and high consciousness to preserve the historic buildings while conserving them. This more sensitive approach is one of the factors affecting the development decisions of states and design trends (The Greenest Building 2011).

On the other hand, heritage use can vary depending on the users' objectives and expectations. It needs to provide a balance between the expectations of owners/users and protection of their values (Riaubiene 2012). Especially recent international documents, such as Faro Convention, emphasize and encourage the people's contribution to the sustainable protection. Thus, public, user's and owners' expectations become another important input to be analyzed carefully while make a reuse decision for a historic building.

For this reason, new functions are open to different threats on necessary steps for interior design. These threats are;

1) User and use originated threats

   a. Compatibility of new function with the cultural asset

   b. Preparing a proper functional program

   c. Frequent functional changes

   d. Identity of users

2) Threats from design and designer (experience of the designer on historic buildings)

3) Threats from application and appliers (qualification of workers)

4) Legislative threats (not having a legal status or control of interior design projects)

5) Other threats

   a. Investment and investor originated threats (economic priorities and luxury needs to show richness of person's without considering that a historic building is a common heritage of the society)

   b. Economic insufficiency

   c. Educational insufficiency of society.

Unfortunately, assigning of new function to a historic building rises these threats and they may cause loss of significance inside, while outside of the building is well conserved (Gönül 2010).

For these reasons, reuse process –from understanding the building to make necessary interventions- include sociocultural, environmental and technical components that they need to be managed with a sensitive balance between past experiences, todays' expectations and respect to the building's significance.

1.3.2. A Review of Reuse Examples from Different Countries

Considering the recommendations of international documents, developed countries have prepared their own conservation principals and guidelines to put the general principles of the country into the conservators' attention to standardized design, approval and implementation steps of conservation process:

In United States of America, The Secretary of the Interior published the National Historic Preservation Act of 1966 first time, just after adoption of the Venice Charter, and numbers of buildings has been listed and protected as a result of this act (Domer 2009). Then the Secretary released the Secretary of Interior's Standards and Guidelines for Historic Rehabilitation in 1977 and revised them in 1990. In these standards of 10 articles, it is stated that a historic property shall be used for its historic purposes or for a new use needed a minimal change on define-character features of the building, its site and environment.[8] These standards recommend to rehabilitate a historic building

[8] The Secretary of the Interior's Standards for Rehabilitation and Guidelines for Rehabilitating Historic Buildings, 1990, U.S. Department of the Interior National Park Service Preservation Assistance Division, Washington, D.C.
These Standards;

1. A property shall be used for its historic purpose or be placed in a new use that requires minimal change to the defining characteristics of the building and its site and environment.
2. The historic character of a property shall be retained and preserved. The removal of historic materials or alteration of features and spaces that characterize a property shall be avoided.
3. Each property shall be recognized as a physical record of its time, place, and use. Changes that create a false sense of historical development, such as adding conjectural features or architectural elements from other buildings, shall not be undertaken.
4. Most properties change over time; those changes that have acquired historic significance in their own right shall be retained and preserved.
5. Distinctive features, finishes, and construction techniques or examples of craftsmanship that characterize a property shall be preserved.
6. Deteriorated historic features shall be repaired rather than replaced. Where the severity of deterioration requires replacement of a distinctive feature, the new feature shall match the old in

considering economic and technical feasibility at first, while its historic character being retained and preserved (Appendice A.1).

In the guidelines, new use changes are explained in rehabilitation works in detail considering exterior and interior features, site and setting characteristics, energy efficiency retrofittings, new architectural additions, disable accessibility and health and safety codes (Appendice A.2). In the USA Guideline, as principal, it is recommended to use the historical buildings for new purposes paying importance their **architectural and historic significance**. It is also recommended under the "alterations/additions" titles of the guideline that **new additions for new uses should be compatible with the historic feature of the building in terms of size, scale, design, material, color and texture**. On the other hand, the guideline allows to add new openings, walls, floors, stairs and atriums in accordance with the current codes and **allows to load needed mechanical, plumbing and electrical installations, air-conditioning systems, elevators and other new materials to the historic building**. Another point that is expressed in the guideline is to **avoid to create the parking area** adjacent to the historic building to preserve the landscape (The Secretary of the Interior's Standards 1990).

Having been published, these standards were codified for Federal Historic Preservation Tax Incentives Program. With publication of this guideline, rehabilitation of historic buildings has been encouraged with federal and state programs including 10% or 20% tax credits in US (Manjusha 2009).

In Canada, preservation standards and guidelines are adopted by numbers of federal, provincial, territorial and municipal authorities in 2003 and they have been enhanced in 2010 (Standards and Guidelines for the Conservation of Historic Places in Canada

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design, color, texture, and other visual qualities and, where possible, materials. Replacement of missing features shall be substantiated by documentary, physical, or pictorial evidence.
7. Chemical or physical treatments, such as sandblasting, that cause damage to historic materials shall not be used. The surface cleaning of structures, if appropriate, shall be undertaken using the gentlest means possible.
8. Significant archeological resources affected by a project shall be protected and preserved. If such resources must be disturbed, mitigation measures shall be undertaken.
9. New additions, exterior alterations, or related new construction shall not destroy historic materials that characterize the property. The new work shall be differentiated from the old and shall be compatible with the massing, size, scale, and architectural features to protect the historic integrity of the property and its environment.
10. New additions and adjacent or related new construction shall be undertaken in such a manner that if removed in the future, the essential form and integrity of the historic property and its environment would be unimpaired.

2010). Standards and Guidelines for the Conservation of Historic Places in Canada has been released to provide a philosophical approach to conservation activities. According to conservation standards of Canada, finding a new use for a historic property requiring minimal or no change on character-defining elements is recommended. In the guidelines, conservation activities of buildings are defined including preservation, rehabilitation and restoration works. Guidelines for reuse activities are explained in preservation and rehabilitation titles. In Canadian guidelines, exterior form is the most important character defining feature to decide the new function. Because, exterior form of a historic building refers to orientation, scale, massing, composition, proportions, colour and texture, and it is related with its surroundings. Exterior form also has a concrete relationship between interior arrangement (Appendice A.3 and A.4). In the guidelines, re use criterias of a historic building is handled according to its features (under the titles of form, assemblies and systems) case by case assessing the significance, new use decisions, needed additions and alterations, health&safety and accessibility and sustainability (that is energy efficiency) requirements (Appendice A.4).

In United Kingdom, three main documents accepted in about conservation and adaptation of cultural heritage; SPAB Manifesto, The Venice Charter, English Heritage: Conservation Principles, Policies and Guidance. Planning Policy Statement 5: Planning and the historic environment (PPS5) recommends to preserve historic assets (including individual or group of buildings) in controlled active uses. However, those uses should be viable with the significance of the building. According to PPS5, understanding the significance bases on understanding the characteristics of the asset including "*orientation, layout, plan-form, setting, materials, the disposition of openings, external detailing and internal fittings*" (PPS5 2010). Plan form and internal features are sometimes the most important characteristics of a historic building that form its significance. PPS5 recommends to make both desk-based assessment and on-site evaluation to understand the significance of a historic asset. *"The significance of a heritage asset is the sum of its architectural, historic, artistic or archaeological interest"* (PPS 5 2010). While adapting a historic building to a new use, its form as well as external and internal features may cause some restrictions; for example, agricultural and industrial buildings are generally capable of insertion of additional floors, doors, windows and sub-divisions, while the domestic ones are more sensitive

to accept these alterations. Rooflight additions for new spaces may also effect the building significance. Regarding the functional changes, the guidelines also draw an attention to the capacity or sensitivity of the historic buildings. PPS5 take a special attention to the reuse decision that "*viable use should be decided not for the owner but also for the future of the cultural asset*" (PPS 5 2010). Detailed statements for rehabilitation of historic buildings, including reuse criterias is explained in PPS 6 (PPS 6 1999) (Appendice A.5).

In addition to international and national standards and principals, there are also reuse approaches of scholars and experts. Sir Bernard Melchior Feilden explains his reuse approach in his book named Conservation of Historic Buildings (Feilden 2003). Accordingly; reuse process should follow analysis and understanding the building respecting its values, analysis of possible alternative uses and proposal of a reuse, and project design (Appendice A.6). William Shopsin's reuse approach, explained in his book *Restoring Old Buildings for Contemporary Uses: An American Sourcebook for Architects and Preservationists,* depends on a profitable perspective that consider the historical building as an economically feasible investment tool. He does not mention about protection of values of the building, while considering socio-economic issues in a respectful manner (Appendice A.7).

While the above-mentioned approaches, standards and guidelines can be elaborated more, the main issues, concepts and processes do not vary much. All in old, giving reuse decisions based on a comprehensive architectural, historic, social and economic analysis and evaluation of the historical building and its context, considering the adaptive capacity and the values of the historical building are commonly mentioned issues.

1.3.3. Legislative Framework of Reuse of Historical Buildings in Turkey:

Although Turkey has a rich architectural heritage from different cultures, there is no official guidelines or criterias for reuse decisions or possible interventions within conservation processes in Turkey. However, in Ottoman Period, the first conservative approach on historic buildings had started with the Ancient Monument Conservation

Act in 1912.[9] Then, Ancient Monument Conservation Council was established in 1917 for registering the heritage and supervision of conservation activities (Güçhan, Kul 2009). Supreme Council of Immovable Ancient Buildings and Monuments -GEEAYK- established in 1951 was the first expert agency about making a decision on conservation activities including interventions (Madran 1996). The Council defined the conservation areas in Historic Peninsula of Istanbul.[10] Since 1973, when the "Monuments Law" no 1710 is adopted, all the cultural assets as well as medreses in Turkey have begun to be registered as "monument" in accordance with the law. Occupying and/or damaging a monument had been considered as a crime, the right of taking a new use decision about monuments had been assigned to the GEEAYK and conservation and expropriation responsibility on foundation originated cultural assets had been given to DGF.

As Turkey is a member of UNESCO (since 1946), established the national council of ICOMOS in 1974 and a nominated country for European Union, all the principals of international documents regarding reuse and conservation are valid for Turkey. Turkey also adopted some of them as part of national legislation, such as; Convention for the Protection of the World Cultural and Natural Heritage (Paris Convention) in 1972[11], Convention for the Protection of the Architectural Heritage of Europe (Granada Declaration)[12] in 1985 and European Archaeological Heritage Protection Act in 1992.

Besides these international guiding documents accepted by the government, there are also laws, regulations and plans which are effective in national and local levels, such as; Cultural Heritage Protection Law No.2863 and local conservation plans for historical settlements and towns.

[9] Before Ancient Monument Conservation Act, there were four Ancient Monuments Regulations released in 1869, 1874, 1884 and 1906. These regulations rather focused on movable heritage, establishing museums for protection them and archaeological heritage.
[10] In 1953 Sultanahmet Archaeologic Park, in 1977 Suleymaniye Mosque and surround, in 1979 Zeyrek Mosque and surround, in 1981 Historic Land Walls of Istanbul and around has been adopted as conservation sites by GEEAYK.
[11] Turkey has accepted this Convention with 14.04.1982 dated law.
[12] Turkey has adopted this convention with a special law in 13/04/1989.

The Role of Cultural Heritage Protection Law No.2863

In use regulations on conservation field in Turkey were organized by Cultural Heritage Protection Law No:2863 adopted in 1983[13]. In 2004, some revisions had been made on the law and the terms "Site Management" and "Site Management Plan" included in the law following definition World Heritage Sites of Istanbul by UNESCO. In addition, some reuse and construction conditions have been decided with the law no 5366 "The Law Regarding Conservation with Revitalization and Using with Surviving of Deteriorated Historic and Cultural Immovable Assets"[14] and law no 2634 "Tourism Encouragement Law". Furthermore, law no 5216 "Metropolitan Municipality Law", law no 5393 "Municipality Law" and law no 5737 "Foundations Law" also includes some reuse and conservation rights to the Ministry of Culture and Tourism, Metropolitan and Provincial Municipalities and General Directorate for Foundations.

The law no 2863 assigned the Protection Councils of Cultural Heritage to take a decision on conservation of cultural heritage in detail.[15] Reuse definitions and criterias are declared in the Principal Decisions of The Supreme Council of Cultural Heritage Protection (KVKYK). According to the Principal Decision No 660 declared in 1999, reuse additions, their qualifications, designs and integrations with the historic building have to be decided by architect and proposed to the KVKYK's approval (660 no.lu İlke Kararı 1999). Under the project preparation criterias of the same decision, it is expected to be explained in a complementary report the general approaches for reuse interventions including;

- Interventions to the original layout, elements, structure and materials,
- Reuse interventions on both spaces and elements,
- Implementation proposals,
- General principles for mechanical and electrical systems and sanitary installations (660 nolu İlke Kararı 1999).

[13] With approval of this law, the law no 1710 has been cancelled.

[14] In accordance with this law, "revitalisation areas" have been defined and "Revitalisation Councils" have been established to make a decision about revitalisation projects to be developed within these areas. Revitalisation Projects aim to rehabilitate socio-economic structure of the area and allow to develope new projects despite the protection decisions of councils. In accordance with this law, between 2006-2007, 15 "revitalisation area" has been decided within the Historic Peninsula of Istanbul. (IHMR)

[15] According to 15th article of Law no 2863 *"Regional Councils Of Cultural Heritage Protection are allowed to take a reuse decision while deciding the expropriation of a cultural asset".*

These requirements describe a general framework and authorize the designer and the Protection Council about reuse decision and implementations without any principals, criteria or description for allowed or not allowed issues.

The Role of Directorate General of Foundations

Under these general legislative frameworks, the owner institution DGF allocated the medreses to governmental institutions, to universities or to NGO's, that are foundations and associations, which have a status of "*association working for social benefits - kamu yararına çalışan dernek"* with the conditions of *"to be used for social-cultural purposes"*and *"restoring the medrese"* in accordance with the article 59 of Foundations Regulation. These conditions are expressed in granting decisions of the Council of Foundations. Since 2008, with the acceptance of the Foundations Law no 5737, the Council of Foundations has been the only authorized administrative body to allocate the immovable foundation properties for charity activities assigned in their foundation deeds.[16]

The Role of Istanbul Historic Peninsula Management Plan

In 2011, The Head of Istanbul Historic Sites Management prepared "Istanbul Historic Peninsula Conservation Site Management Plan" and planned some detailed projects, took some decisions and defined some criterias on conservation area including reuse decisions (IHMR). These plans draw an international framework for conservation activities in historic peninsula of Istanbul and forces the stakeholders for collaboration by means of planned projects.

For this reason, in 21.03.2013, "ICOMOS Turkey Architectural Heritage Conservation Charter" (TMMKB) was declared by ICOMOS Turkey National Committee with a wide participation of Universities and Institutions as a first step for further "Conservation Principals of Turkey" (Binan 2014). TMMKB explains a conceptual frame for conservation, describes the values of a monument to be protected, then explains the conservation process and finally it describes conservation policies

[16] Before 2008, Council of Ministers used to have this authorization.

regarding legislative framework, professionals, stakeholders and education.[17] Conservation process explained in TMMKB includes three main steps; architectural heritage definitions-analysis-evaluation, definitions of intervention principals, definitions of intervention types-approaches-scales.

2010's architectural conservation approach of Turkey *"depends on scientific and systematic researches and evaluations", "respects to the cultural production of mankind*" and is "*an action needs cultural, artistic and technic proficiency*" (TMMKB 2013).

"Istanbul Historic Peninsula Management Plan" which was approved by Cultural Heritage Council, defines the heritage buildings to be used for cultural and art facilities (Management Plan 1/1000, 2011, p.161, article VIH2S2E2). The management plan also advices to facilitate social-cultural activities, to support creative design industries – for example shoe design, jewelry design-, to develop existing museums and to open new museums for exhibiting movable heritage staying in storages within the whole historic peninsula. It also encourages to create tourism routes, accessibility of historic buildings and preparing visitor management plans for important heritage buildings. "Istanbul Historic Peninsula Management Plan" gives plan decision making responsibility to Istanbul Metropolitan Municipality. In addition, "Ministry of Tourism and Culture, Provincial Directorate of Tourism and Culture, General Directorate of Cultural Assets and Museums, Fatih Provincial Municipality, TUROB, TURSAB, TUREB, other tourism associations, other related NGO's, individual cultural institutions, universities" are related responsible institutions for these facilities (IHMR 2011, p.161-162).

According to "Conservation Plan Report of Istanbul Historic Peninsula" prepared by Istanbul Metropolitan Municipality in 2011, most of the medreses are assigned for either Cultural or Social-Cultural functions. However, some of medreses' long-term uses are respected in the plan. This plan decisions lead other refunctioning decisions.

[17] In chapter two of the charter of Architectural Heritage Protection Charter of Turkey; the importance of reuse is described. In fourth chapter, after explaining the adaptive reuse, it is expressed that "originality, integrity and significance of a building should be admired".

The Importance of Interior Design Project on Refunctioning of Cultural Heritage

In literature, interior design projects should be prepared by professionals; by interior architects or architects who are experienced on interior design. However, interior design projects are not officially controlled and approved in Turkey (Gönül 2010).

1.3.4. An Assesment

In literature, reuse process is described starting with understanding, documentation and project designing, implementation, assessing and monitoring steps. Reuse decisions are taken by interdisciplinary works of architects, engineers, art historians and other related professionals. Understanding step includes the detailed history and architectural properties of the historical building with former uses; documentation step is to show all the existing physical and structural conditions of it including "*survey of the building*;" and "*internal environment investigations*". Survey of the building includes measured drawings, restitution project and reports, material and stratigraphic analyses, while internal environment investigations include structural analysis and environmental aspects of it (Feilden 1982). Interior design projects are also important for conserving the interior character of the cultural asset. However, in legislative framework of Turkey, there is no description, restriction or guidance referring to reuse process of historical buildings.

Following the implementation step, assessment of rehabilitations, additions and changes is essential for an appropriate reuse work. Monitoring of historical building and management of group of building during new use are also important steps for sustainability.

On the other hand, management plans and maintenance plans which are the complementary part of the management plans are vital documents for sustainability of a proper refunctioning. According to conservation approaches of English Heritage, a "*maintenance plan for a smaller historic building is simply of an* "*inspection checklist ensuring the continuity of the good maintenance practices"*. In addition, "*the maintenance plan should highlight all the areas particularly at risk and assign responsibilities of individuals*" regarding both interior and surrounding the building. "*Maintenance plan should also make a provision for building services such as fire*

detection systems, electrical and plumbing systems" because these rehabilitation installations may be a potential risk for historic fabric surrounding the historic building. Maintenance inspection may be periodic or occasional. All the inspections and maintenance works should be recorded, if possible, with photographs for monitoring the parts of building at risk (Historicengland).

In conclusion, considering the legal conservation frame of Turkey and general criterias in the international documents as well as other developed approaches, a reuse process for a cultural heritage may be formed with the steps including understanding the building (with all necessary researches and documentation), significance assessment (definitions of values to be protected), reuse decision, project designing (with complementary reports), implementation, impact assessment and monitoring.

During the whole process it is necessary to consider interdisciplinary collaboration with conservation professionals (archaeologist, architect, engineers and other dscyplines needed for the case) owners, users and (if necessary) residents. It is also important to obtain a sustainable adaptation that using environmentally friendly technologies, considering energy efficiency and emphasizing social accessibility. Codes are major and restrictive factors for reuse and rehabilitation decisions. Financial parameters (total cost for reuse interventions, i.e.) are also more important for new use preference, if the cultural asset is in private ownership.

These steps may also be applied for medreses to handle the reuse process in building scale.

1.3. Methodology

Methodology of this thesis was formed during the survey of the initial topic "*An Example for the Functional-Preservation Problems of Open Courtyarded Educational Buildings of the Ottoman Era in the 21st Century: The Case of Sultan Ahmet Medrese*" in 2010. With the richness of the data collecting by the first site survey, and the need of understanding the reasons of existing reuse decisions and changes, the topic and the methodology changed. Thus, in this topic, the methodology will be explained starting with the first methodologic approach that finalizes the topic of the thesis and the methodology of the thesis as well.

Conceptual Decision of The Topic of The Thesis and Finalization of The Decision:
This study was originated the need of understanding reuse principals for medrese buildings. It started and formed to prepare an alternative reuse proposal for Sultanahmet Medrese as case in 2010 at first. This medrese was accessible to researchers since 1930's, since it was converted into an archive storage. Furthermore, since 2008 it has been completely empty for a new use. Thus, a methodology based on a detailed review of contemporary reuse approaches as well as a comprehensive assessment of the Sultan Ahmet Medrese with its potentials for new use. In addition, as complementary research, similar refunctioned medreses were selected to assess the reuse of medrese buildings. Selection criteria for comparative research was defined as; similar spatial capacity, closer building periods (between early 16th and early 17th periods) and variety of location. With these criterias, 13 medreses were selected as; Beyazıt Medrese, Cedid Mehmet Efendi Medrese, Ekmekçizade Medrese, Gazanferağa Medrese, Hacı Beşir Ağa Medrese, Köprülü Mehmet Paşa Medrese, Kuyucu Murat Paşa Medrese, Rüstem Paşa Medrese, Esekapısı Medrese, Hadım Hasan Paşa Medrese, Kılıç Ali Paşa Medrese and Atik Valide Medrese.

Sultan Ahmet medrese was surveyed in 2010 and 2011 before restoration. All the necessary data was collected from archives, literature and site. In this process, it was decided to make a general review on all the surviving medreses in Istanbul to assess relation between layout-reuse, location-function, long term uses and their reasons. In order to understand the reuse range in Istanbul, general review on all medreses, both existing and demolished, was made between 2010-2012.

Measured drawings of Sultan Ahmet Medrese was obtained from the project office that was responsible from the restoration project of the medrese in 2008-2010. Spatial characteristics of the medrese was studied space by space taking care of change of natural lighting, humidity conditions, volume, architectural elements, space dimensions, height and types of ceiling in 2010. All of these parameters were documented by taking photographs, taking notes and drawing some sketches. A deep literature survey had been done about Sultanahmet area, Sultan Ahmet Complex and Sultan Ahmet Medrese. At the same time reuse methodologies and processes were researched to choose a suitable new function and propose a reuse project for the medrese.

Then, selected medreses for comparison were studied in detail; in archives, in literature and on site with interiors. Furthermore, interviews with users were made on advantages/restrictions of layout, user expectations, type of uses and activities that are held in those medreses. Two different survey sheets were prepared to collect the data that helped both new use decision and to understand the general reuse approaches on medreses. The first sheet was general and for all surviving medreses in Istanbul (Figure 1.1); the second one was for the selected medreses and it had detailed information for comparison (Figure 1.2). Defined parameters were compared to understand better relationships between protection of architectural character (in other words compatibility of new use) and new function preference.

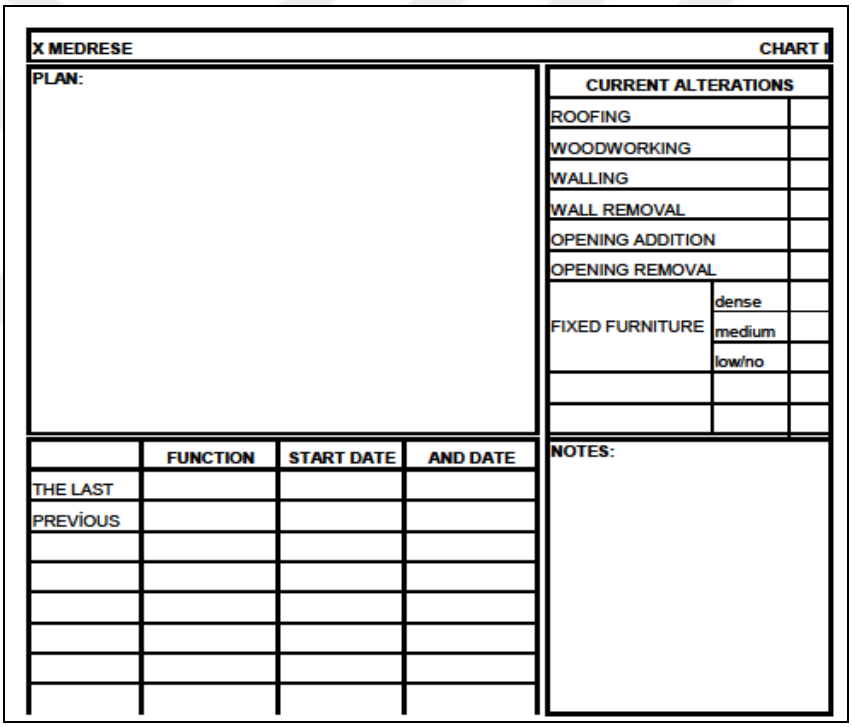


Figure 1.1. First chart being prepared for understanding diversity of different functions, their use periods and spatial reuse alterations of all existing Medreses in Istanbul. (this chart was cancelled later)

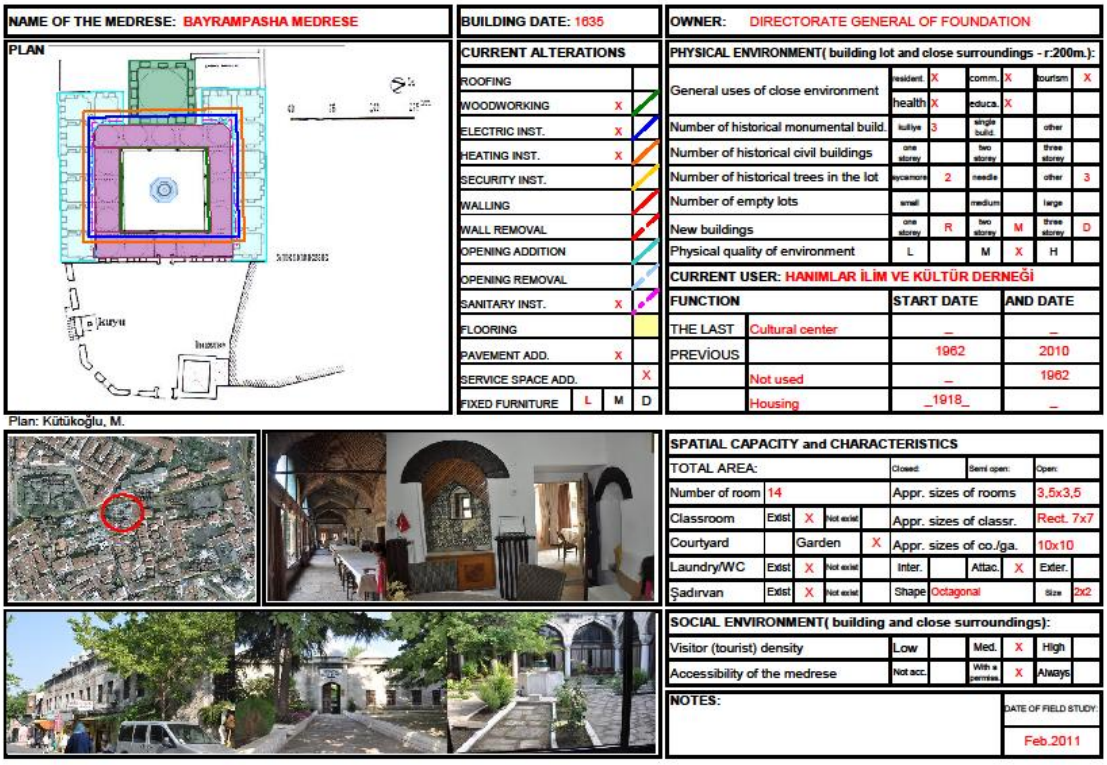


Figure 1.2. Second sheet for comparison of selected reused medreses in terms of physical potentials, environmental features and effects of reuse alterations. (this chart was cancelled latter)

During the thesis, with the detailed and valuable information obtaining by comparative study, the general concept of the thesis has changed. Some of the medreses selected for comparison were eliminated for some reasons. Esekapısı Medrese (Hadım İbrahim Paşa Medrese) and Hadım Hasan Paşa Medrese were eliminated as they lost their structural integrity before restoration, so that they were reintegrated by a comprehensive reconstruction (as in Esekapısı Medrese) or contemporary structural interventions with contemporary materials and technique (in Hadım Hasan Paşa Medrese). Atik Valide Medrese, Kuyucu Murat Paşa Medrese, Ekmekçizade Medrese, Gazanferağa Medrese, Köprülü Mehmet Paşa Medrese, Cedid Mehmet Efendi Medrese and Hacı Beşir Ağa Medrese were eliminated as any refuncioning activity were done for a long time or any refunctioning process would be started in the near future.

Thus, the subject of the thesis changed into an evaluative work depending on a comparative study on 10 medreses which were in refunctioning process; Beyazıt, Atik Ali Paşa, Haseki, Şehzade, Rüstem Paşa, Rabi, Kılıç Ali Paşa, Siyavuş Paşa, Koca Sinan Paşa and Sultan Ahmet medreses.

With the changing focus and content of the research, the detail of the survey also changed to achieve a better understanding of the selected medreses. Innthis process, additional parameters such as, effects of ownership, size, period on reuse decision were included. In addition, analyzing the history of alterations in all the medreses was not so easy in such study. On the other hand, different names for the same medrese written in different literature and archive sources cause a trouble and needs deeper research for getting more reliable information. Thus, the work has largely evolved; in time from a case into an evaluation of the impact of reuse, through the selected medreses. However, the first researches and reviews both on reuse processes and also existing medreses obtained quite effective data for revising the outline of the thesis.

Methodology of The Thesis:

Throughout the thesis, different methods and tools are used as explained in the first form of the thesis above. Methods used in different chapters of the thesis are literature research, archive research (both in official and private archives), visual data productions (from project design offices and internet sources), site survey and interviews with users can be seen in the Figure 1.3., methodological diagram. The distribution and the subtitles of these methods can be followed from the table parallel to the outline and main text of the thesis.

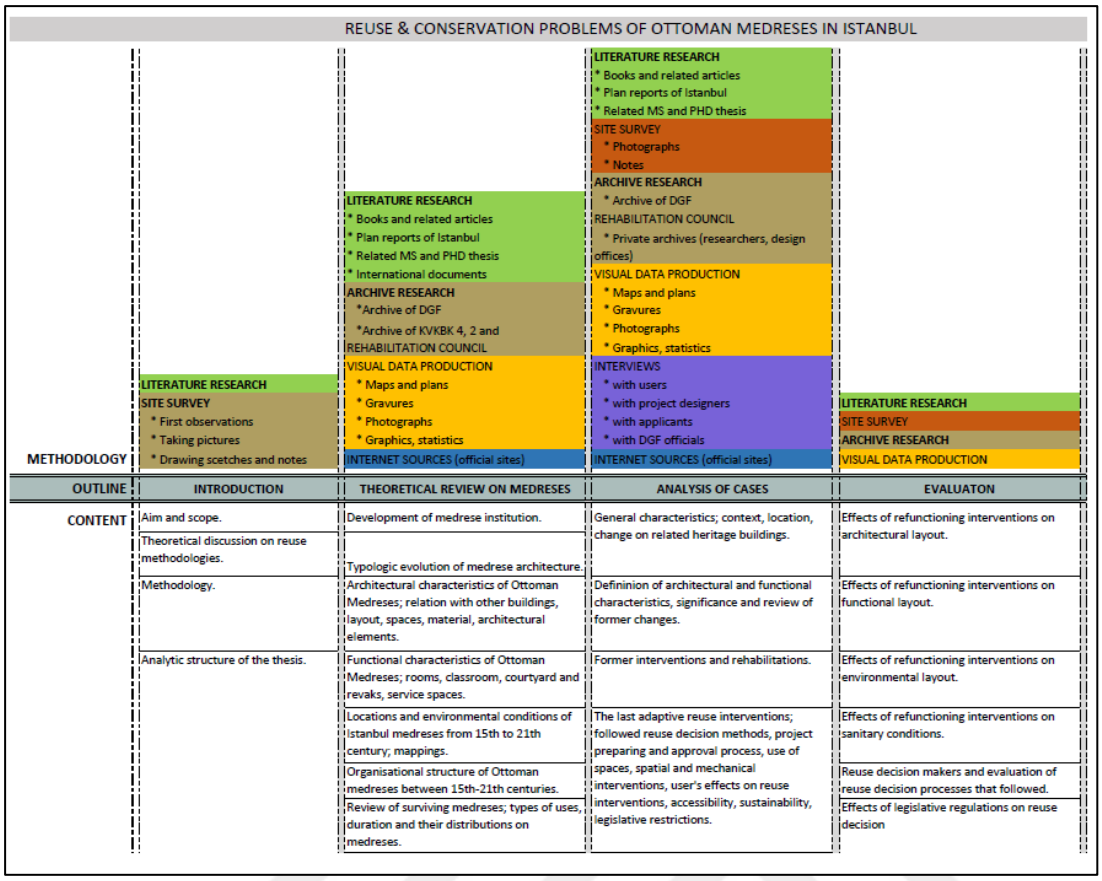


Figure 1.3. Methodological Diagram

In introduction, after a wide literature research on reuse methodologies and a quick site survey of existing Istanbul medreses, an outline was prepared with subtitles. The scope of the thesis was defined depending on this research and survey. Afterwards, the thesis has been constructed on deeper literature research and on-site observations. Closer research on international reuse criterias/procedures and their using in our country are important to shape the general perspective throughout the thesis. This background research may be considered rather deep; however, it was necessary for better understanding the theoretical frame of reuse process. They also reformed the research parameters of analysis section and offered quite effective knowledge for evaluation of cases.

In theoretical part, the topic “medrese” was semtinized for different aspects focusing on original use and spatial characteristics, as well as environmental and institutional evolution and changes. Literature survey was used as main research material and visual data productions are used to support it. Analysis and understanding the existing reuse situation of all the medreses in Istanbul was very important for the further research. Moreover, there were no such a review in literature, neither in books and articles nor

in thesis. For this reason, the first chart changed into a comprehensive list covering all the medreses in Istanbul (Figure 1.4.). For this review, archive research is used as main tool. Thus, a new and an original document has been produced as a preliminary work in the thesis. The results gave valuable datas for review of reuse of medreses and helped for evaluation of the case study results.

CURRENT SITUATION AND FUNCTIONS OF ISTANBUL MEDRESES IN 2015																	
	District (Mahalle)	Quarter (Semt)	Name (Other Famous Name(s))	Building Block/Lot	Building date	Architect	The First Ownership	Present Ownership	Room number	Current Function	Duration of the last function by 2015 (year)	User/ Tenant	15	16	17	18	19
SURVIVING MEDRESES																	
1																	
2																	
3																	

Figure 1.4. Analytic list including all existing/demolished medreses of Istanbul that have been researched

Analysis part is the main structural part of the thesis. In this part; site survey, archive research, literature research, visual data products and interviews are used intensively on each case. History of change in use, change in close environment, that is the context, architectural characteristics, former reuse approaches/interventions and contemporary/the last interventions and methodological reuse approaches are tried to be understand for each of 10 cases. In order to analyze these parameters systematically, two charts have been produced as Chart X.1. and Chart X.2. for each medrese. (Figures 1.5. and 1.6.) In addition, literature sources and archive documents are used to make clear these parameters. Theoretical part of the thesis is also used to support the visuals, measured and schematic drawings in charts. Chart X.1. shows the historic architectural, environmental and functional features of a medrese, as possible as closer to the original. It also includes some information about the building, brief refunctioning history of the medrese and change of ownership. This information gathered from mainly DGF, Regional Cultural Council's (KVKBK) and Prime Ministry archives and also from reference books, encyclopedias and thesis. Drawings are obtained from different sources; mainly from archives that are mentioned above and directly from private archives of drawing offices.

The most important work of the thesis basis both Chart X.2. and explanatory content from history to today. Chart X.2. shows the last reuse interventions and spatial use decisions in an analytic way. In other words, contemporary reuse approaches and implementations are documented in this study. Site survey, archive research, literature research and visual data sources and products (Google Earth captures or Istanbul

Metropolitan Municipality visual database) are the main sources that are used in Chart X.2. Interviews are used for enlighten unclear points of prepared projects and reports, as well as to understand the reuse intentions to be planned for ongoing restoration works. Site survey dates are noted in the chart as reference for future researchers.

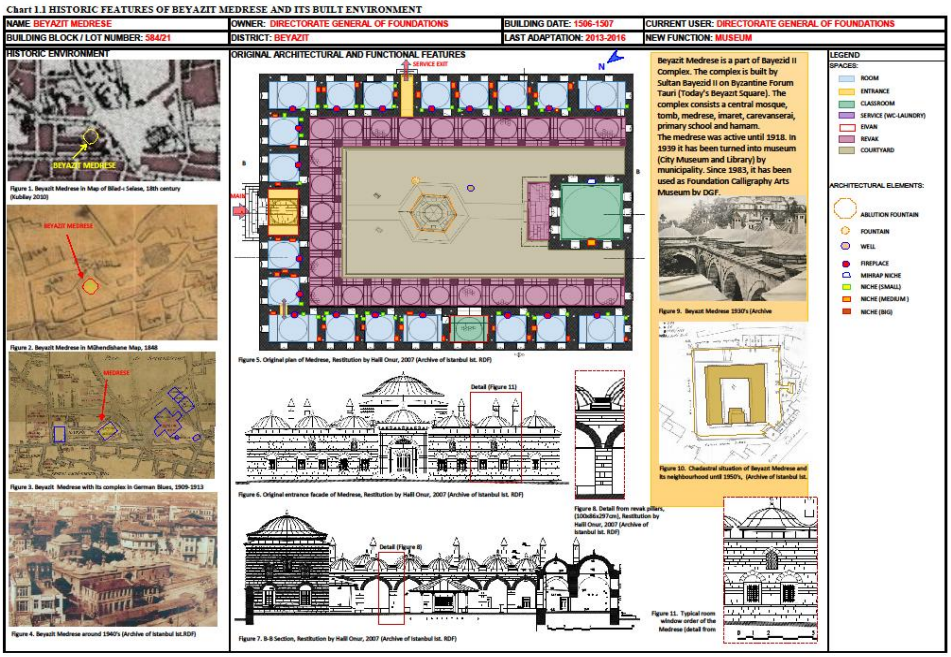


Figure 1.5. Example of CHART X.1. (Chart 1.1. for Beyazıt Medrese)

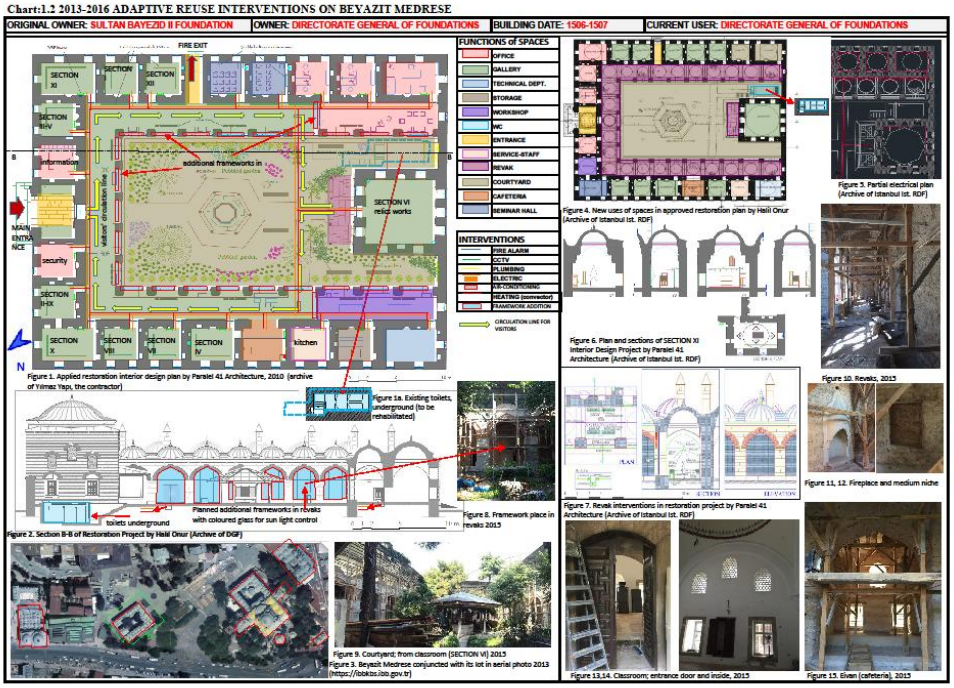


Figure 1.6. Example of CHART X.2. (Chart 1.2. for Beyazıt Medrese)

Positive and negative impacts of different reuse implementations on the architectural character of case medreses are discussed in evaluation chapter. Comparison is the main tool for evaluation and simple tables used for visualization. Background survey in introduction, theoretical research, analytic list produced in theoretical part and maps showing the existing environmental situation are also used within this general evaluation. Thus, literature and archive researches, site survey and visual data products are main tools used for both evaluation and throughout the thesis.

In the light of all these evaluations and discussions, it was tried to understand;

1- If the reuse processes that were applied in the medreses were parallel to the overviewed process in the Chapter 1.3. (see Chapter 4.2)

2- How kind of functions were more compatible with the character of medrese buildings and how kind of conservation/rehabilitation approaches and installation tools are proper for the medreses for their sustainable survive with their values. (see Chapter 4.2)

CHAPTER II

UNDERSTANDING THE MEDRESES IN ISTANBUL: OVERVIEW OF FUNCIONAL, SPATIAL AND ARCHITECTURAL FEATURES

Medrese is the most important institution of Islamic civil education. Civil education system was composed of primary schools –sıbyan mektebi- and high schools –medreses- (Baltacı 2005-1). In early periods, Islamic civil education was in mosques like ancient civilizations.[18] The first individual educational building out of mosque, called "Beytü'l-Hikme", was first established by Abbasids in Baghdad in 832. Then, similar schools had been expanded through Egypt (Baltacı 2005-1). The term "medrese" was first started to be used in 9th century, however, as an institution, the first medrese was established and built in 10th century in the city Merv by Karahanids. Ghaznavids also built medreses in Ghazna and Nishabur in the same century (Baltacı 2005-1, p.60). It is accepted that the reson of existing the first medreses around these cities is the cultural and architectural interaction between the old Buddhist charity complexes, called "vihara", of Ancient Uyghur Turks which were built in the third century (B.C.) around those cities (Baltacı 2005-1, p.61, Kuran 1969, p.9). Then, medrese architecture had been developed between XI_{th} and 13th centuries in Khorasan and Transoxania region by Ghaznavids, Kharakanids and Seljukids (Orman 2003).

Great Seljukids developed the medrese in both as an institution and architecture and they built very famous Nizamiye Medreses first in Baghdad in 1066-1067 by Nizamulmulk who was the famous vizier of Sultan Alparslan. Nizamiye Medreses were taken as example by the whole Islamic World in terms of organization and administration (Baltacı 2005-1) as well as architecture. This tradition moved to Anatolia by Anatolian Seljukids and followed by Municipalities and then Ottomans (Baltacı 2005-1).

[18] In Sumers, there were educational buildings constructed very close to temples. (Baltacı 2005-1)

Since 14th century, Ottomans built medreses throughout the whole territory. In 16th century, there were 503 medreses within the border of Ottoman Empire. However, the exact number was more than 503 (Baltacı 2005-2). As Istanbul was capital of the state for the longest time, between 1453-1923, most of those medreses were built in Istanbul (Figure 2.1). In 1869, there were 172 medreses in Istanbul and 160 of those were in historic peninsula (A Cultural Atlas of the Turkish World 1999, p.159) (Figure 2.2), 1 in Eyüp, 1 in Tophane, 1 in Beşiktaş, 3 in Üsküdar were actively used and 6 medrese were in ruins or closed. In 1914, there were 185 active medreses in Istanbul (Ahunbay 1994). Today, 85 medreses exist in Istanbul. As it is explained in the Chapter 1.3., all the medreses in Turkey were registered as "monument" in accordance with the "Monuments Law" no 1710 which is adopted in 1973 due to their "historic, art, antiquity, scenic" values (Aşkun 1980). In addition, as the citadel of Istanbul has been approved as historic peninsula by Istanbul 1st Council of Protection of Cultural and Natural Assets in 1995 (decision date and no; 12.7.1995 and 6848) all the medreses with other monumental and civil architectural heritage in historic peninsula are bounded to conservation plan criterias.[19] In 1985, four historic zones; Sultanahmet, Süleymaniye, Zeyrek and Historic Land Walls of Istanbul have been listed as Archaeologic and Urban Conservation Area to The World Heritage List by UNESCO (Figure 2.3). Thus, most of the monuments in historic peninsula of Istanbul including some of the medreses have subjected to universal attention in conservation field.

For understanding the Istanbul medreses better, reviewing change on their organizational structures, architectural, functional and environmental characteristics, as well as brief history of uses may be useful.

[19] Historic Peninsula Conservation Plan was approved with Metropolitan Municipality Council Decision in 04.10.2012. (IHMR)

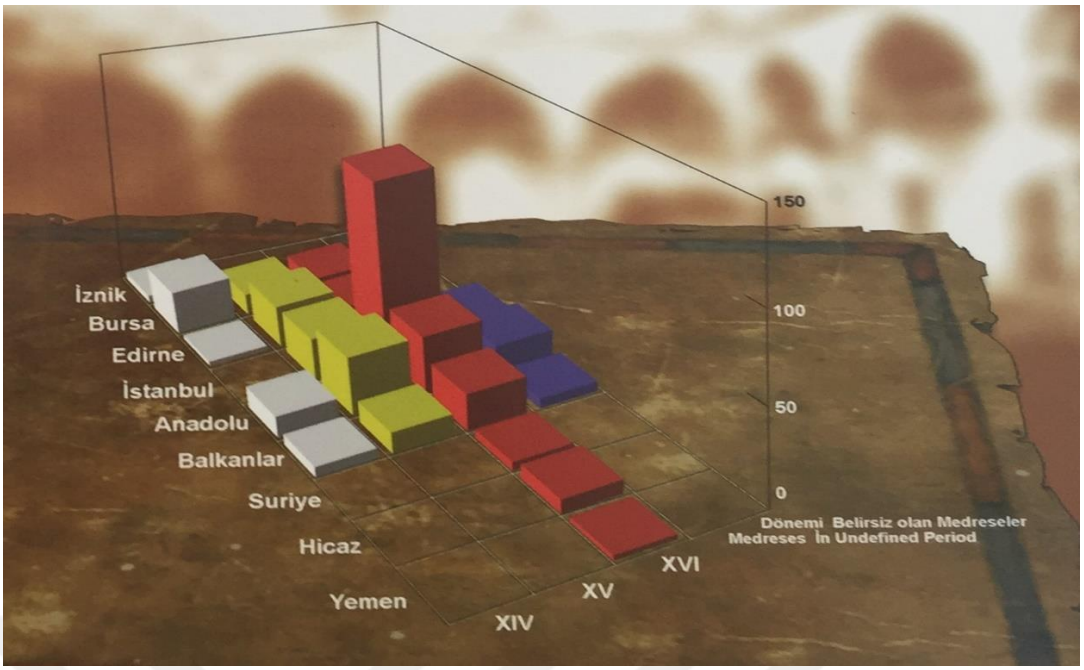


Figure 2.1. Distribution of Ottoman medreses within Ottoman Territory depending on centuries (A Cultural Atlas of the Turkish World 1999)



Figure 2.2. Locations of medreses in Istanbul in the second half of 19th century (A Cultural Atlas of the Turkish World 1999)

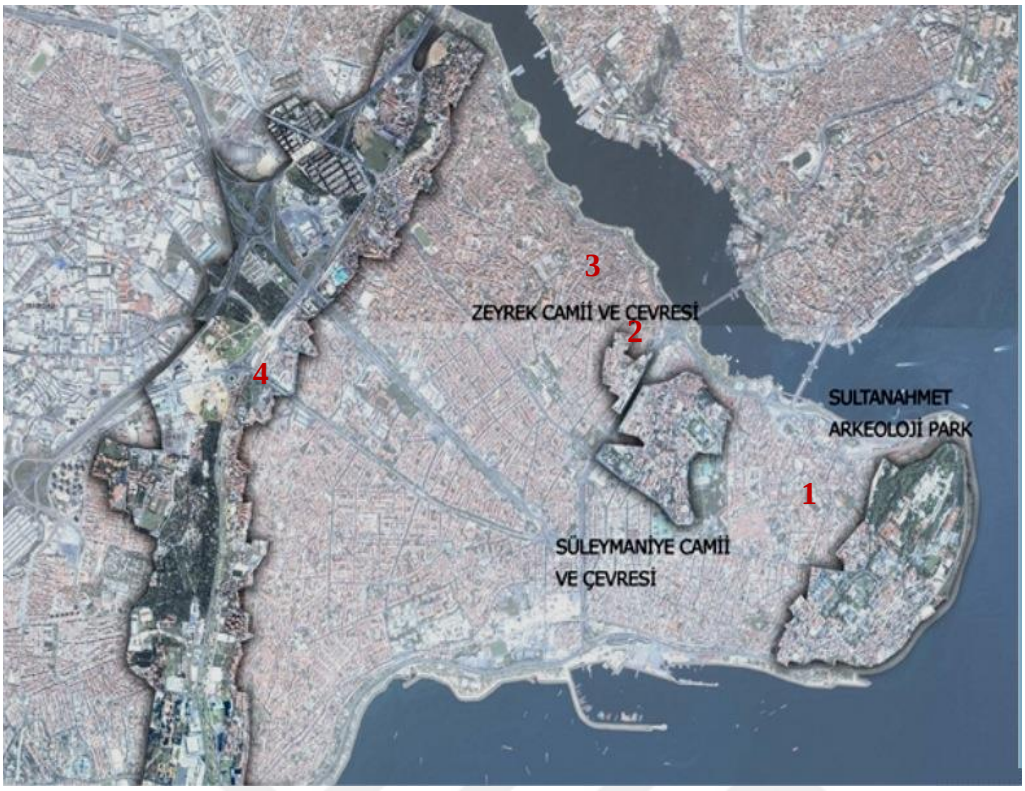


Figure 2.3. Four World Heritage Sites in Historic Peninsula of Istanbul (KTB)

2.1. Organizational, Administrative and Legal Aspects

Medreses were important institutions of Ottoman educational system.[20] They established in Ottoman pious foundation system. In Ottoman State, a foundation was established by a donor, as a real person, for a charitable purposes and the donor donated both charity properties for fulfilling the main purposes and supporter properties for financial sustainability. Foundations were established following the approval of foundation charter by kadi.[21] In foundation charters, detailed conditions were expressed about the charity definitions, features of the members of executive board and their organizations, assignment of administrative peoples; such as imams muderrises and muids[22] and other staff, daily fees for all responsibles, maintenance of

[20] Except for medreses, education on technical and specialized fields were given in other specialised buildings –hospital, muvakkithane, etc.- as well as Enderun in palace, civil and religious education in primary schools, dervish lodges, palaces, houses and mosques, military education in military buildings. (Baltaci 2005-1)

21 Kadi was the judge and the highest official representing central authority in towns. He was affiliated to Sheyhulislam.

[22] Muderrises were the master teachers in medreses equal to the professors. They were responsible for education and administration of the medrese. In some medreses, especially founded after 16th century, muderrises were also responsible for following the attendance of students. Muids were assistant of muderrises. They were generally choosen among the advanced/master students staying at the medrese.

the building and sanctions about keeping the foundation charter's conditions, etc. Similarly, all the executive and educational conditions, numbers of students, their daily fees, syllabus and the books to be studied, weekly educational calendar and off days of the medrese, general use decisions of rooms,[23] as well as use and maintenance provisions about medreses were predefined and written in their foundation charters. (Charter 1- 8)

After establishing a foundation, the owner of a medrese is a foundation as an entity. The administrative body is foundation council called "mütevelli". Central authority also managed and control some operational facilities; such as assignments of muderrises, their promotions, defining general annual syllabus for all medreses, reorganizing of institutions, etc.

According to Cahit Baltaci, Ottoman medreses may be analysed in 4 categories in terms of organization;

a) Early period Ottoman medreses (1331-1471)
b) Ottoman medreses from Sahn-ı Seman medreses to Süleymaniye medreses (1471-1557)
c) Ottoman medreses from Süleymaniye medreses to reforms of medreses (1557-1913)
d) Ottoman medreses from reforms of medreses to Republic period (1913-1924)

In early period, former medrese systems of Seljuks had been followed. Sultan Beyazıt I, who established the most medreses in the whole territory with his own name comparing the other Sultans, was first open hospital "darussifha" and Koran School "darulkurra" as a new types of educational buildings and he invited scholars from Egyipt first time.

The second period is the most important organizational period of Ottoman medreses. Having built the Sahn-I Seman medreses, Fatih Sultan Mehmed releases an edict about categorization of medreses. This categorization was made considering the daily fee of the muderrise of a medrese.[24] Because the daily fee referred to educational level of

23 In most foundation charters, numbers of students who will be stay at the rooms are decided. In some charters, certain numbers of rooms are assigned for muderrises and other staff to stay.
[24] Muderrises used to earn 20, 30, 40, 50 or 60 akche per day. These Daily fees were predefined by donor and written in foundation charters of medreses.

muderris[25] and level of syllabus[26] followed in the medrese. This edict divided medreses into 7 level;

1- Twenties Medreses (Haşiye-I Tecrid, "Yirmili", Medreses)
2- Thirties Medreses (Otuzlu Medreses)
3- Forties Medreses (Telvih, "Kırklı" Medreses)
4- Haric Fifties Medreses (Ellili Medreses)
5- Dahil Fifties Medreses (Ellili Medreses)
6- Sahn-I Seman Medreses
7- Sixties Medreses (Altmışlı Medreses)[27]

After establishing the Süleymaniye Medreses in 16th century, Süleymaniye Medreses "Evvel, Sani, Salis, Rabi" and "Darulhadis" Medrese of Süleymaniye had been added as two high level categories to former ones. The duration of education in Twenties and Thirties Medreses were 2-3 years, in Forties Medreses 2 years, in Fifties, Sixties and Sahnı Seman Medreses were 1 year.[28]

Starting with the second half of 16th century, administrative and educational system began to drop down due to long lasting wars, economic decreases, rising student population and governmental involvements. Incapable persons began to be assigned as muderrises and some of the lectures like logic and philosophy were dropped from the syllabuses (Baltacı 2005-1, p.150-153, Kütükoğlu 2000, p.11-13). Duration of education were shortened so that new students could be able to attend to the medreses (Baltacı 2005-1, p.153).

In 18th century, the categories referring to daily fee of muderrises were given up and medrese categories were enhanced up to 12 with different descriptions. In 19th century

[25] Within this period, muderrises used to be assigned a medrese after an exam. This exam used to be held in fatih Mosque with a wide participation of scholars including Kadi, Sheyhulislam and Kazasker. (A Cultural Atlas of the Turkish World 1999)
[26] The lectures of Twenties and Thirties Medreses were "belagat, kelam and fıkıh". In Forties Medreses "meani and hadith" were added to these lectures. In Fifties Medreses, "fıkıh and hadith" were the common lectures. Differently, in Haric Medreses "kelam", in Dahil Medreses "Methodology of Fıkıh" and "Tefsir" were also included. In Sahn-ı Seman and Sixty Medreses "fıkıh", "methodology of fıkıh", "hadith" and "tefsir" were the common lectures. Differently, in Sahn-ı Seman Medreses "akaid", in Sixties Medreses "kelam" were also included. Exceptionally, depending on the muderris's decision, different lectures might be given in different medreses like "logic, ethic, mathematics and astronomy". (Baltacı 2005-1 p.87-88)
[27] In the secon period, the only Sixties Medrese were Hagia Sophia Medrese. Even though, exceptionally 200 akche per day were given to Ali Kuşçu by Fatih Sultan Mehmet. This overpaid were used in some other medreses laterly. (Baltacı 2005-1 p.131-135)
[28] Laterly, these durations were changed and shortened. (Baltacı 2005-1 p.121-126)

there were also the same 12 categories but with a little change. Since 18th century, central authority also interferes with inspection of physical and functional conditions, as well as financing and organizing repair activities. However, the authority always has taken into consider the conditions of foundation charters while organizing the facilities in state level (Baltacı 2005-1).

In 19th century, Ottoman government paid an attention to establish military schools, also established new civil schools named as "primary schools, -ilk-" and "high schools –orta-" and they also leaved medreses to the initiatives of scholars (Baltacı 2005-1).

Ottoman education system had been revised in 1914 with effects of 19th century reforms (Baltacı 2005-1, p.71-76). The general medreses were merged under the name of "Darul Hilafetil Aliyye" by sheyhulislam Hayri Efendi. These medreses had 4 levels; preparatory "ihzari", secondary "tali", advanced "ali" and proficience "mutehassisin". The education was limited with 12 years. Syllabuses were also defined by commission.[29] In addition, a new proficiency medrese called "Medresetu'l-Mutehassisin" was established in Yavuz Sultan Selim Medrese. Graduated students from Darul Hilafeti Aliyye Medrese can attend Medresetu'l-Mutehassisin (Kütükoğlu 2000, p.13-14). Except for the reorganization of general medreses, other proficience medreses were also established at the beginning of 20th century. These are; Medresetül Vaizin "Medrese for Preachers" in 1912, Medresetül Eimme vel Hutaba "Medrese for Imams and Speakers" in 1913, Medresetül Hattatin "Medrese for Calligraphs" 1914 and Medresetül Kudat "Medrese for Kadis" 1914 (Baltacı 2005-1, p.97-99).

Since the educational modernization had begun with Tanzimat Period in 1839, western style schools started to be established and built as explained above, so medreses had begun to lost their importance. Especially following the Islahat Fermanı, Edict of Reforms, (announced in 1856) all the medreses investigated and revitalized in 1914, some of those had been closed or merged due to improper physical conditions in terms

[29] In preparatory level "Koran, Arabic, Turkish, History, Geography, Mathmetics, Calligraphy and General information about religion" were the common lectures.
In secondary level "Koran, Arabic Hadith, Fıkıh, Tevhid, Logic, Philosophy, History of Islam, General History and History of Turks, History of Ottoman, Geography, Mathmatics, Geometry, Physics, Chemistry, Animals, Botanic, Metalurgy, Medicine, Economy and Finance, Persian, Foreign language-English, French, German, Sport" were the lectures.
In advanced level, "tefsir, hadith, methodology of hadith, fıkıh, methodology of fıkıh, kelam, feraiz, philosophy, ethic, law and legislation, Arabic literature" were the lectures.
Proficience level were divided into three sub categories; "tefsir- hadith"," fıkıh", "kelam-mysticizm-phylosophy". In each category, detailed lectures were included. (Baltacı 2005-1, p.91-93)

of health and/or maintenance (Kütükoğlu 2000). During the World War I between 1914-1918 and following Independence War between 1918-1922, most of the medreses had already been closed due to mobilization and they have been occupied by fire survival families, immigrants and militaries.

Following the establishment of Republic of Turkey in 1923, Union of Education Law No 430 (RG 1924:63) has been adopted by the first parliament of Republic of Turkey in 1924. Thus, classical educational system of Ottoman has completely been ended and new type school buildings have begun to be built by new government. In accordance with 1-3 articles of this law, all the science and educational institutions were affiliated and all the rights of use of both medreses and schools were transferred to the Ministry of Education (RG 1924:63). In 1925, the ownership of the medreses and their lots also transferred to the same ministry in accordance with the article 4 of Code 694 (RG 1925:256). The transferred ownership and all other rights of medreses together with other foundation originated cultural assets were returned to the DGF in 1964 in accordance with the Code no 7044, "Aslında Vakıf Olan Tarihi Ve Mimari Kiymeti Haiz Eski Eserlerin Vakıflar Genel Müdürlüğüne Devrine Dair 7044 Sayılı Kanun", which was adopted in 1957.

On the other hand, foundations are private institutions which are managed by their own administrative councils and affiliated to different imperial authorities, such as; sadrazam, sheyhulislam and yanicheri ağas. However, since 16th century, some foundations had begun to be managed by special central institutions.[30] In 1826, "Evkaf-I Hümayun Nezareti" was founded by Sultan Mahmud II for unification of former administrative institutions. First, the foundations managed by Yenicheris were affiliated to this institution. Within the time all the foundations were affiliated (Öztürk 1995). Evkaf-ı Hümayun Nezareti was the only authority for foundations' issues as well as repairs (Kütükoğlu 2000, p.26). In 1921, it was closed and Law and Foundations Ministry "Şeriyye ve Evkaf Vekaleti" was established by the first parliament of Republic of Turkey for the same duty (Öztürk 1995).

[30] The first central authority established for managing the foundations of Macca, Medina and different locations within the whole Empire was Evkaf-ı Harameyn Nezareti. It was founded in 1586. In 1774, Sultan Abdulhamid The First founded another administrative institution for his own foundations and improved it. Later, Sultan Mustafa III and Sultan Mahmud II founded similar institutions for managing their own foundations (Öztürk 1995).

2.2. Architectural Features

Istanbul medreses are self-standing, one storey and courtyarded masonry buildings composed of rooms, a classroom, revaks, a courtyard and a service space. They are also mostly symmetric buildings. The entrance and common use spaces of Istanbul medreses -that are courtyard, eivan, revaks and classroom- are more expressed and well decorated parts, while rooms, and service spaces are very plain.

Layout:

Istanbul medreses, like other Ottoman medreses are generally self-standing buildings which mostly important part of a complex; such as Fatih, Süleymaniye, Sultan Ahmet, Haseki Hurrem Sultan, etc. Some of the complex medreses share the mosques courtyard, such as; Zal Mahmut Paşa medreses, Mihrimah Sultan Medrese in Edirnekapı, Sokullu Medrese in Kadırga, etc. while in big complexes medreses are secondary parts after mosques, in some small complexes medrese is the main structure of the complex, such as; Sokullu Medrese in Eyüp, Kuyucu Murat Paşa Medrese, Koca Sinan Paşa Medrese, Gazanfer Ağa Medrese, Nevsehirli Damat İbrahim Paşa Medrese, etc. Meanwhile, there are some individual medreses without connecting to a complex, such as; Ankaravi Medrese and Rüstem Paşa Medrese (Kütükoğlu 2000, p.6).

Istanbul medreses are one storey buildings. However, depending on topography, layout may be stepped (as Rabi and Salis medreses) or lower ground floor may be used for different facilities (as Seyyid Hasan Paşa Medrese) sometimes by different owners (as Siyavuş Paşa and Hadım Hasan Paşa medreses). The only exception is Hadim Hasan Paşa Medrese that entrance, courtyard and service facilities with the grave of donor were designed in ground floor, while classroom, rooms and revaks were designed in upper floor visually connected with courtyard.

Except for some rare examples, Istanbul medreses are also masonry buildings. Timber frame medreses are very rare and small medreses. They were constructed after big fires for quickly repairing the damaged medreses in 19th century (Kütükoğlu 2000, p.6).

In terms of spatial potentials, Ottoman medreses in Istanbul are composed of rooms and a classroom (Ahunbay 1994). However, in terms of architectural space characteristics, Istanbul medreses have 4 main spatial components;

a) Entrance

b) Recreative or common activity space (courtyard)
c) Circulation and activity spaces (revaks)
d) Main activity spaces (rooms, classroom) (Aşkun 1980)

In addition to these, some medreses in Istanul include the eivan as a semi open main activity space, together with classroom, such as; Sahn-ı Seman Medreses, Beyazıt Medrese, Şehzade Medrese and Rüstem Paşa Medrese.

There are also some complementary service spaces in most medreses, like toilettes, laundry, fountains, etc. (Ahunbay 1994).

Entrance:

Entrance is the most impressive part of medreses. It changes and affects the psychology of the users for a different atmosphere (Aşkun 1980). There are two types of entrances in medreses; eivan and garden gate. Entrance eivans are a module of either rooms or revaks order within main structure, such as Sultan Ahmet and Haseki medreses. They are generally expressed as a big portal from outer façade (Nayır 1975) decorated with stalactites, different coloured marble coverings, profiled finishings and inscription panels, for instance Rustem Paşa, Beyazıt and Şehzade medreses. However, in some cases eivan entrances are very plain; for example, Kılıç Ali Paşa Medrese. Second type entrances are directly open through courtyard; such as Amcazade Hüseyin Paşa, Koca Sinan Paşa, Köprülü Mehmet Paşa, Bayram Paşa medreses, etc. These entrances are designed as smaller and plain garden gates. In some unique examples, garden entrances are designed as a big portal; for example, Rabi and Salis medreses of Süleymaniye Complex.

Courtyard:

Courtyard is always open in Ottoman medrese type, as well as in Istanbul medreses Exceptionally, Rakım Efendi Medrese[31] in Karagümrük has a closed courtyard. Courtyard is visual and recreation area (Aşkun 1980). Mostly, in the middle of courtyard there are lead sheltered polygonal ablution fountain (Kütükoğlu 2000).

Revaks:

Revaks are the sheltered spaces between rooms and classroom. Revaks are commonly covered with small domes in general. In early examples vaults, and in some late

[31] Built after his death in1826.

examples, timber roof was also used in revaks. Domes are generally carried by marble or spolio natural stone columns in Istanbul medreses. Forms of columns mostly round shaped, but in some cases square shaped monobloc colums are used. In some rare examples stone-bond posts is used; for example, Beyazıt Medrese, Rabi Medrese, Salis Medrese. In some small medreses, revaks are not seen, timber structured wide eaves are used instead; such as Siyavuş Paşa Medrese, Tetimme Medreses of Fatih Complex, Darul Hadis Medrese of Süleymaniye Complex, etc.

Rooms:

Rooms are the private use spaces of medreses. In general, they are square planned and approximately 9-12 sqm. Between 15th and 19th centuries, rooms are covered with domes in Istanbul medreses. Height of the rooms are about 4-4,5 m2 from floor level to the drum. Each room has a fireplace, one or more covered niches, open niches in range of one to four and in some examples some small niches for lighters. Rooms have a small door opening through the revaks or courtyard. They have two rows of windows facing through outside. In some examples, lower windows are face through both revaks and outside, while in some medreses face through only revaks side. Rooms are plain spaces, there is no decoration both inside and in architectural elements. In front of the rooms, generally timber frame sekis were in revaks (Kütükoğlu 2000). In some medreses these sekis are masonry and they have been surviving today, such as Rabi and Salis medreses in Süleymaniye Complex and Tabhane Medrese in Fatih Complex.

The Classroom:

Classroom is the meeting space of medreses. In general, they are square planned, dome covered and about 100-120 sqm. In rare examples, octaconal planned classrooms were built in Istanbul medreses. Transition elements of classrooms are generally tromp. Classrooms are generally in the middle of axiss of courtyard, in general on the entrance axis. In general classrooms have mihrab and in rare examples have minaret (Baltacı 2005-2). Entrances of classroom are generally decorated with coloured stones and marble. Some of entrances have inscription panel upper parts. Classroom doors are also well decorated woodworks, most of which kündekari in general, Window sizes and numbers are much more than rooms. Covered niches as bookcases are typical architectural elements of classrooms. Hand-drawn decoration inner face of the dome and/or transition elements, coloured-glass in upper windows and woodworking decorations on bookcase and window covers are widely used in classrooms.

Service Spaces:

Service spaces included toilet cabins, full ablution places (Kütükoğlu 2000), service hall and/or service courtyard. They were designed either within the main building or adjacent to it, but located far from rooms. In some of adjacent service space examples, toilets open through a small service courtyard, such as; Atik Valide Medrese, while in some examples, toilets open through a vaulted hall, such as; Şehzade Medrese. In some medreses service space was outside of the medrese sharing with the related mosque. However, this was not a preferable solution.[32] Mostly, the height and roof of a service space differ from the other spaces of a medrese. They are generally lower than rooms and covered with vault or timber roof. Ventilation and illumination are obtained by means of small and rounded top light holes in vaults. In original, there were no clean water system in service spaces. Clean water used to be carried from well which in courtyard or revaks. For waste water, there were cesspools in medreses (Kütükoğlu 2000). In many of examples, toilet cabins include a stepped place on one side to put clean water pot or cleaning things.

2.3. Typology

Ottoman medrese typology bases on the first medrese examples in history by Ghaznavids and Seljukids. It is known that Ghaznavid medreses were courtyarded buildings surrounded with eivan and rooms (Sözen 1984). It is widely accepted that the first examples of medrese architecture are Nizamiye Medreses. They were built by Nizamülmülk[33] around Baghdad and Khorasan around XI_{th} century. Nizamiye Medreses were affected with Buddhist viharas. Architecture of Nizamiye Medreses were taken as example by the whole Islamic World (Baltacı 2005-1). Zengis built medreses with similar layout around Syria, Eyyubis and Memluks in Egyipt, Anatolian Seljukids in Anatolia (Sözen 1984).

Nizamiye medreses were huge and monumental buildings[34] with a large and open courtyard inside. The layout was rectangular and symmetric. There were four eivans

[32] In Küçük Ayasofya Medrese, toilets were outside of the medrese, through the mosque. So, students were complaining about this impractical use. (Kütükoğlu 2000)
[33] Nizamülmülk was the famous vizier of Sultan Alparslan.
[34] Nizamiye Medreses were established for ideologic reasons against considerable expansion of Shea ideology through Islam geography. This expansion was a threat for Sunni Seljuks to keep the power of Khilafah. The idea was to be greater spiritually and politically (Kuran 1969, p.5). Zengis followed Great Seljuks for building medreses with the same ideologic reasons (Sözen 1984, p.14-15).

referring to four main madhabs, that is doctrine, of Islamic religion in the middle of four edges, on symmetry axess.[35] In 20th century, two examples have been surviving from Nizamiye Nedreses; ruins of Hargird Nizamiye and remains of Rey Nizamiye (Sözen 1984).

In Anatolia, architecture of Nizamiye Medreses were followed by Anatolian Seljuks and Principalities. But symbolic four eivan was not been followed. Instead, one to four eivans and closed mesjid were built as main spaces in medreses. Eivans were summer classroom, closed mesjids were winter classrooms. In addition, closed courtyarded plan type has been developed by Danishmends in 12th century with Yağıbasan medreses in Niksar. Both open and closed courtyarded plan types were used in Anatolia. Closed courtyarded medreses are smaller than open courtyarded Anatolian medreses. Courtyard is covered with dome, vault or both. Top of central dome is generally open and there is a pool under this opening. One and two storeyed Anatolian medreses were built within both types (Sözen 1975). Revaks in open courtyarded Anatolian medreses were only in front of rooms. Eivans are the most impressive parts of Anatolian Medreses. Especially entrance eivans were a big and embroidered with detailed stoneworks.

Anatolian Seljuk medreses are individual and multifunctional buildings that include mosque/masjid, tomb, fountain and sebil (Orman 2003, İpekoğlu 2015). Tomb and masjid, as part of multifunctional medrese building, were used in combinations of; tomb/medrese, masjid/medrese or tomb/masjid/medrese. However, some of these functions were planned before construction, as well as some of functions assigned after refunctioning (İpekoğlu 2015) (Figure 2.4).

[35] According to Cresswell, the remains of Hargird Nizamiye is not belong to a medrese, it belongs to a mosque and he argued that the first four-eivan medrese was built in Kairo. However there are some other arguments of other academicians about that the origin of four-eivan medrese is not in Kairo, it is in Syria or Mesopotamia (Kuran 1969).

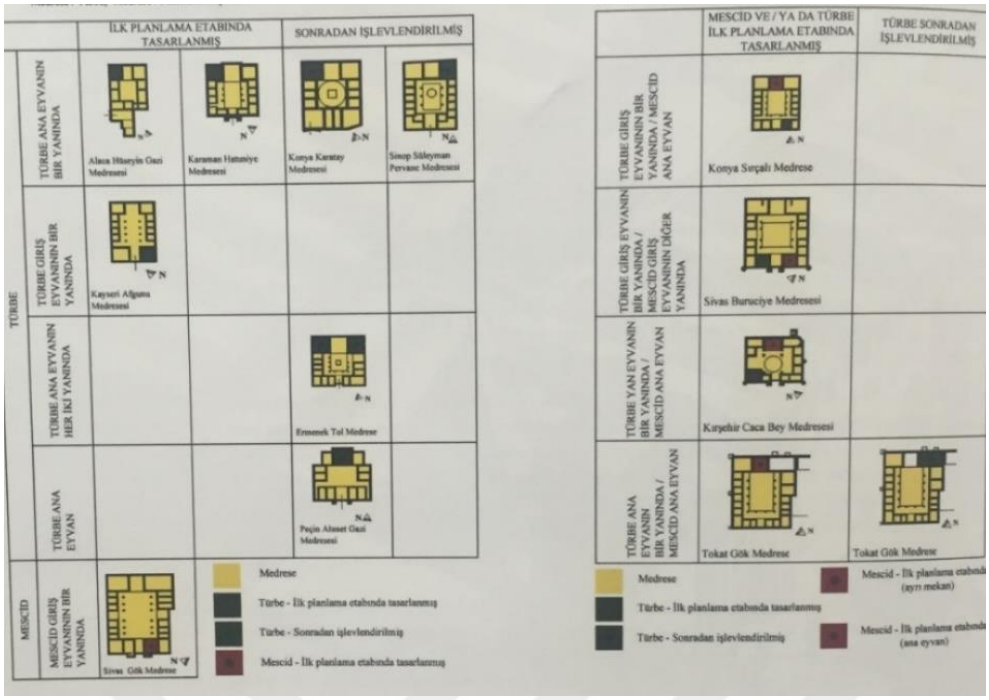


Figure 2.4. Anatolian Medreses showing combinations of medrese, masjid and tomb (İpekoğlu 2015).

General plan layout of Seljuk Medreses in Anatolia affected the Anatolian Principalities and Ottoman medrese typology (Aşkun 1980, Orman 2003). Anatolian principalities also developed a new layout in Mardin, Kayseri and Balat. In this type, medrese and the mosque shared the same courtyard (Orman 2003). The existing examples of this type in 2000's are; Hacı Kılıç Medrese (1249-1250) in Kayseri from Danişmends, (Figure 2.5) İlyas Bey Medrese in Balat from Menteşeoğulları, built in 1404, and Şah Sultan Medrese in Mardin from Artukids, built around at the end of 15th and at the beginning of 16th centuries (Sözen 1984).

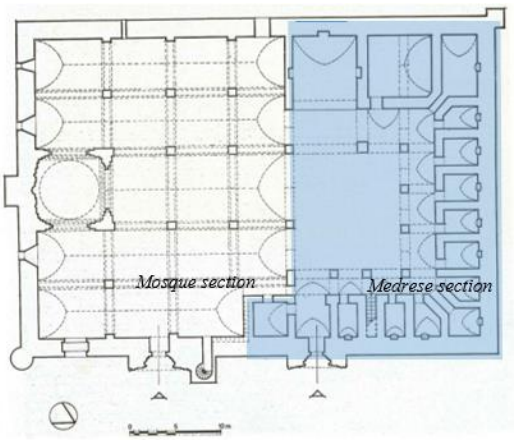
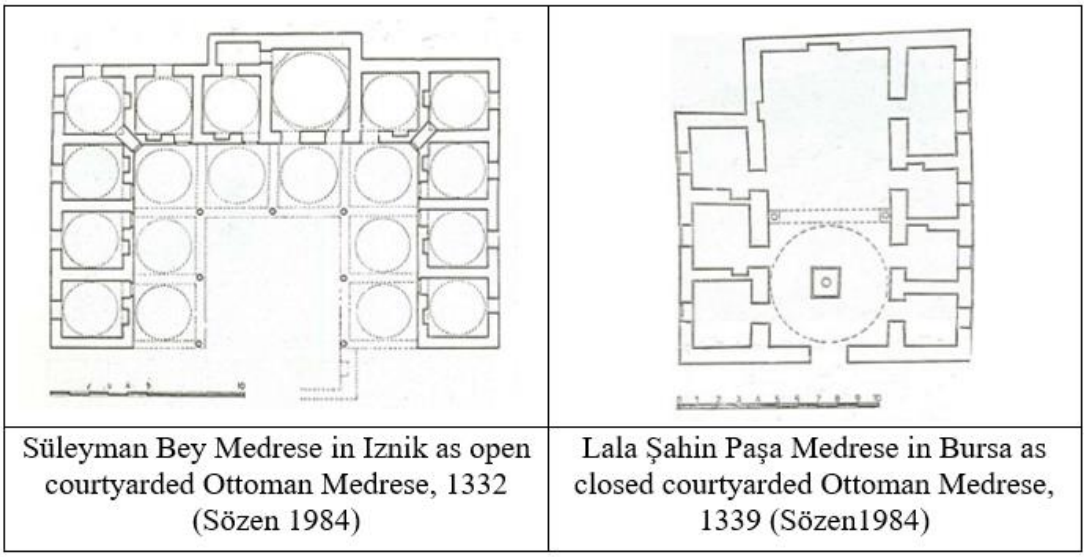


Figure 2.5. Hacı Kılıç Mosque and Medrese in Kayseri, 1249-1250 (Sözen 1984)

Ottoman medrese plan typology has developed in 14th and 15th centuries. They tried both closed and open courtyarded medrese layouts, but followed the symmetrical open courtyarded plan type of Seljuk medreses (Ahunbay 1994, Orman 2003, Günay 2002). However, Ottoman medreses are smaller scaled, in general one-storey buildings and entrance façades have less decoration. Eivan was widely used in early examples in Bursa, Edirne and Amasya, as well as in Istanbul. In this examples, eivan and closed classroom were used together in general, however in some medreses there is only eivan or only closed classroom (Ildız 2006). In Ottoman medreses, classrooms and eivans are always covered with dome, while revaks and rooms are sometimes covered with vaults, sometimes with domes in early examples, such as; Muradiye Medrese in Bursa (1425-1426). Since Saatli Medrese in Edirne, dome has been used as the main cover of Ottoman medreses (Sözen 1984).

The first Ottoman medrese is Süleyman Bey Medrese in İznik (1332) which is accepted as the prototype of Ottoman medrese plan type (Figure 2.6). It was the beginning of U type individual medrese with closed classroom. The classroom, rooms and revaks are covered with domes. The classroom is on entrance axis. However, closed courtyarded plan type also used by Ottomans in rare examples; such as; Lala Şahin Paşa Medrese, which was built probably in 1339 in Bursa (Figure 2.6).



Süleyman Bey Medrese in Iznik as open courtyarded Ottoman Medrese, 1332 (Sözen 1984)	Lala Şahin Paşa Medrese in Bursa as closed courtyarded Ottoman Medrese, 1339 (Sözen1984)

Figure 2.6. Early Period courtyarded Ottoman Medreses

Ottoman medrese typology is generally shaped considering the order of rooms. According to Ildız, two medrese plan types were used in 14th and 15th centuries in Ottoman; U type and parallel type (Ildız 2006) (Figure 2.7.).

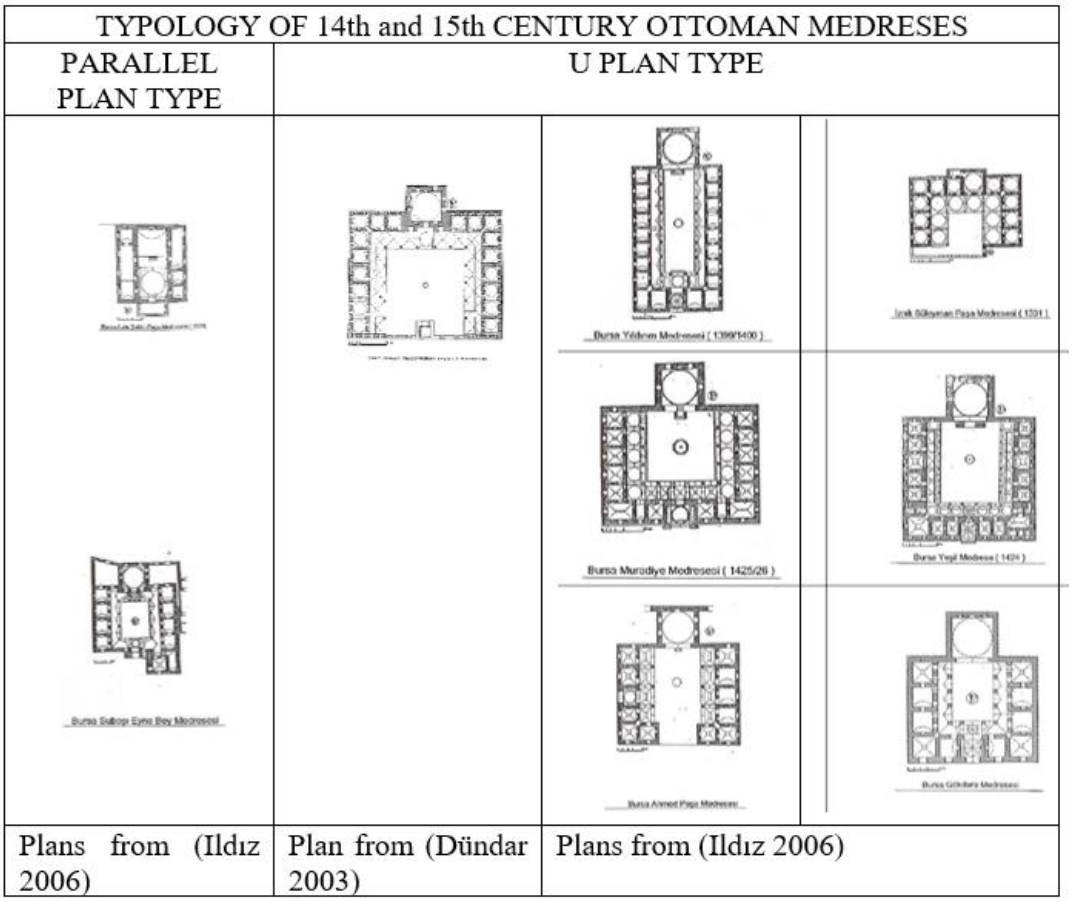


Figure 2.7. 14th and 15th centuries Ottoman medrese typology (Ildız 2006)

The most important contribution of Mimar Sinan to medrese typology is different and skilled layouts and space organizations on complexes (Nayır 1975, Orman 2003). Apart from monumental "mosque centered Sultan complexes", he also planned a "masjid centered smaller complex", such as Şemsi Paşa Complex in Üsküdar and a medrese centered small complex, such as Sokullu Complex in Eyüp (Figure 2.10). These small examples lead the 17th century complexes (Nayır 1975, Orman 2003). Mimar Sinan also used a small corridor separating classroom from rooms in some of his medreses, such as; Mihrimah Medrese in Üsküdar and Semiz Ali Paşa Medrese in Fatih (Günay 2002).

In the second half of 15th century, U type self-standing medreses were widely used in Istanbul. Following the conquest of Istanbul in 1453, Sahn-ı Seman Medreses in Fatih Complex (1474) had been a model for further Sultan and Vizier complexes with U plan type (Orman 2003) (Figure 2.8).

In 16th century, U plan type were widely used in medrese architecture. Mimar Sinan, who was the most important master architect of the Ottoman Empire, used different

former typologies. He also developed a new plan layout interpreting the Anatolian Principalities' common courtyarded mosque-medrese plan type (Nayır 1975, Orman 2003). Some of these medreses have an individual classroom, while some of used the mosque as classroom. Sinan Paşa Medrese in Beşiktaş[36], Mihrimah Sultan Medrese in Edirnekapı, Kara Ahmet Paşa Medrese in Topkapı, Zal Mahmut Paşa Medrese in Eyup, Sokullu Medrese in Kadırga and Şemsi Paşa Medrese in Üsküdar are the examples of this type in Istanbul (Figure 2.9).

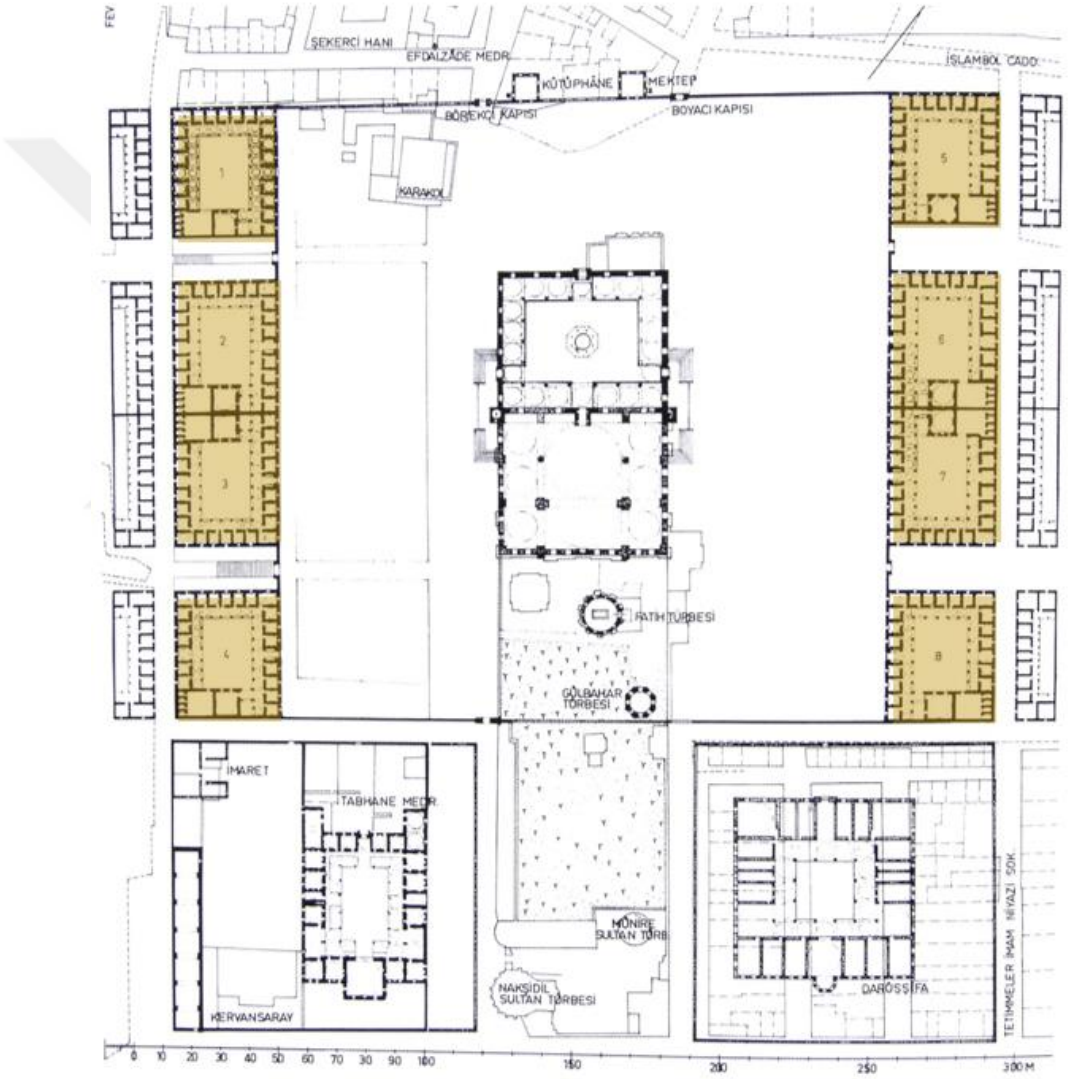


Figure 2.8. Semaniye (or Sahn-ı Seman) Medreses in Fatih Complex (Müller-Wiener 1977)

[36] Sinan Paşa Medrese in Beşiktaş is the first implementation of common courtyarded mosque-medrese layout implemented of Mimar Sinan in 1555 (Günay 2002, p.104).

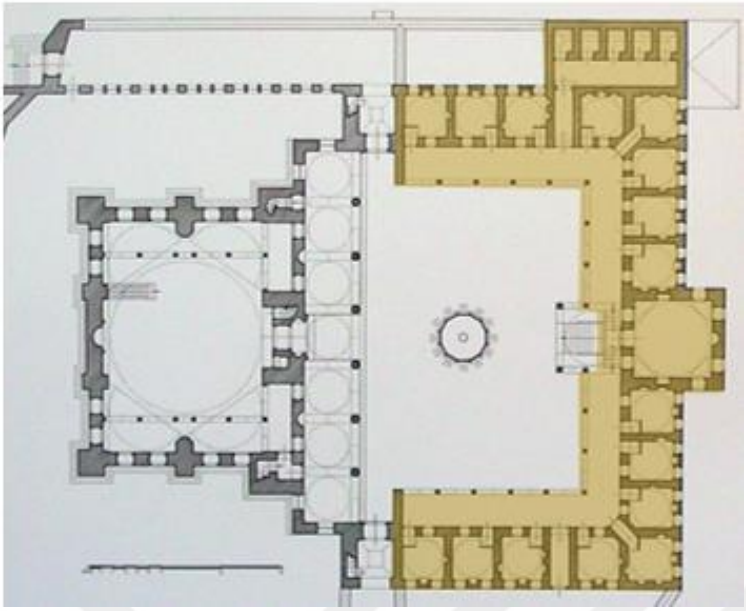


Figure 2.9. Sokullu Mosque and Medrese in Kadırga built by Mimar Sinan in 1571/72 (Ali Saim Ülgen)

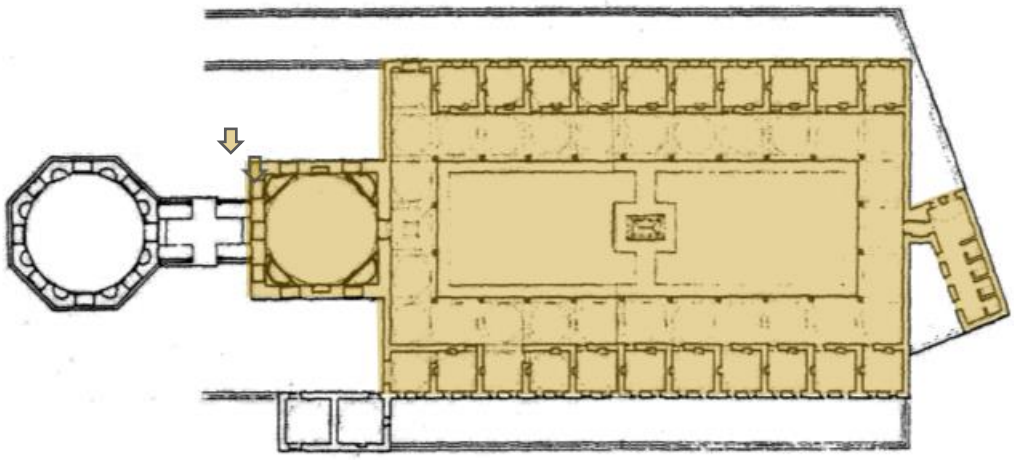


Figure 2.10. Sokullu Medrese in Eyup, built by Mimar Sinan in 1569 (Öklü 2005).

In 17th century complexes, medrese is the central (main) building and fountain, sebil, tomb are the complementary units of the complex. These small complex typologies called “manzume”. 17th century complexes were constructed rather limited areas in limited numbers and also with limited programmes as explained above. The reasons of this that there was a rapid decrease in construction works since 17th century as the city had almost fulled with buildings, the problems in domestic and foreign relations of the state had begun to rise and the empire had begun to be smaller losing the wars.

In 18th century, individual and complex medreses were built in former plan organizations.

As education system had begun to change in Ottoman State in 19th century, only two small medreses were built in traditional medrese typology. The last examples are Rakım Efendi Medrese (built by his wife on behalf of him after the death of Hattat Rakım Efendi in 1826) and Fetva Emini Medrese in Karagümrük, Fatih. This traditional Ottoman medrese typology was ended with the construction of Medresetül Kuzat in 1913 (Orman 2003).

In 20th century, some of academician art historians and architects classified typology of medreses.

The first typologic classification was made by Semavi Eyice (Ahunbay 1994). Semavi Eyice classifies medreses considering their positions next to other related buildigs. According to Eyice, there are 3 types of Ottoman medreses between 14th and 18th centuries;

a) Medrese as a part of sultan complex
b) Medreses planning with a mosque (common-courtyarded medreses)
c) Individual medreses

According to Yıldız Ötüken, who is an art historian, XIV-16th century Ottoman medreses may be categorized in two main groups having subdivisions;

Type A: Self standing medreses (either part of a complex or individual)
Type B: Medreses related with a mosque.

These two main groups are divided sub groups considering positions of classroom, rooms, revaks and courtyard as:

Type A:

1. U plan
    a) With connected classroom
    b) With isolated classroom
2. Rectangular plan
    a) Open courtyarded
    b) Domed courtyarded
3. Octagonal plan

4. L plan
5. Distorted U plan
    a) With rectangular courtyard
    b) With unshaped courtyard

Type B:

1. U plan
    a) Open courtyarded
    b) Domed courtyarded
2. L plan
3. Distorted U plan.

Type A 4, Type A 5, Type B 2 and Type B 3 are created by architect Sinan in 16th century (Ötüken 1974).

According to Zeynep Ahunbay, there are 6 types of medreses in Ottoman architecture; (Ahunbay 1994) (Figure 2.11).

a) I type,
    a. Classroom is in between rooms. (Scheme 6 in Figure 2.11)
    b. Classroom is at the end of room line. (Scheme 5 in Figure 2.11)
b) Parallel type, (scheme 11 in Figure 2.11)
c) L type,
    a. Individual classroom. (Scheme 1 in Figure 2.11)
    b. Classroom is at the end of room line. (Scheme 2-3 in Figure 2.11)
    c. Individual classroom with another individual space (scheme 4 in Figure 2.11)
d) U type,
    a. Simple U / without classroom (Scheme 13 in Figure 2.11)
    b. Classroom on symmetry axis opposite to rooms (Scheme 14 in Figure 2.11)
    c. Classroom on symmetry axis between rooms (Scheme 15 in Figure 2.11)
    d. Classroom is at the end of room line (Scheme 16 in Figure 2.11)
    e. Classroom is one of the wings of room line (Scheme 17 in Figure 2.11)
    f. Individual classroom with another individual space (Scheme 18 in Figure 2.11)

e) Rectangular type

a. Individual classroom (Scheme 7 in Figure 2.11)
b. Classroom is in between rooms (Scheme 8 in Figure 2.11)
c. Classroom is in the corner (scheme 9-10 in Figure 2.11)

f) Octagonal type. (Scheme 12 in Figure 2.11)

Her classification considers order of rooms and position of classroom within rooms. There are also some out of typology medreses, because of restrictions of lots. These out of typology medreses are distorted forms of "L" or "U" types (Ahunbay 1994). This classification does not take into account either position of courtyard, or being part of a group.

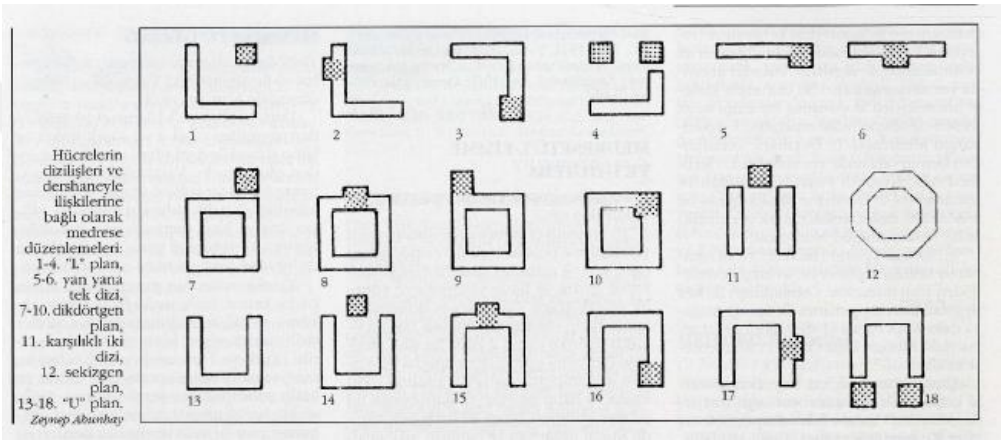


Figure 2.11. Typology of Ottoman Medreses developed in 16th century (Ahunbay 1994)

2.4. Functional Features

Medreses were high education institutions in Ottoman State as second step after primary schools. The main purpose of medrese was to educate muderrises, governmental officials and lawyers (Bozkurt 2003). Governmental officials and most of scholars, such as kadi, muderrris, bourocrat, kazasker and mufti were educated in general medreses (A Cultural Atlas of the Turkish World 1999, Baltacı 2005-1, Kütükoğlu 2000). According to educational concept and level, Ottoman medreses can be divided into two groups; general medreses and proficience medreses (Baltacı 2005-1). General medreses were categorized 15th century according to educational levels (see. Chapter 2.1). Proficience medreses between 16th-19th centuries were darulhadis –hadith medrese-, daruttıp –medicine medrese- and darulkurra –Koran medrese-.

Education was held four days a week in medreses. On Tuesdays, Wednesdays and Fridays there were no lectures (Karakök 2013).

Education methodology in Ottoman medreses followed the Abbasid and Seljuk methodologies; during lectures, advanced students were sitting close to the muderris in a circular or row order. They used notebooks together with lecture books with himself during the lectures. The lectures were held repeating and/or discussing with muderris. Sometimes lectures were held in the closest mosque for practice (Baltacı 2005-1). Informations in books were memorized by students before lectures and also repeated to fresher student called "çömez" by old timer students called "danişmend", "softa" or "muid".[37]

Education in a newly open medrese used to be started with an opening ceremony. The muderrises of other equal medreses, scholars and advanced students called "danişmend" were invited to the opening ceremonies. Ceremony used to start with a pray, then Koran interpretation and the first lecture of the new muderris of the new medrese. The conversations of the first lecture used to stand till lunch pray azan. After lunch pray, the ceremony used to end with a meal given to the invitees (Kütükoğlu 2000) (Figure 2.12).

With the main education function, medreses had an accommodational function for students who come from other cities. The students who could not find a room in the medrese, had to stay in a khan room until they find a room (Kütükoğlu 2000). Depending on the conditions of foundation charters, muderris and other staff[38] were allowed to stay a room (Baltacı 2005-1).

Medrese students used to do their house chores in medrese, such as; to claen the room, to burn the fire and to light the chandelier at evenings, to clean the clothes, to cook the meal, to bring the drinking water, etc. (Kütükoğlu 2000).

[37] Fifties or sixties medreses' old timer students called "danişmend", lower medreses' students called "softa". (Kütükoğlu 2000)

[38] According to foundation charters and other archive documents, staff who work in a medrese; hafız-ı kütüb –librarian-, abkeş, bevvab –doorkeeper-, ferraş -cleaner-, kennas-ı hela –toilet cleaner-, siraci –oil lamp responsible-, noktacı –attendance controler-, fatihan, ihlashan, süpürgeci –cleaner-, muallim –teacher-, kalfa, kayyım, muhafız –guard-, çöpçü –trash remover-, meremmetçi –repairer-, abrız. (Yediyıldız 1989)

Every morning, two loaf of breads, called “fodla” were given to medrese residents from imaret. In addition, every Thursday cooked rice, zerde[39] and zırva[40] coming from imaret were distributed to them by a staff called “kemer”. As these foods are not enough for students, some necessary foods, like oil and cracked wheat used to come from their families living in their home cities so that students cook their meals. Also, neighbor families used to send desert like foods to medrese students and invite those, who did not go to home city, to fast breaking dinners during the month Ramadan (Kütükoğlu 2000).

In medreses, daily fee was given to both the resident students and staff from foundation incomes (Kütükoğlu 2000). Except for this, medreses students might earn extra money for extra duties that defined in foundation charters; such as to pray for donor and his/her ancestors, to read a Koran. Students also earn money fulfilling some other defined duties for staff in foundation charters. For example, a student might be door keeper or cleaner of medrese and earned the pre-defined daily fee for that staff (Kütükoğlu 2000).

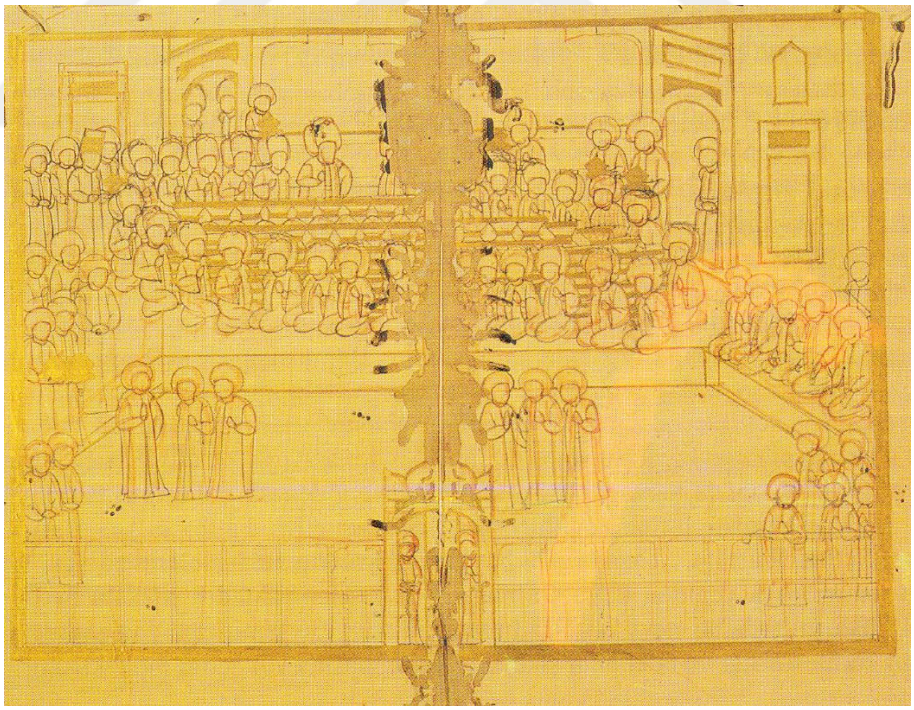


Figure 2.12. An illustration showing the first lecture in Gazanfer Ağa Medrese (Kütükoğlu 2000).

[39] A kind of dessert made with rice, water, honey and saffron/tummeric.
[40] Dried grape, dried fig and dried appricot mix for breakfast.

The Rooms:

Rooms were the private spaces of medreses. In foundation deeds, rooms were assigned for one person's use. Students, scholars and sometimes staff were the users of rooms, decided in the conditions of foundation deeds. Resident students were the people who had come from other cities. They used to use rooms for both accommodation and studying his lessons. In practice, for small rooms, generally two people used to be allowed to stay in the same room with the permission of main user/old timer student, "odanişin". The second resident generally was a fresher student or a relative of old timer student. Fresher was responsible to help old timer student for his house chores. In retaliation, the old timer student was help fresher to learn lectures (Kütükoğlu 2000). In larger rooms, more than two students used to stay. These students were those had equal educational level and their freshers. Married students are never allowed to stay at medrese (Kütükoğlu 2000). When the room resident goes home for three holy monts, another student may stay at his room until he come back (Kütükoğlu 2000).

The niches and cupboards in the walls of rooms were for books and personal belongings of residents (Arseven 1984).

The Classroom:

Classroom was the meeting space of inhabitants. Lectures handled by muderries or derisams[41] were carried out in the classroom (Figure 2.13). In some medreses, other medreses' students were also allowed to attend the lectures (Kütükoğlu 2000).

The floors of classroom were covered with rush mat and carpets on top. Each user used to stay on the floor without shoe. Shoes were leaved out of the classroom's door. In the classrooms those having a mihrap, common prays and praying practices of lectures were held (Baltacı 2005-1). In some examples, classroom was the library at the same time having book cases as niches in walls. Students and other researchers used to use the library for researching. In some medreses, library was another space equal to the classroom in the same medrese, such as Nevşehirli Damat Ibrahim Paşa Medrese. If the classroom were using as library, there were x shaped small tables to put books while reading.

[41] Free teachers allowed to give a lecture in certain places, called "dersiye". Dersiye may be a mosque, mesjid, house, dervish lodge or a medrese. Dersiams are also allowed to give a certificate for his lectures until 19th century revolutions on institutional structure of medreses.



Figure 2.13. A miniature from "Nadiri Divanı" showing the first lecture in Gazanfer Ağa Medrese (Kütükoğlu 2000)

Courtyard and Revaks:

Courtyard and revaks were circulation, recreation, refreshing, conversation and discussion areas for students. Considering the location and decoration of ablution fountains in courtyard, ablution was a very important activity for medrese education. In some medreses there were no ablution fountain; so they used to get water from well (Kütükoğlu 2000).

Wells were all the medreses whether they have an ablution fountain. In some medreses there were more than one wells, such as Haseki Medrese. Wells may be located in the courtyard or in revaks. In some medreses there are also cisterns, such as; Rüstem Paşa, Rabi, Baş Kurşunlu medreses.

Sekis in revak, in front of rooms are another important and multifunctional elements. They were used for conversation or private use of students. Woods for fireplace were storeyed under the wood made sekis in winters. In summers, sekis were used for sitting covering with carpets or rugs (Kütükoğlu 2000).

Service Spaces:

Full ablution, that is ghusl, toilets and laundry facilities were gathered in service spaces of medreses (Kütükoğlu 2000). In service space, there were fireplace and a cauldron to heat water both residents to clean the clothes and to get full ablution (Kütükoğlu 2000).

2.5. Contextual Features

The first Ottoman medreses in Istanbul were built within the complexes of Sultans and their viziers. Fatih Complex is the first and the greatest complex of Istanbul with its comprehensive functional program.[42] Thus, it started a new urban design concept and was taken as example by later Sultans who established complexes (Kuban 1994).

First Ottoman complexes in Istanbul were constructed on important locations topographically, commercially and historically, such as; Eyup Complex in Eyup[43], Fatih Complex on ruins of Hagios Apostoloi, Beyazıt Complex on Forum Tauri, (Müller-Wiener 1977), Mahmut Paşa Complex close to harbour and commercial area. Fatih Medreses complex, Ishak Paşa, Davut Paşa, Mahmut Paşa, Koca Mustafa Paşa and Murat Paşa Medreses belonged to other complexes that were established for directing the settlement as result of state settlement policy (Ahunbay 1994). Thus, the first Ottoman districts of Istanbul were formed around these complexes. Most of the Ottoman districts have been kept with their names even with the borders. In 2018 57 districts exist in Fatih (Historic Peninsula); Aksaray, Akşemsettin, Alemdar, Ali Kuşçu, Atikali, Ayvansaray, Balabanağa, Balat, Beyazıt, Binbirdirek, Cankurtaran, Cerrahpaşa, Cibali, Demirtaş, Derviş Ali, Emin Sinan, Hacı Kadın, Haseki Sultan,

[42] Within Fatih Complex, mosque, 16 medreses, “darussifha” hospital, “daruttalim” Koran school and, “tabhane” guest house, “imaret-i amire” great group of buildings including, barns kitchens, restaurant, khan, tomb, etc. (Kuban 1994).

[43] Eyup Complex was constructed on the place where the grave of Eyup Sultan, who was one of close friends of the prophet Muhammed and hosted him when he migrated from Macca to Medina in 612. Following the harbinger of the prophet about conquest of ıstanbul in future by Muslims, he had came and attempted to conquest Istanbul in VIIth century.

Hırka-i Şerif, Hobyar, Hoca Gıyasettin, Hocapaşa, İskenderpaşa, Kalenderhane, Karagümrük, Katip Kasım, Kemal Paşa, Koca Mustafapaşa, Küçük Ayasofya, Mercan, Mesihpaşa, Mevlanakapı, Mimar Hayrettin, Mimar Kemalettin, Molla Fenari, Molla Gürani, Molla Hüsrev, Muhsine Hatun, Nişanca, Rüstempaşa, Saraç İshak, Sarıdemir, Şehremini, Şehsuvar Bey, Seyyid Ömer, Silivrikapı, Süleymaniye, Sultan Ahmet, Sümbül Efendi, Sururi, Tahtakale, Taya Hatun, Topkapı, Yavuz Sinan, Yavuz Sultan Selim, Yedikule and Zeyrek (Figure 2.14).

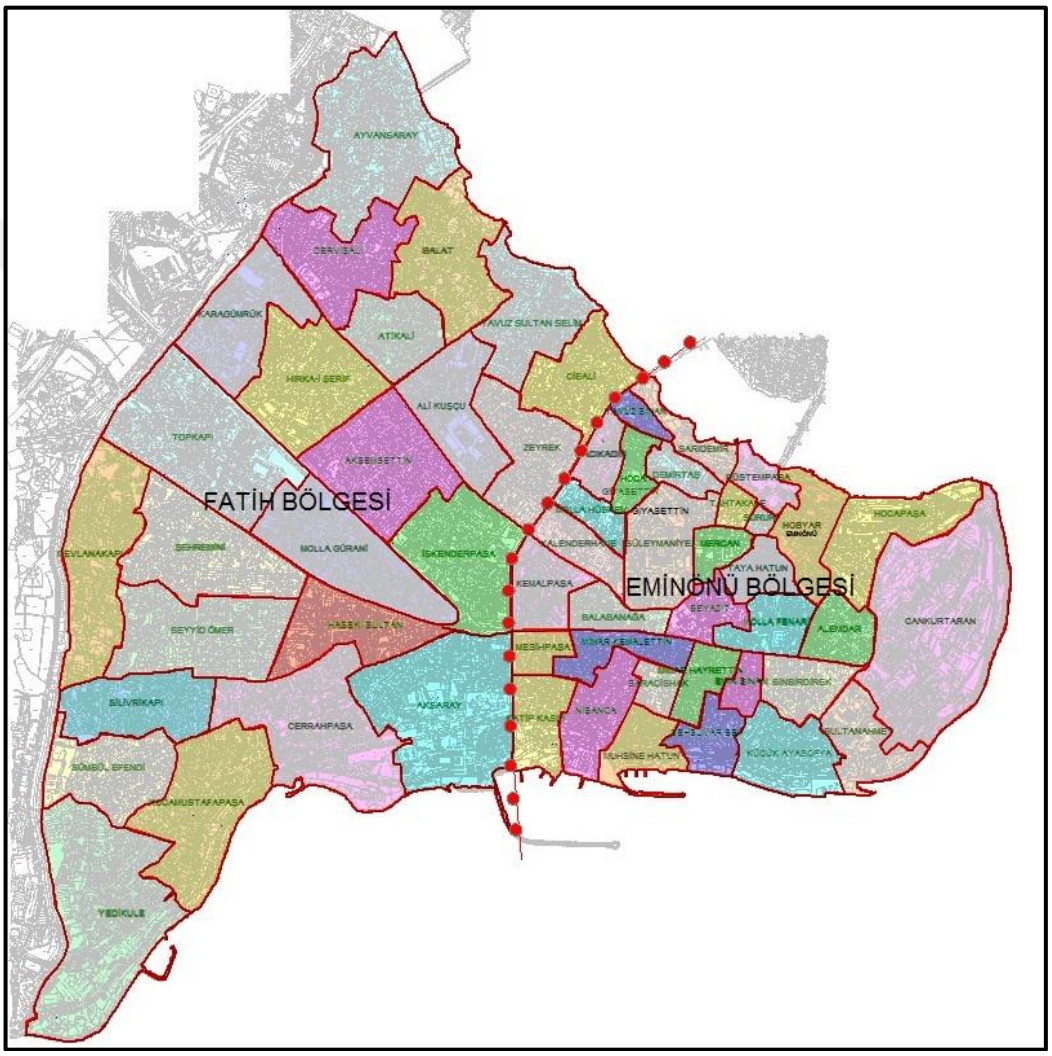


Figure 2.14. Districts of Historic Peninsula of Istanbul- before incorporation of the quarters Fatih and Eminönü (Conservation Plan Report, 2013)

In 16th century, complexes were built both inside and outside of historic peninsula. However, most of them constructed on historic squares, places and axis of Byzantine Constantin (Kuban 1994) (Figure 2.15). Yavuz Sultan Selim and Süleymaniye complexes on two of seven panoramic hills of Istanbul. Other medreses, either individual or in a complex, were rather constructed close to Fatih Medreses in this

century so that muderrises, who were assigned more than one medreses, could reach easily (Kütükoğlu 2000).

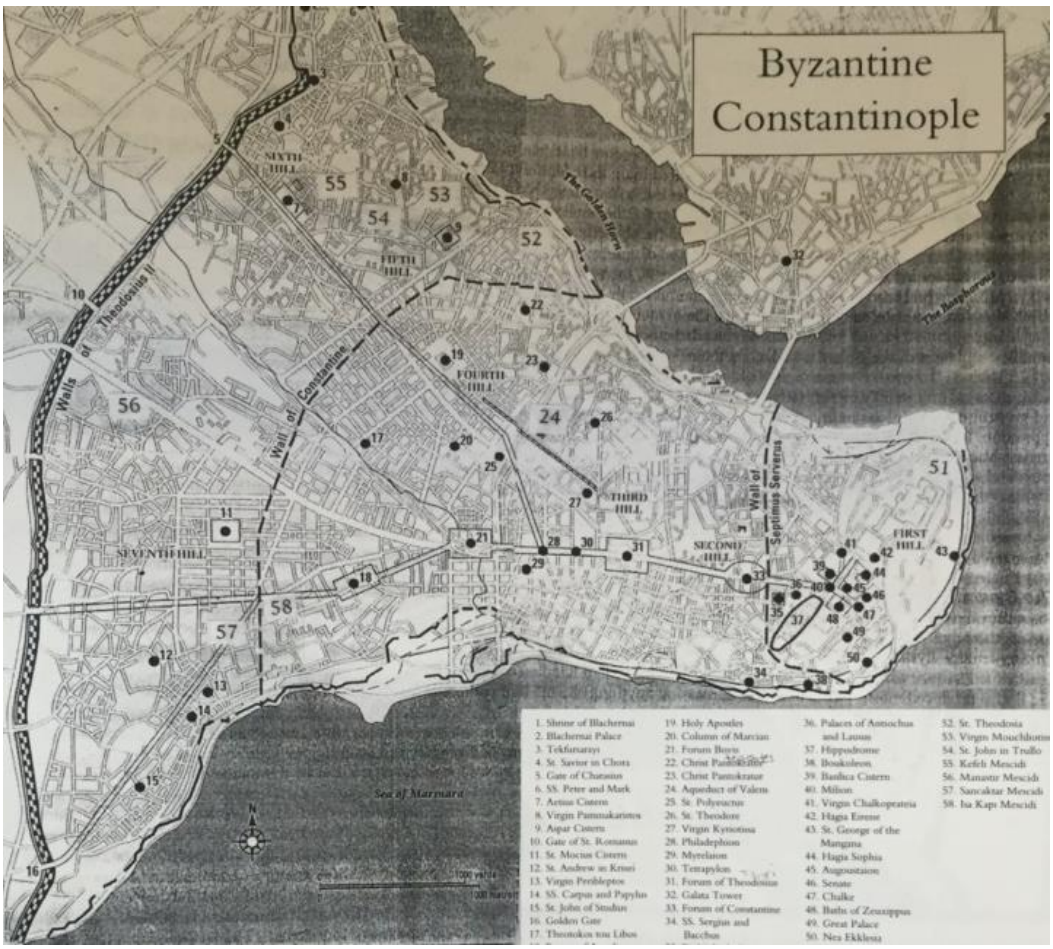


Figure 2.15. Byzantine monuments, squares and main axess juxtaposed with 20th century axess (Freely and Çakmak 2004)

In 16th century Fatih district become more crowded with medreses, so new medreses were laid through Beyazıt-Edirnekapı axis, most of those within small complexes. A new education center also developed around Süleymaniye Complex and lay down around Divanyolu axis[44] (between Sultanahmet-Beyazıt districts) (Ahunbay 1994, Kuban 1994). In addition, new medreses were built in Aksaray-Kocamustafapaşa axis, around Topkapı, Bayrampaşa, Tophane, Beşiktaş and Üsküdar. (Ahunbay 1994) The Historic Peninsula, Galata and Üsküdar settlements of Istanbul was full of buildings in this century (Figure 2.16).

[44] This axis called “Divanyolu” in Ottoman Perid and “Mese” in Byzantine Period.

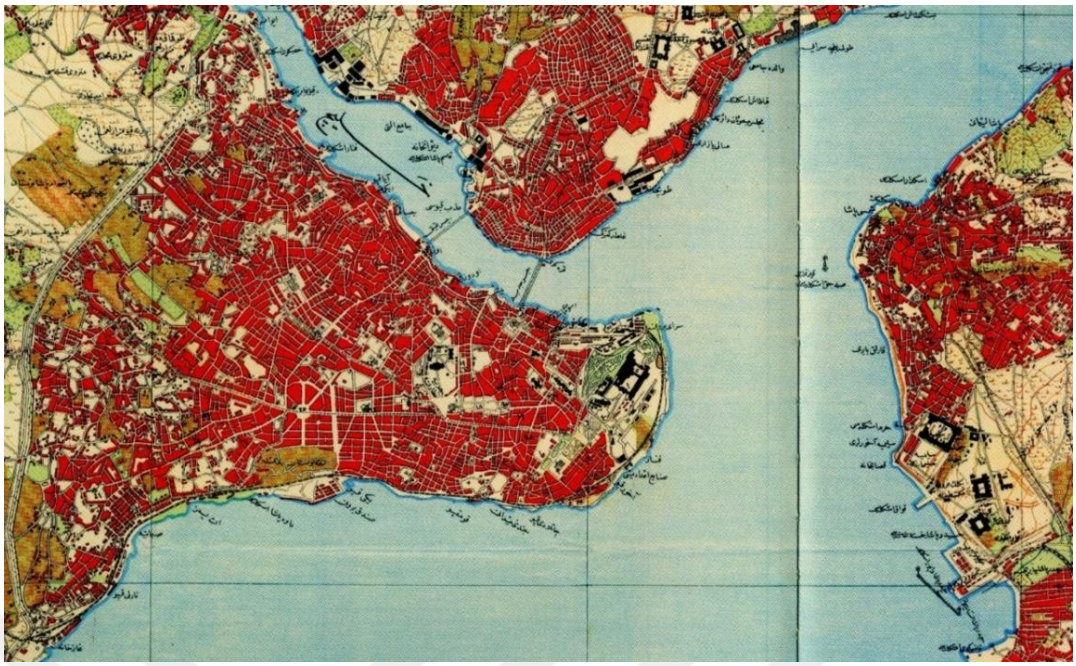


Figure 2.16. Map of Bilad-ı Selase[45] showing the name of districts and urban fabric of Istanbul in 18th century (Kubilay, 2010)

In 17th and 18th centuries new medreses were added preferably around Fatih, Şehzadebaşı and Divanyolu (Ahunbay 1994).

Since 15th century Fatih region, Aksaray-Kocamustafapaşa, Süleymaniye-Şehzadebaşı and Divanyolu axis were educational areas. Şehzadebaşı was connected to Fatih distric by a commercial-socio cultural street, called Direklerarası. Divanyolu was also a commercial axis connecting the royal area, Topkapı Palace and Sultanahmet to Beyazıt. Beyazıt was commercial area starting with Bedesten and then expanding as Grand Bazaar. On Divanyolu axis there were also commercial and residential khans, such as Simkeş Khan and Elci Khan. However, all these locations were housing areas until the end of 19th century.

Social buildings, like mosques, medreses, khans, public fountains were masonry, but civil buildings, like houses, rental rooms were timber frame. Social buildings were surrounded with houses. There were small squares on junctions with a small public fountain and mostly with a plane tree. Streets were very narrow and sometimes dead-ended. For this reason, districts often suffer from fires starting from a timber frame building. Fires affected the large parts of urban structure for centuries.

45 Bilad-ı Selase means Three Cities, that refers to Historic Peninsula, Galata and Üsküdar.

In 19th century, environment of medreses began to change. With the Edicts Period in 1839, some of urban rehabilitation works has been started.[46] Burnt districs were reorganized in grid plan, some of streets were widened for fire precaution, for tramway lines as a new public transportation system and for multistoreyed new buildings (Figure 2.17) (Özcan 2006). Especially the axess between Great Mosques, such as; Divanyolu, Nur-u Osmaniye-Hagia Sophia axess, were widened in accordance with the Regulations of Edifices of Streets "Ebniye-i Turuk Nizamnamesi" in 1863. These widening works caused complete demolishing or cutting numbers of historic buildings, even medreses. In spite of these changes in urban scale, historical axess and general urban fabric surrounding the medreses were kept (Figure 2.35).

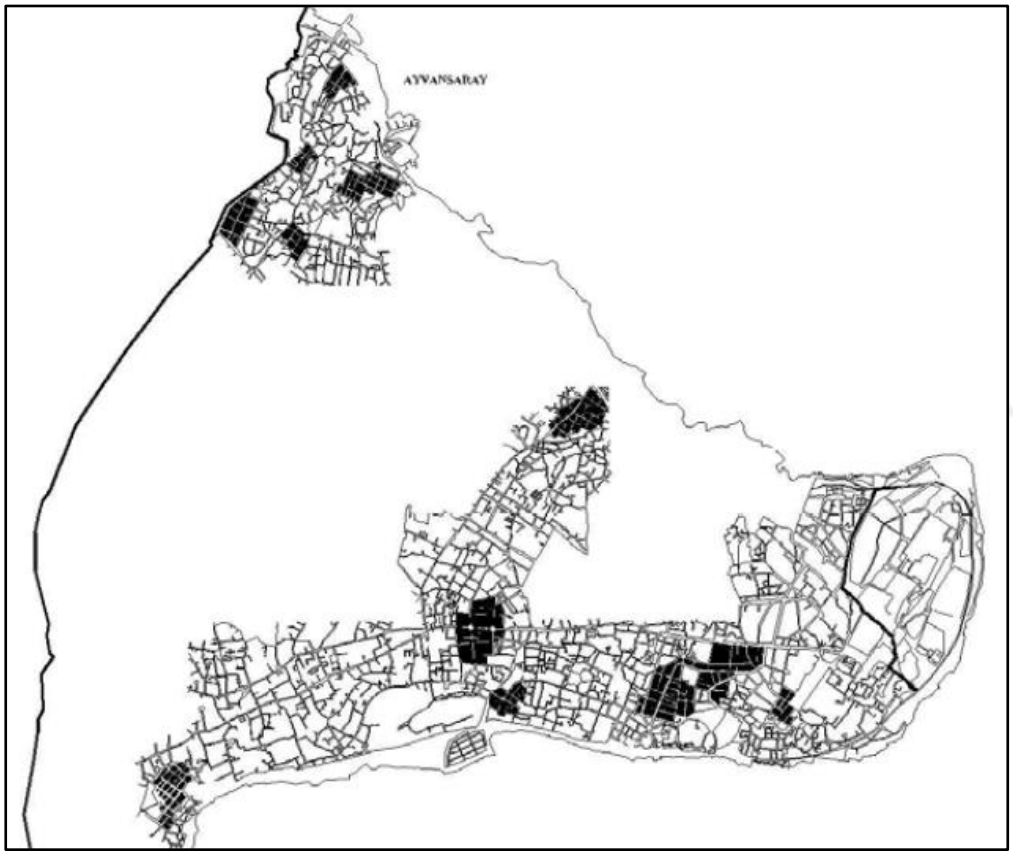


Figure 2.17. Urban Rehabilitation areas (dark parts) after urban fires showing the situation in 1875-1876 -by Ayverdi (Özcan 2006)

[46] Before Edicts Period, issues regarding urban structures were maintained by residents. Interventions for public buildings and urban structures were managed by Master architect of Palace, "Hassa Mimarbaşı" in foundation system and investigated by Kadis, in accordance with the ferman of Sultan. Fermans were were given considering the both Islamic rules and social traditions. In 1845, Royal Architect Office "Hassa Mimarlar Ocağı" were closed and Directorate of Royal Buildings "Ebniyye-i Hassa Müdürlüğü" was established (Özcan 2006).

In 20th century, new urban plan works and implementations affected the environmental structure of medreses as well as the medreses themselves. Urban Plan of Prost[47], as the first master plan of Istanbul, was the most important factor for this environmental change in 1930's. The main idea of Prost was "to modernisate the city expressing the archaeologic and architectural characters of buildings without damaging the natural characteristics of Istanbul". In accordance his proposal, Sultanahmet area was accepted as "Archaeologic Park" and the new buildings were limited with two storey and to built a basement floor was prohibited. Maximum height for new buildings were limited with the altitude 40. The plan aimed to conserve both the historic buildings and historic silhouette while connecting different parts of the city with new and wide streets (Figure 2.18). These new streets would also offer a deep spatial perspective in urban scale. New metro line and tunnel were also planned connecting Galata to Historic Peninsula. Following the proposals of Prost, Atatürk Avenue between Golden Horn-Aksaray, Millet Avenue between Aksaray-Topkapi City Walls were opened. Fatih was connected to Beyazıt/Laleli with widened Macar Kardeshler Street. Divanyolu and some other streets were widened. Galata Bridge was shiftet and the connected to Ataturk Bridge with a new and wide avenue parallel to Golden Horn. These streets and avenues would also support the commertial character of Beyazıt-Eminönü area. Close environment of monumental complexes, such as Eyup, Beyazıt and Valide mosques, were opened with large expropriation works, so that the monuments could be able to perceived well. These resulted in destroying plenty of historic monuments, including medreses. Some areas were also designed as public green areas, like; Gulhane Park and the area around the river line between Fatih and Haseki districts, green park lines outside of historic city walls both on land and Marmara Sea sides. Similar changes were also applied in Beyoglu side (Angel 1987).

[47] Prost was invited by Ataturk in 1934 to prepare a master plan and urban plan of Istanbul when he was the "Head of Planning Committe of Paris Region" (Angel 1987).

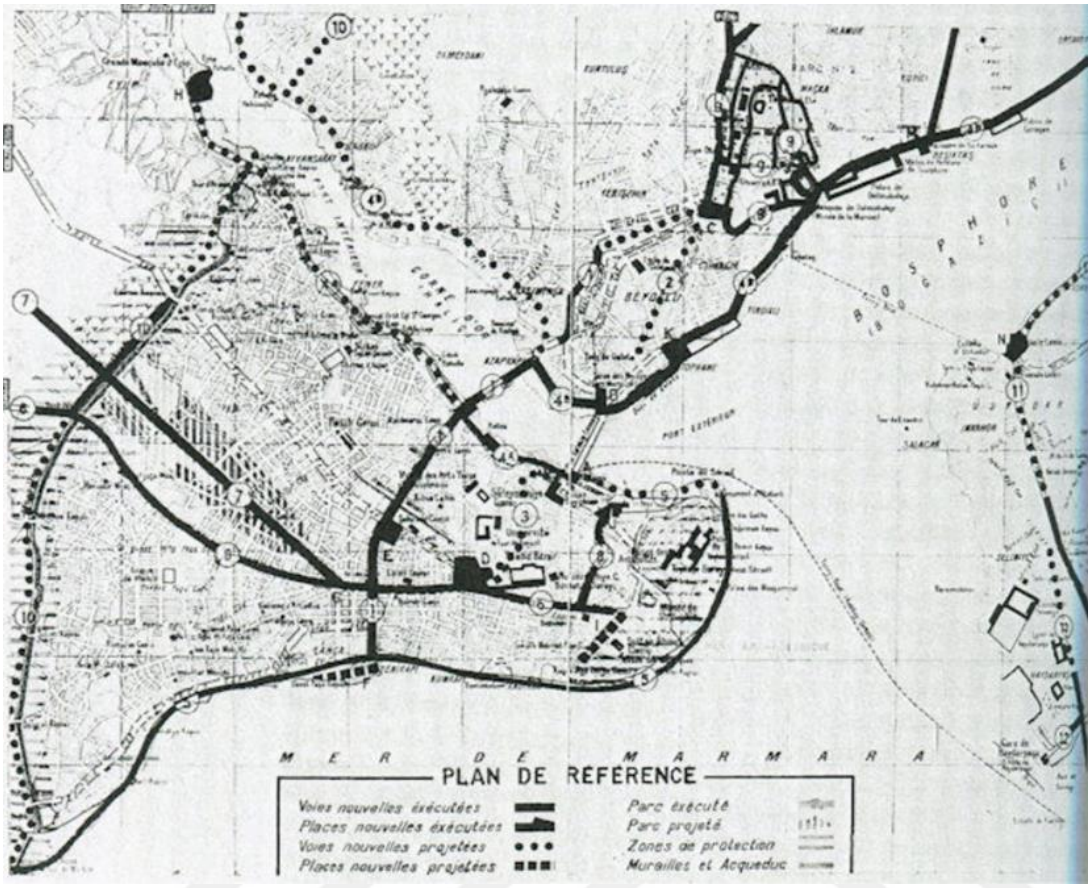


Figure 2.18. New axes planned to be open within historic fabric of Istanbul in Urban Plan of Henry Prost (Arkitera)

In 2016, the effects of Prost's master plan and implementations were still continuing in Istanbul. Vatan Avenue was opened on the river bed between Fatih and Haseki quarters and Millet Street is opened on Haseki-Davutpaşa quarters. Atatürk Avenue was opened between Süleymaniye and Zeyrek hills. Ordu Street was opened connecting Beyazıt quarter to Aksaray. Akdeniz and Kızılelma streets were opened connecting Fatih quarter to Haseki and Yedikule. Fevzi Paşa Street is opened enlarged the historical axis between Beyazıt and Edirnekapı. Urban fabric has been changed in considerable parts of Historic Peninsula, especially in Fatih and Kocamustafapaşa quarters (Figure 2.36). These urban revitalisations caused demolishing or change numbers of historical buildings, as well as medreses. The first metro line was also constructed underline of the Vatan Avenue in 1989. Beyoğlu metro line and Uskudar-Kadikoy line, called Marmaray, were added within 2010's (Figure 2.19). Multi storeyed apartments, public or governmental buildings, hotels, hospital and shopping center were built on both sides of the avenues. Some of those give a damage both to

silhouette and historic fabric with their scales and heights (Figures 2.20 and 2.21). This irregular and dense construction was resulted in a considerable rise on rental value of the area (Conservation Plan Report 2003). However, in order to solve this problem, general values for immovables has been decided in Conservation Plan of Historic Peninsula by using Urban Design Guidelines (Conservation Plan Report 2003).

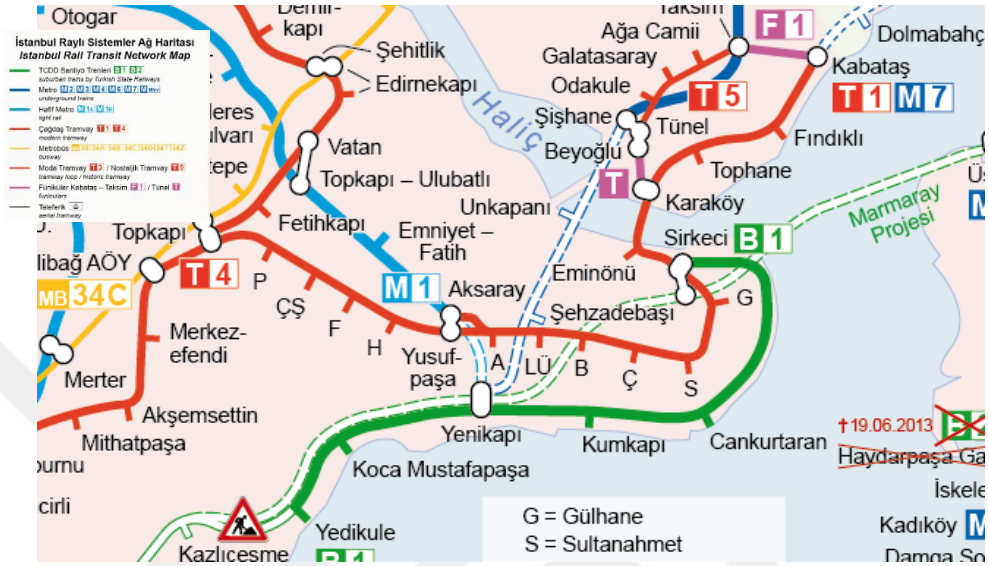


Figure 2.19. Railways and underground lines on Historic Peninsula. (Süperaktif)

Traffic roads, public transportation and pedestrianized areas also regulated considering the historic, natural and architectural characteristics of Historic Peninsula. According to Conservation Plan Report of Historic Peninsula, lots of historic streets, especially around Sultanahmet, Süleymaniye, Grand Bazaar, Eminönü and Topkapi Palace are pedestrianized.



Figure 2.20. Süleymaniye from Galata Tower in 19th century. (Fatih Conservation Plan Report 2003)

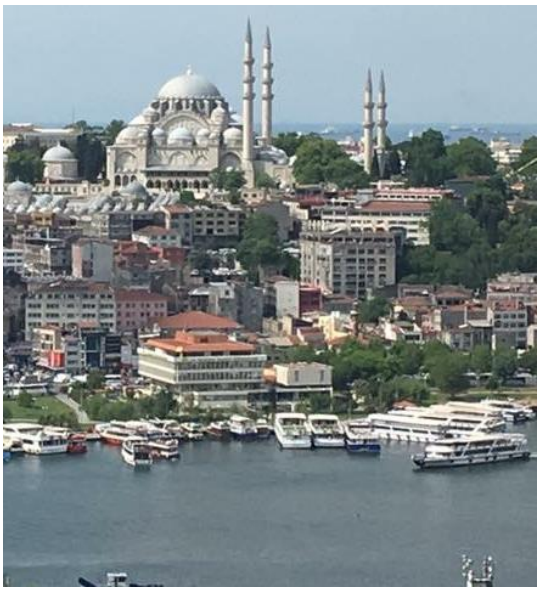


Figure 2.21. Süleymaniye from Galata Tower in 2016. (Private Archive of Zübeyde Cihan Özsayıner)

In 2016, facilities were generally nested in the Historic Peninsula. (Figure 2.37) Eminönü region was dencely facilitated with commercial, accomodational and housing uses. Divanyolu, Süleymaniye and Sultanahmet were social-cultural and touristic areas. Especially most of historic buildings, including medreses were serving with cultural uses (Figure 2.38), while some of were used for education. Green and recreative areas were around Topkapi Palace and throughout shores surrounding these facilities (Figure 2.37).

Fatih region was using mostly for housing. There were also small workshops and storages in housing areas. Commercial, social and educational areas were rather smaller and interspersed within housing. Great health and administrative complexes were located throughout the new avenues (Figures 2.22 and 2.23) (Conservation Plan Report 2003).

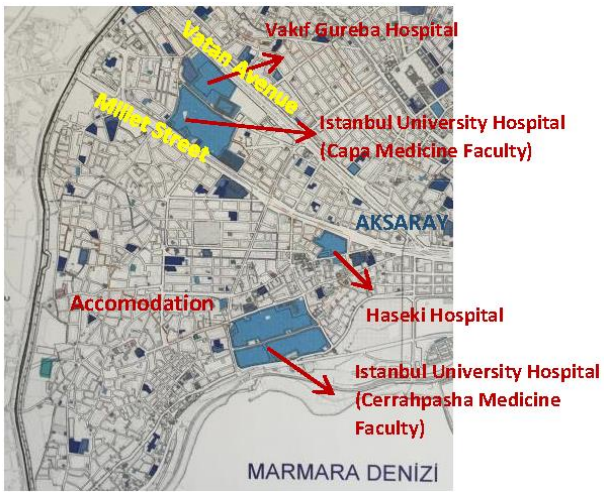


Figure 2.22. Hospital complexes in Fatih region (Conservation Plan Report 2003)

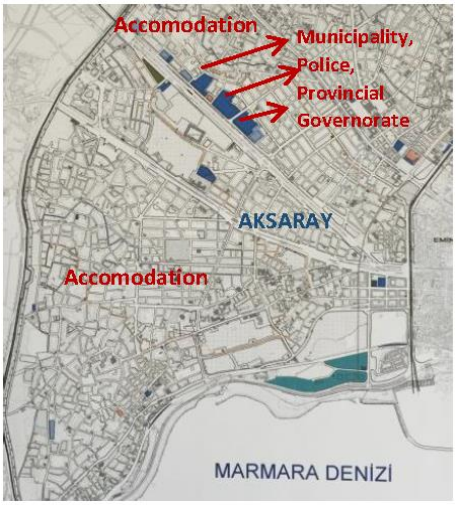


Figure 2.23. Great administrative complex buildings in Fatih region (Conservation Plan Report 2003)

All the medreses were legended as cultural facility in Urban Conservation Plan of Eminönü and Fatih regions, as well as the ones outside of the peninsula.

In conclusion, Istanbul has been supposed to very dense uses since Byzantine Period. In Ottoman Period, the city was reorganized with complexes. Districts had growth around these complexes. However, main axess, commercial zones and general distribution of facilities of Byzantine Period were kept. Great parts of urban structure were affected numbers of fires during the Ottoman Period until the 20th century. For this reason, since 19th century, modernization and rehabilitation works had been started with the effect of western approaches both in urban scale and building scale. New public transportation, new buildings and widened streets for fire precaution started to change the general structure of the city. Especially in Republic Period, main zones and axess of the city was radically changed with the first master plan which prepared by Prost. Monumental buildings, historic-architectural-archaeologic features of Istanbul were emphasized, however many of historic building have been destroyed with this plan and the environments of those have been changed. Some of medreses have also lost their original environments. With rental reasons and rising population, many of buildings around medreses have been heightened. New and great buildings were added in the historic fabric for social and touristic needs. Some of historic houses in historic districs changed as boutique hotels and touristic shops.

2.6. Review of Existing Medreses

According to Zekeriya Kurşun, 78 medreses were still existed in historic peninsula of Istanbul in 2010's (Kurşun vd. 2008).

In this study, depending on archive registrations of DGF and other literature sources, 212 medreses were determined in Istanbul in 2015. 86 of those were existing with a new function, 127 of those were demolished both due to fires at the beginning of 20th century and due to being abandoned for a long time (Table 2.2). The main reasons of being abandoned are the First World War between 1914-1918, the Turkish War of Independence between 1918-1922 and the reform in the education system done in 1924.

According to Table 2.2, most of the demolished medreses were rather small scaled medreses and most of those in private ownership. Another considerable point is that, most of demolished small medreses were around Çarşamba, Nişanca and Karagümrük districts, that is around Fatih Complex. There were some moderate scale medreses with 11-16 rooms that could not being survived, such as; Nişancı Mehmet Paşa (Çukur) Medrese in Çarşamba, Şeyh Ebu'l Vefa Medrese in Vefa, Hüseyniye Medrese in Sinan Ağa District, Murat Paşa Medrese in Murat Paşa District, Kalenderhane Medrese and Ebulfazl Mahmut Efendi Medrese in Kalenderhane District, Kayış Mustafa Ağa Medrerse in Hocapaşa District, Şah Kulu Medrese in Beyazıt Quarter, İbrahim Paşa-yı Atik Medrese in Uzunçarşıbaşı Quarter, Valide Sultan Medrese in Çarşamba Quarter, Süleyman Subaşı Medrese in Süleymaniye Quarter. There were also some big medreses having more than 16 rooms could not survive, such as; Mahmut Paşa Medrese of Mahmut Paşa Complex in Mahmutpaşa District, Abdülgaffar Efendi Medrese in Karagümrük Quarter, Pir Mehmed Paşa Medrese in Vefa District and Yahya Efendi Medrese in Çarşamba Quarter. The biggest medrese with 28 rooms was Papaszade Mustafa Çelebi Medrese from 1542 in Laleli Quarter, however, it was not existed in 2015.

According to Table 2.2, which is derivated from Table 2.1, most of the existing big and moderate medreses were part of great complexes. It is a considerable fact seen in the Table 2.2 that 24 of 29 big scaled existing medreses had a complex. Another considerable data was that stand-alone medreses were rather small and moderate scaled. Among the big scaled medreses; only 2 of 29 were stand-alone. According to

Figure 2.24, derivated from Table 2.2, existing medreses in Istanbul were rather moderate and big scaled, as 38% of big and 28% of moderate. Besides, 53% of existing medreses were part of great complexes (Figure 2.25).

Table 2.2. Sizes of Existing Medreses in Istanbul, in 2015

CONSIDERING ROOM NUMBERS APPROXIMATE SIZES OF EXISTING MEDRESES	Small (5-10 rooms)	Moderate (11-16 rooms)	Big (17-24 rooms)	grand total
Total Numbers of Medreses	**24**	**33**	**29**	**86**
Part of a Great Complex (Külliye)	7	15	24	**46**
Part of a Small Complex (Manzume)	9	10	3	**22**
Individual	8	8	2	**18**

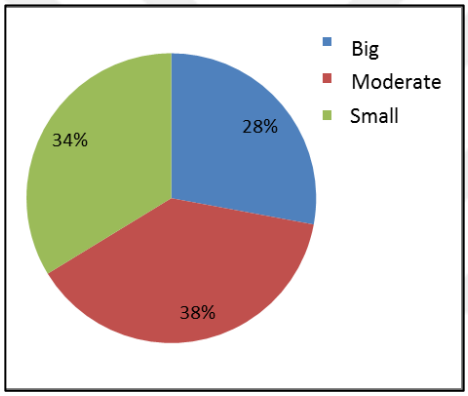


Figure 2.24. Percantages of sizes of existing medreses in Istanbul

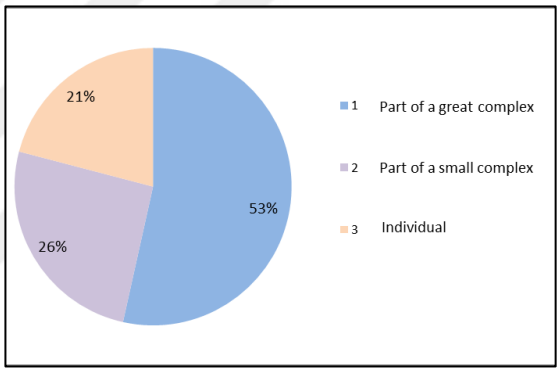


Figure 2.25. Percantages of existing medreses considering their programs

According to Table 2.3, which was derivated from Table 2.1, approximately 50% of existing medreses, that is 39 medreses, were from 16th century. There were 16 medreses from 18th and 18 medreses from 15th centuries. 17th and 19th century exisiting medreses were very limited. In 15th century, manzume and stand-alone medreses were not exist. Stand-alone medreses were mostly constructed in 16th century, as 10 medreses. After 16th century, a few stand-alone medreses were built. As there was no great complex constructed in 19th century, there was no existing great complex medrese from this century.

Table 2.3. Distribution of Existing Medreses Through Centuries

Distribution of medreses through periods	15th c.	16th c.	17th c.	18th c.	19th c.	grand total
Total Numbers of Medreses	**18**	**39**	**9**	**17**	**3**	**86**
Part of a Great Complex (Külliye)	18	22	3	3	0	**46**
Part of a Small Complex (Manzume)	0	7	5	9	1	**22**
Individual	0	10	1	5	2	**18**

In 2015, most of exisiting medreses in Istanbul were from 16th century great complex medreses as 22 in total. 15th century great complex medreses follows those as 18 in total. 16th century stand-alone medreses, almost 25% of that period as 10 medreses (Figure 2.26).

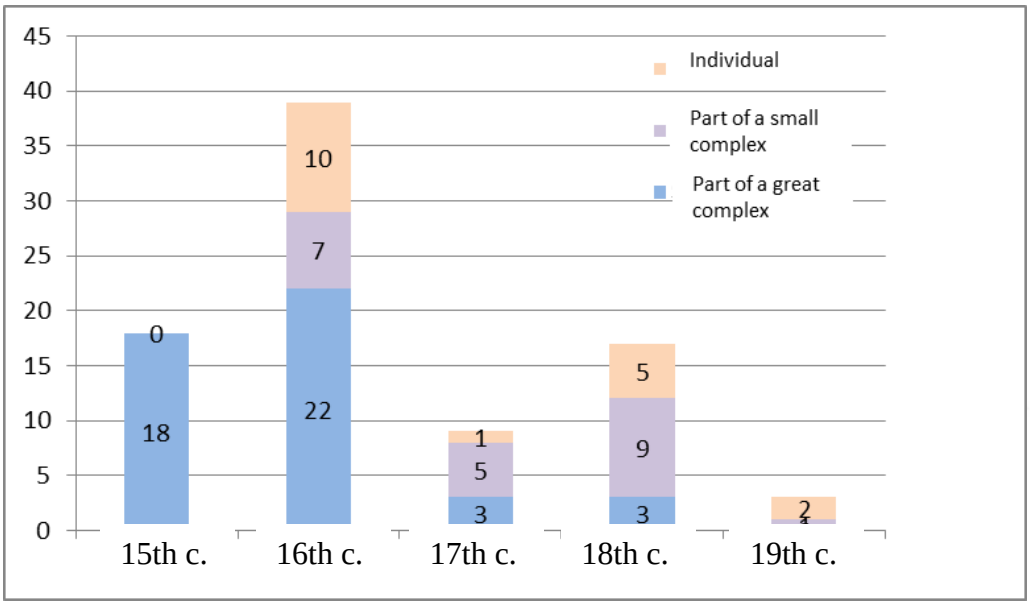


Figure 2.26. Distribution of numbers of existing medreses on both centuries and their programs

In 2015, 69 of 86 existing medreses were used with new facilities, 17 of them were empty, derelict or under restoration (Table 2.5). 24 of the existing medreses had been refunctioned or rehabilitated for new function between 2000-2015. These medreses were; Sultanahmet, Rüstem Paşa, Hacı Beşir Ağa (in Cağaloğlu), Hadım Hasan Paşa, Beyazıt, Koca Sinan Paşa, Atik Ali Paşa, Nuruosmaniye, Rabi, Darülhadis (in Süleymaniye Complex), Siyavuş Paşa, Ekmekçizade, Şehzade, Karadeniz Baş Kurşunlu, Karadeniz Çifte Baş Kurşunlu, Karadeniz Çifte Ayak Kurşunlu, Karadeniz Ayak Kurşunlu, Tabhane (in Fatih Complex), Mihrimah Sultan (in Edirnekapı), Hadım

İbrahim Paşa, Gevherhan Sultan, Haseki, Hacı Beşir Ağa (in Eyüp) and Kılıç Ali Paşa medreses (Figure 2.38).

There was also a rising tendency to reconstruction of certain demolished medreses in 2000's by metropolitan municipality. According to Istanbul Historic Peninsula Urban Conservation Plan Report, 22 of demolished medreses were going to be reconstructed for new uses[48] (Table 2.1). In addition to these demolished medreses, Muid Ahmed Efendi Medrese, which was in a very poor condition and partially used by an association, was also going to be reconstructed by metropolitan municipality. According to Table 2.1, common features of these medreses were being in private or municipality ownership, but Ayasofya Medrese in Sultanahmet and Defterdar İbrahim Paşa (or Defterdar İbrahim Ağa) Medrese in Edirnekapı. Both medreses were belong to DGF.

Existing medreses were used rather with cultural, educational, or mixed uses including cultural-educational-social-art facilities in 2000's. In addition, existing medreses had been using for accommodational, commercial and health facilities (Figure 2.40). According to Figure 2.40, the most preferred function for medreses was "cultural" and mixed cultural uses with 36% in total. The second widely used function was "education" with 21%. Main facilities that were analysed in Table 2.5 and the sub division of uses with percentages of these facilities seen in Figure 2.40 were as follow;

Educational (21%); Quran course, library, education center, primary school.

Cultural (14%); Museum, administrative and cultural center (of user establishment), cultural center, traditional army bands activities, academic research center.

Cultural-Social-Educational-Fine Arts (9%); Headquarter of new foundations (as user), traditional handicrafts course center, Istanbul arts bazaar (including training activities), traditional handmade Eyüp toys producing project workshops, traditional army bands activities.

Cultural-Fine Arts (8%); Culture and art center, foundation administrative center (including some traditional art courses).

Accommodational (8%); Housing, dormitory, guest house.

[48] This decision was withdrowed by the board decision no 1199 *"1/5000 ölçekli Fatih İlçesi (Tarihi Yarımada) 1. Derece Arkeolojik, Kentsel Tarihi Sit Alanları KANİP Plan Notu değişikliği"* approved in 18 Kasım 2020.

Educational-Cultural (5%); Education and cultural center, research center.

Health (5%); village clinic, health center, policlinic.

Commercial (3%); Stock-market, touristic café & shops, carpenter's workshop.

Social (2%); Social center, club center, social-administrative center.

Others (5%); Archive storage, masjid, unknown.

In the same table the range of unused medreses was 20%.

Medreses are mainly used by NGO's, in percentages of 62%, for cultural, social and educational purposes (Figures 41 and 42). The "other" use by NGO's covers the administrative uses supporting their main activities.

According to Table 2.1, some of these functions had been assigned to the medreses within the last 10 years, since beginning of 2000's, while some of those had been surviving more than 30, 40 or 50 years in 2015. For example; the stock market use of Hamidiye Medrese, as "Borsa Istanbul" had been kept for 89 years. Evvel and Sani medreses of Süleymaniye Complex, as the most important manuscript library of Turkey, had been kept the function library for more than 50 years. Museum function of Beyazıt Medrese was for 32 years, cultural and art center function of Koprülü Mehmet Paşa Medrese was for 31 years. Stock-market, primary school, cultural center, health center, museum, library and Koran course functions, particularly library and Koran course facilities in medreses were considerably long-running uses about 30-50 or more years.

The longest-running new facility in medreses was the function "library", as long as 99 years, in Şeyhülislam Feyzullah Efendi Medrese (Figures 2.27 and 2.28). The medrese was composed of a classroom, a library and 10 rooms. It is constructed by Şeyhülislam Feyzullah Efendi and kept his manuscript collection in library section. At the beginning of 20th century, 200 years after it was built, it was derelict and almost in ruins. Then, the municipality had planned to demolish the medrese in order to design a park. However, it was restored by Istanbul Muhibleri Association in 1916 with the encouragement of the Minister of Foundations Şeyhülislam Mustafa Hayri Efendi. Between 1916 and 2015, the medrese was using as a public library, known as Millet Library (Uluçam 1995, Tayşi and Ülker 2005). In 1999 Marmara Earthquake the

medrese was damaged and the books have been transferred to the Beyazıt Manuscripts Library until restoration was completed (Tayşi and Ülker 2005).

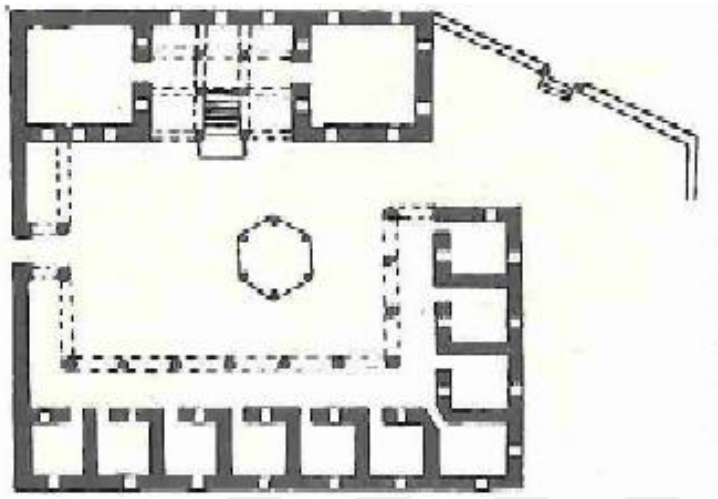


Figure 2.27. Plan of Şeyhülislam Feyzullah Efendi Medrese (Uluçam 1995)



Figure 2.28. Şeyhülislam Feyzullah Efendi Medrese, as Millet Library in 2017

Primary school use was also one of the long-running uses in medreses according to Table 2.1, however, there was almost nothing remained from that medreses used with this function in 2015. For example; Malülzade (İncirli) Medrese in Fatih was a small medrese having 7 rooms. It was constructed in 1582. According to archive registrations of DGF, the ownership of the medrese was transferred to the Istanbul Metropolitan Municipality in 1924. Due to need of primary school building, it was transferred to the Ministry of Education in 1935 and refunctioned as a primary school. Within the time, Malülzade Medrese had completely been changed with interventions. In 2015, it was known as Nişancı Mehmet Paşa Primary School. However, it was registered in

electronic data base of General Directorate of Foundations, EVOS, as Malülzade Medrese.

According to Table 2.1, cultural center facility was another long-running new use for medreses. In some examples, the name of the function became more popular the name of the medrese. For instance; the name “Kubbealtı Academy”, as a 31year cultural and traditional art center, was more famous than the name of Köprülü Mehmet Paşa Medrese in 2015. Some of important illumination artists had educated in this medrese. Revak section was intervented for illumination lectures and rooms were used for administrative and service necessities (Figures 2.29 and 2.30). Köprülü Mehmet Paşa Medrese was located on Divanyolu Street. Seyit Hasan Paşa Medrese had been using for 25 years for cultural activities by Istanbul University, Euresia Institute. The medrese was located at Vezneciler, which was a district very close to Istanbul University. The courtyard was the main space using for the main activities, like seminars and international meetings, while the rooms were using as offices, administrative facilities and service spaces (Figure 2.31).

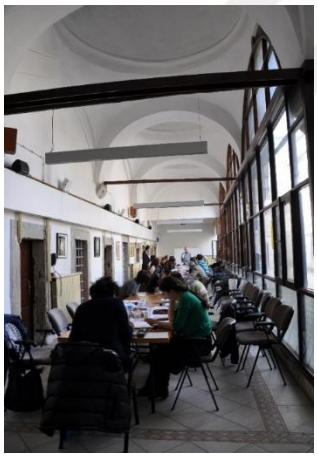


Figure 2.29. Revak section of Köprülü Mehmet Paşa Medrese. 2011



Figure 2.30. Entrance of Köprülü Mehmet Paşa Medrese from courtyard. 2011



Figure 2.31. Courtyard of Seyit Hasan Paşa Medrese. 2011

Commercial use was the least assigned function to medreses. According to Table 2.5, only 3 medreses were using with this function in 2015; Hamidiye Medrese as stock market, Kepenekçi Hoca Sinan Medrese as carpentry workshop and Çorlulu Ali Paşa Medrese as hookah café and club. In order to understand the reason for the choice of the function, a slight review on the ownership, the context, the layout and the typology of the medreses may be helpful.

According to Table 2.1, three of these medreses were owned by different bodies; Çorlulu Ali Paşa Medrese was owned by a municipality, Hamidiye Medrese was owned by Istanbul Commodity Exchange and Kepenekçi Hoca Sinan Medrese was owned by DGF. In addition to this, the medreses had different contexts; Hamidiye Medrese was in Eminönü and very close to both touristic and historical trade center of Istanbul; Çorlulu Ali Paşa Medrese was on Yeniçeriler Street which was continue of Divanyolu Street as the most active pedestrianized tourist axis of Historic Peninsula; Kepenekçi Hoca Sinan Medrese was in second degree commercial area of Süleymaniye district and close to Golden Horn (Fatih Conservation Plan Report 2003), (Figure 2.38). Layouts, spatial capacities and typologies of these medreses were also different; Hamidiye Medrese had 20 rooms in rectangular plan, Çorlulu Ali Paşa Medrese had 8 rooms in I plan type, while Kepenekçi Hoca Sinan Medrese had 11 rooms in L plan type (Kütükoğlu 2000). Thus, it was understood that the context had stronger effect on refunctioning then ownership and layout.

Contemporary users of existing medreses are vary; non-governmental organisations (NGO's; that is associations and new foundations), governmental organisations (ministries, religious affairs' institutions and DGF), municipalities, universities and the private sector. As it was mentioned above, 69 of existing medreses were actively used in 2015 (Table 2.5). 17 medreses are either empty, or in restoration/ refunctioning/rehabilitation process (Table 2.4). According to Table 2.6 and Figure 2.36, 43 of 69 medreses (62%) were using by non-governmental organisations, that is contemporary foundations and associations. 18 medreses (26%) were using by governmental institutions. Municipalities were using only 4 existing medreses of which owner was DGF.

According to Table 2.6, Non-governmental organisations (NGO's) mostly prefered to use medreses for cultural activities, however, cultural uses were generally mixed with administrative, art and educational uses. 5 medreses used only for "cultural" purposes by non-governmental organisations. According to Table 2.1, these were; Kızlarağası Medrese, Nevşehirli Damat İbrahim Paşa Medrese and Ankaravi Mehmet Efendi Medrese as cultural center, Siyavuş Paşa Medrese as museum and Valide Sultan Medrese as cultural research center. These medreses were mostly around Şehzadebaşı and Cağaloğlu districts. According to Table 2.5, 8 of medreses were using with mixed "social-cultural-educational-fine arts and administrative" center by NGO's. These medreses were; Sultan Ahmet, Rüstem Paşa, Hacı Beşir Ağa (in Cağaloğlu), Hadım Hasan Paşa, Koca Sinan Paşa, Atik Ali Paşa, Hadım İbrahim Paşa and Hacı Beşir Ağa (in Eyüp) medreses. These medreses were mostly located around Sultanahmet, Cağaloğlu and Divanyolu quarters.

Governmental organisations as medrese users were; Prime Ministry, Ministry of Culture and Tourism, Ministry of National Education, Ministry of Health, Presidency of Religious Affairs, Directorate General of Foundations (DGF) and mufti offices of Fatih and Üsküdar (Table 2.1). Governmental organisations were mostly used medreses for educational activities and for cultural facilities (Figure 2.38). 11 of 18 medreses were using for education in 2015. Governmental organisations did not prefer to use medreses for social purposes or mixed cultural uses (Table 2.5).

Municipalities used medreses for either cultural or cultural-fine arts activities. (Table 2.6 and Figure 2.38)

Universities prefered to use medreses either for cultural or educational purposes. According to Table 2.1 and Table 2.6, only two medreses were used by the Istanbul University; Kuyucu Murat Paşa Medrese as Fine Arts Department and Seyit Hasan Paşa Medrese as Avrasya Institute. The first one was evaluated as educational, the second one as cultural (Figure 2.38). Both medreses were in Beyazıt district where most of Istanbul University departments are located. On the other hand, both medreses under the official ownership, in other words being a part of state; Kuyucu Murat Paşa was belong to DGF and Seyit Hasan Paşa belonged to the municipality. It was understood that the universities used medreses for both as a close building stock nearby themselves, and due to ease of transfer for reusing between different state bodies as owners and users.

Only two medreses were used by private sector in 2015; Mihrimah Sultan Medrese in Üsküdar as health center and Kepenekçi Hoca Sinan Medrese in Süleymaniye as carpentry workshop. Although the location of Mihrimah Sultan Medrese was very central, commercial and touristic, the elevated position relative to the street level was probably the main reason for the choice of new function. On the other hand, the context of Kepenekçi Hoca Sinan Medrese affected the choice of reuse of the medrese without being considered its significance. Reuse decision of the heritage building was seemed to had been taken only to protect the medrese from being non-functional.

Site survey on the medreses in Istanbul between 2010-2015 showed that, refunctioned medreses either had needed considerable structural repair for renewing process or they had been considerably deteriorated due to long lasting occupations, changing functional needs and lack of maintenance (for example Beyazıt Medrese and Atik Ali Paşa Medrese). Structural needs were seen in the form of partially demolishing (for example Siyavuş Paşa Medrese and Hadım Hasan Paşa Medrese) (Figures 2.32 and 2.33) and advanced structural problems (for example; Akdeniz Medreses and Tabhane Medrese of Fatih Complex and Davut Paşa Medrese) (Figure 2.34). In some medreses, it was observed some exceptional remains of past interventions referring to historical interventions that were understood from some written and visual archive documents (for example Hacı Beşir Ağa Medrese) (Figure 2.35).



Figure 2.32. Hadım Hasan Paşa Medrese before refunctioning. 2005 (archive of DGF)



Figure 2.33. Hadım Hasan Paşa Medrese after refunctioning. 2015



Figure 2.34. Structural craks on Tabhane Medrese in Fatih Complex. 2016



Figure 2.35. Ground and upper floor divisions and staircase of a room in Haci Beşir Ağa Medrese, 2011

2.7. An Assessment

Medrese was the most important educational institution in Ottoman Period. Ottoman took example the medrese system from Seljuks in terms of both institutional and

educational. As organizational structure, medreses were the part of Waqf system. Medreses, like all waqfs were managed by autonomous waqf council. However, there had been different state authorities controlling the council until 19th century. Between 1864 and 1924 medreses were controlling by a central authority; Şeriyye ve Evkaf Nezareti (Ministry of Law and Foundations). In Republic period, medreses had been belonged to Ministry of Education since 1924 and 1925, till 1964. Between 1924 and 1964 numbers of medreses had being used by Ministry of Education, municipalities and occupied by families for housing. Some of medreses had being sold within this period. Since 1964, Directorate General of Foundations had become the owner and responsible institution from medreses, as well as other Seljuk and Ottoman foundation properties.

Medreses are courtyarded buildings since from the first examples built by Ghaznavids and Karahanids in 10th century in Khorasan. They were courtyarded buildings surrounded with small rooms repeating the ancient Budhist monasteries layout. None of them has been surviving today. The layout was developed by Great Seljuks in XIth century in Transoxania with the name of Nizamiye and adopted by other Islamic states interpreting in different geographies; Arabic Peninsula, Egyipt and Anatolia. Nizamiyes were monumental and open courtyarded, individual medreses with four eivans and rooms. In 21th century, two ruins of Nizamiyes have been surviving. Anatolian Medreses are developed by Anatolian Seljuks and Principalities between XIth-13th centuries. They are rather smaller buildings then Nizamiyes. Anatolian medreses are both open and closed courtyarded buildings with one or two storeyed. Entrances are big portals and eivans were used for common lectures. Mesjid and tomb are widely used spaces in Anatolian medrese layout.

Ottomans followed open courtyarded plan typology of Anatolian Seljuks and interpreted their plan schemes. Although, the Ottomans continued the Seljuk medreses' plan layout, Ottoman medrese typology had being developed as a characteristic building type between 14th and 16th centuries and it was completely different from the Seljuk medrese typology in terms of their scale and functional layout. Ottoman medreses were generally one storey buildings composed of a classroom, rooms, revaks, a courtyard and a service space. Some of medreses were part of great or small scaled complexes (külliye or manzume), while some of medreses

were individual buildings. Some medreses that were part of complex were shared the same courtyard with the mosque, as the mosque was the classroom of these medreses.

Especially in 16th century, classical Ottoman Medrese typology has been developed with varieties and used till 19th century when new type proficiency medreses had started to be built as results of educational revolution. In Istanbul, almost all medrese plan types can be seen. Either general or proficiency medreses, they were used for both education as the main function and for accommodation. So, all the personal needs were fulfilling in medreses. In Sultan and vizier medreses, that have large income, different staff were assigned for some services. However, in smaller medreses, users were managing general daily chores and muderrises held student affairs.

There are also variety of typologic approaches about medreses. However, the main approach considers the positioning of rooms, classroom. Except for this, some typologies emphasize the positioning of revaks and courtyard, closer connections with related buildings and being part of a group of building.

Istanbul medreses are self-standing, one storey and courtyarded masonry buildings composed of rooms, a classroom, revaks, a courtyard and a service space. In general, medreses are symmetric buildings. The entrance and the classroom are on symmetry axis, or on different/perpendicular symmetry axess. In Istanbul medreses, the entrance, and common use spaces -courtyard, eivan, revaks and classroom- are expressed and well decorated parts, while rooms, and service spaces are very plain. Rooms and classroom are the main spaces that covered with domes. Rooms are very small, mostly squared spaces. The only decoration in rooms, kündekari wood made window covers, doors and stucco fireplace veils. Classrooms are larger spaces and always higher than revak/courtyard level in front of it. Mostly there is a mihrab inside. Classrooms are decorated with geometry of transition elements, hand paints, bookcase covers and coloured glasses. Entrance of the classroom are also decorated with coloured stones and/or inscription pannels. Classroom and rooms are generally paved with hexagonal brick. Revaks are semi open spaces covered with domes which are carried by bounded stone posts or stone columns with decorated capitals. Main walls are mostly made of cut stone, sometimes alternate brick and stone. Revaks are covered with hexagonal brick in most cases, however in some examples stone pavement were used. Revak walls of rooms, inner faces of domes and all inner spaces are generally plastered. Domes and vaults are covered with lead. Courtyards are generally natural earth with

planting, such as; Beyazıt, Haseki, Gazi Atik Ali Paşa medreses and mostly include an ablution fountain in the middle. Connection axess with ablution fountain were covered with stone in these cases. There are also completely stone paved courtyards in some medreses, such as; Şehzade Medrese, Tabhane Medrese in Fatih Complex, Rüstem Paşa Medrese. Lower windows of both rooms and classroom are always kept by traditional metal fancing called "lokmalı". Service spaces are within or adjacent to the medrese. Service spaces either directly open towards a service backyard or connected these spaces via a hall.

Rooms were private spaces assigned for accommodation of old-timer students, so a room owner student have some rights on use of the room. Students had daily meals given by foundation in rooms. They also used their rooms for cooking extra meals. Classroom were used as lecture hall, sometimes as masjid and library. It was also open to students to study. Lectures may be given both by muderris of the medrese and other allowed teachers for his personal lectures. In some medreses, lectures were open to other medreses' students' attendance. Revaks were using for multifunctional purposes; circulation, resting, studying, communication. Even though for wood storage. For this reason, wood made sekis were in revaks. Courtyard were mainly used for ablution, getting fresh air and communication. Service space for the cleaning facilities needed both cold and hot water, such as; full ablution/bath, laundry and toilet. In medreses users were sitting on the floor. So, floors were covered with raw mat and carpets.

With the Tanzimat Period, Ottoman medreses began to lose their functions parallel with the changing educational system. The World War I and the Independence War accelerated the dereliction of the medreses. Finally, medrese education had completely been ended in 1924, with the coming into force of Tevhid-i Tedrisat Law.

Within the time, medreses had been deteriorated physically, environmentally, economically and functionally for different reasons (Aşkun, 1980). Until 1960's, most of abandoned medreses had being occupied by poor families, some of those reused as primary school by Ministry of Education, as library or museum by municipality, as social and cultural center, as Koran school by associations. Considerable numbers of medreses had been demolished within this period. Starting with 1960's, medreses had preferably been turned into dormitories for university students.

The medreses located around Fatih Complex were using mostly as Quran school and dormitory. Both facilities were relatively long term uses about for 50 or more years. The medreses locations of which close to Istanbul University were mostly used as cultural, educational and research center by the university. The medreses located around touristic centers and axes, like Sultanahmet, Cağaloğlu and Divanyolu, were mostly used by associations as cultural and art center, especially for traditional fine arts courses and workshops about for last 20-25 years. However, in many of medreses, especially the ones used by associations, administrative, social, educational and cultural functions took place together. On the other hand, the medreses of Süleymaniye Complex, as located in one of the most touristic centers of Historical Peninsula, were used for very specialized functions; manuscript library and academic research center.

Existing Ottoman medreses in Istanbul were generally moderate and big medreses having 11-16 or 17-24 rooms and they were mostly part of a complex. Size of the medrese or numbers of room was not so effective for functional preference. As they were mostly one storey buildings, except for Hadım Hasan Paşa Medrese and partially Atik Ali Paşa Medrese, the number of storeys had also no effect on general reuse decision. The effect of typology on refunctioning of Istanbul medreses seemed also not effective. To understand the effect of typology on refunctioning, it was needed to be studied in detail; because the whole Istanbul medreses were open courtyarded and the reasons of functional preference between being shared courtyarded and being stand alone may be clear by means of a further survey on medreses.

Most of the existing medreses were owned by Directorate General of Foundations. However only one medrese, Beyazıt Medrese, was directly used by the owner; as a museum for about 30 years. Others were assigned to other governmental or non-governmental organizations, municipalities and universities.

Since the beginning of 2000's, a considerable refunctioning and rehabilitation works on medreses had been continued by 2015. Some of those rehabilitations also included reintegration works; such as Hadım Hasan Paşa and Hadım İbrahim Paşa medreses. Furthermore, there was a tendence to reconstruction of not existed medreses in conservation plan decisions taken by Istanbul Metropolitan Municipality. These medreses were mostly owned by municipalities or private sector. This demonstrated that ownership by a decision maker body had a strong effect on refunctioning, or reconstruction or revitalization of medreses in 2000's.

MAP 1. EXISTING MEDRESES IN HISTORIC PENINSULA OF ISTANBUL, 2015
JUXTAPOSED ON EKREM HAKKI AYVERDİ MAPS (1875-1882)

67-70 in Eyüp

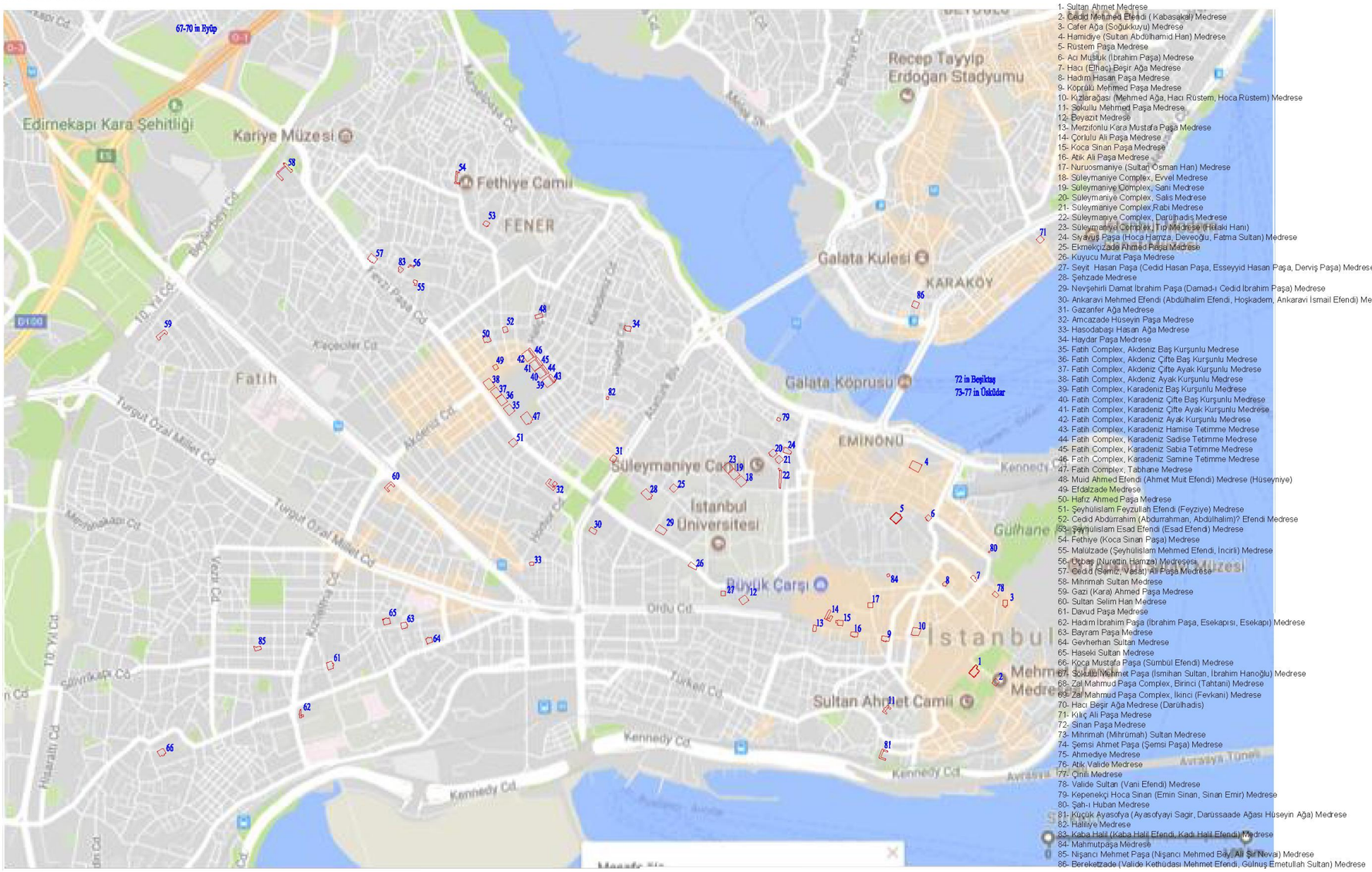
71 in Tophane
72 in Beşiktaş
73-77 in Üsküdar
86 in Galata

EXISTING MEDRESES IN ISTANBUL

1- Sultan Ahmet Medrese
2- Cedid Mehmed Efendi (Kabasakal) Medrese
3- Cafer Ağa (Soğukkuyu) Medrese
4- Hamidiye (Sultan Abdülhamid Han) Medrese
5- Rüstem Paşa Medrese
6- Acı Musluk (İbrahim Paşa) Medrese
7- Hacı (Elhac) Beşir Ağa Medrese
8- Hadım Hasan Paşa Medrese
9- Köprülü Mehmed Paşa Medrese
10- Kızlarağası (Mehmed Ağa, Hacı Rüstem, Hoca Rüstem) Medrese
11- Sokullu Mehmed Paşa Medrese
12- Beyazıt Medrese
13- Merzifonlu Kara Mustafa Paşa Medrese
14- Çorlulu Ali Paşa Medrese
15- Koca Sinan Paşa Medrese
16- Atik Ali Paşa Medrese
17- Nuruosmaniye (Sultan Osman Han) Medrese
18- Süleymaniye Complex, Evvel Medrese
19- Süleymaniye Complex, Sani Medrese
20- Süleymaniye Complex, Salis Medrese
21- Süleymaniye Complex,Rabi Medrese
22- Süleymaniye Complex, Darülhadis Medrese
23- Süleymaniye Complex, Tıp Medrese (Helaki Hanı)
24- Siyavuş Paşa (Hoca Hamza, Deveoğlu, Fatma Sultan) Medrese
25- Ekmekçizade Ahmed Paşa Medrese
26- Kuyucu Murat Paşa Medrese
27- Seyit Hasan Paşa (Cedid Hasan Paşa, Esseyyid Hasan Paşa, Derviş Paşa) Medrese
28- Şehzade Medrese
29- Nevşehirli Damat İbrahim Paşa (Damad-ı Cedid İbrahim Paşa) Medrese
30- Ankaravi Mehmed Efendi (Abdülhalim Efendi, Hoşkadem, Ankaravi İsmail Efendi) Medrese
31- Gazanfer Ağa Medrese
32- Amcazade Hüseyin Paşa Medrese
33- Hasodabaşı Hasan Ağa Medrese
34- Haydar Paşa Medrese
35- Fatih Complex, Akdeniz Baş Kurşunlu Medrese
36- Fatih Complex, Akdeniz Çifte Baş Kurşunlu Medrese
37- Fatih Complex, Akdeniz Çifte Ayak Kurşunlu Medrese
38- Fatih Complex, Akdeniz Ayak Kurşunlu Medrese
39- Fatih Complex, Karadeniz Baş Kurşunlu Medrese
40- Fatih Complex, Karadeniz Çifte Baş Kurşunlu Medrese
41- Fatih Complex, Karadeniz Çifte Ayak Kurşunlu Medrese
42- Fatih Complex, Karadeniz Ayak Kurşunlu Medrese
43- Fatih Complex, Karadeniz Hamise Tetimme Medrese
44- Fatih Complex, Karadeniz Sadise Tetimme Medrese
45- Fatih Complex, Karadeniz Sabia Tetimme Medrese
46- Fatih Complex, Karadeniz Samine Tetimme Medrese
47- Fatih Complex, Tabhane Medrese
48- Muid Ahmed Efendi (Ahmet Muit Efendi) Medrese (Hüseyniye)
49- Efdalzade Medrese
50- Hatiz Ahmed Paşa Medrese
51- Şeyhülislâm Feyzullah Efendi (Feyziye) Medrese
52- Cedid Abdürrahim (Abdürrahman, Abdülhalim)? Efendi Medrese
53- Şeyhülislam Esad Efendi (Esad Efendi) Medrese
54- Fethiye (Koca Sinan Paşa) Medrese
55- Malulzade (Şeyhülislam Mehmed Efendi, İncirli) Medrese
56- Üçbaş (Nurettin Hamza) Medresesi
57- Cedid (Semiz, Vasat) Ali Paşa Medrese
58- Mihrimah Sultan Medrese
59- Gazi (Kara) Ahmed Paşa Medrese
60- Sultan Selim Han Medrese
61- Davud Paşa Medrese
62- Hadım İbrahim Paşa (İbrahim Paşa, Esekapısı, Esekapı) Medrese
63- Bayram Paşa Medrese
64- Gevherhan Sultan Medrese
65- Haseki Sultan Medrese
66- Koca Mustafa Paşa (Sümbül Efendi) Medrese
67- Sokullu Mehmet Paşa (İsminan Sultan, İbrahim Hanoğlu) Medrese
68- Zal Mahmud Paşa Complex, Birinci (Tahtani) Medrese
69- Zal Mahmud Paşa Complex, İkinci (Fevkani) Medrese
70- Hacı Beşir Ağa Medrese (Darülhadis)
71- Kılıç Ali Paşa Medrese
72- Sinan Paşa Medrese
73- Mihrimah (Mihrümah) Sultan Medrese
74- Şemsi Ahmet Paşa (Şemsi Paşa) Medrese
75- Ahmediye Medrese
76- Atik Valide Medrese
77- Çinili Medrese
78- Valide Sultan (Vani Efendi) Medrese
79- Kepenekçi Hoca Sinan (Emin Sinan, Sinan Emir) Medrese
80- Şah-ı Huban Medrese
81- Küçük Ayasofya (Ayasofyayi Sagir, Darüssaade Ağası Hüseyin Ağa) Medrese
82- Halliliye Medrese
83- Kaba Halil (Kaba Halil Efendi, Kadı Halil Efendi) Medrese
84- Mahmutpaşa Medrese
85- Nişancı Mehmet Paşa (Nişancı Mehmed Bey, Ali Şir Nevai) Medrese
86- Bereketzade (Valide Kethüdası Mehmet Efendi, Gülnuş Emetullah Sultan) Medrese

Figure 2.36. Existing Medreses in Historic Peninsula of Istanbul, 2015 – Juxtaposed on Ekrem Hakkı Ayverdi Maps (1875-1882)

MAP 2. EXISTING MEDRESES IN ISTANBUL, 2015
JUXTAPOSED ON GOOGLE MAP



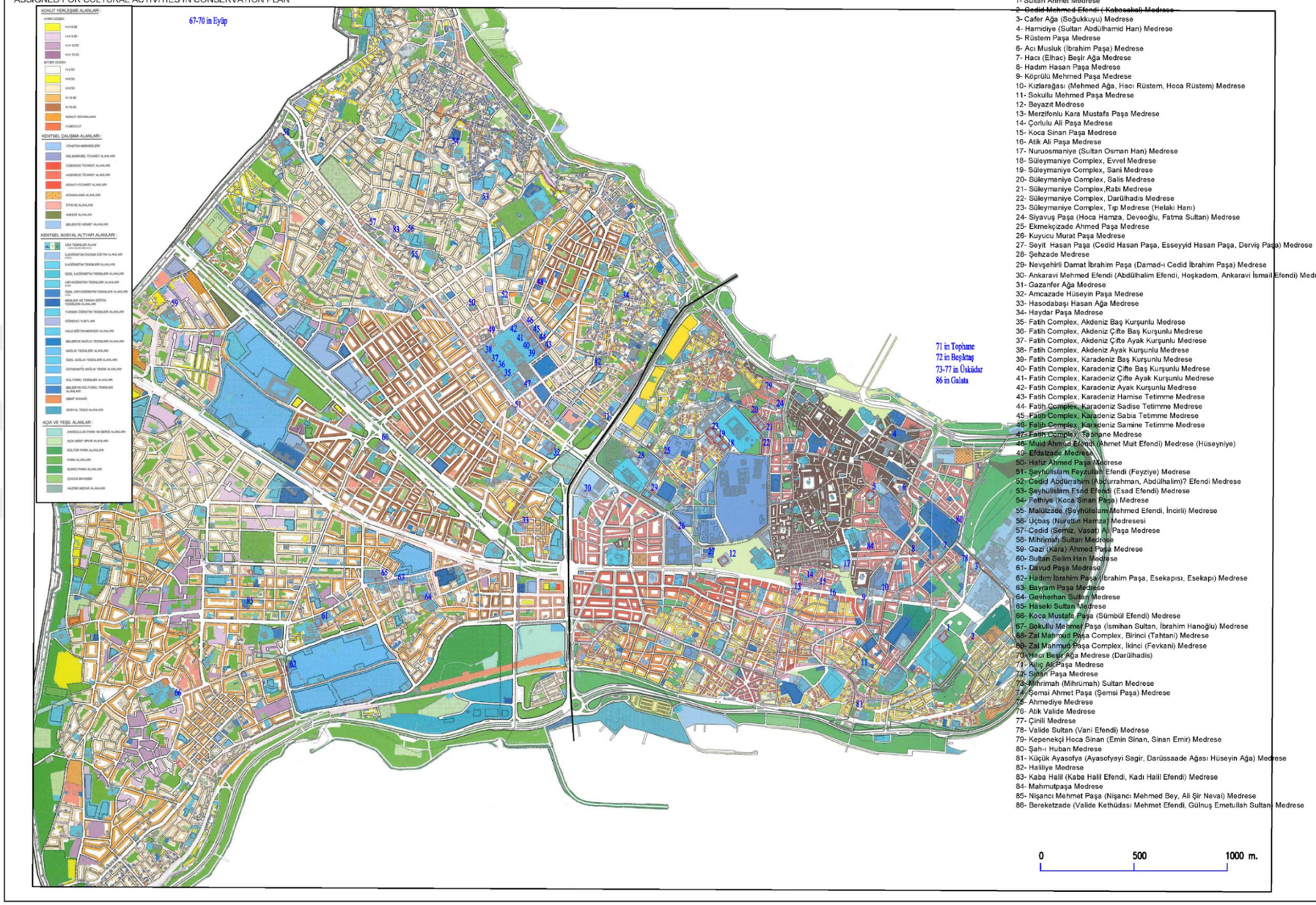
EXISTING MEDRESES IN ISTANBUL

1- Sultan Ahmet Medrese
2- Cedid Mehmed Efendi (Kabasakal) Medrese
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5- Rüstem Paşa Medrese
6- Acı Musluk (İbrahim Paşa) Medrese
7- Hacı (Elhac) Beşir Ağa Medrese
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10- Kızlarağası (Mehmed Ağa, Hacı Rüstem, Hoca Rüstem) Medrese
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25- Ekmekçizade Ahmed Paşa Medrese
26- Kuyucu Murat Paşa Medrese
27- Seyit Hasan Paşa (Cedid Hasan Paşa, Esseyyid Hasan Paşa, Derviş Paşa) Medrese
28- Şehzade Medrese
29- Nevşehirli Damat Ibrahim Paşa (Damad-ı Cedid Ibrahim Paşa) Medrese
30- Ankaravi Mehmed Efendi (Abdülhalim Efendi, Hoşkadem, Ankaravi İsmail Efendi) Medrese
31- Gazanfer Ağa Medrese
32- Amcazade Hüseyin Paşa Medrese
33- Hasodabaşı Hasan Ağa Medrese
34- Haydar Paşa Medrese
35- Fatih Complex, Akdeniz Baş Kurşunlu Medrese
36- Fatih Complex, Akdeniz Çifte Baş Kurşunlu Medrese
37- Fatih Complex, Akdeniz Çifte Ayak Kurşunlu Medrese
38- Fatih Complex, Akdeniz Ayak Kurşunlu Medrese
39- Fatih Complex, Karadeniz Baş Kurşunlu Medrese
40- Fatih Complex, Karadeniz Çifte Baş Kurşunlu Medrese
41- Fatih Complex, Karadeniz Çifte Ayak Kurşunlu Medrese
42- Fatih Complex, Karadeniz Ayak Kurşunlu Medrese
43- Fatih Complex, Karadeniz Hamise Tetimme Medrese
44- Fatih Complex, Karadeniz Sadise Tetimme Medrese
45- Fatih Complex, Karadeniz Sabia Tetimme Medrese
46- Fatih Complex, Karadeniz Samine Tetimme Medrese
47- Fatih Complex, Tabhane Medrese
48- Muid Ahmed Efendi (Ahmet Muit Efendi) Medrese (Hüseyniye)
49- Efdalzade Medrese
50- Hafız Ahmed Paşa Medrese
51- Şeyhülislam Feyzullah Efendi (Feyziye) Medrese
52- Cedid Abdürrahim (Abdurrahman, Abdülhalim)? Efendi Medrese
53- Şeyhülislam Esad Efendi (Esad Efendi) Medrese
54- Fethiye (Koca Sinan Paşa) Medrese
55- Malulzade (Şeyhülislam Mehmed Efendi, İncirli) Medrese
56- Ocbaş (Nureddin Hamza) Medreseşi
57- Cedid (Semiz, Yasalı) Ali Paşa Medrese
58- Mihrimah Sultan Medrese
59- Gazi (Kara) Ahmed Paşa Medrese
60- Sultan Selim Han Medrese
61- Davud Paşa Medrese
62- Hadım İbrahim Paşa (İbrahim Paşa, Esekapısı, Esekapı) Medrese
63- Bayram Paşa Medrese
64- Gevherhan Sultan Medrese
65- Haseki Sultan Medrese
66- Koca Mustafa Paşa (Sümbül Efendi) Medrese
67- Sokullu Mehmet Paşa (Ismihan Sultan, İbrahim Hanoğlu) Medrese
68- Zal Mahmud Paşa Complex, Birinci (Tahtani) Medrese
69- Zal Mahmud Paşa Complex, İkinci (Fevkani) Medrese
70- Hacı Beşir Ağa Medrese (Darülhadis)
71- Kılıç Ali Paşa Medrese
72- Sinan Paşa Medrese
73- Mihrimah (Mihrumah) Sultan Medrese
74- Şemsi Ahmet Paşa (Şemsi Paşa) Medrese
75- Ahmediye Medrese
76- Atik Valide Medrese
77- Cinili Medrese
78- Valide Sultan (Vani Efendi) Medrese
79- Kepenekçi Hoca Sinan (Emin Sinan, Sinan Emir) Medrese
80- Şah-ı Huban Medrese
81- Küçük Ayasofya (Ayasofyayı Sagir, Darüssaade Ağası Hüseyin Ağa) Medrese
82- Halilîye Medrese
83- Kaba Halil (Kaba Halil Efendi, Kadı Halil Efendi) Medrese
84- Mahmutpaşa Medrese
85- Nişancı Mehmet Paşa (Nişancı Mehmed Bey, Ali Şir Nevai) Medrese
86- Bereketzade (Valide Kethudası Mehmet Efendi, Gülnuş Emetullah Sultan) Medrese

Figure 2.37. Existing Medreses in Istanbul, 2015 on Google Map.

CULTURAL EDIFICIES

MAP 3. EXISTING MEDRESES IN ISTANBUL, 2015
JUXTAPOSED ON HISTORICAL BUILDINGS MAP OF FATIH THAT
ASSIGNED FOR CULTURAL ACTIVITIES IN CONSERVATION PLAN



EXISTING MEDRESES IN ISTANBUL

1- Sultan Ahmet Medrese
2- Cedid Mehmed Efendi (Kabasakal) Medrese
3- Cafer Ağa (Soğukkuyu) Medrese
4- Hamidiye (Sultan Abdülhamid Han) Medrese
5- Rüstem Paşa Medrese
6- Acı Musluk (İbrahim Paşa) Medrese
7- Hacı (Elhac) Beşir Ağa Medrese
8- Hadım Hasan Paşa Medrese
9- Köprülü Mehmed Paşa Medrese
10- Kızlarağası (Mehmed Ağa, Hacı Rüstem, Hoca Rüstem) Medrese
11- Sokullu Mehmed Paşa Medrese
12- Beyazıt Medrese
13- Merzifonlu Kara Mustafa Paşa Medrese
14- Çorlulu Ali Paşa Medrese
15- Koca Sinan Paşa Medrese
16- Atik Ali Paşa Medrese
17- Nuruosmaniye (Sultan Osman Han) Medrese
18- Süleymaniye Complex, Evvel Medrese
19- Süleymaniye Complex, Sani Medrese
20- Süleymaniye Complex, Salis Medrese
21- Süleymaniye Complex,Rabi Medrese
22- Süleymaniye Complex, Darülhadis Medrese
23- Süleymaniye Complex, Tıp Medrese (Helaki Hanı)
24- Siyavuş Paşa (Hoca Hamza, Deveoğlu, Fatma Sultan) Medrese
25- Ekmekçizade Ahmed Paşa Medrese
26- Kuyucu Murat Paşa Medrese
27- Seyit Hasan Paşa (Cedid Hasan Paşa, Esseyyid Hasan Paşa, Derviş Paşa) Medrese
28- Şehzade Medrese
29- Nevşehirli Damat İbrahim Paşa (Damad-ı Cedid İbrahim Paşa) Medrese
30- Ankaravi Mehmed Efendi (Abdülhalim Efendi, Hoşkadem, Ankaravi İsmail Efendi) Medrese
31- Gazanfer Ağa Medrese
32- Amcazade Hüseyin Paşa Medrese
33- Hasodabaşı Hasan Ağa Medrese
34- Haydar Paşa Medrese
35- Fatih Complex, Akdeniz Baş Kurşunlu Medrese
36- Fatih Complex, Akdeniz Çifte Baş Kurşunlu Medrese
37- Fatih Complex, Akdeniz Çifte Ayak Kurşunlu Medrese
38- Fatih Complex, Akdeniz Ayak Kurşunlu Medrese
39- Fatih Complex, Karadeniz Baş Kurşunlu Medrese
40- Fatih Complex, Karadeniz Çifte Baş Kurşunlu Medrese
41- Fatih Complex, Karadeniz Çifte Ayak Kurşunlu Medrese
42- Fatih Complex, Karadeniz Ayak Kurşunlu Medrese
43- Fatih Complex, Karadeniz Hamise Tetimme Medrese
44- Fatih Complex, Karadeniz Sadise Tetimme Medrese
45- Fatih Complex, Karadeniz Sabia Tetimme Medrese
46- Fatih Complex, Karadeniz Samine Tetimme Medrese
47- Fatih Complex, Tophane Medrese
48- Müid Ahmed Efendi (Ahmet Müit Efendi) Medrese (Hüseyniye)
49- Efdalzade Medrese
50- Hafız Ahmed Paşa Medrese
51- Şeyhülislam Feyzullah Efendi (Feyziye) Medrese
52- Cedid Abdürrahim (Abdurrahman, Abdülhalim)? Efendi Medrese
53- Şeyhülislam Esad Efendi (Esad Efendi) Medrese
54- Fethiye (Koca Sinan Paşa) Medrese
55- Malülzade (Şeyhülislam Mehmed Efendi, İncirli) Medrese
56- Üçbaş (Nureddin Hamza) Medresesi
57- Cedid (Semiz, Vasat) Ali Paşa Medrese
58- Mihrimah Sultan Medrese
59- Gazi (Kara) Ahmed Paşa Medrese
60- Sultan Selim Han Medrese
61- Davud Paşa Medrese
62- Hadım İbrahim Paşa (İbrahim Paşa, Esekapısı, Esekapı) Medrese
63- Bayram Paşa Medrese
64- Gevherhan Sultan Medrese
65- Haseki Sultan Medrese
66- Koca Mustafa Paşa (Sümbül Efendi) Medrese
67- Sokullu Mehmet Paşa (İsmihan Sultan, İbrahim Hanoğlu) Medrese
68- Zal Mahmud Paşa Complex, Birinci (Tahtani) Medrese
69- Zal Mahmud Paşa Complex, İkinci (Fevkani) Medrese
70- Hacı Beşir Ağa Medrese (Darülhadis)
71- Kılıç Ali Paşa Medrese
72- Sinan Paşa Medrese
73- Mihrimah (Mihrümah) Sultan Medrese
74- Şemsi Ahmet Paşa (Şemsi Paşa) Medrese
75- Ahmediye Medrese
76- Atik Valide Medrese
77- Çinili Medrese
78- Valide Sultan (Vani Efendi) Medrese
79- Kepenekçi Hoca Sinan (Emin Sinan, Sinan Emir) Medrese
80- Şah-ı Huban Medrese
81- Küçük Ayasofya (Ayasofyayi Sagir, Darüssaade Ağası Hüseyin Ağa) Medrese
82- Hailiye Medrese
83- Kaba Halil (Kaba Halil Efendi, Kadı Halil Efendi) Medrese
84- Mahmutpaşa Medrese
85- Nişancı Mehmet Paşa (Nişancı Mehmed Bey, Ali Şir Nevai) Medrese
86- Bereketzade (Valide Kethüdası Mehmet Efendi, Gülnuş Emetullah Sultan) Medrese

Figure 2.38. Existing Medreses in Conservation Plan

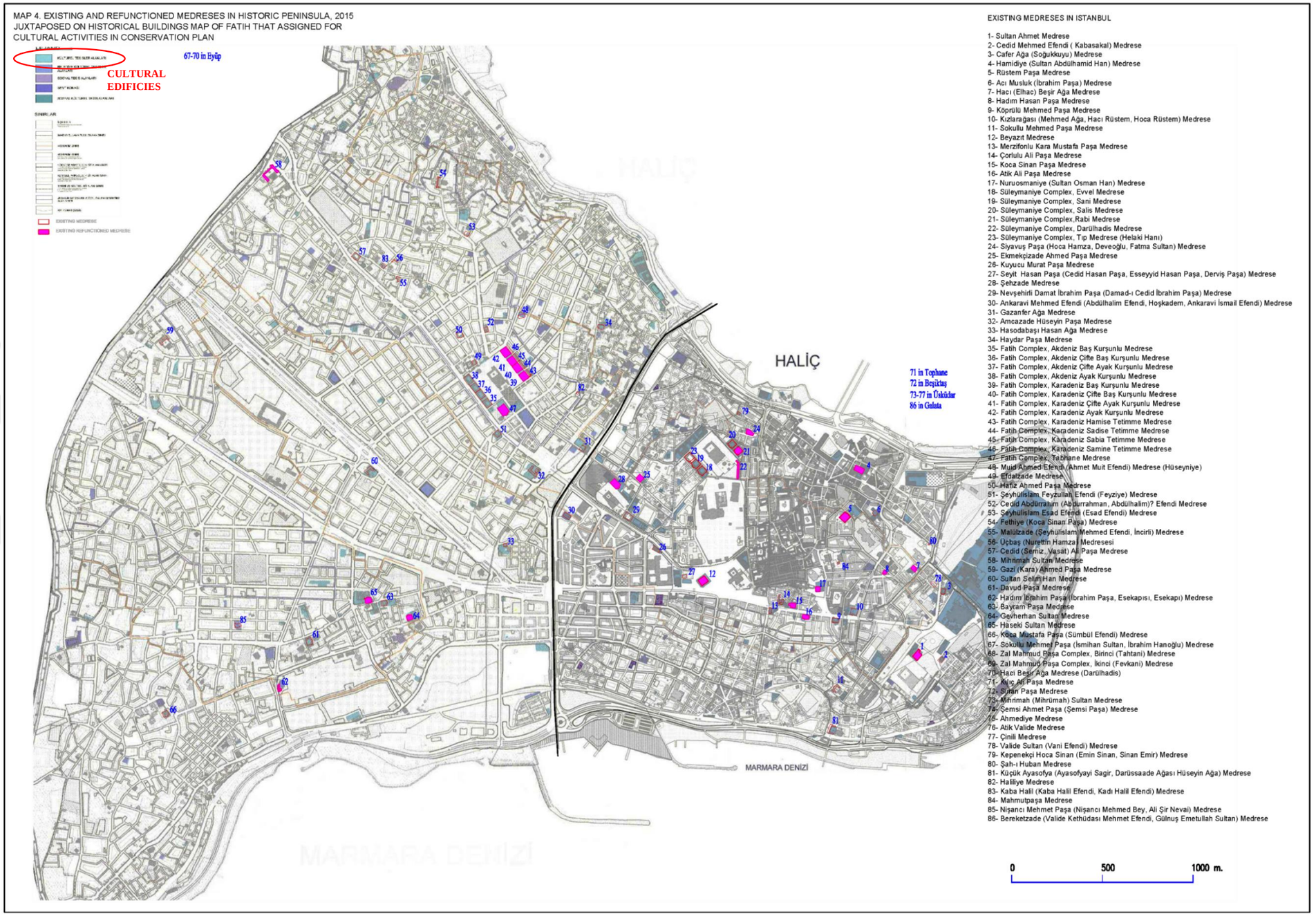


Figure 2.39. Existing and Refunctioned Medreses in 2015 Juxtaposed on Cultural Functions in Conservation Plan

Table 2.1. List of existing and demolished medreses in Istanbul, in 2015

CURRENT SITUATION AND FUNCTIONS OF ISTANBUL MEDRESES IN 2015																	
	District (Mahalle)	**Quarter (Semt)**	**Name (Other Famous Name(s))**	**Building Block/Lot**	**Building date**	**Architect**	**Current Owner** (EVOS)	**Room number**	**Current Function**	**Duration of the last function by 2015 (year)**	**User/Tennant**	**Period (century)**				
												15	**16**	**17**	**18**	**19**
EXISTING MEDRESES																
1	Sultanahmet (TKGM)	Sultanahmet (EVOS)	Sultanahmet Medrese (EVOS)	99/29 (TKGM)	1619 (Kurşun 2008)	Sedefkar Mehmed Ağa (Kurşun 2008)	DGF (EVOS)	24 (EVOS)	Cultural-Educational-Art-Administrative (foundation headquarter)	3 (EVOS)	Sultanahmet Foundation			1		
2	Cankurtaran (TKGM)	Sultanahmet (EVOS)	Cedid Mehmed Efendi (Kabasakal) Medrese (EVOS)	63/8 (TKGM)	1705 (Kurşun 2008)	Mehmed Ağa? (Kurşun 2008)	Municipality (EVOS)	12 (Kurşun 2008)	Educational-Cultural-Art (İstanbul Sanatları Çarşısı / Istanbul Handicrafts Bazaar) (Kurşun 2008)	31 (Kütükoğlu 2000)	Türkiye Turing ve Otomobil Kurumu (Kurşun 2008)				1	
3	Cankurtaran (TKGM)	Sultanahmet (EVOS)	Cafer Ağa (Soğukkuyu) Medrese (EVOS)	52/20 (TKGM)	1557 (Kurşun 2008)	Mimar Sinan (Kurşun 2008)	DGF (EVOS)	16 (Kurşun 2008)	Art-Educational (Uygulamalı El Sanatları Merkezi / Practical Handicrafts Center) (Kurşun 2008)	26 (Kurşun 2008)	Türk Kültürüne Hizmet Vakfı (Kurşun 2008)		1			
4	Hobyar (TKGM)	Bahçekapı (EVOS)	Hamidiye (Sultan Abdülhamid Han) Medrese (EVOS)	417/9 (TKGM)	1780 (Kurşun 2008)	?	Istanbul Commodity Exchange (ICE)	20 (Kurşun 2008) [21(Kütükoğlu 2000)]	Stock Market (Kurşun 2008)	89 (Kurşun 2008)	Istanbul Commodity Exchange / İstanbul Ticaret Borsası (Kurşun 2008)				1	
5	Sururi (TKGM)	Cağaloğlu (EVOS)	Rüstem Paşa Medrese (EVOS)	3000/19 (TKGM)	1550 (Kurşun 2008)	Mimar Sinan (Kurşun 2008)	DGF (EVOS)	22 (Kurşun 2008)	Social-Cultural-Administrative (Foundation headquarter and museum)	6 (EVOS)	İstanbul İlim Kültür Vakfı / Istanbul Science and Culture Foundation		1			
6	Hobyar (TKGM)	Cağaloğlu (EVOS)	Acı Musluk (İbrahim Paşa) Medrese (EVOS)	304/22 (TKGM)	>1717 (Kurşun 2008)			13 (Kurşun 2008)	Unfunctioned (Kurşun 2008)	–	?				1	
7	Alemdar (TKGM)	Cağaloğlu (EVOS)	Hacı (Elhac) Beşir Ağa Medrese (EVOS)	374/3 (TKGM)	1745 (Kurşun 2008)	?	DGF (EVOS)	12 (Kurşun 2008)	Administrative-Cultural	10 (Kurşun 2008)	ÖNDER				1	
8	Alemdar (TKGM)	Cağaloğlu (EVOS)	Hadım Hasan Paşa Medrese (EVOS)	35/10 (TKGM)	1595-96 (Kurşun 2008)	Davut Ağa? (Kurşun 2008)	DGF (EVOS)	9 (Kurşun 2008)	Administrative-Cultural-Educational-Art	6 (EVOS)	Yeni Dünya Foundation		1			
9	Binbirdirek (TKGM)	Çemberlitaş (EVOS)	Köprülü Mehmed Paşa Medrese (EVOS)	238/20 (TKGM)	1661 (Kurşun 2008)	Mustafa Ağa? (Kurşun 2008)	DGF (EVOS)	10 (Kurşun 2008) [9 (Kütükoğlu 2000)]	Cultural-Art	31 (Kurşun 2008)	Kubbealtı Academy Culture and Art Foundation			1		
10	Alemdar (TKGM)	Cağaloğlu (EVOS)	Kızlarağası (Mehmed Ağa, Hacı Rüstem, Hoca Rüstem) Medrese (EVOS)	48/8 (TKGM)	1582-83 (Kurşun 2008)	?	Municipality (EVOS)	11 (Kurşun 2008) [10 (Kütükoğlu 2000)]	Cultural	26 (Kurşun 2008)	Turkish Authors Association / Türkiye Yazarlar Birliği		1			
11	Küçükmustafapaşa (TKGM)	Kadırga (EVOS)	Sokullu Mehmed Paşa Medrese (EVOS)	122/1 (TKGM)	1571 (Kurşun 2008)	Mimar Sinan (Kurşun 2008)	Municipality (EVOS)	16 (Kurşun 2008)	Educational-Accomodational (boarding Koran school) (Kurşun 2008)	35 (Kütükoğlu 2000)	Eminönü Mufti-Sultanahmet Foundation (Kurşun 2008)		1			
12	Camcıali (TKGM)	Beyazıt (EVOS)	Beyazıt Medrese (EVOS)	584/21 (TKGM)	1507 (Kurşun 2008)	Yusuf Bin Papas (Kurşun 2008)	DGF (EVOS)	19 (Kurşun 2008)	Cultural (Türk Vakıf Hat Sanatları Müzesi)	32 (Kurşun 2008)	Directorate General of Foundations		1			
13	Mimar Hayrettin (TKGM)	Çemberlitaş (EVOS)	Merzifonlu Kara Mustafa Paşa Medrese (EVOS)	221/30 (TKGM)	1690 (Kurşun 2008) (1690-91 (EVOS))	Hamdi Ağa (Kurşun 2008)	DGF (EVOS)	10 (Kurşun 2008)	Cultural-Art (Yahya Kemal Institute and Museum, 1959)	46 (EVOS)	İstanbul Fetih Association - Yahya Kemal Institute - Kubbealtı Academy Culture and Art Foundation (Kurşun 2008)			1		

Table 2.1. List of existing and demolished medreses in Istanbul, in 2015 (continued)

	District (Mahalle)	Quarter (Semt)	Name (Other Famous Name(s))	Building Block/Lot	Building date	Architect	Current Owner (EVOS)	Room number	Current Function	Duration of the last function by 2015 (year)	User/Tennant	Period (century)				
												15	16	17	18	19
EXISTING MEDRESES																
14	Molla Fenari (TKGM)	Çemberlitaş (EVOS)	Çorlulu Ali Paşa Medrese (EVOS)	250/11 (TKGM)	1708 (EVOS) (1707-1709 (Kurşun 2008))	Mimar Davut (Kurşun 2008)	DGF (EVOS)	8 (Kurşun 2008)								
15	Molla Fenari (TKGM)	Çarşıkapı (Kurşun 2008)	Koca Sinan Paşa Medrese (EVOS)	271/1 (TKGM)	1592-93 (Kurşun 2008)	Davut Ağa (Kurşun 2008)	DGF (EVOS)	16 (Kurşun 2008)	Administrative-Social-Cultural-Art (foundation headquarter) (Kurşun 2008)	5 (Kurşun 2008)	Hizmet Foundation (Kurşun 2008)		1			
16	Emin Sinan (TKGM)	Çemberlitaş (EVOS)	Atik Ali Paşa (Gazi Atik Ali Paşa) Medrese (EVOS)	244/23 (TKGM)	1496 (Kurşun 2008)	?	DGF (EVOS)	16 (Kurşun 2008)	Administrative-Social-Cultural (Kurşun 2008)	30 (Kurşun 2008)	Birlik Foundation (in the past, Muallimler Association / Muallimler Birliği) (Kurşun 2008)	1				
17	Mahmutpaşa (TKGM)	Cağaloğlu (EVOS)	Nuruosmaniye (Sultan Osman Han) Medrese (EVOS)	299/126 (TKGM)	1755-1756 (Kurşun 2008)	Mustafa Ağa (Kurşun 2008)	DGF (EVOS)	12 (Kurşun 2008)	Educational (Koran school)	50 (Kurşun 2008)	Eminönü Müftülüğü (Kurşun 2008)				1	
18	Süleymaniye (TKGM)	Süleymaniye (EVOS)	Süleymaniye Complex, Evvel Medrese (EVOS)	434/3 (TKGM)	1558 (Kurşun 2008)	Mimar Sinan (Kurşun 2008)	DGF (EVOS)	22 (Kurşun 2008)	Educational (library) (Kurşun 2008)	50 (EVOS)	Ministry of Culture and Tourism		1			
19	Süleymaniye (TKGM)	Süleymaniye (EVOS)	Süleymaniye Complex, Sani Medrese (EVOS)	377/2 (TKGM)	1558 (Kurşun 2008)	Mimar Sinan (Kurşun 2008)	DGF (EVOS)	22 (Kurşun 2008)	Educational (library) (Kurşun 2008)	50 (EVOS)	Ministry of Culture and Tourism		1			
20	Süleymaniye (TKGM)	Süleymaniye (EVOS)	Süleymaniye Complex, Salis Medrese (EVOS)	376/2 (TKGM)	1558 (Kurşun 2008)	Mimar Sinan (Kurşun 2008)	DGF (EVOS)	20 (Kurşun 2008)	Unfunctioned (Kurşun 2008)	–	Istanbul University		1			
21	Süleymaniye (TKGM)	(TKGM)	Süleymaniye Complex, Rabi Medrese (EVOS)	376/2 (TKGM)	1558 (Kurşun 2008)	Mimar Sinan (Kurşun 2008)	DGF (EVOS)	20 (Kurşun 2008)	Cultural-Educational (research center)	14 (EVOS)	Turkey Academy of Sciences Chairmanship (TÜBA)		1			
22	Süleymaniye (TKGM)	Süleymaniye (EVOS)	Süleymaniye Complex, Darülhadis Medrese (EVOS)	376/2 (TKGM)	1558 (Kurşun 2008)	Mimar Sinan (Kurşun 2008)	DGF (EVOS)	22 (Kurşun 2008)	Adnministrative-Social-Educational-Cultural	?	Aziziye Social Solidarity Culture and Education Foundation (Kurşun 2008)		1			
23	Süleymaniye (TKGM)	Süleymaniye (EVOS)	Süleymaniye Complex, Tıp Medrese (EVOS) [Helaki Hanı (Kurşun 2008)]	433/16 (TKGM)	1558 (Kurşun 2008)	Mimar Sinan (Kurşun 2008)	DGF (EVOS)	12 (Kurşun 2008)	in restoration process (2015)	–	–		1			
24	Demirtaş (TKGM)	Süleymaniye (EVOS)	Siyavuş Paşa (Hoca Hamza, Deveoğlu Medrese (EVOS), [Fatma Sultan Medrese (Kurşun 2008)]	468/1,6,7,8,9,11 (TKGM)	1590 (Kurşun 2008)	Davut Ağa (Kurşun 2008)	DGF (EVOS)	16 (Kurşun 2008)	Cultural (Rosary and Hilye Museum)	1 (EVOS)	Istanbul Art and Civilization Foundation		1			
25	Mollahüsrev (TKGM)	Şehzadebaşı (EVOS) [Vefa (Kütükoğlu 2000)]	Ekmekçizade Ahmed Paşa Medrese (EVOS)	567/3 (TKGM)	<1618 (Kurşun 2008)	Sedefkar Mehmed Ağa (Kurşun 2008)	DGF (EVOS)	17 (Kurşun 2008)	Accomodational (İbnül Emin Mahmut Kemal İnal Dormitory for Male Students, since 1972) (Kurşun 2008)	43 (EVOS)	İlim Yayma Association (Kurşun 2008)			1		
26	Camcıali (TKGM)	Vezneciler (EVOS)	Kuyucu Murat Paşa Medrese (EVOS)	670/1 (TKGM)	1610 (Kurşun 2008)	Sedefkar Mehmed Ağa (Kurşun 2008)	DGF (EVOS)	14 (Kurşun 2008)	Educational	50 (EVOS)	Istanbul University Department of Fine Arts (Kurşun 2008)			1		
27	Camcıali (TKGM)	Vezneciler (EVOS)	Seyit Hasan Paşa (Cedid Hasan Paşa Derviş Paşa?) Medrese (EVOS), [Esseyyit Hasan Paşa Medrese (Kütükoğlu 2000)]	580/19 (TKGM)	1745 (Kurşun 2008)	Çelebi Mustafa Ağa (Kurşun 2008)	Municipality	10 (Kurşun 2008)	Administrative-Cultural	25 (EVOS)	Istanbul University Euresia Institute (Kurşun 2008)				1	
28	Kalenderhane (TKGM)	Şehzadebaşı (EVOS)	Şehzade Medrese (EVOS)	950/9 (TKGM)	1547 (Kurşun 2008)	Mimar Sinan (Kurşun 2008)	DGF (EVOS)	21 (Kurşun 2008)	Educational-Cultural	15 (Kurşun 2008)	Suffa Foundation		1			

Table 2.1. List of existing and demolished medreses in Istanbul, in 2015 (continued)

	District (Mahalle)	Quarter (Semt)	Name (Other Famous Name(s))	Building Block/Lot	Building date	Architect	Current Owner (EVOS)	Room number	Current Function	Duration of the last function by 2015 (year)	User/Tennant	Period (century)				
												15	16	17	18	19
EXISTING MEDRESES																
29	Kalenderhane (TKGM)	Şehzadebaşı (EVOS)	Nevşehirli Damat İbrahim Paşa Medrese (EVOS), [Damad-ı Cedid İbrahim Paşa Medrese (Kütükoğlu 2000)]	668/34 (TKGM)	1720-21 (Kurşun 2008)	—	DGF (EVOS)	13 (Kurşun 2008)	Cultural	20? (EVOS)	Eastern Turkistan Foundation				1	
30	Kemalpaşa (TKGM)	Şehzadebaşı (EVOS)	Ankaravi Mehmed Efendi (Abdülhalim Efendi, Hoşkadem, Ankaravi İsmail Efendi) Medrese (EVOS)	940/36 (TKGM)	1707 (Kurşun 2008)	Mimar Kasım Ağa (Kurşun 2008)	DGF (EVOS)	10 (Kurşun 2008)	Administrative-Cultural	34 (Kurşun 2008)	The Foundation of Researches About Turks All Around The World				1	
31	Kırkçeşme (TKGM)	Saraçhane (EVOS)	Gazanfer Ağa Medrese (EVOS)	2405/12 (TKGM)	1590 (Kurşun 2008)	Davut Ağa (Kurşun 2008)	DGF (EVOS)	15 (EVOS)	Cultural (Caricature and Humour Works Museum / Karikatür ve Mizah Eserleri Müzesi)	26 (Kurşun 2008)	Istanbul Metropolitan Municipality		1			
32	Sofular (TKGM)	Saraçhane (EVOS)	Amcazade Hüseyin Paşa Medrese (EVOS)	1061/76 (TKGM)	1700-1701 (Kurşun 2008)	İbrahim Ağa (Kurşun 2008)	DGF (EVOS)	17 (EVOS)	Cultural (Turkish Construction and Artcrafts Museum/Türk İnşaat ve Sanat Eserleri Müzesi)	48 (Kurşun 2008)	Directorate General of Foundations				1	
33	Gurebahüseyinağa (TKGM)	Horhor (EVOS)	Hasodabaşı Hasan Ağa Medrese (EVOS)	895/26 (TKGM)	1895 (Kurşun 2008)	—	DGF (EVOS)	10 (Kurşun 2008)	Partially unused, partially house, partially storage (Kurşun 2008)	–	–					1
34	Haydar (TKGM)	Zeyrek (Kurşun 2008)	Haydar Paşa Medrese (EVOS)	2183/17 (TKGM)	1569 (Kurşun 2008)	—	DGF (EVOS)	16 (Kütükoğlu 2000)	Accomodational	35 (EVOS)	Directorate General of Foundations		1			
35	Kirmasti (TKGM)	Fatih (EVOS)	Fatih Complex, Akdeniz Baş Kurşunlu Medrese (EVOS)	2126/1 (TKGM)	<1474 (Kurşun 2008)	Sinanüddin Yusuf Ağa (Kurşun 2008)	DGF (EVOS)	19 (Kurşun 2008)	Unused (Kurşun 2008)	–	İlim Yayma Association	1				
36	Kirmasti (TKGM)	Fatih (EVOS)	Fatih Complex, Akdeniz Çifte Baş Kurşunlu Medrese (EVOS)	2126/1 (TKGM)	<1474 (Kurşun 2008)	Sinanüddin Yusuf Ağa (Kurşun 2008)	DGF (EVOS)	19 (Kurşun 2008)	Unused (Kurşun 2008)	–	"	1				
37	Kirmasti (TKGM)	Fatih (EVOS)	Fatih Complex, Akdeniz Çifte Ayak Kurşunlu Medrese (EVOS)	2126/1 (TKGM)	<1474 (Kurşun 2008)	Sinanüddin Yusuf Ağa (Kurşun 2008)	DGF (EVOS)	19 (Kurşun 2008)	Unused (Kurşun 2008)	–	"	1				
38	Kirmasti (TKGM)	Fatih (EVOS)	Fatih Complex, Akdeniz Ayak Kurşunlu Medrese (EVOS)	2126/1 (TKGM)	<1474 (Kurşun 2008)	Sinanüddin Yusuf Ağa (Kurşun 2008)	DGF (EVOS)	19 (Kurşun 2008)	Unused (Kurşun 2008)	–	"	1				
39	Kirmasti (TKGM)	Fatih (EVOS)	Fatih Complex, Karadeniz Baş Kurşunlu Medrese (EVOS)	2126/44 (TKGM)	<1474 (Kurşun 2008)	Sinanüddin Yusuf Ağa (Kurşun 2008)	DGF (EVOS)	20 (Kurşun 2008)	Unused (Kurşun 2008)	–	Fatihin Eski Eserlerini Koruma ve İhya Derneği / The Association for Protection and Amelioration of Historical Buildings of Fatih	1				
40	Kirmasti (TKGM)	Fatih (EVOS)	Fatih Complex, Karadeniz Çifte Baş Kurşunlu Medrese (EVOS)	2126/44 (TKGM)	<1474 (Kurşun 2008)	Sinanüddin Yusuf Ağa (Kurşun 2008)	DGF (EVOS)	20 (Kurşun 2008)	Accomodational (dormitory) (Kurşun 2008)	–	"	1				
41	Kirmasti (TKGM)	Fatih (EVOS)	Fatih Complex, Karadeniz Çifte Ayak Kurşunlu Medrese (EVOS)	2126/44 (TKGM)	<1474 (Kurşun 2008)	Sinanüddin Yusuf Ağa (Kurşun 2008)	DGF (EVOS)	20 (Kurşun 2008)	Accomodational (dormitory) (Kurşun 2008)	–	"	1				
42	Kirmasti (TKGM)	Fatih (EVOS)	Fatih Complex, Karadeniz Ayak Kurşunlu Medrese (EVOS)	2126/44 (TKGM)	<1474 (Kurşun 2008)	Sinanüddin Yusuf Ağa (Kurşun 2008)	DGF (EVOS)	20 (Kurşun 2008)	Accomodational (dormitory) (Kurşun 2008)	–	"	1				
43	Sinanağa (TKGM)	Fatih (EVOS)	Fatih Complex, Karadeniz Hamise Tetimme Medrese (EVOS)	2440/6 (TKGM)	<1474 (Kurşun 2008)	Sinanüddin Yusuf Ağa (Kurşun 2008)	DGF (EVOS)	10 (Kütükoğlu 2000)	Unused (Kurşun 2008)	–	"	1				
44	Sinanağa (TKGM)	Fatih (EVOS)	Fatih Complex, Karadeniz Sadise Tetimme Medrese (EVOS)	2441/12 (TKGM)	<1474 (Kurşun 2008)	Sinanüddin Yusuf Ağa (Kurşun 2008)	DGF (EVOS)	10 (Kütükoğlu 2000)	Unused (Kurşun 2008)	–	–	1				
45	Sinanağa (TKGM)	Fatih (EVOS)	Fatih Complex, Karadeniz Sabia Tetimme Medrese (EVOS)	2441/12 (TKGM)	<1474 (Kurşun 2008)	Sinanüddin Yusuf Ağa (Kurşun 2008)	DGF (EVOS)	10 (Kütükoğlu 2000)	Unused (Kurşun 2008)	–	–	1				
46	Sinanağa (TKGM)	Fatih (EVOS)	Fatih Complex, Karadeniz Samine Tetimme Medrese (EVOS)	2443/12 (TKGM)	<1474 (Kurşun 2008)	Sinanüddin Yusuf Ağa (Kurşun 2008)	DGF (EVOS)	10 (Kütükoğlu 2000)	Unused (Kurşun 2008)	–	–	1				

Table 2.1. List of existing and demolished medreses in Istanbul, in 2015 (continued)

	District (Mahalle)	Quarter (Semt)	Name (Other Famous Name(s))	Building Block/Lot	Building date	Architect	Current Owner (EVOS)	Room number	Current Function	Duration of the last function by 2015 (year)	User/Tennant	Period (century)				
												15	16	17	18	19
EXISTING MEDRESES																
47	Kirmasti (TKGM)	Fatih (EVOS)	Fatih Complex, Tabhane Medrese (EVOS)	2125/2 (TKGM)	<1474 (Kurşun 2008)	Sinanüddin Yusuf Ağa (Kurşun 2008)	DGF (EVOS)	14 (Kütükoğlu 2000)	Educational (Koran school)	–	Fatihin Eski Eserlerini Koruma ve İhya Derneği / The Association for Protection and Amelioration of Historical Buildings of Fatih	1				
48	Sinanağa (TKGM)	Fatih (EVOS)	Muid Ahmed Efendi Medrese (EVOS), [Ahmet Muit Efendi Medrese (Fatih Conservation Plan Report 2003)], [Hüseyniye (Kurşun 2008)]	2410/1, 51 (TKGM)	1647 (Kurşun 2008)	—	DGF, private (EVOS)	10 (EVOS)	Unused (Kurşun 2008) (to be revitalized (Fatih Conservation Plan Report 2003))	–	Yarhisar Camii Koruma ve Yaşatma Derneği / Yarhisar Mosque Protection and Sustentation Association (Kurşun 2008)			1		
49	Kirmasti (TKGM)	Fatih (EVOS)	Efdalzade Medrese (EVOS)	1923/6 (TKGM)	1496-1503 (Kurşun 2008)	—	DGF (EVOS)	11 (Kurşun 2008)	Unused (Kurşun 2008)	39 (Kurşun 2008)	Bedihi Süleyman Efendi Foundation (Kurşun 2008)		1			
50	Ali Kuşçu Mahallesi (TKGM)	Fatih (EVOS)	Hafiz Ahmed Paşa Medrese (EVOS)	1389/24 (TKGM)	1595-96 (Kurşun 2008)	—	DGF (EVOS)	13 (EVOS)	Social 1990	25 (EVOS)	Selam Foundation		1			
51	Sofular (TKGM)	Fatih (EVOS)	Şeyhülislam Feyzullah Efendi Medrese (EVOS) [Feyziye Medrese (Kurşun 2008)]	1056/7 (TKGM)	1700 (Kurşun 2008)	— [Kayserili Mehmet Ağa (Kurşun 2008)]	DGF (EVOS)	10 (Kurşun 2008)	Educational (Millet Library / Millet Kütüphanesi) (Kurşun 2008)	99 (Kurşun 2008)	Ministry of Culture and Tourism				1	
52	Şeyh Resmi (TKGM)	Çarşamba (EVOS)	Cedid Abdürrahim (Abdurrahman, Abdülhalim)? Efendi Medrese (EVOS)	3033/13 (TKGM)	1747 (Kurşun 2008)	?	DGF (EVOS)	10 (Kurşun 2008)	Educational-Accomodational (Boarding Koran School)	39 (EVOS)	Fatih Mufti (Kurşun 2008)				1	
53	Demirtaş (TKGM)	Çarşamba (EVOS)	Şeyhülislam Esad Efendi (Esad Efendi, Manyasizade, İslam Ağa, Şeyhülislam İsmail Efendi) Medrese (EVOS)	493/4 (TKGM) (1910/119 EVOS)	1724 (Kurşun 2008)	?	DGF (EVOS)	10 (Kurşun 2008)	Educational (Koran school)	36 (EVOS)	İsmail Ağa Camii İlim ve Hizmet Vakfı / İsmail Ağa Mosque Wisdom and Serve Foundation (Kurşun 2008)				1	
54	Katip Muslahattin (TKGM)	Çarşamba (EVOS)	Fethiye (Koca Sinan Paşa) Medrese (EVOS)	1890/35 (TKGM)	1590-1591 (Kurşun 2008)	—	Public (EVOS)	9 (Kütükoğlu 2000)-10 (Kurşun 2008)	Educational (Fethiye Primary School / Fethiye İlköğretim Okulu) (Kurşun 2008)	67 (Kurşun 2008)	Ministry of Education		1			
55	Beyceğiz (TKGM)	Çarşamba (EVOS)	Malülzade Medrese (EVOS), [Şeyhülislam Mehmed Efendi, İncirli Medrese (Kütükoğlu 2000)]	2138/23 (TKGM)	1582 (TKGM)		Municipality (EVOS)	7 (Kütükoğlu 2000)	Educational (Nişancı Mehmet Paşa Primary School / Nişancı Mehmet Paşa İlkokulu) 1935	70 (EVOS)	Ministry of Education		1			
56	Beyceğiz (TKGM)	Karagümrük (EVOS)	Üçbaş (Nurettin Hamza) Medrese (EVOS)	1348/30 (TKGM)	>1893 (Kurşun 2008)	—	DGF (EVOS)	12 (Kurşun 2008)	in restoration process (2015)		–					1
57	Dervişali (TKGM)	Karagümrük (EVOS)	Cedid (Semiz, Vasat) Ali Paşa Medrese (EVOS)	2572/3 (TKGM)	1558 (Kurşun 2008)	Mimar Sinan (Kurşun 2008)	DGF (EVOS)	15 (Kurşun 2008)	Health (Health Care Center / Fatih Merkez Sağlık Ocağı ve Fatih Verem Savaş Dispanseri) (Kurşun 2008)	54 (EVOS)	Ministry of Health		1			

Table 2.1. List of existing and demolished medreses in Istanbul, in 2015 (continued)

	District (Mahalle)	Quarter (Semt)	Name (Other Famous Name(s))	Building Block/Lot	Building date	Architect	Current Owner (EVOS)	Room number	Current Function	Duration of the last function by 2015 (year)	User/Tennant	Period (century)				
												15	16	17	18	19
EXISTING MEDRESES																
58	Hatice Sultan (TKGM)	Edirnekapı (EVOS)	Mihrimah Sultan Medrese (EVOS)	2497/13 (TKGM)	1569 (Kurşun 2008)	?	DGF (EVOS)	22 (Kurşun 2008)	Cultural-Educational-Art (traditional Turkish handicrafts center / geleneksel Türk el sanatları merkezi)	9 (EVOS)	Fatih Municipality		1			
59	Fatmasultan (TKGM)	Topkapı (EVOS)	Gazi (Kara) Ahmed Paşa Medrese (EVOS)	1927/3 (TKGM)	1565 veya 1571-72 (Kurşun 2008)	Mimar Sinan (Kurşun 2008)	DGF (EVOS)	16 (EVOS)	Accomodational (dormitory (Kurşun 2008))	20 (EVOS)	Hacı Ferşad Efendi Education and Culture Association (Kurşun 2008)		1			
60	Molla Şeref (TKGM)	Aksaray (EVOS)	Sultan Selim Han Medrese (EVOS)	1969/11 (TKGM)	1562-1563 (Kurşun 2008)	Mimar Sinan (Kurşun 2008)		19 (Kurşun 2008)	Health (Şadiye Hatun Clinic/Şadiye Hatun Kliniği)	32 (Kurşun 2008)	Health Foundation (Kurşun 2008)		1			
61	Hobyar (TKGM)	Cerrahpaşa (Kurşun 2008)	Davud Paşa Medrese (EVOS)	1134/35 (TKGM)	1485 (Kurşun 2008)	Mimar Abdullah-Mimar İsmail (EVOS)	DGF (EVOS)	16 (Kurşun 2008)	in restoration process (2015)	–	–	1				
62	Davutpaşa (TKGM)	Cerrahpaşa (Kurşun 2008)	Hadım İbrahim Paşa (İbrahim Paşa, Esekapısı) Medrese (EVOS), [Esekapı Medrese (Kurşun 2008)]	1158/20 (TKGM)	1560 (Kurşun 2008)	Mimar Sinan (Kurşun 2008)	DGF (EVOS)	11 (Kurşun 2008)	Social-Cultural since 2015	1	Yeşilay Association		1			
63	Keçi Hatun (TKGM)	Haseki(EVOS)	(EVOS)	1129/82 (TKGM)	1635 (Kurşun 2008)	Kasım Ağa (Kurşun 2008)	DGF (EVOS)	14 (Kurşun 2008)	Educational-Cultural	25?	Bayrampaşa Hanımlar Eğitim ve Kültür Derneği / Bayrampaşa Women Education and Culture Association			1		
64	Keçi Hatun (TKGM)	Cerrahpaşa (Kurşun 2008)	Gevherhan Sultan Medrese (EVOS)	1105/4 (TKGM)	1587 (Kurşun 2008) (1568?(EVOS))	Davut Ağa (Kurşun 2008)	DGF (EVOS)	15 (Kurşun 2008)	Accomodational (guest house (Kurşun 2008))	9 (Kurşun 2008)	Deniz Feneri Association (Kurşun 2008)		1			
65	Nevbahar (TKGM)	Haseki (EVOS)	Haseki Sultan Medrese (EVOS)	1808/6 (TKGM)	1539-1540 (Kurşun 2008)	Mimar Sinan (Kurşun 2008)	DGF (EVOS)	16 (EVOS)	Cultural (research center)	45 (Kurşun 2008)	Presidency of Religious Affairs (Kurşun 2008)		1			
66	Alifakih (TKGM)	Kocamustafapaşa (EVOS)	Koca Mustafa Paşa (Sümbül Efendi) Medrese (EVOS)	1177/51 (TKGM)	Beyazıt II Period (Kurşun 2008)	—	DGF (EVOS)	14 (Kurşun 2008)	Educational (Koran school (Kurşun 2008))		Fatih Mufti (Kurşun 2008)	1				
67	Merkez (TKGM)	Eyüp (EVOS)	Sokullu Mehmet Paşa (İsmihan Sultan) Medrese (EVOS), [İbrahim Hanoğlu Medrese (Kurşun 2008)]	52/14 (TKGM)	1568-69 (Kurşun 2008)	Mimar Sinan (Kurşun 2008)	DGF (EVOS)	19 (Kurşun 2008)	Health (Eyüp Sultan Health Center/ Eyüp Sultan Merkez Sağlık Ocağı (Kurşun 2008))	54 (EVOS)	Ministry of Health		1			
68	Cezrikasım (TKGM)	Eyüp (EVOS)	Zal Mahmud Paşa Complex, Birinci (Tahtani) Medrese (EVOS)	65/19 (TKGM)	>1580 (Kurşun 2008)	Mimar Sinan (Kurşun 2008)	DGF (EVOS)	17 (Kurşun 2008)	Cultural-Art-Educational (Janissary band, The "Eyüp Toys" Project Studio and Workshop / Mehterhane, Eyüp Oyuncakçılığı Projesi Eğitim Yeri ve Atölyesi (Kurşun 2008))	18 (EVOS)	Eyüp Municipality, Tarih Foundation (Kurşun 2008) - İŞKUR (Kurşun 2008)		1			
69	Cezrikasım (TKGM)	Eyüp (EVOS)	Zal Mahmud Paşa Complex, İkinci (Fevkani) Medrese (EVOS)	65/19 (TKGM)	>1580 (Kurşun 2008)	Mimar Sinan (Kurşun 2008)	DGF (EVOS)	12 (Kurşun 2008)	Cultural (Janissary band/Mehterhane)	18 (EVOS)	Eyüp Municipality (Kurşun 2008)		1			
70	Düğmeciler (TKGM)	Eyüp (EVOS)	Hacı Beşir Ağa Medrese (EVOS), [Hacı Beşir Ağa Darülhadis (Kurşun 2008)]	134/5 (TKGM)	1734-1735 (Kurşun 2008)	—	DGF (EVOS)	8 (Kurşun 2008)	Cultural-Educational-Art (education culture and art center)	6 (EVOS)	Şehbal İstanbul Education Culture and Art Center				1	

Table 2.1. List of existing and demolished medreses in Istanbul, in 2015 (continued)

	District (Mahalle)	Quarter (Semt)	Name (Other Famous Name(s))	Building Block/Lot	Building date	Architect	Current Owner (EVOS)	Room number	Current Function	Duration of the last function by 2015 (year)	User/Tennant	Period (century)				
												15	16	17	18	19
EXISTING MEDRESES																
71	Kemankeş (TKGM)	Tophane (EVOS)	Kılıç Ali Paşa Medrese (EVOS)	63/18 (TKGM)	1580 (EVOS)	Mimar Sinan (Kurşun 2008)	DGF (EVOS)	17 (Kurşun 2008)	Social-Cultural (social cultural center)	1 (EVOS)	Çayeli Foundation		1			
72	Sinanpaşa (TKGM)	Beşiktaş (EVOS)	Sinan Paşa Medrese (EVOS)	291/50 (TKGM)	1555-56 (Kurşun 2008)	Mimar Sinan (Kurşun 2008)	DGF (EVOS)	12 (Kurşun 2008)	Unfunctioned	–	–		1			
73	Hace Hesna Hatun (TKGM)	Üsküdar (EVOS)	Mihrimah Sultan Medrese (EVOS), [Mihrümah Sultan Medrese (Kütükoğlu 2000)]	526/2 (TKGM)	1550 (Kurşun 2008)	Mimar Sinan (Kurşun 2008)	DGF (EVOS)	16 (Kurşun 2008)	Health (Mihrimah Sultan Medical Center / Mihrimah Sultan Tıp Merkezi (Kurşun 2008))	21 (Kurşun 2008)	private sector		1			
74	Rumimehmetpaşa (TKGM)	Üsküdar (EVOS)	Şemsi Ahmet Paşa Medrese (EVOS), [Şemsi Paşa Medrese (Kütükoğlu 2000)]	431/3 (TKGM)	1580 (Kurşun 2008)	Mimar Sinan (Kurşun 2008)	DGF (EVOS)	12 (Kurşun 2008)	Educational (Şemsi Paşa Provincial Public Library / Şemsi Paşa İlçe Halk Kütüphanesi (Kurşun 2008))	62 (Kurşun 2008)	Ministry of Culture and Tourism (Kurşun 2008)		1			
75	Kefçedede (TKGM)	Üsküdar (EVOS)	Ahmediye Medrese (EVOS)	403/27 (TKGM)	1721-1722 (Kurşun 2008)	Kayserili Mehmed Ağa (Kurşun 2008)	DGF (EVOS)	11 (Kurşun 2008)	Educational (Koran school (Kurşun 2008))	38 (EVOS)	Üsküdar Mufti (Kurşun 2008)				1	
76	Validei Atik (TKGM)	Üsküdar (EVOS)	Atik Valide Medrese (EVOS)	228/1 (TKGM)	1579-80 (Kurşun 2008)	Mimar Sinan (Kurşun 2008)	DGF (EVOS)	18 (Kurşun 2008)	Educational-Cultural (education and cultural center)	17 (EVOS)	İlim Yayma Association (Kurşun 2008)		1			
77	Muratreis (TKGM)	Üsküdar (EVOS)	Çinili Medrese (EVOS)	179/1 (TKGM)	>1640 (Kurşun 2008)	Kasım Ağa (Kurşun 2008)	DGF (EVOS)	7 (Kurşun 2008)	Unfunctioned	–	–			1		
78	Alemdar (TKGM)	Gülhane (EVOS)	Valide Sultan Medrese (EVOS), [Vani Efendi Medrese (Kütükoğlu 2000)]	29/2 (TKGM)	1598- ? (Kurşun 2008)	Davut Ağa- Dalgıç Ahmet Ağa-Mustafa Ağa (Kurşun)	Municipality (EVOS)	5 (Kütükoğlu 2000)	Cultural (Research Center)	16 (EVOS)	Osmanlı Araştırmaları Vakfı / Ottoman Studies Foundation (Kurşun 2008)			1		
79	Demirtaş (TKGM)	Süleymaniye (EVOS)	Kepenekçi Hoca Sinan Medrese (EVOS), [Emin Sinan Medrese, Sinan Emir Medrese (Kütükoğlu 2000)]	471/4 (TKGM)	1545 (Kurşun 2008)	Mimar Sinan (Kurşun 2008)	Municipality (EVOS)	11 (Kurşun 2008)	Commercial (carpenter workshop / marangozhane (Kurşun 2008))	–	—		1			
80	Hocapaşa (TKGM)	Cağaloğlu (Kütükoğlu 2000) [Sirkeci (Kurşun 2008)]	Şah-ı Huban Medrese (EVOS)	27/1 (TKGM)	1563-64 (Kurşun 2008)	–	DGF (EVOS)	12 (Kurşun 2008)	Others (archive storage (Kurşun 2008))	?	Prime Minstry (Kurşun 2008)		1			
81	İsakpaşa (TKGM)	Küçük Ayasofya (EVOS)	Küçük Ayasofya (Kurşun 2008), [Ayasofyayi Sagir (Darüssaade Ağası Hüseyin Ağa) Medrese (EVOS)]	116/2 (TKGM)	late 15th century (Kurşun 2008)	–	DGF (EVOS)	24 (Kurşun 2008)	Cultural-Educational-Art (Turkish handicraft workshop)	19 (Kurşun 2008)	Ahmet Yesevi Foundation (Kurşun 2008)	1				
82	Hüsambey (TKGM)	Zeyrek (EVOS) [Çırçır (Kurşun 2008)]	Haliliye (Zeyrek) Medrese (EVOS)	1944/3 (TKGM)	1877-1878 (Kurşun 2008)	—	Municipality (EVOS)	7 (Kurşun 2008)	Social-Administrative (Kulüp / Club (Kurşun 2008))	66 (Kurşun 2008)	Çırçır Sports Club (Kurşun 2008)					1
83	Beyceğiz (TKGM)	Çarşamba (EVOS)	Kaba Halil Medrese (EVOS), [Kaba Halil Efendi (Kadı Halil Efendi) Medrese (Kurşun 2008)]	1364/35 (TKGM)	Mid of 18th century (Kurşun 2008)	—	DGF (EVOS)	7 (Kurşun 2008)	Boş (Kurşun 2008)		–				1	
84	Mahmutpaşa (TKGM)	Mahmutpaşa (EVOS)	Mahmutpaşa Medrese (EVOS)	324/48 (TKGM)	1472-73 (Kurşun 2008)	Atik Sinan (Kurşun 2008)	Municipality (EVOS)	18 (Kurşun 2008)	Boş (Kurşun 2008)		–	1				
85	Seyitömer (TKGM)	Altımermer (EVOS)	Nişancı Mehmet Paşa (Ali Şir Nevai) Medrese (EVOS), [Nişancı Mehmed Bey Medrese (Kurşun 2008)]	1739/30 1739/33 (TKGM)	1563-1566 (Kurşun 2008)	Mimar Sinan (Kurşun 2008)	DGF (EVOS)	8 (Kurşun 2008)	Boş (Kurşun 2008)		–		1			
86		Galata (EVOS)	Bereketzade (Valide Kethüdası Mehmet Efendi, Gülnuş Emetullah Sultan) Medrese (EVOS)	291/50 (EVOS)	1705 (Kurşun 2008)	—	DGF (EVOS)	–	Others (classroom section masjid, rooms demolished) (Kurşun 2008)						1	
											TOTAL	18	39	9	17	3
											GRAND TOTAL	86				

Table 2.1. List of existing and demolished medreses in Istanbul, in 2015 (continued)

	District (Mahalle)	Quarter (Semt)	Name (Other Famous Name(s)	Building Block/Lot	Building date	Architect	Current Owner (EVOS)	Room number	Current Function	Duration of the last function by 2015 (year)	User/Tennant	Period (century)				
												15	16	17	18	19
DEMOLISHED MEDRESES																
87		Çarşamba (EVOS)	Nişancı Mehmet Paşa (Çukur) Medrese (EVOS)		?	?		13-14 (EVOS)	demolished							
88		Çarşamba (EVOS)	Nişancı Mehmet Paşa (Tahtani) Medrese (Kütükoğlu 2000)						demolished (Kütükoğlu 2000)							
89		Çarşamba (EVOS)	Nişancı Mehmet Paşa (Fevkani) Medrese (Kütükoğlu 2000)						demolished (Kütükoğlu 2000)							
90		Edirnekapı (EVOS)	Hattat Rakım (Rakım Efendi) Medrese (EVOS)	1362/6 (EVOS)	>1826		DGF (EVOS)	10 (EVOS)	demolished (Kurşun 2008)							1
91		Üsküdar (EVOS)	Şeyhülislam Minkarizade Yahya Efendi Medrese (EVOS)	291/1 (EVOS)	16.c? (Kurşun 2008)		DGF (EVOS)		Yıkılmış				1			
92		Saraçhane (EVOS)	Dülgerzade (Ahmet Şemsettin Habib Efendi) Medrese (EVOS)	1049/6 (EVOS)	15. yy sonu (cami 1482)		DGF (EVOS)	10 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)			1				
93		Kıztaşı (Kütükoğlu 2000)	Cafer Efendi Medrese (Kütükoğlu 2000)		–			6 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
94		Vefa (Kurşun 2008)	Şeyh Ebu'l Vefa Medrese (Hankah, Hakaniye-i Vefa) (Kurşun 2008)		> 1476 (Kurşun 2008)	—		15 or 18 or 16 (Kurşun 2008)	demolished (Kurşun 2008)			1				
95		Sultanahmet (Kütükoğlu 2000)	Dizdariye Medrese (Kütükoğlu 2000)		1652 (Kütükoğlu 2000)	—		12 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)					1		
96		Küçük Ayasofya (Kütükoğlu 2000)	Mirzeban Sultan Medrese (Kütükoğlu 2000)		—	—		8 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
97		İshakpaşa (EVOS)	Kapıağası Mahmut Paşa Medrese (EVOS), Kapuağası Mahmud Ağa Medrese (Kütükoğlu 2000)	_	1554 (Kütükoğlu 2000)	Mimar Sinan (Kütükoğlu 2000)	DGF (EVOS)	5 (Kütükoğlu 2000)					1			
98		İshakpaşa (EVOS)	İshak Paşa Medrese (Kütükoğlu 2000)		15.c. (Kütükoğlu 2000)			5 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)			1				
99	Sinan Ağa (ICPR)		Minki Ali Efendi Medrese (ICPR), Misli Ali Efendi Medrese (Kütükoğlu 2000)	1457/1,12,15,85,90,93 (ICPR)			Private, New Foundation, Government (ICPR)		demolished to be reconstructed (ICPR)							
100	Sinan Ağa (Kütükoğlu 2000)		Abdülhalim Efendi Medrese (Kütükoğlu 2000)		–			10 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
101	Sinan Ağa (ICPR)		Hüseyniye Medrese (ICPR), Ula-yı Hüseyniye (Kütükoğlu 2000)	2411/20, 21, 22 (ICPR)			Private, DGF (ICPR)	14 (Kütükoğlu 2000)	demolished to be reconstructed (ICPR)							
102	Sultanahmet (EVOS)		Ayasofya Medrese (EVOS)	57/7 (EVOS)	1466 (Kurşun 2008)	—	DGF (EVOS)		demolished (Kütükoğlu 2000) to be reconstructed (ICPR)				1			
103	Koca Dede (ICPR)	Yavuz Selim (Google Maps)	Debbağzade Medrese (ICPR)	1377/24, 25, 30 (ICPR)	1683 (Kütükoğlu 2000)		Istanbul Government (ICPR)	9 (Kütükoğlu 2000)	demolished to be reconstructed (ICPR)							
104	Dervişali (EVOS)	Edirnekapı (EVOS)	Defterdar İbrahim Paşa (EVOS) (Defterdar İbrahim Ağa (ICPR) , Defterdar İbrahim Efendi (Kütükoğlu 2000)) Medrese	2546/15 (EVOS)	1542-1544 (Kütükoğlu 2000)	Mimar Sinan (Kütükoğlu 2000)	DGF (EVOS)	7-8 (Kütükoğlu 2000)	demolished to be reconstructed (ICPR)							
105	Müftü Ali (ICPR)		Kıbrısi Abdullah Efendi Medrese (ICPR)	2483/ 37, 38 (ICPR)	–		Private (ICPR)	5 (Kütükoğlu 2000)	demolished to be reconstructed (ICPR)							
106	Cibali (EVOS)	Haydar (ICPR)	Sinan Ağa (EVOS) (Damat Mehmet Efendi (ICPR)) Medrese	2180/13, 40 (ICPR)	–		DGF (EVOS) (Private, New Foundation (ICPR))	5 (Kütükoğlu 2000)	demolished to be reconstructed (ICPR)							

Table 2.1. List of existing and demolished medreses in Istanbul, in 2015 (continued)

	District (Mahalle)	Quarter (Semt)	Name (Other Famous Name(s)	Building Block/Lot	Building date	Architect	Current Owner (EVOS)	Room number	Current Function	Duration of the last function by 2015 (year)	User/Tennant	Period (century)				
												15	16	17	18	19
DEMOLISHED MEDRESES																
107	Çarşamba (Google Maps)	Şeyh Resmi (ICPR)	Yahya Tevfik Efendi Medrese	1446/1, 2, 3, 15 (ICPR)	1790-1791 (Kütükoğlu 2000)		Private, New Foundation (ICPR)	18 (Kütükoğlu 2000)	demolished to be reconstructed (ICPR)							
108	Çarşamba (Google Maps)	Şeyh Resmi (ICPR)	Yeni Çeşme (Ali Efendi) Medrese (ICPR), Perviz Efendi Medrese (Kütükoğlu 2000)	1458/6, 7 (ICPR)	second half of 16.c. (Kütükoğlu 2000)		Private, New Foundation (ICPR)	6 (Kütükoğlu 2000)	demolished to be reconstructed (ICPR)							
109	Çarşamba (Google Maps)	Şeyh Resmi (ICPR)	Samanizade Medrese (ICPR), Ömer Hulusi Efendi Medrese (Kütükoğlu 2000)	1455/22 (ICPR)			Government shared (ICPR)		demolished to be reconstructed (ICPR)							
110		Baba Hasan Alemi (ICPR)	Darülhadis Bekir Ağa Medrese (ICPR)	936/62 (ICPR)			University (ICPR)		demolished to be reconstructed (ICPR)							
111		Koca Dede (ICPR)	Kadı Asker Mustafa Medrese (ICPR)	1372/1, 3, 4, 5, 7, 8, 9, 10 (ICPR)			chadastral void (ICPR)		demolished to be reconstructed (ICPR)							
112		Hoca Üveyz (ICPR)	Emir Buhari Tekkesi Medrese (ICPR)	2046/16, 18, 25, 28, 29 (ICPR)			Private, New Foundation, İBB (ICPR)		demolished to be reconstructed (ICPR)							
113		Keçeci Karabaş (ICPR)	Ali Paşa Medrese (ICPR)	3026/1 (ICPR)			Fatih Municipality (ICPR)		demolished to be reconstructed (ICPR)							
114		Hasan Halife (ICPR)	Uncu Hafız Medrese (ICPR)	2013/14 (ICPR)			New Foundation (ICPR)	8 (Kütükoğlu 2000)	demolished to be reconstructed (ICPR)							
115		Murat Paşa (ICPR)	Muratpaşa Medrese (ICPR), Murad Paşayı Atik Medrese (Kütükoğlu 2000)	880/12 (ICPR)	1477-1478 (Kütükoğlu 2000)		Private (ICPR)	12 (Kütükoğlu 2000)	demolished to be reconstructed (ICPR)							
116		Nevbahar (ICPR)	Hekimbaşı Ömer Efendi Medrese (ICPR)	1785/33, 54 (ICPR)	beginning of 18.c (Kütükoğlu 2000)		Private (ICPR)	8 (Kütükoğlu 2000)	demolished to be reconstructed (ICPR)							
117	Kalenderhane (ICPR)	Eminönü (EVOS)	Darül Hadis Beşir Mehmet Ağa Medrese (ICPR), Cedid Beşir Ağa Medrese (Kütükoğlu 2000)	668/8 (ICPR)	–		New Foundation (ICPR)	3 (Kütükoğlu 2000)	demolished to be reconstructed (ICPR)							
118	Kalenderhane (ICPR)	Eminönü (EVOS)	Kalenderhane Medrese (ICPR)	651/51 (ICPR)	–		Government (ICPR)	15 (Kütükoğlu 2000)	demolished to be reconstructed (ICPR)							
119	Kalenderhane (ICPR)	Eminönü (EVOS)	Ebulfazl Mahmut Efendi Medrese (ICPR, Kütükoğlu 2000)	956/1 (ICPR)	1666-1667 (Kütükoğlu 2000)		Chadastral void (ICPR)	11 (Kütükoğlu 2000)	demolished to be reconstructed (ICPR)							
120	Hoca Gıyasettin (ICPR)	Vefa (Kütükoğlu 2000)	Yoğurtçuoğlu Medrese (ICPR), İbrahim Kethüda Medrese (Kütükoğlu 2000)	565/40, 41, 42, 55, 56, 57, 61 (ICPR)			Şahıs	8 (Kütükoğlu 2000)	demolished to be reconstructed (ICPR)							
121	Katip Kasım (ICPR)		Mustafa Efendi Medrese (ICPR)	782/2, 8, 10, 16, 20, 22, 23 (ICPR)			Şahıs		demolished to be reconstructed (ICPR)							
122		Çarşıkapı (Kütükoğlu 2000)	Kemankeş Kara Mustafa Paşa Medrese (Kütükoğlu 2000)		17.c(Kütükoğlu 2000)		DGF (Kütükoğlu 2000)		demolished for enlargement of street (Kütükoğlu 2000)							
123		Beşiktaş (Ahunbay 1994)	Hayreddin Paşa Medrese (Ahunbay 1994)		16. yy (Ahunbay 1994)				demolished (Ahunbay 1994)							

Table 2.1. List of existing and demolished medreses in Istanbul, in 2015 (continued)

	District (Mahalle)	Quarter (Semt)	Name (Other Famous Name(s))	Building Block/Lot	Building date	Architect	Current Owner (EVOS)	Room number	Current Function	Duration of the last function by 2015 (year)	User/Tennant	Period (century)				
												15	16	17	18	19
DEMOLISHED MEDRESES																
124		Beşiktaş (Ahunbay 1994)	Yahya Efendi Medrese (Ahunbay 1994)		16. yy (Ahunbay 1994)				demolished (Ahunbay 1994)							
125		Beşiktaş (Ahunbay 1994)	Emin Mustafa Çelebi Medrese (Ahunbay 1994)		16. yy (Ahunbay 1994)				demolished (Ahunbay 1994)							
126		Kasımpaşa (Ahunbay 1994)	Güzelce Kasım Paşa Medrese (Ahunbay 1994)		16. yy (Ahunbay 1994)				demolished (Ahunbay 1994)							
127		Piyalepaşa (Ahunbay 1994)	Piyale Paşa Medrese (Ahunbay 1994)		16. yy (Ahunbay 1994)				demolished (Ahunbay 1994)							
128		Eyüp (Ahunbay 1994)	Cezeri Kasım Paşa Medrese (Ahunbay 1994)						demolished (Ahunbay 1994)							
129		Eyüp (Ahunbay 1994)	Taşköprülü Medrese (Ahunbay 1994)						demolished (Ahunbay 1994)							
130		Eyüp (Ahunbay 1994)	Behram Kethüda Medrese (Ahunbay 1994)						demolished (Ahunbay 1994)							
131		Eyüp (Ahunbay 1994)	Defterdar Nazlı Mahmut Çelebi Medrese (Ahunbay 1994)						demolished (Ahunbay 1994)							
132		Mahmutpaşa (Kütükoğlu 2000)	Rahıkizade Medrese (Kütükoğlu 2000)					7 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
133	Daye Hatun	Hocapaşa (Kütükoğlu 2000)	Cezayirli Ahmed Paşa Medrese (Kütükoğlu 2000)					3-5 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
134	Daye Hatun	Hocapaşa (Kütükoğlu 2000)	Ferhad Paşa Medrese (Kütükoğlu 2000)					8 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
135		Hocapaşa (Kütükoğlu 2000)	Kayış Mustafa Ağa Medrese (Kütükoğlu 2000)					12 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
136		Beyazıt (Kütükoğlu 2000)	Ruznamçeci Ali Efendi Medrese (Kütükoğlu 2000)					? (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
137	Soğanağa (Kütükoğlu 2000)	Beyazıt (Kütükoğlu 2000)	Rakım Efendi Medrese (Kütükoğlu 2000)					7 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
138		Beyazıt (Kütükoğlu 2000)	Şah Kulu Medrese (Sinekli Medrese) (Kütükoğlu 2000)					11 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
139	Mercanağa (EVOS)	Uzunçarşıbaşı (Kütükoğlu 2000)	İbrahim Paşa-yı Atik Medrese (Kütükoğlu 2000)	339/261				13 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
140	Hüseyin Ağa (Kütükoğlu 2000)	Çarşıkapı (Kütükoğlu 2000)	Mimar Hasan Ağa Medrese (Kütükoğlu 2000)	–				3 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
141		Şehzadebaşı (Kütükoğlu 2000)	Baba Mahmud Bekir Ağa Darülhadis (Kütükoğlu 2000)	–				8 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
142		Şehzadebaşı Horhor (Kütükoğlu 2000)	Bosnavi Darülhadis (Kütükoğlu 2000)	–				9 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
143		Karagümrük (Kütükoğlu 2000)	Abdülgaffar Efendi Medrese (Kütükoğlu 2000)	–				18 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
144		Şehremini (Kütükoğlu 2000)	Dülbendcizade Mustafa Efendi Medrese (Kütükoğlu 2000)	–				11 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
145		Cerrahpaşa (Kütükoğlu 2000)	Şah Sultan Medrese (Kütükoğlu 2000)		1573-1574 (Kütükoğlu 2000)			8 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
146		Kocamustafapaşa (Kütükoğlu 2000)	Nuh Efendi Medrese (Kütükoğlu 2000)		late 17.c (Kütükoğlu 2000)			6 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
147	Aydın Kethüda (Kütükoğlu 2000)		Sayd-ı Canan Kalfa Medrese (Kütükoğlu 2000)	–				–	demolished (Kütükoğlu 2000)							

Table 2.1. List of existing and demolished medreses in Istanbul, in 2015 (continued)

	District (Mahalle)	Quarter (Semt)	Name (Other Famous Name(s)	Building Block/Lot	Building date	Architect	Current Owner (EVOS)	Room number	Current Function	Duration of the last function by 2015 (year)	User/Tennant	Period (century)				
												15	16	17	18	19
DEMOLISHED MEDRESES																
148		Kumkapı (Kütükoğlu 2000)	Nişancı Paşa-yı Atik (Tezkireci Osman Efendi) Medrese (Kütükoğlu 2000)					–	demolished (Kütükoğlu 2000)							
149		Süleymaniye (Kütükoğlu 2000)	Emre (Emir) Hoca Medrese (Kütükoğlu 2000)	569/1(Kütükoğlu 2000)				8 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
150		Süleymaniye (Kütükoğlu 2000)	Süleyman Subaşı Medrese (Kütükoğlu 2000)		1587 (Kütükoğlu 2000)			16 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
151		Vefa (Kütükoğlu 2000)	Semsüddin Molla Gürani Medrese (Kütükoğlu 2000)		–			6 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
152		Vefa (Kütükoğlu 2000)	Yahya Güzel Medrese (Kütükoğlu 2000)		1476 (Kütükoğlu 2000)			7 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
153		Vefa (Kütükoğlu 2000)	Kirmasti (Sinekli) Medrese (Kütükoğlu 2000)					7 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
154		Vezneciler (Kütükoğlu 2000)	Hasan Ağa Darülhadis (Kütükoğlu 2000)		1707 (Kütükoğlu 2000)			9 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
155		Saraçhane (Kütükoğlu 2000)	Pir Mehmed Paşa Medrese (Pir Mehmet Paşa Zaviye) (Kütükoğlu 2000)		early 16.c (Kütükoğlu 2000)			21 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
156		Saraçhane (Kütükoğlu 2000)	Mimar Kasım Ağa Medrese (Kütükoğlu 2000)		<1660 (Kütükoğlu 2000)			10 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
157		Zeyrek (Kütükoğlu 2000)	Hamid Efendi Medrese (Kütükoğlu 2000)		second half of 16.c. (Kütükoğlu 2000)	Mimar Sinan (Kütükoğlu 2000)		9-29 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
158	Haydar (Kütükoğlu 2000)	Zeyrek (Kütükoğlu 2000)	Hasanzade Medrese (Kütükoğlu 2000)		–			17 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
159	Haydar (Kütükoğlu 2000)	Zeyrek (Kütükoğlu 2000)	Muhyiddini Kocavi Medrese (Kütükoğlu 2000)		1655 (Kütükoğlu 2000)			4 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
160	Sinan Ağa (Kütükoğlu 2000)	Fatih (Kütükoğlu 2000)	Çayırlı Medrese (Kütükoğlu 2000)		–			17 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
161		Fatih (Kütükoğlu 2000)	Tuti Abdüllatif Efendi Medrese (Kütükoğlu 2000)		second half of 17.c (Kütükoğlu 2000)			5 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
162	Aşık Paşa (Kütükoğlu 2000)	Fatih (Kütükoğlu 2000)	Mimar Sinan Yusuf Efendi (Sarı Saltuk, Baba Saltuk) Medrese (Kütükoğlu 2000)		15.c. (Kütükoğlu 2000)			10 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
163		Fatih (Kütükoğlu 2000)	Moravi Elhac Osman Efendi Medrese (Kütükoğlu 2000)		–			8 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
164		Çırçır (Kütükoğlu 2000)	Hayriye Medrese (Ayşe Hatun Dersiyesi) (Kütükoğlu 2000)		–			7 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
165		Fatih (Kütükoğlu 2000)	Celeb Hacı Mehmed Ağa Medrese (Kütükoğlu 2000)		–			15 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
166		Laleli (Kütükoğlu 2000)	Papaszade Mustafa Çelebi Medrese (Kütükoğlu 2000)		1542 (Kütükoğlu 2000)			28 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
167		Laleli (Kütükoğlu 2000)	Çavuşbaşşı Süleyman Ağa Medrese (Kütükoğlu 2000)		17.c (Kütükoğlu 2000)			10-11 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							

Table 2.1. List of existing and demolished medreses in Istanbul, in 2015 (continued)

	District (Mahalle)	Quarter (Semt)	Name (Other Famous Name(s)	Building Block/Lot	Building date	Architect	Current Owner (EVOS)	Room number	Current Function	Duration of the last function by 2015 (year)	User/Tennant	Period (century)				
												15	16	17	18	19
DEMOLISHED MEDRESES																
168		Laleli (Kütükoğlu 2000)	Hekim Çelebi Medrese (Kütükoğlu 2000)		–			21 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
169		Laleli (Kütükoğlu 2000)	Nazır Hüseyin Ağa Medrese (Kütükoğlu 2000)		–			10 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
170		Laleli (Kütükoğlu 2000)	Molla Kestel Medrese (Kütükoğlu 2000)		15.c. (Kütükoğlu 2000)			7 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
171		Laleli (Kütükoğlu 2000)	Sultan Mustafa Medrese (by Mustafa III) (Kütükoğlu 2000)		1760-1763/64 (Kütükoğlu 2000)	Tahir Ağa (Kütükoğlu 2000)		10 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
172	Katip Kasım (Kütükoğlu 2000)	Yenikapı (Kütükoğlu 2000)	Hoca Üveys Medrese (Kütükoğlu 2000)		–			10 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
173		Çapa (Kütükoğlu 2000)	Defterdar Ahmed Çelebi Medrese (Kütükoğlu 2000)		1518 (Kütükoğlu 2000)			11 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
174		Çapa (Kütükoğlu 2000)	İsmet Bey Medrese (Kütükoğlu 2000)	–				4 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
175		Çarşamba (Kütükoğlu 2000)	İzzet Mehmed Efendi Darülhadis (Kütükoğlu 2000)		1669 (Kütükoğlu 2000)			14 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
176		Çarşamba (Kütükoğlu 2000)	Yahya Efendi Medrese (Kütükoğlu 2000)		16.c (Kütükoğlu 2000)			20? (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
177		Çarşamba (Kütükoğlu 2000)	Zekeriyya Efendi Medrese (Kütükoğlu 2000)		1592 (Kütükoğlu 2000)			12 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
178		Çarşamba (Kütükoğlu 2000)	Valide Sultan Medrese (Kütükoğlu 2000)		17.c (Kütükoğlu 2000)			15 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
179		Çarşamba (Kütükoğlu 2000)	Papaszade Ahmet Paşa Medrese (Kütükoğlu 2000)		–			12-13 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
180	Koca Dede (Kütükoğlu 2000)	Çarşamba (Kütükoğlu 2000)	Koğacı Dede Medrese (Kütükoğlu 2000)		–			11 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
181	Koca Dede (Kütükoğlu 2000)	Çarşamba (Kütükoğlu 2000)	Mustafa Efendi Medrese (Kütükoğlu 2000)		1677 (Kütükoğlu 2000)			9 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
182		Çarşamba (Kütükoğlu 2000)	Müfti Hüseyin Efendi Medrese (Çukur Medrese) (Kütükoğlu 2000)		1627 (Kütükoğlu 2000)			11-14 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
183		Çarşamba (Kütükoğlu 2000)	Ömer Hulusi Efendi Darülhadis (Kütükoğlu 2000)		late 18.c (Kütükoğlu 2000)			14 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
184		Çarşamba (Kütükoğlu 2000)	Hayriye (Hafız Seyyid) Medrese (Kütükoğlu 2000)		–			10 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
185		Çarşamba (Kütükoğlu 2000)	Tevkı'i Cafer Efendi (Cafer Çelebi) Medrese (Kütükoğlu 2000)		–			10 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
186	Efdalzade (Kütükoğlu 2000)	Nişanca (Kütükoğlu 2000)	Küçük Medrese (Kütükoğlu 2000)		–			4 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
187	Efdalzade (Kütükoğlu 2000)	Nişanca (Kütükoğlu 2000)	Hasan Efendi Medrese (Kütükoğlu 2000)		1630 (Kütükoğlu 2000)			5 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
188		Nişanca (Kütükoğlu 2000)	Ümmi Veled Medrese (Kütükoğlu 2000)		16.c (Kütükoğlu 2000)	Mimar Sinan (Kütükoğlu 2000)		9-10 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							

Table 2.1. List of existing and demolished medreses in Istanbul, in 2015 (continued)

	District (Mahalle)	Quarter (Semt)	Name (Other Famous Name(s)	Building Block/Lot	Building date	Architect	Current Owner (EVOS)	Room number	Current Function	Duration of the last function by 2015 (year)	User/Tennant	Period (century)				
												15	16	17	18	19
DEMOLISHED MEDRESES																
189		Çarşamba (Kütükoğlu 2000)	Mehmed Ağa Medrese (Kütükoğlu 2000)		–			10 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
190	Atik Ali Paşa (Kütükoğlu 2000)	Karagümrük (Kütükoğlu 2000)	Segbanbaşı Kara Halil (Sekban Ali Bey) Medrese (Kütükoğlu 2000)		16.c (Kütükoğlu 2000)	16.c (Kütükoğlu 2000)		11 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
191	Katip Muslihiddin (Kütükoğlu 2000)	Çarşamba (Kütükoğlu 2000)	İsmihan (Esmahan) Sultan Medrese (EVOS) (Kütükoğlu 2000)		16.c (EVOS)			9 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
192		Eğrikapı (Kütükoğlu 2000)	Kariye Medrese (Kütükoğlu 2000)		16.c (Kütükoğlu 2000)			–	demolished (Kütükoğlu 2000)							
193		Fatih (EVOS)	Veli Efendi Medrese (Veli Efendi Library) (EVOS)	_	>1741 (Kurşun 2008)	?	DGF	7 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)						1	
194		Çarşamba (EVOS)	Yavuz Sultan Selim Medrese (EVOS)	1969/11 (EVOS)			DGF									
195		Çarşamba (EVOS)	Şerifzade Medrese (EVOS)	_			Municipality									
196		Çarşamba (EVOS)	Osman Paşa Medrese (EVOS)	_			DGF									
197	Beyceğiz (EVOS)	Karagümrük (EVOS)	Ahmet Çavuş Medrese (EVOS)	1367/2 (EVOS)			DGF									
198		Karagümrük (EVOS)	Fetva Emini Medrese (EVOS)	_			DGF	13 (Kütükoğlu 2000)	demolished (Kütükoğlu 2000)							
199		Eyüp (EVOS)	Şeyhülislam Esseyyid Mustafa Efendi Medrese (EVOS)	_			Municipality		originally dervish lodge							
200		Üsküdar (EVOS)	Selimiye Külliyesinde Medrese (EVOS)	322/1 (EVOS)			DGF		?							
201		Fatih (EVOS)	Fatih Complex, Akdeniz Hamise Tetimme Medrese (EVOS)		<1474 (Kurşun 2008)	Sinanüddin Yusuf Ağa (Kurşun 2008)	DGF	10 (Kütükoğlu 2000)	demolished for enlargement of street	–	"	1				
202		Fatih (EVOS)	Fatih Complex, Akdeniz Sadise Tetimme Medrese (EVOS)		<1474 (Kurşun 2008)	Sinanüddin Yusuf Ağa (Kurşun 2008)	DGF	10 (Kütükoğlu 2000)	demolished for enlargement of street	–		1				
203		Fatih (EVOS)	Fatih Complex, Akdeniz Sabia Tetimme Medrese (EVOS)		<1474 (Kurşun 2008)	Sinanüddin Yusuf Ağa (Kurşun 2008)	DGF	10 (Kütükoğlu 2000)	demolished for enlargement of street	–		1				
204		Fatih (EVOS)	Fatih Complex, Akdeniz Samine Tetimme Medrese (EVOS)		<1474 (Kurşun 2008)	Sinanüddin Yusuf Ağa (Kurşun 2008)	DGF	10 (Kütükoğlu 2000)	demolished for enlargement of street	–		1				
205		Eyüp (EVOS)	Medrese Next to Çiviciler (EVOS)	52/58 (EVOS)			DGF		?							
206		Süleymaniye (EVOS)	Demirtaş Medrese (EVOS)	493/4 (EVOS)			DGF		?							
207		Mahmutpaşa (EVOS)	Seyit Halil Efendi Medrese (EVOS)	259/11 (EVOS)			DGF		?							
208		Kadıköy (EVOS)	Manastır Medrese (EVOS)	782/6 (EVOS)			DGF		?							
209		Eminönü (Küçükpazar) (EVOS)	Darülhadis Medrese ? (EVOS)	_			Municipality		?							
210		Çarşamba (EVOS)	Yahya Efendi Medrese (EVOS)	_			DGF		?							
											DEMOLİSHED MEDRESES TOTAL			**124**			
											GRAND TOTAL			**210**		
OTHERS (that were considered as medrese in both archive documents and literature, however, they had doubtful information about the name)																
mosque		Zeyrek (EVOS)	Zeyrek Medrese (EVOS)	1944/3 (EVOS)			DGF (EVOS)		mosque							
it is not a medrese		Süleymaniye (EVOS)	Süleymaniye Complex Mülazımlar Medrese (EVOS, Kurşun 2008)		1558 (Kurşun 2008)	Mimar Sinan (Kurşun 2008)		20 (Kurşun 2008)	empty	–			1			
repeated?		Galata (EVOS)	Gülnuş Emetullah Sultan (Bereketzade?) Medrese (EVOS)	_			Municipality (EVOS)		?							
repeated?		Vezneciler (EVOS)	Dervişpaşa Medrese (Seyit Hasan Paşa Medrese? (Kütükoğlu 2000))	580/19 (EVOS)	1745 (Kütükoğlu 2000)		DGF (EVOS)								1	

Table 2.4. Functions of Existing Ottoman Medreses in Istanbul in 2015

FUNCTIONS OF EXISTING OTTOMAN MEDRESES IN ISTANBUL IN 2015			
Medrese	Type of Function	Function	TOTAL
Existing Medreses	Social-Cultural-Educational-Fine Arts (administration)	Foundation Headquarter, Social-Cultural Educational Center (without headquarter)	8
	Cultural	Museum, Cultural and Administrative Center, Cultural Center, Academic Research Center, Janissary Band (Mehter)	12
	Cultural-Fine Arts	Traditional Arts Center	7
	Educational-Cultural	Educational and Cultural Center	4
	Social	Social Center, Club	2
	Educational	Koran Course, Library, School, University	18
	Accomodation	Dormitory, Guest House, Lodging house	7
	Commercial	Market,Touristic Cafe-Shop,Carpenter's Workshop	3
	Health	Cottage Hospital, Health Center, Policlinic	4
	Unfunctioned	Empty, In Restoration Process	17
	Others	Archive storage, Masjid, Unknown	4
TOTAL			**86**
Demolished Medreses			**125**
GRAND TOTAL			**211**

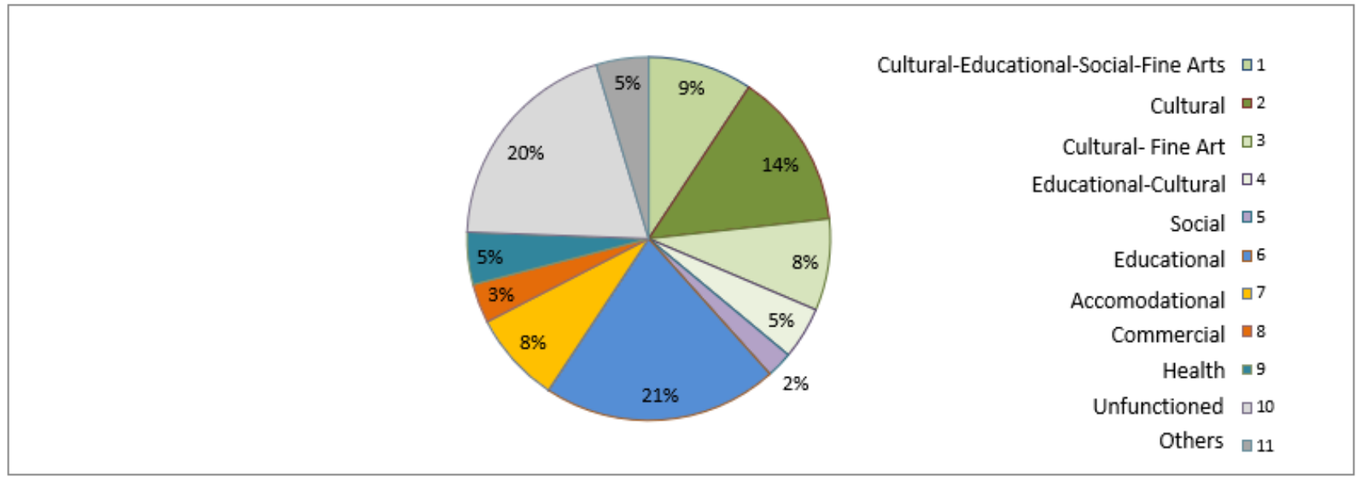


Figure 2.40. Distribution of Types of Functions of Existing Ottoman Medreses in Istanbul in 2015

Table 2.5. Distributions of Users' Profile on Types of Functions in Existing Ottoman Medreses in Istanbul in 2015

Distribution of Users' Profile on Types of Function						
TYPE OF FUNCTION	**USER PROFILE**					**TOTAL**
	Governmental Organisation	Municipality	University	Associations and New Foundations	Private sector	
Social-Cultural-Educational-Fine Arts (administration)	0	0	0	8	0	**8**
Cultural	4	2	1	5	0	**12**
Cultural-Fine Arts	0	2	0	5	0	**7**
Educational-Cultural	0	0	0	4	0	**4**
Social	0	0	0	2	0	**2**
Educational	11	0	1	6	0	**18**
Accomodation	1	0	0	6	0	**7**
Commercial	0	0	0	2	1	**3**
Health	2	0	0	1	1	**4**
Unfunctioned	0	0	0	0	0	**0**
Others	0	0	0	4	0	**4**
TOTAL	**18**	**4**	**2**	**43**	**2**	**69**

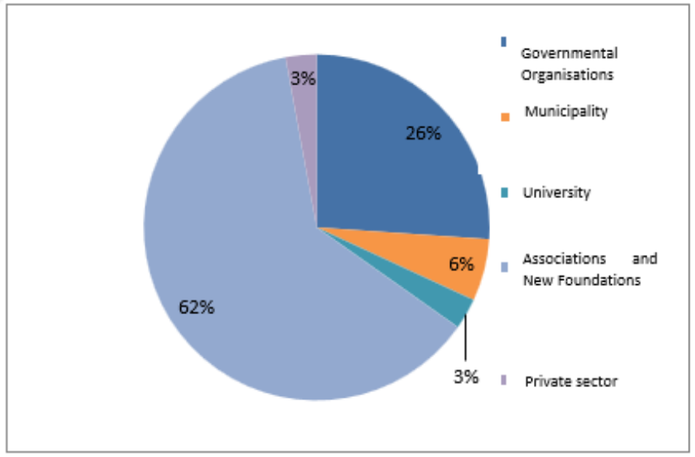


Figure 2.41. Distribution of "Users' Profiles" of Existing Medreses in Istanbul in 2015



Figure 2.42. Distribution of "Users' Profiles" on "Types of Function" of Existing Medreses in Istanbul in 2015

CHAPTER III

UNDERSTANDING THE MEDRESES FROM ORIGINAL USE TO REUSE: SELECTED CASES FROM ISTANBUL

Between 2000-2015, 24 medreses have been refunctioned in Istanbul. Between 2000-2015, 24 medreses have been repaired refunctioning in Istanbul. In this chapter a detailed comprehension of the reused medreses will be provided based on the selected cases. As explained in Chapter I, 10 medreses are selected considering the following criteria;

a) Being under the same owner,
b) Having similar architectural character in terms of space relations,
c) Having been subjected to intense reuse interventions within a comprehensive restoration.

These medreses are shown in the Figure 35 as;

1) Beyazıt Medrese
2) Atik Ali Paşa Medrese
3) Haseki Medrese
4) Şehzade Medrese
5) Rüstem Paşa Medrese
6) Rabi Medrese
7) Kılıç Ali Paşa Medrese
8) Siyavuş Paşa Medrese
9) Koca Sinan Paşa Medrese
10) Sultan Ahmet Medrese

All these are self-standing medreses having a spatial capacity ranging between 16-24 rooms and part of a complex (except for Rüstem Paşa Medrese). Except for Kılıç Ali Paşa Medrese, all of the selected medreses are in the boundary of Historic Peninsula

that is a complete conservation area including four of the Heritage Sites, a tourism area and several rehabilitation areas. (Figure 3.1).

The selected medreses have been studied following a chronological order throughout the chapter. Each medrese has been studied first in terms of its original and current contextual features, architectural characteristics, functional and intervention backgrounds. Secondly, their last new use process and interventions are studied based on site survey, literature survey, archive documents and interviews with users. Studies have been documented in the 21 charts numbered from Chart 1.1 to Chart 10.2 (see Appendix B).

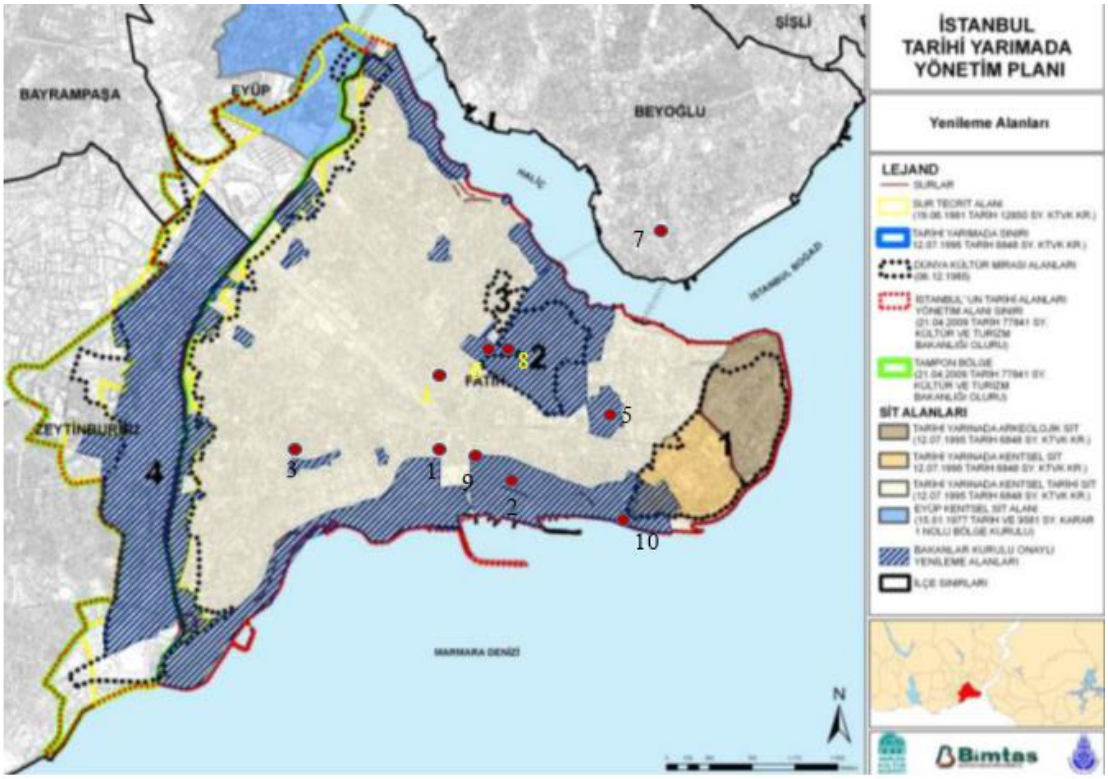


Figure 3.1. Locations of case medreses within Conservation and Rehabilitation Sites of Istanul (Alan Başkanlığı)

3.1. Beyazıt Medrese (1506-1507)

This title, refunctioning practices carried out on Beyazıt Medrese between between at the beginning of 1900's and 2016 were studied by considering contextual, architectural, functional, legal, administrative, historical, technical, operational and social inputs. For this study, the original context, architectural and functional features of Beyazıt Medrese were documented first for better understanding and comparison.

3.1.1. The Context

In this section, the effect of the original and the changing context of the Beyazıt Medrese will be tried to understand better. As the context is an importan input on reuse decision, understanding the change of the context is an important criterion for reuse decisions.

The Original Context:

Beyazıt Medrese was part of Beyazıt II Complex. It was built by Sultan Beyazıt II. The complex consisted of a great mosque (Beyazıt Mosque), a tomb, a medrese, an imaret, a tabhane, a primary school, a hamam, a caravanseri (Eyice-1 1994; Eyice-2 1994) and a sebil (Kütükoğlu 2000, p. 85). Buildings of the complex were spread over a wide area. (Figures 3.2., 3.3. and 3.4.) Similar to Amasya (1486) and Edirne (1488) Beyazıt II Complexes, the medrese was located far from the mosque in Istanbul Beyazıt II Complex (Kütükoğlu 2000, 85). The complex was placed in a great garden surrounded with a garden wall in the 17th century (Eyice-11994).

Beyazıt Medrese was a self-standing building between the Beyazıt Mosque and the hamam (Figure 3.4.). The 1505 dated foundation charter of the complex did not mention about the medrese (Charter 1). However, according to a 1506 dated archive document, Beyazıt Medrese was constructed just after the completion of the mosque's construction in 1505 and it was completed in 1507 (Eyice-1 1994).

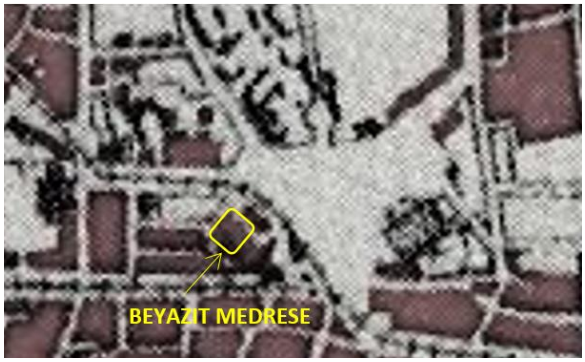


Figure 3.2. (Left). Beyazıt Medrese in Map of Bilad-ı Selase, 18th century (Kubilay 2010)

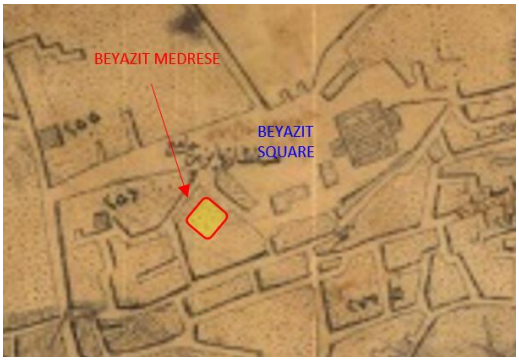


Figure 3.3. (Right). Beyazıt Medrese in Mühendishane Map, 1848

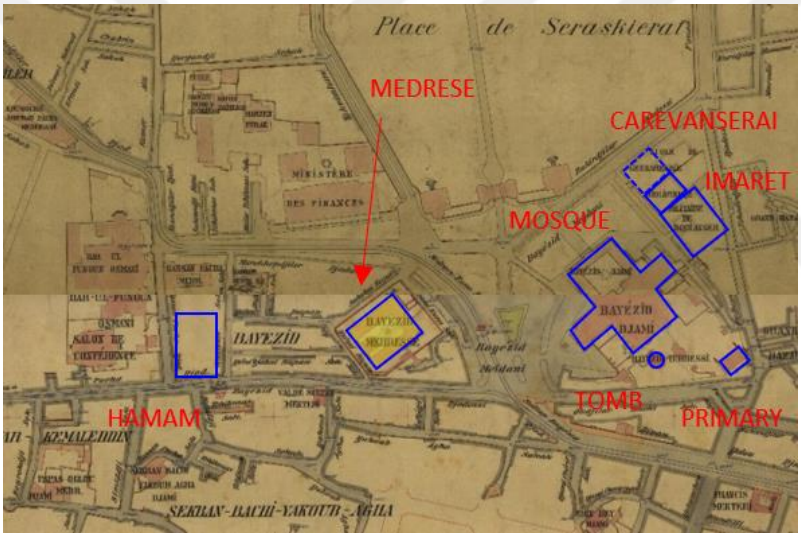


Figure 3.4. Beyazıt Medrese with its complex in German Blues, 1909-1913

Changing Context from Its Construction until 2015:

In Ottoman Period, around the Beyazıt Complex was full of houses and shops (Figure 3.6.). In the Republican Period, as a result of the great urbanization works between 1956-1959, the houses and shops around the complex had been demolished together with the whole district (Eyice-11994) to create a great square between the mosque and the medrese (Figure 3.3.). The outer garden walls were also demolished in the square arrangements and expropriation works (Eyice-1 1994). A great square pool was also constructed in the square. The name of the new square was derived from the name of the complex. The Beyazıt Square stands on the location of ancient Byzantine Forum Tauri, which was one of the most important squares of Constantin of Byzantine with

a great pool or open cistern, called Nymphaeum Maximum (Freely and Çakmak 2004, p.39). Referring to the pool constructed around 1959, the medrese began to be called as “Havuzlu Medrese”, that is “The Medrese with Pool”, (Eyice-1 1994).

Except for sebil, all the buildings of the complex still existed in 2015 (Figure 3.5.). The mosque and the tomb had kept their original functions. However, the medrese, hamam, caravanserai, tabhane and primary school were refunctioned by different users. Hamam was used as a museum, namely Bayezid II Hamam Culture Museum, by Istanbul University. Caravanserai and tabhane had being used together as city library since the late Ottoman period. 1800s, primary school had also being used as a library, namely Hakkı Tarık Us Library, since 1960s.

In 2015, around the medrese, Istanbul University Law, Pharmacy and Literature Faculties, university and public libraries, historic and new touristic trade khans and shops, city hotels, many of historic edifices, historic Grand Bazaar, restaurants and the buildings being used for social-cultural activities were located. It was easy to access the medrese by tramway, public bus and taxi.



Figure 3.5. Beyazıt Medrese superposed with its lot in aerial photo 2013 (IMM)

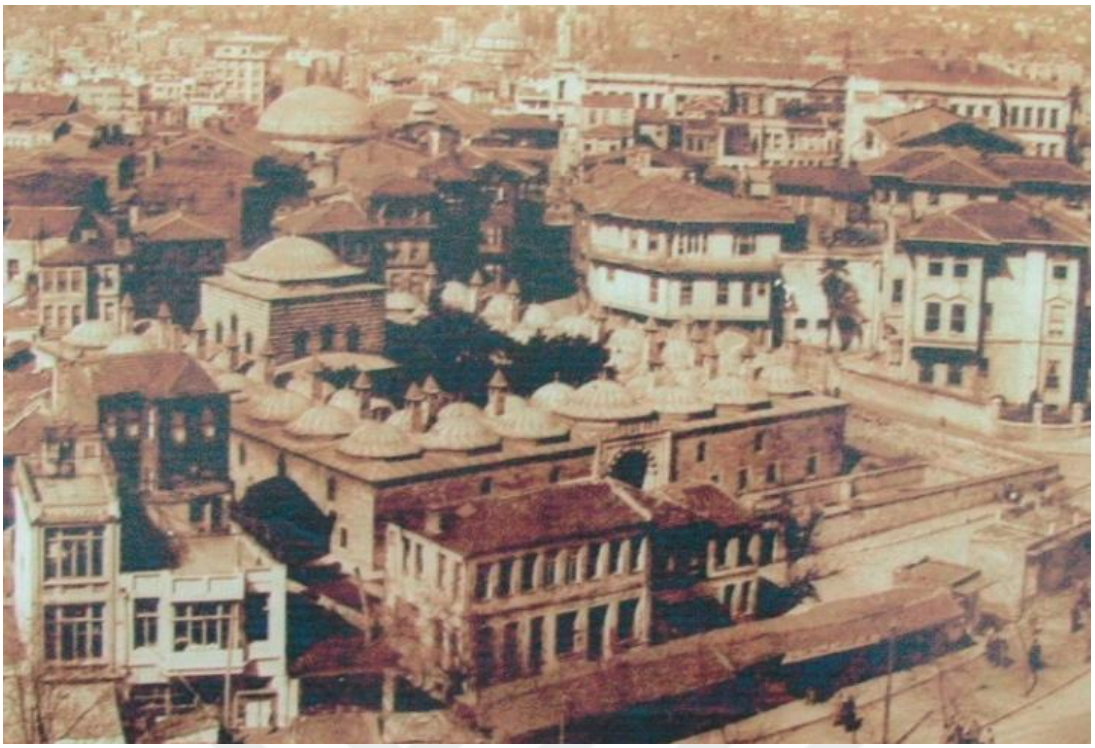


Figure 3.6. Beyazıt Medrese around 1940's (Archive of Istanbul Ist.RDF)

3.1.2. Original Architectural and Functional Features

Beyazıt Medrese was one of the most important medreses of Istanbul and was an "Ellili"[49] medrese. The muderrises of it were very important scholars within sheyhulislams, like Zembilli Ali Efendi and İbn Kemal (Eyice-1 1994).

In this section, the original architectural features of the Beyazıt Medrese will be documented as main components layout, courtyard and revaks, the classroom and the eivan, the rooms and the service space in the aspects of spatial characteristics, including dimentions, volume, decorative elements and space organization, as well as original spatial and functional relations between those components. As the architectural features and the spatial capacity are two of the most important inputs on reuse decision, understanding the original architectural features is important to keep the significance of the bulding for reuse decisions.

Layout: The medrese was a rectangular building with U type layout (Figure 3.1. and 3.7.). It was 36.63 x 43.90 m from outside. It had a monumental main entrance opening through Beyazıt Square on north-east façade (Figure 3.8.). The medrese was

[49] "Ellili" medrese (see Chapter 2.1.)

surrounded with a garden wall and a garden entrance originally (Figure 3.15. and 3.20.).

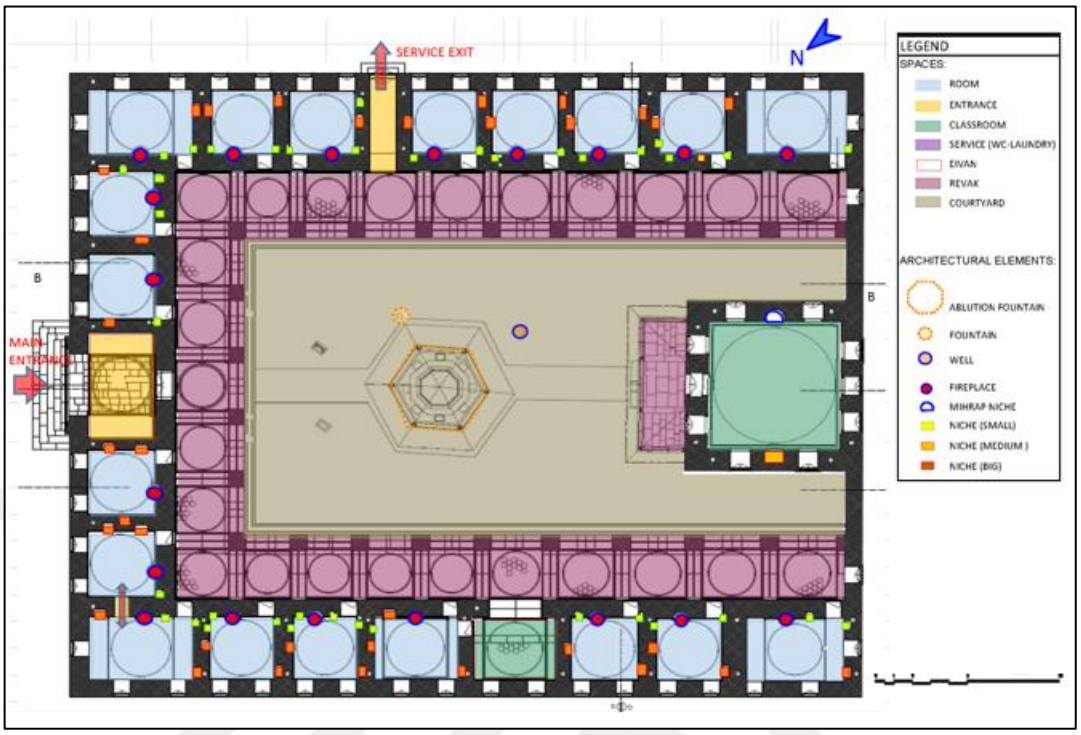


Figure 3.7. Original plan of Beyazıt Medrese, Restitution by Halil Onur, 2007 (Archive of Istanbul Ist. RDF)

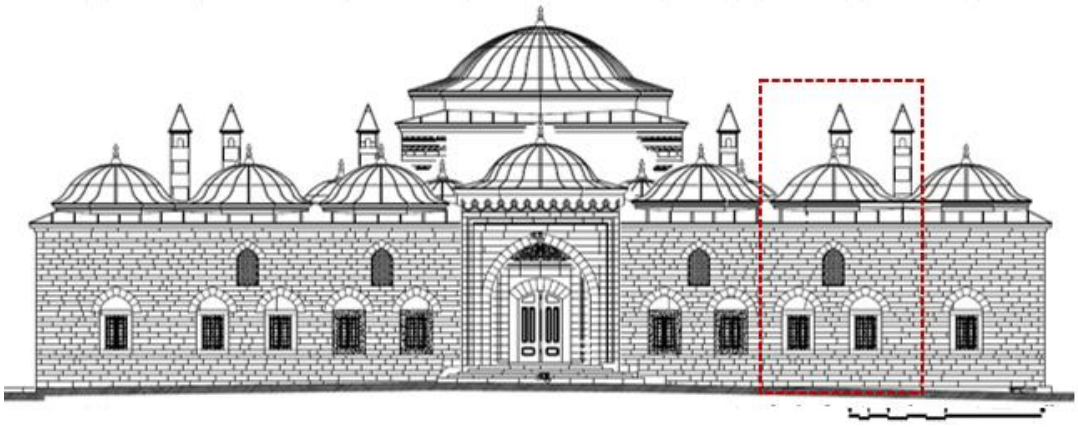


Figure 3.8. Original entrance facade of Beyazıt Medrese, Restitution by Halil Onur, 2007 (Archive of Istanbul Ist. RDF)

Courtyard and Revaks: Inside the medrese there existed a landscaped courtyard of 33.35x17,62m. Approximately 3 m width revaks surrounded the courtyard from three sides. Revaks were carried by stone masonry pillars (Figures 3.7. and 3.9.). An

ablution fountain, a well and two historical sun clocks were in the courtyard. (Figures 3.10. and 3.11.).

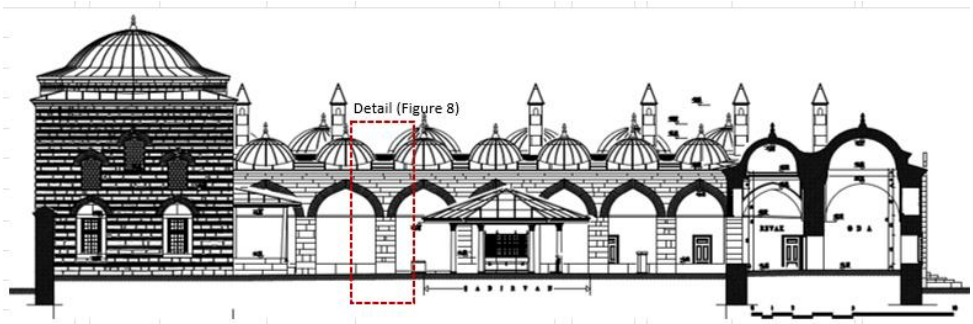


Figure 3.9. B-B Section, Restitution by Halil Onur, 2007 (Archive of Istanbul Ist. RDF)

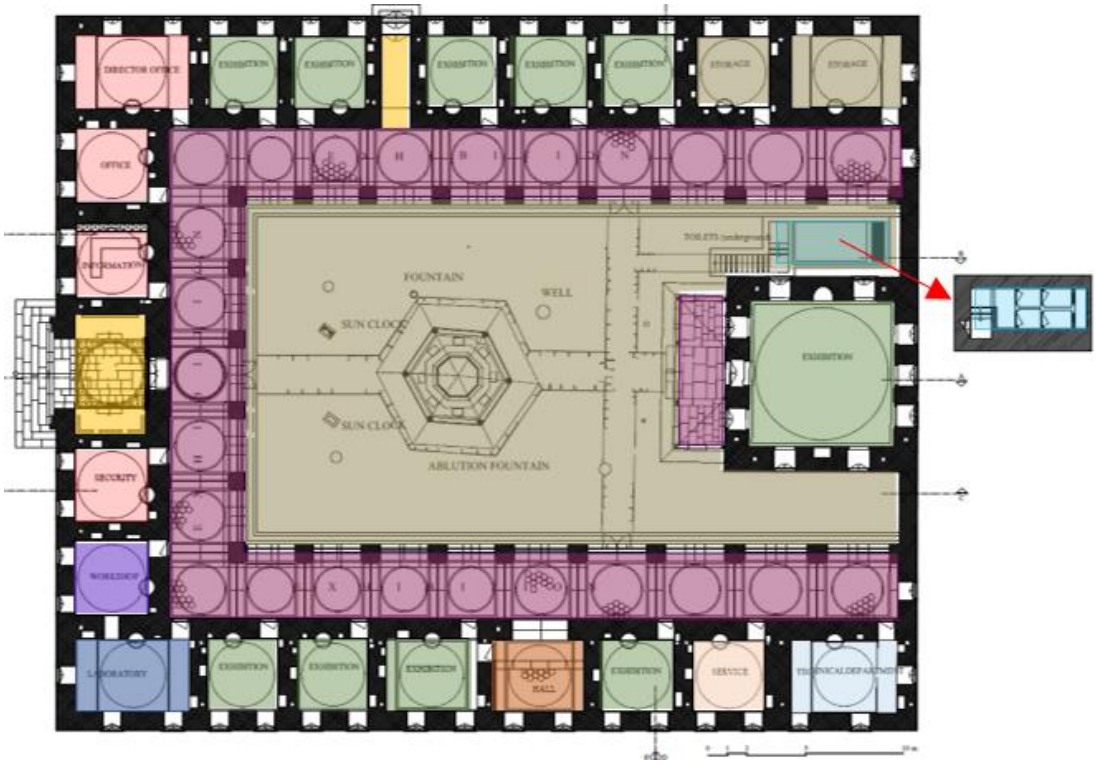


Figure 3.10. New uses of spaces in approved restoration plan and original architectural elements in the courtyard, by Halil Onur (Archive of Istanbul Ist. RDF)



Figure 3.11. Courtyard; from classroom (SECTION VI) 2015

The Rooms: There were 19 rooms and a small eivan between the rooms opening to the revaks (Figure 3.7.). Except for corner rooms, rooms were about 3.60x3.70-3.90m. Corner rooms were rectangular and 3.75x5.40-5.60-5.75-5.80 m. In ordinary rooms, a couple of students were staying, while in the corner rooms were for four students (Kütükoğlu 2000). Rooms had two rows of windows facing through outer garden. In the bottom were two windows and one at the top. A fireplace, cupboards and niches from 2 to 5 existed in each room (Figure 3.7. and 3.12). Corner rooms were different; they had three bottom windows. The room at the north-west corner was connected with the next room according to restitution project prepared by Halil Onur. (Figure 3.7.).

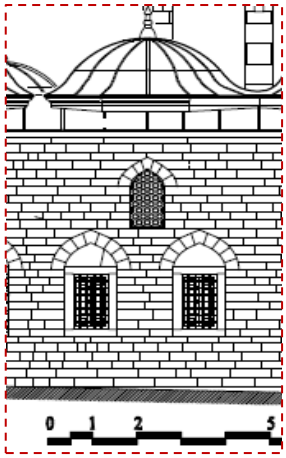


Figure 3.12. Typical room window order of the Beyazıt Medrese (detail from Figure 3.8.)

Classroom and Eivan: The classroom was 7.34x7.40m and eivan was 3.74x4.50m. Classroom was located at the short edge of the rectangular building, opposite to the main entrance and 43 cm stilted from the courtyard level. It had 19 windows in total; on the south facade three windows at the bottom line, three at upper;

and on the other facades two windows at the bottom and three at the upper line. The eivan had three windows in two lines similar to the rooms' window order. In addition, the classroom had a bookcase with wooden covers and had a mihrap niche on the east wall (Figures 3.7., 3.9., 3.13. and 3.14.).

Classroom, eivan, rooms and the revaks were covered with domes. On the south-east wing, there was a small exit at the end of a 1,52m width corridor (Figure 3.7.).



Figure 3.13. (Left). Classroom; entrance door and inside, 2015



Figure 3.14. (Right). Eivan (designed as a cafeteria), 2015

3.1.3. Refunctioning Interventions and Rehabilitation Works

In this section, reuse interventions made on Beyazıt Medrese will be documented chronologically under two titles, past and the last refunctioning works and

interventions. Thus, it will be understood well the change in the conservative reuse approach applied on the medrese after it lost its original function.

Past Refunctioning Works and Interventions: In the past, the medrese had numbers of rehabilitation interventions. Just after it had been built, it had almost completely collapsed with an earthquake called "small droomsday" in 1509, and rebuild immediately (Kütükoğlu 2000). During the 19th century, sanitary installations and lead covers of the domes were repaired several times. In 1902, the classroom was repaired (Kütükoğlu 2000).

Until 1915, the medrese was still active but it was in a slightly poor condition (Eyice-1 1994, Kütükoğlu 2000, p. 88). In 1918, the educational function was ended due to the heavy conditions of the First World War. In this period, fire survivals were staying in the medrese (Kütükoğlu 2000, p. 88).

The medrese started to be reused as a city museum and library by Istanbul Metropolitan Municipality in 1939 (Kütükoğlu 2000, p. 88). In 1943 it was still in use as a city library (Eyice-1 1994).

There was no document about the framework installation closing the revaks, but they were first seen in a 1970 dated reuse plan of the medrese (Figure 3.15.). According to this plan, entrance eivan was used as ticket and publications selling section, three rooms on the east side of the entrance eivan were used for administrative purposes, and two rooms at the west side for workshops, one room was used to present ethnographic medrese use, rooms at the south end of both revaks were storage. Rest of the rooms were exhibition galleries of calligraphic plates, Korans, manuscripts and textile works embroidered with calligraphies. Eiwan was used for exhibiting the tugras (Sultans' signatures), all the revaks for stone pieces engraved with calligraphy and classroom was used for relics works. The toilets that had being still actively used were also drawn in this project.

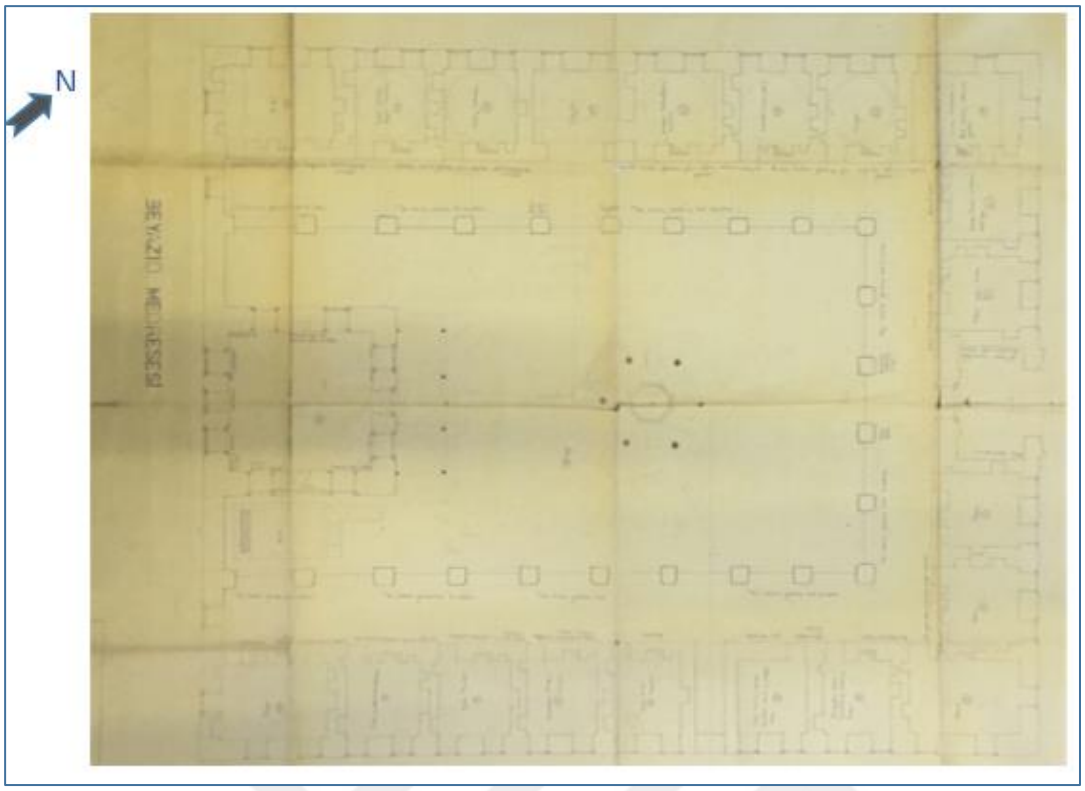


Figure 3.15. Plan of Beyazıt Medrese, 1970 (archive of IRDF)

In 1981, library was moved to a new building, and since 1983 Beyazıt Medrese had been using as Foundation Calligraphy Arts Museum by the owner instutituon, General Directorate of Foundations (Kütükoğlu 2000, p.88).

In 03.02.2010, the medrese was asked for granting by European Capital of Culture Agency for a refunctioning project, however this demand was rejected by the owner institution because of the continuing restoration process.

The Last Refunctioning Work and Interventions: When the site survey was done in 2016, Beyazıt Medrese was in adaptive restoration process to renew the existing use as **Foundation Calligraphy Arts Museum**.

The last interventions were between 2013-2016 without changing the museum function. Interventions aimed to modernize the exhibition components and spaces as well as to rehabilitate and restore the historic building (Figure 3.16.). In the museum, 3638 movable cultural assets, including calligraphic plates, relic works and manuscripts were exhibited in the classroom, in revaks and 9 rooms of the medrese.

The classroom was used for relics works exhibition, rooms and revaks for calligraphic art crafts. 2 rooms were used as seminar rooms for visitors. 3 rooms at the south end of the building and the revaks in front of them, as well as the 2 rooms at the left and right sides of the entrance eivan were reserved for administrative and office uses. 3 rooms at the west corner and the revaks in fornt of them were used as secondary services and workshops. Eivan was used as cold drink buffet. All the revaks were used for both circulation and exhibition of the stone works. The frameworks closing the revaks were kept by renewal to get a comfortable circulation between the museum sections (Figures 3.16., 3.17. and 3.18.). Fritt texture was applied on the glass on the renewed framework for better sunlight control. The window shutters of all sections were also kept closed for sun light control and 2.30m height exhibition panels placed in front of the windows (Figure 3.18.). Revak parts used for different purposes such as –administrative meetings and workshop- were also separated with frameworks from the circulation area. Despite all these, to reach the relics works section located at the classroom, it was necessary to go outside. The circulation scheme forced to enter inside to reach the other exhibition section (Figure 3.16). Existing wc unit for staff, which was located underground at the south end of the courtyard, was rehabilitated (Figures 3.16. and 3.19.).

During the restoration, all the plasters, floor pavements and dome leads were renewed.

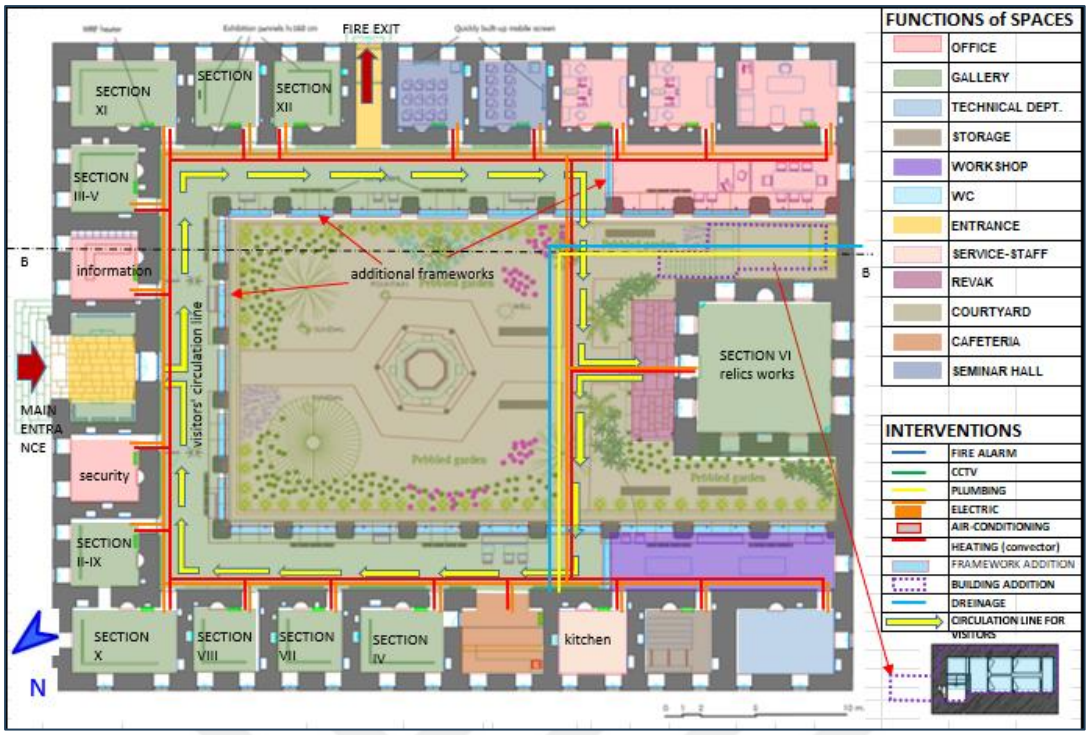


Figure 3.16. Plan showing the refunctioning of the spaces and interventions of Beyazıt Medrese; underground toilets in the courtyard, at the right bottom according to the applied restoration interior design plan by Paralel 41 Architecture in 2010 (archive of Yılmaz Yapı, the contractor)

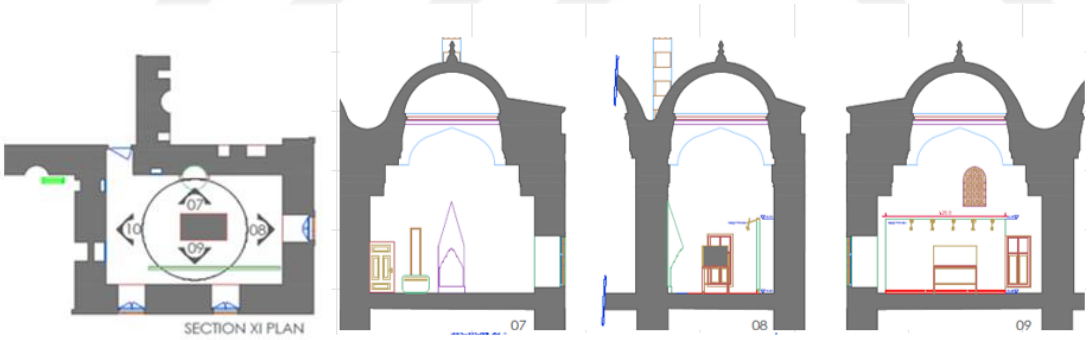


Figure 3.17. Plan and sections according to the Interior Design Project by Paralel 41 Architecture (Archive of Istanbul Ist. RDF)

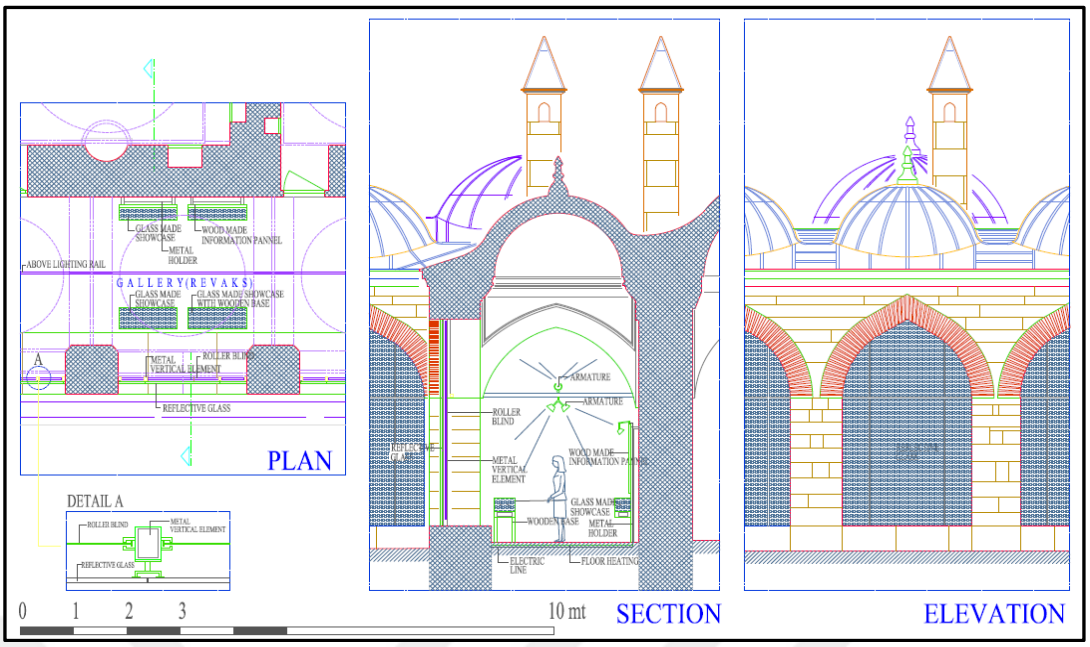


Figure 3.18. Revak interventions in restoration project by Paralel 41 Architecture (Archive of Istanbul Ist. RDF)

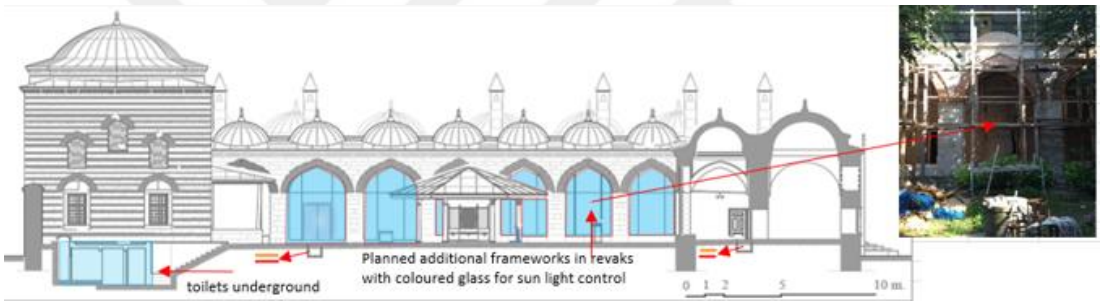


Figure 3.19. Section B-B of the Restoration Project by Halil Onur, (Archive of DGF)

The decisions of the Istanbul I. Regional Conservation Council played important role on the reuse implementations history of the medrese. In 1986-1989, DGF demanded to install a hot-water heating system to protect the sensitive objects in museum and wanted to build a heating center in the courtyard, in a symmetrical position to the existing toilets (Council IV archive document 1, 2). Council I Decision 1989/1367 had rejected the proposed heating system and decided an air conditioning project to be prepared compatible with the museum function. The council also decided to return back to the original revak features, however there were no project or proposal about it. 18 years later, with the Council IV Decision 2007/1630, except for interior design projet, all the measured drawings, restitution and restoration projects with details renewing the frameworks were approved. Museum Exhibition Plan (Figure 3.10.) had been approved with the Council IV Decision 2009/3005.

During restoration implementation phase, some revisions were requested on museum interior design project in the Council IV Decision 2011/4312. According to the decision 2011/4312, exhibition panel proposals were revised as movable units made of transparent glass with wooden base, with respect to the character of the building. The decision 2011/4312 had also asked for some revisions on reuse of spaces. It was adviced to place security office and entrance control inside the building and to use the eivan as a cold drink buffet instead of cafeteria. Finally, applied interior design project was approved with the Council IV Decision 2011/4396 (Figures 3.16 -3.19).

In addition, following the owner institution's request concerning the security of the museum (archive document of DGF date/no; 15 September 1993/1662), necessity of preparing a reconstruction project for old garden walls and entrance door was decided by Council I Decision 1993/5092 (Figures 3.20. and 3.21). However, the garden wall reconstruction project (Figure 3.22.) was accepted 16 years later with the Council IV Decision 2009/2713, with the condition of "evaluating it within the Beyazıt Square rehabilitation project".



Figure 3.20. Beyazıt Medrese and original garden walls before demolishing in 1950's (archive of Yılmaz Yapı)

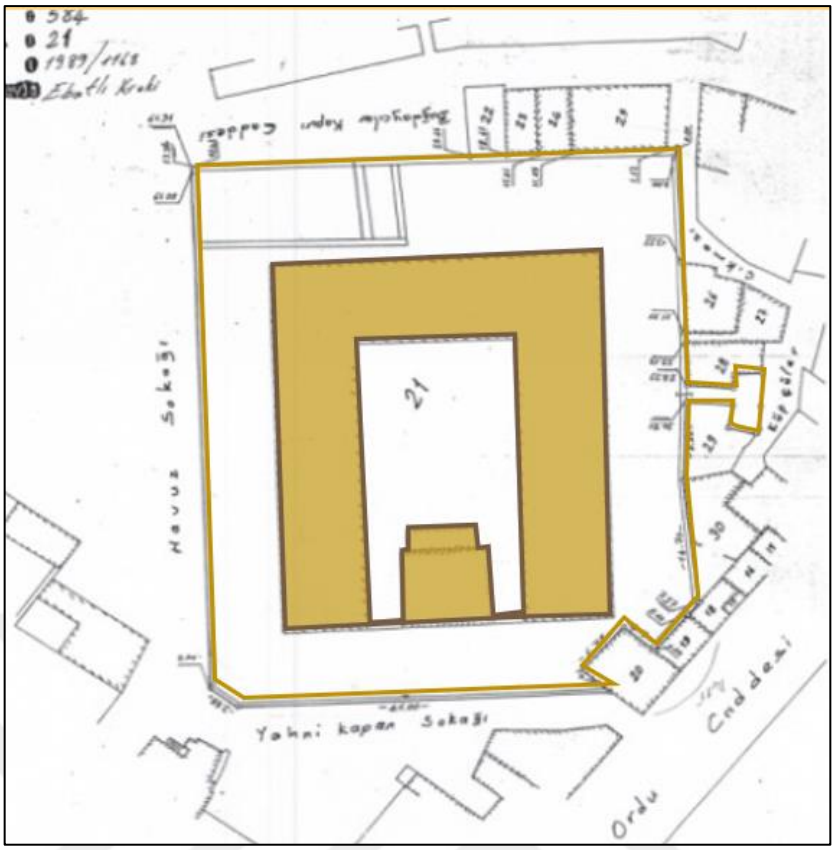


Figure 3.21. Chadastral situation of Beyazıt Medrese and its neighbourhood until 1950s (Archive of Istanbul Ist. RDF).

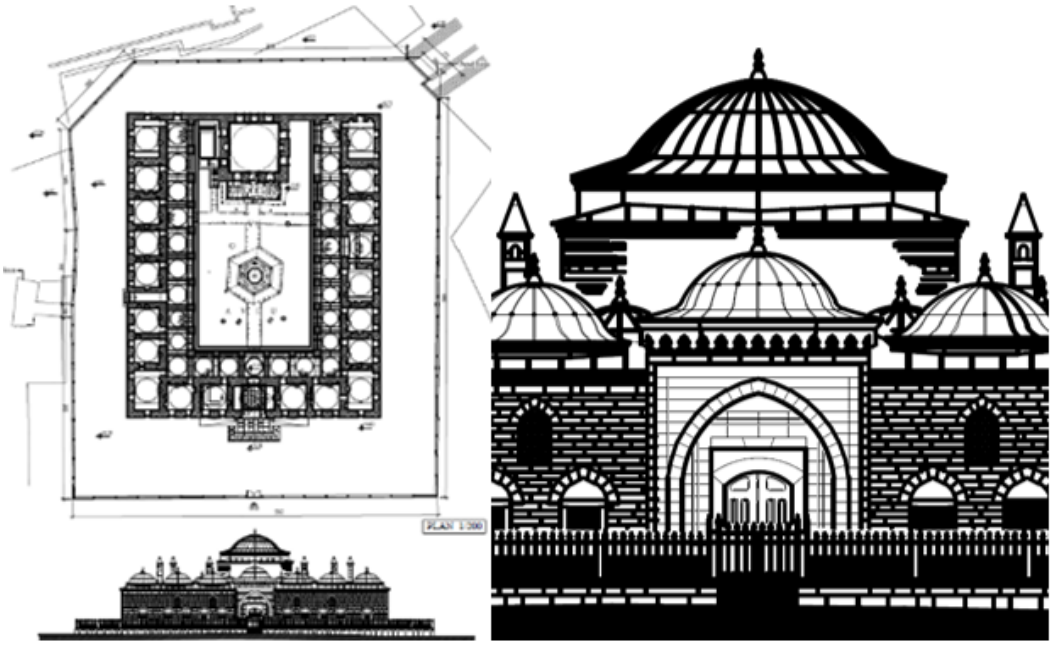


Figure 3.22. Reconstruction Project for the garden walls of Beyazıt Medrese by Halil Onur (archive of Yılmaz Yapı)

With the last interventions of 2013-2016 revaks were heated by convectors and other spaces by wrf system. Electric and heating lines were placed in a channel alongside the revaks, passed across the courtyard under floor, and connected to the interior heating units and exhibition panels whenever they needed (Figures 3.16. and 3.18.). For illumination of the exhibition panels in revaks, original iron tension rods were used to carry the spots and the electric lines (Figure 3.18.). Existing pavements in all spaces, all the plasters and lead covers of the domes, which were not original, were renewed one more within the scope of the final restoration interventions.

3.2. Atik Ali Paşa Medrese (1508-1509)

This title, refunctioning practices carried out on Atik Ali Paşa Medrese between at the beginning of 1900's and 2015 were studied by considering contextual, architectural, functional, legal, administrative, historical, technical, operational and social inputs. For this study, the original context, architectural and functional features of Atik Ali Paşa Medrese were documented first for better understanding and comparison.

3.2.1. The Context

In this section, the effect of the original and the changing context of the Atik Ali Paşa Medrese will be tried to understand better. As the context is an importan input on reuse decision, understanding the change of the context is an important criterion for reuse decisions.

The Original Context:

Atik Ali Paşa Medrese was part of Atik Ali Paşa Complex. According to 915H (1509) dated foundation charter; the complex was built between 1508-1509 (Eyice-3 1991). It consists of a mosque, a medrese, a caravanserai (Elçi Han, Ambassador Khan), an imaret, a tekke- hankah (dervish lodge), shops (Eyice-3) a primary school and a fountain (Yüksel 1993) (Figure 3.23.). The tomb located in front of the mosque was not part of the complex (Yüksel 1993), it had been added later and not belong to the donor (Eyice-3). The complex was located in old Forum Constantin, the great Forum Constantin Square of Byzantine Period (Eyice-3) (Figures 3.23.-3.25.), of which some of marble columns surrounding it were reused in the construction of the complex (Eyice-3).

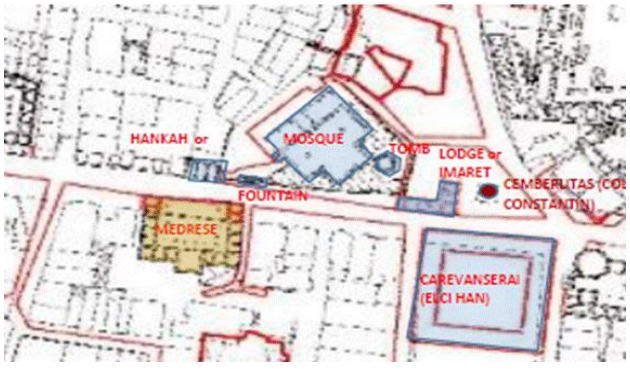


Figure 3.23. Site Plan showing 16th century situation (Cerasi 2004)



Figure 3.24. Location of Atik Ali Paşa Medrese in Behçet Maps, 1846-1847 (Atatürk Library)



Figure 3.25. Çemberlitaş, Column Constantin, and Atik Ali Paşa İmaret and Mosque behind it in Barlett's Gravure, in 1800s (Anonymous)

Changing Context from Its Construction until 2015:

In 2015, the mosque, the medrese, the primary school, some of shops and the fountain were still exist. The caravanserai had been demolished in 19th century; (Eyice-3) and a great office building was located on its lot in 2015. The imaret and tekke- hankah had completely been demolished at the beginning of 21th century (Eyice-3) and were landscaped as public area. The mosque was still active, primary school is used as imam's lodging building, but the fountain is not work.

Atik Ali Paşa Medrese was a self-standing building which was very close to the Çemberlitaş, the old Column Constantin. Entrance of the medrese was from Yeniçeriler Street (old Divan Yolu Street) which was one of the main important pedestrianized touristic axis of the historic peninsula of Istanbul. Around the medrese, Çemberlitaş (Column Constantin) (Figure 3.25.), Atik Ali Paşa Mosque with its graveyard, primary school and fountain of the complex, Grand Bazaar, Koca Sinan Paşa Medrese with its complex, Çemberlitaş Hamam, Merzifonlu Kara Mustafa Paşa Medrese, Çorlulu Ali Paşa Medrese, Köprülü Mehmet Paşa Medrese, Nuruosmaniye Complex and many of historic places, touristic hotels, shops, cafe- restaurants, socio-cultural and commercial buildings were existed. In front of the medrese, was tramway line and a tramway stop.

In 1792, 24 people were staying in Atik Ali Paşa Medrese, two of them were in the classroom. In that date 10 people were staying alone in their rooms, 4 people were staying sharing the rooms with their friends or brothers helping them for housekeeping. In 1869, 46 students were registered. As the upper floor rooms wider than the ground floor rooms, 3 or 4 students were staying in upper rooms. During the 1914 inspection, 9 additional barracs were detected, each of them for one person and 60 students were registered. Atik Ali Paşa Medrese had been used until 1916-1918. In 1918 it lost the original function. Since then, it was using by foundations (Kütükoğlu 2000, p.104). Firstly, the medrese was used by Turkey Teachers Association –Türkiye Öğretmenler Birliği-, which was active between 1920-1936 (Öğretmenler Vakfı), for a short time, (Kütükoğlu 2000, p.106) used by National Turkish Students Association –Milli Türk Talebe Birliği- that was active between 1916 -1980, for a long time and has been using by Birlik Foundation (established in 1985) for years (Birlik Vakfi). In 2014, the foundation renewed the granting procedure for next 10 years to use the medrese for social-cultural activities with condition of restoration (DGF document-14).

In 2015, the Birlik Foundation was using the medrese for social-cultural activities determined in its charter; scholarships for students, weekly cultural and academic meetings, language and handicrafts training courses, meetings of determined 16 commissions and profession clubs, traditional Ramazan feast dinners for hundreds of invitees and certificate ceremonies for trainees. The headquarter also coordinated 36 divisions of the foundation in different cities (Birlik Vakfi).

3.2.2. Original Architectural and Functional Features

In this section, the original architectural features of the Atik Ali Paşa Medrese will be documented as main components layout, courtyard and revaks, the classroom and the eivan, the rooms and the service space in the aspects of spatial characteristics, including dimentions, volume, decorative elements and space organization, as well as original spatial and functional relations between those components. As the architectural features and the spatial capacity are two of the most important inputs on reuse decision, understanding the original architectural features is important to keep the significance of the bulding for reuse decisions.

Layout: Atik Ali Paşa Medrese was a rectangular one-storey building with a courtyard in original. The revaks surrounded the courtyard from four sides and behind revaks 16 rooms in U plan scheme and a classroom in the middle of U in original (Figure 3.26.). Entrance and classroom were in the middle of the facades and on the same axis. According to restitution report prepared by Artlite Mimarlık in 2012, the original wc and laundry place were in the backyard of the medrese. In the layout, the medrese kept its original dimension only on the north façade. This façade was 37.20m in width from outside.

The medrese was made with alternate masonary walls; exposed from backyard sides, plastered from revak facades. The street façade was covered with fine cut stone (Figures 3.27.-3.29. and 3.34.). All the rooms, revaks and classroom had led covered domes.

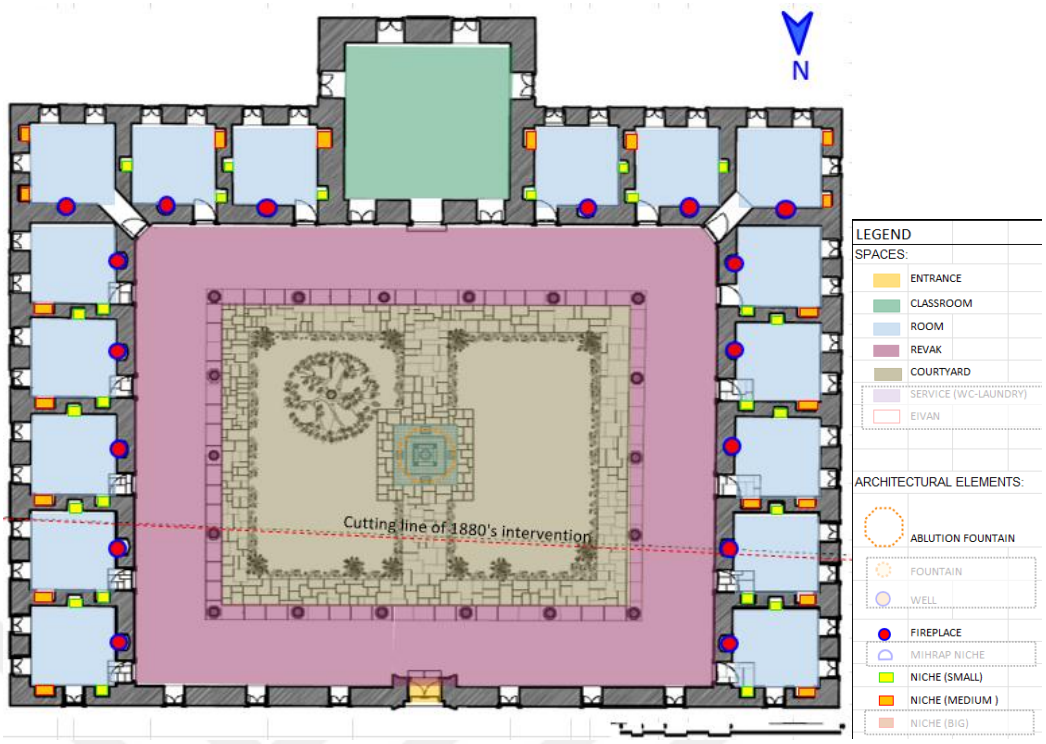


Figure 3.26. Original plan of Atik Ali Paşa Medrese, between 16th-19 th century. (1st period restitution plan by ArtLite Architecture, 2012)



Figure 3.27. (left) Main enrtance and courtyard, 2011 (before restoration)
Figure 3.28. (middle), Classroom entrance and revaks, 2015
Figure 3.29. (right), Medrese from East-West, 2015 2015

Courtyard and Revaks: Atik Ali Paşa Medrese had a courtyard entrance in original. The original width of the courtyard was 18,23m in front of the classroom. Revaks were 3.80 m width in the layout.

The Rooms: All the rooms were about 3.70x3.70m. (Approved Restitution Project of Artlite Architecture, 2012) Each of them had three windows facing through outside, two were lower, one was upper. Corner rooms had extra two windows, one was at

lower and one was at upper (Figure 3.30.). Each room had a fireplace and niches in different sizes (Figure 3.31.). The rooms covered with domes.



Figure 3.30. Ground floor rooms window order, 2015



Figure 3.31. Original ground floor rooms' niches, and original fireplace, 2015

The Classroom: According to approved restitution project drawn by Artlite Architecture in 2012, the classroom was 7.33x7.36m. It is 30 cm higher than the revaks, so there is two steps in front. It has six lower windows, two of them open through revaks and four upper windows on backyard (Figure 3.32.).

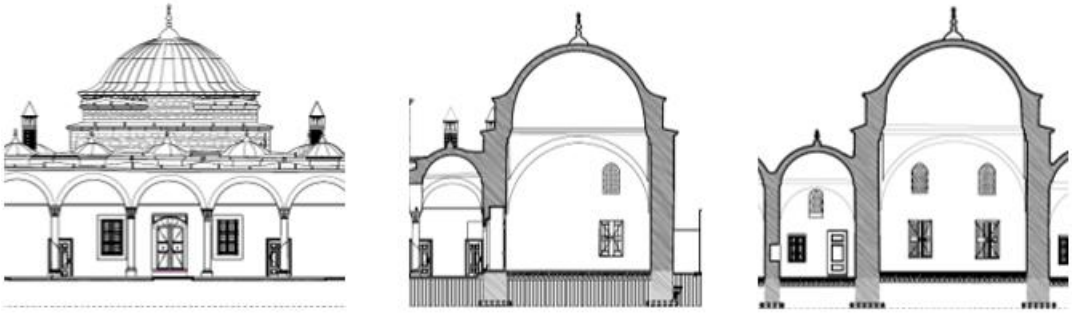


Figure 3.32. Original classroom – revaks relation (from Restitution Project drawn by ArtLite Architecture in 2012)

3.2.3. Refunctioning Interventions and Rehabilitation Works

In this section, reuse interventions made on Atik Ali Paşa Medrese will be documented chronologically under two titles, past and the last refunctioning works and interventions. Thus, it will be understood well the change in the conservative reuse approach applied on the medrese after it lost its original function.

Past Refunctioning Works and Interventions: Atik Ali Paşa Medrese has been repaired many times in its history affecting with fires in 1587, 1633-1634, 1652 and 1865, affecting with earthquakes in 1648, 1894 (Eyice-3 1991) and 1914 It was also repaired resulting in deterioration in 1916.

The medrese was radically changed around 1880's as a result of urbanization works; that is street widening (Yüksel 1993) and tramway construction (Kütükoğlu 2000, p.104). In this change, four of rooms and entrance garden wall of the medrese were cutted Instead, four rooms were symmetrically added upstairs with revaks in front of them. Upper rooms figured out 19th century architectural fashion in general; they had 3 or 4 bigger windows in one level (Figure 3.35.). Their fireplaces and niche orders were also different (Figures 3.36 and 3.37.). Upper floor revaks were closed with a framework originally (Figure 3.34.). In this intervention main entrance door, as garden wall, was rebuilt on the same axis with the 19th century architectural style (Figures 3.33. and 3.34). Thus, the street façade of the medrese became a two-storey building but total numbers of rooms have no change. Wc and ablution fountain were still active in 1916 (Kütükoğlu 2000, p.105). In the result of this intervention, the medrese had

kept the numbers of room and the U type layout. However, in the layout the building was 37.20 x 21-19.30 m from outside, the courtyard was 18.23 x 9.57-10.35 m and lower than the street about 1.18 m after the rehabilitation.

The medrese had some repairs, rehabilitations and changes between 1918-2013 by the owner institution. Between 1951-1953, lead covers of domes and plasters were repaired. (DGF document-1) In the photo showing the situation in 1975 and according to archive documents, the medrese was unused, there was no decoration inside, it was needed to get its measured drawings and the drawings were done in 1975 (DGF document-2, 3) (Figure 3.33.) but the electric installations had been done formerly (Figure 3.34.). Moreover, a window had been altered to a door to reach backyard in an unknown date (Figure 3.38.).

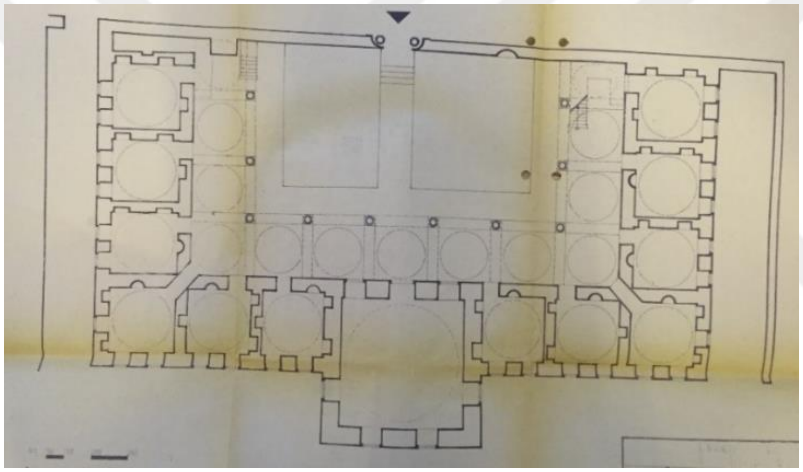


Figure 3.33. Measured Drawing of Atik Ali Paşa Medrese, 1975 (archive of DGF)



Figure 3.34. Atik Ali Paşa Medrese in 1975 (archive of DGF)



Figure 3.35. Upper floor rooms window order, 2015.



Figure 3.36. Upper rooms fireplace, 2015.



Figure 3.37. Upper Floor Plan, Ground Floor Plan and Section of applied restoration project, 2012 (ArtLite Architecture)



Figure 3.38. Window alteration in the room next to the classroom after 1975 interventions in unknown date, 2015

After 1975 ground floor revaks were closed with framework to get extra space (Figure 3.27. and 3.40.), kitchen and users/staff restaurant had been added to the backyard. Backyard is also begun to be used as car park area (Figure 3.41.).



Figure 3.39. Courtyard and revaks in 2011



Figure 3.40. Courtyard and revaks in 2011

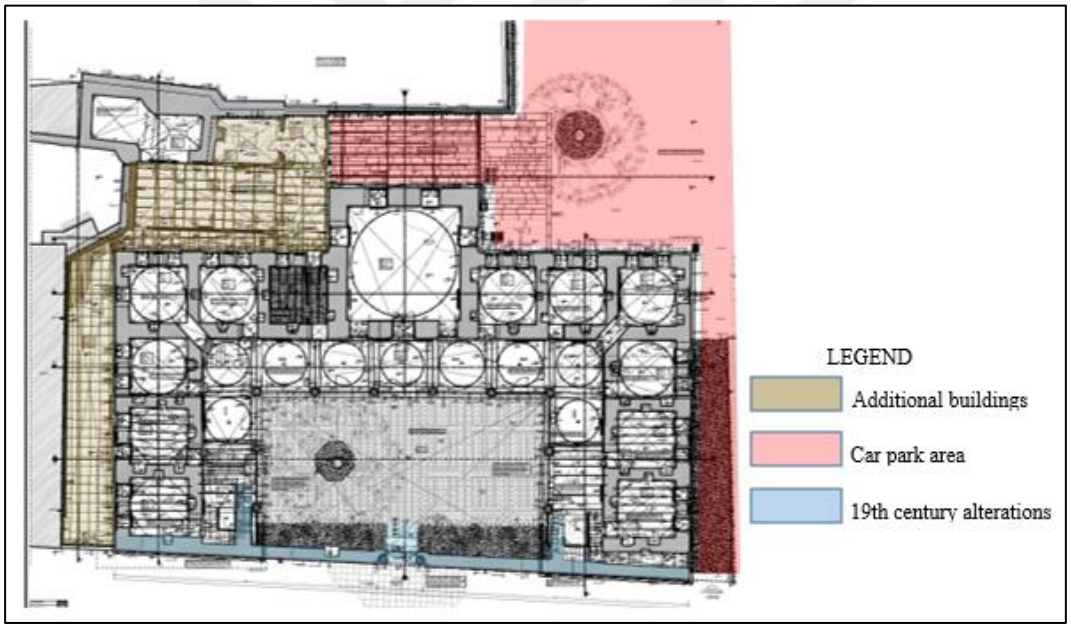


Figure 3.41. Ottoman alterations and unqualified additional spaces applied on measured drawing of Atik Ali Paşa Medrese by ArtLite Architecture, 2013.

The Last Refunctioning Works and Interventions: When the site survey was done in 2016, Atik Ali Paşa Medrese was in adaptive restoration process to renew the existing use as the headquarter of **Birlik Foundation**.

The last repair of the medrese was a comprehensive adaptive reuse restoration held between 2014-2016. It was based on measured drawings, restitution and restoration

projects that were approved with the Cultural Assets Conservation Council IV Decision no 2013/1442. The decision also ended the car park use of the backyard.

In accordance with the restoration report, during the 2014 and 2016 restoration; existing function was kept, the architectural and historic character of the medrese was conserved by removing all the additions and minimum interventions were done as simple repairs (Restoration Report of GAAPM, 2012). Altered wc space by users in northwest corner of ground floor was remained. All the original openings and architectural elements aimed to be kept, meanwhile, altered window in ground floor was also kept for direct connection with the backyard (Figure 3.42.). Original fireplaces and chimneys, which had been closed or demolished formerly, were repaired as original (Figures 3.37., 3.42., 3.36. and 3.31.). As 19th century alteration, upper floor revaks' framework would be reconstructed considering old photos (Figure 3.42.), additional ground floor revak frameworks were removed (Figure 3.44.). Existing electric wires, plates, receivers, loudspeakers and other installations visible on facades were removed and the cables were renewed by lying down in an installation channel surrounding revaks (Figures 3.42 and 3.43.).

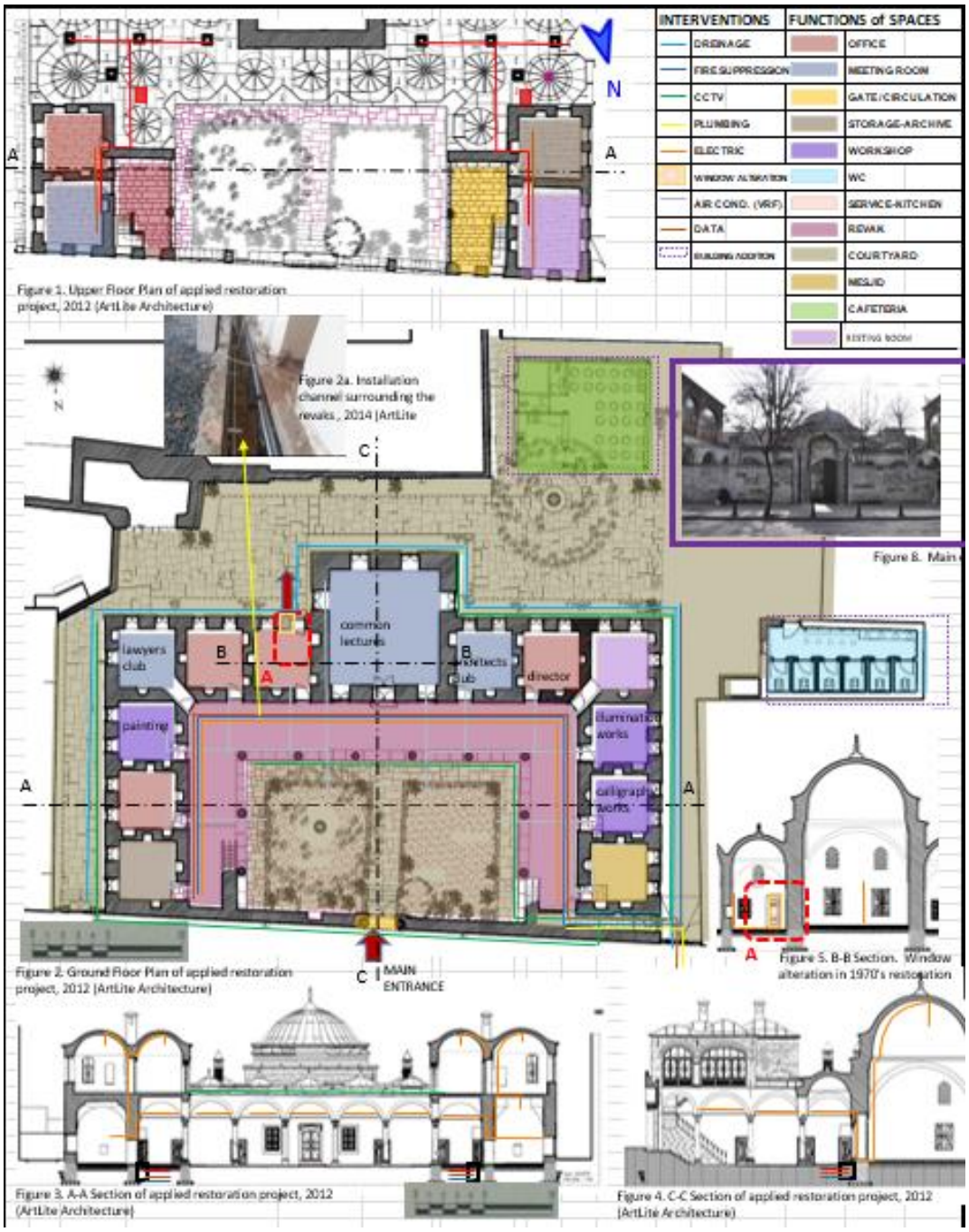


Figure 3.42. The last repair installations, applied on restoration project of Atik Ali Paşa Medrese prepared by ArtLite Architecture, 2013.

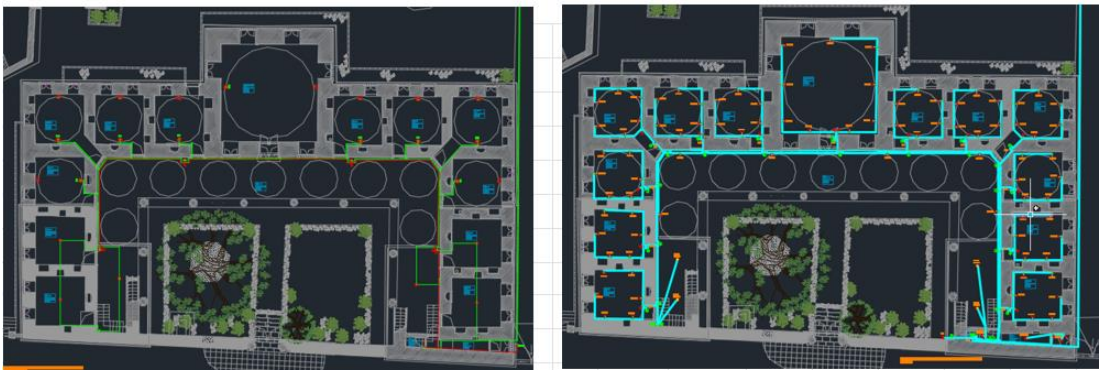


Figure 3.43. Fire supression (left) and electrical (right) system projects, 2013 (Evitan Engineering)

Backyard was excavated about 30-40 cm to reach original garden floor level and a ramp would be built to reach the backyard from Yeniçeriler Street (Figure 3.45.). Kitchen, wc and technical spaces were built at the backyard as an additional prefabric building (Figures 3.42. and 3.46.). In the restoration report it was also stated that *"... awaring of the authenticity of the cultural asset in order to leave it to next generations, it was essential to adapt us to the building, not the building to us, but in a moderate way."* (Restoration Report of GAAPM, 2012).



Figure 3.44. Courtyard from upper revaks in 2015



Figure 3.45. Medrese from East-West in 2015



Figure 3.46. Cafeteria as new addition in the backyard in 2015

3.3. Haseki Medrese (1539)

This title, refunctioning practices carried out on Haseki Medrese between at the beginning of 1900's and 2015 were studied by considering contextual, architectural, functional, legal, administrative, historical, technical, operational and social inputs. For this study, the original context, architectural and functional features of Haseki Medrese were documented first for a better understanding and comparison.

3.3.1. The Context

In this section, the effect of the original and the changing context of the Haseki Medrese will be tried to understand better. As the context is an importan input on reuse decision, understanding the change of the context is an important criterion for reuse decisions.

The Original Context:

Haseki Medrese was a part of Haseki Sultan Complex. The complex consisted of a mosque (Haseki Sultan Mosque), a medrese, a primary school, a fountain, an imaret and a hospital. It was built by the Kanuni Sultan Süleyman in two steps between 1538-1550 or 1557 (Doğan, S. 1997) (Kuran, A., 1986, pg:40-41) (Alioğlu, F., 2012) dedicated to his famous wife, haseki Hürrem Sultan.

Haseki Sultan Complex was the first masterpiece of Mimar Sinan and the mosque was the first domed mosque of him (Measured Drawing Report, DF Mimarlık, 2006) and the imaret was the first example of Ottoman imaret typology (Cansever, T. 2005). The most important and unique building of the complex was the hospital (Fatih District, 1/1000 Conservation Plan Report, 2003). It had used as women hospital during the Ottoman Period.

The complex was in the district which had been settled onto one of the most important locations, called Forum Arcadius, of Byzantine Period (Figure 3.47.).

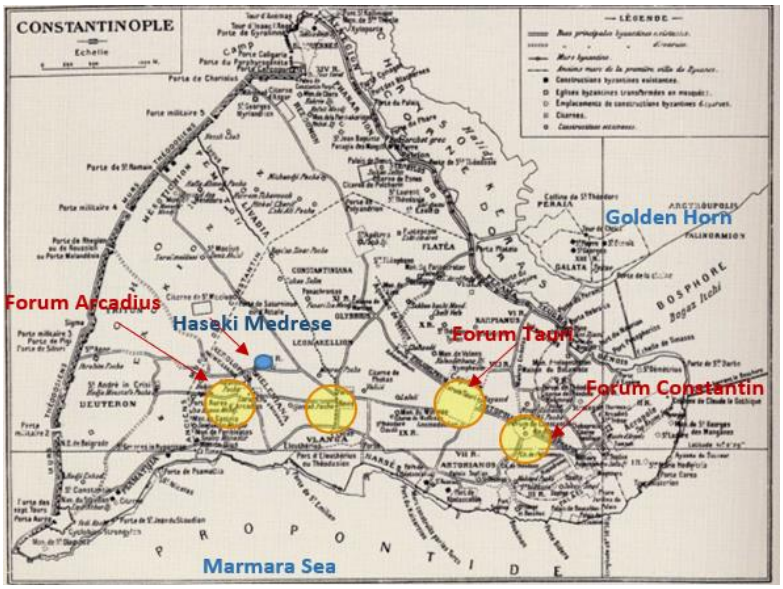


Figure 3.47. Map of Istanbul showing the main axis and important points in Byzantine Period (Muslubaş 2007)

Changing Context from Its Construction until 2015:

During the Ottoman Period, the district was a housing area with one or two storey houses and small shops in ground floor levels (Figures 3.48-3.56.). The district had different names coming from the important functions located around, like Başçı Mahmud and Avratpazarı (women's bazaar).



Figure 3.48. (left) Haseki Medrese in Map of Bilad-ı Selase, 18th century (Kubilay 2010)

Figure 3.49. (right) Haseki Medrese with its complex in Ayverdi Map, 1848

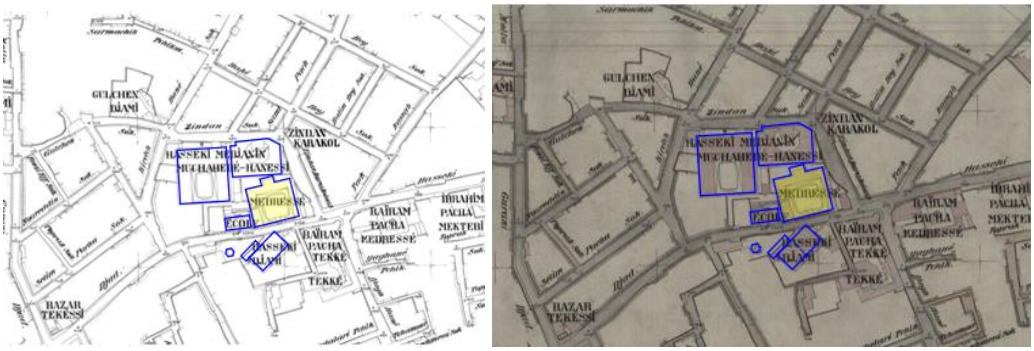


Figure 3.50. (left) Haseki Medrese and its complex in French Maps, 1900's

Figure 3.51. (right) Haseki Medrese with its complex in German Blues, 1909-1913



Figure 3.52. (left) Aerial photo of the complex, 1960's (archive of DGF)
Figure 3.53. (right) Haseki Medrese, 1960's (archive of DGF)

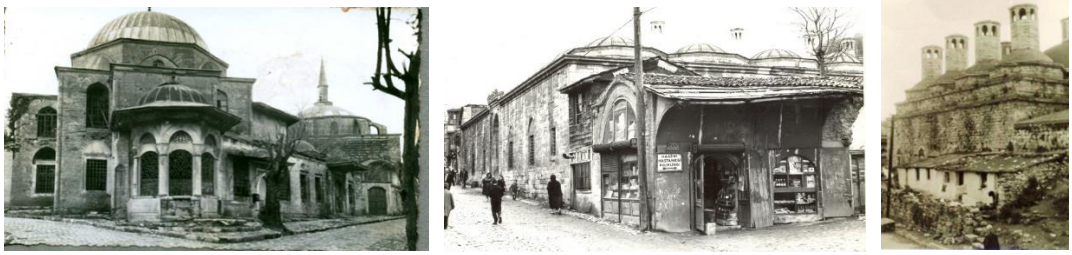


Figure 3.54. (left) Haseki Mosque behind the Bayram Paşa Lodge on Haseki Street, 1960's (archive of DGF)

Figure 3.55. (middle) The only shop remaining from the old Avrat Pazarı (Womens' Bazaar) next to the medrese, 1960's (archive of DGF)

Figure 3.56. (right) Imaret, 1964 (archive of DGF)

In 2015, the complex was in Haseki District that gave its name to a big hospital complex, Haseki Hospital, which was located very close to the complex. In 2012 the complex was within 3th degree conservation area (Conservation Plan Report, 2003).

Near the complex, was Bayram Paşa Complex with a medrese and a dervish lodge, Başçı Mahmut Mosque, Cerrah Paşa Complex and Haseki Hospital (Figure 3.57.).

The medrese was a self-standing building opening through Haseki Street. It was in connection with other buildings of the complex, except the mosque, connecting by a secondary entrance (Figures 3.49-3.52.). It shared the lot with the primary school (Figure 3.57.). Opposite the medrese, on the other side of the Haseki Street, was the Haseki Sultan Mosque (Figures 3.57. and 3.58.).



Figure 3.57. Haseki Medrese with its lot in aerial photo 2013 (IMM)

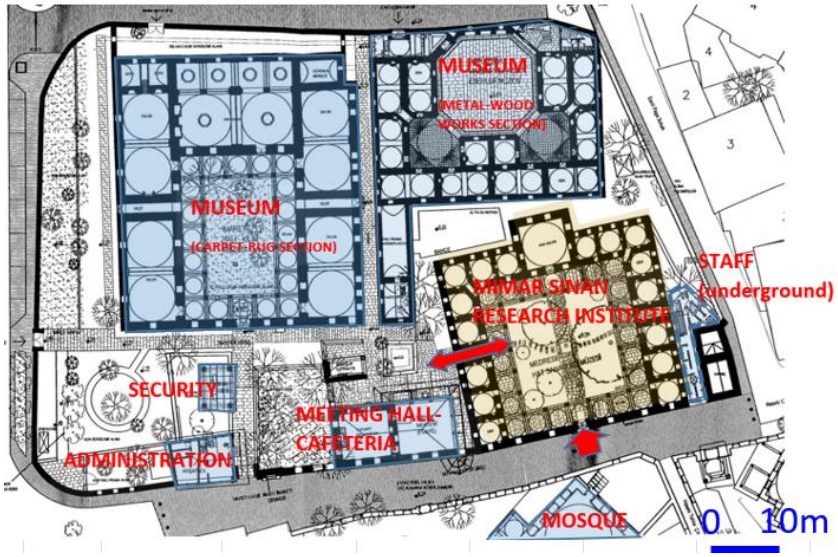


Figure 3.58. Site Plan (Archive of DGF)

Functional relation between the courtyard, revaks and closed spaces, direct connection between other buildings of the complex, round shaped top windows of some rooms, decorative design of main entrance and landcaped courtyard create architectural and functional characteristics of the Haseki Medrese. Although the layout was not unique, historical importance of the district, architectural and historical importance of the complex, architectural and functional characteristics of the medrese make it special.

As the medrese had been affected with 1894 earthquake and 1917-1918 fire (Kütükoğlu 2000, p.290-291) it had not been used since the fire till 1960's. Since the medrese had been abandoned, it had been repaired to being protected by municipality. The first adaptive reuse of Haseki Medrese was between 1960-1973 for being converted into a touristic hotel (Alioğlu 2012). In 1973, the medrese and other related buildings of the complex was allocated to Presidency of Religious Affairs to be used as training center for muftis and preachers. After a new rehabilitation work in 1974-1975 (DGF document-5), the medrese rooms had been used as dormitory until 2010 by Presidency of Religious Affairs (Doğan 1997).

In 2007, the owner institution DGF prepared an adaptive reuse project for the complex.[50] New function of the imaret and the hospital were museum, the medrese was "Institute of Mimar Sinan", the primary school was meeting hall and cafeteria and

[50] According to restoration project approved with the Council IV decision no 2007/1671, the complex turned into a museum- institute complex.

the existing timber house which is next to the primary school was the administration unit. Staff rooms and service spaces were designed at the place of previous additional service space in East backyard of the medrese (Figures 3.58.-3.60.). The Haseki Street between the mosque and the rest of the complex was pedestrianized (Figure 3.58.).

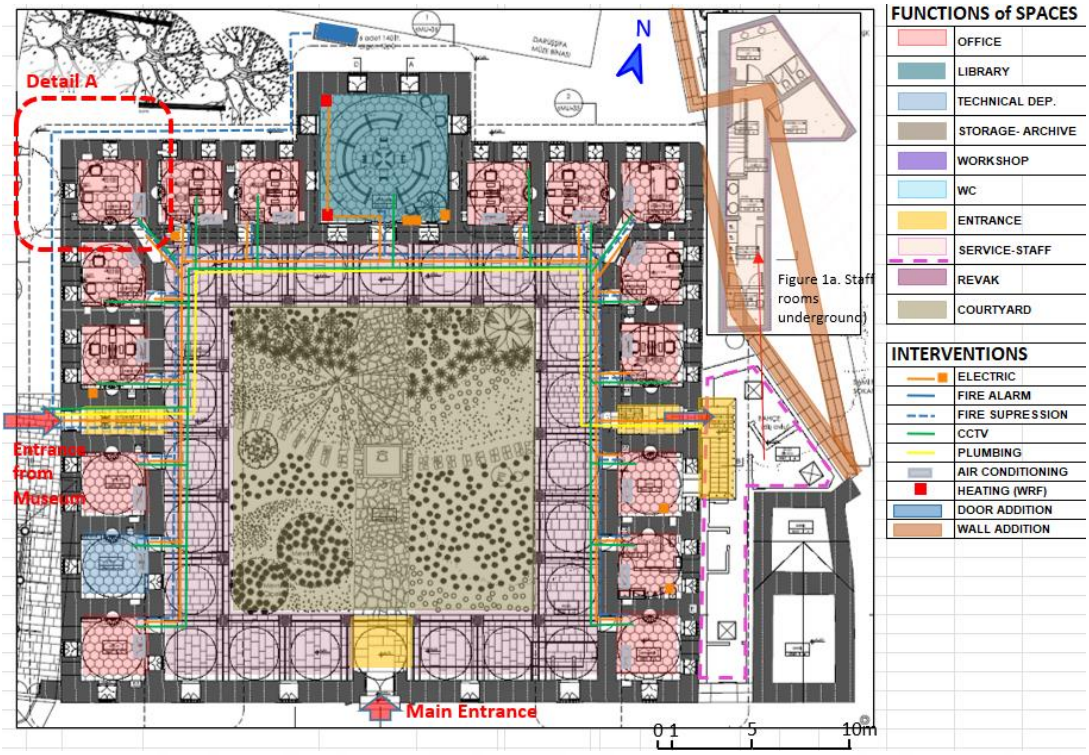


Figure 3.59. Applied restoration plan and staff rooms designed underground of the backyard, 2012 (archive of DGF)

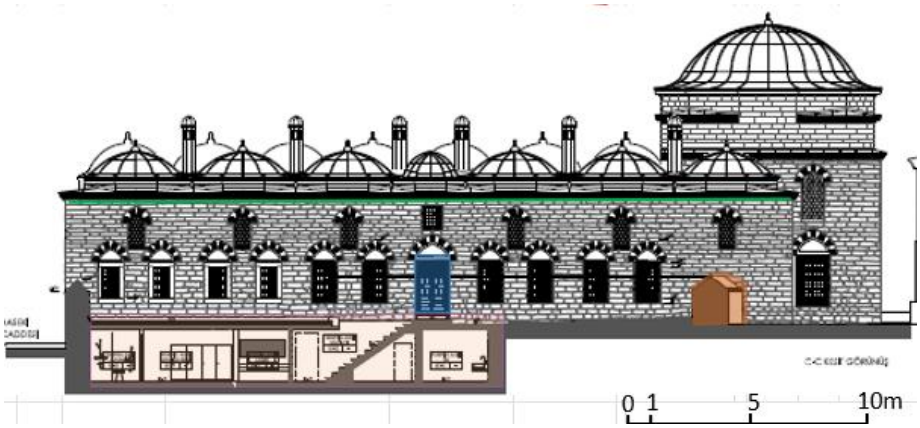


Figure 3.60. Section C-C showing the staffroom underground of the backyard and the additional garden wall, 2012 (archive of DGF)

With this new function, 10 of medrese rooms were planned as researchers' offices, 3 as workshops, 2 storage-archive and 1 room was planned as wc for the institution. The larger rooms were designed for two researchers, smaller ones for one person (Figures 3.61. and 3.62.).

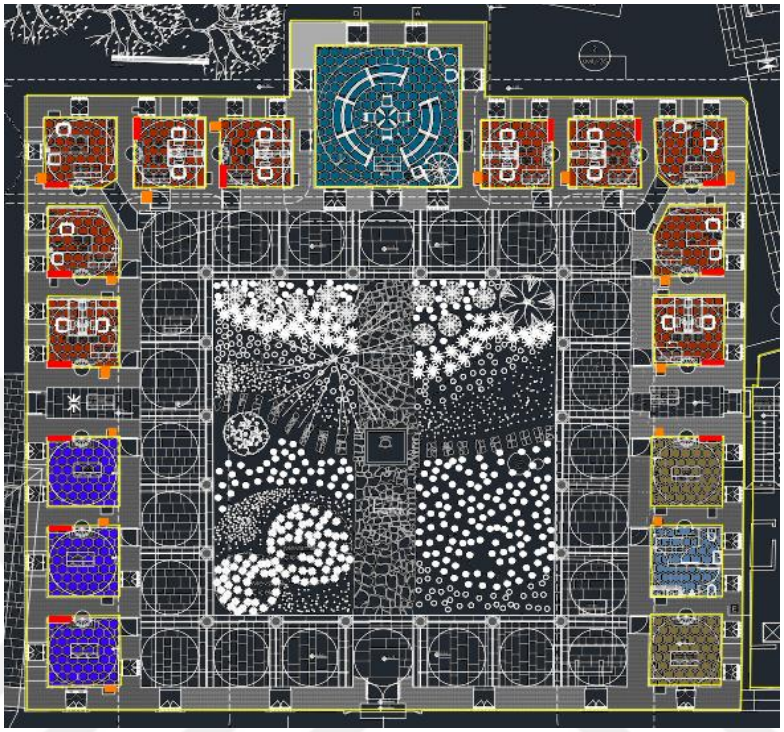


Figure 3.61. Approved restoration plan, 2012 (archive of DGF)

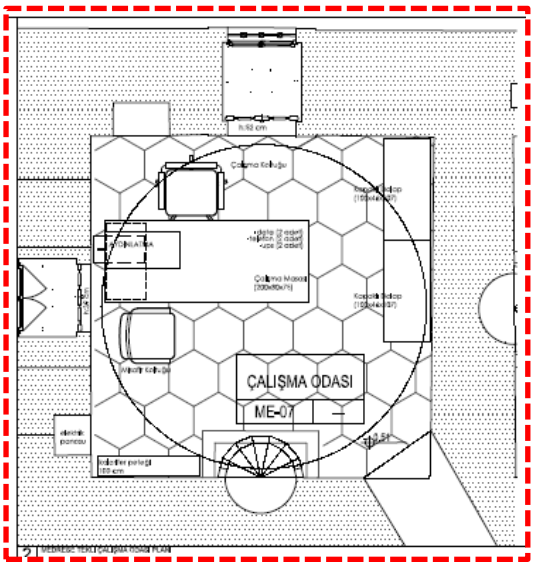


Figure 3.62. Detail A from Figure 3.59, showing interior design of a corner room. (archive of DGF)

Following the completion of the last restoration between 2011-2012, the complex had been allocated to the last user, Presidency of Religious Affairs. The function of the complex had changed into the previous use, training center for muftis and preachers, under the name of Haseki Reisulkurra Abdurrahman Gürses Religious Specialization Center. Within the last reuse decision, the function of the medrese was changed into the education center with a library. However, after during the reuse period, the use of classroom rechanged into a classroom for Koran education, the rooms were reused as teachers' offices and for some certain service needs, such as; staff rooms and storages.

In site surveys of June 2015 and April 2016, the medrese and other buildings of the complex were empty, but the security and administration were active. Haseki Street was not yet pedestrianized.

3.3.2. Original Architectural and Functional Features

In this section, the original architectural features of the Haseki Medrese will be documented as main components layout, courtyard and revaks, the classroom and the eivan, the rooms and the service space in the aspects of spatial characteristics, including dimentions, volume, decorative elements and space organization, as well as original spatial and functional relations between those components. As the architectural features and the spatial capacity are two of the most important inputs on reuse decision, understanding the original architectural features is important to keep the significance of the bulding for reuse decisions.

Layout: According to foundation charter, 16 studends, a muderris, a muid (assistant) and a bevvab (door keeper) were assigned in the medrese (Kütükoğlu 2000, p.290-291), however the rooms were assigned only for the resident students (Charter 2).

Haseki medrese had a self-standing squared and symmetrical layout. It is a U plan type medrese. There was a courtyard in the center and a revak surrounding the courtyard from four sides. 16 rooms surround the revaks from three sides and a classroom in the middle of the symmetry axis (Figure 3.63.). This layout seemed like original Atik Ali Paşa Medrese. Main entrance was in the middle of South revaks and opened through

the Haseki Street (Figures 3.49., 3.53. and 3.64.). The entrance was on the symmetry axis and opposite the classroom. Different from Atik Ali Paşa Medrese, there were two symmetrically located small corridors on East and West wings (Measured Drawing, DF Mimarlık, 2006). The small corridor on West side connected the medrese to imaret, hospital and primary school, and the east corridor was a narrow niche. (Doğan, S. 1997) (Figure 3.63.). In 1960's, the East corridor was opened through the east garden for additional underground service spaces (Figure 3.73.). Original toilets and laundry were at out of medrese in backyard where imaret side (Kütükoğlu 2000, p.290).

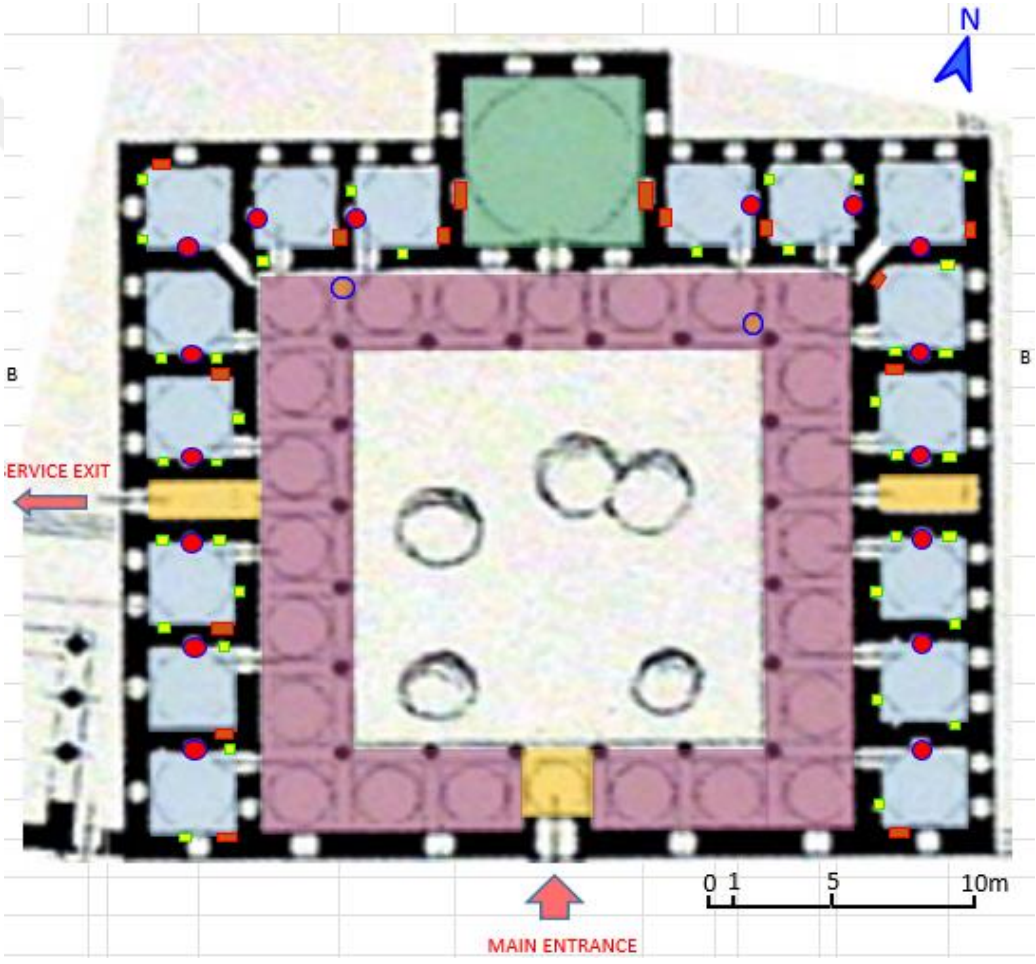


Figure 3.63. Original Plan of Medrese (Ülgen 1962)



Figure 3.64. Entrance facade on Haseki Street, 1960's (archive of DGF)

The medrese was made of exposed cut stone from outside. The revak facades and inner spaces were plastered. The rooms, revaks and the classroom were covered with domes, corridors were covered with vaults. Columns in revaks were typical monoblock white marble except for one that green porphire reused column. All the capitals were made from white marble with two different style, baklava and lotus. Facades of the medrese and the mosque were decorated with tiles in original, however, during the abandoned years at the beginning of the 20th century, most of the tiles were stolen, some of them saved for security. In 2015, the tile made inscription panels of mosque and medrese were in Çinili Köşk (Doğan, S. 1997).

According to approved measured drawings, the medrese was 33x29 m from outside and about 5 m. in height. Width of the walls were 1m.

Courtyard and Revaks: The landscaped courtyard was 16x16m. There was no şhadırvan, that is ablution fountain, in the courtyard but two wells in revaks (Figures 3.63., 3.65. and 3.66.). Width of the revak was 3.35m in average (in range of 3.31 and 3.41 m).



Figure 3.65. Revaks; secondary entrance and room entrances, 2015



Figure 3.66. Stone made well ring, 2015

The Rooms: Rooms are approximately 3.3x3.3m and the classroom 6.75x6.75m. Height of the rooms were 4.5m and height of the classroom was 7.84m up to the dome profile.

The rooms were squared and approximately 10m^2. Each had a small wooden kündekari door, opening through revak. Rooms had two bottom windows and a top window on outer façade (Figures 3.60. and 3.47.). Each room had a fireplace and rectangular niches in different sizes (Figures 3.67. and 3.68.). Corner rooms, except for northeast one, had extra windows looking through two facades. The window orders of the two rooms that facing through the primary school were different (Figure 3.69.). There were also two small spaces above the west and east corridors with small rectangular windows (Figures 3.60. and 3.70.). It was reached these rooms through small rectangular openings in ceilings of the corridors with a portable ladder.



Figure 3.67. Typical room; its architectural elements and installations, 2015.



Figure 3.68. Typical room; its architectural elements and installations, 2015.



Figure 3.69. South-west room's windows from west (from outside) and inside, 2015



Figure 3.70. Section D-D (archive of DGF)

The Classroom: The classroom was 45,5 m2. It is 33 cm high from the revaks level (Figures 3.59., 3.70. and 3.71.). The classroom had six rectangular bottom windows, two of which look through revaks, and four arched top windows (Figures 3.59., 3.60., 3.70. and 3.72.). There were also two niches with kündekari covers as big as the bottom windows but no mihrap niche inside.

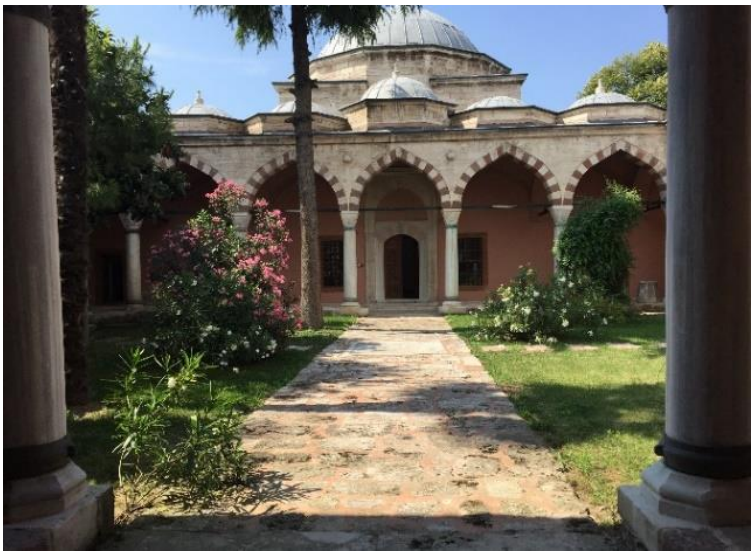


Figure 3.71. Courtyard, revaks and the classroom, 2015



Figure 3.72. Classroom (library); architectural elements and installations. 2015

3.3.3. Refunctioning Interventions and Rehabilitation Works

In this section, reuse interventions made on Haseki Medrese will be documented chronologically under two titles, past and the last refunctioning works and interventions. Thus, it will be understood well the change in the conservative reuse approach applied on the medrese after it lost its original function.

Past Refunctioning Works and Interventions: Within 1960-1973 restoration, toilettes and service space were added in east backyard of the medrese (Measured Drawing Report, DF Mimarlık, 2006) (Alioğlu 2012) and the outer wall on east

corridor was altered for a new service door needed by the hotel function (Figures 3.73. and 3.70.).

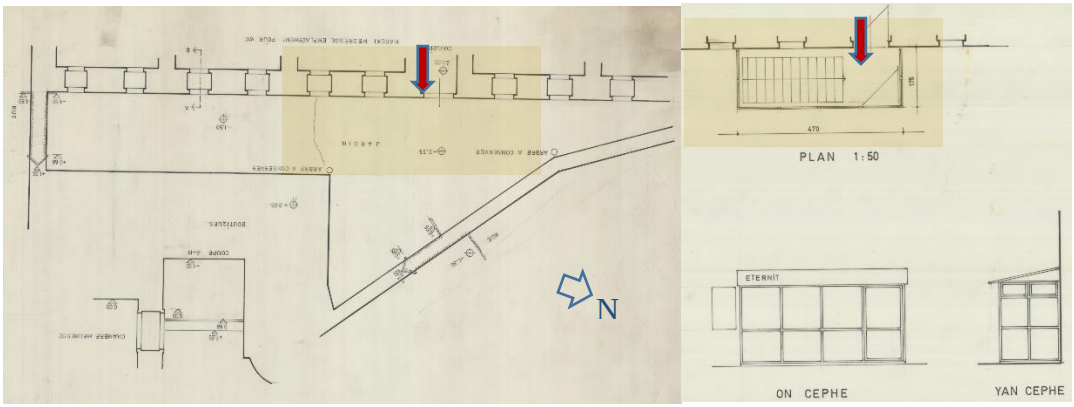


Figure 3.73. Plan and section drawings for wc space and door additions in 1960's (archive of DGF)

All the plasters were renewed with cement-based plasters, all the frameworks were reproduced as in original and all the lead covers of domes were recovered (DGF document-4) (Figure 3.74.). Electric installations according to project where in the archive of DGF prepared in 1961, mechanical projects for radiator system with hot water in 1967 and sanitary installation project drawn in 1969 were loaded all the rooms and the classroom for new hotel use. However, as the residents complained and rejected the new use in the district, the building could not be used as hotel.

During the last use between 1973-2010, some unqualified but removable additions had been attached to the medrese, such as framework cabins in revaks.



Figure 3.74. North facade before and after 1960's restoration (archive of DGF)

The Last Refunctioning Works and Interventions: When the Haseki Medrese was surveyed in 2015, the reuse decision and the user had just been rechanged following the completion of the restoration. The medrese would be reused under the name of Haseki Reisulkurra Abdurrahman Gürses Religious Specialization Center by The Presidency of Religious Affairs, as the previous function and the previous user. However, except for the timber building refunctioned as administration office, the medrese and the other masonry buildings of the complex werw unfurnished yet.

The last reuse intervention works was between 2011-2012 in accordance with the Council IV decision no 2007/1671. In the same council decision, interior design and installation projects (including air conditioning, CCTV and fire supression) were also asked for new use and a research excavation for finding the original toilets' place in the backyard of imaret before restoration. Realisation of these decisions about interior design project, garden Wall project, installation projects and research excavation works were delayed to restoration period with the council IV decision 2009/3158. Interior design Project of the medrese was aproved with the Council IV decision 2011/163. The restoration and mechanical rehabilitations were completed according to these approved projects between 2010-2012 with slight functional changes (Figure 3.59.). All cement plasters were renewed with lime-based plasters and the hexagonal brick pavements of the rooms and the classroom were changed with new ones.

Electric and fire alarm systems in all spaces, and air conditioning system cables in rooms were hidden under plaster. Heating system (wrf) in classroom and fire supression system (argon gas) in all spaces were underground. Heating center for the whole complex was located in the hospital building, Argon gas tank was in the backyard at North side of the classroom (Figure 3.59.). The installation channel was digged surrounding the revaks for lying down the cables and the garden walls on East boundry was constructed (Figures 3.59. and 3.70.).

3.4. Şehzade Mehmet Medrese (1547)

This title, refunctioning practices carried out on Şehzade Medrese between at the beginning of 1900's and 2015 were studied by considering contextual, architectural, functional, legal, administrative, historical, technical, operational and social inputs. For this study, the original context, architectural and functional features of Şehzade Medrese were documented first for a better understanding and comparison.

3.4.1. The Context

In this section, the effect of the original and the changing context of the Şehzade Medrese will be tried to understand better. As the context is an importan input on reuse decision, understanding the change of the context is an important criterion for reuse decisions.

The Original Context:

Şehzade Medrese was part of the Şehzade Mehmet Complex. The Complex was a great group of building consisting a mosque, a medrese, a caravanserai, an imaret, a primary school, a tomb (Kuban 1994, Orman 2010) and a bakery (Kütükoğlu 2000). It was the first masterpiece as a big scaled sultan complex of Mimar Sinan. It was located on one of the main axes of Istanbul connecting Beyazıt to Fatih in 16th century (Figure 3.75.).

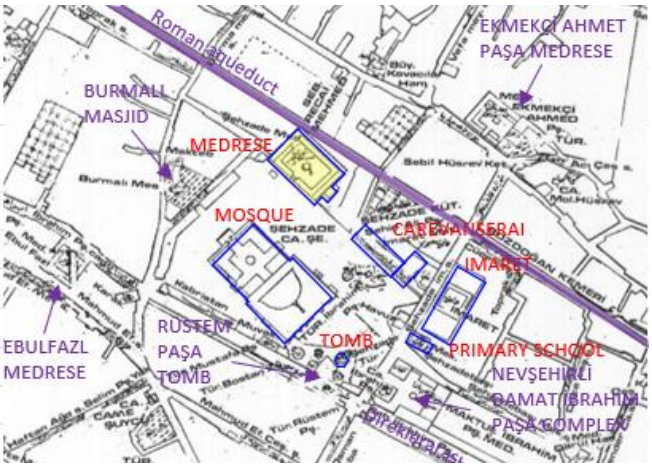


Figure 3.75. Şehzade Medrese with its complex in Ayverdi Map, 1848

The most important building of the complex was the Şehzade Mehmet Mosque. It was in a great garden at the hub of the complex. Plan type and scale of the mosque, decorations of both the mosque and tomb with coloured stones and tiles were the most expressive features of the complex (Figure 3.76.).

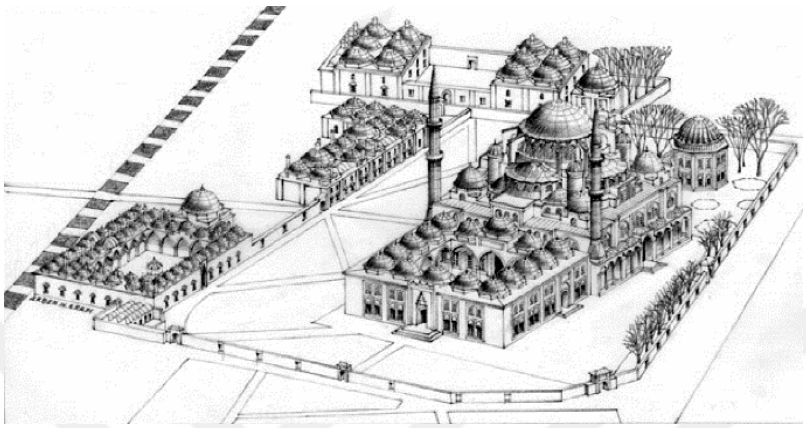


Figure 3.76. Axonometric drawing of the complex from restitution report by Anıt Architecture (archive of DGF)

The medrese was directly open through the garden of the mosque. Other buildings were out of the garden walls of the mosque, and the caravanserai was connected to the garden walls from north, while the imaret and the primary school were opposite the Dede Efendi Street (Figure 3.75.). All the buildings were made from cut stone. Some of reused green porphire columns in different buildings of the complex were collected from remains of old Forum Tauri (today Beyazıt Square) (Müller-Wiener 1977).

Şehzade Medrese was a self-standing building. Entrance of the medrese faced towards the big and green garden of the Şehzade Mosque from south west. The medrese was surrounded with a backyard from other three sides.

Changing Context from Its Construction until 2015:

Within the second half of 16th century and 17th century, some other tombs belonging to important people of Ottoman Empire, (Kuban 1994, Müller-Wiener 1977) fountains, sebils and a plumb rule (su terazisi), in 19th century a fire pool and a clock adjusting place (muvakkithane) were added to the complex (Orman 2010).

Around the medrese was Şehzade Mosque with its tombs and graveyard within its great outer garden, other individual buildings of the complex -tabhane, camel barn, imaret and primary school- in the form of a group of building. A narrow street at south east of the medrese separated it from the tabhane (Figure 3.75.). It was very close to the ancient Roman Aqueduct at north east. Behind the Roman Aqueduct was Vefa Distric with traditional houses. Burmalı Mescit Mosque with its district was also next to the complex from north east in 16th century.

In 17th century, Nevşehirli Damat İbrahim Paşa Complex, in 19th century historic shops of Direklerarası (Figures 3.77. and 3.78.) and Vefa High School, in 20th century Headquarter of Istanbul Metropolitan Municipality (Figures 3.75., 3.76., 3.79.-3.81.) and touristic hotels were also added around the complex.



Figure 3.77. The Şehzade Mosque and the tomb from Direklerarası Street in an engraving, 19th c. (anonymus)



Figure 3.78. Direklerarası Street and behind the minarets of Şehzade Mosque, at the beginning of 20th century (anonymus)



Figure 3.79. Şehzade Medrese with its complex in German Blues, 1909-1913

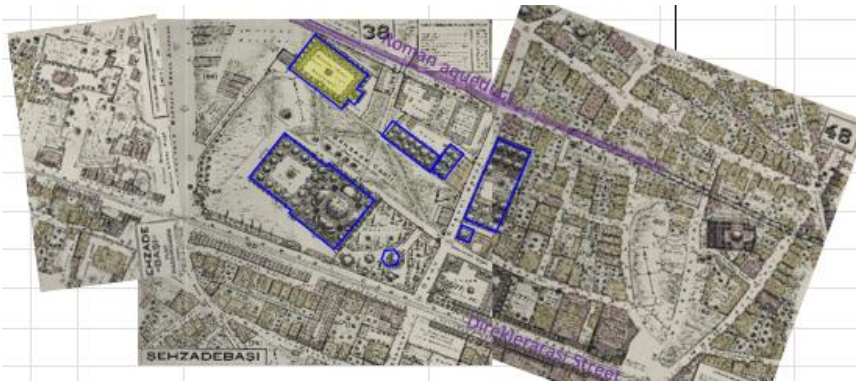


Figure 3.80. Şehzade Medrese with its complex in Pervititch Maps, 1934



Figure 3.81. The primary school, that is sıbyan mektebi, and the imaret (Kuban 1994)

In 2016, the complex was in Şehzadebaşı District. The name of the district had been derived from the name of the complex. It was on the main axis connecting the Beyazıt Square to the Fatih District and within one of the most important touristic zones of historical peninsula of Istanbul including many of historical monumental buildings and traditional houses. The complex was very close to the headquarter of Istanbul Metropolitan Municipality, Nevşehirli Damat İbrahim Paşa Complex, Vefa High School, (Figures 3.75., 3.76., 3.79.-3.81.) some of historic shops of Direklerarası (Figures 3.77. and 3.78.). The complex was also faced with the Şehzade Street and touristic accommodational zone of and Laleli District which are full with the hotels. The medrese was also very close to universities; Istanbul University and İbn Haldun University.

The entrance of the medrese faced through the big and green garden of the Şehzade Mosque from south west. The medrese was surrounded with a backyard from other three sides. Behind the backyard there was a green park –in 2016 Saraçhane Park[51]- and it was very close to Roman Aqueduct at north east. Behind the Roman aqueduct was Vefa Distric with traditional houses which were in poor condition. It was very easy to reach from Şehzade Complex to the historic centers of Süleymaniye, Beyazıt, Aksaray, Zeyrek and Fatih on foot.

[51] Sarachane Park was a housing area until 1950's, but during the street enlargement works on Atatürk Avenue, the settlement was destroyed. Thus, the medrese has partially lost its environment.

The location, the importance of the architecture and the rich decorative features of the complex were the main reasons for tourist attraction. In 2016, the medrese was also within both "Süleymaniye Mosque and Surround World Heritage Site" which was one of the four World Heritage Sites of Istanbul and "Süleymaniye Revitalisation Area" (Figure 3.82.).

According to foundation charter, one muderris, 16 students and 3 staff[52] were allowed to stay in Şehzade Medrese. In 1792, 27 people were staying at the medrese. In 1914, the medrese was still active and it was reported that the medrese was capable of 25 people's residence (Kütükoğlu 2000).

Following the education system had been changed with Law of Tevhid-i Tedrisat in 1924, the medrese was abandoned until 1960 and had been occupied by sellers (Figure 3.83.). It had been used as a dormitory for female students by Turkish World Research Foundation (that is Türk Dünyası Araştırmaları Vakfı) with the decision of the Council of Ministers in 1994 (decision no 94/5890) for next 10 years. Other buildings of the complex (tabhane -that is guest house- and develik – that is camel barn sections of caravanserai-, sıbyan mektebi -that is primary school- and imaret -that is public soup kitchen-) had been used with different functions by different users around 1990's (Kuban 1994).

Within the 1990's allocation as dormitory, the medrese was used out of purpose without any permission. In 1999, the medrese changed into a restaurant and two rooms next to the classroom on south-east was allocated to another foundation by current user. Şehzade Medrese was lastly granted to Suffa Foundation by DGF in 2010 to be used for social-cultural and educational purposes for the next 10 years with the decision of the Council of Foundations (decision no 514/379). The medrese would be used as socio-cultural center (Restoration Project Report for Şehzade Medrede by Anıt Architecture) for both Turkish and foreign university students aiming to cultural interaction and know-how. According to interview made with the director of the user foundation in January 2016, the courtyard of the medrese would be used for international fairs as a cultural activity for university students and the classroom-m and rooms would be used for seminars and lectures.

[52] This staff were muid (assistant), bevvab (door keeper) and kennas (cleaner)

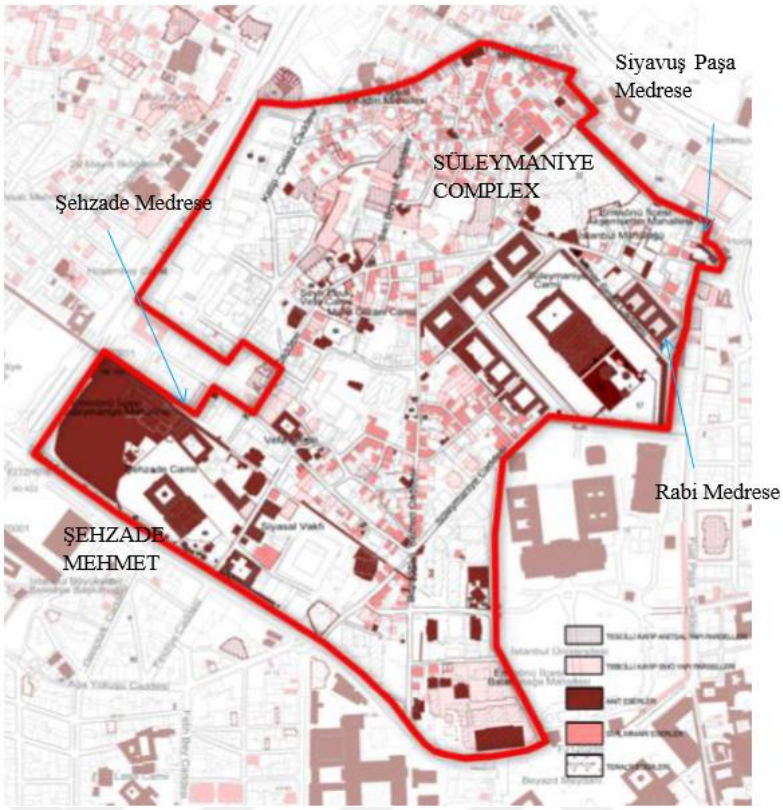


Figure 3.82. Süleymaniye Mosque and Surround World Heritage Site (Istanbul Historic Peninsula Site Management Plan 2011)



Figure 3.83. Şehzade Medrese before 1960 (from Restoration Project photo albüm by Anıt Architecture)

3.4.2. Original Architectural and Functional Features

In this section, the original architectural features of the Şehzade Medrese will be documented as main components layout, courtyard and revaks, the classroom and the eivan, the rooms and the service space in the aspects of spatial characteristics, including dimentions, volume, decorative elements and space organization, as well as original spatial and functional relations between those components. As the architectural features and the spatial capacity are two of the most important inputs on reuse decision, understanding the original architectural features is important to keep the significance of the bulding for reuse decisions.

Layout: Plan layout of Şehzade Medrese repeated the layout of Semaniye Medreses of The Fatih Complex (Charter 3). According to Ahunbay's typology it has U plan layout. The Medrese was a rectangular building with a large and rectangular courtyard. According to approved restoration project, Şehzade medrese was 50.25x32.95m from outside and 5.69m height up to the lead cover on the profiled stone. Width of the walls differs; it was about 0.80m in rooms and revaks, 1.20m in classroom, 0.65 and 0.33m in toilets.

The Courtyard, Revaks and The Entrance Portal: The courtyard was 31.13x19.95m. and surrounded with revaks from four side. In the courtyard, there was an ablution fountain in the middle and a well in south east part, in front of the entrance (Figures 3.84.-3.87. and 3.102.). Width of the revaks in short wings; north west and south east, was 4.10m, and in long wings; north east and south west, was 3.40m.



Figure 3.84. Courtyard through South and the ablution fountain, 2015



Figure 3.85. Well, 2015



Figure 3.86. Courtyard through North side, 2015

Main entrance was a high and decorated portal located in the middle of south west façade, facing through the mosque side. On this façade there were no rooms, but windows in revaks looking through the outer garden of the mosque (Figure 3.87.).

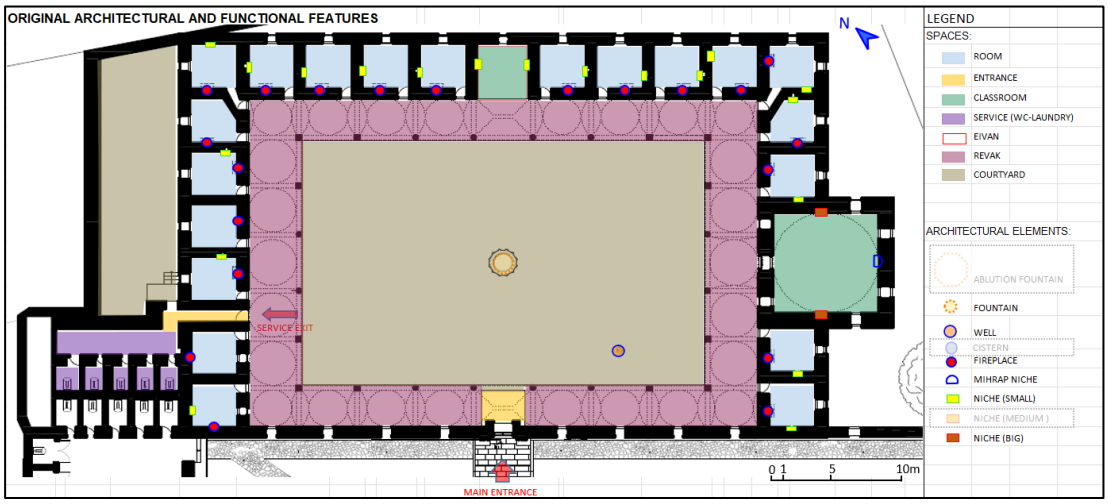


Figure 3.87. Restitution Plan of Shehzade Medrese. (Anıt Architecture 2012)

The Rooms: Behind the revaks, 20 rooms were located on three sides; the north west, the north east and the south east. Rooms were about 3.65x3.70m., approximately 14

sqm of each. However, the corner rooms and the rooms next to them with diagonal entrances were smaller, about 13.4sqm. Rooms had two windows facing through backyard, one at bottom, one at upper with stucco frame and (Figure 3.88.). Only the room where in east corner has four windows on two facades. Each room had only one small niche (Figures 3.87. and 3.89.). Each room also had a fireplace (Figure 3.89.).



Figure 3.88. Original room window order, 2015



Figure 3.89. Fireplace in rooms, 2015

The Classroom and the Eivan: Opposite the main entrance of the Şehzade Medrese, there was an eivan in the middle of north east façade. The eivan was 4.12x4.46m in layout. It was 18sqm and 0.5m high from revak level and had the same window order with rooms. Differently, it had two small niches (Figures 3.87. and 3.90.).



Figure 3.90. Eivan in Şehzade Medrese, 2015

The classroom was in in the middle of south east façade, between the rooms (Figure 3.87.). The dimensions of the classroom were 8.22x8.22m. It was approximately 66.25sqm and 0.39m high from the revak level. Revak level continued inside the classroom 1.5m as shoe place (pabuçluk) and then there was a seki on two steps height. Entrance of the classroom was decorated with coloured stones on revak façade and decorated with cut stone stalactites inside. The classroom had six bottom windows, two of them facing through courtyard and four upper windows decorated with stucco frame and vitray (Figure 3.87.). The classroom had a mihrap niche decorated with stalactites.

Toilets: On the north west façade there was a narrow and vaulted corridor connecting the toilets and backyard to the medrese. Toilets were in original position and original layout at the west corner of the medrese with five cabins (Figures 3.87. and 3.91.). It was designed together with the mosque's toilets and shared a common water depot

(Figures 3.87., 3.92. and 3.93.). In front of the toilets was a backyard (Figures 3.87. and 3.102.).



Figure 3.91. Original toilets, 2015



Figure 3.92. Şehzade Medrese and the Mosque from North-West, 1959 (archive of DGF)

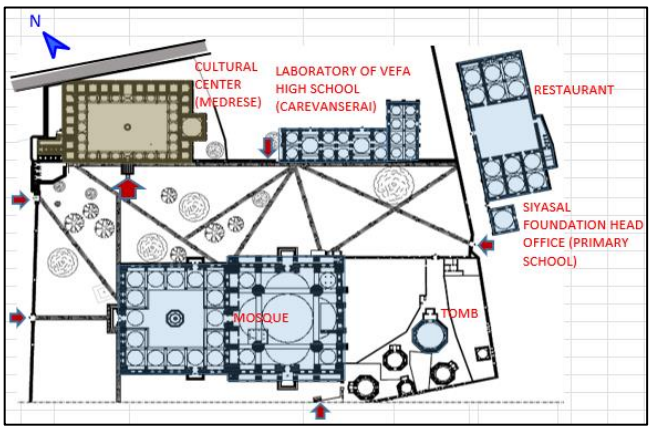


Figure 3.93. Site Plan from restoration project 2012 (archive of Anıt Architecture)

The medrese was made from fine cut stone. Revaks located in main entrance, revaks in front of eivan and the classroom were exposed with their height. They had also porphire columns (Figures 3.84., 3.86., 3.94 and 3.95.). Revak arches were made from alternate-coloured stones and the façade finish was decorated with engraved stone. Rooms' facades behind revak side, inner spaces and toilets were plastered. Courtyard floor was paved with cut stone, revaks and other spaces were paved with hexagonal brick. All the roofs were covered with lead sheeted domes.



Figure 3.94. East revaks and main entrance, 2015



Figure 3.95. Classroom entrance, 2015

Being a part of one of the most important and big programmed Sultan complexes in Istanbul, a direct connection to the big mosque's green and great garden, having a semi open eivan and a classroom within the same building, having a very large and stone paved courtyard, having the original toilets, having some architectural decorations in main entrance portal, classroom entrance, revak columns and engraved revak profiles in different level were the character defining features of the medrese.

3.4.3. Refunctioning Interventions and Rehabilitation Works

In this section, reuse interventions made on Şehzade Medrese will be documented chronologically under two titles, past and the last refunctioning works and interventions. Thus, it will be understood well the change in the conservative reuse approach applied on the medrese after it lost its original function.

Past Refunctioning Works and Interventions: Şehzade Medrese had been repaired and rehabilitated numbers of times along its history. During the 16th and 17th centuries, the complex had been affected numbers of fires and has been repaired (Müller-Wiener 1977). In 19th century the medrese had also been repaired several times rather for sanitary systems and rehabilitating of lead covers (Kütükoğlu 2000). After a long-abandoned period, with the decision of High Council of Immovable Heritage and Monuments, Şehzade Medrese was decided to be rescued by DGF (decision date/number; 24 VII 1954/292 –archive of Cultural Heritage Council of Rehabilitation Zone I). As a result of this decision, in 1956 the domes were covered with cement finish (DGF document-7) and in 1960-1961 the revaks were closed with a reversible metal framework which made from iron (Figures 3.96. and 3.97.).

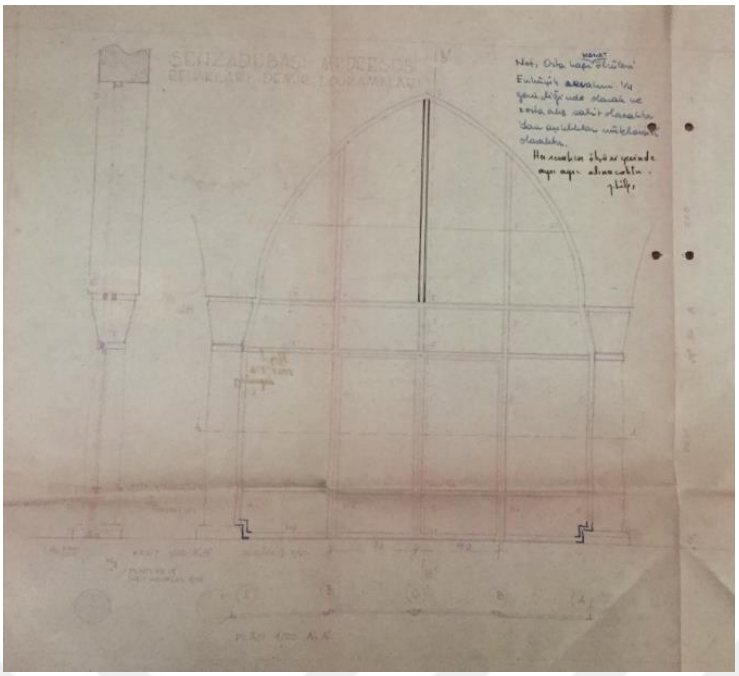


Figure 3.96. Drawing showing the metal framework addition closing the revaks of Şehzade Medrese in 1960 (archive of DGF)



Figure 3.97. Metal framework addition and heating system intallation in 1960 closure of revaks of Şehzade Medrese (archive of DGF)

In 1999, while the medrese was allocated to be used as dormitory (DGF document-6) the user made some unauthorized interventions while changing it into a restaurant (Figures 3.98. and 3.101.).





Figure 3.98. Revaks of Şehzade Medrese in 2009 (archive of DGF)

Figure 3.99. Courtyard of Şehzade Medrese in 2009 (archive of DGF)



Figure 3.100. Interventions nailed to original masonry of Şehzade Medrese in 1990's (archive of DGF)



Figure 3.101. Floor addition in two rooms in the south corner of Şehzade Medrese in 1990's (archive of DGF)

The Last Refunctioning Works and Interventions: When the Şehzade Medrese was surveyed in 2015, it was in restoration proggress for a new function to be used as **Social and Cultural Center of Suffa Foundation.**

The last refunctioning interventions were made according to decision number 2012/468 of Ministry of Culture, Cultural Heritage Council of Rehabilitation Zone I. With the decision of the council, measured drawing and restoration projects were approved. In restoration project, reuse decisions of all spaces were also approved. Acording to the approved project, classroom would be used as seminar room, two rooms at west corner would be used as administrative office and kitchen. Rest of the rooms and eivan would be used as gallery (Figure 3.102.). The revaks and the courtyard would be used for circulation and temporary common activities.

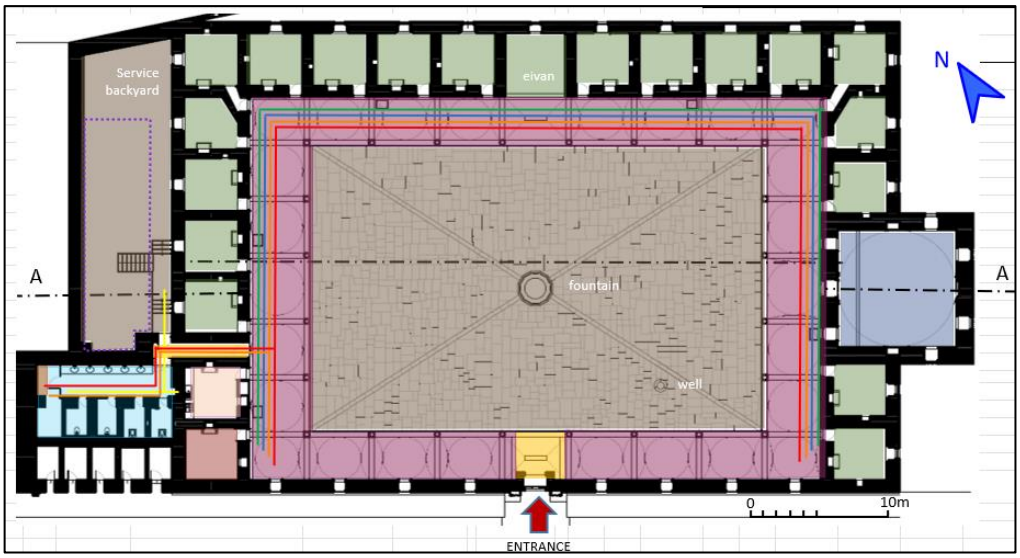


Figure 3.102. Plan of restoration Project (adapted from the approved restoration Project prepared by Anıt Architecture), 2012

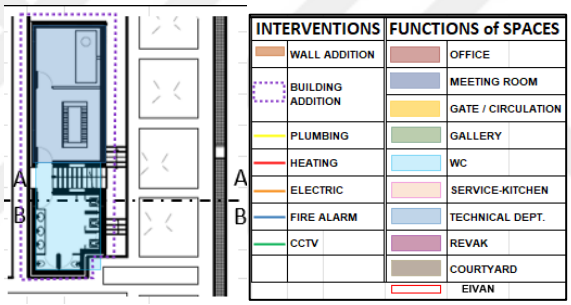


Figure 3.103. 3.90 Level Partial Plan of service backyard, restoration project, 2012 (Anıt Architecture)

During restoration works which were done between 2013-2016, minimum intervention was made to reveal the architectural character of the medrese (Restoration Report of Anıt Architecture). In restoration, additional metal frameworks closing both the revaks and the eivan were removed, existing original toilets rehabilitated for males.

An additional building including toilets for female users, heating center and water depot was built underground the service backyard at north side of the medrese (Figures 3.102. and 3.103.).

Cement plasters and cement finishes from recent repairs on revaks, rooms and classroom walls and floors and cement finishes on the domes were changed with suitable materials with originals, broken architectural elements –such as fireplaces, windows, doors, chimneys, hexagonal brick pavements- have also been integrated considering the original form and material. Electric and heating installations have been

installed into existing channel of past interventions surrounding the revaks (Figure 3.102. and 3.104.).

During the site survey in 2015, the restoration was about to be completed, but had no interior design project yet. According to information getting from the director of the user foundation Suffa, the interior design project would be prepared taking into accont the interior design approach of Rabi Medrese in Süleymaniye Complex.

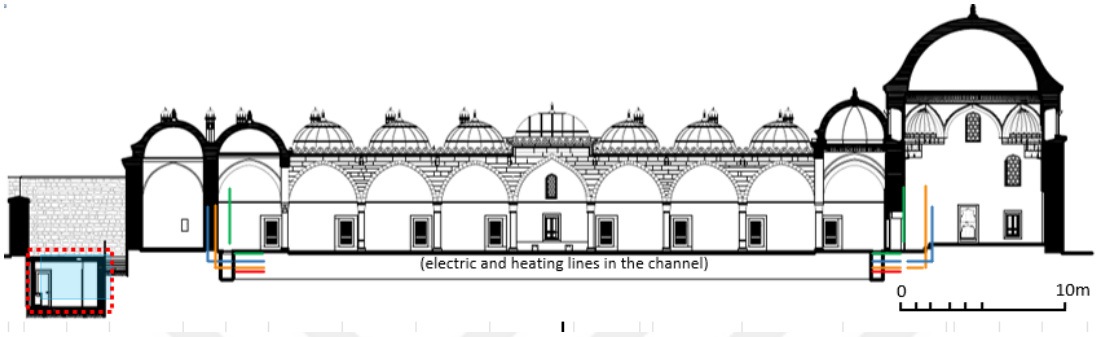


Figure 3.104. A-A Section of restoration project, 2012 (archive of Anıt Architecture)

3.5. Rüstem Paşa Medrese (1550)

This title, refunctioning practices carried out on Rüstem Paşa Medrese between at the beginning of 1900's and 2015 were studied by considering contextual, architectural, functional, legal, administrative, historical, technical, operational and social inputs. For this study, the original context, architectural and functional features of Rüstem Paşa Medrese were documented first for a better understanding and comparison.

3.5.1. The Context

In this section, the effect of the original and the changing context of the Rüstem Paşa Medrese will be tried to understand better. As the context is an importan input on reuse decision, understanding the change of the context is an important criterion for reuse decisions.

The Original Context:

Rüstem Paşa Medrese was an individual medrese building. It was not part of a complex. The Medrese was donated by Rüstem Paşa[53], who was both the grand vizier and the son in law of Süleyman The Magnificent.

In Ottoman Period, the medrese was in between commercial and residential area. According to the foundation charter of Rüstem Paşa, it was very close to Rüstem Paşa's own house, as well as to the khan built by him near his house (Charter 4).

Changing Context from Its Construction until 2015:

In 2016, Rüstem Paşa Medrese was in Sururi District, very close to the Sultanhamam Square. Urban structure of the district was rather protected and streets were narrow as in Ottoman Period (Figures 3.105.- 3.110.). Rüstem Paşa Medrese was in the junction of Rüstem Paşa and Hoca Hanı streets. There were also narrow streets north west and east west sides of the medrese. The entrance opened through Rüstem Paşa Street. In

[53] Although he built important buildings – Rüstem Paşa Mosque with its very famous tile decoration in Eminönü, numbers of khans, hamams and medreses in different cities of Ottoman territory-, Rüstem Paşa had never built a complex. His tomb is next to the Şehzade Mehmet's Tomb within Şehzade Complex.

front of the entrance façade, there was small square used as a car park and a service area by the merchants around it (Figures 3.108. and 3.109.). Around the medrese was full of historic and contemporary khans used by merchants of drapery, textile, clothing and accessory dealers. Historic Istanbul High School, Istanbul Governorate, Iran Cosulate, historic Grand Bazaar, Nur-u Osmaniye Complex, famous and historic shopping axis Mahmut Paşa Street and Mahmut Paşa Complex were important points that were close to the medrese. Major function of the region was commerce. General architectural and structural quality of surrounding was rather poor.

Rüstem Paşa Medrese was also within Historic and Urban Conservation Area of Historic Peninsula of Istanbul with 12.07.1995 dated and 6548 numbered decision of the Conservation Council IV of Cultural Heritage of Istanbul. However, the medrese was slightly far from other active educational, cultural, touristic and recreative zones of Istanbul.



Figure 3.105. Rüstem Paşa Medrese in Map of Bilad-ı Selase, 18th c. (Kubilay 2010)

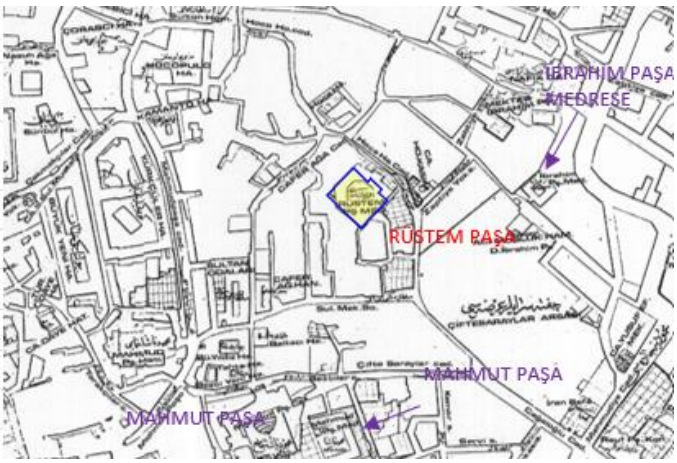


Figure 3.106. Rüstem Paşa Medrese with its complex in Ayverdi Map, 1848



Figure 3.107. Rüstem Paşa Medrese with its complex in German Blues, 1909-1913



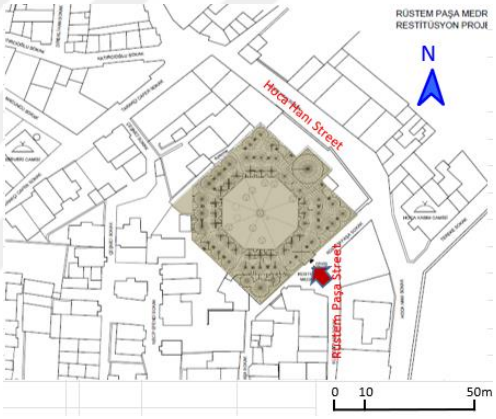


Figure 3.108. (left) Rüstem Paşa Medrese with its complex in Pervititch Maps, 1934

Figure 3.109. (right) Site Plan restitution, referring to 16th century situation, by UB Construction Limited Company, 2009 (Archive of DGF)



Figure 3.110. Rüstem Paşa Medrese with its lot in aerial photo, 2013 (IMM)

In 1727, 37 residents were staying at the medrese (Kütükoğlu 2000). 9 of those were staying alone in their rooms, 9 of them were sharing their rooms with an assistant (for house chores), other rooms were used by more than 2 people. In 1918 the education ended due to heavy war conditions, then fire survivals occupied the medrese.[54]

The first refunctioning was in 1966, converting it into a dormitory for university students and it began to be used by National Turkish Students Association. Until 1990's the same function had continued.

According to archive documents of DGF, the medrese had been allocated to Istanbul Governorate by DGF to be used together with The Foundation for Preparing the Turkish Society to 2000's and Research from Past to Today (Türk Toplumunu 2000'lere Hazırlama ve Dünden Bugüne Araştırma Vakfı) and Eminönü Town Social Assistance and Cooperation Foundation (Eminönü İlçesi Sosyal Yardımlaşma ve Dayanışma Vakfı) at the beginning of 1990's. Within this granting, 5 rooms were assigned to Turkish World Relative Communities Coordinatiorship (Türk Dünyası Akraba Topluluklar Koordinatörlüğü), 24 rooms to Eminönü Town Social Assistance and Cooperation Foundation. Classroom was the common activity area. However, Turkish Society Foundation had rented the 5 rooms to a person and he made some unpermitted interventions. Following an inspection report in 1999, this granting was ended.

In 2001, the medrese had been allocated to Istanbul Governorate by DGF to be used in accordance with the activities of Turkish World Relative Communities Coordinatorship (Türk Dünyası Akraba Topluluklar Koordinatörlüğü) together with Eminönü Town Social Assistance and Cooperation Foundation (Eminönü İlçesi Sosyal Yardımlaşma ve Dayanışma Vakfı).

With the Foundations Council Decision, no 2009/339/312, the medrese was allocated to Istanbul Science and Culture Foundation for next 10 years to be used for social, cultural and educational purposes. In 2015, the medrese was used as the Headquarter of Istanbul Science and Culture Foundation. In addition, two nailed inscription panels on the entrance eivan expressed the name of the building as Rüstem Paşa Medrese and the name of the new function as Bediüzzaman Said Nursi Museum.

[54] In 1918, a big Ishakpasha Fire occured in Ishakpasha Dıstrict, around Sultanahmet and Hagia Sophia. After this fire Sultanahmet area has completely changed as it is seen today.

3.5.2. Original Architectural and Functional Features

In this section, the original architectural features of the Rüstem Paşa Medrese will be documented as main components layout, courtyard and revaks, the classroom and the eivan, the rooms and the service space in the aspects of spatial characteristics, including dimentions, volume, decorative elements and space organization, as well as original spatial and functional relations between those components. As the architectural features and the spatial capacity are two of the most important inputs on reuse decision, understanding the original architectural features is important to keep the significance of the bulding for reuse decisions.

Layout: Rüstem Paşa Medrese had a unique plan layout, as the donor expressed in his foundation charter (Charter 4). Outline was squared, but inside an octagonal big courtyard surrounded with revaks. Behind revaks 22 rooms, one classroom, one big triangular space at a corner opened through the revaks and five eivans located as sofas in between the rooms. The original toilets with service backyard were located. The rooms of the building were different both in terms of size and shape (Figure 3.104.). The medrese was also isolated from the street on east by means of a backyard surrounded with a cut stone garden wall.

According to the approved restoration project by UB company in 2009, Rüstem Paşa Medrese was 42.86x42.76m from outside. The medrese and outer garden walls were made from cut stone with thick khorasan mortar (Figures 3.111. and 3.112.) and the spaces were covered with lead covered domes. Courtyard was paved with rubble stone, revaks and the entrance eivan were paved with cut stone (Figures 3.113.- 3.115.), the other eivans and the spaces were paved with hexagonal brick (Figures 3.116.- 3.118.). There was no information about the original pavement of the toilets.





Figure 3.111. (left) Entrance facade (Wiener 1978)
Figure 3.112. (right) Entrance Facade from Rüstem Paşa Street, 2015



Figure 3.113. Courtyard pavement, 2015



Figure 3.114. Revak pavement, 2015





Figure 3.115. (left) Entrance eivan
Figure 3.116. Eivan in the North corner, 2015



Figure 3.117. (left) Pavement of the room located at the east side of the south eivan, 2015

Figure 3.118. (right) Triangular space pavement, 2015

Courtyard, Revaks and the Entrance Portal: The octagonal courtyard was 24.11x24.17m. There was an ablution fountain in the middle of the courtyard (Figures 3.120. and 3.121.). Under the courtyard there was a cistern in between the fountain and the entrance eivan. In the courtyard, there were also a few trees (Figures 3.119. and 3.120.).

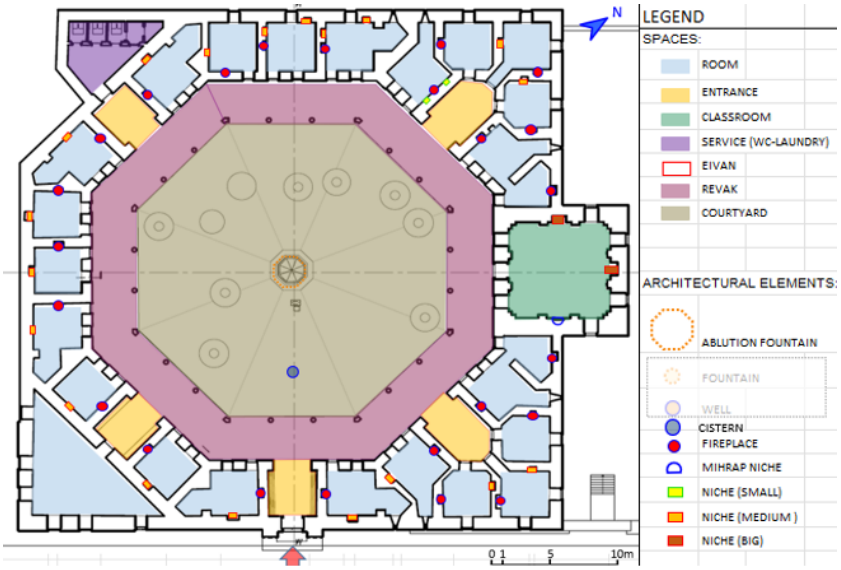


Figure 3.119. Approved restitution plan, referring to 16th century situation, by UB Construction Limited Company 2009 (Archive of DGF)



Figure 3.120. Rüstem Paşa Medrese Courtyard in 1937 (Eski İstanbul Resimleri)



Figure 3.121. Ablution fountain, courtyard and revaks of Rüstem Paşa Medrese, 2015

The revaks surrounding the courtyard were covered with 24 domes which were carried by 24 columns. In revaks, upper part of the walls from impost line and the domes were plasterd. All the columns carrying the domes of the revaks and the capitals were made from Marmara marble, white and grey in color. The capitals had different decorations; Turkish triangles, baklava and lotus shapes. Width of the revaks was in range of 3.61-3.64m.

Entrance of the medrese was a big portal with the original inscription panel and opened through the entrance eivan from south east (Figures 3.119. and 3.122.). The main entrance portal's height is 7.42m, that was higher than eave profiles' level.



Figure 3.122. Portal of Rüstem Paşa Medrese, 2015

The Rooms: The normal rooms were squared. However, some of rooms had extensional spaces having different geometries due to restrictions of the layout. Extensional spaces mostly had a role to get fresh air from outer façade. Some of those had a window facing through the revaks and some of those had no window. Squared rooms, or squared parts of the rooms, were approximately 14sqm. The rooms that had extensional spaces were in range of 19-27sqm in total. Squared rooms were in range from 3.61m up to 4.00m, approximately in dimensions of 3.76x3.80m.

As the result of unique layout, some of rooms had only one window at revaks side, some of rooms had a window facing towards outside –where the street level was higher than the rooms level-, some of rooms had windows on both sides, towards revaks and outside. The corner rooms had windows on both outer walls, so they were well illuminated. There were small top windows on outside facades above the bottom windows (Figures 3.112. and 3.123.). The rooms had kündekari woodwork doors, however, some of the doors had been changed in the past repairs. Each room had a fireplace and one or two small niches (Figure 3.119.). The rooms located on both side of the classroom had two fireplaces.

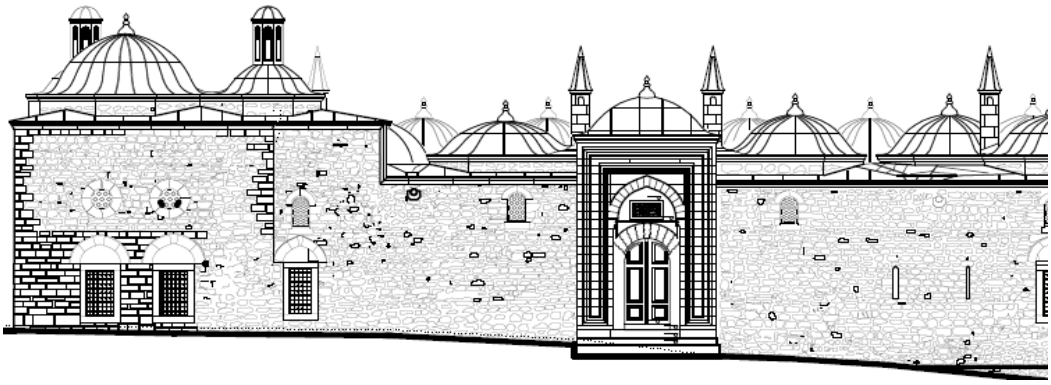


Figure 3.123. South-East Facade, restoration project by UB Construction Limited Corporation, 2009 (Archive of DGF)

The Classroom and Eivans: The classroom was squared and 7.50x7.43m in size, 59sqm. It was 0,37m higher than the revaks floor and the revaks floor was 0,09m higher than the courtyard level. The entrance door was made from the original kündekari woodwork and the arch at the top of the entrance was decorated with alternate coloured cut stone having a rectangular cartouche made from marble. The classroom had six windows, two of them were located both sides of entrance in a symmetry (Figures 3.119., 3.124. and 3.125.). Other four windows faced towards backyard and they had top windows decorated with colourful vitrays (Figure 3.126.). It had a mihrap niche and two bookcase niches inside (Figures 3.127. and 3.128.).



Figure 3.124. Classroom entrance from revaks, 2015



Figure 3.125. Classroom from north east, 2015



Figure 3.126. Classroom interior, 2015



Figure 3.127. (left). Classroom, bookcase, 2015
Figure 3.128. (right). Classroom, mihrab niche, 2015

The eivans were in different geometries. The entrance eivan and the south eivan were in square shape, but the two eivans connecting small rooms to the revaks had triangular extensions towards the rooms. The entrance eivan was 3.70x3.78m in size, the others were also in approximate sizes.

The Triangular Space: According to Mübahat Kütükoğlu, the triangular space in south corner was probably a kitchen in original (Kütükoğlu 2000). It was covered with three domes; in the middle the bigger dome and on symmetric corners smaller ones were located. Smaller domes had barrel lights at the top as typical in imaret buildings or similar to tabhane buildings (Figure 3.111.). However, this space had no fireplace or niches. It had six bottom windows like other rooms and six top windows, four of those closer to the corner were round shaped (Figures 3.111., 3.123. and 3.129.).



Figure 3.129. The triangular space in Rüstem Paşa Medrese, 2015

The toilets: The original toilets were at the west corner in a small backyard (Figures 3.119. and 3.130.).



Figure 3.130. An original toilet cabin in Rüstem Paşa Medrese, 2015

3.5.3. Refunctioning Interventions and Rehabilitation Works

In this section, reuse interventions made on Rüstem Paşa Medrese will be documented chronologically under two titles, past and the last refunctioning works and interventions. Thus, it will be understood well the change in the conservative reuse approach applied on the medrese after it lost its original function.

Past Refunctioning Works and Interventions: According to archive documents, Rüstem Paşa Medrese was repaired in 1843, 1844 1868-1869, 1870, 1893, 1901, 1909 and 1911 (Kütükoğlu 2000). 1870 and 1909 repairs were about a room and the library (Kütükoğlu 2000)[55]. The other repairs mostly included lead cover renewals, sanitary system rehabilitations and repairs of jointing and wooden beams. Despite these often repaires, the medrese was in a poor condition in 1914. In addition, the medrese had been affected from a construction work made in neighbor lot which was extending to the medrese's lot in 1909 (Kütükoğlu 2000).

In 1962, the medrese was registered with the decision no 1962/1848 of the Supreme Council of Cultural Heritage and in following years conservation works were done. In 1966, DGF decided to use the medrese as a dormitory as mentioned above and prepared a project for closure of the revaks, however, Supreme Council of Cultural Heritage rejected the closure of the revaks proposal. In 1967, the lot number 19 in front of the medrese was turned into a car park area with a council decision.

In 1979, electric, heating systems were installed and 4 fire cabinets were added to the medrese by DGF in accordance with the decision no 1979/11034 of Supreme Council of Cultural Heritage. A heating center was also constructed in the service courtyard located in the west corner (Figure 3.131.). Within the time, some additions had been built in the medrese by the user; such as wall additions in triangular space, tile coverings on masonry walls and the user also added a tent in the courtyard. The user also attempted to build a restaurant in backyard of the medrese facing towards east street, demolishing the garden door and wall. Istanbul Metropolitan Municipality had reported the attemption to the Istanbul Cultural and Natural Assets Protection Council

[55] Although Kütükoğlu mentioned about the existence of a library depending on archive documents, she never mentions about the location of it within the layout of the Rüstem Paşa Medrese.

I. That illegal change was also reported to the court. A conservation council decision taken in 1999 with decision no 1999/11500, was about removal of that additions.

In 2001, some rehabilitation works on masonry were made and pavements and heating-electric installations were renewed by users.

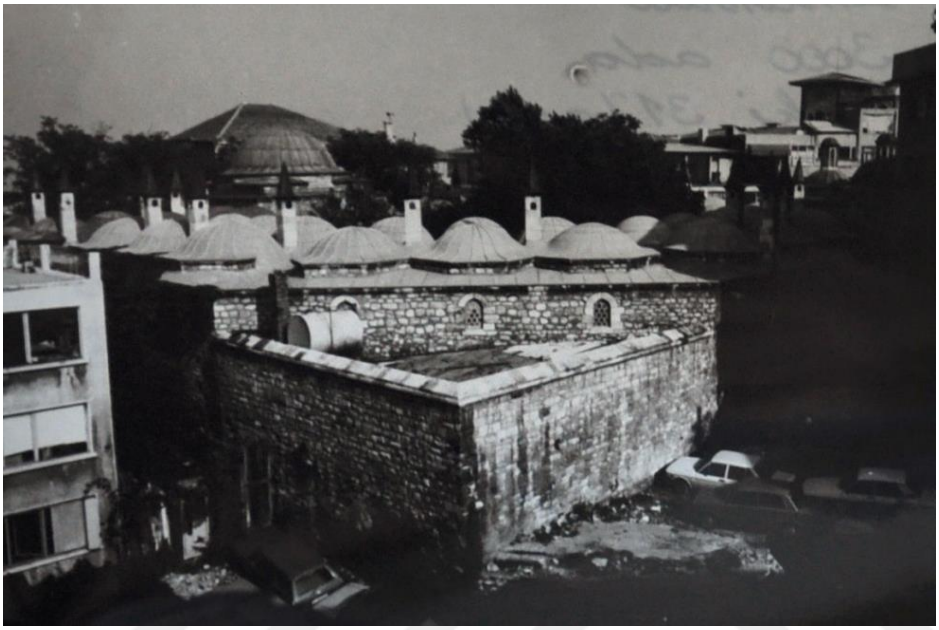


Figure 3.131. Additional service space as heating center in service backyard in 1979

The Last Refunctioning Works and Interventions: When the Rüstem Paşa Medrese was surveyed in 2015, it was used by the Istanbul Science and Culture Foundation as the headquarter and **Bediüzzaman Said Nursi Museum**.

The last reuse interventions were made in accordance with the restoration project approved by the decision number 2009-2617 of Ministry of Culture, Cultural Heritage Protection Council IV. The functions of spaces were also decided in this approved project (Figure 3.132.). Within the last intervention works; reinforcement of the building[56], architectural restoration on deteriorated and changed elements –plasters, floor pavements, windows, doors, lead covers and metal elements-, electric and mechanical interventions were done as a requirement of article 4i of the repair

[56] According to a report prepared by the scholars of Istanbul Technical University, Faculty of Construction in June 2010, in brief "Marmaray underground tunnel goes 70m below the Rustem Pasha Medrese. Due to tunnel drilling works, a settling of 23mm has bben occured on the ground of the medrese. This causes some slight facial cracs but as the prepared Project for medrese includes a comprehensive reinforcement there will be no structural thread in the future."

protocol[57] and article 3i of the allocation protocol.[58]. Toilet space was reorganized according to the approved project (Figure 3.133.); the small backyard was covered with a roof and toilets' floor was paved with marble (Figures 3.133., 3.138. and 3.139.). In the last restoration, fire precaution and security installations were also applied (Figures 3.134. and 3.135.).

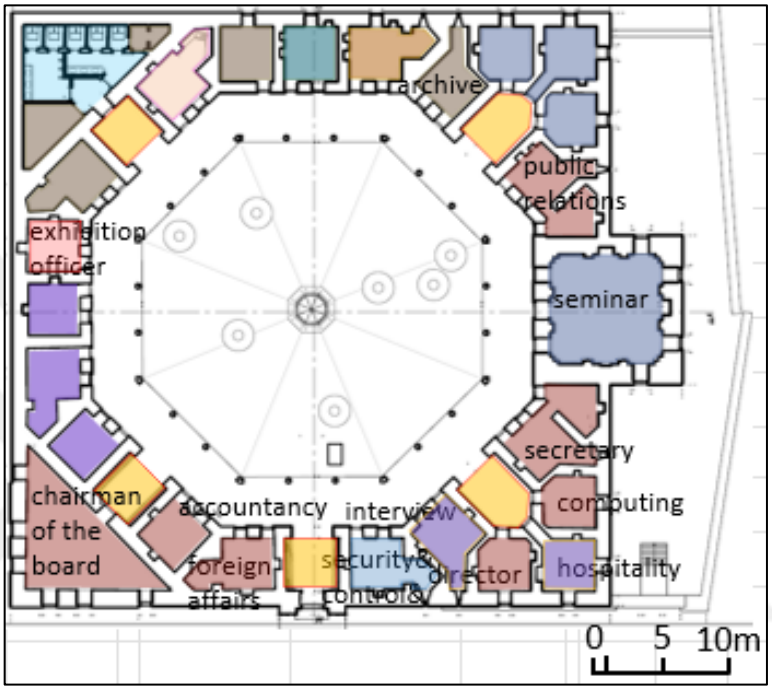


Figure 3.132. Plan, approved restoration project by UB Construction Limited Corporation, 2009 (Archive of DGF)

After had being completed the restoration works, the use of some spaces was changed; workshop use was completely cancelled, accommodation, restaurant and museum functions were added (Figure 3.133.), one room refurnished as projection room (Figure 3.136.), interior design of the room which was used as a kitchen was changed and was extended for broad participated dinner organizations in the courtyard (Figures 3.137. and 3.140.).

In addition, despite the council decision 2009-2617, the chandelier places on the walls were backed out and electric lines were extended to the domes in order to put big chandeliers (Figures 3.126., 3.129. and 3.141.). Some of the architectural elements

[57] 25.09.2009 dated repair protocol of Rustem Pasha Medrese between DGF and Istanbul Science and Culture Foundation.
[58] 01.06.2009 dated granting protocol of Rustem Pasha Medrese between DGF and Istanbul Science and Culture Foundation.

were changed; a window was turned into a showcase in a room which was refunctioned as gallery (Figures 3.142. and 3.143.). Fireplaces and niches in the rooms were either stayed unfunctuned or using uneffectively for the purpose of storage, and some of were furnished as bookcases, while some of were left just plastered (Figures 3.144.-3.150.). Together with these post refunctioning interventions, the area in front of the medrese was had still been using as car park in 2015 (Figures 3.133. and 3.151.).

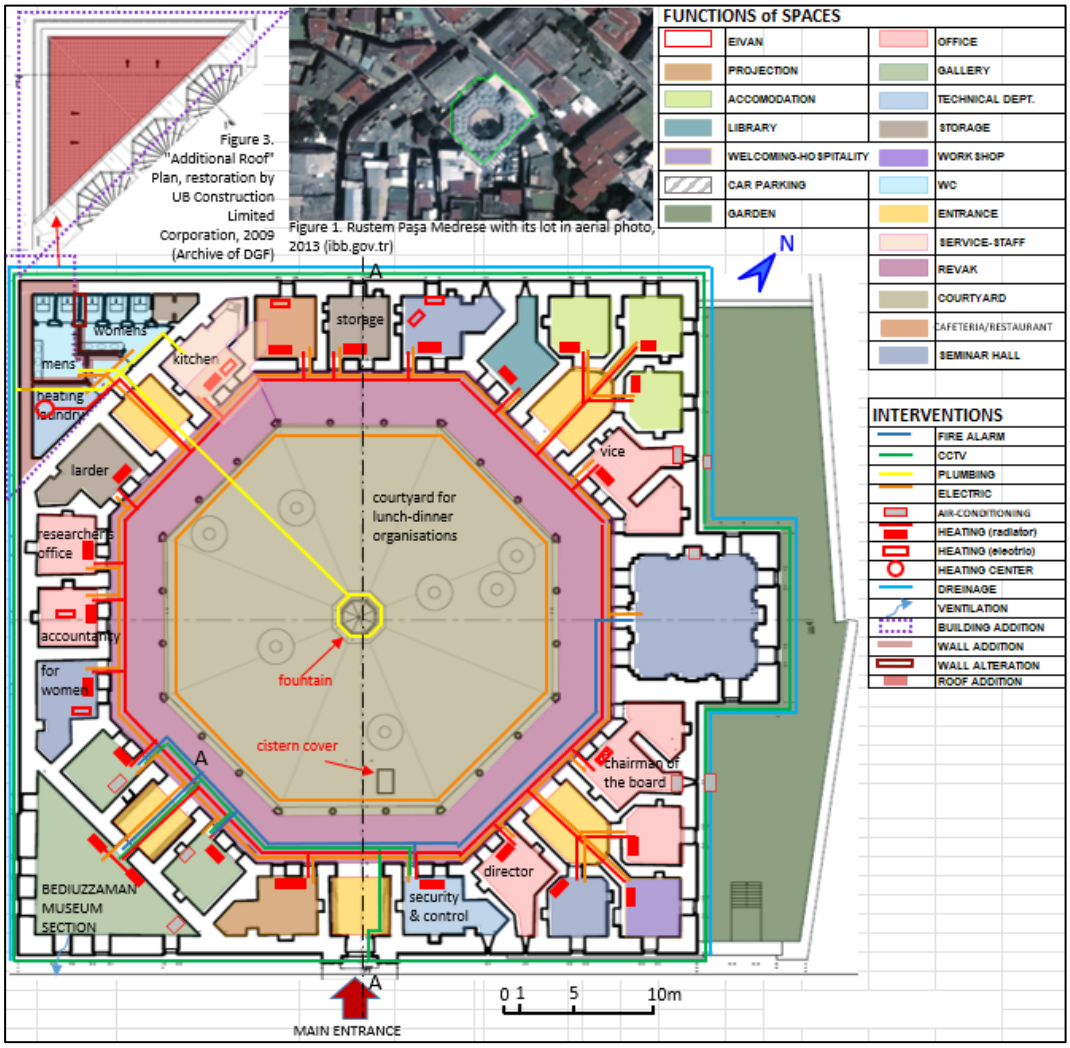


Figure 3.133. Plan, applied restoration project by UB Construction Limited Corporation, 2009 (Archive of DGF)

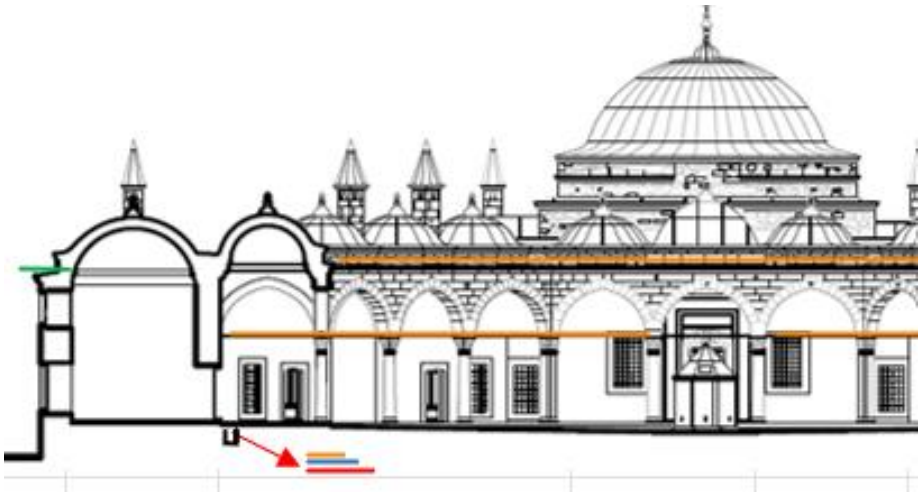


Figure 3.134. Interventions in A-A Partial Section of restoration project by UB Construction Limited Corporation, 2009 (Archive of DGF)

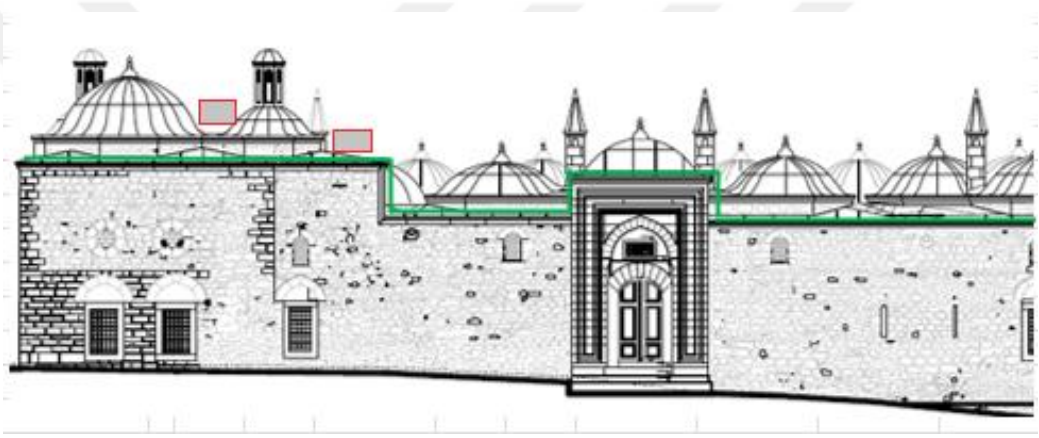


Figure 3.135. Interventions on South-East Facade, restoration project by UB Construction Limited Corporation, 2009 (Archive of DGF)



Figure 3.136. The room next to the entrance eivan refurnished as projection room, 2015



Figure 3.137. Service banch in revaks, in front of the kitchen, 2015



Figure 3.138. left. Roofing and marble pavement in women’s toilets, 2015
Figure 3.139. Electric and sanitary istallations in women's toilets, 2015



Figure 3.140. View of courtyard from entrance eivan, 2015

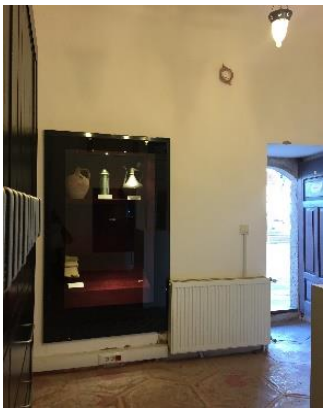




Figure 3.141. (left) Chandelier and refurnishing in welcoming room, 2015
Figure 3.142. (middle) Window alteration in the east room, gallery, 2015
Figure 3.143. (right) Fireplace alteration in the west room, gallery, 2015





Figure 3.144. (left) Refurnishing and fireplace use in meeting room, 2015
Figure 3.145. (middle) Niche in the meeting room, 2015
Figure 3.146. (right) Reuse of meeting room, heater and lighting, 2015




Figure 3.147. (left) Reuse of a room as restaurant, reuse of its fireplace and a niche, 2015
Figure 3.148. (right) Fireplace and niches in the room used as a library, 2015

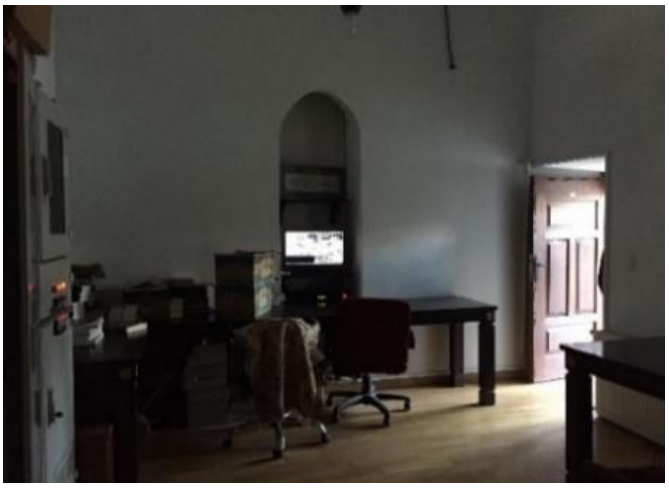


Figure 3.149. Fireplace in the room used for security and control, 2015



Figure 3.150. Fireplace in the room used as seminar hall for women, 2015



Figure 3.151 Car park in front of the entrance façade, 2015

3.6. Rabi Medrese (1558)

This title, refunctioning practices carried out on Rabi Medrese between at the beginning of 1900's and 2016 were studied by considering contextual, architectural, functional, legal, administrative, historical, technical, operational and social inputs. For this study, the original context, architectural and functional features of Rabi Medrese were documented first for a better understanding and comparison.

3.6.1. The Context

In this section, the effect of the original and the changing context of the Rabi Medrese will be tried to understand better. As the context is an importan input on reuse decision, understanding the change of the context is an important criterion for reuse decisions.

The Original Context:

Rabi Medrese was one of the seven medreses of Süleymaniye Complex and forth of the symmetrically positioned well known four medreses of it.[59] Süleymaniye Complex was located at the top of The Second Hill of Istanbul. The complex was constructed by Sultan Süleyman The Magnificent between 1554-1559 (Mülayim 2010). It was also one of the most important masterpieces of the Architect Sinan and one of the most important and the greatest complexes of Ottoman Period in 16th century.

Süleymaniye Complex consisted a mosque -Süleymaniye Mosque-, six medreses – Evvel, Sani, Salis, Rabi, Tıp and Darülhadis medreses-, a primary school - sıbyan mektebi -, a hkan, a darülkurra -Quran school-, an hospital -darüşşifa-, an imaret -soup kitchen-, a guest house -tabhane -, shops and two tombs – the donor Sultan Süleyman The Magnificent's Tomb and his wife Hürrem Sultan's Tomb- (Figures 3.152. and 3.153.). The complex was spread over 60.000sqm area (Mülayim 2010).

The Rabi Medrese was connetted to Salis Medrese in symmetrical layout and also both medreses connected to Mülazımlar Rooms located at the lower ground. These three

[59] Four symmetric squared medreses of Suleymaniye Complex are; the Evvel (First), the Sani (Second), the Salis (Third) and the Rabi (Forth). The Evvel and the Sani medreses were located at Southeast side of the Suleymaniye Mosque, the Salis and the Rabi medreses were at just opposite side, at Northwest.

buildings were designed in conjunction as a separate group and each had separate gardens. The entrance façade of Rabi and Salis medreses faced to a narrow street between the group and the Süleymaniye Mosque. Other streets surrounding the group was also narrow.

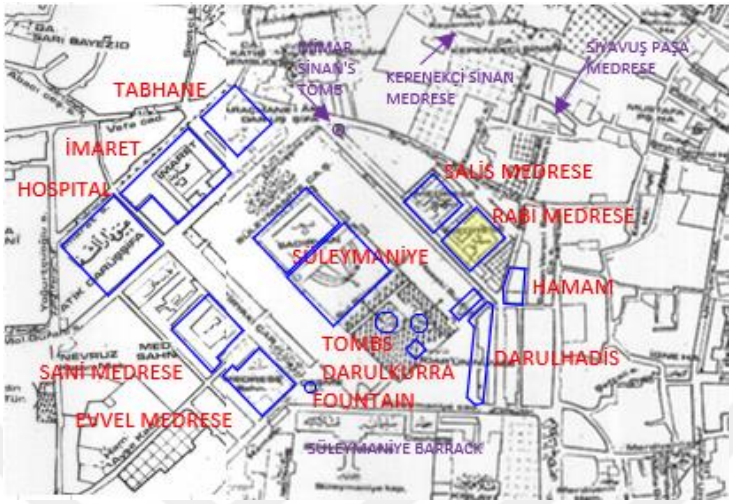


Figure 3.152. Rabi Medrese with its complex in Ayverdi Map, 1848

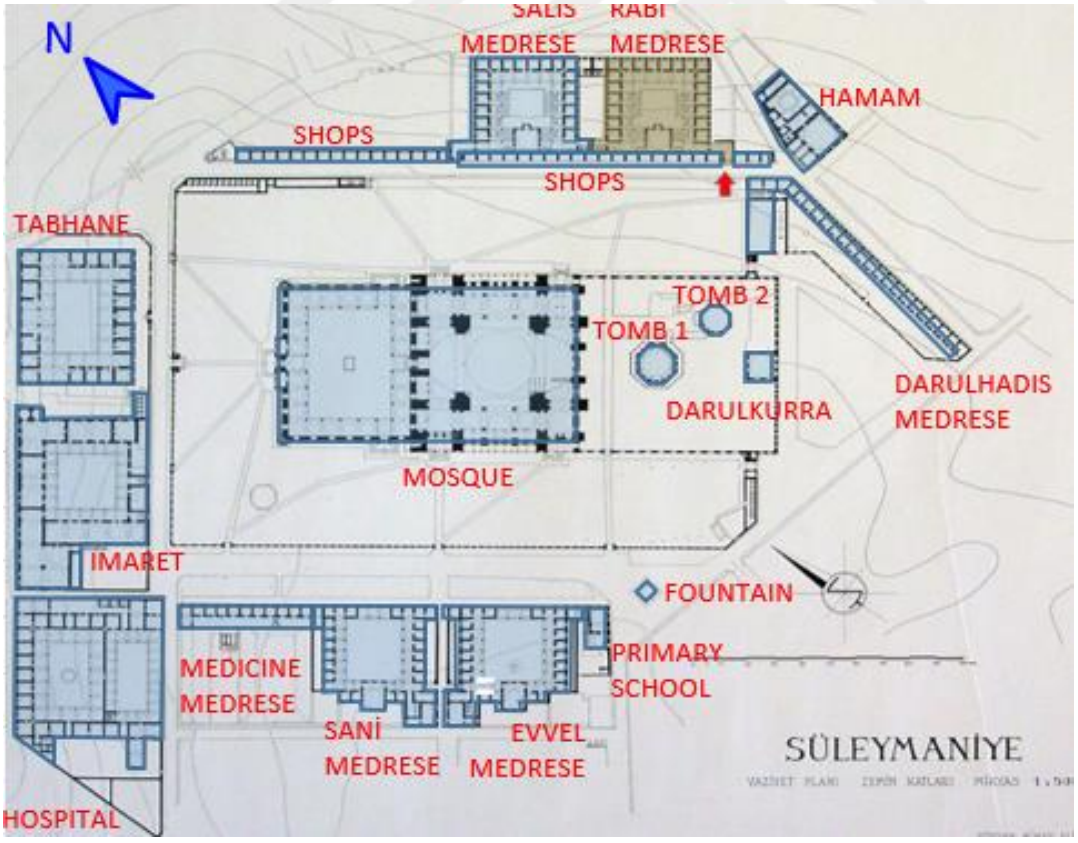


Figure 3.153. Site Plan Restitution of Süleymaniye Complex by Architect Ali Saim Ülgen, 1960's

Changing Context from Its Construction until 2016:

Rabi medrese was located on the slop of the hillside facing through Golden Horn just below the Süleymaniye Mosque and used the advantage of panoramic wiev of Galata (Figure 3.154.). The medrese was also within "Süleymaniye Mosque and Surround World Heritage Site" which is one of the four World Heritage Sites of Istanbul (Figure 3.82.). Within the site, there were 960 listed heritage assets 195 of which -that is approximately 20%- are foundation originated in 2016 (IHMR 2011, p.47). Rabi Medrese was one of 195 foundation heritages of the Site.



Figure 3.154. Süleymaniye Complex and Rabi Medrese from Galata Tower in 19th century. (Fatih Conservation Plan Report 2003)

In 2016, except for the mosque, tombs, hamam and shops, buildings of the complex were using with new functions. Darüşşifa was using as a library, imaret was using as a restaurant, the tabhane was using as an education center by presidency of Religious Affairs, the darülkurra was using as imam's office (EVOS) and the sıbyan mektebi, primary school, was using as children's library. Medreses had different functions in 2016 as well; Evvel and Sani medreses were using as manuscripts library, Salis Medrese was using by Istanbul University for cultural and educational purposes, Darülhadis Medrese was using for social-cultural activities by an association and Tıp Medrese was under reconstruction in 2016.

Entrance of Rabi Medrese was on Mimar Sinan Street. Southeast side of the street was the supporting wall of the northeast garden of the Süleymaniye Mosque. There were also some small historical shops on both sides of the street (Figure 3.153.). At the northwest end of the street was the Tomb of Mimar Sinan. On the southeast end of the street was Süleymaniye Hamam and shops. The shops were rather souvenir shops for tourists (Figure 3.158.). Except for the buildings of Süleymaniye Complex, around the medrese there were big and small, historic and new shops, trade khans, accessory-decoration-toys dealers, cafe-restaurants, historic Sheyhulislam's Office building -in 2016 Head Office of Istanbul Mufti-.

Streets around the medrese were protected in terms of general character and width as in Ottoman period (Figures 3.155.- 3.157.). In 2016, the area was both a touristic and a commercial zone (IHCR 2003).



Figure 3.155. (left) Location of Rabi Medrese in 1909-1913 (German Blues)
Figure 3.156. (right) Location of Rabi Medrese in 1918 (Necip Bey Maps)



Figure 3.157. Rabi and Salis Medreses with their chadastral lot in aerial photo, 2013 (IMM)

According to foundation charter (Charter 6), Rabi Medrese was one of two medreses built in southeast of the mosque dedicated to advanced sharia and scientific education. The donor also expressed that he built 18 rooms for both good muslims and wise lieutenants (mulazim) adjacent to both medreses. In 16th century 14 students, 1 muderris, 1 muid (assistant) and 4 staff were staying at each -Rabi and Salis- medrese (Cantay 1989). In 1792 inspection, 4 additional rooms were in the medrese and 39 people were staying in total. The medreses were active until 1914-1918. In 1918, just after the education had been ended due to mobilization, the medrese becomes derelict and fire survivals occupied the medrese like most of the other medreses (Kütükoğlu 2000).

In 1961, DGF converted the Rabi and Salis medreses into a dormitory, according to the council decision no 1961/1660. But the function could not be sustained. Then, they were occupied by families around 1970's and used for housing (Rehabilitation Council I document-2). Street façade of the medrese was also invaded by additional shops around 1960's and 1970's (Figure 3.158.). In 1990, DGF made a project proposal to convert Rabi, Salis, Darülhadis medreses and Mulazimlar Rooms into a dormitory once again. However, project proposal was rejected by Conservation Council I of Istanbul Cultural and Natural Assets due to nonsuitability of the proposed function and improperness of necessary additional service spaces. The rejection reason of the council decision 1990/2056 was;

"As it is open to limited users, the function dormitory is not proper for the Rabi, Salis, Mulazimlar and Darul Hadis medreses. As monuments of the Süleymaniye Complex which is the most important monument of 16th century, they must be evaluated with a worldwide function. This may be a cultural or cultural-commercial function which will be open to public access; such as a place for handicrafts, manuscripts or book sellers. Proposed two-storied additional wet spaces and service spaces under the backyard in between Rabi and Salis medreses are not suitable, because they may give a damage to the foundations of both medreses…..".

Rabi Medrese had been unfunctioned until 2000's together with Salis Medrese and Mulazimlar Rooms (Kütükoğlu 2000). Salis Medrese and Mulazimlar Rooms were used as the storage of stone made art works of Turkish and Islamic Art Works Museum before 2015 (Kütükoğlu 2000, Rehabilitation Council document-1). Between 2012 and 2015, restoration works on Salis Medrese and Mulazimlar Rooms was continuing by

Istanbul Governorate. Salis Medrese was allocated to Istanbul University by DGF to be used for educational purposes. It would be used as “Exhibition, Museum and Research Center”. Mulazimlar Rooms was allocated to Turkish and Islamic Arts Museum.

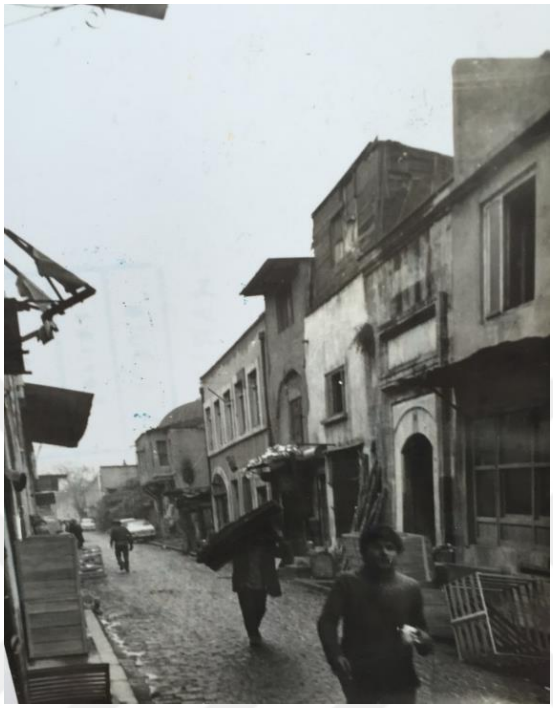


Figure 3.158. Historical shops on street facade and the portal of Rabi Medrese in 1973 (archive of Rehabilitation Council 1 of Istanbul)

Rabi Medrese was allocated to Türkiye Academy of Sciences (TÜBA) in 2001 to be used for academic purposes with the condition of fulfilling all kind of restoration and maintenance requirements of the medrese (Rehabilitation Council I document-3). In 2013, the allocation was extended for next 10 years.

3.6.2. Original Architectural and Functional Features

In this section, the original architectural features of the Rabi Medrese will be documented as main components layout, courtyard and revaks, the classroom and the eivan, the rooms and the service space in the aspects of spatial characteristics, including dimentions, volume, decorative elements and space organization, as well as original spatial and functional relations between those components. As the architectural features and the spatial capacity are two of the most important inputs on

reuse decision, understanding the original architectural features is important to keep the significance of the bulding for reuse decisions.

Layout: Rabi Medrese was originally designed in connection with Salis Medrese and Mulazimlar Rooms[60]. In 2016, they shared the same lot (Figure 3.157.). Rabi and Salis medreses had the same layout but in symmetry. The layout was stepped following the inclined topography (Figures 3.159. and 3.160.). This stepped layout had been used before in Yıldırım Darüşşifa in Bursa in 14th century. (Eyüpgiller and Özaltın 2007, p.203)

Rabi Medrese was a rectangular building including 20 rooms and a classroom. It was 37.60 x 36.82m except for entrance and wc wings. Inside the medrese there was an inclined and stepped courtyard towards north east surrounded with revaks from three sides. The rooms were located in different levels behind the revaks. The classroom was in the middle of south west façade where the highest point of the building. This layout formed the U plan type of the medrese. Rabi Medrese was connected with Mulazimlar Rooms and Salis Medrese via the north corner room. A sheltered terrace in front of two upper rooms of Mulazimlar Rooms located in between Rabi and Salis medreses was a connection point of the three of the buildings (Figures 3.159. and 3.160.). Second doors of the symmetric end rooms of Rabi and Salis medreses opened to these two symmetric upper rooms of Mulazimlar Rooms (Figures 3.173. and 3.174.). Two symmetric stairs in the terrace went down the Mulazimlar Rooms and its courtyard (Figures 3.159. and 3.160.).

All the rooms, the revaks and the classroom were covered with domes, service space was covered with vault. Entrance terrace was covered with wooden roof. Wooden roof was carried by five short and round shaped grey marble columns with marble capitals decorated with baklava motifs.

[60] In some written sources, Mulazimlar Rooms were called as Mulazimlar Medrese. However, according to foundation charter, these rooms assigned for religious, good and educated people to stay in a peace. (Charter 6) In the charter, the definition “medrese” was not used for these rooms. Dr. Yasin Yılmaz emphasized this expression of the charter that, “Mulazimlar Rooms have been built for graduated students called “mulazim” to accomodate until they find a job”. (Yılmaz 2008, p.129)

The rooms and the sekis both in the classroom and revaks were paved with hexagonal brick. The circulation spaces; the entrance, the revaks and the courtyard, as well as the wet section in the classroom and toilets were paved with cut stone made of küfeki.



Figure 3.159. Approved restitution plan, referring to the16th century situation, by Architect Ayşe Orbay, 2003 (Archive of KVKBK 2)

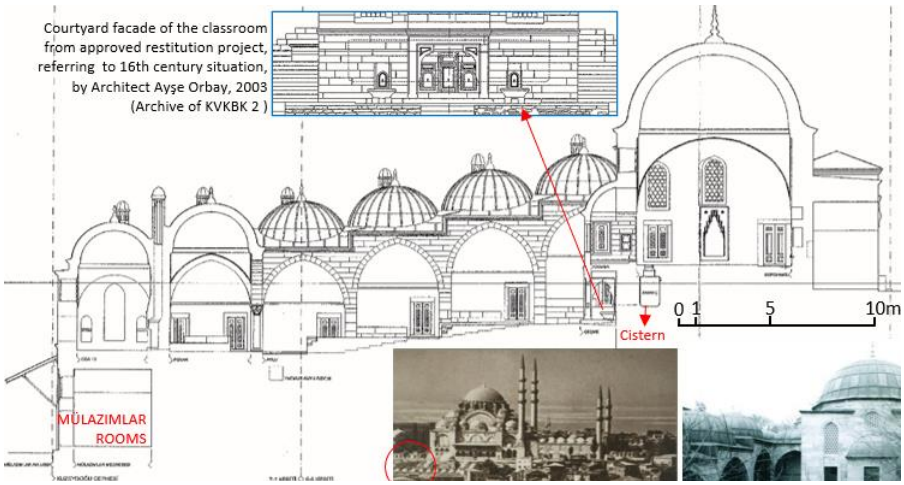


Figure 3.160. A-A Section from approved restitution project, referring to 16th century situation, by Architect Ayşe Orbay, 2003 (Archive of KVKBK 2)

Rabi Medrese was made from fine cut stone both on the outer and the courtyard facades. The backyard facade facing to Salis Medrese was made from rubble stone with brick infill and Khorasan mortar. The walls of the rooms on revak side were plastered. Stepped revaks were carried with cut stone and squared pillars, north west revaks were carried by two round shaped columns; one was made from Marmara marble, one was reused red porphire (Figure 3.181.). Both of them had marble capitals having different baklava shaped decorations. Red porphire column was located in a symmetrical position with the similar one in Salis Medrese.

The Entrance Portal: Entrance of the Rabi Medrese was a big and decorated portal, and the portal of Salis Medrese was the same (Figure 3.161.). It was higher than the façade line and decorated with profiled cut stones. The entrance was located at the south east corner of the backyard and opened through a sheltered terrace (Figure 3.162.). Entrance terrace was a kind of view point looking towards Galata part of the city. On the south east corner of the terrace was the second entrance door opening through revaks surrounding the courtyard (Figure 3.162.).



Figure 3.161. The main entrance, 2016



Figure 3.162. Entrance revaks, 2016

The Courtyard and Revaks: As it was explained above, the courtyard was inclined and stepped due to topographic features. In the courtyard, ablution fountains were designed on the subbasement wall of the classroom, on the upper step of the courtyard (Figure 3.160.). Next to the south entrance of the classroom, there was a well (Figures 3.159., 3.160. and 3.163.).

North-West and South-East wings of the revaks were stepped following the slope. Each step had been designed as if it was a private terrace in front of each room (Figure 3.164.). Northeast revaks were the lowest and not a stepped wing. There were two individual sekis made from cut stone in that section.

In upper end of the revaks, in front of the service space, there was an original water tank, maksem, made from marble (Figure 3.159.).[61] Revaks were approximately 4.48m in width. Sekis in North-West and South-East revaks are approximately 2.15x2.93m and 0.28m higher than revaks. Sekis in North-East revaks were approximately 3.52x3.02m and 0.15m higher than the revak level. Revaks were covered with domes. South-West revaks difered from others; They are approximately 3.56m in width and covered with barrel vaults. This section was interrupted with the classroom.

[61] However the taps were not exist in 2016.



Figure 3.163. Seminar hall (classroom,) of Rabi Medrese 2016



Figure 3.164. North East facade of Rabi Medrese from the courtyard of the Mulazımlar Rooms, 2016

The Rooms: The rooms were squared in shape and had approximate sizes; 3.70x3.70m. Each had 3 windows on outer façade, two at the bottom and one at the top (Figure 3.165.). Each room had three niches in the same sizes (Figures 3.166. and

3.167.). The north corner room was a connection space, as well. It had a fireplace and a second door opening into the next room (Figures 3.168. and 3.169.). The next room was one of two upper rooms of Mulazimlar Rooms (Figure 3.170.). These upper rooms and the common terrace in front of those were the connection point of Rabi and Salis Medreses and Mulazimlar Rooms as it was explained above (Figure 3.159. and 3.165.).

As the windows of the rooms were on the outer walls, and had a deep backyard in front, as well as the classroom was on the highest point of the courtyard, all the spaces were good ventilated and well illuminated.



Figure 3.165. Outer façade and window order of the rooms in Rabi and Salis medreses, 2016

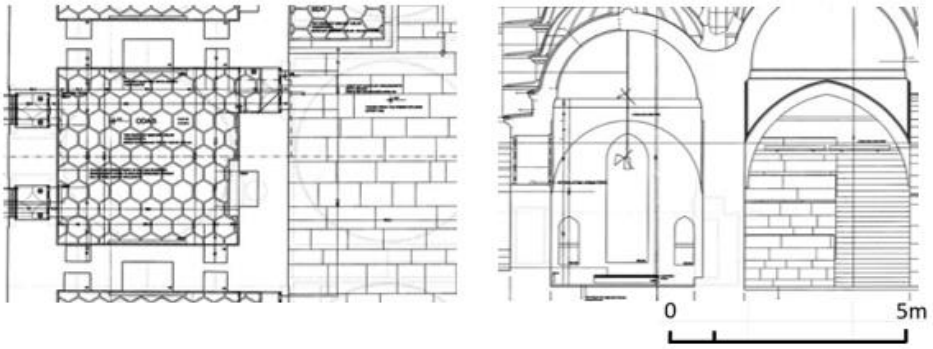


Figure 3.166. Room detail, plan (left) and section (right) from restoration detail projects by Ayşe Orbay, 2003 (archive of KVKBK 1)



Figure 3.167. Interior of a typical room





Figure 3.168. (left) The first part of the north corner room, 2016
Figure 3.169. (right) The first part of the north corner room, 2016



Figure 3.170.The second part of the north corner room (upper Mülazımlar room), 2016

The Classroom: The classroom was 7.78x7.78m and stilted from revak level as high as 6 step (1.37m up to wet section level). It had two entrances on south east and on north west facades, close to south west façade. Inside the classroom, there was also another wet space area in between the two entrances and there was a seki one step (0.11m) higher than the wet part. Inside, a tap was located on south east wall probably for ablution (Figures 3.159. and 3.160.). In the middle of the north east façade, was a projection (Figures 3.160. and 3.171.). On the south east wall, there was also a mihrap. The classroom had 12 windows, 6 of them at the bottom and 6 at the top. There were 6 small niches and a bookcase in the walls. Under the classroom was a cistern and the cover was on the floor of the classroom (Figures 3.159. and 3.160.).



Figure 3.171. Classroom from courtyard, 1960 (Archive of DGF)

The service space: The service space was original and located in a symmetric position with the entrance, at the top level of the medrese. There was a small space before toilets and 3 toilet cabins in the service space (Figure 3.159.). The space was good ventilated by embrasures and enlightened by light holes in the vault (Figure 3.172.).



Figure 3.172. Original wc hall of Rabi Medrese, 2016

3.6.3. Refunctioning Interventions and Rehabilitation Works

In this section, reuse interventions made on Rabi Medrese will be documented chronologically under two titles, past and the last refunctioning works and interventions. Thus, it will be understood well the change in the conservative reuse approach applied on the medrese after it lost its original function.

Past Refunctioning Works and Interventions: Rabi Medrese was repaired in many times in Ottoman period; in 1832, 1844, 1845. 1847 1857, 1870, 1873, 1906 and 1916. Most of these repairs were about sanitary rehabiliations/maintenance and lead cover repairs. In 1844 repair, pavements of the rooms were changed. In 1914 inspection, 4 additional barrack were detected in the courtyard of the medrese and it was reported that the barracks should be removed immediately (Kütükoğlu 2000).

In Republic period, the medrese supposed to some severe deteriorations during unfunctioned situation, due to dilapidation atmospheric conditions and wrong repairs (Restoration Report of Rabi Medrese 2003).

During the derelict years between 1918-1961, the medrese had been subjected to some unpermitted constructions and additions on its street facades, however they were demolished in accordance to the council decision.[62]

Rabi Medrese was first repaired for refunctioning in 1961 together with Salis Medrese to be converted into a dormitory, according to the council decision no 1961/1660. Within this comprehensive restoration, domes were covered with leadlike cement plaster, plastered walls were scratched and recovered with cement plaster, all the brick pavements in rooms and in the classrooms were changed, most of the windows, door frames and tresholds were renewed, wooden roofing of the entrance terraces of both medreses and Mulazimlar Rooms' terrace were reconstructed, the toilets were rehabilitated, sanitary system was renewed comprehensively, hot water and heating systems were installed (DGF document-8) and two rooms of Mulazimlar Rooms at northeast end were converted into the heating center (Restoration Report of Rabi Medrese 2003).

The Last Refunctioning Works and Interventions: In 2016, when the Rabi Medrese was surveyed, it was in-use as **TUBA-Rabi Medrese** for academic purposes by Türkiye Academy of Sciences (TUBA) for 15 years.

The last reuse interventions and installation works on Rabi Medrese was started with the project works in 2003 with the approval of measured drawing project renewals, as well as restitution and restoration projects with Council I decision 2003/15572.[63] This decision included a note that one of three original toilets might be restored as original. Within this decision, electric and heating system proposal were also approved.

The new function was decided with a cooperation between the architect and the user institution, TÜBA. In the restoration report it was sensitively considered that "*the building should be open for visitors and it is avoided from new functions that may cause extra load to the building*". 5 rooms planned as rare books library, 3 rooms as exhibition spaces, the rooms on north east wing as researcher offices, one room as security and one room as welcoming office. The classroom was planned as a

[62] One of these unpermitted buildings constructed in backyard of the medrese on Dökmeciler Street was demolished in 1955 with the decision number 1955/435 of High Council.
[63] Previous measured drawings by architect Hüsrev Tayla and Feyhan İnkaya were aprroved with the Council I decision 1991/2548.

multifunctional activity place for concerts, meetings, exhibitions and similar organizations (Restoration Report of Rabi Medrese 2003) (Figure 3.173.). Rabi Medrese was converted into an academic and cultural center. The user institution TÜBA created an academic committee including 10 specialists in 2005,[64] so that restoration process could be held carefully and sensitively (Rehabilitation Council I document-4).

Within the restoration works between 2005-2010; all the inappropriate additions were removed. The building restored with compatible materials and details as original. Some new additions were applied for new function –such as; glass windows without frame were placed into bottom windows of the rooms, the classroom and the toilets (Figures 3.177. and 3.178.). The sinks were renewed with removable elements which were specially designed for the medrese (Figures 3.172. and 3.179.), lighting and heating systems were renewed in consideration of minimum visual impact and minimum damage to the building (Restoration Report of Rabi Medrese 2003) (Figures 3.173.-3.175.).

Electric lines including lighting, heating, security, data, cable TV and telephone were installed in the channel under the floor and joints on the cut stone walls (Figures 3.173.-3.178.). For space heating, the radiator system was preferred in the rooms and air conditioners in the classroom. As the choice of use of the rooms requires different spaces to be heated in different periods of times, choice of radiator system as a central heating system becomes a false technical installation in the medrese. This led to an alternative choice for heating the permanently used rooms by means of an electrical heating sheet (Figure 3.179.).

Endirect lighting system was installed to the revaks to emphasize and reveal the architectural perception (Figure 3.175.). Additional lighting armatures were placed in the courtyard and under the trees to get extra lighting and to emphasize ablution

[64] This committee consisted of Prof. Dr Zeynep Ahunbay (from Istanbul Technical University), Prof. Dr. Ufuk Esin (Honorary Member of TÜBA), Prof. Dr. Mehmet Özdoğan (Principal Member of TÜBA), Prof. Dr. Ayşe Erzan (Principal and Academic Council Member of TÜBA), Prof. Dr. Yücel Kanpolat (Principal and Academic Council Member of TÜBA), Architect M.Sc. Ayşe Orbay (Restoration Project Designer of Rabi Medrese), Selçuk Baturalp (chief expert of TÜBA), a representative from DGF, a representative from Ministry of Culture Cultural Heritage Protection Council I of Istanbul, a representative from Ministry of Culture General Directorate of Cultural Heritage and Museums Restoration and Conservation Central Laboratory.

fountain. The colours of light in different places were also studied and modelled carefully (Lighting System Report of Rabi Medrese 2003).

Having been completed the restoration rorks in 2010, TÜBA ordered an interior design project to the Culture Management Agency, AlArt, for new use necessities. AlArt developed the project considering the contemporary needs and significance of the building. All the furnitures were designed specially for the building analyzing the rthym of the architectural elements. The philosophy of interior design was based on this rtytm and the balance between to respect and to internalize the historic building. Form, material and number/density of furnitures, chandeliers and accessories were also designed considering this rthym, balance and architectural character of the building (TÜBA Günce 2014) (Figures 3.163., 3.80.-3.183.).

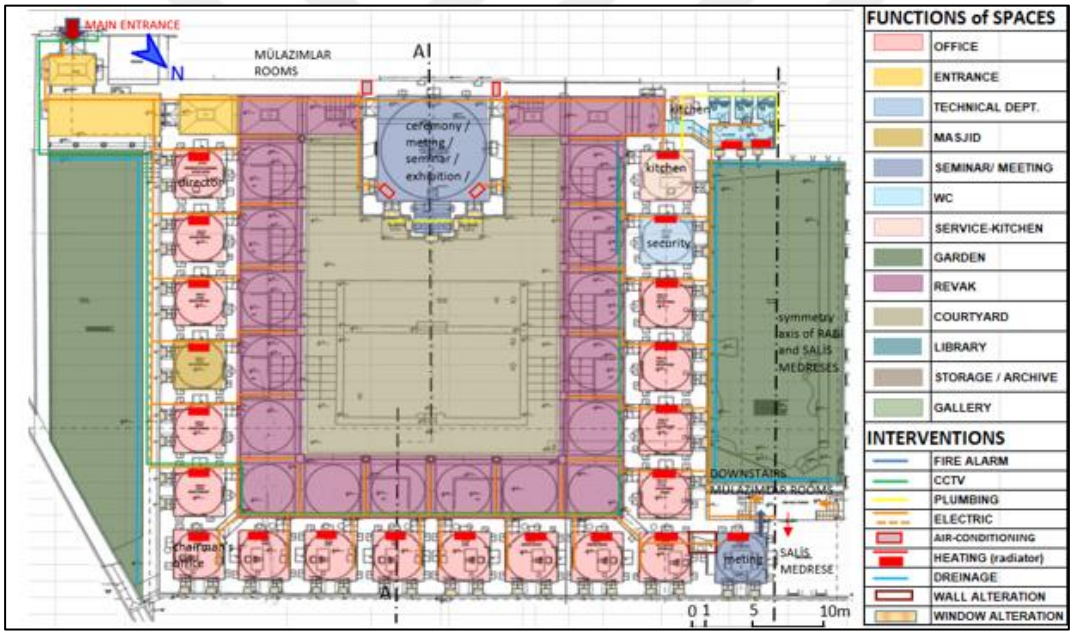


Figure 3.173. New uses of the spaces of Rabi Medrese in 2016, alterations and installations, applied on plan of restoration project by Ayşe Orbay, 2003 (archive of KVKBK 1)

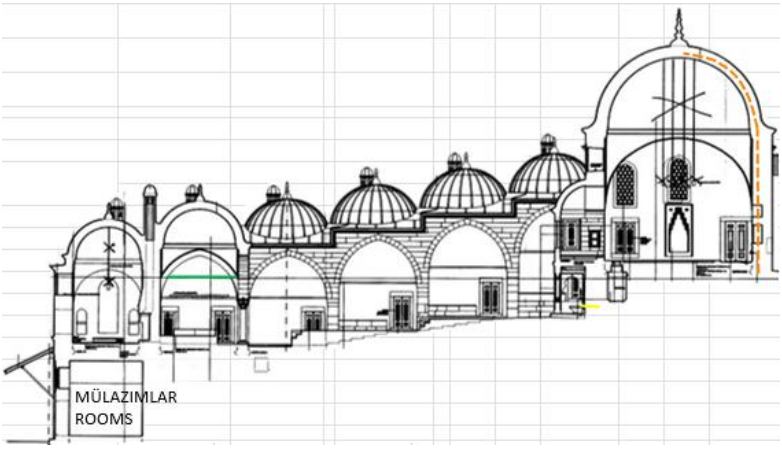


Figure 3.174. A-A Section from restoration project of Rabi Medrese by Ayşe Orbay, 2003 (archive of KVKBK 1)

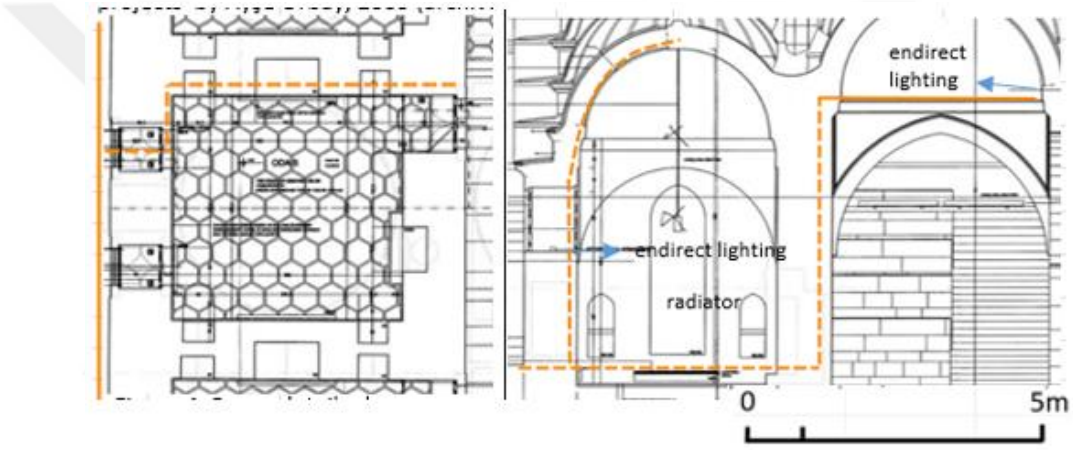


Figure 3.175. Electric lines installation in rooms and revaks; plan and section from restoration detail projects by Ayşe Orbay, 2003 (archive of KVKBK 1)



Figure 3.176. Installations in North garden, rooms and revaks, 2009 (archive ofDGF)



Figure 3.177. Window framework detail applied in rooms and classroom (left) and in toilets (right), 2016



Figure 3.178. A sink detail from wc, 2016



Figure 3.179. Electrical heating sheet in and radiator in administration office, 2016



Figure 3.180. Entrance revak of Rabi Medrese, 2016



Figure 3.181. North East revaks of Rabi Medrese, 2016



Figure 3.182. Chairman's Office refurnishing, 2016



Figure 3.183. Room design as office use for researchers, 2016

Despite these careful project design and implementation processes, some of the spaces' function has been changed; the library was moved to another building of TÜBA and 5 rooms were turned into a researcher office. One room was turned into a masjid, two rooms were allocated to executives as offices. The classroom and common spaces of Rabi Medrese were used for prestigious organizations of TÜBA, the rooms were allocated to the researchers studying on scientific and/or academic projects for a certain period.

However, some interventions were made after restoration by the user. Audio system, other essential systems for broadcasting and air conditioning system was also installed to the classroom (Figures 3.163. and 3.184.) As the walls were too thick for wireless system to work effectively, extra wireless boxes and cables were loaded onto revak façade. As the heating system was not enough for getting effective temperature, additional portable heaters were put inside the rooms. All these installations negatively effected the architectural perception of the medrese.

Although Rabi and Salis medreses were separately evaluated with all administrative needs in the last refunctioning, both users demanded to combine some common operational requirements for both medreses to reduce the management expansions. It was also informed during the site survey in April 2016 that there was a management

plan of TÜBA for Rabi Medrese, however, it was not possible to study it for institutional security reasons.



Figure 3.184. Improper installations after restoration on the façade of the classroom, 2016

3.7. Kılıç Ali Paşa Medrese (1580)

This title, refunctioning practices carried out on Kılıç Ali Paşa Medrese between at the beginning of 1900's and 2015 were studied by considering contextual, architectural, functional, legal, administrative, historical, technical, operational and social inputs. For this study, the original context, architectural and functional features of Kılıç Ali Paşa Medrese were documented first for a better understanding and comparison.

3.7.1. The Context

In this section, the effect of the original and the changing context of the Kılıç Ali Paşa Medrese will be tried to understand better. As the context is an importan input on reuse decision, understanding the change of the context is an important criterion for reuse decisions.

The Original Context:

Kılıç Ali Paşa Medrese was part of Kılıç Ali Paşa Complex (Figures 3.185. and 3.186.). The Complex was built by Kaptan-ı Derya -Executive Chief Commander of Ottoman Navy- Kılıç Ali Paşa. The complex was one of the most important works of Mimar Sinan. According to 989 Hijri (B.C.1580) dated foundation charter, the complex consisted of a mosque and a Turkish hammam.[65] (Charter-7). According to inscription panels, the mosque and the tomb were built in 1580. Hamam was built in 1587 and the medrese was built in 1588. (Figures 3.187. - 3.189.). Then a primary school was added[66]. Both in the charter and in the list of Architect Sinan's masterpieces, it was not mentioned about the medrese. The first muderris assignment in 1588 proved the existence of Kılıç Ali Paşa Medrese in 1588 (Kütükoğlu 2000).

The most important building of Kılıç Ali Paşa Complex was the mosque. The mosque was very famous with its plan layout as a small copy of Hagia Sophia (Eyice 2002). The tile decorations of the mosque were also very famous.

[65] In the charter, the place of medrese and hamam is described that was full of shops donated to the foundation and it is also expressed that the hamam was built instead of demolished shops among those mentioned in the charter. (Charter-7)
[66] The school was not exist in 2016 and there were no information about its location.

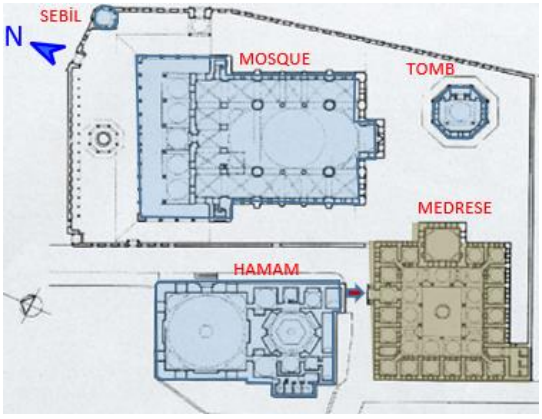
In 16th century, the place of the medrese was full of shops before its construction and the district was both a housing and a commercial area.



Figure 3.185. (left) Location of Kılıç Ali Paşa Medrese in Map of Bilad-ı Selase, 18th century (Kubilay 2010)



Figure 3.186. (right) Location of Kılıç Ali Paşa Medrese in Kauffer Map, 1786 (Kubilay, 2010)



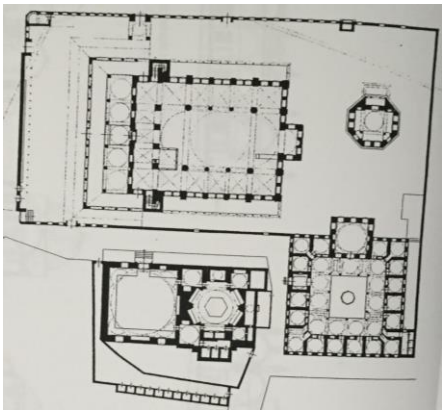


Figure 3.187. (left) Site Plan Restitution of the Complex (Kuran 1986)
Figure 3.188. (right) Site Plan Restitution of the Complex by Ali Sami Ülgen, 1941



Figure 3.189. Kılıç Ali Paşa Mosque and Tomb in a gravure, 1840 (Eyice 2002)

Changing Context from Its Construction until 2016:

In 19th century a sebil was added to the complex, on the corner of garden wall of the mosque (Eyice 2002) At the beginnings of 1900's physical environment began to change; streets on the north and east side of the mosque were widened, some of the buildings were demolished to get green areas for public use, the large warehouse on dockage and the harbor were constructed very close to the complex, many of buildings were reconstructed and some big scaled buildings were built during 19th and 20th centuries (Figures 3.190. - 3.195.). However, the district had kept its general historical character by the end of 19th century.



Figure 3.190. Kılıç Ali Paşa Complex by Robertson, 1855

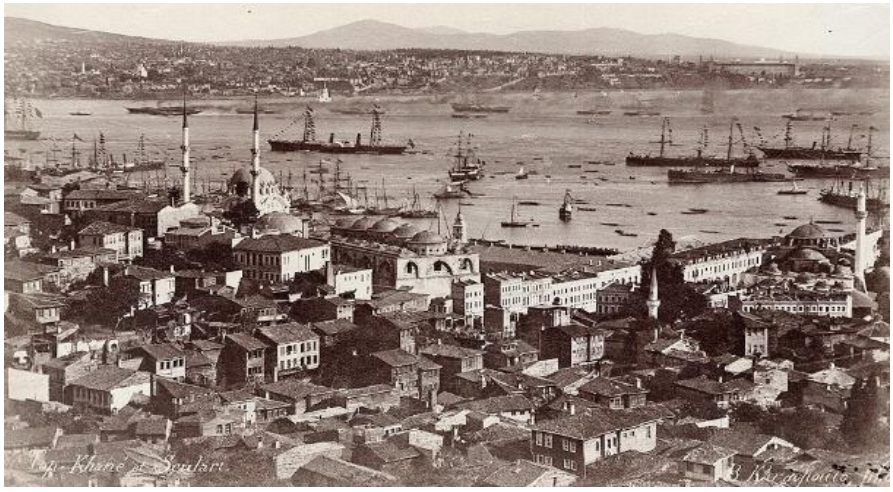


Figure 3.191. Tophane District in 1870's by Basile Kargapuolo, at right Kılıç Ali Paşa Mosque



Figure 3.192. Kılıç Ali Paşa Medrese in Pervititch Maps, 1927



Figure 3.193. Kılıç Ali Paşa Medrese with its lot in chadastral plan, 2013 (IMM)



Figure 3.194. Kılıç Ali Paşa Medrese with its lot in aerial photo, 2013 (IMM)



Figure 3.195. Kılıç Ali Paşa Medrese, 2015 (https://www.haberler.com)

At the beginning of 2000's, with the "Galataport" rehabilitation project of 100.000sqm area (Figure 3.196.), general use of the environment began to turn into tourism, accommodation, fair-exhibition-seminar, shopping, entertainment, terminal and office facilities. The traditional residential buildings on south of the medrese had been turned into cafeterias and touristic shops (Figures 3.197. and 3.198.).

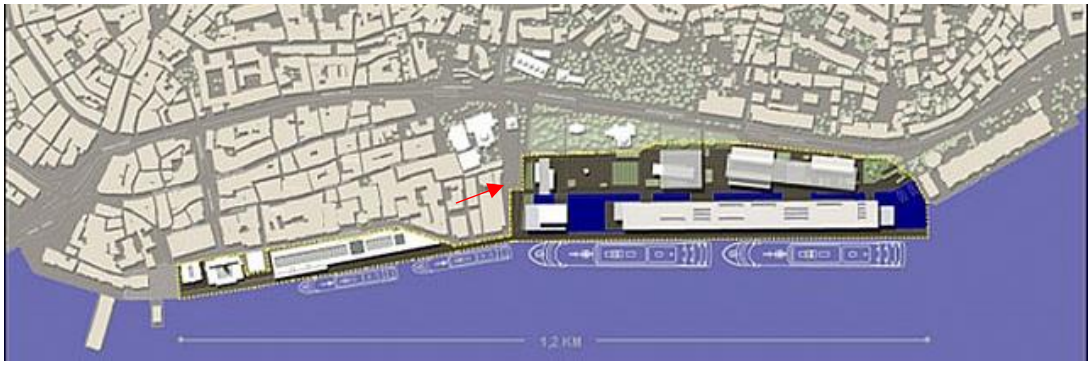


Figure 3.196. Galataport Project site plan (Arkitera-2)

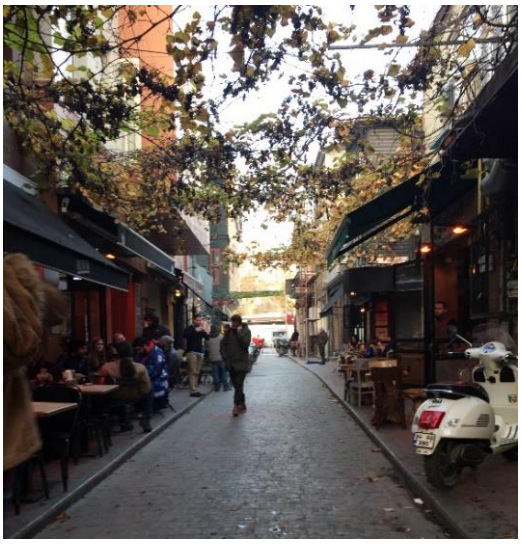
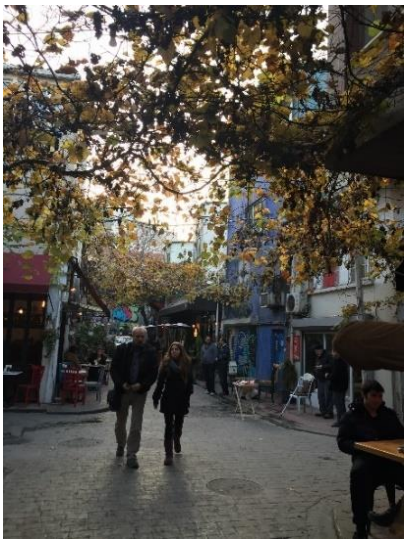



Figure 3.197. (left). The street at south of the Kılıç Ali Paşa Medrerse, 2016
Figure 3.198. (right). Small square at south of the Kılıç Ali Paşa Medrerse, 2016

The medrese was at south of the mosque and very close to shore of the Bosphorus. Entrance of the medrese was on the north façade of the medrese facing to Kılıç Ali Paşa Medresesi Street (in Ottoman Period it called Medrese Street). As the street level had risen up within centuries, the medrese was lower than neighbor buildings in 2016. The revaks were 95cm lower than the street level (Figure 3.199.).



Figure 3.199. Entrance facade and entrance door of Kılıç Ali Paşa Medrese, 2015

In 2016, around the medrese its complex; Kılıç Ali Paşa Mosque with its tomb and graveyard, the sebil and Kılıç Ali Paşa Hamam were still exist. The mosque and the

hammam were still active, however, the sebil did not work. Lots of touristic shops and cafeterias some of which are converted from 19th century houses, Tophane Fountain, Nusretiye Pavillon, Nusretiye Mosque, Sen Benoit High School, traditional nargile cafes, office buildings and banks, art and culture centers such as Istanbul Modern and historic Tophane building from 15th century were exist.[67]

Kılıç Ali Paşa Medrese had kept its original function until 19th century in accordance with the deeds of its foundation charter. Debbağzade İbrahim Efendi turned one of the rooms of the medrese into a library in 1801 (1216 H) and prepared an additional foundation charter. He donated 753 books to the library and the collection consisted of 1071 books (Erünsal 2002). The medrese had actively been used until 1914.

In 1914 inspection, it was reported that; *"…as the close environment is a commercial area and around the medrese is full of apartments, the medrese function is not suitable for the building"* (Kütükoğlu 2000) (Figures 3.190.-3.192.and 3.200.). Following the report, the function was ended, all the books were moved first to Sultan Selim Library in 1914 and then to Süleymaniye Library in 1918 (Erünsal 2002). In 1918, the medrese was abandoned and in a very poor condition (Figure 3.201.). Then, 5 of rooms were occupied by soldiers (Kütükoğlu 2000). According to land register, the medrese was registered on the name of Emetullah Valide Sultan Foundation in 1944 (archive of KVKBK no II).





Figure 3.200. (left) Kılıç Ali Paşa Complex, photo by Sophus Williams, 1860's
Figure 3.201. (right) Kılıç Ali Paşa Medrese from minaret, at the beginning of 20th century from Restoration Report (archive of KVKBK 1)

[67] Galataport is the most attractive socio-cultural and touristic recreative area converting the environment in 2023.

After a long period of abandonment, Kılıç Ali Paşa Medrese was turned into a nursery and was using by Children Inspection Institution -Çocuk Esirgeme Kurumu- until 1980's (Appendix B., Chart 7.1.1.). In 1990, measured drawings and restoration projects of the medrese were prepared by DGF. Then the medrese was allocated to Aydinlar Ocağı Association with the condition of restoration in 1996 (Kütükoğlu 2000), however, the restoration could not be made and the association had never used the medrese.

According to archive documents of DGF, Kılıç Ali Paşa Medrese was pre-allocated to 1907 Fenerbahce Foundation to be used for touristic and cultural activities with the condition of restoration in 2002. The foundation prepared alternative reuse projects to use the medrese as a cultural center in which chamber orchestra concerts and music activities to be held in connection with the Istanbul Modern Project. Therefore, the medrese was allocated in 2010 to the same foundation. As the foundation could not find a finance for the restoration, the allocation was ended in 2012.

Meanwhile, the medrese was demanded by different institutions and NGO's to be used for different purposes; in 2008 Education and Cooperation Foundation for Mental Disables -Zihinsel Engelliler İçin Eğitim ve Dayanışma Vakfı- demanded the medrese to use for rehabilitation of disable children. Mimar Sinan University wanted to use the medrese for exhibitions and academic works of the university in 2011. In 2012, also 8 different NGOs, 7 different foundations and an association, demanded to use the medrese for their activities.[68]

Lastly, the medrese was allocated to Çayeli Foundation to be used for social and cultural facilities with the condition of restoration of the medrese. During the site survey and interviev with the executive of the foundation made in December 2015, it was informed that; the name of the user foundation will be changed into Kılıç Ali Paşa Foundation, the landscaping of the medrese including street level arrangements will be designed, financed and made by the user foundation. In addition, a sensitive interior design project similar to Rabi Medrese will be prepared and applied considering the original use and architectural characteristics of the medrese. In 2016, the medrese was named as Kılıç Ali Paşa Strategic Researches Center.

[68] These foundations and the association were; İzev Foundation, East Turkistan Immigrants Association, HalilürRAHMAN Foundation, Research and Culture Foundation, Human Help

3.7.2. Original Architectural and Functional Features

In this section, the original architectural features of the Kılıç Ali Paşa Medrese will be documented as main components layout, courtyard and revaks, the classroom and the eivan, the rooms and the service space in the aspects of spatial characteristics, including dimentions, volume, decorative elements and space organization, as well as original spatial and functional relations between those components. As the architectural features and the spatial capacity are two of the most important inputs on reuse decision, understanding the original architectural features is important to keep the significance of the bulding for reuse decisions.

Layout: Kılıç Ali Paşa Medrese was a rectangular planned self standing building (Figure 3.202.). It was not as high as other studied medreses. According to the last approved restoration project, the medrese was 27.36x28.66m from outside. It was 4.73m up to lead cover line on east -graveyard- façade. The medrese had 17 rooms, a classroom, courtyard, revaks, entrance eivan and toilets.

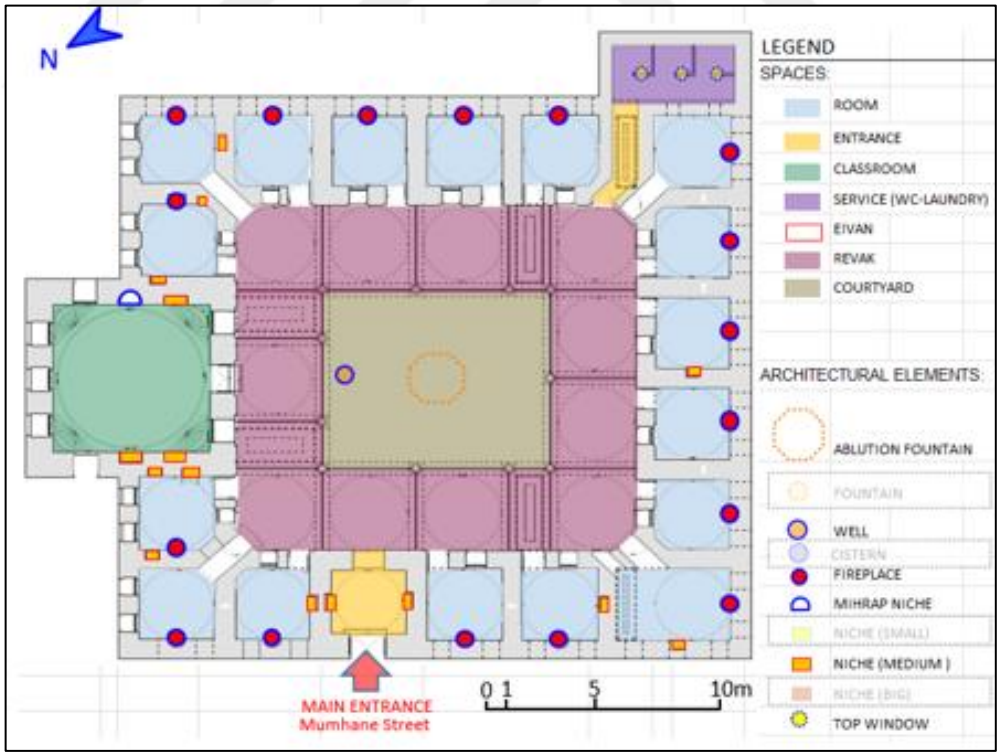


Figure 3.202. Original situation adapted from Restitution Plan by DK Architecture, 2009 (archive of DGF)

The medrese was made from alternate brick and stone masonry; three lines of brick, one line lime stone. Courtyard façade of revaks had the same character. The facades of the rooms on revak side were plastered. All the spaces and revaks were paved with hegzagonal brick. The courtyard was not paved. All the spaces were covered with domes. Toilets, the corridor in front of it and the symmetric space as part of the north west corner room were covered with vaults. All the domes and vaults were covered with lead sheet.

Courtyard and Revaks: The courtyard was rectangular, 9.35x7.68m and surrounded with revaks from four sides. In the middle of the courtyard, there was an octagonal ablution fountain without a shelter (Figure 3.203.) and a well between the ablution fountain and the classroom (Figure 3.204.).

The revaks were 4m in width. The revaks carried by marble columns with marble capitals (Figure 3.205.) Capitals had baklava shaped decorations. Domes of revaks were plastered from inside and had dark red fillet decorations.

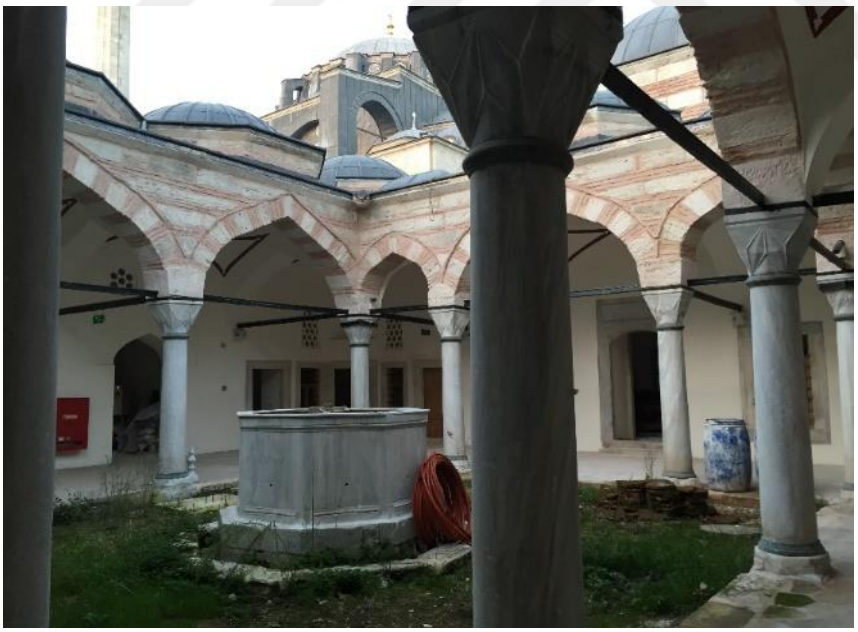


Figure 3.203. Courtyard of Kılıç Ali Paşa Medrese, 2015



Figure 3.204. Ablution fountain and well in the courtyard, 2015



Figure 3.205. North east revaks, 2015

The Rooms: The rooms were squared and approximately 3.30x3.30m. The corner room on north west was different in size, it was rectangular as a result of symmetric plan layout and 3.29x4.87m. All the rooms had three bottom windows, one was on revak façade, two were on outer façade (Figure 3.202., 3.205.-3.207.). The rooms facing towards east and south backyard facades were also had three top windows in the same vertical axis with the bottom windows. The rooms on north and west wings had only top windows on outer facades. The three corner rooms on north west, north east and south east had double window order on outer facades.



Figure 3.206. East corner room from graveyard, 2015



Figure 3.207. Revak facade order of rooms 2015

Rooms had a fireplace and had small niches in different sizes and different numbers in range of 1 to 3 (Figures 3.208. and 3.209.). The rooms were well ventilated in general, however, the ones on south wing were comparatively dark and humid due to lack of direct sunlight both for narrow backyard and high neighbor buildings.





Figure 3.208. (left). East corner room 2015

Figure 3.209. (right) Niche in rooms 2015

The Classroom and the Entrance Eivan: The classroom was in the middle of the east façade and projected through graveyard of the mosque. It was covered with a dome. The classroom was two steps, 0.27m, higher than the revak level. It had 10 windows, 6 were at bottom, 4 at top. There was also a mihrap niche and bookcase niches in the classroom. The classroom was the only decorated space of the medrese; shell shaped transition semidomes and stalactites below the semidomes, malakari decorations both in triangular surfaces between the semidomes and surrounding the main dome at drum level and stalactite decoration in mihrap were the characteristics of the classroom (Figures 3.210. and 3.211.).

The entrance eivan was squared in the room order. Its dimensions were approximately 3.30x3.30m and it covered with a dome.



Figure 3.210. Classroom of Kılıç Ali Paşa Medrese in 2015



Figure 3.211. Mihrab in the classroom of 2015

The Toilets: The toilets were re-designed within the medrese, out of the south west corner in a small courtyard of 5.28x2.53m. The courtyard connected to the narrow backyard at alongside the south facade (Figure 3.202.).

3.7.3. Refunctioning Interventions and Rehabilitation Works

In this section, reuse interventions made on Kılıç Ali Paşa Medrese will be documented chronologically under two titles, past and the last refunctioning works and interventions. Thus, it will be understood well the change in the conservative reuse approach applied on the medrese after it lost its original function.

Past Refunctioning Works and Interventions: Kılıç Ali Paşa Medrese was repaired several times in Ottoman Period in 1848, 1893, 1903 and 1911. These were simple repairs and maintenance works (Kütükoğlu 2000).

In Republic Period, during the nursery use, the user made some unpermitted and very dangerous interventions for new function (Appendix B., Chart 7.1.1.) (Figure 3.212.). Within these interventions, almost all the original plasters, floor coverings, windows, doors and metal fancings were changed. Original fireplaces, chimneys and lead dome coverings were removed. Door openings were added destroying the masonry walls between rooms. Some of the doors were closed with brick bonds. Additional top windows were opened on some of the domes. Original octagonal brick pavements were covered with cement splash. Original masonry walls were covered with tiles. Radiator heating system was installed. The revaks were covered with metal framework.



Figure 3.212. Unpermitted harmful interventions in revaks (left), in the classroom (middle) and in a room (right) of Kilic Ali Paşa Medrese during the nursery function. (archive of DGF)

In 1990, restoration projects were prepared and approved with decision number 1990/2371 of Council I. According to this decision, all the alterations should be returned into original as proposed in the project and the existing framework covering the revaks had to be removed. However, there was no document or further information about this project in archives.

The Last Refunctioning Works and Interventions: In 2016, when the Kılıç Ali Paşa Medrese was surveyed, it was already allocated to Çayeli Foundation to be used for social, cultural and educational purpose. Then, the foundation named the building as **Kılıç Ali Paşa Medrese Strategic Researchs Center**.

The last reuse process started with project works in 2002. The first measured drawings, restitution and restoration projects prepared by the new user were rejected in 2003 with the decision number 2003/15438 of the Conservation Council II, for technical reasons and with the condition of proposing a restoration project considering the original features of the building. According to archive documents (Council II documents-1, 2 and 3), as the prepared restoration projects included alternative designs for closure of the revaks and closure of the courtyard systems for new function, (Figures 3.213.-3.215.) the project proposals had never been approved by the council and the allocation was ended. Meanwhile, Kılıç Ali Paşa Medrese was registered in 2003 by the Council II (Council II document 1)

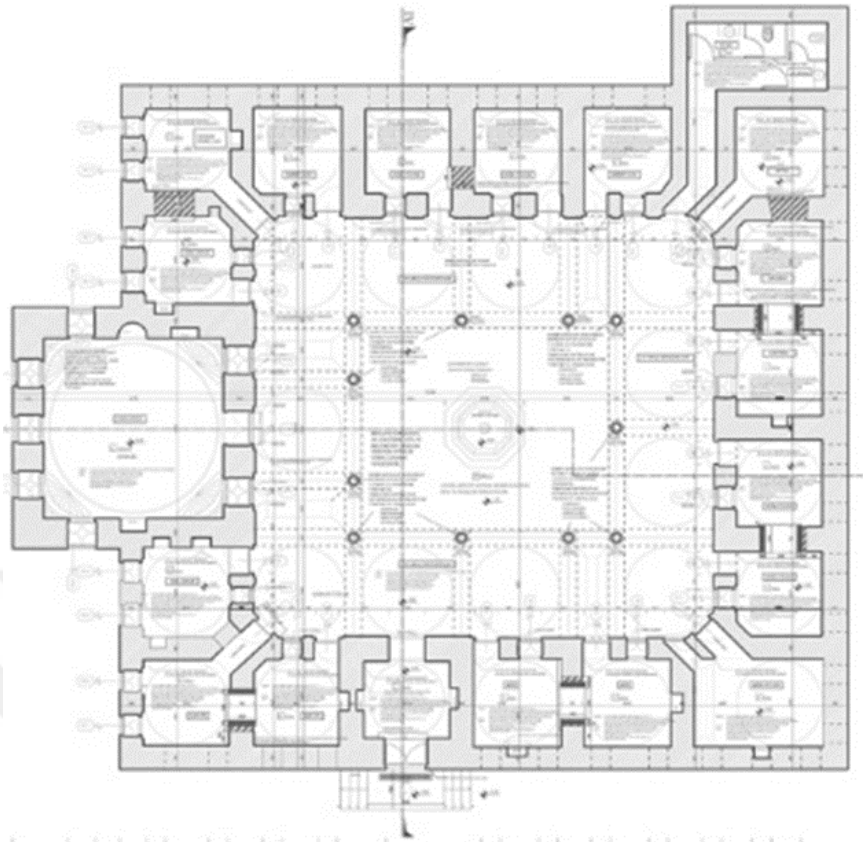


Figure 3.213. Rejected restoration plan proposal (DK Architect)

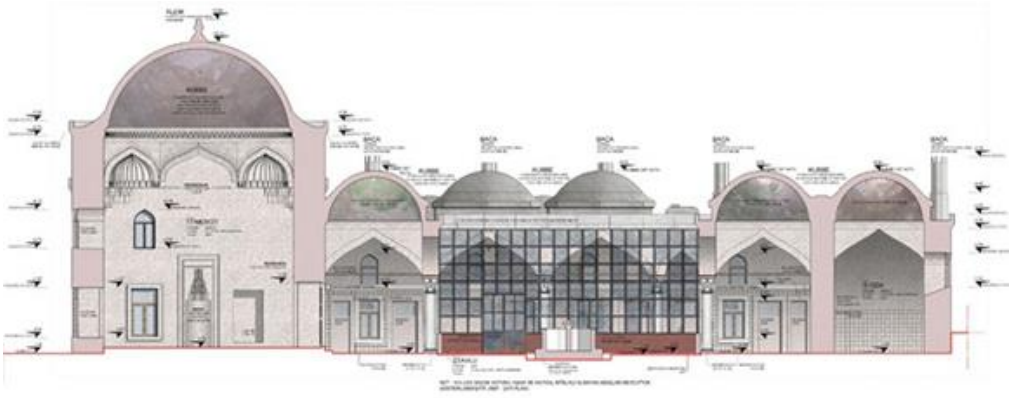


Figure 3.214. Closure of the revaks proposal for Kılıç Ali Paşa Medrese, prepared by DK Architecture in 2005 (DK Architect)

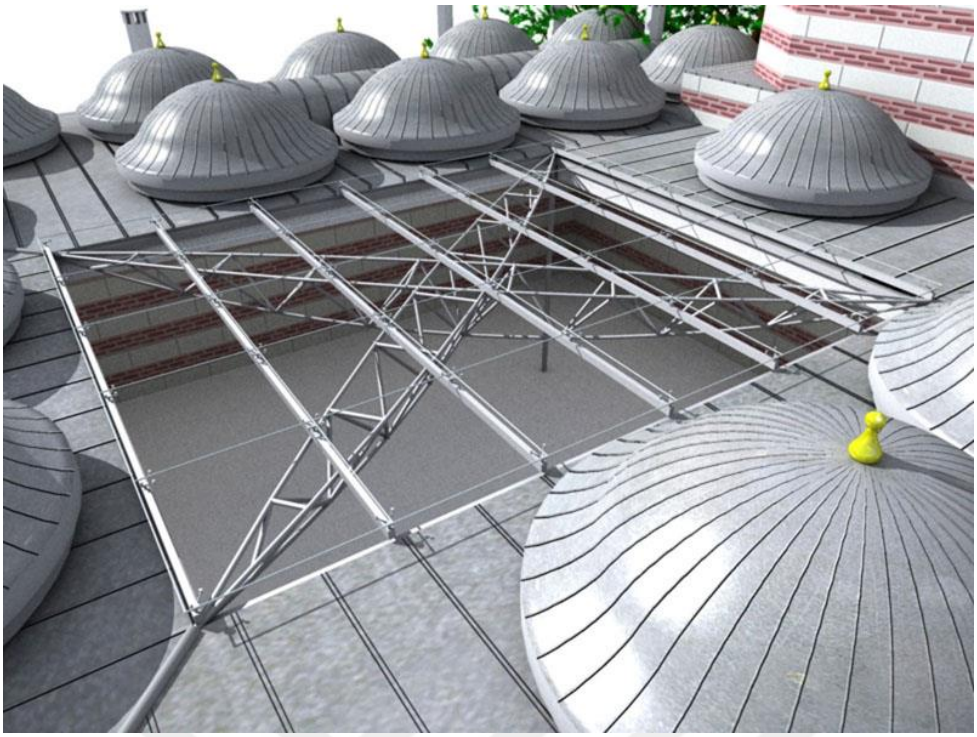


Figure 3.215. Courtyard covering system proposal for Kilic Ali Paşa Medrese prepared by DK Architecture in 2005 (DK Architect)

Measured drawings were approved in 2008 with decision 2008/1701 of Council II. Restitution and restoration projects were approved one year later with the decision 2009/2551of Council II. However, this restoration project has never been applied.

The last reuse interventions were made according to approved restoration projects with the decision number 2015/4202 of Protection Council II of Istanbul Cultural Assets. According to approved restoration project, all the rooms would be used as offices, the classroom as seminar hall and the revaks as art gallery. Within this restoration, general features returned into restitution with authentic materials, techniques and details. The toilets were rehabilitated both with wall additions and contemporary sanitary equipments. Interventions that were foreseen were lyed down in installation channel surrounding the revaks and placed under plaster (Figures 3.216.-3.218.) Electric cables and armatures for revaks lighting were lyed on the tension roads of the revaks (Figures 3.203., 3.205. and 3.217.-3.220.). In close spaces wrf system was installed for air-conditioning with the advantages of minimum impact to the structure and energy efficiency. According to undated restoration reports of Kılıç Ali Paşa Medrese by DK Architecture, energy efficiency was emphasized together with the minimum impact advantage of the vrf system. It was important to demonstrat the awarneses of the energy efficiency topic in the field of architectural conservation.

Depending on the conversation made with the director of the user foundation during the site survey in 2016, the medrese would be used for only cultural and academic purposes considering the personality of the donor, as well as historic character of the building. An interior design project would be prepared and applied as like as the interior design project of the Rabi Medrese. The medrese would not be used as the headquarter of the foundation.

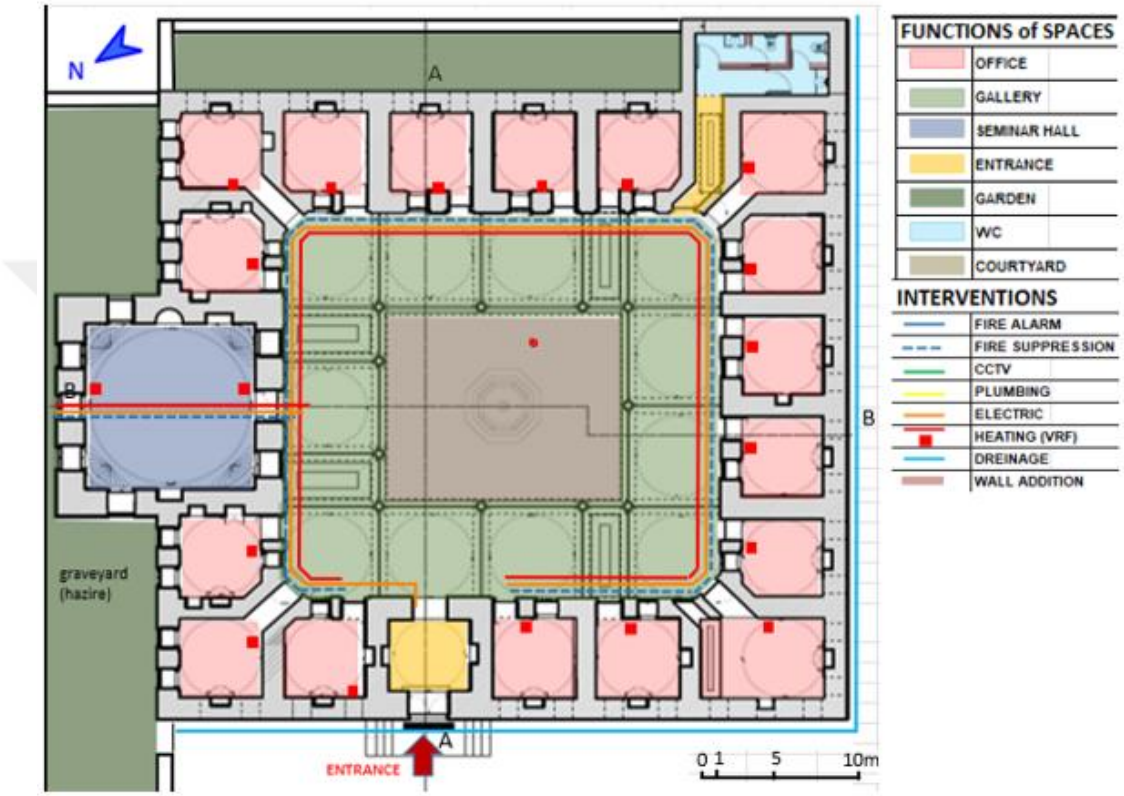


Figure 3.216. Plan, restoration project by DK Architecture, 2009 (archive of DGF)

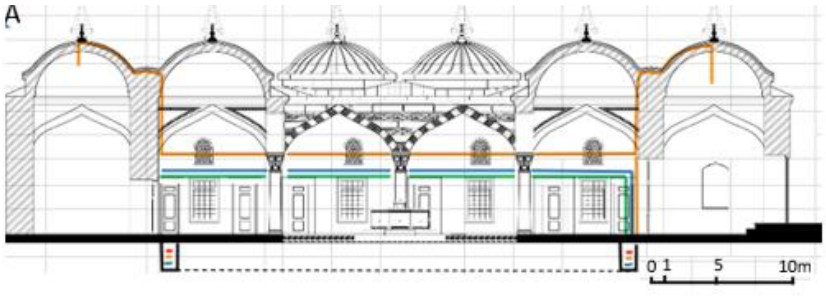


Figure 3.217. Interventions in A-A Section, restoration project by DK Architecture, 2009 (archive of DGF)



Figure 3.218. Interventions in B-B Section, restoration Project by DK Architecture, 2009 (archive of DGF)

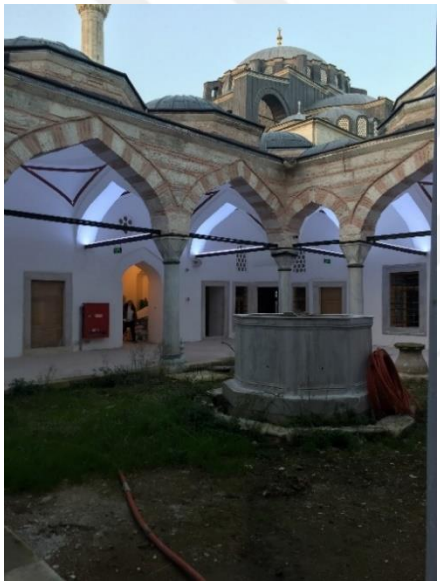




Figure 3.219. (left) Revak lighting, 2015

Figure 3.220. (right) Lighting on the tension rods in revaks 2015

3.8. Siyavuş Paşa Medrese (1590)

This title, refunctioning practices carried out on Siyavuş Paşa Medrese between at the beginning of 1900's and 2016 were studied by considering contextual, architectural, functional, legal, administrative, historical, technical, operational and social inputs. For this study, the original context, architectural and functional features of Siyavuş Paşa Medrese were documented first for a better understanding and comparison.

3.8.1. The Context

In this section, the effect of the original and the changing context of the Siyavuş Paşa Medrese will be tried to understand better. As the context is an importan input on reuse decision, understanding the change of the context is an important criterion for reuse decisions.

The Original Context:

Siyavuş Paşa Medrese was built by Siyavuş Paşa in 1590 on behalf of his wife Fatma Sultan, who was the doughter of Sultan Selim II. The architect of the medrese was Davut Ağa. (Ahunbay 1994-2) According to 998 Hijri (1590 Miladi) dated foundation charter of Fatma Sultan, the medrese has 15 rooms for students to residence and a classroom. (Charter 7) In the charter, he also decided to built a mosque, caravanserai, hankah, imaret, school, daruttalim and a bridge, however the lands were not predefined and they were in different locations even in different cities.

Changing Context from Its Construction until 2016:

In 16th century, the hillside was both housing and commercial area area and great Fatma Sultan Palace (or Siyavuş Paşa Palace) was near the medrese, between the medrese and Rabi Medrese of Süleymaniye Complex. (Baltacı 1976, Ahunbay 1994-2) During the Ottoman Period and the Early Republican Period, the context was not extremely changed until 1940's, but gradually was getting poor (Figures 3.221.-3.224.). In 2016, general functional and physical condition of the district was very poor.



Figure 3.221. (left) Location of Siyavuş Paşa Medrese in Map of Bilad-ı Selase, and urban fabric in18th century (Kubilay 2010)

Figure 3.222. (right) Siyavuş Paşa Medrese in Ayverdi Map and urban fabric in 1848

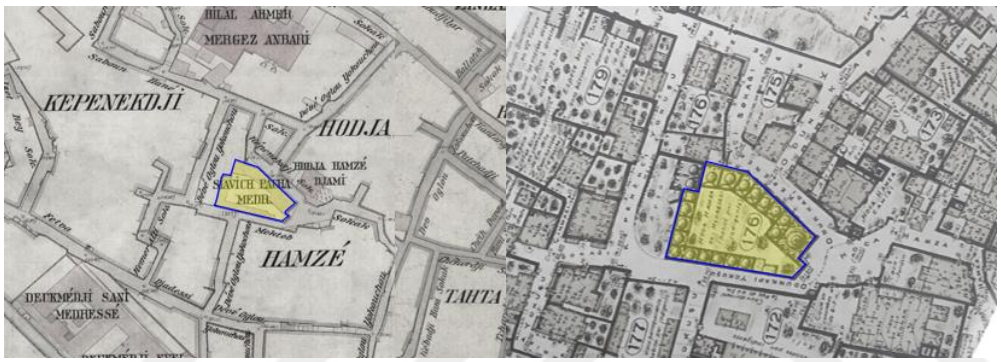


Figure 3.223. left) Siyavuş Paşa Medrese in German Blues, 1909-1913

Figure 3.224. (right) Siyavuş Paşa Medrese in Pervititch Maps, 1941

In 2016, The medrese was in Demirtaş District. It was surrounded with Hatap Kapısı Yokuşu and Kepenekci streets from two sides. A neighbor lot and a connected building was on the third side. Entrance of the medrese was on Kepenekci Street. The district was between the Süleymaniye Complex and Eminönü. It was both a housing and commercial area. The streets were narrow as in Ottoman Period, however functions and scales of the building has been extremely changed. Around the medrese, Hoca Hamza Mesjid, lots of shops and offices were located. Buildings in close environment were in range of 2-7 storey, some of those were registered. There were many of buildings that were either completely derelicted or upper floors were unused. Top floors of 6-7 storey buildings have been converted into touristic café-restaurants in 2010's for panoramic Istanbul view advantages. Two streets above the medrese, Süleymaniye Complex, Tomb of Mimar Sinan, prayer-beans bazaar, cupper-makers bazaar would be mentioned as touristic areas and shopping axis. It was possible to

reach to the medrese by bus from Eminönü-Unkapani line, by taxi or on foot from both the districts Süleymaniye and Eminönü. In 2016, the medrese was in the borders of "Süleymaniye Mosque and Surround World Heritage Site" (Figure 3.82.).

According to its foundation charter (Charter 7), the medrese was built for education on social and positive sciences. In 1792, 33 people were staying at the medrese, 2 of them were staying alone, other rooms were shared with second students of assistances as housekeepers (Kütükoğlu 2000). In 1914, the medrese was still active but in very poor condition (Ahunbay 1994-2). In 1918, only 6 rooms were sound and 3 of those were occupied by the Red Crescent, 3 of those were used by soldiers (Kütükoğlu 2000).

After the education system was changed in Republic period in 1924, the medrese remained abandoned for years. In time people began to occupy the medrese for residential purpose. In 1941, poor people were staying at the medrese (Ahunbay 1994-2) and the medrese was used as yoghurt producing workshop in 1940's (Measured Drawing Report of Siyavuş Paşa Medrese, 2010). The medrese was still derelict, sewerely deteriorated and some of the rooms were occupied by people in 1994. (Özbay 2001)

According to an archive document, the medrese was evaluated within 1970-1971 restoration program, however, as a new function could not be decided (DGF document-9) due to the storages in lower ground owned by third different natural persons and were using by tenants, the restoration could not be made (DGF document-10).

Around 2000's, some of the rooms were used as housing, the classroom was used for commerce (Kütükoğlu 2000) and the medrese was partially used as leather workshop (Measured Drawing Report of Siyavuş Paşa Medrese, 2010)

Siyavuş Paşa Medrese had been granted to Istanbul Governorate to be used for social and cultural purposes by Architecture Foundation -Mimarlık Vakfı- by DGF in 2007 with the decision number 2007/12 of Foundations Council. During the restoration process, the granting has been cancelled and the building was granted to Istanbul Art and Civilisation Foundation –İstanbul Sanat ve Medeniyet Vakfı- in 2015 to be used with the same purpose. The foundation refunctioned the medrese as Hilye and Prayer-Beads Museum -Hilye ve Tespih Müzesi-. The museum was opened in 02.01.2016.

The official procedure regarding to be a museum has been fulfilled after opening ceremony.

3.8.2. Original Architectural and Functional Features

In this section, the original architectural features of the Siyavuş Paşa Medrese will be documented as main components layout, courtyard and revaks, the classroom and the eivan, the rooms and the service space in the aspects of spatial characteristics, including dimentions, volume, decorative elements and space organization, as well as original spatial and functional relations between those components. As the architectural features and the spatial capacity are two of the most important inputs on reuse decision, understanding the original architectural features is important to keep the significance of the bulding for reuse decisions.

Layout: Siyavuş Paşa Medrese has an extraordinary layout in terms of both typology and tophography. It was a two-storey building on two ground floor level originally; upper floor was the medrese, while lower floor was divided into 3 individual shops.[69] In 2016, the ownership was overlapped in the cadastral plan. The land registrations of the medrese and the shops were also overlapped.[70]

Although the Siyavuş Paşa Medrese has an extraordinary triangular plan scheme, it was typologically considered within distorted U type medreses of Ahunbay's classification. The entrance door from the street directly opens through a small courtyard, at west side of the classroom. The second and triangular courtyard was surrounded with a lead covered wooden shelter as revaks. Behind revaks there were 14 rooms, a classroom and a rectangular space which was supposed to be a laundry in original (Ahunbay 1994-2). 5 of rooms were placed on south wing of the triangle, 1 room and laundry on west wing, 8 of rooms were on north wing (Figure 3.225. and 3.227.). Due to the tophography, two partial basement floor was designed as storages and shops (Figure 3.226).

[69] In 2016, the owner of the medrese was DGF and the owners of the shops are different real persons.
[70] The lot numbers of shops (lots 7, 8, 9, 11) and the lot number of the medrese (lot 1) are also different but overlapped. (Archive of Conservation Council IV of Istanbul)

Siyavuş Paşa Medrese was made of alternate brick and stone masonry; 1 stone, 2 brick rows in rooms'walls, 1 stone, 3 brick rows in classroom walls. However, during the 19th century repairs, main wall orders had been slightly changed (Restitution Report of Siyavuş Paşa Medrese 2010).



Figure 3.225. Restitution Plan by Architecture Foundation, 2010 (archive of DGF)

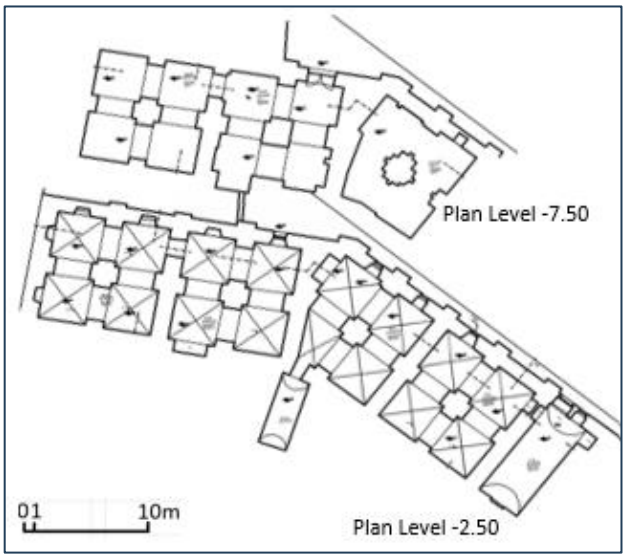


Figure 3.226. Basement Floor Plans restitution Architecture Foundation, 2010 (archive of DGF)

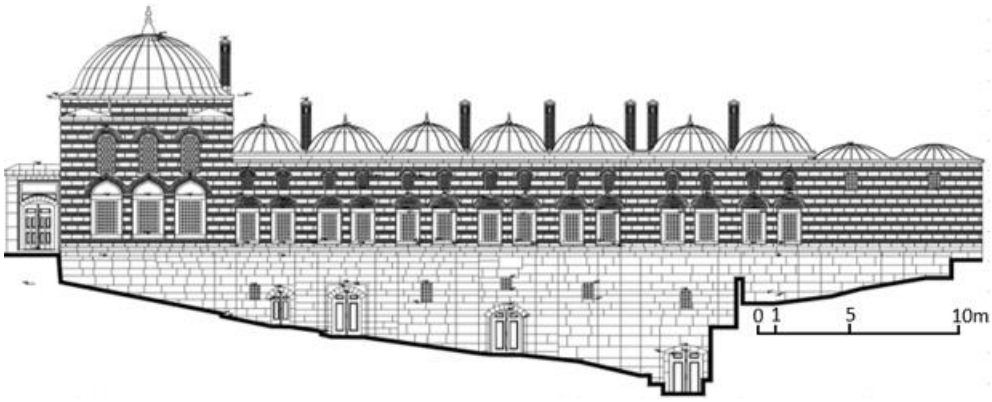


Figure 3.227. North Facade Restitution by Architecture Foundation, 2010 (archive of DGF)

The Courtyard and Revaks: Behind the entrance was a courtyard, another triangular courtyard was the main collective area of the medrese.

Original revaks surrounding the triangular courtyard were covered with inclined and wood made shelter probably supported by wooden posts in original (Restitution Report of Siyavuş Paşa Medrese 2010) (Figures 3.225. and 3.228.).

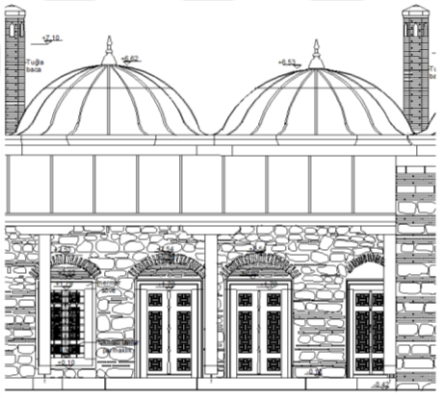


Figure 3.228. South rooms elevation from courtyard in restitution project by Architecture Foundation, 2010 (archive of DGF)

The Rooms: The rooms were squared and approximately 3.50x3.50m in size. Each room has a fireplace and 4 niches in the same wall symmetrically designed at both sides of the fireplace (Figures 3.225. and 3.229.). South, west and north rooms had one window facing through courtyard. North rooms had extra 4 windows on north wall, two of them at bottom, two at top (Figure 3.227.).

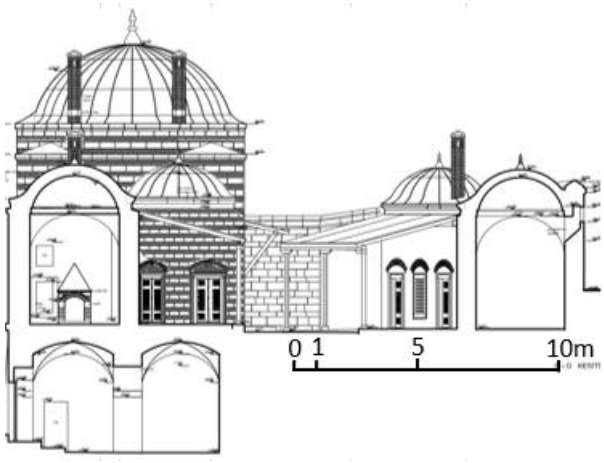


Figure 3.229. G-G Section restitution by Architecture Foundation, 2010 (archive of DGF)

The Classroom: The classroom was also squared, 6.82x6.90m in size. It had a mihrap niche, two medium niches on both sides the mihrap, 5 windows at bottom line and 7 top windows (Figures 3.225., 3.227. and 3.230.).



Figure 3.230. East facade, entrance and classroom in 1941 (Town Council Archive)

The Service Space (Laundry): According to approved restitution plan by Architecture Foundation, the laundry was 7.7x2.8m and covered with two domes of which two light hole at the top. Inside there were 3 toilet rooms (Figure 3.225.).

3.8.3. Refunctioning Interventions and Rehabilitation Works

In this section, reuse interventions made on Siyavuş Paşa Medrese will be documented chronologically under two titles, past and the last refunctioning works and interventions. Thus, it will be understood well the change in the contemporary conservative reuse approach applied on the medrese.

Past Refunctioning Works and Interventions: Siyavuş Paşa Medrese repaired many times in Ottoman Period. The medrese was affected from 1688 fire[71], then repaired between 1693-1697 (Ahunbay 1994-2). In 19th century and at the beginning of the 20th century, the medrese had been repaired many of times; in 1832, 1848, after 1850 fire, 1873, 1891, 1900 and 1909. During the 19th century repairs, main wall orders[72] had been slightly changed (Restitution Report of Siyavuş Paşa Medrese 2010).

In 1914 inspection, the medrese and the service spaces were in a very poor condition. Furthermore 4 additional rooms were in the courtyard and it was reported that the building was not suitable for residence and it needs being repaired (Ahunbay 1994-2, Kütükoğlu 2000).

During the abandoned years between 1914-2007, the medrese had been subjected to natural deteriorations as well as illegal interventions and demolishions by occupants. Within this period, original lead covers had been dismantled, plasters, doors, windows, fireplaces and book cases had been demolished, revaks and ablution fountain in the center of the triangular courtyard had completely been collapsed or destroyed (Figure 3.231.). Two spaces in the southwest corner had been connected with a door demolishing the masonry wall in between (Figure 3.239.).

[71] With this fire, the great palace of Siyavuş Paşa –or Fatma Sultan Palace- had completely been burnt. (Ahunbay 1994-2)

[72] 1 stone, 2 brick rows in rooms'walls, 1 stone, 3 brick rows in classroom walls (as it is explained under the title "Layout".



Figure 3.231. Courtyard and North rooms in 1941 (Town Council Archive),

The Last Refunctioning Works and Interventions: In 2016, when the Siyavuş Paşa Medrese was surveyed, it was in-use as **Hilye and Prayer-Beads Museum.**

The last and the only restoration work on Siyavuş Paşa Medrese after it had lost the original function was started with the project approvals in 2007 with decision number 2007/1088 of Conservation Council of Cultural Heritage of Istanbul Reovation Areas –İstanbul Yenileme Alanları Koruma Kurulu-. The same decision also included the expropriation of the shops at lower ground floor. The new function designed within the concept restoration project was architecture center. Following the research excavations and cleaning works in 2009[73], revision projects were approved by the same council in 2010 with the decision number 2010/1988. This decision also included a prohibition to park in front of Mutasarrıf Street façade –south façade- of the medrese.

According to new use decision as architecture center; the shops would be used for workshop and exhibition activities, the rooms would be used as small workshops, digital library and buffet, the classroom would be used as seminar hall, and the courtyard would be used for broad participated meetings and events (Restoration Report of Siyavuş Paşa Medrese 2010) (Figure 3.232.). The revaks were designed as closable space with non-framed glass seperators so that it could be opened for broad participated meetings to be held in the courtyard (Figures 3.233. and 3.234.).

[73] During the research excavations, 33 trucks of trash and garbage were removed from the medrese. (12.03.2009 dated corresponding of Architecture Foundation to DGF Istanbul I Regional Directorate, archive of DGF Istanbul)



Figure 3.232. Plan of approved restoration project, prepared by Architecture Foundation, 2010 (Archive of DGF)



Figure 3.233. Model of restoration plan of Siyavuş Paşa Medrese by Architecture Foundation (archive of DGF)



Figure 3.234. Model of restoration plan of Siyavuş Paşa Medrese by Architecture Foundation (archive of DGF)

Restoration works were started by Architecture Foundation in 2008, however the process duration was 1 year, and it could not be completed with all the research, cleaning, project revision and restoration works, as well as waiting for the expropriation works by DGF. For this reason, the allocation was cancelled and the restoration was completed by Istanbul Governorate between 2012-2015.

During the restoration, severely deteriorated parts was restored as original (Figures 3.235., 3.236. and 3.237.). The lost architectural and structural elements were completed with suitable materials and details. As all the plasters and hand paint decorations were either original or Ottoman repairs, they had just been consolidated and protected without any complementary plaster or painting. Wooden revaks were reconstructed within this last restoration. Existing door opening between the two spaces in southwest corner was kept for the new use (Restoration Report of Siyavuş Paşa Medrese 2010) (Figure 3.238.).





Figure 3.235. (left) General view from South East, 2016.

Figure 3.236. (right) General view from South, 2016.



Figure 3.237. Main entrance from East, 2016.



Figure 3.238. Existing door opening connecting two spaces in southwest corner of Siyavuş Paşa Medrese in 2016.

Before restoration works were about being completed, the medrese had been allocated to Istanbul Art and Civilization Foundation in 2015 as it was expressed above and the medrese refurbished as Hilye and Prayer-Beads Museum. Restoration was completed, however revaks were not covered with the framework. Uses of the spaces were changed (Figure 3.239.). The rooms and the revaks were used for exhibition, the classroom was designed for welcoming and administration (Figure 3.251.). South west corner room used for technical equipment. The bottom niches in rooms were furnitured for exhibition and one or two additional small show cases were placed inside of each room (Figures 3.239.-3.241.). In the classroom, niches were refurbished with wooden

bookcases (Figure 3.243.). Installation lines were lyed down in installation channel surrounding the revaks (Figures 3.239. and 3.244.). Heating system was designed and applied as floor heating; however, radiator system was also applied after the restoration had been completed (Figures 3.246. and 3.247.). Electric and CCTV lines inside rooms and the classroom were lyed under plaster (Figures 3.245. and 3.246.). Specially designed chandeliers were used both in the rooms and the classroom (Figure 3.242.). A prefabric additional building was built in the entrance courtyard to protect technical equipment (Figure 3.248.). Triangular courtyard was designed for recreation (Figures 3.249.-3.251.). Revak façade walls and entrance courtyard walls were used for information boards (Figure 3.242.).

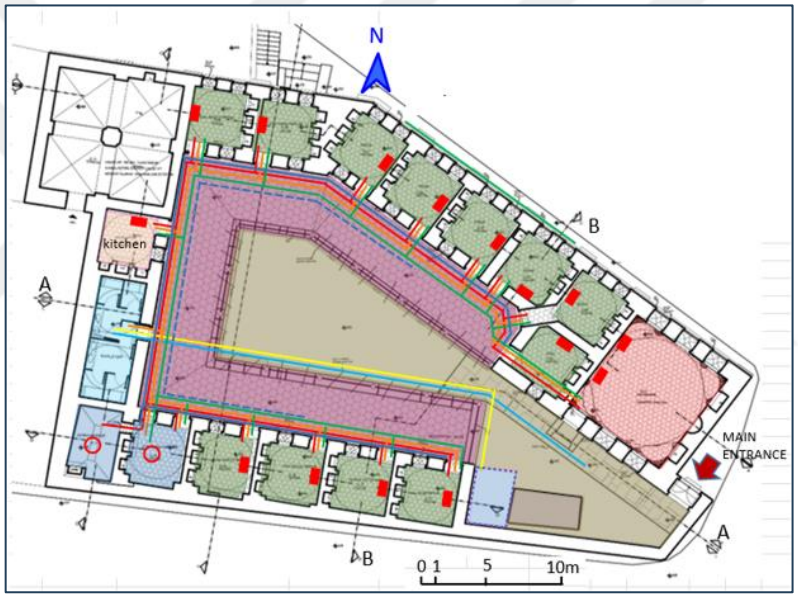


Figure 3.239. Plan (Applied situation), restoration project by Architecture Foundation, 2010 (Archive of DGF)





Figure 3.240. (left) South east corner room, refunctioned as a gallery, 2016.

Figure 3.241. (right) Fireplace and niches in rooms, 2016.



Figure 3.242. Chandelier in rooms and classroom, 2016.



Figure 3.243. Classroom, refunctioned as the administration office, 2016.

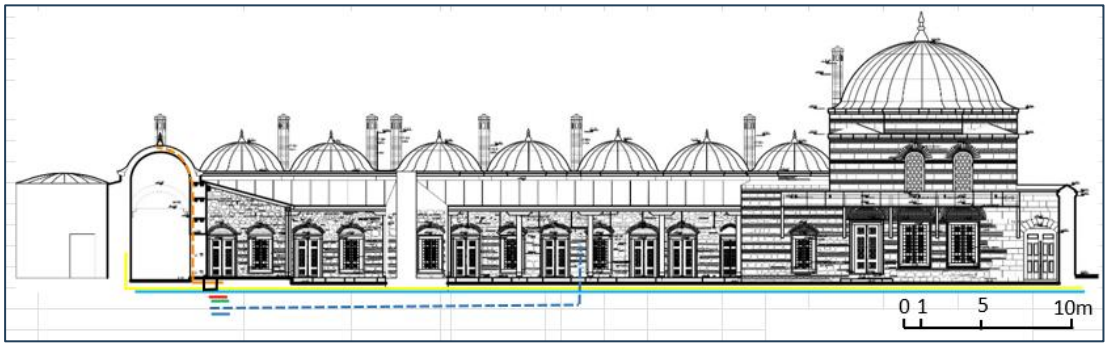


Figure 3.244. A-A Section, restoration project by Architecture Foundation, 2010 (Archive of DGF)

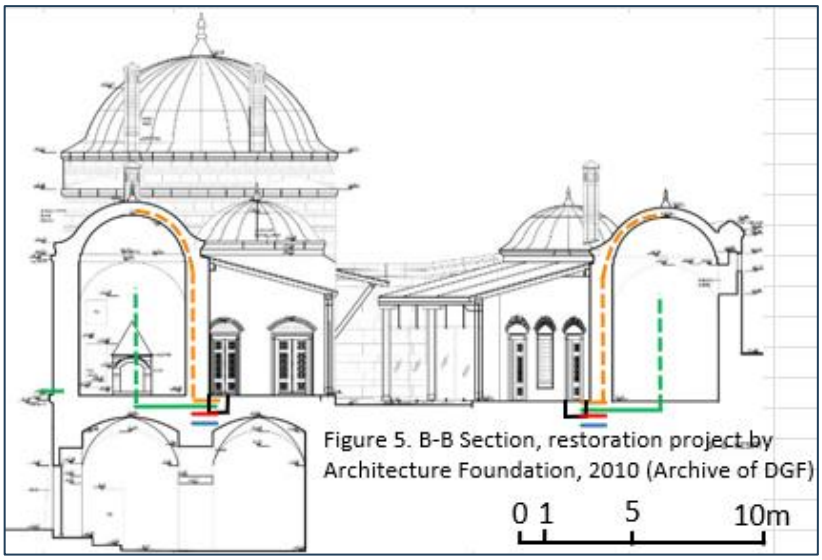


Figure 3.245. B-B Section, restoration project by Architecture Foundation, 2010 (Archive of DGF)

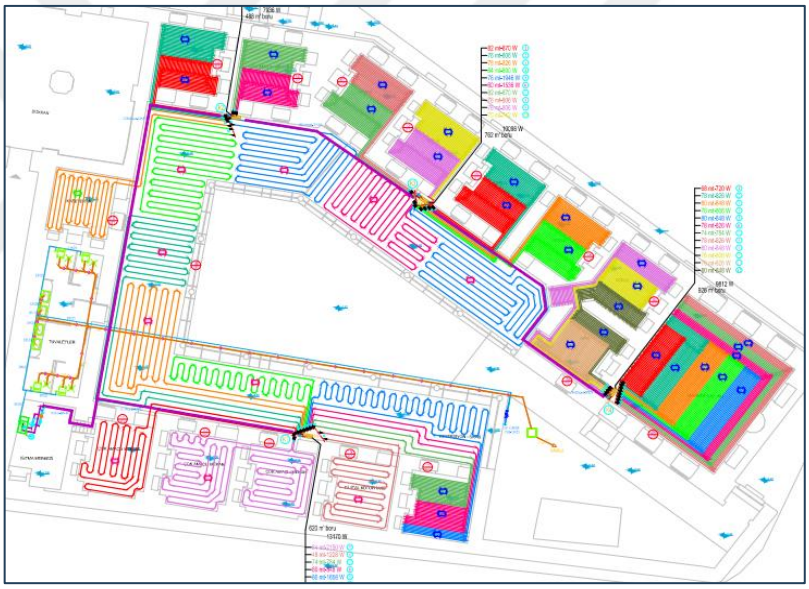


Figure 3.246. Plan, approved mechanical project by Detay Engineering, 2010 (archive of DGF)



Figure 3.247. Radiator in a room in Siyavuş Paşa Medrese, 2016



Figure 3.248. Storage and additional building behind it, 2016



Figure 3.249. Courtyard from East, 2016.



Figure 3.250. Courtyard and revaks from South, 2016.



Figure 3.251. Northern revaks, using for exhibition, 2016



Figure 3.252. Southern revaks, using for recreation, 2016



Figure 3.253. Entrance courtyard of Siyavuş Paşa Medrese, 2016

3.9. Koca Sinan Paşa Medrese (1592-1593)

This title, refunctioning practices carried out on Koca Sinan Paşa Medrese between at the beginning of 1900's and 2015 were studied by considering contextual, architectural, functional, legal, administrative, historical, technical, operational and social inputs. For this study, the original context, architectural and functional features of Koca Sinan Paşa Medrese were documented first for a better understanding and comparison.

3.9.1. The Context

In this section, the effect of the original and the changing context of the Koca Sinan Paşa Medrese will be tried to understand better. As the context is an importan input on reuse decision, understanding the change of the context is an important criterion for reuse decisions.

The Original Context:

Koca Sinan Paşa Medrese was part of Koca Sinan Paşa Complex. Koca Sinan Paşa Complex was built by the Grand Vizier, the Conqueror of Yemen, Sinan Paşa between 1592-1593 (Kurşun 2008). The architect of the complex was Mimar Davut Ağa. (Karakaya 2002). The complex consisted of a medrese, a tomb and a sebil (Figure 3.254.). The complex was on the Divanyolu Street (Figure 3.255.) which was the protocol axis of Ottoman Period. However, the entrance of the medrese was on a small garden wall on Çilingirler Street, which opened to Divanyolu.

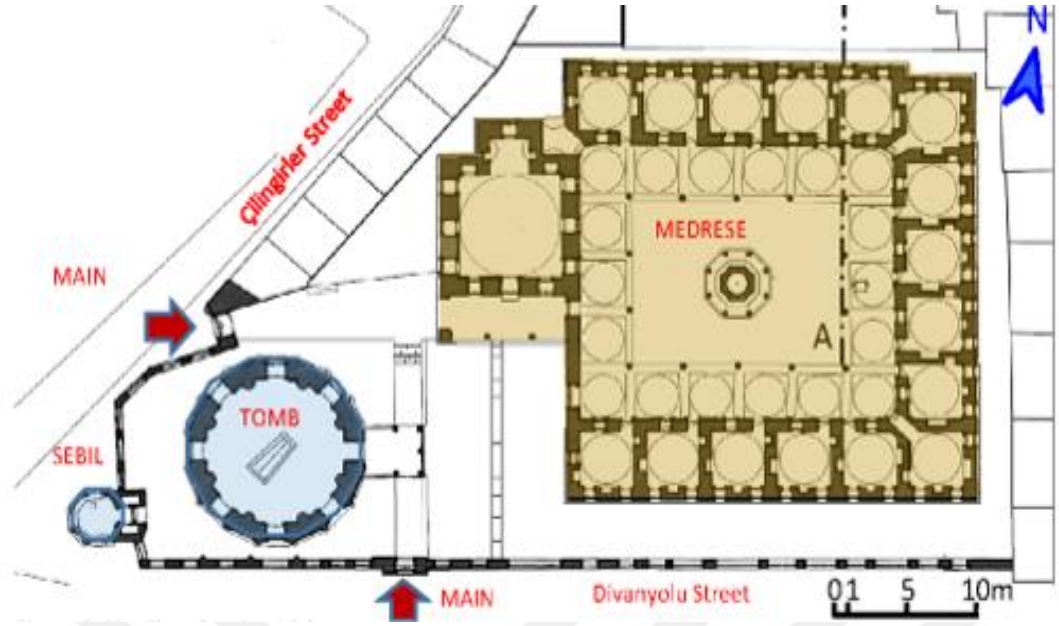


Figure 3.254. Site plan showing 16th century situation of Koca Sinan Paşa Complex from restitution project prepared by Anfora Architecture in 2011 (archive of Anfora Architecture)

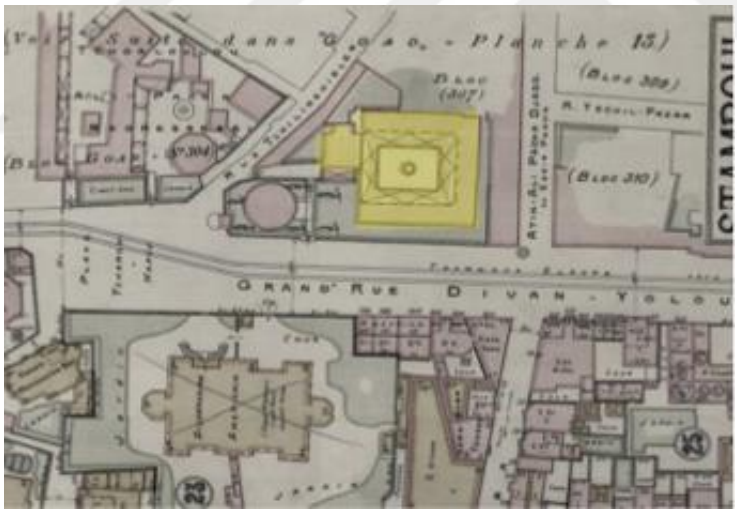


Figure 3.255. Koca Sinan Paşa Medrese in Pervititch Map, 1922

The medrese was in very close distance to Atik Ali Paşa Medrese. Around the Koca Sinan Paşa Medrese was Çemberlitaş Square –Forum Constantin from Byzantine Period-, Çorlulu Ali Paşa Complex including a medrese, Merzifonlu Kara Mustafa Paşa Medrese, historic Grand Bazaar, lots of historic buildings; tombs, mosques, fountains, sebils, shops were located.

Cahnging Context from Its Construction until 2016:

The environmental context had almost completely been conserved until 21th century. Koca Sinan Paşa Complex was facing Yeniceriler Street –in Ottoman Period was Divanyolu Street- (Figure 3.255.). Yeniceriler Street was continuation of todays' Divanyolu Street, which the most important main axis of Istanbul in both Byzantine and Ottoman periods (Figures 3.256.-3.259.). Yeniceriler and Divanyolu streets were still the most important tourism axis of historic peninsula of Istanbul connecting Beyazıt Square to Sultanahmet in 2015.

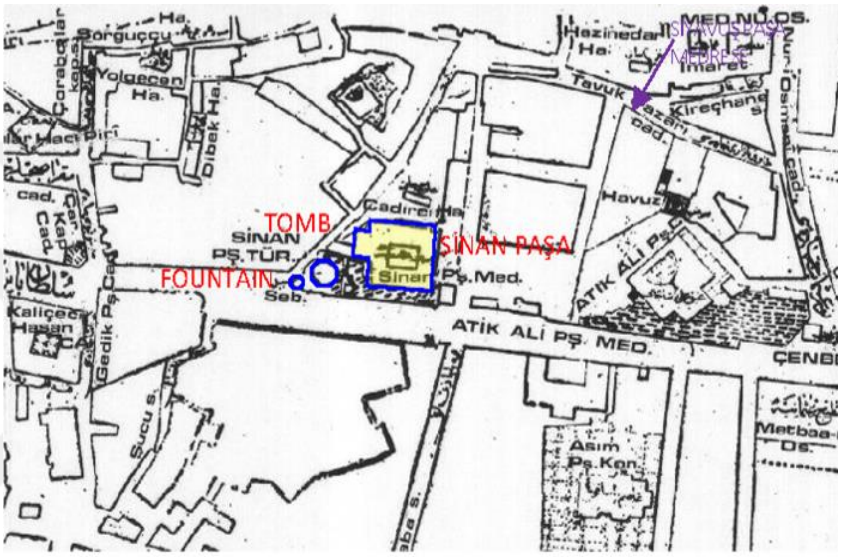


Figure 3.256. Koca Sinan Paşa Medrese with its complex in 1848, Ayverdi Map



Figure 3.257. Koca Sinan Paşa Sebil and Tomb in 19th century (German Archaeology Instıtute)



Figure 3.258. Koca Sinan Paşa Sebil in 19th century (German Archaeology Instıtute)



Figure 3.259. Koca Sinan Paşa Complex in 1755, (Eski İstanbul Resimleri)

The most expressed building of the complex was the tomb of the donor. The tomb had a polygonal plan layout with 16 edges. Within the time the garden around of the tomb and in front of the medrese was full of graves with very decorated grave stones. In 18th century, part of the garden wall in front of the medrese were changed. A higher garden wall having big and barred openings was built on Yeniçeriler Street instead, so that let the people coming by the graveyard pray for buried people. The tomb was open for visiters in 2015-2016.

The sebil was an octagonal and small building at the corner of the street. It was sensitively decorated with marble and iron fence. In 2016 the sebil was converted into a small book shop. The sebil was registered in 1959 as the building block/lot number 271/82, with the decision number 1084 of Supreme Council. The medrese –building block/lot number 271/1- was registered as a cultural asset with the decisions number

2003/15002 and 2005/405 of Council IV. It was legended for cultural facilities in Istanbul Historic Peninsula Urban Conservation Plan (Map 3).

Entrance of the medrese was a small garden wall on Bileyciler Street –in Ottoman Period was Çilingirler Street-. There was another garden entrance on Yeniceriler Street, but it was not used today (Figure 3.273.).

The medrese was in very close distance to Atik Ali Paşa Medrese. Around the Koca Sinan Paşa Medrese was Çemberlitaş –Forum Constantin- from Byzantine Period, Çorlulu Ali Paşa Complex including a medrese, Merzifonlu Kara Mustafa Paşa Medrese, historic Grand Bazaar, lots of historic buildings; tombs, mosques, fountains, sebils, shops from Ottoman Period and lots of trade buildings and modern khans for leather, accessories and textile dealers, banks, shops, both touristic and city hotels.

Koca Sinan Paşa Medrese was both a classical medrese and a darulhadis medrese in its history of use. According to Cahit Baltacı, 8 rooms of medrese were used by darulhadis students, other 8 rooms were used by medrese students in original. It was one of the most important darulhadises, that the muderris of the medrese was earn 130 akche per day (Baltacı 1976).

In 1792 investigation it was recorded that 21 people were staying at the medrese and 18 people were staying at the darulhadis. However, in 1914 investigation it was reported that only 16 students can stay at the medrese (Kütükoğlu 2000, p.102). This shows that there were high demand for the medrese in 18th century. Koca Sinan Paşa Medrese was still active in 1914, but in 1918 the original function was ended and fire survivals were staying there (Kütükoğlu 2000, p.102).

In 1926, the medrese had been granted to shoe makers/repairers for 35 years, however it was taken back by DGF in 1957. After having been repaired between 1960-1964, the medrese granted to Istanbul University Bussiness Administration Institute (Kütükoğlu 2000). After having been repaired between 1960-1964, the medrese allocated to Istanbul University Bussiness Administration Institute (Kütükoğlu 2000) (Figures 3.260. and 3.261.).



Figure 3.260. The classroom of Koca Sinan Paşa Medrese in 1990 (archive of IRDF)



Figure 3.261. Use of the classroom of Koca Sinan Paşa Medrese in 1990 (archive of IRDF)

In accordance with the decision of Council of Ministers, Koca Sinan Paşa Medrese was rented to two different NGOs in 1991 for 5 years; 9 of rooms and the classroom to Balkan Turks Cooperation and Culture Association "Balkan Türkleri Dayanışma ve Kültür Derneği", 5 rooms to Central Association for Turkey Science and Literature Works Owners "Türkiye İlim ve Edebiyat Eserleri Sahipleri Merkez Birliği". In 1998, the classroom and the courtyard were using as café by users (Kütükoğlu 2000, p.103). In 1999 this granting was ended (Survey Report of Koca Sinan Paşa Medrese by

Anfora Architecture, 2011). In 2010, with the 231/176 numbered decision of Foundations Council, the medrese was allocated to Hizmet Foundation for 10 years to be used for cultural and art facilities with the condition that restoration should have to be made by the user.

3.9.2. Original Architectural and Functional Features

In this section, the original architectural features of the Koca Sinan Paşa Medrese will be documented as main components layout, courtyard and revaks, the classroom and the eivan, the rooms and the service space in the aspects of spatial characteristics, including dimentions, volume, decorative elements and space organization, as well as original spatial and functional relations between those components. As the architectural features and the spatial capacity are two of the most important inputs on reuse decision, understanding the original architectural features is important to keep the significance of the bulding for reuse decisions.

The Layout: Koca Sinan Paşa Medrese was a squared building with U plan type (Figure 3.262.). It has 16 rooms around a courtyard with revaks. Revaks surround the courtyard from four sides. On the open end of U layout, the classroom was placed in asimetric position. The entrance of the classroom was on north side looking through the garden-graveyard- between the medrese and the tomb, not on courtyard side as other usual examples. In front of the classroom, was a revak. The courtyard had a separate entrance from this revak. Behind the classroom was a service backyard. The service backyard was connected with another courtyard on west side of the classroom. As the medrese was surrounded with very close neighbor buildings from north, east and partially from west, the rooms face through north west and especially north east directions were dark and humid.

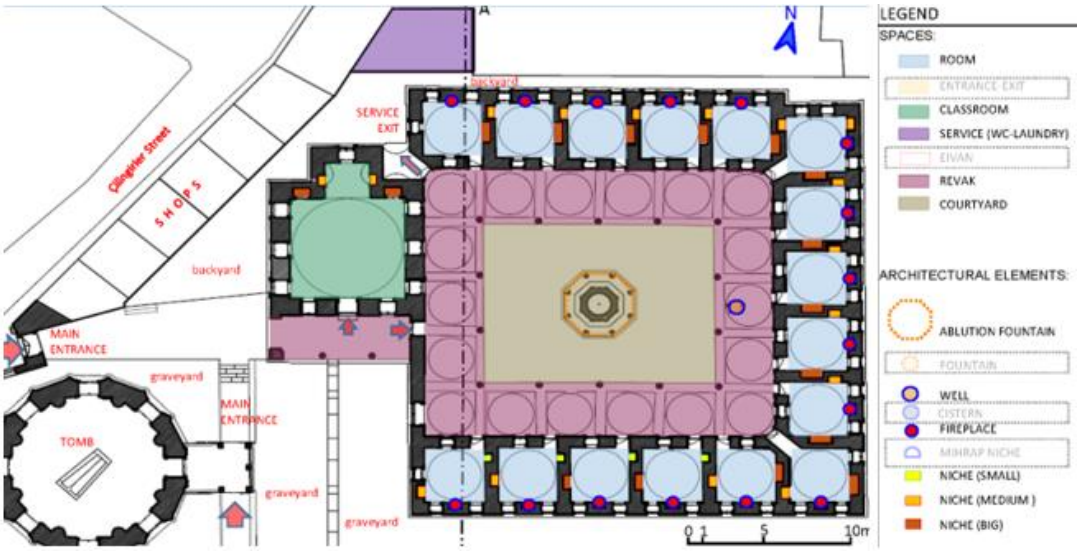


Figure 3.262. Original layout (produced by using restitution plan) (restitution from archive of Anfora Architecture, 2011)

According to the approved restitution project, the medrese was 28.36x29.19m from outside. It was made from cut stone on Yeniceriler Street, entrance and courtyard facades. Backside facades –north and east facades- were made from alternate brick and lime stone. Revak facades of the rooms and both inside the rooms and the classroom were plastered. The floors of the courtyard, revaks and service backyard were paved with fine-cut lime stone, rooms were paved with brick. All the rooms, classroom and revaks were covered with domes. Domes were covered with lead sheet. Revaks were carried by white-grey, round shaped Marmara marbles with marble capitals. All the capitals have classical baklava decoration. Domes of revaks were not plastered, they were made from exposed fine brick bond. All the window and door frames were made from marble. Windows have classical iron grill called “lokmalı parmaklık”.

The Courtyard and Revaks: The courtyard was 14.3x10.76m. In the middle, there was an octagonal ablution fountain 4.7x4.7m (Figure 3.262.). The fountain was sheltered with a lead covered roof carried by 8 round marble columns (Figure 3.263.).



Figure 3.263. Courtyard and revaks; ablution fountain, well and stone water tank, 2015

The revaks surrounding the courtyard were 30cm higher than the courtyard level. The width of the revaks was 3.7m, height was 5m until the top of the profiled profile. In eastern wing of the revaks, there was a well with stone ring and a pump and a stone water tank next to the well probably for drinking water and ablution.

The Rooms: The rooms were placed on north, east and south wings of the revaks. North and east rooms face through a very narrow lighthole-like backyard, south rooms face through graveyard on Yeniceriler Street. Thus, north and east rooms were very dark and humid, south rooms were well illuminated.

The rooms were almost squared and have approximate sizes, 3.74x3.70m. Each room was about 14sqm. Rooms have three windows at bottom level; two of those face through outside, one through revak side. All the outer windows also had one top window above itself (Figures 3.262. and 3.264.). Corner rooms at north east and south east had similar window order; two windows at north and south, one window at east façade and three top windows on the same axis of the bottom windows. Exceptionally, the southwest and north west corner rooms have four bottom and three top windows on three different facades. Each room has a fireplace niche with a chimney in outer wall (Figure 3.262.). The rooms had also two bookcase niches; one was larger –in range of 82x143 and 144x220cm- and the other one was smaller –in range of 92x125 and 53x112cm- (Figures 3.262., 3.265. and 3.266.). The north west corner room had only a larger niche and the north east corner room had three niches.



Figure 3.264. Outer window order of rooms and the outer wall of graveyard, from Divanyolu Street in 2011



Figure 3.265. Big niche in the room where was used as masjid, 2015



Figure 3.266. Small niche in rooms, 2015

The Classroom: The classroom was squared and has a projected sofa on north side.[74] It was 54 cm higher than the revaks in front of it (Figures 3.267. and 3.268.). Those revaks were 54 cm lower than the courtyard revaks. Thus, the classroom stood on the same level with the courtyard revaks. The classroom was 6.59x6.96m in width, and the sofa was 2.42x2.41m. The sofa was a kind of seki which was stilted 21 cm from the main space. The classroom had 8 bottom and 9 top windows. Three bottom and three top windows on west façade and the same order on opposite west façade, but two of those were round shaped. Two windows with the same order existed on boths sides of the entrance (Figures 3.262. and 3.269.-3.271.). At the top of the entrance door was also a top window. The classroom has two bookcases on both sides of the sofa (Figure 3.269.). The entrance of the classroom was decorated with red and white entrance arch. The most extraordinary structural elements of the classroom were transition elements on four corners (Figure 3.269.). These were vault ceiled tromps connecting the squared plan to octagonal drum of the dome. On both outer walls of each tromp, two top windows were located. Inside, there were hand drawn decorations on transition zome and at the top of the dome.

The classroom was projected 8.73x12.17 through west side with its own revaks.

[74] This layout with projection seems like Rabi and Salis medreses' classrooms.



Figure 3.267. Revaks of the classroom from west and the entrance of the medrese at the end, 2015



Figure 3.268. Revaks of the classroom from south, 2015




Figure 3.269. (left), Classroom north wall and transition elements, 2015

Figure 3.270. (right), Classroom east wall window order, 2015



Figure 3.271. Classroom enrance from inside, 2015

3.9.3. Refunctioning Interventions and Rehabilitation Works

In this section, reuse interventions made on the medrese will be documented chronologically under two titles, past and the last refunctioning works and interventions. Thus, it will be understood well the change in the contemporary conservative reuse approach on Koca Sinan Paşa Medrese.

Past Refunctioning Works and Interventions: Koca Sinan Paşa Medrese had some repairs in Ottoman Period. It was affected with 17th century city fires and 1865 Hoca Paşa Fire. According to archive documents, the medrese was repaired in 1869 just after the Hoca Paşa Fire. In 1904 the medrese and the tomb, in 1911 the ablution fountain

were repaired. Classroom, toilets, baths and laundry were reconstructed in 1914 (Kütükoğlu 2000, Pg:100-103).

During 1926-1957 allocation, the medrese was damaged with improper interventions (Figure 3.272.).



Figure 3.272. Koca Sinan Paşa Medrese in 1964 (archive of IRDF)

The medrese was repaired by DGF in 1960, 1964 and 1973-1974. In 1964 repair included classroom revaks, woodworks and ablution fountain (Kütükoğlu 2000, 100-103). According to archive documents of DGF, inner surfaces of rooms and classroom and domes were replastered with cement-based plaster during these repairs. All the pavements in rooms and the classroom were also changed (Worksite Report of Koca Sinan Paşa Medrese Restoration, 2012).

The Last Refunctioning Works and Interventions: In 2016, when the Koca Sinan Paşa Medrese was surveyed, it was used for social and cultural activities by Hizmet Foundation. In the inscription panel nailed on the garden wall only the name **Sinan Paşa Medrese** was written.

The last adaptive reuse interventions of Koca Sinan Paşa Medrese was made between 2012-2014 by Fatih Provincial Municipality on behalf of the user Hizmet Foundation. The projects were approved by Council IV, with the decisions no 2006/50 and no 2011/4513. According to I.B.3. article of the Project Preparing Contract between Fatih Municipality and the designer, the project designer should research new use alternatives and design necessary interventions with complementary reports after having completed documentation and problem analysis works. However, although there were detailed researches, projects and reports, there was no such a functional analysis research in archive documents.

Within restoration and rehabilitation works of Koca Sinan Paşa Medrese, structural reinforcements on domes, masonry consolidations, renewals of plasters and pavements were made as original, renewals of lead covers on domes were done. A new toilet was built in backyard in its probable original place (Figure 3.273.). Electrical, mechanical communicational and security installations were applied including façade lighting. As the original pavement and plaster of interiors had already been changed in past restorations, floor heating, underplaster cable installation and aplics for interior space lighting was preferred and applied. For mechanical and electrical installations, a small installation channel was created surrounding the revaks (Figures 3.273.-3.275.). However, façade lighting and CCTV installations fixed to the façade give damaged to the fine cut stone outer walls (Figure 3.267.).

Medrese rooms were reused for cultural- educational and administrative facilities for the user foundation (Figure 3.273.). Closer rooms to the entrance were reused for security and administration. Service spaces were designed in the rooms looking toward backyard. Corner rooms opening through two sides and well sunlighted ones were reused for secondary facilities like accommodation, storage, masjid and security. Other rooms were reused as book translation offices designed for two users. Exceptionally, one of more illuminated room look through front façade was assigned to a calligrapher for giving a course (Figure 3.276.). Accomodation service was for foreign students who need temporarily to accommodate. Classroom was used for cultural seminars open to all interested people, as well as tourists. Interior design was made in sedir order referring to sofa order of a traditional Turkish house (Figures 3.269. and 3.270.). As the classroom needed to be air conditioned during large scaled seminars, a portable air conditioner was placed inside after the restoration (Figures 3.269. and 3.277.).

Some of architectural elements of Koca Sinan Paşa Medrese were also used. The ablution fountain in the middle of courtyard was used with its original function, however the well under the revaks and the stone water tank next to it was unused in 2015 (Figure 3.263.). Niches in the office rooms were redesigned as bookcases with wooden furnitures (Figure 3.278.). Big niches inside the corner rooms were designed as cupboards with wooden covers (Figure 3.265.).

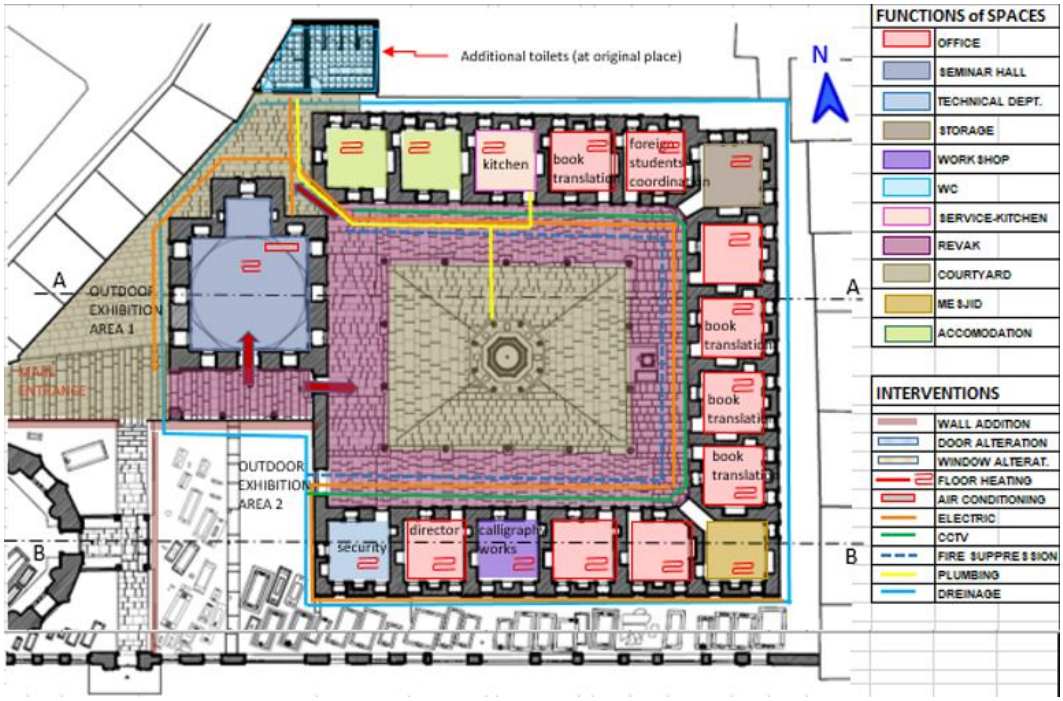


Figure 3.273. Plan showing the new uses and interventions of spaces in 2015 (being applied on the restoration project by Anfora Architecture in 2011) (restoration project from archive of Anfora Architecture)



Figure 3.274. Reuse interventions applied on A-A section of restoration project by Anfora Architecture in 2011(restoration project from archive of Anfora Architecture)

During the site survey made on 22.12.2015, it was informed that niches of rooms were furnitured and the classroom was designed with high care; open spaces were planned to be used for temporary exhibitions after a careful design and landscaping and

medrese rooms might be assigned to researchers, artists and students who needed a space to complete their special studies.



Figure 3.275. (left) Control cap on the installation channel surrounding revaks, 2015
Figure 3.276. (middle) The room refurnished for calligraphy workshop, 2015
Figure 3.277. (right) External airconditioning unit of the classroom, 2015



Figure 3.278. The room refurnished as translation office for two users, 2015

3.10. Sultan Ahmet Medrese (1619-1620)

This title, refunctioning practices carried out on Sultan Ahmet Medrese between at the beginning of 1900's and 2015 were studied by considering contextual, architectural, functional, legal, administrative, historical, technical, operational and social inputs. For this study, the original context, architectural and functional features of Sultan Ahmet Medrese were documented first for a better understanding and comparison.

3.10.1. The Context

In this section, the effect of the original and the changing context of the Sultan Ahmet Medrese will be tried to understand better. As the context is an importan input on reuse decision, understanding the change of the context is an important criterion for reuse decisions.

The Original Context:

Sultan Ahmed Medrese was part of the Sultan Ahmet Complex. The complex was constructed and donated by Sultan Ahmet I between 1609 and 1617 (Aslanapa 2009, Pg:376-379). The complex which was the largest complex and the most considerable group of buildings of 17th century (Nayır.1975, Pg:37) (Figures 3.279. and 3.280.). It consists mosque, sultan pavillion, tabhane (guest house), imaret (public soup kitchen), primary school (or infant school), hospital, hamam, fountain, sebil, sipahi rooms, arasta bazaar and dar-ül hadis medrese (hadith medrese) (Charter 10) In "worksite construction books" some other buildings of the complex were also written. The complex was the main work of the architect Sedefkar Mehmet Ağa, who was the official master builder of the period (Nayır 1975, Pg:39,44).

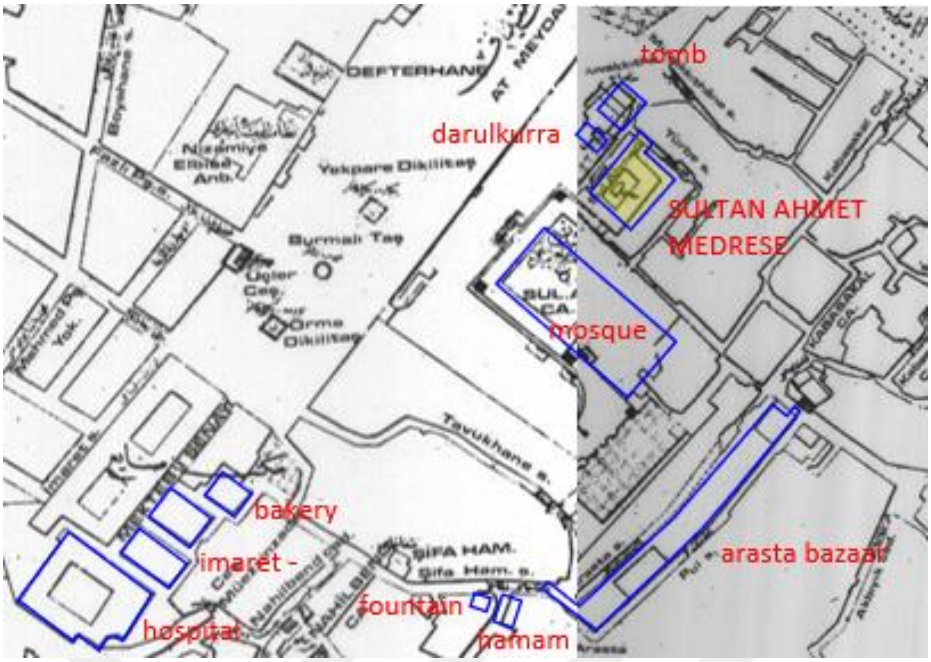


Figure 3.279. Sultan Ahmet Medrese with its complex in Ayverdi Map, 1848

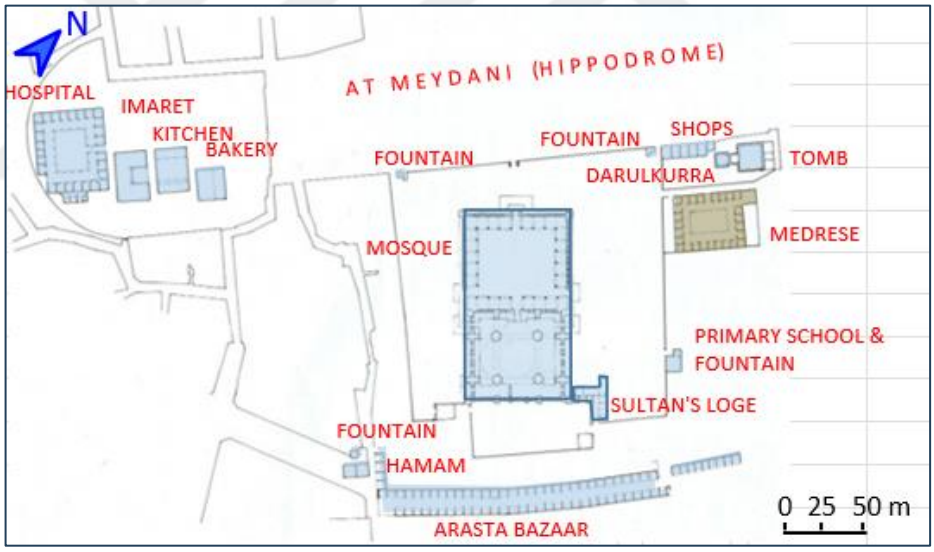


Figure 3.280. Site Plan showing 17th century situation (Nayir 1975)

The mosque was dominant part of the complex and very famous with its six minarets and decorative blue tiles. Thuse, it was known as Blue Mosque. Hospital, bakery and imaret were at the northern side of Hippodrome, At Meydanı (Figures 3.281. and 3.282.). Hünkar Pavillion was on the south-east corner of the mosque and connected to it. Arasta, sebil and hamam were at the south of the mosque. (Aslanapa.2009:384-387). Primary school was adjacent of the eastern garden wall of the mosque from

outside (Çobanoğlu, p. 76) (Figures 3.283. and 3.284.). Darulkurra and tomb were located at the north-east corner of the garden of the mosque and they were placed in a separate small garden. (Figure 3.285).

In Antique Roman and Byzantine period, on the place of Sultan Ahmet Complex, there were the Great Byzantine Palace. Sultan Ahmet Medrese was stood on south end of the historic hippodrome, next to both antique Agora and on Zeuxippus Bath remains and opposite to the Hagia Sophia[75] (Figure 3.286). This area was the most important social, cultural, health and sports center of the Eastern Roman and Byzantine people until 7th century. (Muslubaş 2007:129) Between 7th and 15th centuries the area was gradually turned into a ruin.[76]



Figure 3.281. Atmeydanı in a gravure, the mosque and the tomb on left, bakery and imaret in the middle, Ibrahim Pasha Palace on right (anonymus)

[75] The Hippodrome and the Baths were started to be built by Septimus Severus at the end of 2th century on antique Acropol. (Muslubaş 2007, p.24-26). With the beginning of big construction work of the emperor Constantin in 326 B.C., hippodrome and the Zeuxippos Baths were completed and Great Byzantine Palace was built at the south side of the hippodrome (Muslubaş 2007, p.24-26). Constantin also constructed Augesteon (agora) on the antique Tetrastoon (agora), Basilica, library and senate buildings. The buildings in the area were affected from the great fire during the Nika uprising in 532 B.C and were repaired comprehensively (Muslubaş 2007, p.33). Between 532-537 Hagia Sophia was added to the area by the emperor Justinien I. (Muslubaş 2007, p.122)

[76] After 7th century, as the commercial center shift to Goldern Horn site, this area began to loose its importance and had substantially been demolished with internal rebellions by 8th century (Muslubaş 2007, p.36-39). However, the Zeuxippos Baths were still used in 8th century (Duyuran, R. 1957) In 13th century, the whole city was demolished by crusades and their valuable parts were moved to their countries or used for new buildings (Muslubaş 2007, p.41). Crusades continued until 1261, then most of the building were restored (Altun 2009, p.12). According to İbn-I Batuta, in 1344, most of the governmental buildings were made of timber (Muslubaş 2007, p.42). The governors were living in monumental palace-houses, but on the other hand, the people were living in simple timber houses or in a ruin at the end of the 14th century (Muslubaş 2007, p.42-43).

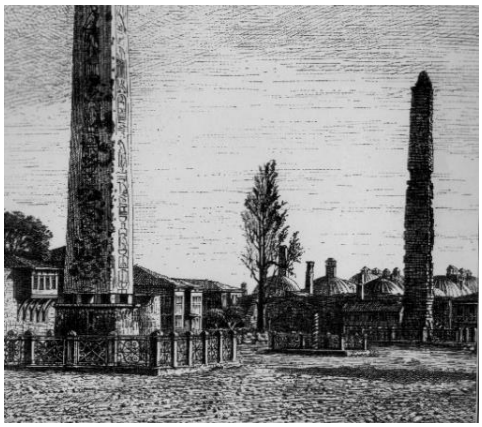


Figure 3.282. Bakery and imaret from Atmeydanı in a gravure (anonymus)



Figure 3.283. Mosque, primary school and the medrese, 1920's (Eski İstanbul Resimleri)



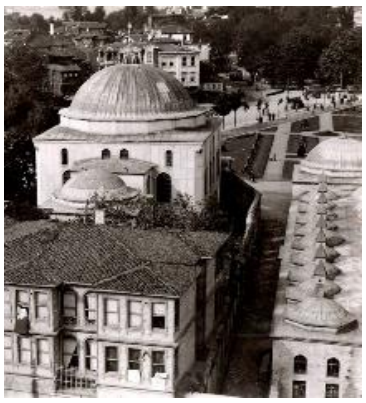


Figure 3.284. (left) Primary school and fountain, 1920's (archive of DGF)

Figure 3.285. (right) Tomb and Darulkurra and partially medrese from the minaret of the Blue Mosque 1920's (archive of DGF)

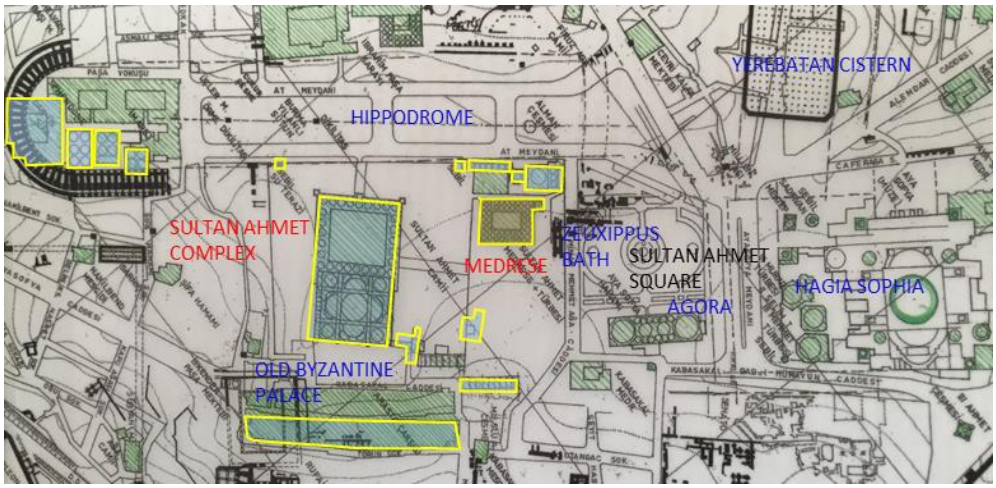


Figure 3.286. Sultan Ahmet Medrese With Its Complex (yellow framed buildings) on Sultanahmet Archaeologic Area with Roman and Byzantine Period Buildings (without color and written in blue) and Ottoman Buildings (with green hatch); adapted from the map by Ali Muslubaş (Muslubaş 2007).

After conquest of Constantin by Ottomans in 1453, great construction and urbanization works begun with the convertion of Hagia Sophia into the mosque and two minaret additions (Muslubaş 2007, p.49). Then, the Hagia Sophia Medrese was added in 1466 (Kütükoğlu 2000, p.42) and the Topkapı Palace and Sur-u Sultani was started to be built in 1478 (Muslubaş 2007, p.49) and the palace was extended with pavilions and other buildings until 19th century (Ertuğ 2012). In 1491, Firuzağa Mosque was constructed at the north-east corner of the hippodrome ruin. The Hippodrome was used in the reign of Ottoman by sultans for weddings and ceremonies, by jannisaries for uprising and by people for meetings (Yücel 1966) and called Atmeydanı in Ottoman period (Yücel 1966)

In 1509, after a big earthquake, known as Small Doomsday, most of the building in the city were collapsed and a great construction work was started (Muslubaş 2007:49). İbrahim Paşa Palace in 1521 (Muslubaş 2007, p.49), Hürrem Sultan Hamam of Mimar Sinan in 1556 (Cansever 2005, p.241) and Caferağa (Soğukkuyu) Medrese in 1559, were built on and around the ruins of Great Palace, Hippodrome and Zeuxippos Baths. Two minarets of Hagia Sophia were added by Mimar Sinan and the Sultans tombs were built west side of the mosque (Cansever 2005, p.349). Sinan also built some other palaces around hippodrome for notable executives and ladies such as; Kaptan-I Derya Ahmet Paşa, Sinan Paşa and Sokullu Mehmet Paşa, (Muslubaş 2007, p.49 and 123)

and Ayşe Sultan (Aslanapa.2009, p.376;). In Matrakçı Nasuh's 1533 dated miniature of Istanbul, the area was full of one and two storey buildings, but the place of antique Agora was still clear (Figure 3.287.). In following years numbers of complexes, mosques, mesjids, medreses, hamams, khans and tombs were built around the place. Some important ones of these; Sokullu Mehmet Paşa Complex in 1571 (Cansever 2005, p.351), Kızlarağası Medrese in 1582 (Kurşun 2008, p.143), Hadım Hasan Paşa Complex in 1595-96 (Kurşun 2008, p.151) and Vani Efendi Medrese in 1598 (Kurşun 2008, p.101, Kütükoğlu 2000).



Figure 3.287. Sultanahmet Area in Matrakçı Nasuh's Miniature (Matrakçı Nasuh 1533)

In 17th century, Sultan Ahmet Complex was added to the area between 1609-1620 after a great expropriation (Nayır.1975, p.37) (Figure 3.280.). In order to construct the Sultan Ahmet Complex, Ayşe Sultan Palace, palaces of vezirs, houses, bakery and gardens were expropriated and destroyed (Nayır.1975, p.37). In 1617, the mosque, the sultan pavillion, surrounding walls of the mosque, the primary school, the arasta, three of five sebils (Nayır.1975, p.46, Çobanoğlu 1996, p.62 and 63) and the hamam of arasta (Çobanoğlu 1996, p.62 and 63) were completed. The medrese, the imaret, the tomb with its garden walls and also two sebils in the walls, the darulkurra –Koran

school and the hospital with its hamam were compleded in 1619/1620 after the death of the donor (Çobanoğlu 1996, p.62-64). Sultan Ahmet Complex was the biggest sultan mosque of the whole Ottoman territory and the last example of 16th century Sultan complexes (Nayır 1975).

Changing Context from Its Construction until 2016:

In 18th century, muvakkithane was added to the Sultan Ahmet Complex at the corner of the garden walls of the tomb, on the place of demolished sebil (Çobanoğlu 1996:65).

In 18th century also Cedid Mehmet Efendi Medrese around 1705 (Kütükoğlu 2000, p.39) and Sultan Ahmet III Fountain in 1729 were constructed. In the second half of the century, The Valide Sultan (Vani Efendi) Medrese was built at east side of the Caferağa Medrese.

In 19th century the area was full of houses (Figures 3.288. and 3.289.). In this century, on some of the buildings of the complex located at the end of Hippodrome that had been demolished or collapsed before, Hamidiye Commercial School was built. Darülfünun and Tapu Kadastro Headquarter were also constructed in the Sultanahmet area.



Figure 3.288. Mosque from Haqia Sophia and district 1910's (archive of DGF)

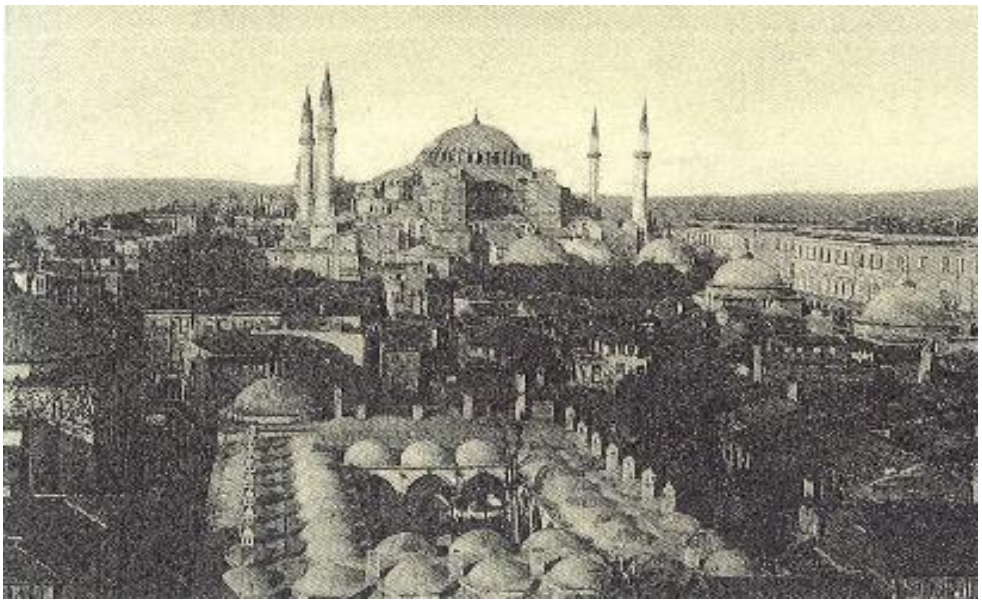


Figure 3.289. Medrese and district surrounding it in 1900's (Eski İstanbul Resimleri)

In the Republic Period, court building was constructed at south of the Saint Euphemia Basilica ruins and lots of houses reconstructructed or adapted for commercial and touristic facilities, especially hotels and shops.

The area was affected from fires in centuries; “Big Istanbul Fire” in 1660, Sultanahmet Fire” in 1738, “Hagia Sophia Fires” in 1912 and 1913 (IMM) and “İshak Paşa Fire” in 1912 (Duyuran, R. 1957). After İshak Paşa Fire, the houses between Hagia Sophia and Sultanahmet Complex have never been constructed (Chart 10.1/Figures 3 and 3a). The area was landscaped as a park in 1932.

In 2016, Sultanahmet Area was the most important historic, archaeological and architectural touristic center of Istanbul. The area, which is known as “Sultan Ahmet Archaeological Park” since 1953 was also one of the four World Heritage Sites of Istanbul since 1995 (Figure 3.290). Within the site, there were 990 listed heritage assets 207 of which -that was 21%- were foundation heritage (IHMR 2011, pg.45) (Figure 3.291). Sultan Ahmet Medrese was within and part of this universally important site. On the other hand, Sultan Ahmet Complex was declared within the “Sultanahmet Square Tourism Center” by Ministry of Tourism and Culture in accordance with “Tourism Encouragement Law”, law no 2634. The complex was also the source the name of the district Sultanahmet.

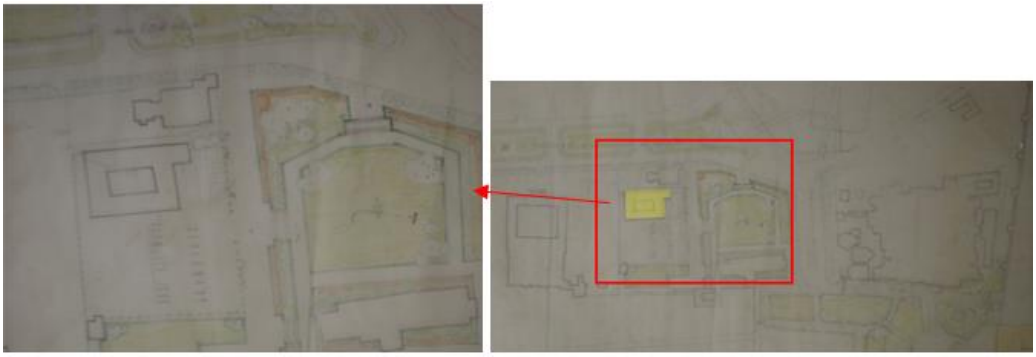


Figure 3.290. Sultan Ahmet Medrese (in detail) in Sultanahmet Archaeologic Park in Prost Plan, 1940

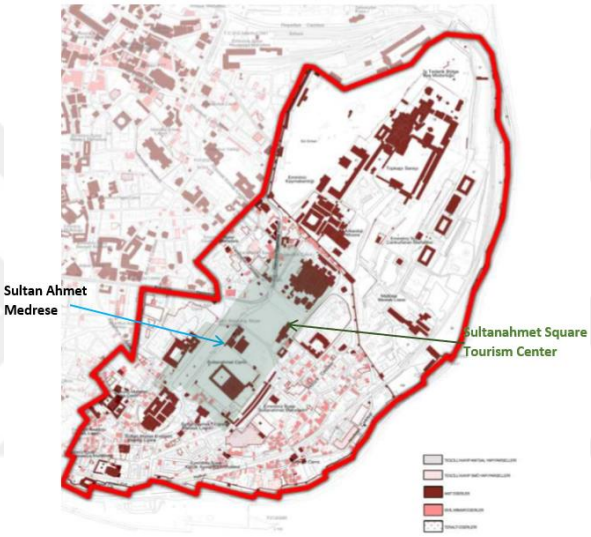


Figure 3.291. Sultan Ahmet Archaeologic Park as World Heritage Site (IHMR 2011)

Except for the mosque and the tomb, functions of buildings of the complex were changed and they were using by different institutions and some of those were either demolished (Nayır.1975, p.47, Çobanoğlu, p.65) or unused in 2016. Imaret, kitchen and bakery were used by Sultanahmet Vocational Trade High School for cultural and educational purposes. Hospital was demolished in 19th century and the high school building has been constructed instead. Primary school was used by an association as cultural-art and educational center. Sultan's lodge was used by DGF as office. Darulkurra, fountains and sebil were not used. Today, Sultan Ahmet Medrese was legended as cultural facilities area in Urban Conservation Plan. It was used by Sultan Ahmet Foundation for social- cultural-educational purposes and as headquarter of the foundation.

In the foundation charter, it was defined that except for holiday days, lectures would be given four days a week in Sultan Ahmet Medrese[77] (Charter 10). There was no information about the 17th century situation, however in 1792, 72 people were staying at the medrese; 4 of them were muderrises, 2 mulazims and rest were sutents. As the medrese had a floor addition in rooms at that date, the rooms were not in good condition. Moreover, half of the rooms were shared by two or three students.[78] In 1914, Sultan Ahmet Medrese was still active; 80 students were staying at the medrese and 15 students were staying other houses ouside. In 1918, education was continuing in the medrese (Kütükoğlu 2000, 36-39). During the Independence War, the medrese was using as an armoury, while the mosque was using as a barrack.

In 1935, Sultan Ahmet Medrese began to be used as the storage of manuscripts of Ottoman Archives of Prime Ministry (Kütükoğlu 2000, 39). In 1962, DGF attempted to evacuate the medrese to allocate it to a scientific institution for a proper use, however, the current allocation was extended for next 50 years with the insistence of the user institution, until 2012 (DGF document-11). In 2010, the medrese was evacuated. In 2010, Sultan Ahmet Medrese was granted to Sultan Ahmet Foundation by DGF to be used for social and cultural facilities with the condition of restoration for the next 10 years.

3.10.2. Original Architectural and Functional Features

In this section, the original architectural features of the Sultan Ahmet Medrese will be documented as main components layout, courtyard and revaks, the classroom and the eivan, the rooms and the service space in the aspects of spatial characteristics, including dimentions, volume, decorative elements and space organization, as well as

[77] According to the 1613-1614 dated foundation charter, there should be two medreses in the complex; "medrese" and "darulhadis medrese". Each medrese had 15 students (Charter 10), however there is no information in the charter about numbers of rooms for both medreses. In addition, there are no other medrese building had been built within the complex (Nayır 1975). Darulhadis medrese were active until 18th century. However, in 1792 dated medrese book and later books, it did not mentioned about darulhadis medrese (Kütükoğlu 2000).
Together with this information, considering the original functional context of Koca Sinan Paşa Medrese, as it is explained in the chapter 3.9.1. referring to Cahit Baltacı, 8 rooms of the medrese was used by Darülhadis students and other 8 rooms was used by medrese students; Sultan Ahmet Medrese could include both medreses as institution in one building; "darülhadis medrese" and "medrese".
This substraction means that Sultan Ahmet Medrese was assigned for 30 resident students in 24 rooms in original.

[78] One student was the room owner as he was old timer, the others were freshers. (Kütükoğlu 2000, 36)

original spatial and functional relations between those components. As the architectural features and the spatial capacity are two of the most important inputs on reuse decision, understanding the original architectural features is important to keep the significance of the bulding for reuse decisions.

Layout: The Sultan Ahmet Medrese was a self standing building and it was located at northeast of the Sultan Ahmet Mosque (Figure 3.280). It was reached by a narrow dead-end street between the medrese and the garden wall of the tomb and darulkurra (Figure 3.292). End of the street there was a small gate in the garden wall of the mosque connecting the medrese to the mosque. In the middle of this small street, entrance of the medrese was on the south. On the northern side, there was a small garden gate of the darulkurra.



Figure 3.292. Sultan Ahmet Medrese in German Blues, 1909-1913

Sultan Ahmet Medrese was a rectangular building with rectangular type layout (Figure 3.293). It was 42.39x33.57m from outside. The height was 5.84 m. The entrance was a gradually simple and located in the middle of the façade facing through the dead-end street.

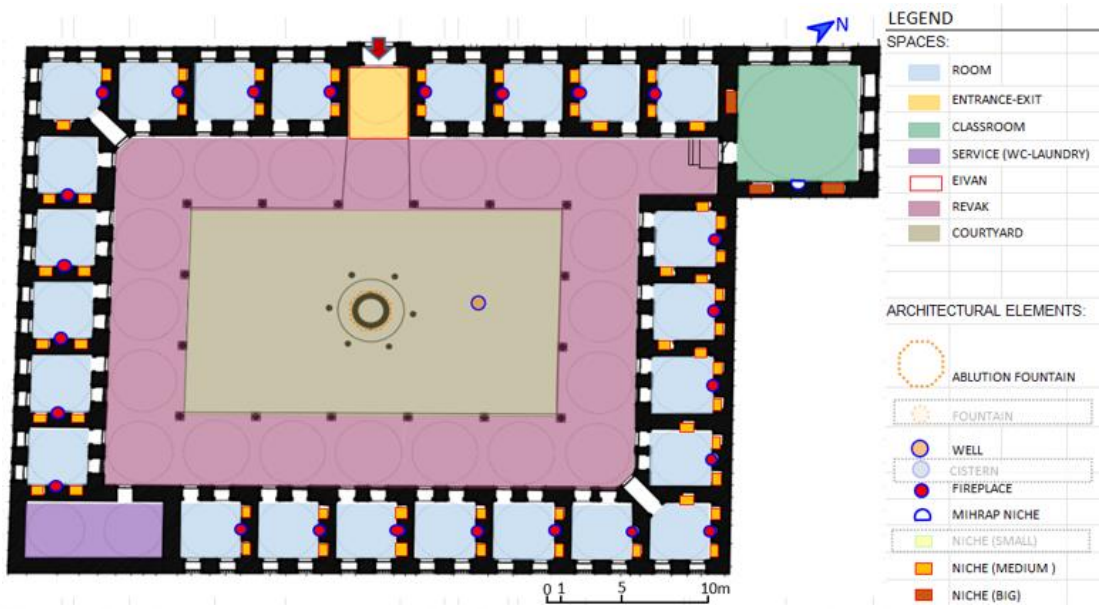


Figure 3.293. Plan showing the original architectural and functional features of Sultan Ahmet Medrese applied on Restitution Plan of Sultan Ahmet Medrese. (restitution Project from archive of Anfora Architecture, 2011)

The medrese was constructed with fine cut stone from outside and courtyard façade. Lower parts of revak facades were also made from fine cut stone but upper parts were made from rubble stone and brick. The rooms, classroom and revaks were covered with domes, but the service space were covered with vault. The walls of the rooms and the inner surfaces of the domes and vaults were plastered. The rooms and the classroom were paved with hegzagonal brick. Revaks were paved with big cut stones. Courtyard pavement had already been changed with hegzagonal brick in past repairs.

The Courtyard and Revaks: The medrese had a rectangular courtyard 22.88x12.93m in sizes with ablution fountain in the middle of it. Approximately 4.63m width revaks surrounded the courtyard from four sides.

Ablution fountain in the courtyard had an octagonal roof once, being carried by eight small marble columns with baklava shaped capitals. The fountain was circular and made of elaborated marble with round profiles.

There was also a well in the courtyard as an architectural element (Figure 3.293). Except for these, there were two, marble caved, decorated, stand alone, movable

architectural elements related with drinking water facility in the medrese; a sebil pool and a small size marble water tank (Figures 3.294.-3.296.).



Figure 3.294. Carved marble water tank in front of the ablution fountain, 2011



Figure 3.295. Carved marble water tank in front of the ablution fountain, 2016



Figure 3.296. Drinking water pool in front of the ablution fountain, 2016

The Classroom and The Entrance Eivan: The projected positioning of the classroom was unique for rectangular layout in Ahunbay's medrese typology. Classroom was on the north corner of the building facing through Sultanahmet Park and Hagia Sophia. Classroom was 7.6x7.48m, and 6.87m in height up to the profile of the drum. It was three steps, 51 cm higher than revaks level. There was a mihrap and three big bookcase cupboards inside. 16 big windows were located on north, east and south facades in two row order; six windows on east and north, four windows on south façade on both sides of mihrap niche in symmetric position. Lower windows had profiled marble frame from both sides. In outer frames, there were lokmali iron fences. Outer faces of the windows there were wood made frameworks with wings, while in inner faces kündekari wooden covers with two wings. Upper windows had stabilized stucco frames with small glasses on both sides, some of inner frames were decorated with coloured glasses. Entrance door had a kundekari woodmade double winged door. It was framed with profiled marble. Transition elements were very plane pendentives with no decoration. Classroom dome was decorated with calligraphy and hand paints at the top.

The entrance was an eivan in between the rooms order on north facade. It was 3.75x4.5m in plan section.

The Rooms: In Sultan Ahmet Medrese, there were 24 rooms surrounding the revaks from four sides. The rooms had almost the same sizes; approximately 3.75x3.75m in width, 5.25 m in height up to dome profile. They were about 14 sqm. They faced both the courtyard and outside except for north east side rooms. Typical rooms had six windows, three at bottom, three at top. One bottom and one top window faced towards courtyard. In addition, a fireplace, and two niches on both sides of the fireplace was typical for rooms (Figure 3.293). However, one room had only one niche, four rooms have three niches and one room had four niches. Four rooms on north east wing had no windows facing through outside, they had only two windows; one bottom and one at the top facing through courtyard. So, they were darker and more humid than the other rooms. Windows of Sultan Ahmet Medrese were bigger than the other medreses' windows. All the bottom windows have also lokmali iron fence, even the ones on courtyard sides. Room doors were made of wood and two winged.

Revaks were carried by 16 round shaped grey marble column with baklava decorated marble capitals. Revak arches were made with alternate cut stone; red breccia and white lime stone.

The Service Space (Toilets and Laundry): Service space was at the south corner (Figure 3.293). It was 8.44x3.62 m in size and covered with two domes. There were six rectangular crenels 3.8 m up to ground level and six small light holes in the domes for ighting and ventilation. Original toilet cabins were not surviving in 2016.

3.10.3. Refunctioning Interventions and Rehabilitation Works

The significance of the medrese, the importance of the location and its considerable spatial capacity are the most important inputs effecting refunctioning interventions of Sultan Ahmet Medrese. In this section, reuse interventions made on the medrese will be documented chronologically under two titles, past and the last refunctioning works and interventions. Thus, it will be understood well the change in the contemporary conservative reuse approach.

Past Refunctioning Works and Interventions: Although the Sultan Ahmet Medrese was a one storey building in original, it was two storied in 1792 and had 48 rooms, 24 of were downstairs (tahtani), 24 of upstairs (fevkani) (Kütükoğlu 2000). This demonstrated that all the rooms had floor additions around 18th century. In the site surveys made during 2010 and 2011 before restoration, there was neither an information nor a trace about that floor addition, only the upper windows with wings facing through revaks. Thus, probably the floor addition was made of wood, and it was probably burnt during the fire or dismantled between the fire and 2010.[79]

In 19th century, the medrese had several repairs in 1843, 1844, 1845, 1866, 1870, 1871, 1873 and 1883. These repairs were mostly about water pipes, lead covers of domes and local room repairs for both upper and lower sections. Sultan Ahmet Medrese had been affected with 1894 earthquake and had two comprehensive repairs in 1900 and 1902-1909 (Kütükoğlu 2000, p.36-38).

At the beginning of 20th century, Sultan Ahmet Medrese was affected from İshak Paşa Fire in 1912 and immediately repaired once again. The medrese was one of the very few medreses that was in very good condition in 1914 inspection (Figure 3.297). The last repair of Ottoman period was in 1916-1917 (Kütükoğlu 2000, p.39)

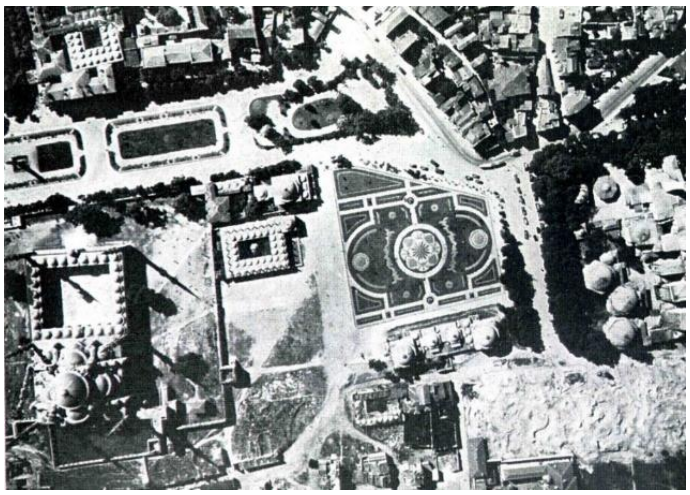


Figure 3.297. Sultan Ahmet Medrese in aerial photo around 1933-1935[80] (archive of Halil Onur)

[79] Similar wood-made floor additions existing in the two rooms of Hacı Beşir Ağa Medrese in Cağaloğlu was investigated during the site survey made in 2011 (see Chapter 4 for figures).
[80] The demolished building in the right bottom corner was the Ministry of Justice, old Darulfunun. The photo shows the situation after it has burnt in a fire at 3-4 December 1933 night. (Öğretmenler Vakfı)

In 1935, the medrese had a comprehensive repair to be refunctioned as storage (Kütükoğlu 2000, p.39) by General Directorate of Archives of Prime Ministry. Within this repair, courtyard was covered with a metal roof supported by 16 reinforced concrete columns. Probably, courtyard was also covered within the same repair due to the function (Figures 3.298. and 3.299.). Later, the octagonal roof of ablution fountain was dismantled probably before 1962 and some interventions were made to the roof for sun light control in time (Figure 3.300), and some remains from wooden ceiling and pavement from recent unpermitted repairs for officers in the room located at the south west of the entrance eivan (Figure 3.301.). Because, General Directorate of Archives of Prime Ministry had commited in 1962 dated allocation protocol with the condition of "not to make any change in the medrese without permission of DGF" during the 1962-2012 allocation (DGF document-12). In 1966, General Directorate of Archives of Prime Ministry applied to DGF to repair the medrese, however, except for an inspection report for the current situation and a measured drawing plan prepared by DGF technicians, there was no document about any repair after that application. The situation was still protected in 1966 (DGF document-13).



Figure 3.298. Sultan Ahmet Medrese as archive store, after 1935 (archive of DGF)



Figure 3.299. Sultan Ahmet Medrese as archive store, after 1935 (archive of DGF)



Figure 3.300. Courtyard of Sultan Ahmet Medrese in 2011, before restoration



Figure 3.301. The situation of unpermitted past interventions in the room on south west side of the entrance eivan of Sultan Ahmet Medrese in 2011, before restoration

According to archive documents, backyard of the medrese was occupied by an unpermitted barracks around 1960's and used by a family (Figure 3.302.). Afterwards, the barracks were removed.

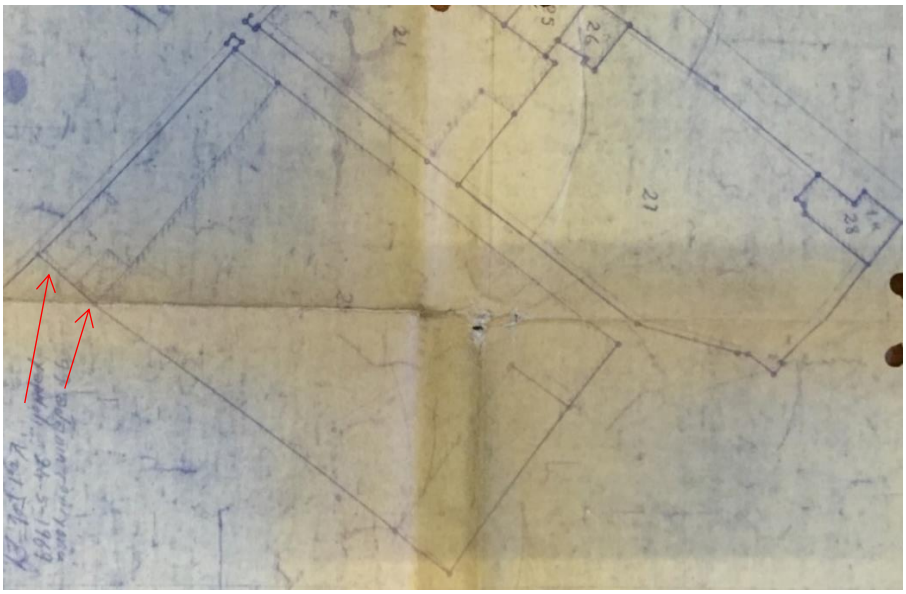


Figure 3.302. Chadastral map showing unpermitted occupations in backyard of Sultan Ahmet Medrese in 1969. (archive of DGF)

Until 2010, there was no intervention in Sultan Ahmet Medrese. The situation has been kept for 75 years.

The Last Refunctioning Works and Interventions: In 2016, when the Sultan Ahmet Medrese was surveyed, it was used for social and cultural activities in the name of **Istanbul Sultan Ahmet Foundation** by the same NGO.

The last repair including reuse interventions was made between 2012-2014. The reuse process was started with evacuation of the medrese in 2010. Then continued with signing the granting protocol between DGF and Istanbul Governorate. In 2012, in accordance with the conditions of allocation protocol, all necessary projects and reports were prepared by user, financed by Istanbul Governorate, application was tendered and controlled by Fatih Municipality in accordance with the repair protocol signed between DGF and Fatih Municipality. Oversight of the site were in DGF and KUDEB of Istanbul Metropolitan Municipality.

Projects and reports were approved with the council IV decision no 2011/4747 in 15.08.2011 without any change or suggestion. According to approved restoration project, except for conservative interventions, the medrese was restored in accordance with the restitution project. In addition, existing courtyard roofing was decided to be kept as a significant addition, ablution fountain roofing was reconstructed and toilets were reorganized with wall additions (Figures 3.303.-3.306.).

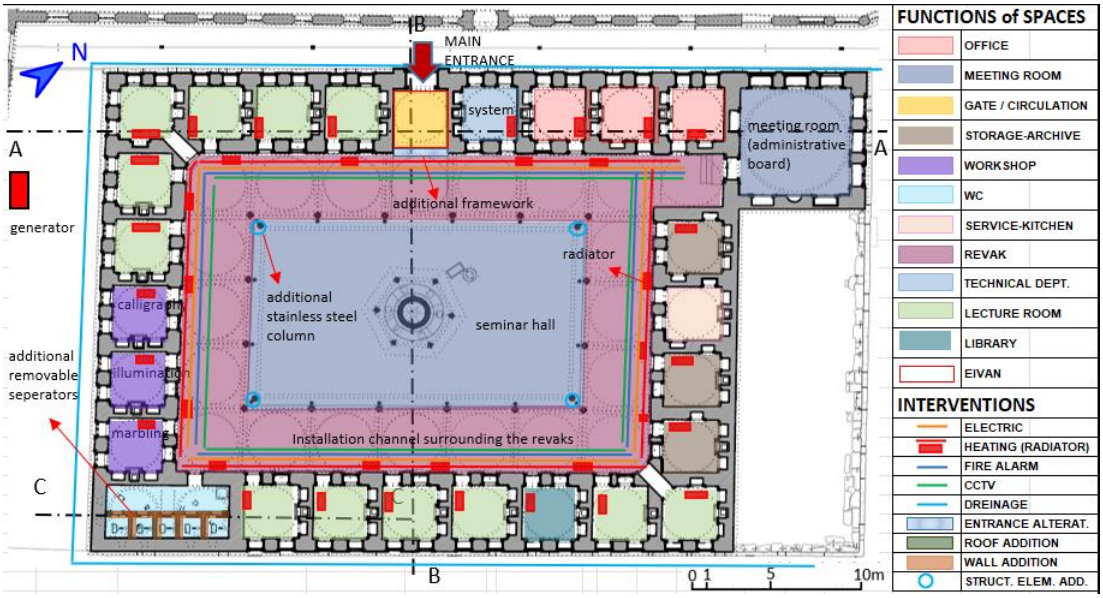


Figure 3.303. Reuse interventions applied on plan of restoration Project made in 2011 (restoration Project from archive of Anfora Architecture)

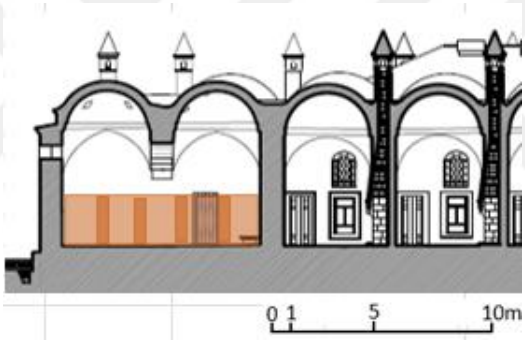


Figure 3.304. Reuse interventions for toilets applied on C-C Section of restoration Project made in 2011 (restoration Project from archive of Anfora Architecture)



Figure 3.305. Reuse interventions applied on A-A Section of restoration Project made in 2011 (restoration Project from archive of Anfora Architecture)

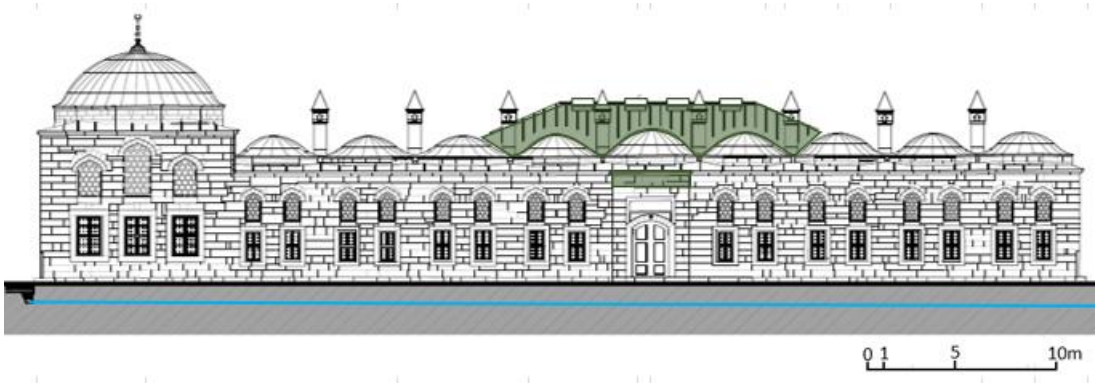


Figure 3.306. Reuse interventions applied on North-West Facade of restoration Project made in 2011 (restoration Project from archive of Anfora Architecture)

According to the restoration report, the reason of keeping the courtyard roof was that "*the roof addition of 1935 was one of the rare examples of bolted roof covering construction additions of the period*" and it has no structural problems. Thus, the roof would be kept but covered with aluminum panels instead of existing curved sheets, as aluminum was a compatible material with lead covers of the domes. The polycarbon made roof windows will be made at alongside the roof ridge for both ventilation and prevention of the greenhouse effect just like the roof windows of Istanbul Commerce Stock Market, Hamidiye Medrese (Figure 3.307.) (Restoration Report of Sultan Ahmet Medrese 2011).



Figure 3.307. 1920's Courtyard Roofing of Hamidiye Medrese in Eminönü, (Restoration Report of Sultan Ahmet Medrese 2011)

After that the application of the projects had been started, a structural report was ordered to Istanbul Technical University by the contractor. According to the structural report keeping the unqualified existing roof cover was considered as dangerous and, it was suggested to be removed completely together with its reinforced concrete columns.[81] In the same report, it was also expressed that *" if a roof cover is essential for new use, it is suggested to make a new roof made of laminated timber/stainless steel prestressed beams and preferably a transparent cover….. It will be suitable to fixed the roof beams either to revaks or to columns to be constructed at a distance from the revaks enough not to interfere with them visually."* (Figure 3.308.). New use had already been decided in allocation protocol, however, a revised restoration project was prepared without any explanation about vitality of courtyard roofing for the new use.

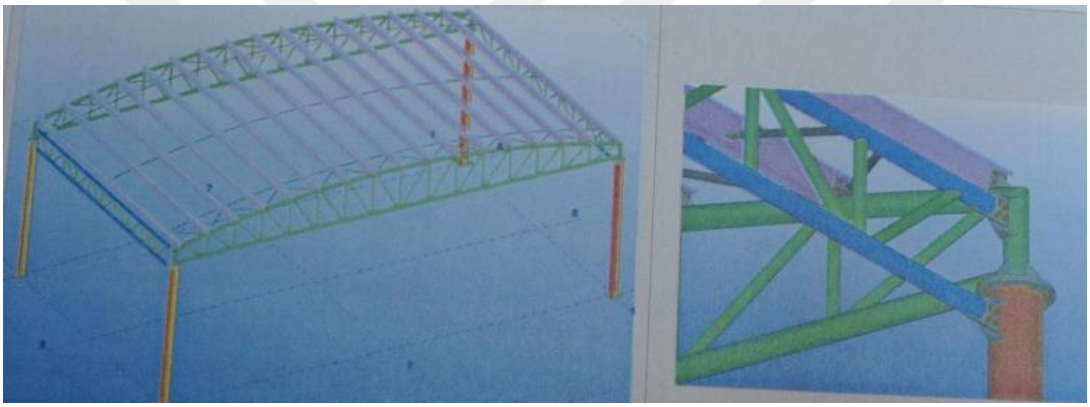


Figure 3.308. 3D model of proposedstainless still roof covering in structural report , 2012 (Archive of Conservation Council IV of Istanbul)

With the council IV decision no 2012-631, revised restoration project was approved. According to this revision, courtyard covering system was changed and a glass door was added to the entrance eivan (Figures 3.309.- 3.311.). Cables for installations were lyed down a channel surrounding the revaks (Figures 3.303 and 3.305.). Radiators were placed for heating in both rooms and the revaks (Figures 3.303 and 3.312.). Lightining system was installed on the walls of rooms by renewing the plasters, classroom and revaks in front of the classroom as well as on new roof structure in the courtyard (Figures 3.309., 3.310. and 3.313.). Classroom was also illuminated with a

[81] The structural report was prepared by Prof. Dr. Feridun Çılı, Res. Ass. Dr. Fatih Sütçü and Res. Ass. Dr. Y. Hanifi Gedik in January 2012 on behalf of Istanbul Technical University.

chandelier. (Figure 3.314.) Electric cables for CCTV and speakers were embedded into joints of stone masonry revak walls as it was in Rabi Medrese revaks facade. (Figure 3.315.).



Figure 3.309. Courtyard roofing and reconstructed fountain roof, 2015



Figure 3.310. Seminar hall (courtyard), 2015



Figure 3.311. Glass seperation of entrance eivan on revaks side, 2015

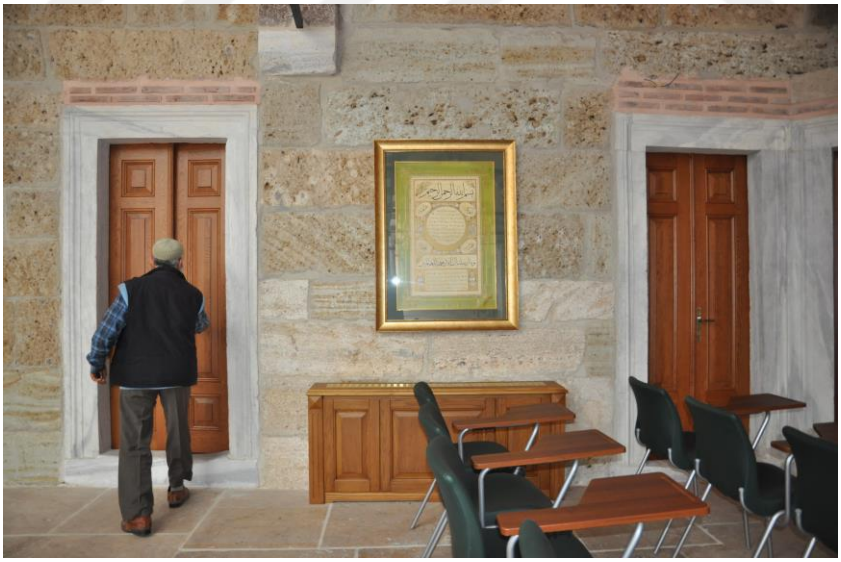


Figure 3.312. Radiator covered with a wooden furniture in revaks, 2015



Figure 3.313. Room used for traditional illumination art workshops, 2015



Figure 3.314. Meeting room (classroom), 2015



Figure 3.315. Electric installations on revak walls, 2015

During the application, some changes and additions were also made out of approved project; a glass eave with stainless steel supporters was added to the entrance door, bookcase niches were furnished with glass shelf system with glass covers and the name of the user foundation has been nailed onto the important northeast façade of the medrese, looking to Sultanahmet Park and the Hagia Sophia Mosque. (Figures 3.316. and 3.317.) The entrance of the medrese was strictly controlled from a security cabin in the entrance garden and only participants or related people were allowed to enter (Figure 3.318.). A generator was placed at the backyard (Figures 3.303. and 3.319.).



Figure 3.316. Main entrance and a steel made construction fixed to the facade for a shelter, 2015



Figure 3.317. Garden (backyard) from East and name plate nailed to the cut stone facade, 2015



Figure 3.318. Security cabin in front of the medrese next to the tomb wall, 2016



Figure 3.319. Generator at the back garden, 2015

New facilitate of the medrese was both to be the headquarter of the user foundation and the place for its social-cultural-educational organisations for university students. The scholarship issues were managed in administrative offices and a desk in revaks. Some of the lectures of member scholars, weekly lectures, traditional fine arts courses and private studying spaces were rooms. The courtyard was decorated and organized as a seminar hall for wide participated lectures and seminars. These seminars were mostly organized once a month or a couple of weeks. The courtyard was also reserved for some other foundations seminars when it was demanded. For the sunlight control which was essential for these uses, an automatic curtain system has been designed within the roof. However, the ablution fountain and its reconstructed roof was an

obstacle for participants to see the scene. Revaks on north east side of the courtyard were rearranged as a scene for projections with a separator membrane. Behind it, the kitchen got larger gragually through revaks for need of extra space; because the user foundation was managing dormitories in different buildings and in different districts. Thus, the medrese was using as the common kitchen of those dormitories in 2015. Having been completed the structural restoration works, user refurnished and reorganized the spaces without any interior design project (Figures 3.313., 3.314., 3.320.-3.325. and 3.328.).



Figure 3.320. Room used as office, 2015



Figure 3.321. Room used as lecture room, 2015



Figure 3.322. Room used as kitchen, 2015



Figure 3.323. Room used for traditional calligraphy art workshop, 2015



Figure 3.324. Room used for security system control, 2015



Figure 3.325. Reorganisation of toilets, 2015

In 2016, the user rechanged the decoration of classroom and kitchen, turned a lecture room into a library and reorganized revaks for lectures and meetings for changing needs (Figures 3.303. and 3.326.-3.329.). It was seen that some of the furnitures were forced to placed into rooms and some of them had to be cutted in order to be placed in front of the glass covered bookcase niches (Figure 3.323.).



Figure 3.326. Library, 2016



Figure 3.327. Classroom decoration of Sultan Ahmet Medrese in 2015 (left) and 2016 (right)



Figure 3.328. Reorganisation of south west revaks in 2015 (left) and 2016 (right)



Figure 3.329. One of rooms of Sultan Ahmet Medrese refunctioned as kitchen, the situation in 2015 (left) and in 2016 (right)

CHAPTER IV

EVALUATING the IMPACTS of REUSE of OTTOMAN MEDRESES & PROPOSALS FOR REUSE OF CULTURAL HERITAGE BUILDINGS

In the following sections of this chapter, the effects of "refunctioning interventions" on the architectural character of the selected medreses will be evaluated. The subtitles of the evaluation will mainly be formed in accordance with the subtitles of the Chapter III; the context, architectural and functional features of the medreses and use and comfort conditions. An overall evaluation will also be made considering the general criterias on handling the reuse processes discussed in the Chapter I and the post refunctioning process, so that it will help to understand the effects of before and after inputs on refunctioning. Together with these, the overall reuse approaches of all the existing medreses which were reviewed in the Chapter II will be used to check or to compae the results where it was needed.

4.1. Evaluating the Adaptive Reuse of Selected Medreses

Analysis on possible functional diversity of suitable uses considering architectural and environmental characteristics of building's and needs of both users and social environment was essential. In general, heritage assets were recommended to be used for socially, culturally and economically useful purposes (Feilden 2003, p. 277).

The context, that includes all the social and environmental inputs of the heritage, was one of the essential topics that strongly effects the functions of the medreses, as well as the refunctioning of heritage buildings (Table 4.1).

Introverted hierarchy of room-revak-courtyard, in other words sequence of closed space-semi open space-open space from outer shell to the core, was the main character defining feature of the traditional Ottoman medreses. The typical architectural layout of Ottoman medreses was composed of classroom, rooms, revaks and courtyard. In addition, the medreses have attached or detached service space, wet space as toilets

and laundry. As the toilets were mostly designed as detached buildings in the backyards of the medreses in original, they could not exist in 2000's. Some of Ottoman medreses may have an eivan as a semi open classroom. Another characteristic of Ottoman medreses was being one storey buildings. In addition, dome coverings of rooms and revaks and order of the domes with chimneys from outdoor perception were also another architectural character of monumental Ottoman medreses.

Style of use and the spatial comfort conditions were affected from some architectural and structural features and they effect the spatial quality for the users. Dome covering of the closed spaces, that were rooms and classrooms, contributes a special acoustic character to the interior of the medreses. Fireplaces and niches as interior architectural elements make the rooms private residences. Together with the dimensions of the classrooms, bookcases, as big scaled niches with wooden covers, and mihrap niches, even it may be seen in some rwere examples, also distinguish the classrooms from rooms for new use. The window orders, numbers and the positions of the rooms and the classroom also effects the spatial comfort of these closed spaces, in terms of sunlighing, natural air-conditioning and humidity.

Handling a proper reuse process was another essential input to decide the most proper function for reuse of the medreses. The choice of the most proper new function to a medrese means the decision of most protective and sustainable way to convey the heritage building to the future. Unfortunately, there were no accepted refunctioning process or a guideline for refunctioning of heritage buildings in Turkey, For this reason, a careful research have been done to understand applied refunctioning methodologies for the heritage buildings firstly, so that it could be possible to follow a proper process while assessing the refunctioning of medreses.

The management or the maintenance plan was the complementary part of conservation process and it was essential for sustainability of a qualified use of historic buildings protecting the character defining features. In order to sustain a successful reuse for a medrese building, at least a maintanence plan was compulsory to know the critical points of the building needed to be checked in certain periods.

4.1.1. The Context

The contex is an important criterion for the refunctioning decision of historical buildings. There is also a mutual effect between the context and the new use. Thus, the relationship between the context and new use seemed as an important criterion and evaluated case by case in this title.

Beyazıt Medrese: Beyazıt Medrese was part of a Sultan complex that gives its name to the square in which it was located. The area was an important and central part of the city during the Roman Period, called as Forum Tauri. In 2015, Beyazıt Square and Beyazıt District were among the most important historical, touristic, social, cultural, educational and commercial part of Istanbul (Figure 4.1.). The context of the medrese has continuously been an important location all through the history.

On the other hand, Beyazıt Medrese had been using as "Foundation Calligraphic Art Crafts Museum" for the last 83 years by 2015. This long-term use also made stronger the context contributing a memorial value to the medrese. **The spectacular character of the environmental context as an open-air museum and the adopted name of the building as "Foundation Calligraphic Art Crafts Museum" have a strong effect on keeping the museum use of the Beyazıt Medrese.**



Figure 4.1. Beyazıt Square, 2023 (IMM 2023)

Atik Ali Paşa Medrese: Throughout its history, Atik Ali Paşa Medrese has been located in the most important imperial, commercial and cultural axis of Istanbul as the

main street, Divanyolu, connecting the administrative center to the inner parts during the both Byzantine and Ottoman states. Although the medrese and its environment supposed to some radical structural changes in its history, both in building and the urban scale, the environmental context had still been kept its importance as the most important historic and touristic zone of Istanbul in 2015. The historical location had also kept being a cultural center. Parallel with this, since the Atik Ali Paşa Medrese began to lose its original function in 1915, it has been subjected to NGO activities for years. The last user NGO has been using the building for 29 years for social and cultural activities. **The conserved environmental context as a cultural axis for centuries supports to keep the function for a long time. Long term use resulted in the building to be adopted by the user and became the brand of the user NGO** (Figure 4.2.).



Figure 4.2. The context of Atik Ali Paşa Medrese from Yeniçeriler Street (old Divanyolu), 2011

Haseki Medrese: Haseki Medrese had an advantage of being part of a group of building in strong connection around a landscaped garden. This helps to keep the close environmental context protected. The last long-lasting function of the medrese before the last refunctioning decision had also integrated with the structure similar to the Atik Ali Paşa Medrese. Haseki Medrese, as the assigned function was very close to the

original use in terms of style of education, the context supports the new use as advanced Quran training center. **The rooms as private office spaces for trainees and the classroom as library were refunctioned with close uses to the original.** Besides, **the advantage of being in a group of building, offers needed spaces for administration and service, there was no need to reserve main spaces of the medrese, rooms and the classroom, for different necessities.**

Although the last refunctioning decision had been taken for a new context for the whole group, the strong functional and memorial integration of the medrese resulted in to rechange the new function to the previous in the post refunctioning period.

Şehzade Medrese: Being part of an important and big conceptual programmed Sultan complex was an advantage for the Şehzade Medrese in terms of being in a kept and protected environmental context with a beautiful and historical landscape. Big spatial capacity and artistic ornamentations were also advantages for the last refunctioning decision creating its significance. In addition, the secondary yards supports the new function for needs of additional buildings construction without giving a damage to the architectural features.

The last function, a socio-cultural center for university students including international fair activities, may be suitable with the context of the medrese.

Rüstem Paşa Medrese: Building scale context of Rüstem Paşa Medrese with its unique layout and the big spatial capacity was more effective on the refunctioning decision rather than the environmental context of commercial zone for merchants. However, while only the spatial capacity taken into account for refunctioning, architectural character may be ignored. Conservative decisions of authorized institutions towards keeping the character defining features of the medrese was one of the most important factors forming the new function within the context. **The context both environmental and building scale had no effect on reuse decision of Rüstem Paşa Medrese, except for the spatial capacity advantage.**

Rabi Medrese: Rabi Medrese had an exceptional significance as being a part of Süleymaniye Complex that was one of the largest and the most important Sultan complexes of Ottoman Period built by the famous architect Mimar Sinan, as having an extraordinary layout due to the tophography, as well as being in an exceptional location with a beautiful and pitoresk panorama throughout its history (Figure 4.3.). In addition, its context had kept its importance in 2015 being within a World Heritage Urban Conservation Area and being in a very close location to universities. **Limited and compatible use that was decided and designed with scientific approach including final interior decisions by an interdisciplinary work team, as well as a respectful use taken considering the worldwide importance and unique features of the medrese by a distinguished user institution helped to protect the values of the medrese and supported keeping the sustainability. The context positively affected and supported the new use decision of Rabi Medrese, as cultural and academic center of TUBA.**



Figure 4.3. The context of Rabi Medrese in 2023 (Hürriyet news)

Kılıç Ali Paşa Medrese: Kılıç Ali Paşa Medrese belongs to one of very important complexes of Istanbul as well as important works of Mimar Sinan. Between 1914-2000's, the environmental context has radically changed with Galataport Project and

turned into a touristic, recreative, cultural and commercial area. Radical functional changes in the close environmental context effected the refunctioning process of the medrese. On the other hand, the stand-alone medrese having no connection with its complex was capable of refunctioning regardless of the context of other parts of the complex. **Being a touristic, cultural, commercial and recreative zone, the environmental context had positive effect on refunctioning of Kılıç Ali Paşa Medrese as a cultural center.**

Siyavuş Paşa Medrese: The medrese was within Süleymaniye World Heritage Site and stands on a very special location below the Rabi and Salis medreses having the same panorama with them. However, the closer environmental context was very poor in 2016. Siyavuş Paşa Medrese brought a value to the area with its own context; formed with its extraordinary architectural character, careful restoration and the museum-gallery function. **The branch museum function as prayer beads museum was in competence with the environmental context around the Süleymaniye Complex, where lots of traditional and touristic prayer-beads shops were still active in.**

Koca Sinan Paşa Medrese: Koca Sinan Paşa Medrese was on historical Divanyolu axis and very close to the Atik Ali Paşa Medrese. Thus, it has the same environmental context with it. Historical and contemporary importance of the location as the most important center for cultural tourism in 2016 demonstrates the continuity of the importance of environmental context. Besides, the individual position and type of entrance of the classroom strongly distinguished its building context and create the significance of the medrese. These features were used an advantage of individual refunctioning for broad participated seminars even for tourist. The classroom of Sinan Paşa Medrese reused considering both the unique position within layout, its original function and the existing context, while the rooms section used for administrative and research center. **The context has a positive effect on reuse of Koca Sinan Paşa Medrese.**

Sultan Ahmet Medrese: Sultan Ahmet Medrese was the most significant medreses of Istanbul with its very special environmental context, as well as with its architectural features and history. The users of Sultan Ahmet Medrese were the university students

related with the activities of the user foundation, or other interacted foundations for social and cultural activities. However, the unique environmental context as one of the most important World Heritage Sites needs to be considered while refunctioning of a heritage building in terms of in terms of its tourism potential and accessibility of the visitors. **During refunctioning process of Sultan Ahmet Medrese, significant of the building and the existing environmental context were ignored.**

Evaluating the Adaptive Reuse of the Selected Medreses in Terms of the Context:

In conclusion, power of environmental context has a strong effect on keeping the compatible uses for years, even those uses enforced the spatial capacity of medreses. Beyazıt, Atik Ali Paşa, Haseki and Rabi Medreses can be evaluated within this effect. However, despite its power, environmental context of Sultan Ahmet Medrese was ignored during refunctioning process following the removal of the previous use.

The strong intrinsic context may also be ignored when the environmental context was poor. The case of Rüstem Paşa Medrese exemplify this situation well. The strongness of intrinsic context comes from the unique layout and big spatial potential of the medrese. If the strong intrinsic context was resulted in the quality of restoration and the special layout, the context may have a transformative effect on the quality of environmental building activities as well as it may inspire the quality of reuse of the medrese. The case of refunctioning of Siyavuş Paşa Medrese may considered as a good example of this effect.

In other cases, the context, even environmental or intrinsic, had a positive effect on refunctioning in general.

4.1.2. Architectural Features and Technical Aspects

In this section, physical structural interventions resulted from reuse decisions will be focused on. The effect of the interventions will be evaluated case by case in comparison with the contextual results of reuse decision and use and comfort conditions, as there is a strong relation between these. Detailed analisis is also documented in the tables case by case in Appendix C, from C.1 to C.10 to understand this relation better.

Beyazıt Medrese: The fact that it has been used as a "caligraphy museum" for a long time by integrating with the context has a great impact on whether the architectural character is preserved or not. Having been known as for a long time "Caligraphy Museum" became a kind of conceptual character definition of the medrese, or identification of the building. It is an important point that has to be taken into account while refunctioning, the exhibition of organic art crafts needs some special precautions and installations, as well as a contemporary museum function needs some extra spaces for supporting facilities more than existing spatial potential of a medrese.

While the medrese rooms and the classroom have suitable dimensions for both exhibition and showcases of manuscripts, spatial intervention in revaks with a framework to be able to get a unified airconditioned museum space negatively effected the interior architectural character of Beyazıt Medrese. Although the success of the construction in detail, closure of the revak for better circulation also resulted in the visual and functional disconnection between the two different character defining components of the medrese; courtyard and revaks. In addition to this, subdivision of revaks with frameworks to get needed administrative and supplementary spaces cause considerable loss of original spatial perception in Beyazıt Medrese.

Original architectural elements of the museum, such as fountain in the middle of courtyard, well and the sun clock, could exhibit themselves. On the other hand, the architectural elements in rooms, such as some of niches and the windows were eliminated due to the sunlight control and display design. Original fireplaces were kept open to be shown as the characteristic elements of the rooms. **The last reuse interventions were made with a respect to the architectural elements of the museum without touching them as much as possible. However, overdesing of the spaces with refurnishing, as a result of compulsion of displaying, administrative and service needs, had negative effect on the spatial and architectural character of the medrese.**

In addition to this, the exhibition panels in rooms and in revaks interrupt the original perception of the spaces by ignoring. Overdesign in the spaces used as offices also has a negative effect on interior architectural character.

Creating an installation channel surrounding the revaks makes easier to load and to control the electrical and mechanical lines. Installation channel also has a special solution opportunity for medreses giving a minimum damage to the building.

The difficulty of the service space solution was another weeknes of the Beyazıt Medrese. Locating the toilets underground the courtyard also effected the authenticity of the landscape of the courtyard negatively.

Plasters on walls and the domes and the pavements were renewed in refunctioning process. Because, the finishings had also been changed in previous repairs, they gave an opportunity to keep the underplaster or underfloor installations.

Interior architectural features of the Beyazıt Medrese creates an important part of its significance. Although the documentation was made carefully and in detail, as well as refunctioning interventions and installations were constructed in a respect, interior character of the medrese were affected negatively from the reuse decisions as a result of functional inappropriateness of existing museum program with the layout, due to the type and size of the collection. This inappropriateness also the main reason of incompletion of restoration process, even though the function became the identity of the building's itself and of the context. Appendice C.1. Table 4.1. demonstrates the interaction between the appropriateness of reuse decisions and appropriateness of technical choices. The table also summarizes that, success of the reuse depends on the appropriateness of new functional program with the character and capacity of building at first. Even though the interventions and installations were made in a success.

Atik Ali Paşa Medrese: To be used both for different activities by diversity of member groups and for the administrative needs of the user resulted in overdesign of the medrese. This also caused deterioration on interior architectural character. Use of backyard for the solution of service spaces construction helps to protect the architectural character of the medrese.

Creating an installation channel surrounding the revaks makes easier to load and to control the electrical and mechanical lines, similar to Beyazıt Medrese. Appendice C.2. Table 4.2. demonstrates the success of the reuse design decisions, interventions and system installations.

The name of the user "Birlik Vakfı" was known by some users better than the name of the building for address definition. This was the result of long-term use which was integrated with the building and the context. **The main problem of damaging the**

interior architectural character of the Atik Ali Paşa Medrese was reuse of rooms by more people then its capacity due to administrative and group uses by members of the foundation as a result of the adopted context. The more users and permanent office uses need extra wet service spaces. Fortunately, the use of backyard to build some additional service spaces, helps to protect the architectural character of the medrese. Appendice C.2. Table 4.2. also shows the importance of appropriateness of need program analisis on reuse decisions space by space.

Haseki Medrese: The domed rooms were supporting acoustically the Quran recitation activity. Moreover, the sizes of the rooms also support furnishing for a couple of users without causing overdesign. The classroom was a proper space for the library use both in terms of size and being suitable for reversible installations in Haseki Medrese (Figure 4.4.). The new function did not need space reorganization, overdesign of overloading installations for compulsory equipment. **Being a part of a valuable group of building was an advantage for a medrese to keep the architectural features for a proper function with the advantage of limited intervention.** Appendice C.3. Table 4.3. demonstrates the overall appropriateness of reuse decisions and technical installations. However, the table also demonstrates the importance of public accessibility and need of an appropriate management plan for a sustainable proper protection for a group of historical building.



Figure 4.4. The classroom of Haseki Medrese in 2015

The situation in 2023: The classroom of Haseki Medrese was using for daily group lectures by approximately 15-16 students and a teacher. The tables were organized in U shape (Figure 4.5.). In total, the center has approximately 90 attendees as students.

Rooms were using for variety of purposes. 9 of rooms were using for service facilities; 1 room for mechanical, 1 room for security, 1 room for women staff, 1 room for men staff, 1 room for store, 4 rooms for other departments' teachers' offices. Rest of the rooms were allocated to the teachers as offices (Figure 4.6.). The revaks were using for circulation and the courtyard was kept for a recreation area in 2023 (Figure 4.7.).

Information from: Muammer Saraç, the official of the center (23.08.2023)



Figure 4.5. Post refunctioning use of the classroom of Haseki Medrese for group lectures in 2023 (Private Archive of Muammer Saraç)



Figure 4.6. Post refunctioning use of the room on the west side of the classroom as a teacher's office in Haseki Medrese in 2023 (Private Archive of Muammer Saraç)



Figure 4.7. Courtyard and revaks of Haseki Medrese in 2023 (Private Archive of Muammer Saraç)

Şehzade Medrese: Large scaled spatial capacity of the Şehzade Medrese with a big paved courtyard and numerous of rooms supported the international events both for

individual researchers and for big scaled groups aimed by the user. The fact that the user having another administrative center allows the medrese to be used for its intended function without fulled with inappropriate refurbishment and refurnishing, but preserving its significance. The original wet spaces also supported the need of function partially. Fortunately, the backyard offers a proper opportunity to solve need of extra wet space underground, preventing reorganization of the main spaces.

As the last refunctioning decision had been decided before the last restoration work started, installations were designed and applied for new function with a conservative approach, using the existing installation channel, as well as respecting to the ornamented architectural character of the medrese.

Spatial capacity of the medrese and the existing infrastructure for installations helped for keeping the layout and the architectural character of the Şehzade Medrese. In order to keep the originality of the medrese and to prevent the further harmful deteriorative interventions, it was important to apply a proper interior design project approved by the Council, as well as careful monitoring by the owner institution.

The situation in 2023: The reuse decision is still kept in 2023. The rooms were being allocated temporarily to the university students and academics for research and educational purposes. The classroom is using for seminars on certain days of the week. Periodic seminars in English were being organized for African students on Saturdays.

The courtyard is using for fast-breaking dinner events, 4-5 times during the month Ramadan. For the broad participated events, catering service was used.

The revaks were using only for circulation. Due to the scale of the building, the semi open circulation space has some comfort problems for users, both for direct connection to the outside from the rooms and the hot beverage service duration between the kitchen and the rooms. Thus, a framework project has been designed by the user considering similar approved implementations on the Architect Sinan's works. Information from: Tamer Göde, General Director of Suffa Foundation (23.08.2023) **This need of post refunctioning intervention to close the revaks with a framework requires to re-evaluate the compatibility of the new function with the significance of the medrese.**

Appendice C.4. Table 4.4. demonstrates the success of the reuse design decisions, interventions and system installations, as well as their effects on sustainability on the case of reuse of Şehzade Medrese. The table also demonstrates the importance of appropriate need program that was studied space by space at the beginning of the process, to understand if the proposed function is compatible with the character of the medrese. This kind of study may help to prevent inappropriate post refunctioning interventions on the character defining spaces, such as need of closure of the revaks.

Rüstem Paşa Medrese: Post refunctioning interventions in some closed spaces, such as; museum and kitchen reorganizations, and material storages in the eivans for large group events to be held in the courtyard radically changed the architectural perception of the medrese. Refurbishing and refurnishing of the spaces made without considering the historical character of the building also gave a damage to the character of the medrese.

Installation channel surrounding the revaks was also created in Rüstem Paşa Medrese similar with the other cases. However, post refunctioning electrical installations, such as; for outdoor lighting and for security, loaded on top of the eave profiles and lead covers have negative effects on the architectural character.

Although the huge spatial capacity and the unique layout of the medrese, dense post refunctioning interventions and overdesign caused an unqualified interior space perception. Post refunctioning installations also gave a damage to the architectural character. The interventions and the installations were made without considering the unique layout of the Rüstem Paşa Medrese. This demonstrates that the user preferred to use the medrese both for its historical ambience and spatial capacity. **Post refunctioning interventions, installations including overdesign had a negative effect on architectural features and spatial perception of the Rüstem Paşa Medrese.**

Appendice C.5. Table 4.5. demonstrates that lack of alternative reuse analisis and lack of need program resulted in mass of improper post refunctioning interventions. And finally they effeced negatively the success of the reuse.

Rabi Medrese: Careful interior design, limited use of the spaces which was made considering the spatial capacity of the medrese and minimum intervention to keep the

character defining features including the architectural elements were the most essential factors for sustainable conservation that was observed in Rabi Medrese. However, the classroom which was used for broad participated events was loaded with a broadcasting system and air-conditioning units resulting in visual pollution inside and outside (Figures 4.8. and 4.9.).



Figure 4.8. Broadcasting and air-conditioning installations in the classroom of Rabi Medrese in 2015



Figure 4.9. Air-conditioning installation on the classroom façade of Rabi Medrese in 2015

The outer installation channel surrounding the outer walls of the Rabi Medrese was an extraordinary solution due to the extraordinary layout of the medrese. The lines go through outer façade underground level and enter inside the rooms through one small drilled hole wherever needed. Renewal of the plasters and pavements also helped to these installations, as they were already renewed in the previous restorations and repairs. Exceptionally in revak facades of Rabi Medrese, jointing of the fine cut stone walls was used for embedding the electric lines.

The last refunctioning of Rabi Medrese can be evaluated as a good protection approach in terms of architectural and spatial character; however, it has a slight improper post refunctioning mechanical and electrical interventions.

Appendice C.6. Table 4.6. demonstrates that overall success of the reuse decisions starting with the documentation and selection of functions to the design and technical implementation of the alterations and systems, as well as their effects on sustainability.

Kılıç Ali Paşa Medrese: The user planned to use the medrese for advanced academic researches by individual researchers in rooms, for broad participated presentations and activities in the courtyard with high consciousness and respect to the significance of the medrese in 2015. The medrese was refunctioned with the minimum intervention principal avoiding roofing the courtyard in accordance with the previous council decisions. The preferred heating system vrf in the closed spaces also shows the same minimum intervention principal as well as support the sustainability as being an environmentally friend solution (Appendice C.7. Table 4.7). **The conservative and sensitive approach of the user to protect the original architectural character of the medrese resulted in making a well- designed interior design project, careful structural implementations on the walls and surfaces, respectful technical installations and landscaping arrangements.**

The user also though to use the medrese for advanced academic researches by individual researchers in rooms, broad participated presentations and activities in the courtyard with high consciousness and respect to the significance of the medrese. However, there was no management plan preparation to control the effects of these programs or whishes on the architectural character of the medrese. **The decision of the owner institution and the respectful manner of the user were as important as**

the council decisions to keep the architectural character of the medrese, as there was no legislative obligation to prepare an interior design project or a management plan.

The situation in 2023: Since 2016, Kılıç Ali Paşa Medrese has been using for the social, educational and cultural activities of the user NGO including trainings of traditional handicrafts three days a week, for seminars, for exhibitions and for broad participated events held in the courtyard as the main function (Figure 4.10.-4.13.). The medrese was also using as the headquarter of the user foundation and for its charity activities of scholarship. According to inscription pannel nailed on the entrance façade, the name of the building is still Kılıç Ali Paşa Strategic Researches Center (Çayeli Foundation, 24.08.2023).



Figure 4.10. Courtyard of Kılıç Ali Paşa Medrese in 2023 (Çayeli Foundation)



Figure 4.11. Use of revaks for an opening ceremony of an exhibition in Kılıç Ali Paşa Medrese in 2017 (Çayeli Foundation)



Figure 4.12. Use of revaks for an exhibition in Kılıç Ali Paşa Medrese in 2017 (Çayeli Foundation)



Figure 4.13. Use of revaks and courtyard for a broad participated social event in Kılıç Ali Paşa Medrese in 2018 (Çayeli Foundation)

The continuity of respectful manner to the significance of the medrese during the allocation period also helps for a sustainable protection in Kılıç Ali Paşa Medrese.

Siyavuş Paşa Medrese: Museum program for hilyes and prayer beans, as if it was a gallery or a branch museum, and both limited and respectful installations help to

exhibit the medrese's itself. However, as the Hilyes made from organic and/or sensitive materials –made with hand made papers, hand made inks and gold-, they were not proper art crafts to be exhibited in revaks and rooms without setting up essential climatic conditions. **The revaks of Siyavuş Paşa Medrese were not suitable space for organic material exhibition under unclimatized conditions due to their original and protected semi open space character.**

The rooms support the function of exhibition of prayer beans, as the materials were very small and they need to be visited from close distance. In addition, the reorganization of open niches in the rooms of Siyavuş Paşa Medrese seems an example of effectively used architectural elements supporting the small size organic artcraft exhibition in terms of their sizes, features, positions and numbers within the cases (Figure 4.14.). The use of classroom for an administrative purpose caused the ignorance of its potential to exhibit itself with its rich wall decoration, as well as the example of a sensitive and careful restoration (Figure 4.15.).



Figure 4.14. Use of architectural elements in the rooms of Siyavuş Paşa Medrese in 2015

Similar to other cases, technical installations were placed into the channel surrounding the revaks and were lined underfloor. The severely damaged situation before

restoration used as an advantage also to load the installations into the walls under pointings.

The successful restoration of the Siyavuş Paşa Medrese for refunctioning, reveal the artistic aspects of the medrese. Although the reuse decision changed just after the restoration, the new and the latest function as museum was held with a careful process. Appendice C.8. Table 4.8. shows the importance of appropriateness of need program analisis on reuse decisions space by space, as it effects the whole success of the process. The table also demonstrates the importance of a careful reuse process for a successful and sustainable protection.



Figure 4.15. Use of the classroom of Siyavuş Paşa Medrese as administration office in 2015

Koca Sinan Paşa Medrese: The use of medrese as a headquarter together with socio-cultural, educational, accommodational and touristic facilities resulted in the diversity of space uses. This caused a functional trouble in the medrese and inappropriate refurnisnig in the rooms, and also this gave a damage to the architectural character. Interior arrangement made by the user NGO without any design project also effected the architectural and spatial perception negatively. The additional building for the need of wet service space was built on its estimated original location in the backyard.

The paved section of entrance courtyard was used for temporary exhibitions. However, the revaks and the small and recreative inner courtyard were not reorganized and used effectively to be exhibited themselves with their exceptional architectural elements. This was probably the result of that the user gave a priority to extraverted activities, due to the medrese was on a very important touristic axis.

Electrical, CCTV and fire supression installations were lined in the channel surrounding the revaks. Besides, under plaster electrical lines were also used for interior lighting, using with the advantage of pasr plaster renewals. However, the outer façade lighting projectors which were fixed on the cut stone wall gave a damage to the masonry (Figure 4.16.). Floor projectors would be the more suitable solution for façade lighting.



Figure 4.16. The façade lighting in Koca Sinan Paşa Medrese in 2015

The refunctioning interventions made taking into account the unique layout had a positive effect on the architectural character of the Koca Sinan Paşa Medrese

in general. However, inappropriate refurbishment made with unqualified materials and details for the niches of the rooms and refurnishing with big furnitures gave a damage to the original perception of the rooms. Exceptional architectural elements in the courtyard were ignored instead of being used as the part of the recreation. Although the unsuitable installation of ligting elements on the outer façade, the system installation in the medrese was considered successful.

Appendice C.9. Table 4.9. shows the reason of inappropriateness of the post refunctioning refurbishment and refurnishing in the rooms was the absence of need program, functional analisis and a respectful interior design project. The table also demonstrates that absence of an appropriate management and maintenance plan may cause similar improper and uncontrolled post refunctioning interventions in the future.

Sultan Ahmet Medrese: Refunctioning made by ignoring the reuse necessities caused a trouble of functional organization, inadequacy in space uses for main –cultural and educational- activities, improper furnishing and finally gave a damage to the architectural perception inside.

Non-conservative approach to the late period additions also causes to loss of historical values of the building. **Although the construction technic and design of the new roofing did not give a damage to the building's itself, renewal of courtyard roofing made by ignoring the restoration report requirements that advised to protect the existing one if there was no structural reason for renewal, gave a great damage to the historical perception in the courtyard.** Besides, outer façade has also been damaged with big and nailed table showing the new name of the building, as well as consoled entrance shelter to the façade above the entrance door.

In time, interior character of the medrese had gradually been affected negatively from uncontrolled changes and improper activities, such as; cooking in the revaks for related dormitories, improper and big furnitures in the rooms, arbitrary decoration in the classroom and the courtyard.

Post refunctioning improper interventions also decreased the interior spatial perception as well as gave a damage to the exterior architectural perception in Sultan Ahmet Medrese.

As the courtyardwas used for great participated seminars organized by both the user foundation and by the other NGO's, the user capacity of the medrese was overloaded during those events (Figure 4.17.).

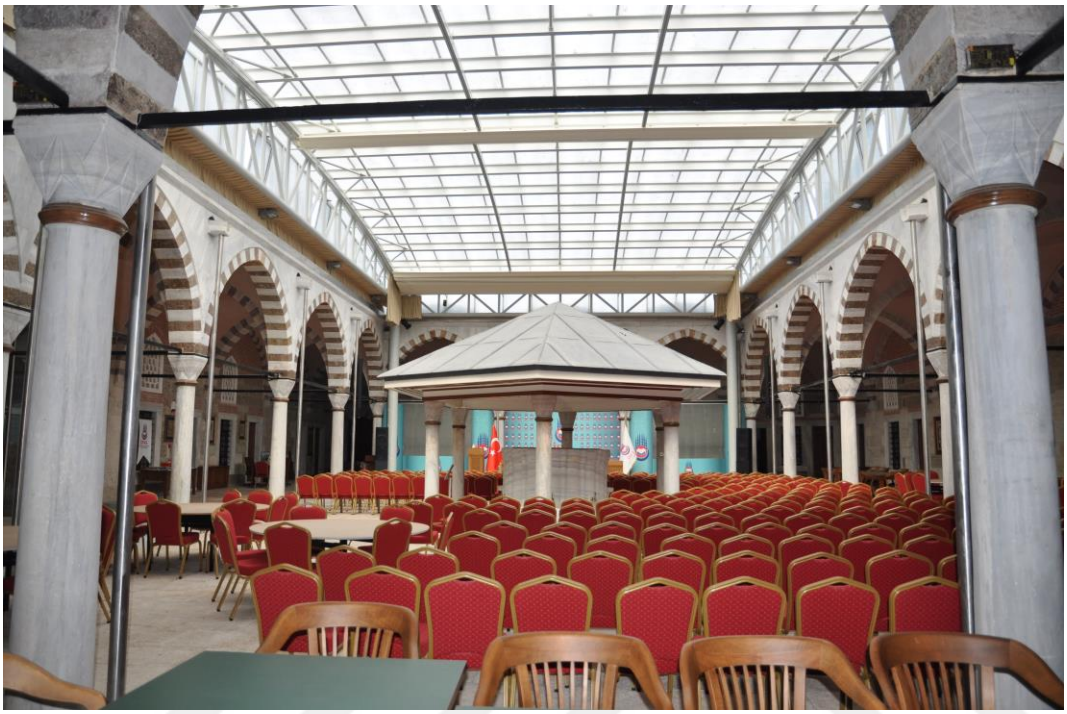


Figure 4.17. The use of courtyard in Sultan Ahmet Medrese in 2015

Architectural character defining elements were not been considered while taking new use decisions; otherwise, to use a heritage building for a contemporary function lost its meaning. In general, the new use interventions overrided the historical character of interior in Sultan Ahmet Medrese.

Appendice C.10. Table 4.10 demonstrates that although the preferred construction techniques of structural interventions and the application of system installations were appropriate, the wrong reuse decisions taken before implementation resulted in wrong design decisions. This causes loss of significance of the medrese. Besides, inappropriate uses with big and unsuitable furnitures inside the medrese, particularly in the rooms were other results of wrong reuse decisions. The table also shows that the absence of an appropriate management plan may extends the reuse problems caused by the inappropriate design decisions. This mutual effect shows that there is a concrete relationship between the definition of needs program for refunctioning at the beginning

of the reuse and definition of management plan for a sustainability of the success of protection.

Evaluating the Adaptive Reuse of the Selected Medreses in terms of Architectural Features and Technical Aspects:

In conclusion, the adaptive reuse of museum function may have a negative effect on interior architectural character of a medrese depending on the functional enforcement of the preferred concept, resulting in the overdesign and inappropriate interventions, even though the function became the identity of the building's itself and of the context. The case of Beyazıt Medrese was a good example for this negative effect. On the contrary, the thematic museum use with limited and proper collection may be suitable for a medrese building in terms of the effects of architectural and technical interventions on the character of the building. The case of Siyavuş Paşa was a good example for this positive effect revealing the artistic aspects of the medrese.

The main reason for giving a damage to the interior architectural character in most cases were overdesign of closed spaces due to group uses and installations for contemporary office needs of administrative uses. However, the installation channel surrounding the revaks underfloor level was a good solution for medreses to lay down the installations in, and it also helped to keep the architectural character of the medreses. Nevertheless, some of post refunctioning installations, such as additions of air-conditioning units, had also negative effect on architectural character and spatial perception of medreses.

Radical interventions on character defining sections of the medreses, such as; courtyard roofing, also gave a great damage to the interior architectural character and the spatial perception of the building. Post refunctioning improper interventions may also gave a damage to the exterior architectural perception, even if they were slight and limited. These interior and exterior interventions were observed in the refunctioning of Sultan Ahmet Medrese.

The use of backyard to build some vital additional service spaces helps to protect the architectural character of the medrese by using. The service spaces built as an auxiliary in Atik Ali Paşa, Haseki and Şehzade Medreses were the proper examples of this solution.

The classrooms of medreses were the most distinguished and special spaces of the medreses with their special and unique ornamental features and architectural elements. (Figures 4.18.-4.25.), Exhibiting the original decorated architectural elements in suitable conditions, considering their original uses and cultural values, was essential to increase the cultural awareness of the historical character and originality of the building. It was observed that, the exceptional architectural elements in the courtyard were ignored as parts of the recreation.



Figure 4.18. Ornamented architectural elements in the classroom of Şehzade Medrese in 2013 (Private Archive of Kübra Construction Co.)



Figure 4.19. Ornamented architectural elements in the classroom of Rüstem Paşa Medrese in 2015



Figure 4.20. Ornamented architectural elements in the transition zone of the classroom of Rüstem Paşa Medrese in 2015



Figure 4.21. Ornamented architectural elements in the classroom of Rabi Medrese in 2015



Figure 4.22. Ornamented architectural elements in the classroom of Kılıç Ali Paşa Medrese in 2015

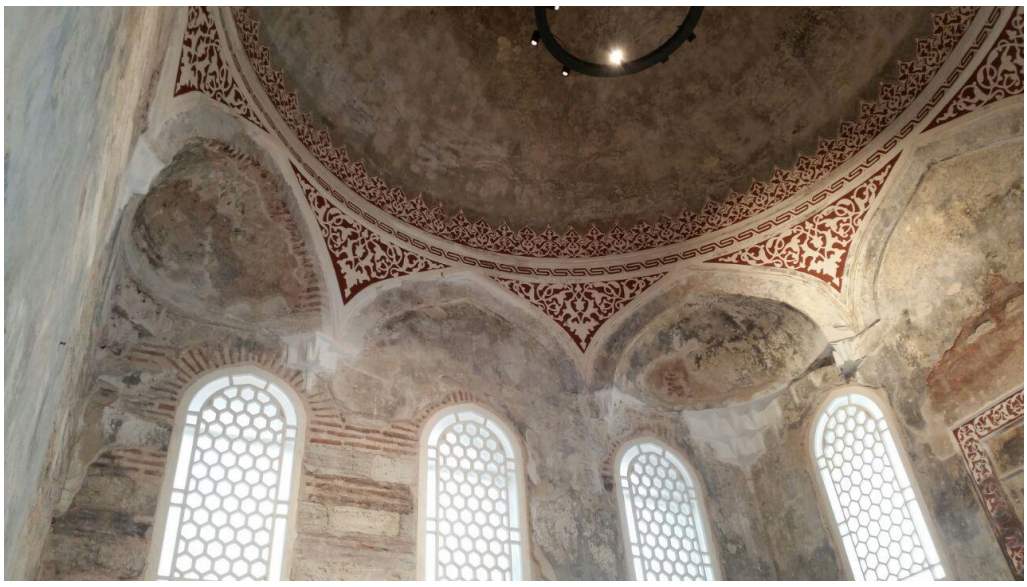


Figure 4.23. Ornamented architectural elements in the classroom of Siyavuş Paşa Medrese in 2016



Figure 4.24. Ornamented architectural elements in the classroom of Koca Sinan Paşa Medrese in 2015



Figure 4.25. Ornamented architectural elements in the classroom of Sultan Ahmet Medrese in 2016

4.1.3. The Use and Comfort

In this section, environmental comfort conditions of the spaces will be evaluated. The effect of intrinsic comfort conditions to the new use decision and the effect of appropriateness of new uses of the spaces to the interior comfort condition are two factors affect each other. In the following subtitles, this mutual effect and its results on the significance of the historical building will be evaluated.

Beyazıt Medrese: Closure of the revaks increased the comfort in terms of climate control for objects as well as in terms of comfortable interior for visitors and users. However, the circulation between the climatized zone and the classroom, where the holy relics section, has not been designed with the continuity of the same comfort.

The existing and rehabilitated toilets underground in the courtyard has not a comfortable service unit both for officers and visiters with its location. In cold seasons, the users had to be gone outside from a comfortable heated zone to use toilets.

The decision of closure of the revaks caused an interruption on the continuity of the museum circulation in Beyazıt Medrese. The location of toilets was another negative factor for the quality of circulation, as well as the quality of comfortable use.

Atik Ali Paşa Medrese: The dommed classroom was a proper space for the meetings for its acoustic character. This use was also close to the original use. The rooms were also dommed spaces supporting the acoustic activities.

Some of the ground floor rooms facing towards backyards were not good lighted naturally. This had a negative physicological effect on users for long term uses. For this reason, the good lighted and ventilated upper floor rooms with high ceiling were assigned for administrative uses which needed the full-time work. However, outer units of air-conditioning system located between the domes of the rooms causes visual pollution for upper room users in Atik Ali Paşa Medrese.

The sizes and the acoustical character of the ground floor rooms offer a comfortable space neither for small group activities, nor for administrative office uses. Visual and psysichological effect of both the upper floor spaces' itself and the contribution of interventions to these effects was not considered well in refunctioning of Atik Ali Paşa Medrese.

Haseki Medrese: The dommed rooms were support chanting the Koran activity acoustically. Moreover, the sizes of the rooms also support furnising for a couple of users without needing overloading installations. The classroom was a proper space for the library use both in terms of size and being suitable for reverseble installations in Haseki Medrese. **For these reasons, the classroom and rooms support the Advanced Koran Training Center function in terms of use and comfort with its acoustic character, and do not need overloading installations with compulsory equipment.**

Şehzade Medrese: Şehzade Medrese with richness of its spaces in terms of different characters; rooms, revaks, eivan, classroom and original toilets, as well as the compatible sizes of those, supported the international socio-cultural activities to be held in a historical and comfortable ambience. **The general comfort conditions of the closed spaces of Şehzade Medrese supported the needs of preferred new use. However, comfort expectation of the user in circulation zone during the wet and cold seasons lead the user to prepare a project proposal of closure of the revaks.**

Rüstem Paşa Medrese: Overdesign in spaces reducing the quality of use was strongly felt in the rooms, especially those used as the projection room and the restaurant (Figure 4.26.). Using the eivans as a storage for the garden furniture, for kitchen equipments and for other service tools caused an interior visual pollution in the building (Figure 4.27.).

Heating and lighting of the spaces also did not offer a comfortable ambience in the classroom and rooms. In spite of the existence of big air-conditioners inside, **t**he heating of the classroom offered inadequate comfortable space both for limited uses in winter sessions and the style of use of the classroom. The user's approach taking shoes

inside the classroom requires a different heating solution for the body comfort of the users.

In addition, the choice of chandeliers for space lighting was the same for the spaces with different characters and different sizes. This causes inadequate space lighting in some of the rooms.





Figure 4.26. The use of a room for projection in cinematic order in Rüstem Paşa Medrese in 2015

Figure 4.27. The use of an eivan as a storege for garden events in Rüstem Paşa Medrese in 2015

Improper refurbishment and refurnishing with the architectural character of the building, overdesign in the closed spaces, inappropriate use of the semi open spaces and wrong decisions for interior lighting resulted in unqualified and uncomfortable interior use in Rüstem Paşa Medrese.

Rabi Medrese: Altogether the scientific conservation approach and sensitive installations, some of comfort needs for users and equipment needs for new function have been overlooked. Limited functional and installational additions, such as; air conditioning for classroom and director's office, broadcasting and projection equipments with cables in the classroom, have been made by the new user.

In general, comfort conditions of the spaces were considerably good in Rabi Medrese. However, the post refunctioning interventions for space comfort which were made without any design, affected the quality of the use of spaces negatively, even though

they were very slight. This demonstrates that **the comfort expectations were not studied well considering the historic architectural character of the spaces in refunctioning phase.**

Kılıç Ali Paşa Medrese: As the ground floor level of the medrese was lower than the outer level on all sides, and due to the high underground water level, there was a rising damp problem in all the spaces. This, reduced the quality of interior atmosphere and resulted in an unhealthy ambience in the rooms.

The rooms, except for those facing towards north side, were not good ventilated naturally due to original window order. This had a negative physicological effect on users for long term uses. In addition to this, due to the insufficient depth of the backyard and the high buildings besides, the rooms located on the west wing were not good ventilated. However, the careful use approach was felt in both rooms and other sections of the medrese. Furthermore, the conservative approach of the user to be able to eliminate the rising damp problem in environmental scale in the future would help to increase the ambience quality in Kılıç Ali Paşa Medrese.

The poor quality of interior atmosphere in some of the rooms due to both original architectural design decisions and changing environmental conditions were the main use and comfort problematics of the Kılıç Ali Paşa Medrese. The style of use of the medrese in a respectful manner depending on mostly group activities limited with a certain period of time, fortunately, contributed to tolerate the comfort conditions inside.

Siyavuş Paşa Medrese: The close-semi open-open space hierarchy of the medrese with the recreative courtyard in the core, and the careful restoration exemplifying of the surfaces offered visitors an extraordinary exhibition experience in a special historical ambience in Siyavuş Paşa Medrese. The rooms also made the visitors feel calm with the texture of surfaces, with lighting style and color and exposing the architectural elements in a respectful manner. However, use of the classroom was not a suitable preference for office uses, in terms of its strong acoustical character and height. In addition to this, inadequacy in heating the big volume caused uncomfortable working space for office workers. **Siyavuş Paşa Medrese offered a successful**

refunctioning example in terms of use and comfort conditions, especially for visitors.

Koca Sinan Paşa Medrese: The unique positioning of the classroom supports being used for wide-participated seminars without disturbing the silent use of the inner courtyard and rooms section. Decoration of the classroom referring to both original style of the medrese classroom use and style of traditional sofa furnishing, made the users feel warm and peaceful. Use of classroom by large group of people for a scheduled activities also requires the space to be air-conditioned well. The confusion revealed by establishing air-conditioning system and needed technical equipment for presentations in the classroom reduced the quality of use and perception of the space while effected negatively the users' psychology.

Besides, the refurbishment and refurnishing in the rooms made without emphasizing the architectural character of the building also resulted in a confusion of the users in terms of quality of spatial perception.

On the other hand, the rooms used for accommodation al needs were not able to fullfill the contemporary comfort expectations.

The courtyard made the users feel calm with its protected original ambience. The location of the toilets at the backyard also helped to keep the quality of interior ambience.

In general, refunctioning interventions and reuse decisions in the classroom and the semi open and open spaces may be considered satisfactory in terms of use and comfort conditions in Koca Sinan Paşa Medrese.

Sultan Ahmet Medrese: The heavy refurnishing of the classroom, revaks rooms and the courtyard, as well as the decoration style preferred by the user causes a strong visual confusion in interior of the medrese.

The rooms located on the north wing have only one window facing towards the revaks, originally. These rooms were not good lighted and good ventilated naturally. This resulted in those rooms to be assigned for subsidiary uses; like kitchen and storage. Besides, this also caused the north wing being ignored for the preference of the

courtyard use (Figure 4.28.). The smell diffusing from the kitchen due to intensive use and insufficient ventilation was felt from the moment you enter the building. This adversely affects the quality of use, especially in the courtyard.

Architectural character defining elements in the courtyard were also ignored while using the space in seminar order. For instance, restored ablution fountain with a roof in the middle of the courtyard was a visual obstacle for some audiences. Thus, there was a contradiction between the seminar order oriented to a scene with linear seats and the original central character of the courtyard. This order preference poses both functional and visual barrier to the new use, while damaging the original interior character (Figure 4.29.).

The reuse interventions in the closed courtyard, overdesign in the spaces with heavy refurnishing and using style of both the spaces and the surfaces preferred by the user caused a strong visual confusion and visual pollution in interior of the medrese, as well as a damage to the historical surfaces of the structure.



Figure 4.28. Post refunctioning extention of kitchen use in the north revaks in Sultan Ahmet Medrese in 2018



Figure 4.29. The ablution fountain and some other movable architectural elements in the courtyard of Sultan Ahmet Medrese in 2016

Evaluating the Adaptive Reuse of the Selected Medreses in terms of the Use and Comfort:

Closure of the revaks caused an interruption on the continuity of the museum circulation in Beyazıt Medrese due to detached character of the classroom in the layout. The location of toilets was another negative factor for the quality of circulation, as well as the quality of comfortable use. Revision of closure of the courtyard in Sultan Ahmet Medrese was also caused an uncomfortable space use due to air-conditioning inadequacy during the broad participated seminars.

Inadequate comfort conditions of the rooms in terms of natural lighting and ventilating and the contribution of interventions made to eliminate these effects, as well as reuse decisions of those rooms should be evaluated in a balance during the refunctioning. The uncomfortable conditions of the rooms and improper solutions to eliminate these were observed in Atik Ali Paşa, Kılıç Ali Paşa, Koca Sinan Paşa and Sultan Ahmet medreses strongly. The poor quality of interior atmosphere in rooms due to both original architectural design decisions and changing environmental conditions were the main use and comfort problematics of the Kılıç Ali Paşa Medrese. The refunctioning and style of use in a respectful manner, fortunately, contributed to increase the comfort conditions inside.

Acoustic character of the rooms was ignored in most cases, except for Haseki Medrese. The classroom and rooms of Haseki Medrese supported the Advanced Koran Training Center function in terms of use and comfort with their acoustic character, and not needed to overload the spaces with installations for compulsory equipment.

Inappropriate use of the semi open spaces and wrong decisions for interior lighting resulted in unqualified and uncomfortable interior use in Rüstem Paşa Medrese. In addition, overdesign in the spaces with refurnishing and using style of both the spaces and the surfaces preferred by the user caused a strong visual confusion and visual pollution in interior of the Sultan Ahmet Medrese.

The post refunctioning interventions to rise the space comfort which were made without any design, affected the quality of the space use negatively, even though they were very slight, as it can be seen in Rabi Medrese.

Siyavuş Paşa Medrese exemplified a successful refunctioning in terms of use and comfort conditions, especially for visitors. Refunctioning interventions and reuse decisions in the classroom and the semi open and open spaces may also be considered satisfactory in terms of use and comfort conditions in Koca Sinan Paşa Medrese.

4.2. Overall Evaluation

In this section, an overall evaluation will be made on selected medreses from the contextual, functional, structural, technical and environmental aspects. Detailed analisis documented in the tables case by case in Appendix C, from C.1 to C.10 were used for evaluations made in the following sections.

4.2.1. The Contextual Aspects

According to results of this study, the context seems the major factor on refunctioning, either environmental or intrinsic. In both conditions, the context had a positive effect on refunctioning. However, in very rare cases the context was ignored (Table 4.11).

Long term uses were mostly the result of the strong effect of the protected context. For example; Beyazıt Medrese had kept the museum function for the last 83 years by 2015. Furthermore, the spectacular character of the environmental context as an open-air museum probably had a strong effect on keeping the function Beyazıt Medrese as "Foundation Calligraphic Art Crafts Museum". The name of the museum integrated with the building due to long term use and it contributed a memorial value to the medrese. This mutual effect between intrinsic and environmental context, enforced the refunctioning process just to rehabilitate the building to continue the same function. **The context enforcement resulted in the overdesign and improper interventions due to the spatial restrictions of the Beyazıt Medrese, as well as increasing needs of contemporary museum approach.**

Another example for long term use - context effect on refunctioning is Atik Ali Paşa Medrese. Long term use resulted in the building to be adopted by the user and to became the brand of the user NGO. In 2015, the medrese had been using by the same user, "Birlik Foundation", for more than 35 years with the same but enhanced activities. Enhanced activities and enlarged numbers of members as the potential users of the building resulted in a contradiction between the users and conservators during the restoration - refunctioning process. This emotional connection also resulted in overdesign of the medrese with furnishing that cause negative effect on character defining features and reduced the comfortable use. The conserved environmental context as a cultural axis for centuries and ease of access to the building support to

keep the function for a long time. **In the case of Atik Ali Paşa Medrese, memorial value of the existing function as a result of strong effect of the context is major factor to keep the function.**

In some cases, environmental context has been taken into consideration while deciding the new use even for certain spaces. For example, the classroom of Koca Sinan Paşa Medrese was used for periodic social-educational organizations also for tourists as it is on a touristic center. The medreses located gradually far from public transport axis or central areas like Siyavuş Paşa, Rabi and Rüstem Paşa medreses were assigned for different functions with different programs; as museum, research center and mix of both. On the contrary the accessing difficulty and poor environmental context, success of refunctioning of Siyavuş Paşa Medrese had a transformative effect on close environment increasing the quality of interventions made around and it caused awareness of the existence and importance of buildings itself. This demonstrates that, **a successful restoration and refunctioning may have a transformative effect on the environmental context.**

Group value and thus great functional potential with diversity of spaces of the complex became an opportunity for some cases creating a kind of habitat for the medrese as it can be seen in the case of Haseki Medrese.

Due to great spatial potential of the medrese, strong intrinsic context originated from its unicity may be ignored in some refunctioning cases as it may seen in the case of Rüstem Paşa Medrese. In some cases, the outer context may be ignored due to spatial potential of the medrese, and ease of access may be accompanied to this as in the case of Sultan Ahmet Medrese. **The advantages of great spatial potential and ease of access may cause to ignorance of the context that resulting in deterioration of architectural character of big scaled medreses.**

4.2.2. The Functional Aspects in Relation with Architectural and Spatial Properties

Selected medreses were used for mainly 3 functions. The main functions were;

1. Social-cultural
2. Museum

3. Research center

In some cases, secondary functions were inserted or accompanied to the main functions. Secondary functions were 5 different activities as follow:

1. Academic uses
2. Administrative uses
3. Gastronomic uses
4. Accommodational use
5. Museum use

In some cases, more than one secondary function may be seen with together. Table 4.12. demonstrates the diversity of uses of the spaces.

Compatibility of the main functions with the architectural character of the selected will be evaluated under this topic as separate subtitles and then the secondary functions will be evaluated together under another subtitle.

Social-Cultural Activities:

Social-cultural activities held in case medreses were as follow;

1. Club or group activities for professionals and university students,
2. Charity facilities for university students including scholarship,
3. Seminars on social and cultural issues,
4. Trainings on traditional Turkish handicrafts including illumination, calligraphy, marbling and miniature,
5. Book translation.

Club activities for professionals were held in Atik Ali Paşa, and the group activities for university students were held in Şehzade Medrese. These were the facilities of small groups needed small spaces. In general rooms of the medreses were assigned for these uses. **Club meetings and group activities including 8-10 people caused overdesign in rooms due to necessary refurbishment and refurnishing.** This is the main reason of giving a damage to the interior architectural character of the medreses.

Charity activities, as the main field of services of the NGO users, mostly included in scholarship services. This facility was held in an office order. The rooms assigned for administrative offices were used for this service. Thus, **the need of a space for scholarship service can be considered within the administrative uses as secondary**

facilities. However, the facility of scholarship was added to the other social and cultural activities held in the same building mostly.

Seminars were held in the classroom of the medreses, as they were large-scale meetings. The seminars sometimes were held for approximately 90-100 people. The seminar order for audiences in the classroom may be in cinematic order or traditional sofa order depending on the decoration approach of the user. Seminar events were the closest use to the original. For this reason, **the use of classroom as seminar hall was a compatible use with the architectural character of the classroom of a medrese.** Exceptionally, the courtyard was used for seminars in Sultan Ahmet Medrese for more than 200 people. However, **seminar order was not suitable with the original central design of the courtyard in Sultan Ahmet Medrese.**

Traditional Turkish handicrafts trainings were very popular uses held in the selected medreses. One to three rooms were assigned for these activities in Atik Ali Paşa, Rüstem Paşa, Koca Sinan Paşa and Sultan Ahmet medreses. As within this handicrafts calligraphy and marbling needed different style of training disciplines and equipment, while illumination and miniature needed similar refurnishing, more than one rooms assigned for these cultural activities in medreses. **The rooms used for illumination and miniature trainings were supposed to overdesign with furnishing**. As, there was a high tendency to these branches. Both disciplines were held for 7-8 students in one session and each student needs one table and a chair. For this reason, these activities were not suitable with the sizes of medrese rooms. Marbling needs a source of water nearby; however, this need was not fulfilled in a medrese room easily. In Sultan Ahmet Medrese, the room assigned for marbling training was the room next to the service space. In general, **compatibility of the room to be assigned for marbling training depends on the position of the spaces.** The calligraphy needs a one-by-one training, thus, in one session only one trainee attended to the event. For this reason, **calligraphy training was a suitable use for the rooms in terms of dimensions of the space and the necessary equipment or refurnishing.**

Book translation made in two medreses; Koca Sinan Paşa and Rüstem Paşa. This activity needed to be worked alone in an office order. The niches in the rooms were also support this activity as they were used as bookcases. This may be considered a very close use to the original. **The book translation is a suitable use for the architectural features of medrese rooms.**

Museum Use: Interior architectural character of the Beyazıt Medrese has been affected negatively from refunctioning interventions and installations as a result of functional enforcement of museum use, even though the function became the identity of the building's itself and of the context. The major problem in Beyazıt Medrese was the interruption of continuity of the air-conditioned zone and the interventions and installations for getting this compulsory need of the museum. Closure of the revaks was compulsory for this need. However, it was not a suitable intervention for the layout. On the other hand, the exhibition style of the art crafts in the rooms was ignored the architectural character defining features and elements of the space.

The successful restoration of the Siyavuş Paşa Medrese for refunctioning, revealed the artistic aspects of the medrese. Although the initial reuse decision changed just after the restoration had been completed, the new and the latest function as museum was held with a careful process. The refunctioning of Siyavuş Paşa Medrese is one of the most successful implementations within the cases. This demonstrates that, compatibility of the character defining features of the medrese space by space with the preferred museum use was the critical point that had to be considered for refunctioning.

Museum function having a rich collection including organic materials is not fulfilled by a spatial capacity of a traditional medrese. However, for suitable and small collections the museum function may be evaluated as compatible with the medreses. The second use can be assessed a branch museum or an art gallery rather than a museum.

Research Center Use: Research center use of a medrese means the medrese rooms that were assigned to individual academicians to be able to make their certain academic works in. This use was the main function of Rabi Medrese. Each of the room was assigned to one user for a certain period within this use. The room order was similar to an office order. This use was one of the closest use to the original, and the furnishing was specially designed for the function considering the architectural character of the rooms. The voice insulation due to the thickness of the walls was an advantage for research center use. Silence of the rooms can be evaluated as one of the reasons to choose medreses for individual working activities.

The classroom was used for special meetings of the user institution. The headquarter was out of the medrese. The conservative and sensitive approach of the user to protect the original architectural character of the medrese resulted in making a well- designed interior design project and implementation, as well as landscaping arrangements. The last refunctioning of Rabi Medrese is the most protective approach in terms of architectural and spatial character; however, it has a slight improper post refunctioning mechanical and electrical interventions in the classroom.

Being a part of a connected group of building was also an advantage for a medrese to keep the architectural character in addition to being reserved for the closest function to the original with limited intervention. Haseki Medrese had this opportunity. However, its strong intrinsic context, which had been ignored during refunctioning process, had a big potential to change the proposed and approved function.

Secondary Functions:

Secondary functions adjacent to the main functions in the cases were academic uses, administrative uses, gastronomic uses, the accommodational use and the museum use.

Academic uses were observed in the form of individual academic researches, book writing works and face to face lectures for one or limited group of students. In general, the rooms and sometimes the classroom were used for these activities. **Almost all the users supported individual academic uses, so that, they though these activities a kind of accessibility and a social benefit.**

Administrative uses were the most preferred secondary use in medreses. Except for Rabi Medrese, all the other refunctioned medreses included in administrative uses. **Administrative uses were the major reason of improper post refunctioning interventions and overdesign in medreses,** as it caused the user to adopt the space for a permanent address. Administrative uses also needed to use more than one closed space including mostly rooms or may be the classroom. **This resulted in reducing the spatial capacity of the medrese for public uses.**

Gastronomic uses were observed in two of the case; Rüstem Paşa and Sultan Ahmet medreses. This use needed a big storage, a preparation space and too much interventions including mechanical and electrical installations. For this reason, gastronomic use resulted in harmful interventions, misuses and overdesign of the

spaces and it reduced the interior comfort conditions of the medrese. **Gastronomic use gave a considerable damage to the architectural character; thus, it is not a proper use for medreses.**

Accommodational use was observed in Rüstem Paşa and Koca Sinan Paşa Medreses. Two or three rooms were reserved mostly for foreign university students need for an urgent accommodate temporarily in both medreses. **Accommodational use was one of the closest uses to the original use of the medrese rooms and it did not give a damage to the character of the rooms as it did not need an extra intervention. However, such a private use was far from to fullfill the contemporary comfort expectations and causes to medrese being inaccessible, even it was partially.**

Museum use as a secondary function was only in Rüstem Paşa Medrese. Three spaces were assigned for this use located in the north corner of the medrese; two of the medrese rooms and the triangular space between those rooms. The intrinsic potential of the triangular space in terms of dimensions, architectural character and lighting supported to the museum function, as well as the potential of the rooms were the same. Museum function was thematic and supported by the architectural potentials of the selected spaces in terms of scale and sizes of the pieces of the collection. The respectful interventions were limited with the use of the niches in the rooms as showcases and other exhibitions were in movable showcases and on panels. **A thematic museum use with a proper collection in terms of size and material can be evaluated as compatible with the overall architectural character of a medrese.**

4.2.3. The Structural and Technical Aspects

The overall analisis in Table 4.13. demonstrates that, reuse of selected medreses were successful in terms of construction techniques of new additions and alterations and inplementation methods of installed systems. Case by case analisis explained in the section 4.1. and analysed in the tables in Appendice C were also demonstrates this.

The success of construction techniques were mostly resulted of conservation council decisions. The main principals of architectural conservation, such as; minimum intervention on the original structure and reversibility were considered strictly. The construction technics of closure of revaks in Beyazıt Medrese and the roofing of

courtyard in Sultan Ahmet Medrese shows this conservative manner. The same respectful manner can be observed in window and door woodwork renewals as well as window framework additions to the embrasures. The glasswork window addition to the embrassure in service space of Rabi Medrese was a good example of this sensitiveness. This also demonstrated that, conservative manner and design success of the designer and a good manifacturing were as important as the conservative manner of approval board for an appropriate solution.

Parallel to construction of structural additions and alterations, a special approach developed considering the architectural character of the medreses to keep the system installation, creation of a channel surrounding the revaks, may also considered as the main reason of success of implementations of system installation. Change of finishings in past restorations also allowed to keep some of installations underplaster or underfloor in almost all the cases. The case of Rabi Medrese also showed a good example of keeping the electric wires in renewed jointings of cut stone masonry walls in revaks.

Documentation of the building depending on historical research and building survey were done in all the cases. However the significance assessment is handled globally in building scale. This demonstrates that the distinguishing values of the medreses were not understood well, so as they could be able to conserved in a proper way. Besides, the documentation was made as a compulsory for conservation council approval in accordance with the conservation supreme council decision no 660. Unfortunately, just a detailed and successful documentation is not enough to start for an appropriate reuse process. Definition of need program and analisis of alternative uses comparing with the capacity and significance of the medrese were revealed two important components of starting point of reuse process.

The lack or insufficiency of these reuse components resulted in vaste of interventions and caused a trouble of architectural design decisions. These results can be observed obviously in the cases of Beyazıt Medrese in the form of incompleded restoration work and in the cases of Atik Ali Paşa Medrese in the form of debate between the user and designer in implementation phase. Another result of lack of or insufficiency of these two reuse components was enforcement of the rooms with the wrong refurnishing in the post refunctioning phase. The choice of improper furniture in rooms that were

using as projection room, library, restaurant and meeting room in the case of Rüstem Paşa Medrese demonstrates this result obviously. It can be derivated that, although the documentation of bulding was made in accordance with the legislative framework, insufficiency in initial reuse decisions resulted in inappropriate design decisions in reuse processes.

Besides, energy efficiency and management as the main components of a sustainable conservation were mostly ignored in the cases. The topic energy efficiency was considered with the choice of vrf system for airconditioning. The energy efficiency emphasis in the restoration report of Kılıç Ali Paşa Medrese demonstrates the awarneses of this topic. However, the minimum impact advantage of the system were the main reason for choosing the vrf system rather than the energy efficiency advantage as mostly seen in the cases.

Management plan, with its complementary components, maintenance plan and periodic inspection, were taken into account none of the cases. This probably because, all the cases were under the responsibility of the same institution, General Directorate of Foundations, and the institution was managing the process in accordance with its internal regulations. According to 65th article of Foundation Regulation, the case medreses as allocated buildings were inspected by the responsibles of the institution per 4 month. However, the qualification of the responsibles and the absence of inspection criteria were not predefined by the responsible institution. This definitive absence resulted in improper post refunctioning interventions and loss of significance gradually within the time. The kitchen uses in Rüstem Paşa and Sultan Ahmet medreses were the most radical results of this management problematic. In addition to this, improper refurbishment and furnituring in the rooms made by the users without considering the size of the space were also another result of the same problematic. The general use of rooms in Rüstem Paşa and Sultan Ahmet medreses also exemplified this management inappropriateness. These results showed that, the choice of furniture and carpentry works of refurbishment of the rooms and classrooms of the medreses should be checked and allowed before implementation considering the space by space significance of the components of a medrese.

The another important factor for a sustainability in conservation, public access to the heritage building was allowed only in three cases that include a museum function and

exceptionally in Koca Sinan Paşa Medrese. The other cases were only open to the beneficiants and responsibles. The ordinary persons can only accepted with a special permission of the user depending on the approval of the reason of the visit, The visitor control is essential for the medreses to avoid mass of tourism, as they were characteristic and sensitive buildings. However, the spaces of the medreses exhibiting the character defining features may open to public visits within a proper and visit program. This will help to a sustainable protection rising the awarnesses on the significance of the medreses and inspiring the adoption of these important heritage buildings on visitors.

4.2.4. The Environmental Aspects Including Comfort and Use

Diversity of lighting and climatic conditions of rooms in the same building effect the new use decision (Feilden 1982). Contemporary needs of installations like heating-cooling, lightening, fire supression, security, communication, air-conditioning and contemporary furnishing expectations considerably effect the architectural character of the medreses, especially of the rooms.

In the cases medreses, two types of users were observed; governmental bodies and non-governmental organizations, that is NGO's. The users of Beyazıt, Haseki and Rabi medreses were the governmental bodies and the other users were foundations as NGO's. The user NGO's were the legal entities working for educational, cultural and social public interests. In 2016 the users of the studied medreses were as follow;

<u>Governmental Users;</u>

Beyazıt Medrese	by General Directorate of Foundations, DGF,
Haseki Medrese	by the Presidency of Religious Affairs, DİB,
Rabi Medrese	by Turkish Academy of Sciences, TÜBA,

<u>Non-Governmental Users;</u>

Atik Ali Paşa Medrese	by Birlik Foundation,
Şehzade Medrese	by Suffa Foundation,
Rüstem Paşa Medrese	by Istanbul Science and Culture Foundation

Kılıç Ali Paşa Medrese	by Çayeli Foundation
Siyavuş Paşa Medrese	by Istanbul Art and Civilisation Foundation
Koca Sinan Paşa Medrese	by Hizmet Foundation
Sultan Ahmet Medrese	by Sultan Ahmet Foundation

The main factor for governmental bodies to use the medreses was strong effect of their historical environmental and intrinsic contexts. In 2015, Beyazıt Medrese had been using for 32 years, Haseki Medrese for 45 years and Rabi Medrese for 14 years by different governmental bodies. On the other hand, the special historical interior character of the medreses depending on courtyard-revaks-rooms hierarchy was a strong reason for NGO's to choose medreses to continue their educational-social-cultural activities.

The governmental bodies had numbers of buildings to fulfill their different activities and they had headquarters in different places for administrative uses. Thus, the governmental bodies had a flexibility of use the medreses for certain purposes in limited durations.

The case of Rabi Medrese was a good example demonstrating this flexibility of use.

Haseki Medrese was refunctioned with a proper use that suits the character of the medrese by using the advantage of being a part of a group of building. Thus, administrative uses could be shifted to another related building of the group.

Although DGF had administrative buildings in different places, the use of museum in Beyazıt Medrese could not fulfill the comfort expectations of the user. Using the medrese for "museum administration", in addition to other restrictions being resulted in the enforcement of the context, the type of determined collection to be exhibited and other legislative conservative restrictions, was an important factor for this unwanted result.

The medreses used by NGO's were the headquarters of them at the same time. This was the main reason rising the comfort expectations of the users. The spaces of the medreses having a good natural illumination and ventilation were used for the administrative purposes in general by the user NGO's. In Siyavuş Paşa medrese the classroom was used as administration office while in Sultan Ahmet, Rabi, Rüstem Paşa

and Atik Ali Paşa medreses the rooms were used for this purpose. The rooms used for administrative purposes were mostly the corner rooms having windows on two outer facades. In the case of Beyazıt Medrese, the preference of room as administration office was also the same. **This demonstrates that spatial comfort conditions of most of medrese rooms could not fulfill the contemporary comfort expectations of office use covering long working hours.**

The use of the spaces of a medrese for long hours needed also more installations to fulfill the spatial and technological comfort expectations of use.

Considering the thickness of masonry body walls of approximately 1m, it can be said that medreses have good insulation in terms of heat. Fireplaces as original heaters, were not used in contemporary life in 21th century. In order to heat the rooms and the classroom, mostly vrf system, radiators and underfloor heating were preferred. Renewal of pavement and plasters used an advantage to keep the installations, especially underfloor heating. Underfloor heating system was used in the main spaces of Siyavuş Paşa and Koca Sinan Paşa medreses and in the revak section of Beyazıt. However, because of user's post refunctioning decision, radiator was used for heating the rooms. In addition to this, for extra or alternative heating in some of the spaces electric heaters were added by users.

Classrooms that were used by large groups of people were mostly air conditioned by users after restoration in Rabi, Rüstem Paşa and Koca Sinan Paşa medreses. This undesigned intervention negatively effects interior architectural character and caused a visual pollution both inside and outside of the medreses.

Additional outer lighting and the change of lighting system inside as post refunctioning interventions were observed in two cases; Rüstem Paşa and Sultan Ahmet medreses. Users tends to change chandeliers with bigger ones without making a revision on electric lines.

As a result of comfort expectations of users, overloading the electrical system with bigger chandeliers and using extra electrical heaters in different spaces effect the historical architectural perception of the medreses negatively. These improper post refunctioning changes also thread the existing capacity of electrical system and may cause a fire thread.

It was understood with this study that, there was a relationship between comfort expectations and functional expectations of the user. Functional expectations varied depending on the context. On the other hand, comfort expectations also depended on the users' approach on the balance between style of use and conservation understanding. The most important factor distinguishing the style of use approach of the governmental users from non-governmental ones that the flexibility of space, that means having another headquarter for administrative purposes. Administrative uses have been the main reason why the medreses have been overdesigned, so that they cannot meet the contemporary comfort expectations of the users for office uses. Parallel to this, functional expectations of refunctioning that made without considering the balance between spatial and architectural capacity of the medreses with the need program was another important reason of not fulfilled of comfort expectations of the users.

4.2.5. Managing the Reuse Process

As it was explained in the Chapter I, General Directorate of Foundations is the responsible and authorized institution to manage the medreses and assign a function to them. All the selected medreses for this study were under the responsibility of Directorate General of Foundations. It was observed in overall review in the Chapter II that, most of the medreses even those that demolished ones were under the responsibility/ownership of the same institution. For this reason, the responsible institution's regulations have a vital importance to direct and to manage an appropriate adaptive reuse process by probable revisions to be made in the future.

According to the Foundation Regulation, General Directorate of Foundations is the authorized institution to assign a function to the medreses together with other charity properties of foundations [82] in accordance with the initial use written in their foundation charters. DGF may allocate these charity properties to governmental institutions, social associations or new foundations to be used for those initial purposes for a certain period. If the initial use is not possible, medreses may be rented temporarily until they will be able to be evaluated and used with a function that close

[82] According to Foundations Regulation, Article 59, these properties are;*" Primary school, hospital, bimarhane, imaret, library and others*".

to the initial purpose.[83] In foundation charters, medreses were donated for educational purposes on religious, social and scientific fields.[84]

In practice, following the signing of an allocation protocol with the user, the new function for a medrese building is decided by the user in accordance with the frame reuse decision explained above. Parallel to this, the frame decisions of conservation plans were also effective factors on reuse of medreses. As it was explained in the Chapter I and demonstrated in the Chapter II, medreses has been defined as cultural or social-cultural edifices in the Istanbul Historic Peninsula Conservation Site Management Plan.

Although there were legislative enforcements and other parameters affecting the new use of the medreses globally, there is not a "methodologic compatible use study" for assigning a new function to the cases except for Haseki and Rabi medreses. Haseki Medrese is refunctioned by owner/user institution DGF and the designer in a collaboration considering the architectural and environmental features, functional capacity and potentials taking care of architectural, historical and group values of the building. Rabi Medrese was also refunctioned by a scientific committee, created by the user institution, TÜBA, considering the historical and architectural values, potential and spatial characteristics of the medrese. However, due to the strong effect of the context, the refunctioning process was not being adapted in Haseki Medrese in 2015.

Detailed functional documentation works for the case medreses were also made within the new use –or interior design- projects for Rabi, Beyazıt and Haseki medreses during the refunctioning process. Functional program, numbers and locations of users, the objects to be exhibited in galleries and all the installations, escape plan, refurnishing and landscape including parking and pedestrianization had been designed and approved before completion of restoration process of Beyazıt and Haseki medreses in accordance with the decision of Conservation Council**.** However, similar analysis was held in refunctioning process of Rabi Medrese due to the conservative approach of the

[83] Foundations Regulation, Article 59.

[84] Some of the medreses were also assigned for researches as a library together with the educational purposes and the donated books to being studied in the medrese were described in detail, such as Rüstem Paşa Medrese. On the other hand, some of the medreses, such as Beyazıt Medrese, were assigned for a rather specialized and advanced function in its foundation charter as darulhadis medreses.

scientific committee. In 2015, the other studied medreses had no interior design projects yet.[85]

Together with the scientific and conservative approach of some certain users, reuse decisions of medreses were concretely formed by sensational and cultural connections of the users with past.

Having reviewed the reuse process concluded in Chapter 1.3., it can be evaluated that Beyazıt, Rabi, Şehzade, Atik Ali Paşa, Siyavuş Paşa and Kılıç Ali Paşa medreses had a careful reuse analysis process and made by emphasizing the protection of the architectural character. Refunctioning process was paused in Beyazıt Medrese, because of institutional reasons. Refunctioning process in Atik Ali Paşa Medrese was extended due to different approaches of the designer and the user on reuse interventions. There was no definitive refunctioning process adopted to Sultan Ahmet Medrese in 2015. However, if we follow the official correspondence, it is understood that reuse decisions and refunctioning interventions were made emphasizing to keep the existing spatial potential of the building without considering the context or character defining features of the medrese.

In conclusion, it is understood that there is a gap in the of the legislative regulations on handling the reuse process in Türkiye. This caused the reuse process for medreses to be formed by personal approaches and conservative manners of the users. The result of this study demonstrates the importance of handling a proper reuse process, so that heritage buildings can be protected avoiding the improper interventions as being resulted in incompatible reuse decisions. Handling a proper reuse process will also help for avoiding to lose of time and finance for investors and lose of efforts for conservation professionals. **The definitional framework gap on reuse process may be eliminated by preparing a guideline for reuse of cultural heritage of Türkiye through a collaboration of related parts.**

As it was analyzed in the Chapter I, considering the legal conservation frame of Türkiye and in the light of general criteria of international documents of ICOMOS as

[85] In the conversations with users and site controls of medreses who were responsible in restoration process, it was informed that after completing the restoration, users will prepare interior design projects for Şehzade and Kılıç Ali Paşa medreses. The responsible of user foundation of Kılıç Ali Paşa Medrese is declared that they will prepare a sensitive interior design project both considering the historic importance of the donor, (who was a navy commander and an important scholar worked on navy technologies and gave lectures in his own medrese as a muderris,) and referring to the interior design approach of Rabi Medrese as a good example.

well as other processes developed by different countries and specialists that can be seen in the Appendix A (Appendices A.1-A.7), a reuse process proposal for cultural heritage was created in the form of a flowchart (Table 4.4). The table summarizes and figures out the inputs of the process titled as follows;

A. Understanding the building, documenting the;
    a. History of environment
    b. History of the building and its use
    c. Architectural drawings (site plans, plans, sections, elevations, details, 3D modelling and others)
    d. Architectural features
        i. Sizes
        ii. Scales
        iii. Materials
        iv. Techniques
    e. Spatial features
        i. Illumination
        ii. Ventilation
        iii. Air-condition
    f. Structural conditions
    g. Environmental features
B. Analysis
    a. Structural analysis
    b. Stratigraphic analysis
    c. Material analysis
    d. Deteriorations analysis
C. Significance assessment (definitions of values to be protected)
    a. Originality
    b. Integrity
    c. Historic value
    d. Documentation value
    e. Asthetic and artistic value
    f. Technique and technologic value
    g. Uniqueness value
    h. Group value
    i. Functional value
    j. Folcloric value
D. Reuse Decision
    a. Deciding closer function to the original, or,
    b. New function needed minimum intervention
E. Project Designing (with complementary reports)

a. Restoration projects (with suitable additions or alterations in terms of size, scale, texture and colour, and compulsory reconstruction or reintegration – if needed for reuse-)
b. Reuse (interior design) project
c. Rehabilitation/installation projects
    i. Mechanical (heating, plumbing, air conditioning)
    ii. Electrical (strong current, weak current)
    iii. Fire suppression
    iv. Security
    v. Others

F. Implementation

a. Restoration interventions
b. Rehabilitation interventions
c. Reuse interventions[86]

G. Impact assessment

a. Building Scale
    i. Physical results
    ii. Spatial perception and significance
b. Physical Environmental Scale
c. Social Scale

H. Monitoring

a. Management Plan[87]
b. Maintenance plan

During the whole process it is necessary to consider interdscyipliner collaboration with conservation professionals (archaeologist, architect, engineers and other dscyplines needed for the case) owners, users and (if necessary) residents. It is also important to obtain a sustainable adaptation that using environmentally-friends technologies, considering energy efficiency and emphasising social accessibility. Codes were major and restrictive factors for reuse and rehabilitation decisions. Financial parameters (total cost for reuse interventions, granting or credits to support the process i.e.) have also more importance for new use preference, if the cultural asset is in private ownership.

[86] For reuse implementations, rehabilitation interventions may be considered part of reuse interventions.
[87] For complex (group of) buildings.

4.2.6. Post Refunctioning Process: Monitoring and Management

Maintenance plan is the complementary part of conservation process and it is essential for sustainability of a qualified use of historic buildings protecting the character defining features. Although, the self-standing medreses were not so large buildings with complex uses, there is no management plan of them. However, the complexes including medrese, mosque and other buildings in relation in terms of context need a management plan. **In such cases, the maintenance plan of the medrese forms a part of the management plan for the group of building or the complex.**

The studied medreses under the ownership of DGF have no maintenance plan. However, they were being monitored and reported by the officials once in 4 months in accordance with the 65th article of the internal regulation of DGF.[88] This condition was also included in the allocation protocols of medreses. In allocation protocols, the conditions were defined as social and cultural functions, and limited with protecting the original features of the building. According to 63th article of Foundation Regulation, users were not allowed to use the allocated buildings out of defined functions. They cannot make any repair or addition without any approved project. The users cannot assign the whole building or some parts of it to third persons without a written approval of DGF.

Although there were some strict conditions about monitoring of allocated buildings including medreses in internal regulations of DGF, which were expressed in allocation protocols, some of the medreses were used out of approved conditions, such as Sultan Ahmet Medrese, Koca Sinan Paşa Medrese and Rüstem Paşa Medrese. On the other hand, some of studied medreses suffer from rising damp problem resulting in decrease of spatial quality even though they have a drainage system. For instance, Rüstem Paşa and Rabi medreses had rising damp problem due to the historic cisterns underground and Kılıç Ali Paşa Medrese had the same problem due to stilted level of street. The rising damp reduces the physical comfort conditions of the spaces and harmful for long term uses in terms of health.

These ongoing structural needs and post refunctioning reuse problems demonstrate that management of medreses for a sustainable protection requires having a maintenance plan including all the weaknesses and critical points of the

[88] 65th article of Foundation Regulation regulates monitoring of granted buildings with 4 month periods.

building to be checked periodically by users, conservation experts and technicians of the responsible institution.

Table 4.1. Overall Evaluation of Medreses

Building name	Function Main function *[89]	Context Mutual effect the between the context and the new function; positive or negative; or; ignored	Arch. Features & Tech. Aspects Effect of the new function and refunctioning interventions on architectural character; positive or negative	Refurbisment &Refurnishing Effect of refurbishment and refurnishing on reuse; positive or negative	Use and Comfort Effect of refunctioning on perceptional comfort; positive or negative	Handling The Reuse Process Effect of reuse process on reuse; positive or negative	Post Refunctioning Process (Management) Effect on reuse positive or negative; or; no: There is no management plan
Beyazıt Medrese	Museum	+	-	-	-	+	+
Atik Ali Paşa Medrese	Social- cultural *	+	+	-	-	+	no
Haseki Medrese	Research center *	+	+	+	+	-	no
Şehzade Medrese	Social- cultural *	+	+	+	-	-	no
Rüstem Paşa Medrese	Social- cultural *	ignored	-	-	-	-	no
Rabi Medrese	Social- cultural *	+	+	+	+	+	+
Kılıç Ali Paşa Medrese	Social- cultural *	+	+	+	+	+	no
Siyavuş Paşa Medrese	Museum	+	+	+	+	+	+
Koca Sinan Paşa Medrese	Research center *	+	+	-	+	+	no
Sultan Ahmet Medrese	Social- cultural *	ignored	-	-	-	-	no

89 The sign * refers to the secondary functions that one or more of those were included in the medrese. Secondary functions observed in the cases were; Academic, Administrative, Gastronomic, Accomodational and Museum uses.

Table 4.2. Diversity of Uses of The Spaces in Studied Medreses.

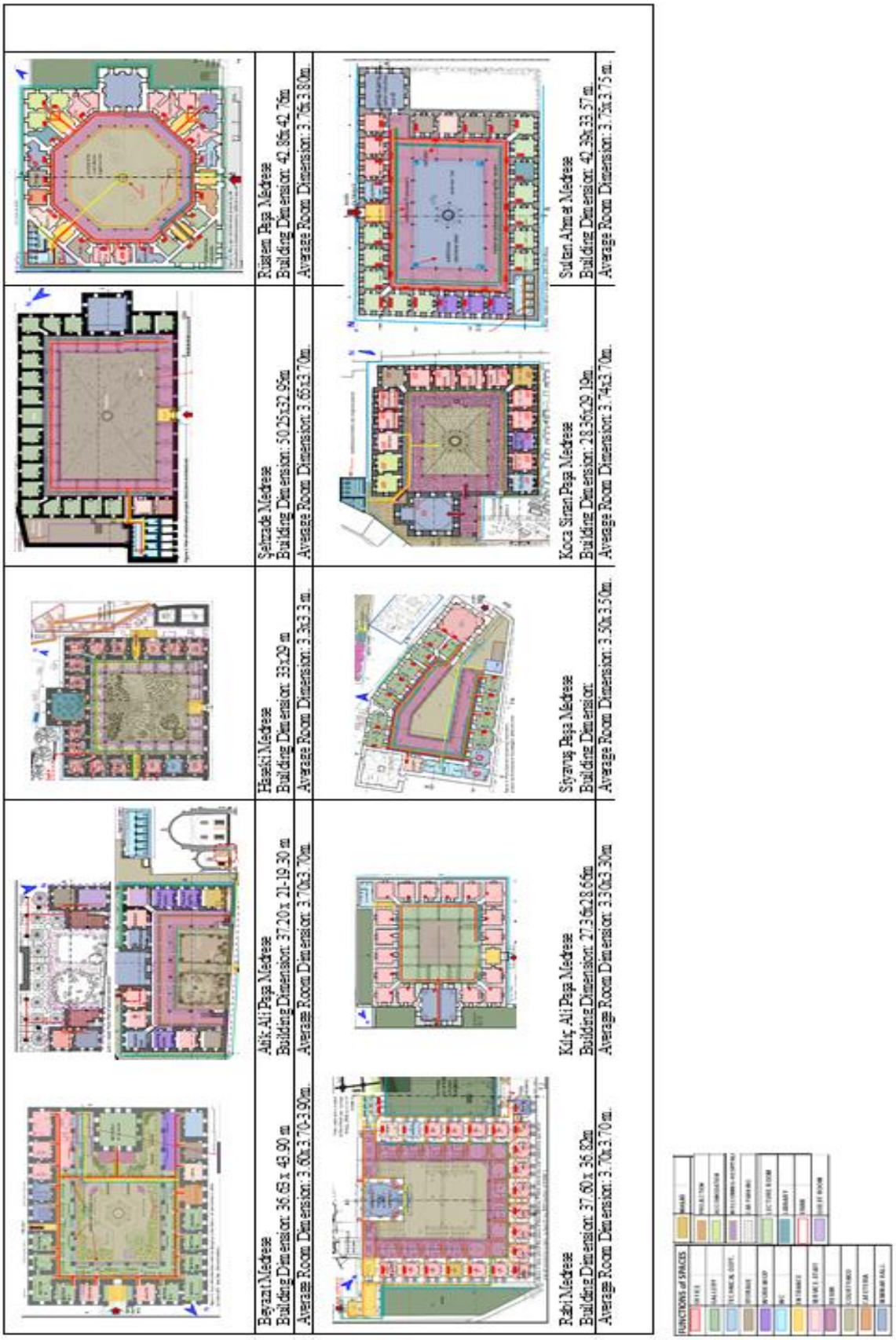
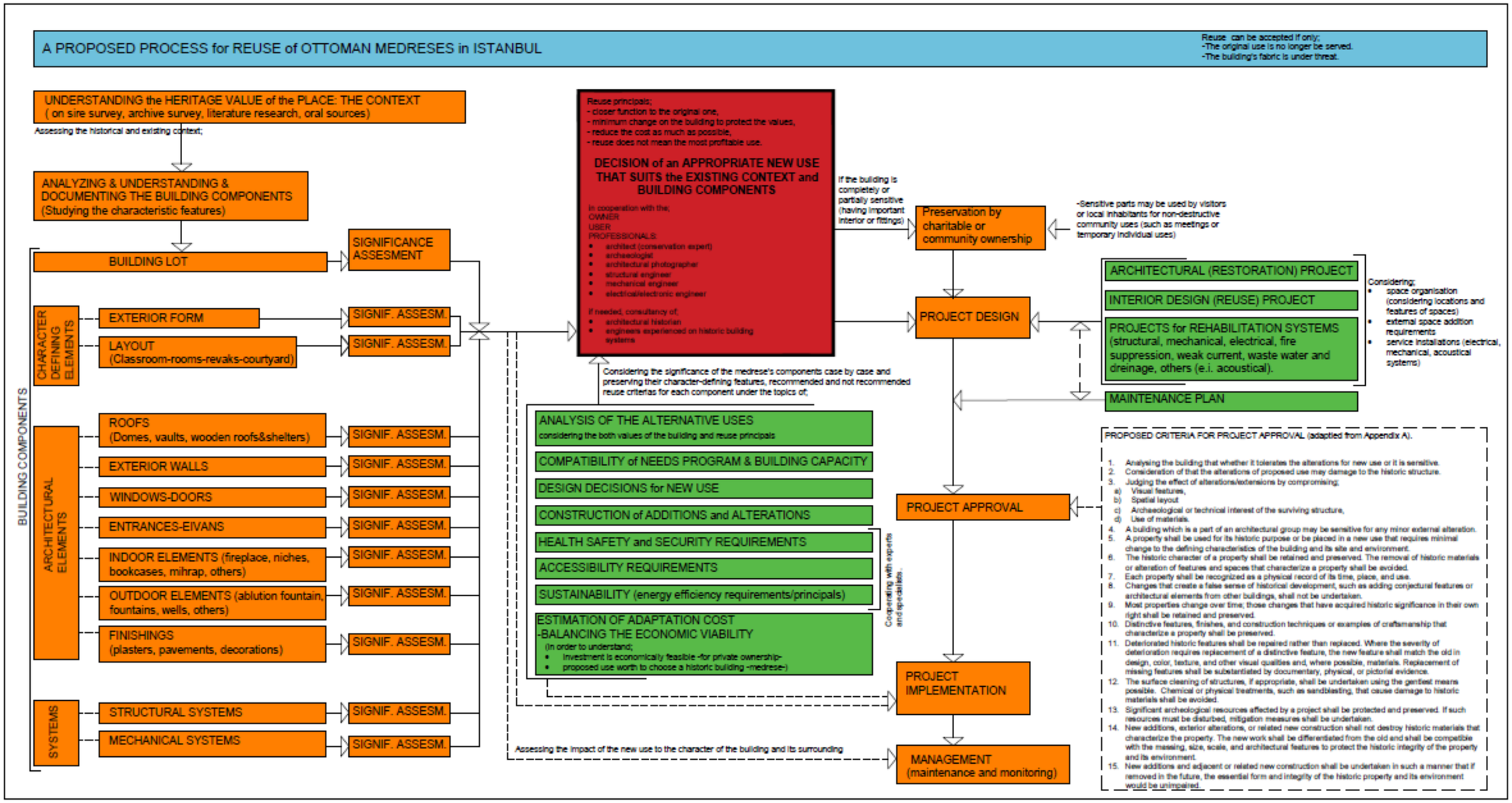


Table 4.3. Overall analisis of appropriateness of reuse of the case medreses from aspects of design decisions, spatial-structural and system alterations and contemporary sustainability approaches

+(appropriate) - (not appropriate)	Reuse Decisions				
Name of the Medrese	Reuse Preparations	Appropriateness of Design Decisions	Appropriateness of Construction of Additions	Appropriateness of installed systems	Sustainability
Beyazıt Medrese	-	-	+	+	-
Atik Ali Paşa Medrese	+	-	+	+	-
Haseki Medrese	+	+	+	+	-
Şehzade Medrese	+	+	+	+	+
Rüstem Paşa Medrese	-	-	+	+	-
Rabi Medrese	+	+	+	+	-
Kılıç Ali Paşa Medrese	+	+	+	+	-
Siyavuş Paşa Medrese	+	+	+	+	+
Koca Sinan Paşa Medrese	-	-	+	+	-
Sultan Ahmet Medrese	-	-	+	+	-
Overall	+	-	+	+	-

Table 4.4. A Proposed Process for Reuse of Ottoman Medreses in Istanbul



4.3. Proposals

Medreses were very special and sensitive heritage buildings and only 86 medreses exist in Istanbul in 2023. The best way to protect a heritage building to carry it to the next generations is conserve it using for a proper function; because, the heritage buildings were the common heritage of the nations and of the whole people. On the other hand, it is accepted that the most suitable function is the one which is the most compatible with the original. For this reason, refunctioning of medreses is a topic that needs to be studied carefully. For the refunctioning of heritage buildings and the medreses in particular, the following principals are recommended that;

1. An appropriate process and principals proposed by conservation experts should be followed for refunctioning of heritage buildings in order to eliminate damaging interventions, misuses and finally to keep the significance.
2. The balance between the original context and character of the building and the new function should be considered.
3. The question “the proposed new function should be in a historical building” and the question “contemporary equipment and other technical requirements of the proposed new function are suitable for the architectural and spatial features of the selected historical building” should be answered in a respect.
4. A well-prepared functional program which consider the potential of the original spaces and their character has a critical importance to start the refunctioning process of a historical building.
5. The advantage of being part of a group of building should be considered as an opportunity to give incompatible functions to more suitable spaces in other buildings.
6. New uses that need unsuitable refurnishing and equipment in the closed spaces and those uses that require inappropriate interventions on the historical structure causing loss of significance should be avoided.
7. Structural additions and interventions can only be allowed in case that do not give damage both to the original structure and the historical architectural perception.

8. The spaces having elaborated architectural features and special ornamentations can be refunctioned for temporary functions and should be kept accessible for visitors so that they may exhibit themselves as much as possible.
9. Unfunctioned original indoor architectural elements, such as; fireplaces and niches, should be conserved as decorative elements.
10. Original outdoor architectural elements, such as; fountains, wells and other unique elements should be conserved in their original locations as much as possible.
11. For a sustainable protection, a management plan including maintenance plan and monitoring criteria is essential.
12. Considering the rhythm on the architectural features of rooms of Ottoman medreses, new functions requiring diversity of spaces should be avoided.
13. Backyards, as secondary spaces of medreses, can be used to construct compulsory additional spaces for the new function. However, the balance between the green and the constructed area should be considered.

CHAPTER V

CONCLUSION

Medreses are single-storey and mostly stand-alone structures with a special architectural character and layout which consist revaks surrounding a courtyard, independent rooms opening to the revaks, and a classroom. The relationship between the courtyard, the revaks, the classroom and the rooms are based on the hierarchy of open-semi open-closed spaces that come together in different compositions. The spatial hierarchy is the most character defining features of the medreses. The sizes and scales of the spaces of medreses are also other charter defining features that makes the medreses special as the topic of reuse.

Since the conquest of Istanbul by the Ottoman State in 1453, hundreds of medreses were built in different parts and districts of the city in accordance with the education system of the period. In 19th century, when the education system changed, medrese architecture also differed according to the changing needs program and architectural trend. Therefore, in the 19th century is a period in which the interest in the use of the previous medrese structures began to decline, as the old education system began to be abandoned, and a new education structure architecture based on the classroom order emerged. At the beginning of the Republican Period, the education system was completely changed with the Law of Unification of Education adopted in 1924 and this caused most of the medreses to be abandoned and demolished in time. Some of the urban rehabilitation works of 20th century also resulted in destruction of some medreses. Due to these changes in functional, legislative and environmental framework, medreses were subjected to diversity of functions by different users during the last century.

In this thesis, it was first seen at the beginning of the study that the use of medreses by different foundations, associations or universities for educational and cultural purposes gradually increase over time. Besides, there was also a tendency to reconstruction of the demolished medreses within 21th century conservation plan decisions.

In the preliminary research carried out within the scope of the thesis, 210 madrasas built before 19th century have been identified. 124 of these medreses were completely destroyed over time and 86 of the medreses which were the subject of the study reached the 21th century. Most of the 86 medreses were using with different functions by different users, some of them were under restoration including functioning or adaptation works, and some of them were unused for different reasons. As the medreses were foundation originated buildings in original, most of them were managing by General Directorate of Foundations, DGF. 73 of the 86 medreses reaching the 21th century were under the responsibility of the DGF in 2015-2016 when the survey of this study had been completed.

Since 2002, the intensive efforts of the General Directorate of Foundations to increase foundation revenues have also enabled an intense increase in the restoration works of foundation cultural assets as it was explained in the Chapter I. Within this intense restoration movement, 10 of medreses under the responsibility of the General Directorate of Foundations were subjected to refunctioning in the period after 2002.

In some cases, especially the medreses to be used for academic purposes or by academics, these principals were considered. In social-cultural uses by NGO's, overdesing is the main problem due to administrative uses and four-season comfort expectations.

5.1. Results of the Thesis

Social-educational-cultural-academic functions were the most compatible uses defined in the conservation plans and allocation documents as a framework. However, facilities and functions that were loaded to the medrese were depended on the users' expectations in detail. Ignorance of balance between the need program and the architectural character of the medrese is the main reason of misuses resulting in loss of significance damaging to the original architectural features and interior architectural perception. Permanent uses including administrative facilitates were the most triggered reason distorting the use and conservation balance.

Direct connection between closed spaces and semi open space supports the individual uses of the rooms needed minimum equipment and the uses that were as close as to

the original. Academic uses and one by one trainings of certain types of artistic branches were the most compatible uses for the rooms. The rooms that coud not fulfill the contemporary spatial comfort conditions for individuals, can be subjected to proper art events. The character defining elements and spatial character of the rooms should be emphasized for all kind of reuse decisions.

Due to the sizes of the space, the classroom is used for group activities in medreses. The group activities were compatible with the original use. However, the type and the duration of the event needed overdesign with permanent refurnishing and technical equipment were seen in most cases. Besides, the classrooms were the most decorated and the most expressive spaces of the medreses. Exhibiting the spaces' itself was ignored in most cases with introverted activities. The classrooms should be more accessible and subjected to temporary events to help exhibit itself avoiding overdesign. The eivans, as the semi open classrooms for hot seasons were completely ignored in refunctioning of the case medreses, even they were very rare examples in Istanbul medreses.

In most cases the revaks were used for broad participated group events together with circulation. This style of use also compatible with the original use of the revaks. However, it is important to avoid improper refurnishing or improper interventions, such as closure of the revaks, in order to keep the architectural character of the medrese.

The character of the courtyard is seen in two different types in the studied medreses; a landscaped garden or paved courtyard. The original function of the courtyard as a recreative space supporting the activities held in semi open and closed spaces were kept in some cases. The recreative character of the landscaped courtyards should be respected and emphasized in all the medreses. The paved courtyards were subjected to broad participated events in the cases. However, due to the great spatial potential, the paved courtyards were subjected to overdesign both by refurnishing and interventions for closure of the space. Both approaches resulted in loose of architectural character of medreses. In order to keep the original architectural character of the paved courtyard in a medrese, procurement of gastronomic services may be preferred to avoid some of the spaces to be filled with furnitures. In addition, temporary uses during worm seasons may be preferred to avoid constructional interventions giving damage to the significance of the medrese, such as closure of the revaks and courtyard roofing.

Besides, as the need of wet service space is indispensable for any kind of use and any kind of building, service space reorganization or addition is one of the most critical problematics of refunctioning of medreses. This study demonstrates that backyards, as secondary spaces, offer a good opportunity for limited additional or adjacent buildings to be constructed.

In the case medreses it is mostly observed that, architectural elements were not used and exhibited effectively neither in rooms, nor classrooms and courtyards. This is also the subject that is needed to be evaluated within the reuse process.

In conclusion, the context, layout, spatial capacity and architectural character of the character defining components of medreses the factors that need to be evaluated all together as they effect the compatible new uses in building scale. This study demonstrates that well defined and controlled uses without including full-time business activities or permanent interventions were the most suitable functions for medreses globally. In the light of this criteria, it can be evaluated that eligible temporary uses, such as; academic, cultural, and ceremonial meetings, art exhibitions, fast-breaking dinner organizations, academic lectures and similar broad participated social events were compatible uses with the classrooms, the revaks and the paved courtyards of medreses. For rooms, temporary individual office uses, such as; academic researches for researchers, book translations or writings for authors, certain types of art project works and one by one art trainings needed limited equipment, art-craft exhibitions for suitable collections, individual or one by one musical trainings or works, contemporary art installations accompanied with acoustical performances. In order to fulfill the gastronomic needs both for individual users and for broad participated events taking a catering service seems the most compatible solution as it is the closest approach to the original use.

This study also demonstrates that during refunctioning and rehabilitation works of medreses, existing legal procedures were followed by both authorities and professionals carefully. Rehabilitations were made with a high sense and strictly controlled. According to restoration project reports, “minimum intervention” was the main principal on rehabilitations. Interior design projects were also considered essential for reuse of medreses to protect architectural character and significance by some of the users. However, because the restoration process is not a short time constructional work that is open to unpredicted obstacles and the allocations of the

medreses to users were done for a certain period of time, non-legislative conservative actions can be ignored easily during the refunctioning phase.

Together with these, the contemporary awarneses on heritage conservation, such as; environmental rehabilitation, car park solution, accessibility for disables, energy efficiency, public cooperation for reuse decision and management plan preparing were not considered neither by decision makers nor by the users.

In the post refunctioning phase, with the effect of conservation understanding of related parts both users and inspection responsibles, improper interventions and misuses effecting the architectural character and spatial perception negatively may not be recognized.

5.2. Further Reseach Topics

1. For these reasons as it was explained in the Chapter 4.3. and the Chapter 5.1, there is an urgent need for the definition of reuse principals of medreses and preparing a guideline for a proper refunctioning process to be followed. This will help to convey these special and sensitive buildings to the future generations keeping their significances.
2. Case by case studies to be made in the building scale, as it was aimed at the beginning of this study, will be helpful to verify the suitability of the proposed reuse processes explained in the Chapter IV, Table 4.4. Academic and in practice collaboration may be a better way to exemplify this kind of verification.
3. In order to prepare an overall reuse principals and guideline for refunctioning process for all the heritage buildings of Türkiye, it may be useful to make a similar survey for different types of historical buildings, such as; civil architectural heritage buildings, industrial heritage buildings, modern heritage buildings etc.

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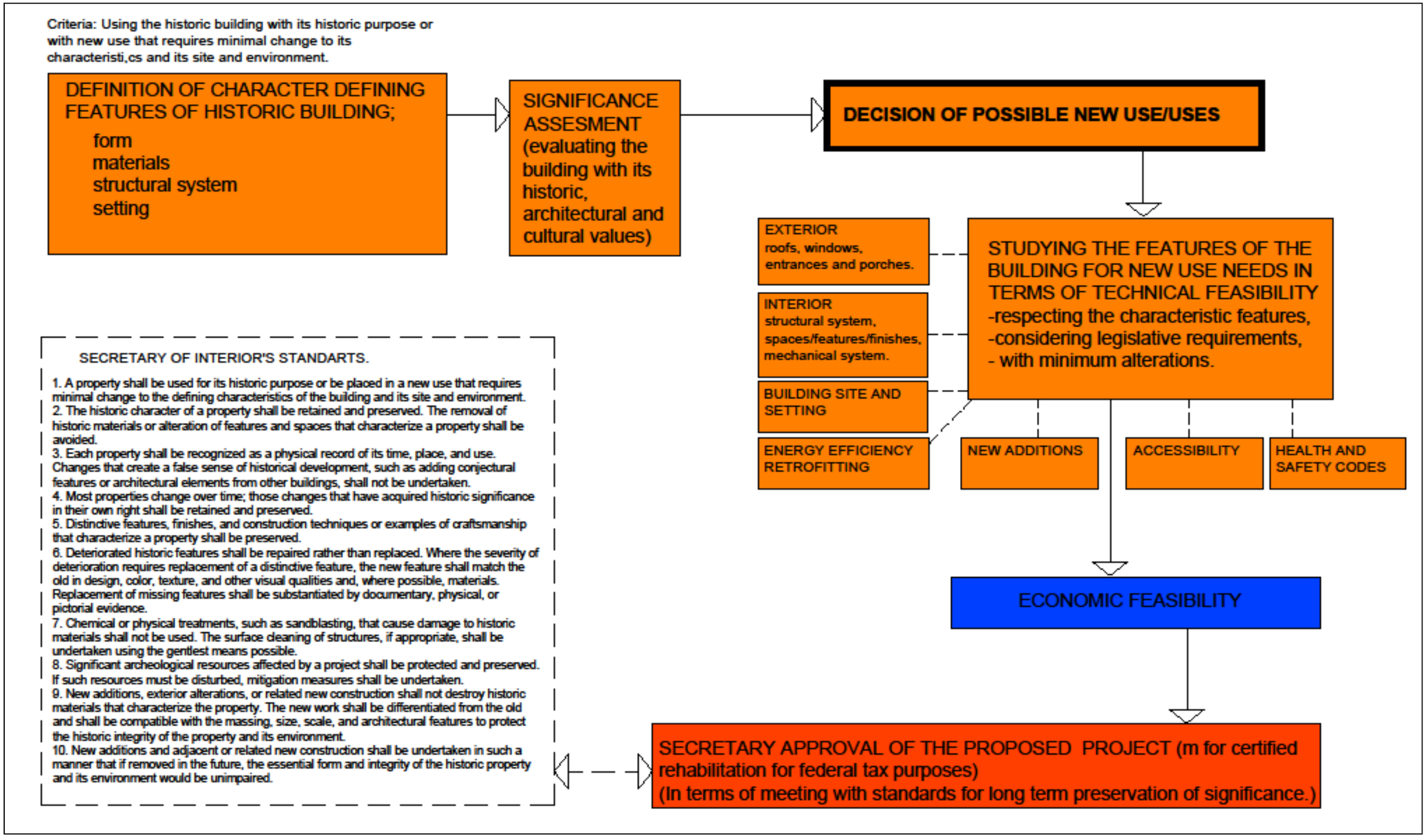
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APPENDICES

APPENDICE A. (TO CHAPTER I). ANALISIS OF THE PROCESSES AND GUIDELINES DEVELOPED BY DIFFERENT COUNTRIES FOR REUSE OF HISTORICAL BUILDINGS

A.1. Analisis of the Process Developed by Secretary of Interiors for Reuse of a Historical Building in United States of America



STEP 1 DEFINITION OF CHARACTER-DEFINING FEATURES OF THE HISTORIC BUILDING (SIGNIFICANCE ASSESMENT)

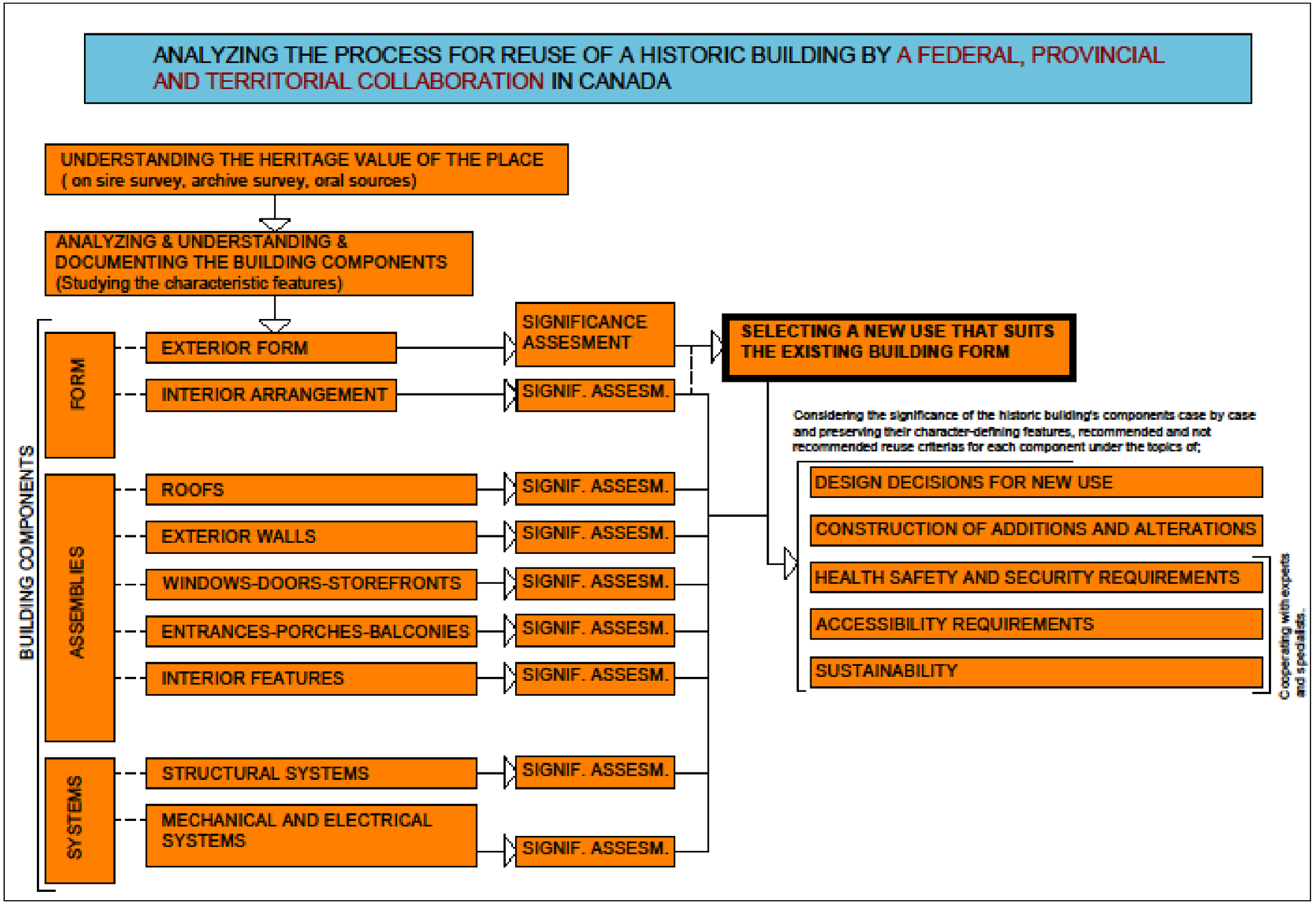
STEP 2 DECISION OF POSSIBLE NEW USE/USES

STEP 3 STUDYING THE BUILDING FOR NEW USE NEEDS IN TERMS OF TECHNICAL FEASIBILITY

		GENERAL CRITERIA / FIRST CONSIDERATION	RECOMMENDED	NOT RECOMMENDED
EXTERIOR	Roofs	1- If required by new use; 2- If the additional mechanical or service equipment does not damage or obscure character-defining features, or is inconspicuous from the public right-of-way,	Installing mechanical equipment on the roof,	
			Designing individually used or staff used additions to roofs (residential, office, storage spaces, elevator housing, etc.),	
	Windows	If designing additional windows are required by new use;	Designing and installing additional windows on rear or other-non-character-defining elevations. Additional windows should be compatible with the overall design of the historic building,	Additional windows should not duplicate the fenestration pattern and detailing of a character-defining elevation,
		If designing a dropped ceiling is required by new use;	Providing a setback in the design of dropped ceilings to allow for the full height of the window openings.	Inserting dropped ceilings cutting across the glazed areas of windows recognizing from the outside.
	Entrances and Porches	If enclosure wall is required;	Enclosure walls with large sheets of glasses recessing them behind the historic architectural elements like posts, balustrades, etc.	Enclosure walls of solid materials, such as wood, stucco or masonry.
INTERIOR	Structural System	1- There can be some structural works not damaging the existing structural system, 2- If the structural works does not damage character defining spaces, features or finishes, 3- If required by new use,	Limiting the new excavations adjacent to historic foundations,	Excavations causing the historic foundations and adjacent historic buildings to settle, shift or fail, or the excavations destroying the significant archaeological resources,
			Correcting structural deficiencies for new use,	Structural corrections changing the interior spaces or damaging or destroying the character defining features and finishes,
			Installing new mechanical or electrical systems for new use (when required) with minimum cutouts or holes in structural elements,	Installing new mechanical and electrical systems or equipment resulting in numerous cuts, splices or alterations to the structural members,
			Adding a new floor,	Inserting new floors damaging the structural system or interior spaces, features or finishes, and inserting new floors or furred-down ceilings cutting across the glazed areas of windows changing the exterior form and appearance of them,
			Creating an atrium or a light well,	
	Spaces, Features and Finishes		Accomodating service functions (bathrooms, mechanical equipment amd office machines, etc.) in secondary spaces (like first floor service areas or upper floors),	Dividing rooms, lowering ceilings, damaging character defining features (fireplaces, niches, stairways or alcoves, etc.),
			Reusing decorative material or features that have had to be remoced during the rehabilitation work (wall, door molding, baseboard, paneled doors, etc.),	Discarding reusable historic materials or relocating them in historically inappropriate areas,
			Enclosing an interior stairway where required by code so that its character is retained (by means of glazed fire-rated walls in general),	Enclosing an interior stairway destroying the stairwell space or character defining features,
		If required by new use;	Placing new code-required stairways or elevators in secondary service areas,	Radically changing, damaging or destroying character-defining spaces, features or finishes when adding new code-required stairways and elevator,
		1- If required by new use; 2- If not damaging character defining spaces, features or finishes,	Installing permanent partitions in secondary spaces,	Installing permanent partitions to character defining spaces, features or finishes,
			Creating an atrium or a light well (if required),	
			Adding a new floor (if required).	Inserting a floor that alters the fenestration, radically changes the character-defining interior space, or obscures, damages or destroys decoretive detailing.
	Mechanical Systems	1- Heating, air conditioning, electrical and plumbing systems needed for new use; 2- If new mechanical system do not damage historic structures and architectural elements, 3- If there will not be radically changing, damaging or destroying on the character-defining structural elements or interior features,	Installing a completely new mechanical system or air conditioning units protecting historic and character-defining features.	
			Adequate structural support for new equipments,	
			Installing the vertical runs for new use mechanical system in sercive rooms and wall cavities,	
			Installing the heating and air-conditioning units in the window frames without damaging the frames (if there is no other protective solution).	
BUILDING SITE AND SETTING		1- Building site and setting reflect environmental influences of the historic period in which the the property were built. 2- It is especially important for industrial and rural properties.	Designing new on site parking if required.	
			Designing new exterior additions or adjacent new construction.	
			Removing non-significant buildings, additions or site features considering the historic character of the site.	
ENERGY EFFICIENCY RETROFITTING		Identify and evaluate existing historic features (to assess inherent energy-conserving potential). If retrofitting measures are necessary;	Thermal insulation in attics and unheated cellars (to increase the energy efficiency of existing mevhanical systems)	
NEW ADDITIONS		1- If there is no character-defining interior molding) 2- Compatibility with the historic buildings in terms of mass, materials, relationships to solids to voids, and color.	Installing masonry insulation inside,	
			Utilizing the energy conserving features of the existing windows or installing interior or exterior storm windows.	
		1- Exterior addition should be considered only after deciding that altering non-character –defining interior spaces can not be met the new use needs. 2- Compatibility with the historic buildings in terms of mass, materials, relationships to solids to voids, and color.	New additions designed carefully and be recognized as a new and compatible building and they shouldn't give negative impact on the building's historic character	
			Locating the additions at the rear or on an inconspicuous side of a historic building.	
ACCESSIBILITY			Complying barrier-free access for disables.	
			Designing new or additional access means compatible with the historic building ant its settings.	
HEALTH AND SAFETY CODES			Installing sensitively designed fire suppression systems.	
			Adding a new stairway or elevator to meet health and safety codes.	

STEP 4 ECONOMIC FEASIBILITY

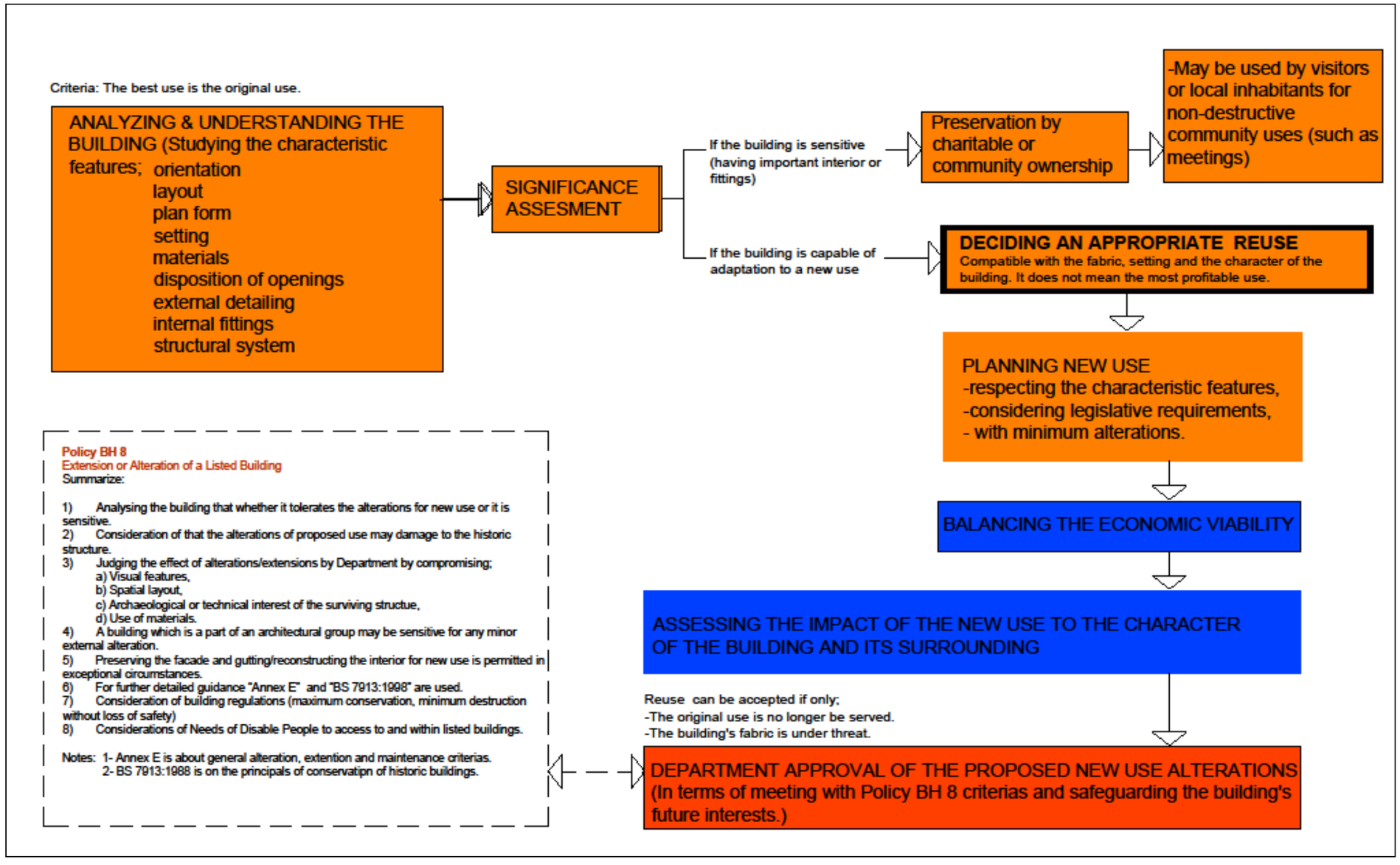
A.3. Analisis of the Process Developed by a Federal, Provincial and Territorial Collaboration for Reuse of a Historical Building in Canada



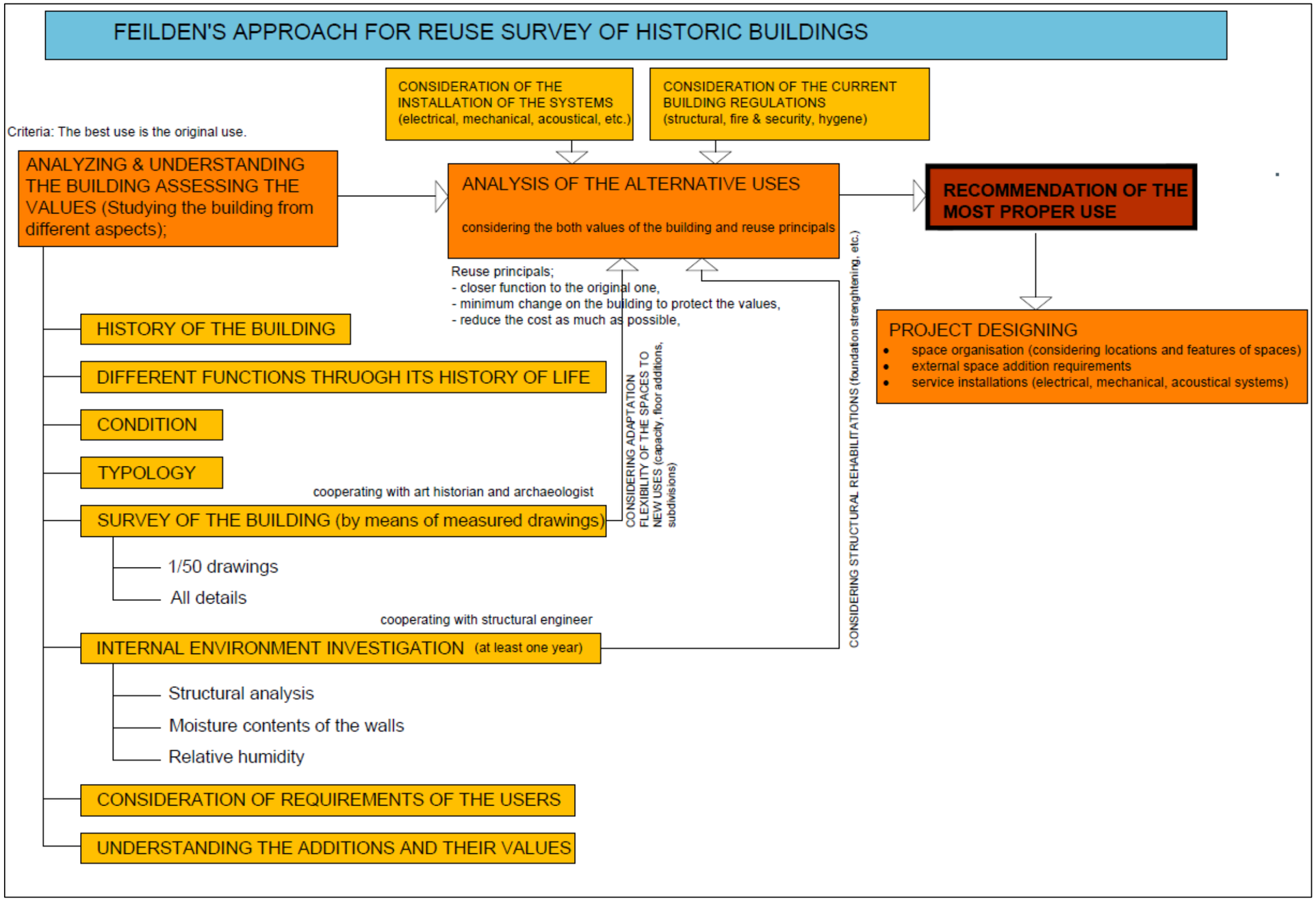
A.4. Guidelines Regarding Reuse Criteria for Historic Buildings Expressed in “Standards and Guidelines for the Conservation of Historic Places in Canada”

ANALYZING THE BUILDING FOR NEW USE DECISION		FEATURES TO BE DETECTED FOR UNDERSTANDING THE CHARACTER-DEFINING ELEMENTS AND FEATURES AND CONTRIBUTION TO THE HERITAGE VALUE OF THE HISTORIC BUILDING	DOCUMENTATION	SIGNIFICANCE ASSESMENT	Considering the significance of the historic building and preserving its character-defining features, it is recommended that;				
					DESIGN DECISIONS FOR NEW USE	CONSTRUCTION OF ADDITIONS AND ALTERATIONS	HEALTH, SAFETY AND SECURITY REQUIREMENTS	ACCESSIBILITY REQUIREMENTS	SUSTAINABILITY
							Cooperating with the experts and specialists to find a proper solution		
FORM	Exterior form	Orientation, scale, massing, composition,proportions, colour and texture, relationship between environment.	Documenting the original exterior features and interventions.		Selecting a new use that suits the existing building form	If necessary for new use;Selecting a location for new addition and designing.	Adding new features (exterior stairway, security vestibule, etc.)	Finding solutions for accessibility requirements (introducing a gently sloped walkway instead of a constructed ramp with handrails).	Adding new features to meet sustainability considerations (solar panels, green roof, etc.)
	Interior arrangement	Overall organization or layout of a building’s interior spaces, including the form, configuration and functional relationship of rooms and circulation spaces.	Documenting the character-defining interior arrangement and interventions.		Designing interior spaces and circulation that are compatible with the interior arrangement of the historic building. It is recommended that locating public functions strategically to limit changes to the building. For example, providing new functions for the public on the ground floor or in areas already served by exits.	Additions or alterations to the interior arrangement; accomodating service functions, permanent seperators, adding a new floor. If needed for new function, non character-defining features may be removed or replaced.	Adding new features (fire seperations in lobbies, new finctional or code-required stairways or security screening functions on the secondary and service areas, etc.).	Locating new accessibility features (ramps and lifts).	Adding new features to meet sustainability requirements (such as energy efficiency equipments in secondary or non character-defining spaces). Retaining or reinstating character-defining aspects of the interior arrangement such as;natural daylight and ventilation.
ASSEMBLIES	Roofs	Form, roof’s pitch, shape, decorative and functional elements, materials and their size, colour and patterning.	Documenting the character-defining roof assemblies.		Modifying or replacing a roof or roof element, to accommodate an expanded program or a new use.				Complying with energy efficiency objectives in upgrades to the roof assembly.
	Exterior Walls	Composition, form, materials, details, dimensions.	Documenting the exterior wall assemblies.		Modifying exterior walls to accomodate a new use.	Designing a new addition.			
	Windows, Doors and Storefronts	Properties, operation and characteristics of the windows, doors and storefronts as well as changes.	.		Repairing the existing windows, doors and storefronts or replacing with the new ones, based on concrede evidences, if they completely missing.	Designing new windows, doors or storefronts for new use on non character-defining elevations. Providing a setback in the design of drop ceilings, when required, to allow for full height window openings.	Protecting (or, if there is no other options, replacing) character-defining windows, doors and store fronts accomodating the fire-protection strategy.	Complying with the accessibility requirements including manoeuvring space for wheelchairs at character-defining doors.	
	Entrances, Porches and Balconies	Functions, properties and characteristics of the entrances, porches and balconies as well as changes.	Documenting the form, materials and condition of the entrances, porches and balconies.						
	Interior Features	Properties and characteristics of interior features as well as changes and previous maintenance practices;	Documenting the form, materials, condition and function of the structural system.		Operating and using a functioning interior feature,such as rewiring a character-defining light fixture according to the appropriate safety codes.	Designing, locating and installing new interior features, such as stairways, cabinetwork or fireplaces.	Upgrading interior features to meet health, safety and security requirements. Installing sensitively designed fire-suppression systems.	Finding solutions to meet accessibility requirements that minimize impact on interior features, such as locating public functions strategically to limit changes to the interior. Respecting the location of existing staircases when providing new ramps and lifts.	
SYSTEMS	Structural Systems	Techniques, materials, alterations and loads over the building history.	Documenting the form, materials and condition of the interior features.		A structural system must meet life safety requirements. Load history and past performance of structural system should be taken into account. Limiting the accceptable uses to safe the structural system.	Replacing or altering missing structural elements with new ones that compatible in size, scale, material, style and colour. Designing new structural system.			
	Mechanical and Electrical Systems.	Construction history, theory and design behind the systems and relationship building's site and climate.	Documenting the form, materials, condition and function of the mechanical and electrical system.		Repairing and using the existing systems. Preserving character-defining abandoned systems.	Replacing or altering missing structural elements with new ones that compatible in size, scale, material, style and colour. Installing new mechanical and electrical system, if required by new use. Installing new heating/air conditioning units. Installing the vertical conduits in non character-defining or service spaces.			

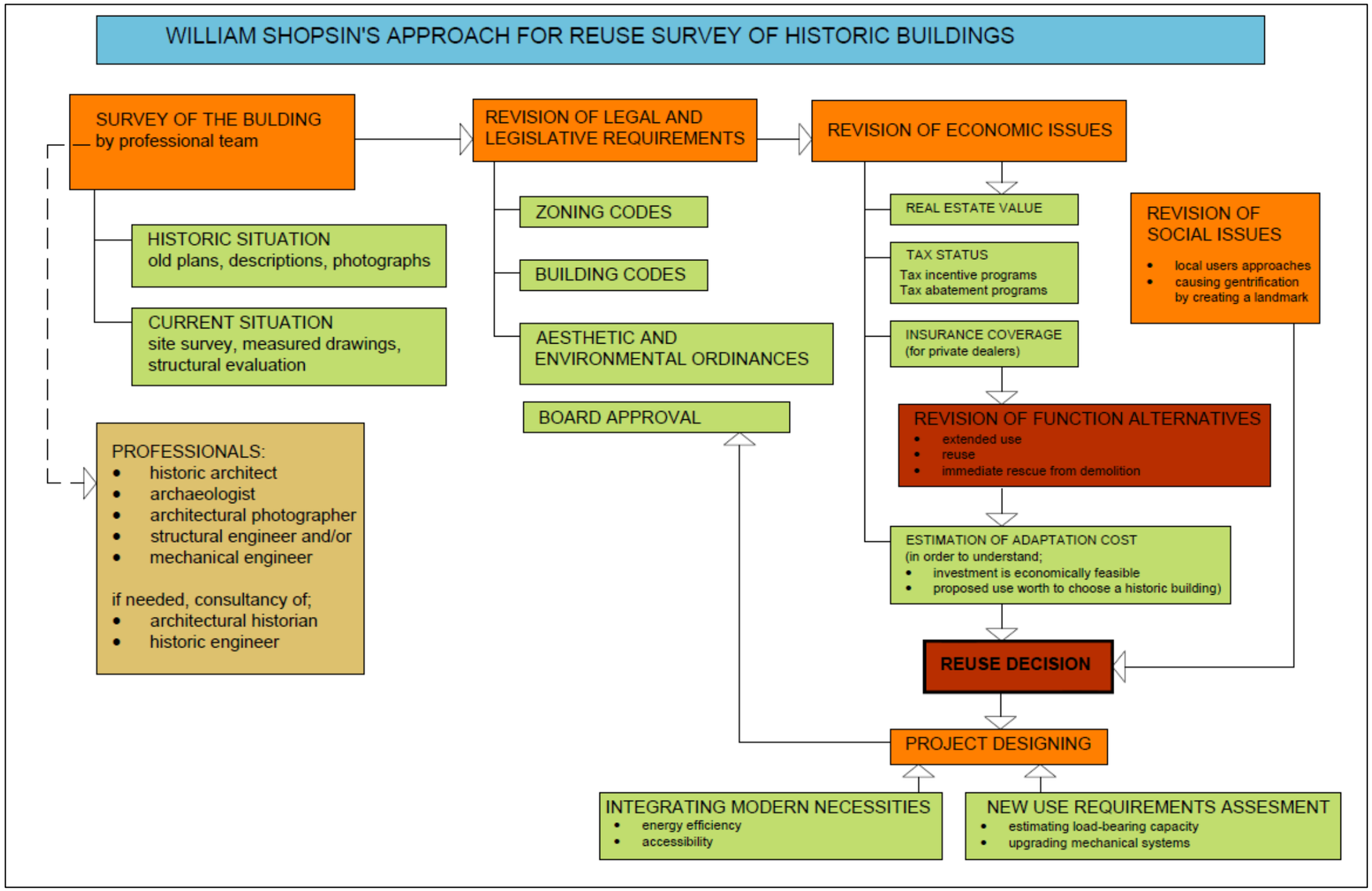
A.5. Analisis of the Process Developed by English Heritage for Change of Use of A Listed Building



A.6. Bernard Melchior Feilden's Approach for Reuse Survey of Historic Buildings



A.7. William Shopsin's Approach for Reuse Survey of Historic Buildings



B. (TO CHAPTER III). SITE SURVEY CHARTS ON ANALISIS OF HISTORIC FEATURES AND THE LAST REUSE INTERVENTIONS OF THE CASE MEDRESES

B.1. Chart 1.1. Historic Features of Beyazıt Medrese and Its Built Environment

NAME BEYAZIT MEDRESE	BUILDING DATE: 1506-1507	FIRST OWNER: SULTAN BAYEZİD II FOUNDATION	EDUCATION PERIOD: 1507-1918 (411 YEARS)

HISTORIC ENVIRONMENT



Figure 1. Beyazit Medrese in Map of Bilad-ı Selase, 18th century (Kubilay 2010)

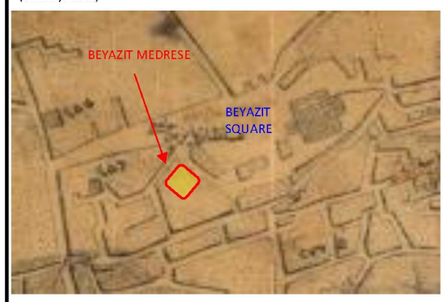


Figure 2. Beyazit Medrese in Mühendishane Map, 1848

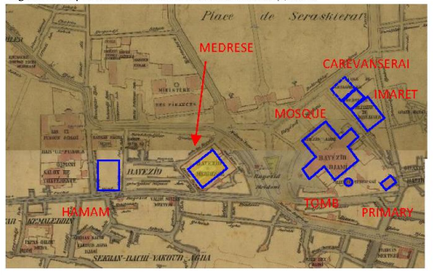


Figure 3. Beyazit Medrese with its complex in German Blues, 1909-1913

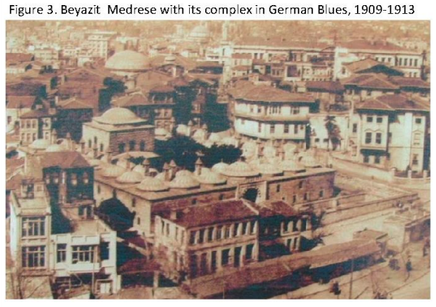


Figure 4. Beyazit Medrese around 1940's (Archive of Istanbul Ist.RDF)

HISTORIC ARCHITECTURAL AND FUNCTIONAL FEATURES

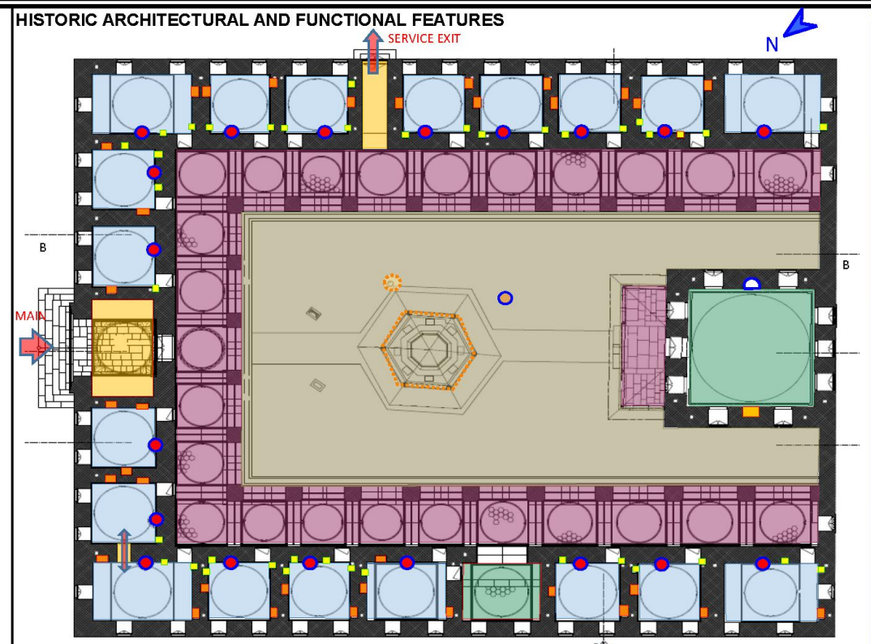


Figure 5. Original plan of Medrese, Restitution by Halil Onur, 2007 (Archive of Istanbul Ist. RDF)

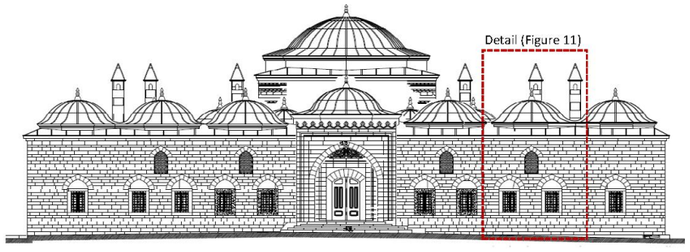


Figure 6. Original entrance facade of Medrese, Restitution by Halil Onur, 2007 (Archive of Istanbul Ist. RDF)

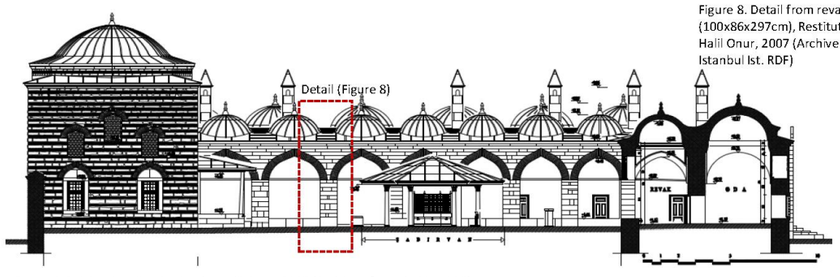


Figure 7. B-B Section, Restitution by Halil Onur, 2007 (Archive of Istanbul Ist. RDF)



Figure 8. Detail from revak pillars, (100x86x297cm), Restitution by Halil Onur, 2007 (Archive of Istanbul Ist. RDF)

Beyazit Medrese is a part of Bayezid II Complex. The complex is built by Sultan Bayezid II on Byzantine Forum Tauri (Today's Beyazıt Square). The complex consists a central mosque, tomb, medrese, imaret, carevanserai, primary school and hamam.
The medrese was active until 1918. In 1939 it has been turned into museum (City Museum and Library) by municipality. Since 1983, it has been used as Foundation Calligraphy Arts Museum by DGF.



Figure 9. Beyazıt Medrese 1930's

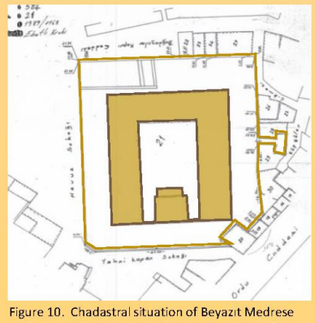


Figure 10. Chadastral situation of Beyazit Medrese and its neighbourhood until 1950's, (Archive of

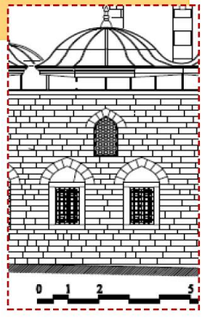


Figure 11. Typical room window order of the Medrese (detail from

LEGEND

SPACES:
- ROOM
- ENTRANCE
- CLASSROOM
- SERVICE (WC-LAUNDRY)
- EIVAN
- REVAK
- COURTYARD

ARCHITECTURAL ELEMENTS:
- ABLUTION FOUNTAIN
- FOUNTAIN
- WELL
- FIREPLACE
- MIHRAP NICHE
- NICHE (SMALL)
- NICHE (MEDIUM)
- NICHE (BIG)

B.2. Chart 1.2. 2013-2016 Reuse Interventions of Beyazıt Medrese**.**

BUILDING BLOCK / LOT NUMBER: 584/21	DISTRICT: BEYAZIT	PROJECT PREPARING: 2007-2011	EXISTING OWNER: DIRECTORATE GENERAL OF FOUNDATIONS	DATE OF SURVEY
NEW FUNCTION: MUSEUM		ADAPTATION: 2013-2016 (continuing)	EXISTING USER: DIRECTORATE GENERAL OF FOUNDATIONS	18 June 2015

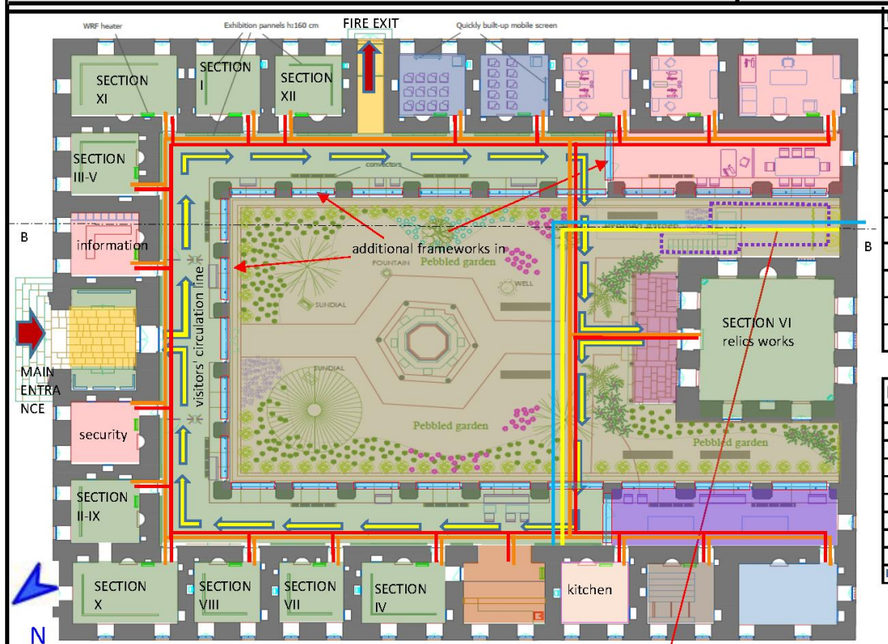
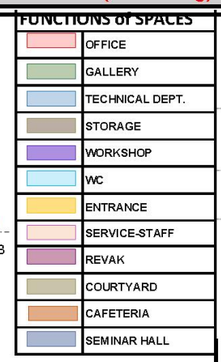


Figure 1. Applied restoration interior design plan by Paralel 41 Architecture, 2010 (archive of Yılmaz Yapı, the contractor)



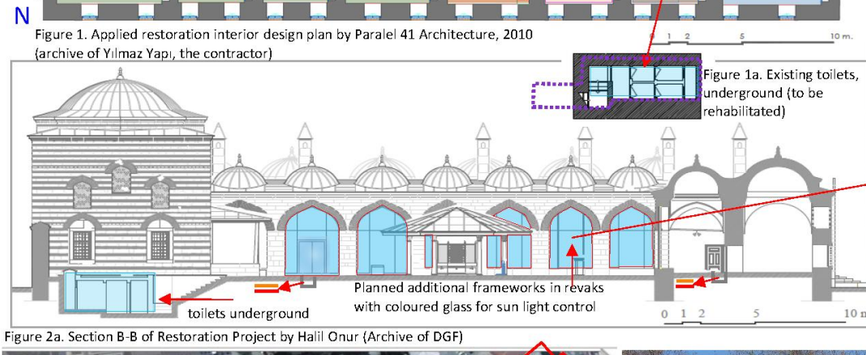


Figure 2a. Section B-B of Restoration Project by Halil Onur (Archive of DGF)

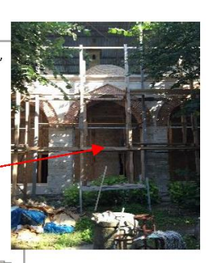


Figure 2b. Framework place in revaks 2015

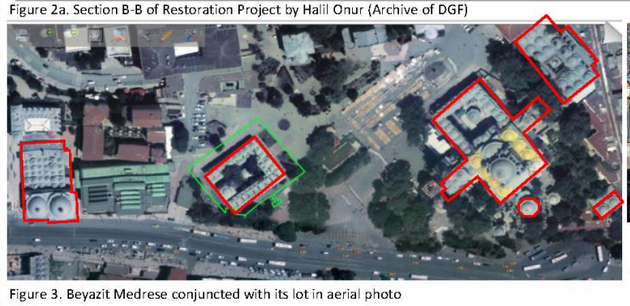


Figure 3. Beyazit Medrese conjuncted with its lot in aerial photo 2013 (https://ibbkbs.ibb.gov.tr)



Figure 4a. Beyazit Medrese from Yeniçeriler Street,

Figure 4b. Beyazit Medrese from Yeniçeriler Street, 2011

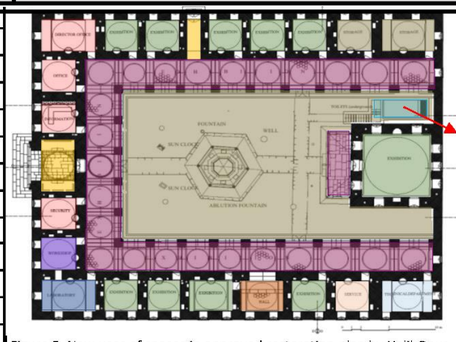


Figure 5. New uses of spaces in approved restoration plan by Halil Onur

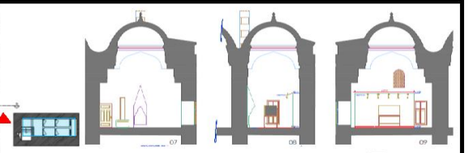


Figure 6. Plan and sections of SECTION XI Interior Design Project by Paralel 41 Architecture (Archive of Istanbul Ist. RDF)



Figure 8. Courtyard; from classroom (SECTION VI) 2015

Figure 7. Partial electrical plan (Archive of Istanbul Ist. RDF)



Figure 10. Revaks, 2015

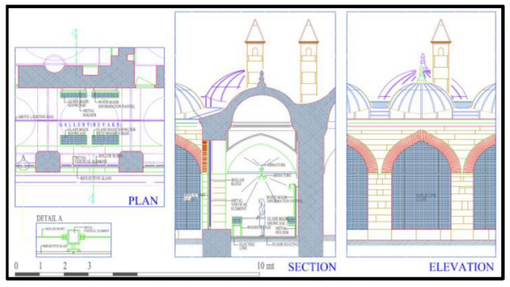


Figure 9. Revak interventions in restoration project by Paralel 41 Architecture (Archive of Istanbul Ist. RDF)



Figure 11,12. Fireplace and medium niche in room, 2015



Figure 13,14. Classroom; entrance door and inside, 2015



Figure 15. Eivan (cafeteria), 2015

B.3. Chart 2.1. Historic Features of Atik Ali Paşa Medrese and Its Built Environment.

NAME ATİK ALİ PAŞA MEDRESE | **BUILDING DATE:** 1508-1509 | **FIRST OWNER:** ATİK ALİ PAŞA FOUNDATION | **EDUCATION PERIOD:** 1509-1918 (409 YEARS)

HISTORIC ENVIRONMENT

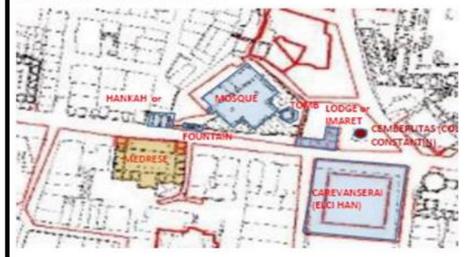


Figure 1. Site Plan showing 16th century situation (Ceras| 2004)

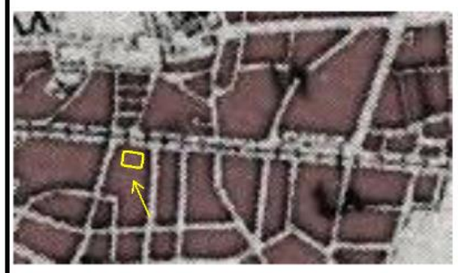


Figure 2. Location of Atik Ali Paşa Medrese in Map of Bilad-i Selase, 18th century (Kubilay 2010)



Figure 3. Location of Atik Ali Paşa Medrese in Behçet Maps, 1846-1847

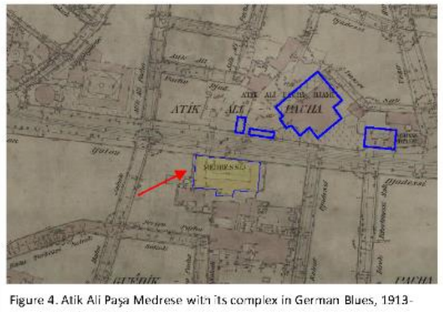


Figure 4. Atik Ali Paşa Medrese with its complex in German Blues, 1913-1915(Atatürk Library)

HISTORIC ARCHITECTURAL AND FUNCTIONAL FEATURES

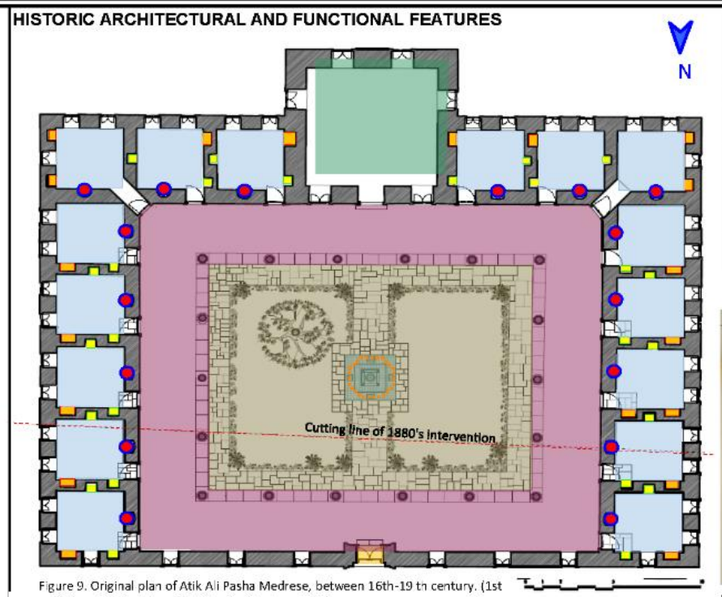


Figure 9. Original plan of Atik Ali Pasha Medrese, between 16th-19 th century. (1st period restitution plan of ArtLite Architecture 2012)



Figure 10. Atik Ali Pasha Medrese in 1975, showing the situation after 1880's change (archive of DGF)

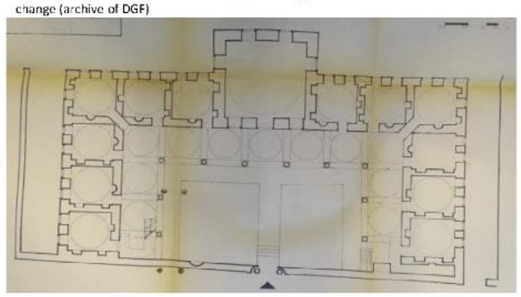


Figure 11. Measured Drawing of Atik Ali Pasha Medrese, 1975 (archive of DGF)



Figure 6. Imaret and the mosque in Melchior Lorrich's gravure, 1576 (Yuksel 1993)

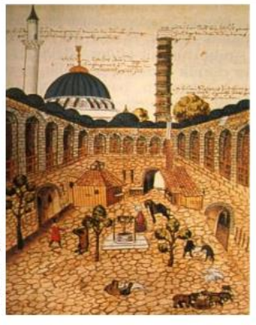


Figure 7. Carevanserai of the complex (Elci Hani, Ambassadors' Khan) (Eyice-4 1994)

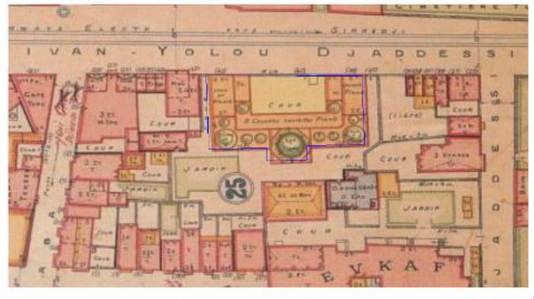


Figure 5. Atik Ali Paşa Medrese in Pervititch Map, 1922 (Atatürk Library)



Figure 8. Cemberlitas, Column Constantin in 1800s (Gravürlerle Türkiye ....)

LEGEND

SPACES:
- ENTRANCE
- CLASSROOM
- ROOM
- REVAK
- COURTYARD
- SERVICE (WC LAUNDRY)
- EIVAN

ARCHITECTURAL ELEMENTS:
- ABLUTION FOUNTAIN
- FOUNTAIN
- WELL
- FIREPLACE
- MIHRAP NICHE
- NICHE (SMALL)
- NICHE (MEDIUM)
- NICHE (BIG)

Atik Ali Paşa Medrese is part of Atik Ali Pasha Complex. The complex was built in 1508-1509 (Eyice-3 1991) by Atik Ali Paşa, who was the grand vizier of Sultan Bayezid II. It consists of mosque, medrese, caravanserai (Elçi Han, Ambassador Khan), imaret, tekke- hankah (dervish lodge), shops (Eyice-3) primary school and a fountain. (Yüksel 1993) The complex is located next to the Çemberlitaş (old Forum Constantin)and within the great Forum Constantin Square of Byzantine Period. (Eyice-3)

Atik Ali Paşa Medrese is a stand alone, one storey medrese in original. However it was radically changed around 1880's due to street widening works (Yüksel 1993) and tramway construction (Kütükoğlu 2000, pg 104). In this change, four of rooms and entrance garden wall of the medrese were cutted. Then four rooms symmetrically added upstairs

In 1918 the medrese had lost the original function and was using by foundations (Kütükoğlu 2000, 104). Since then, it has been using by associations for social activities.
Today, the medrese is on one the most important historic and tourism axes of the historic peninsula.

B.4. Chart 2.2. 2014-2016 Reuse Interventions of Atik Ali Paşa Medrese.

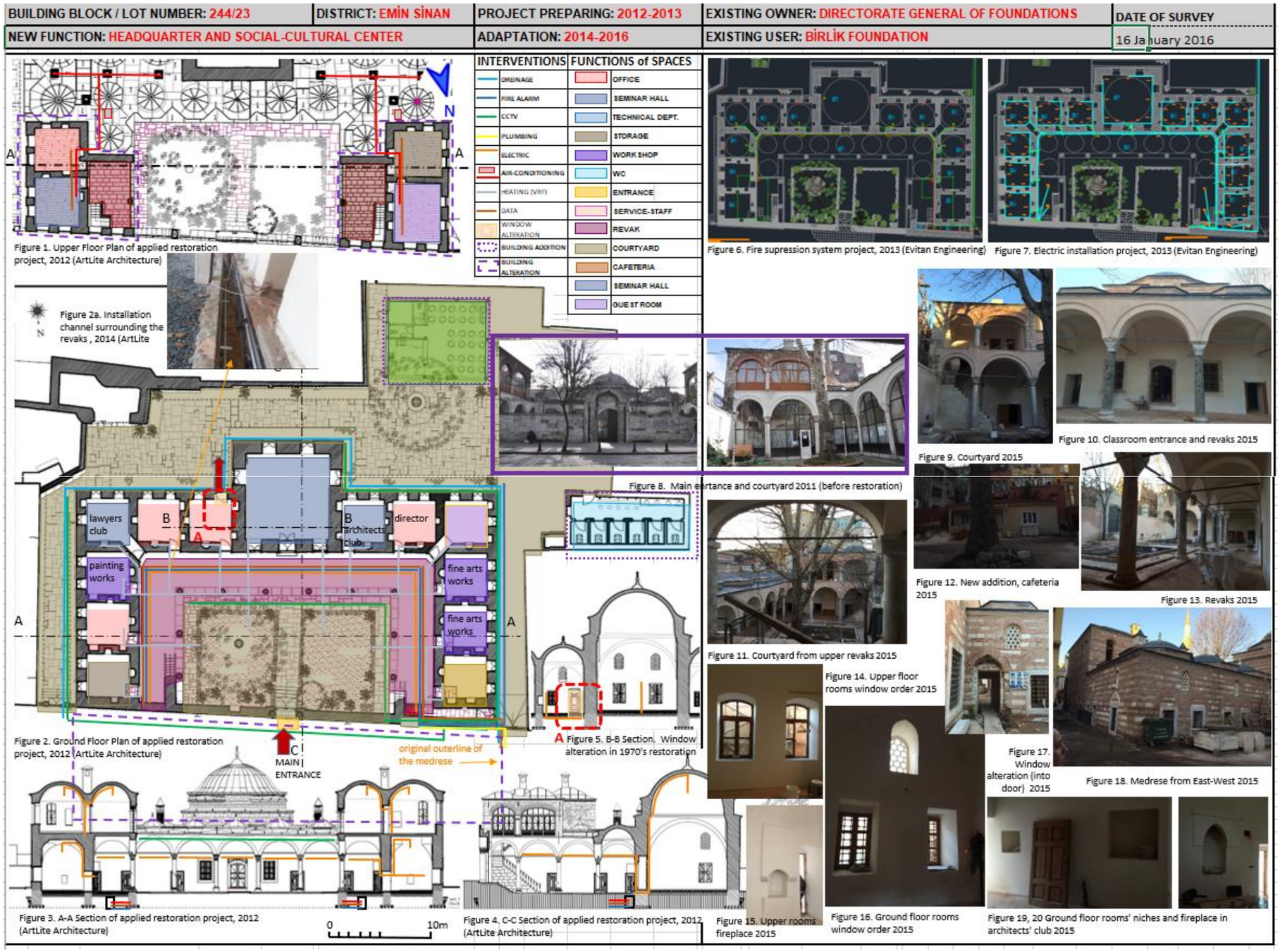


Figure 1. Upper Floor Plan of applied restoration project, 2012 (ArtLite Architecture)

Figure 2a. Installation channel surrounding the revaks , 2014 (ArtLite

Figure 2. Ground Floor Plan of applied restoration project, 2012 (ArtLite Architecture)

Figure 3. A-A Section of applied restoration project, 2012 (ArtLite Architecture)

Figure 4. C-C Section of applied restoration project, 2012 (ArtLite Architecture)

Figure 5. B-B Section. Window alteration in 1970's restoration

Figure 6. Fire supression system project, 2013 (Evitan Engineering)

Figure 7. Electric installation project, 2013 (Evitan Engineering)

Figure 8. Main entrance and courtyard 2011 (before restoration)

Figure 9. Courtyard 2015

Figure 10. Classroom entrance and revaks 2015

Figure 11. Courtyard from upper revaks 2015

Figure 12. New addition, cafeteria 2015

Figure 13. Revaks 2015

Figure 14. Upper floor rooms window order 2015

Figure 15. Upper rooms fireplace 2015

Figure 16. Ground floor rooms window order 2015

Figure 17. Window alteration (into door) 2015

Figure 18. Medrese from East-West 2015

Figure 19, 20 Ground floor rooms' niches and fireplace in architects' club 2015

B.5. Chart 3.1. Historic Features of Haseki Medrese and Its Built Environment.

NAME: HASEKİ MEDRESE	BUILDING DATE: 1539-1540	FIRST OWNER: HASEKI SULTAN FOUNDATION	EDUCATION PERIOD: 1540-1918 (378 YEARS)

HISTORIC ENVIRONMENT



Figure 1. Haseki Medrese in Map of Bilad-ı Selase, 18th century (Kubilay 2010)

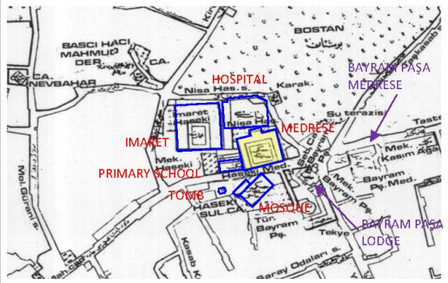


Figure 2. Haseki Medrese with its complex in Ayverdi Map, 1848

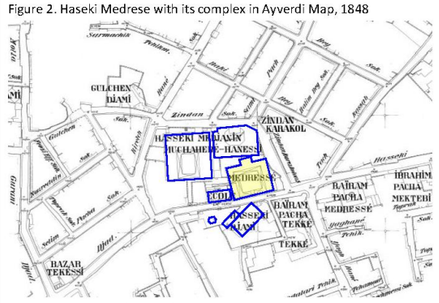


Figure 3. Haseki Medrese and its complex in French Maps, 1900's

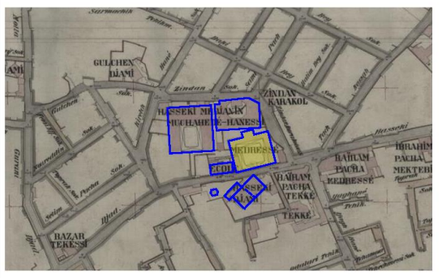


Figure 4. Haseki Medrese with its complex in German Blues, 1909-1913

ORIGINAL ARCHITECTURAL AND FUNCTIONAL FEATURES

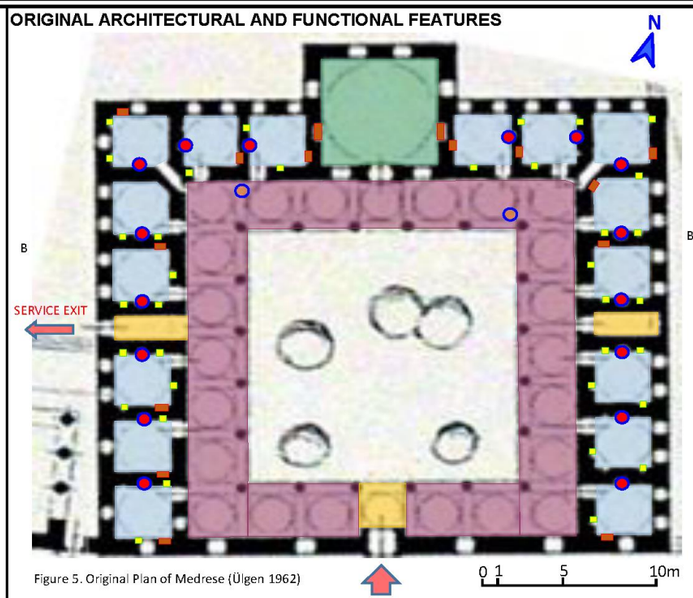


Figure 5. Original Plan of Medrese (Ülgen 1962)

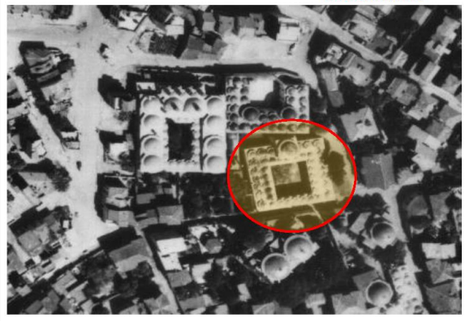


Figure 6. Aerial photo of the complex, 1960's (archive of DGF)



Figure 9. Haseki Mosque behind the Bayram Paşa Lodge on Haseki Street,

Haseki Medrese is a part of Haseki Sultan Complex. It was built by the Kanuni Sultan Süleyman for haseki, Hürrem Sultan. The medrese is 33x29 m from outside and about 5 m. in height. Main entrance is on west facade, but it is connected primary school, imaret and hospital by a secondary gate.

After some natural disasters (1894 earthquake and 1917-1-1918 fire) the medrese has abandoned for a long time. Between 1973-2006, the complex was used as training center by Presidency of Religious Affairs.

The last adaptation was between 2011-2012 According to restoration project, the complex turned into a museum-institute complex. The medrese has been planned as "Mimar Sinan Research Institute". According to this new function, the -classroom will be used as library, 10 rooms for researcher offices, 3 rooms on west wing as workshop, 2 rooms on east wing as storage-archive and 1 room as toilets.

After having been completed the last restoration, the complex were assigned to the Presidency of Religious Affairs to be used as an education center for muftis and preachers; rooms as teachers offices and the classroom as library.



Figure 7. Haseki Medrese, 1960's (archive of DGF)

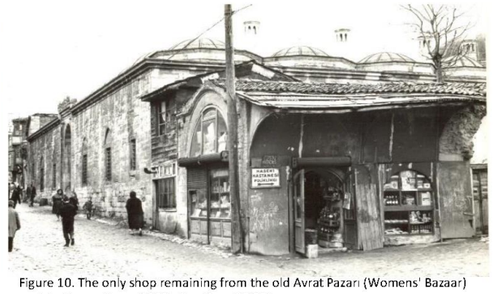


Figure 10. The only shop remaining from the old Avrat Pazarı (Womens' Bazaar) next to the medrese, 1960's (archive of DGF)

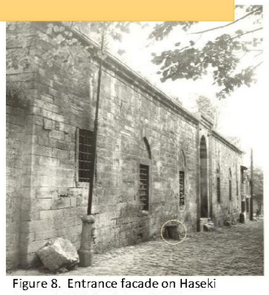


Figure 8. Entrance facade on Haseki Street, 1960's (archive of DGF)

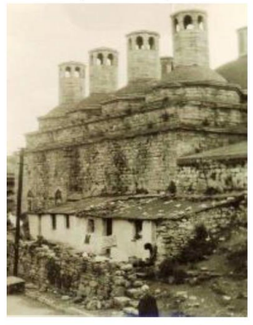


Figure 11. Imaret, 1964 (archive of DGF)

LEGEND

SPACES:
- ROOM
- ENTRANCE
- CLASSROOM
- SERVICE (WC-LAUNDRY)
- EIVAN
- REVAK
- COURTYARD

ARCHITECTURAL ELEMENTS:
- ABLUTION FOUNTAIN
- FOUNTAIN
- WELL
- FIREPLACE
- MIHRAP NICHE
- NICHE (SMALL)
- NICHE (MEDIUM)
- NICHE (BIG)

B.6. Chart 3.2. 2011-2012 Reuse Interventions of Haseki Medrese.

BUILDING BLOCK / LOT NUMBER: 1808/6	DISTRICT: NEVBAHAR	PROJECT PREPARING: 2007-2012	EXISTING OWNER: DIRECTORATE GENERAL OF FOUNDATIONS	DATE OF SURVEY
NEW FUNCTION: ADVANCED EDUCATION CENTER		ADAPTATION: 2011-2012	EXISTING USER: PRESIDENCY OF RELIGIOUS AFFAIRS	19 June 2015

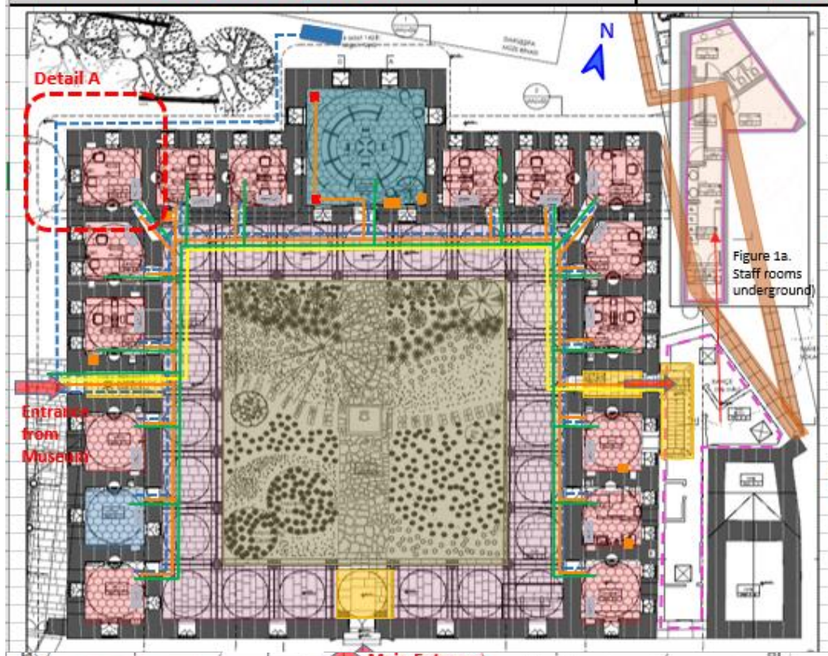


Figure 1. Applied restoration plan, 2012 (archive of DGF)



Figure 2. South-west room's windows from west and inside, 2015



Figure 3. Section D-D (archive of DGF)

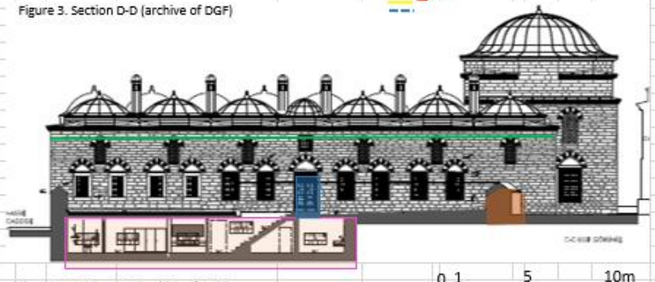


Figure 4. Section C-C (archive of DGF)



Figure 5. Approved restoration plan, 2012 (archive of DGF)

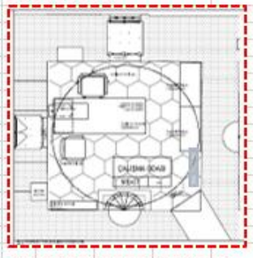


Figure 6. Detail A, corner room interior design project. (archive of DGF)

FUNCTIONS of SPACES

- OFFICE
- LIBRARY
- TECHNICAL DEP.
- STORAGE- ARCHIVE
- WORKSHOP
- WC
- ENTRANCE
- SERVICE-STAFF
- REVAK
- COURTYARD

INTERVENTIONS

- ELECTRIC
- FIRE ALARM
- FIRE SUPRESSION
- CCTV
- PLUMBING
- AIR CONDITIONING
- HEATING (WRF)
- DOOR ADDITION
- WALL ADDITION



Figure 7. Haseki Medrese with its lot in aerial photo 2013 (https://ibbkbs.ibb.gov.tr)



Figure 8. Site Plan (Archive of DGF)



Figure 9. Main entrance from courtyard, 2015



Figure 13. Classroom (library); entrance, architectural elements and installations. 2015



Figure 10. Courtyard, revaks and classroom, 2015





Figure 11. Revaks; secondary entrance and room entrances, 2015



Figure 12. Stone made well ring, 2015



Figure 14. Typical room; its architectural elements and installations. 2015

B.7. Chart 4.1. Historic Features of Şehzade Medrese and Its Built Environment.

NAME ŞEHZADE MEDRESE	BUILDING DATE: 1547	FIRST OWNER: ŞEHZADE MEHMET FOUNDATION	EDUCATION PERIOD: 1547-1924 (377 YEARS)

HISTORIC ENVIRONMENT

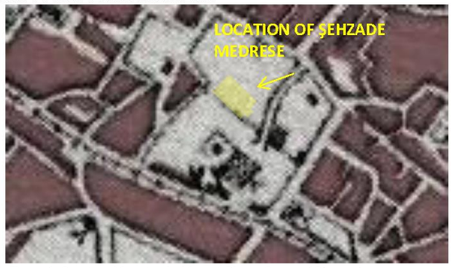


Figure 1. Şehzade Medrese in Map of Bilad-ı Selase, 18th century (Kubilay 2010)

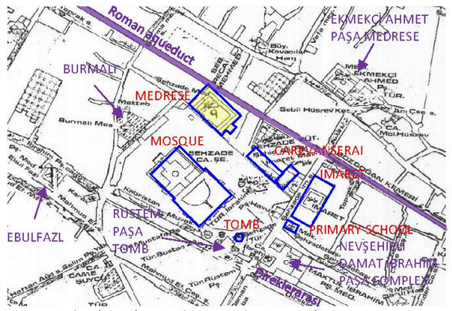


Figure 2. Şehzade Medrese with its complex in Ayverdi Map, 1848

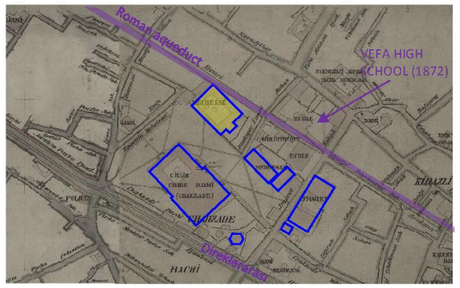


Figure 3. Şehzade Medrese with its complex in German Blues, 1909-1913

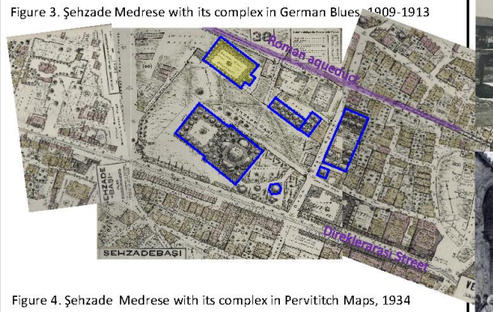


Figure 4. Şehzade Medrese with its complex in Pervititch Maps, 1934

ORIGINAL ARCHITECTURAL AND FUNCTIONAL FEATURES

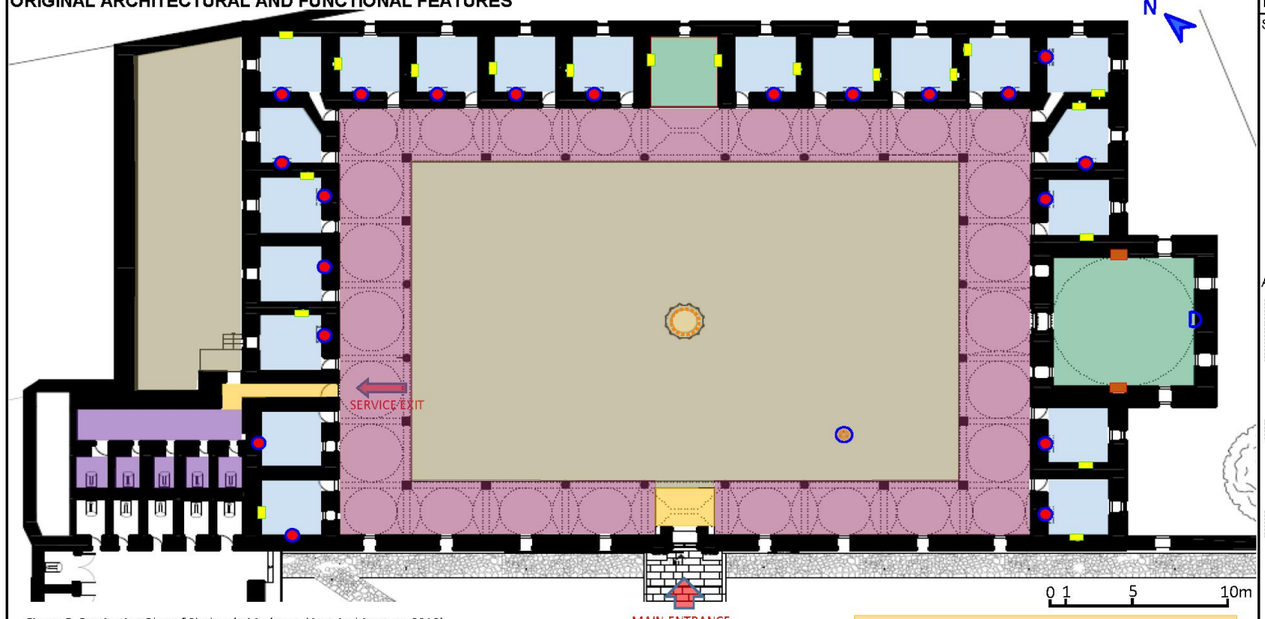


Figure 5. Restitution Plan of Shehzade Medrese. (Anıt Architecture 2012)

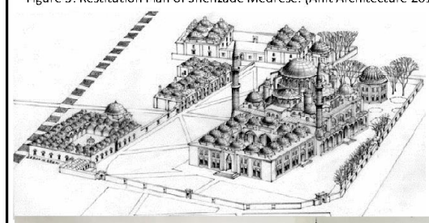


Figure 6. Axonometric drawing of the complex from restitution report by Anıt Architecture (archive of DGF)



Figure 7. Şehzade Medrese and the Mosque from North-West, 1959 (archive of DGF)

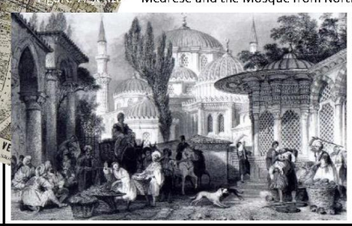


Figure 10. Mosque and Tomb from Direklerarası Street in an engraving, 19th



Figure 8. Mosque 1888 Sebah and Joaillier (http://eski.istanbulium.net)



Figure 9. Primary School and imaret(Kuban 1994)

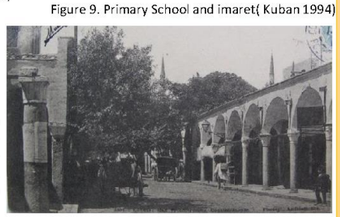


Figure 11. Direklerarası Street and behind the minarets of Şehzade Mosque, 20th c. (anonymus)

LEGEND

SPACES:
- ROOM
- ENTRANCE
- CLASSROOM
- SERVICE (WC-LAUNDRY)
- EIVAN
- REVAK
- COURTYARD

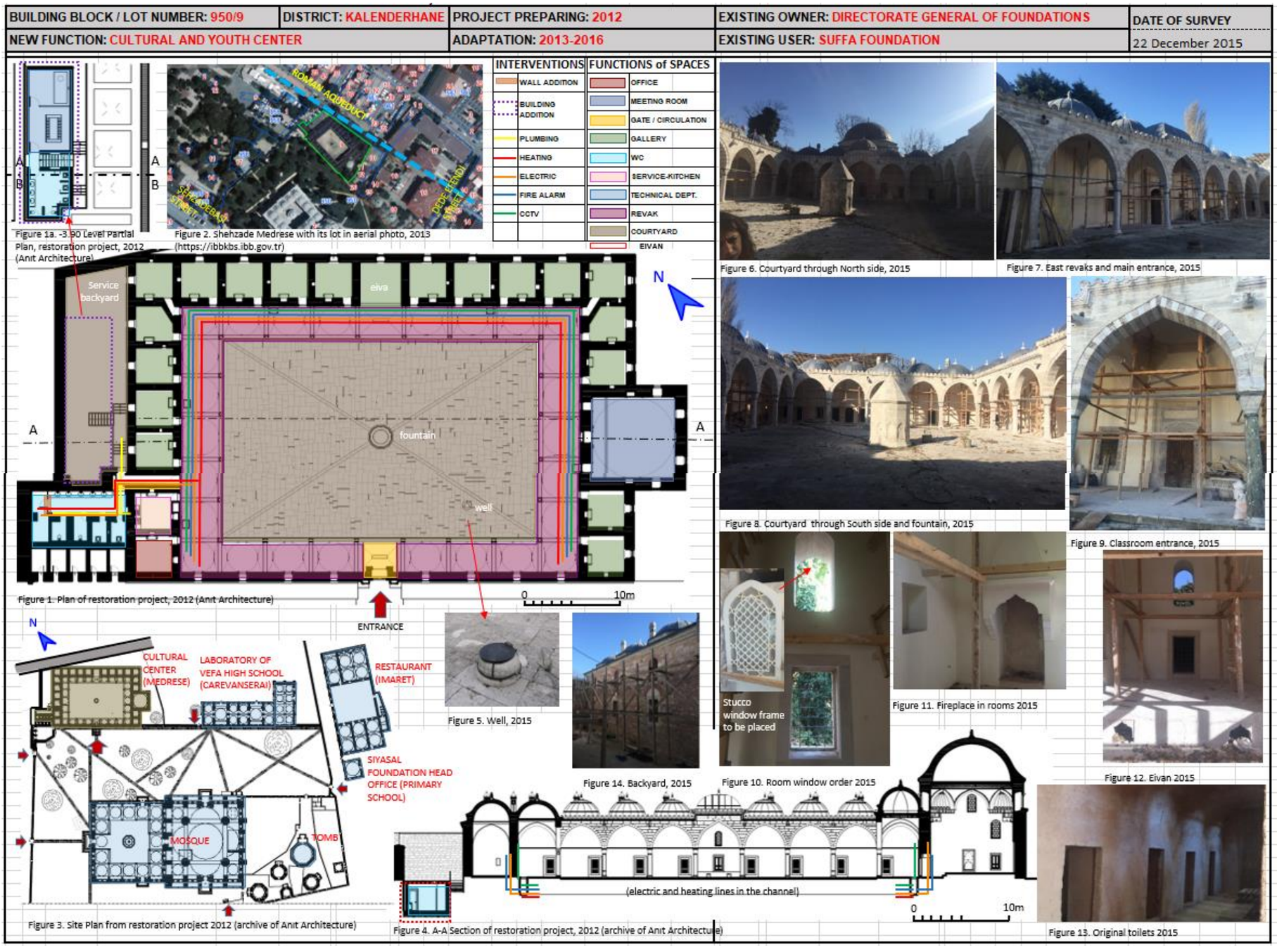
ARCHITECTURAL ELEMENTS:
- ABLUTION FOUNTAIN
- FOUNTAIN
- WELL
- CISTERN
- FIREPLACE
- MIHRAP NICHE
- NICHE (SMALL)
- NICHE (MEDIUM)
- NICHE (BIG)

Şehzade Medrese is part of Şehzade Mehmet Complex. It is in Şehzadebaşı District, on the main axis between Beyazıt and Fatih. It is the first masterpiece as a big scaled sultan complex of Mimar Sinan. The most important building of the complex is the mosque. Şehzade Medrese is a stand alone building. Entrance of the medrese faces through the big and green garden of the Şehzade Mosque from south west. Şehzade medrese is 50.25x32.95m from outside and 5.69 m height up to the lead cover on the profiled stone. Courtyard is 31.13x19.95 m.

According to foundation charter, muderris, 16 student and 3 staff are allowed to stay in Şehzade Medrese. Following the education system has been changed with Law of Tevhid-i Tedrisat in 1924, the medrese was abandoned until 1960 and had been occupied by sellers. In 1999 the medrese changed into a restaurant.

Şehzade Medrese is lastly granted to Suffa Foundation by DGF in 2010 to be used for educational purposes for next 10 years. The medrese will be used as cultural center for both Turkish and foreign university students aiming to cultural interaction and know how

B.8. Chart 4.2. 2013-2016 Reuse Interventions of Şehzade Medrese.



B.9. Chart 5.1. Historic Features of Rüstem Paşa Medrese and Its Built Environment.

NAME RÜSTEM PAŞA MEDRESE	BUILDING DATE: 1550	FIRST OWNER: RÜSTEM PAŞA FOUNDATION	EDUCATION PERIOD: 1550-1918 (368 YEARS)

HISTORIC ENVIRONMENT



Figure 1. Rüstem Paşa Medrese in Map of Bilad-ı Selase, 18th century (Kubilay 2010)

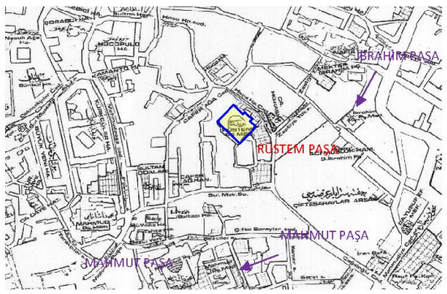


Figure 2. Rüstem Paşa Medrese with its complex in Ayverdi Map, 1848

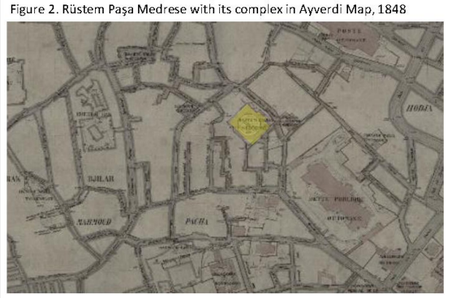


Figure 3. Rüstem Paşa Medrese with its complex in German Blues, 1909-1913

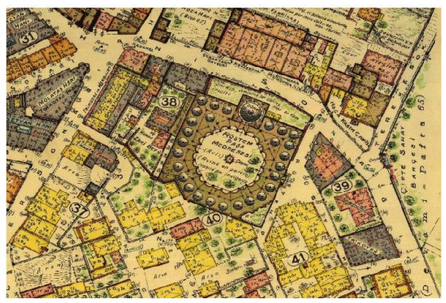


Figure 4. Rüstem Paşa Medrese with its complex in Pervititch Maps, 1934

ORIGINAL ARCHITECTURAL AND FUNCTIONAL FEATURES

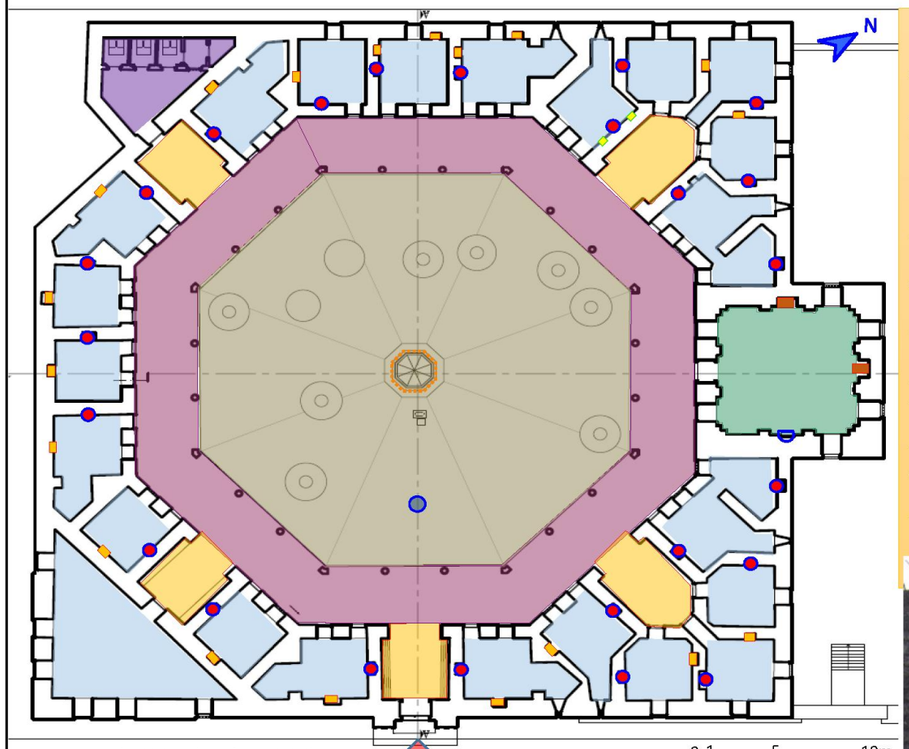


Figure 6. Approved restitution plan, referring to 16th century situation, by UB Construction Limited Company

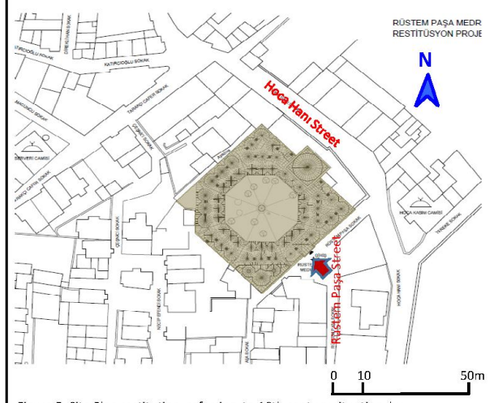


Figure 5. Site Plan restitution, referring to 16th century situation, by UB Construction Limited Company 2009 (Archive of DGF)

Rüstem Paşa Medrese is an individual medrese, it is not part of a complex. The Medrese is donated by Rüstem Paşa, who is both the grand vizier and the son in law of Süleyman The Magnificent.
Rüstem Paşa Medrese was both a medrese and a library with 120 binded manuscripts. It was very close the donor's house and has a unique plan layout, as the donor's expressed in his foundation charter. (Charter 4) The medrese is 42.86x42.76m from outside. It has 22 squared rooms. The big triangular space in south corner was probably a kitchen in original.
In 1918 the education had ended due to heavy war conditions and fire survivals occupied the medrese. Between 1966-1990's it was used as dormitory. Since 2009, the medrese has been using by an association for

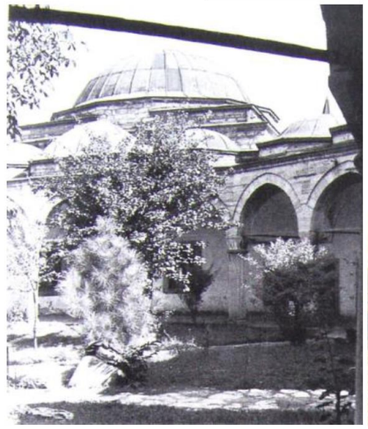


Figure 7. Classroom from courtyard (Wiener 1978)

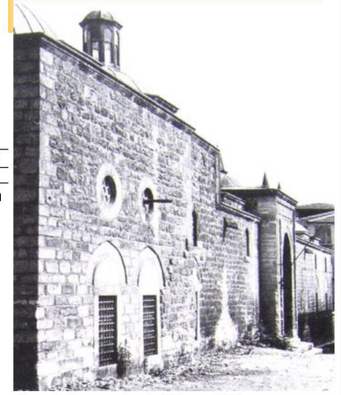


Figure 8. Entrance facade (Wiener 1978)



Figure 9. Courtyard 1937 (www.eskiistanbulium.net)

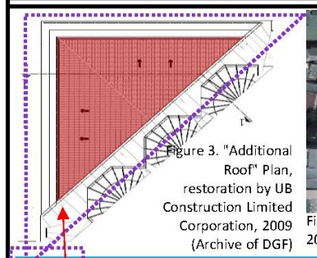
LEGEND

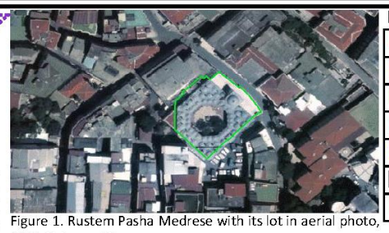
SPACES:
- ROOM
- ENTRANCE
- CLASSROOM
- SERVICE (WC-LAUNDRY)
- EIVAN
- REVAK
- COURTYARD

ARCHITECTURAL ELEMENTS:
- ABLUTION FOUNTAIN
- FOUNTAIN
- WELL
- CISTERN
- FIREPLACE
- MIHRAP NICHE
- NICHE (SMALL)
- NICHE (MEDIUM)
- NICHE (BIG)

B.10. Chart 5.2. 2009-2012 Reuse Interventions of Rüstem Paşa Medrese.

BUILDING BLOCK / LOT NUMBER: 3000/19	DISTRICT: SURURİ	PROJECT PREPARING: 2009	EXISTING OWNER: DIRECTORATE GENERAL OF FOUNDATIONS	DATE OF SURVEY
NEW FUNCTION: SOCIO-CULTURAL CENTER-MUSEUM		ADAPTATION: 2009-2012	EXISTING USER: THE ISTANBUL FOUNDATION FOR SCIENCE AND CULTURE	22 December 2015




Figure 1. Rustem Pasha Medrese with its lot in aerial photo, 2013 (ibb.gov.tr)

FUNCTIONS of SPACES

EIVAN	OFFICE
PROJECTION	GALLERY
ACCOMODATION	TECHNICAL DEPT.
LIBRARY	STORAGE
WELCOMING-HOSPITALITY	WORKSHOP
CAR PARKING	WC
GARDEN	ENTRANCE
	SERVICE-STAFF
	REVAK
	COURTYARD
	CAFETERIA/RESTAURANT
	SEMINAR HALL

INTERVENTIONS

FIRE ALARM
CCTV
PLUMBING
ELECTRIC
AIR-CONDITIONING
HEATING (radiator)
HEATING (electric)
HEATING CENTER
DREINAGE
VENTILATION
BUILDING ADDITION
WALL ADDITION
WALL ALTERATION
ROOF ADDITION

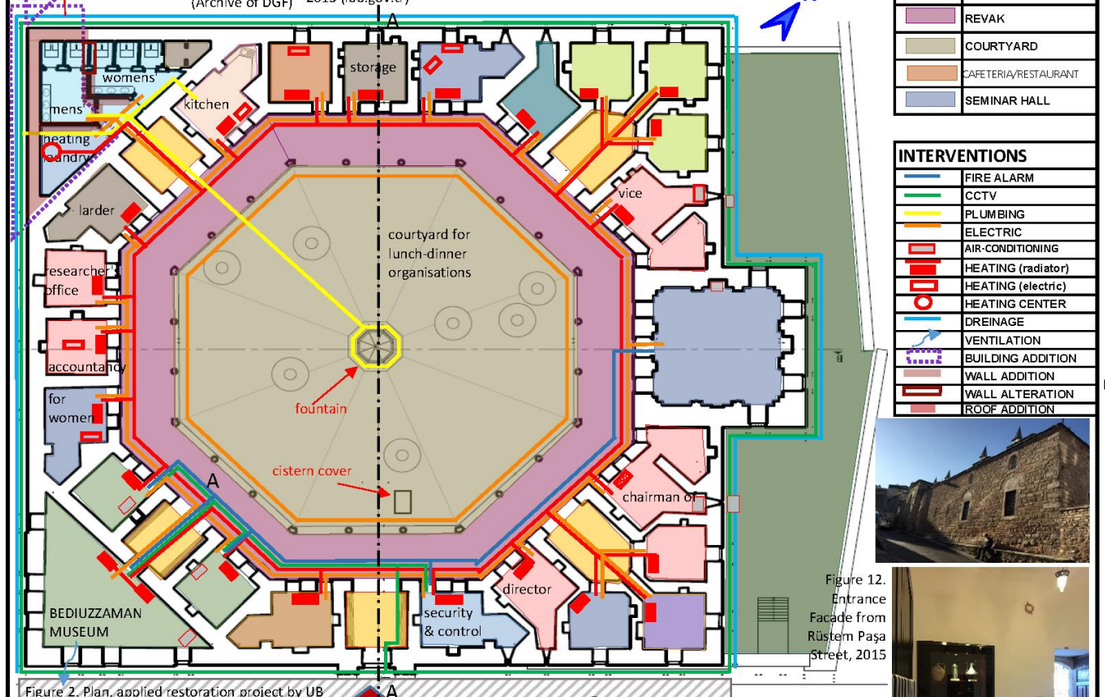
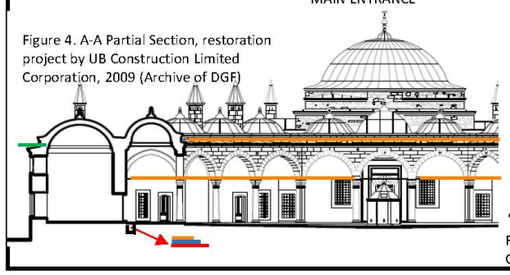


Figure 2. Plan, applied restoration project by UB Construction Limited Corporation, 2009 (Archive of DGF)


Figure 4. A-A Partial Section, restoration project by UB Construction Limited Corporation, 2009 (Archive of DGF)

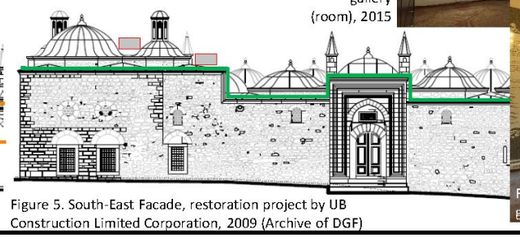

Figure 5. South-East Facade, restoration project by UB Construction Limited Corporation, 2009 (Archive of DGF)

Figure 12. Entrance Facade from Rüstem Paşa Street, 2015

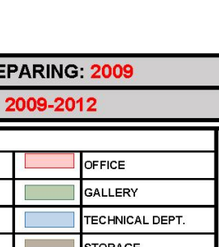

Figure 13. Window alteration in gallery (room), 2015


Figure 18. Fireplace in gallery (room), 2015

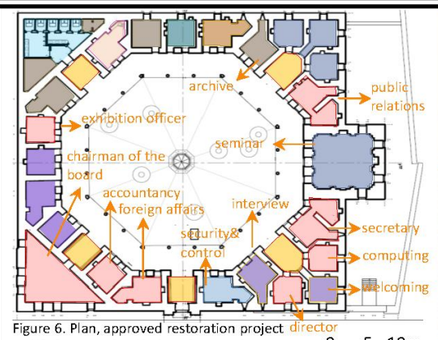


Figure 6. Plan, approved restoration project by UB Construction Limited Corporation, 0 5 10m


Figure 7. Courtyard, 2015


Figure 8. Entrance eivan, 2015


Figure 9. Classroom entrance, 2015


Figure 10. Welcoming room 2015


Figure 11. Fireplace and niches in library 2015


Classroom, bookcase, 2015


Figure 15. Classroom, 2015


Classroom, mihrab


Figure 17. Restaurant 201


Figure 19. Museum sect'on (triangular space), 2015


Figure 20. Kitchen 2015


Figure 21. Tea service in revaks , in front of the kitchen 2015


Figure 22. Roof addition in women's oilets 2015


Figure 23. WC , 2015

B.11. Chart 6.1. Historic Features of Rabi Medrese and Its Built Environment.

NAME RABİ MEDRESE | **BUILDING DATE:** 1558 | **FIRST OWNER:** SULTAN SÜLEYMAN HAN FOUNDATION | **EDUCATION PERIOD:** 1558-1918 (360 YEARS)

HISTORIC ENVIRONMENT

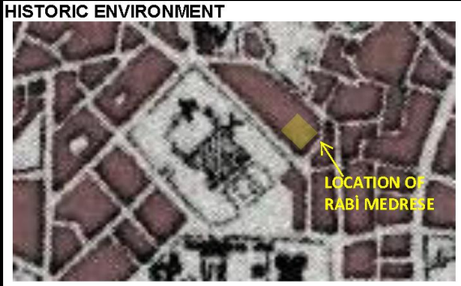


Figure 1. Rabi Medrese in Map of Bilad-ı Selase, 18th century (Kubilay 2010)

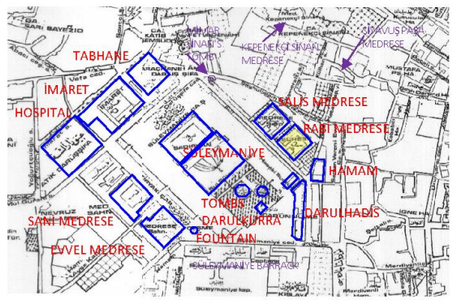


Figure 2. Rabi Medrese with its complex in Ayverdi Map, 1848

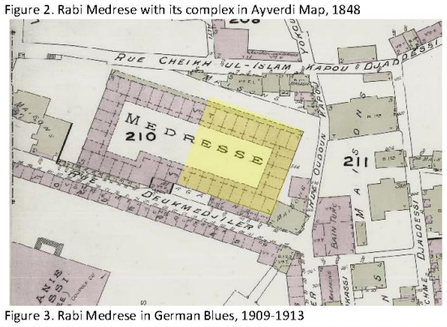


Figure 3. Rabi Medrese in German Blues, 1909-1913



Figure 4. Location of Rabi Medrese in Necip Bey Maps, 1918

ORIGINAL ARCHITECTURAL AND FUNCTIONAL FEATURES

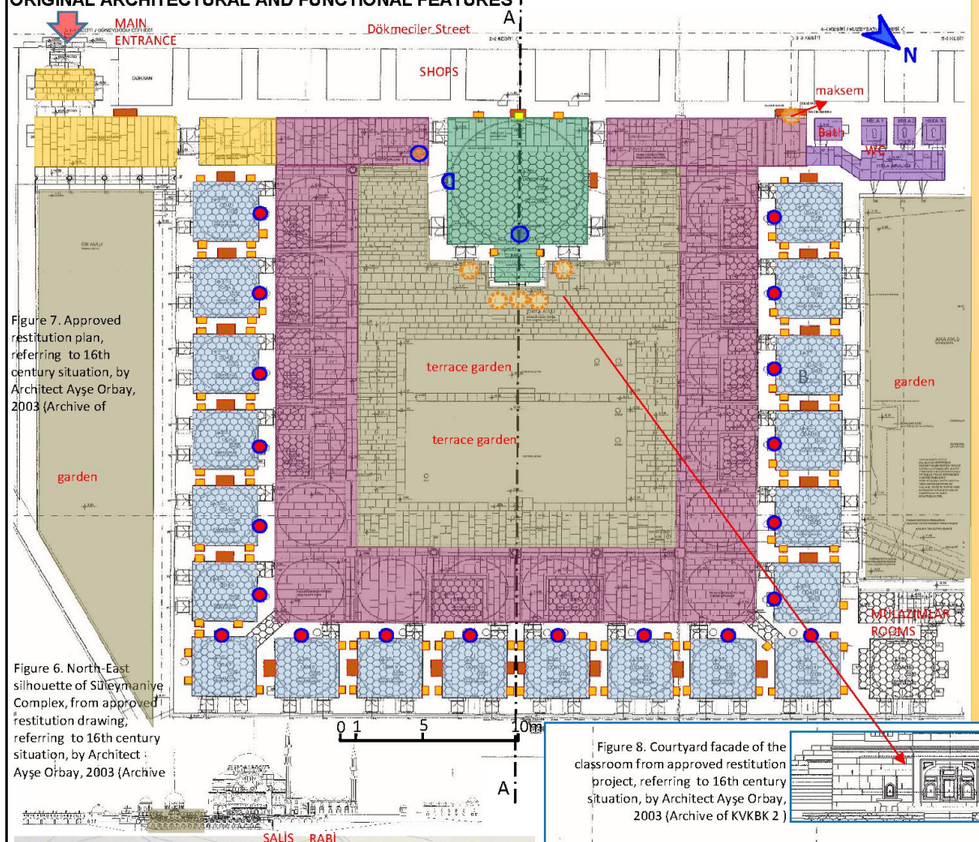


Figure 7. Approved restitution plan, referring to 16th century situation, by Architect Ayşe Orbay, 2003 (Archive of

Figure 6. North-East silhouette of Süleymaniye Complex, from approved restitution drawing, referring to 16th century situation, by Architect Ayşe Orbay, 2003 (Archive

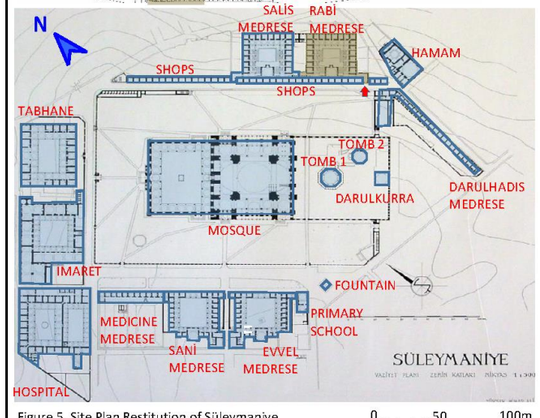


Figure 5. Site Plan Restitution of Süleymaniye Complex by Architect Ali Saim Ülgen, 1960's

Rabi Medrese is one of the six medreses of Süleymaniye Complex and forth of the symmetrically positioned four medreses of it. The complex is constructed by the Sultan Süleyman The Magnificent between 1554-1559. The architect is Mimar Sinan. The complex is spread over 60.000sqm area. It is also one of the most important masterpieces of Mimar Sinan and the most important and great complex of Ottoman Period in 16th century.
Rabi medrese is located on the slop of the hillside facing through Goldern Horn just below the Süleymaniye Mosque and uses the advantage of panoramic wiev of Galata with its unique terraced design. It has 20 rooms.
The education in medrese has been ended in 1918 and it had been occupied by families until 1970's for housing, then, unfunctioned by 2000's.

Figure 8. Courtyard facade of the classroom from approved restitution project, referring to 16th century situation, by Architect Ayşe Orbay, 2003 (Archive of KVKBK 2)

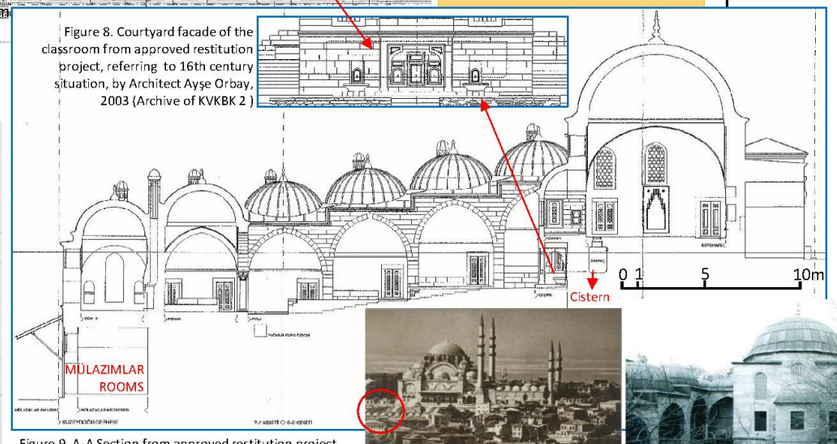


Figure 9. A-A Section from approved restitution project, referring to 16th century situation, by Architect Ayşe Orbay, 2003 (Archive of KVKBK 2)



Figure 10. Süleymaniye Complex and Rabi Medrese from Galata Tower in 19th century. (Urban Conservation Plan Report 2003)



Figure 11. Classroom from courtyard, 1960 (Archive of DGF)

LEGEND

SPACES:
- ROOM
- ENTRANCE
- CLASSROOM
- SERVICE (WC-LAUNDRY)
- EIVAN
- REVAK
- COURTYARD

ARCHITECTURAL ELEMENTS:
- ABLUTION FOUNTAIN
- FOUNTAIN
- WELL
- CISTERN
- FIREPLACE
- MIHRAP NICHE
- NICHE (SMALL)
- NICHE (MEDIUM)
- NICHE (BIG)

B.12. Chart 6.2. 2005-2010 Reuse Interventions of Rabi Medrese.

BUILDING BLOCK / LOT NUMBER: 376/2	DISTRICT: SÜLEYMANİYE	PROJECT PREPARING: 2003	EXISTING OWNER: DIRECTORATE GENERAL OF FOUNDATIONS	DATE OF SURVEY
NEW FUNCTION: CULTURAL - ACADEMIC		ADAPTATION: 2005-2010	EXISTING USER: Turkey Academy of Sciences Chairmanship (TÜBA)	06 April 2016

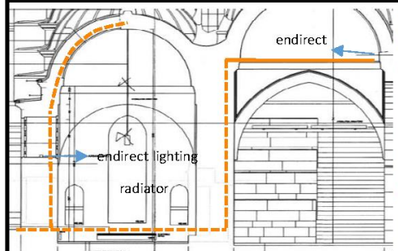


Figure 5. Room detail, section from restoration detail projects by Ayse Orbay, 2003 (archive of KVKBK 1)



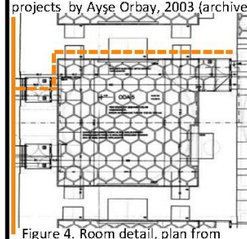
Figure 1. Rabi and Salis Medreses with their lot in aerial photo, 2013 (ibb.gov.tr)


Figure 6. Main entrance, 2016


Figure 7. Entrance revaks, 2016

Figure 8.Classroom, 2016

Figure 9.North East facade, 2016


Figure 4. Room detail, plan from restoration detail projects by Ayse Orbay, 2003 (archive of KVKBK 1)

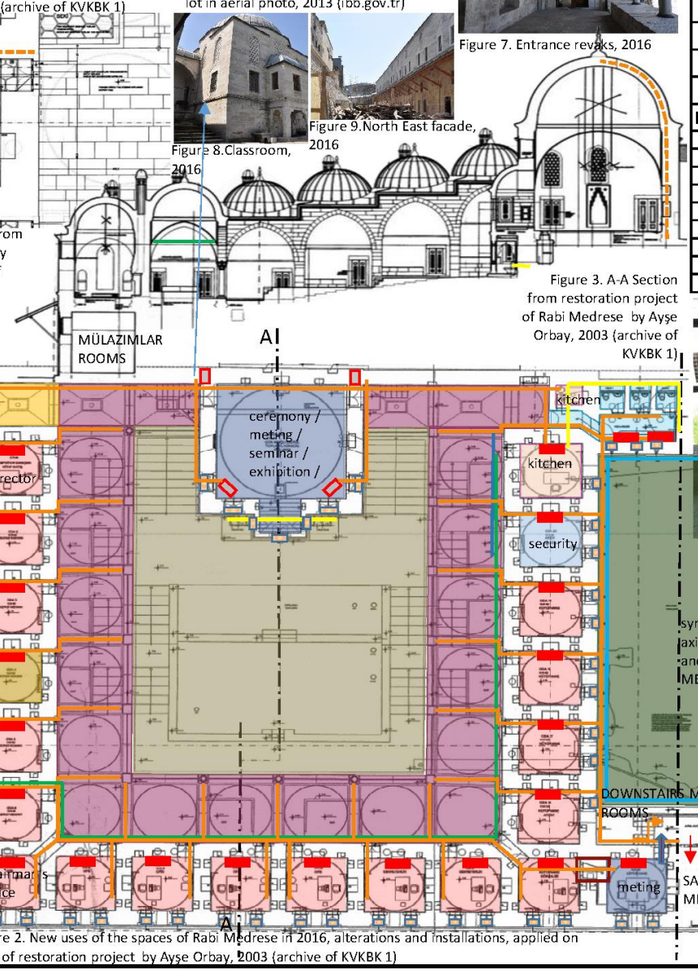


Figure 2. New uses of the spaces of Rabi Medrese in 2016, alterations and installations, applied on plan of restoration project by Ayse Orbay, 2003 (archive of KVKBK 1)

Figure 3. A-A Section from restoration project of Rabi Medrese by Ayse Orbay, 2003 (archive of KVKBK 1)

FUNCTIONS of SPACES

- OFFICE
- ENTRANCE
- TECHNICAL DEPT.
- MASJID
- SEMINAR/ MEETING
- WC
- SERVICE-KITCHEN
- GARDEN
- REVAK
- COURTYARD
- LIBRARY
- STORAGE / ARCHIVE
- GALLERY

INTERVENTIONS

- FIRE ALARM
- CCTV
- PLUMBING
- ELECTRIC
- AIR-CONDITIONING
- HEATING (radiator)
- DREINAGE
- WALL ALTERATION
- WINDOW ALTERATION


Figure 14. Window alteration in rooms and classroom, 2016


Figure 15. Window alteration in wc,

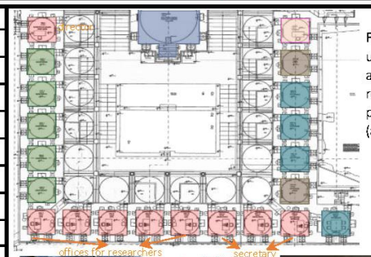


Figure 8. New uses in approved restoration project, 2003 (archive of


Figure 9. North East revaks, 2016







Figure 10, 11, 12. Installations in North garden, rooms and revaks, 2009 (archive of GDF)

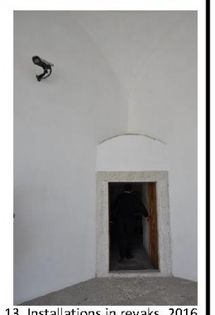

Figure 13. Installations in revaks, 2016


Figure 16. Classroom from courtyard, 2016


Figure 17. Seminar hall (classroom,) 2016

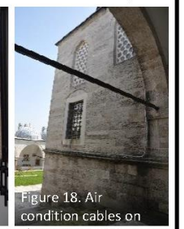

Figure 18. Air condition cables on classroom, 2016


Figure 19. Chairman's office, 2016


Figure 20. Niches and fireplace in rooms, 2016


Figure 21. Ligting in wc corridor, 2016









Figure 22, 23, 24. Kitchen and wc, 2016



Figure 25, 26. Niches in the North corner room, 2016

B.13. Chart 7.1. Historic Features of Kılıç Ali Paşa Medrese and Its Built Environment.

NAME KILIÇ ALİ PAŞA MEDRESE	BUILDING DATE: 1580	FIRST OWNER: KILIÇ ALİ PAŞA BİN ABDULMUİN FOUNDATION	EDUCATION PERIOD: 1580-1914 (334 YEARS)

HISTORIC ENVIRONMENT

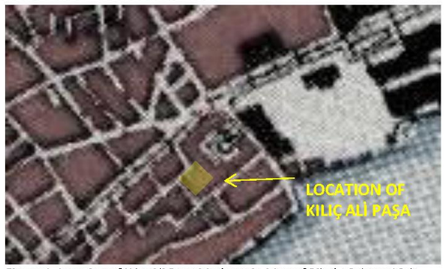


Figure 1. Location of Kılıç Ali Paşa Medrese in Map of Bilad-ı Selase, 18th century (Kubilay 2010)



Figure 2. Location of Kılıç Ali Paşa Medrese in Kauffer Map, 1786 (Kubilay,

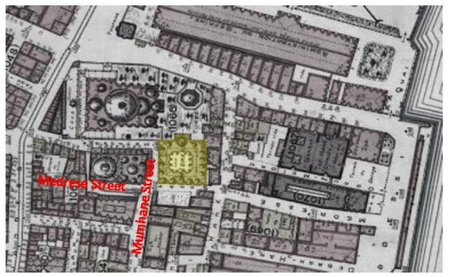


Figure 3. Kılıç Ali Paşa Medrese in Pervititch Maps, 1927

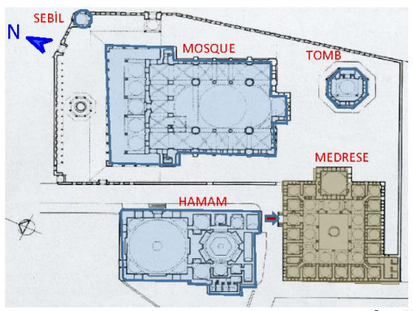


Figure 4. Site Plan Restitution of the Complex (Kuran 1986)

ORIGINAL ARCHITECTURAL AND FUNCTIONAL FEATURES

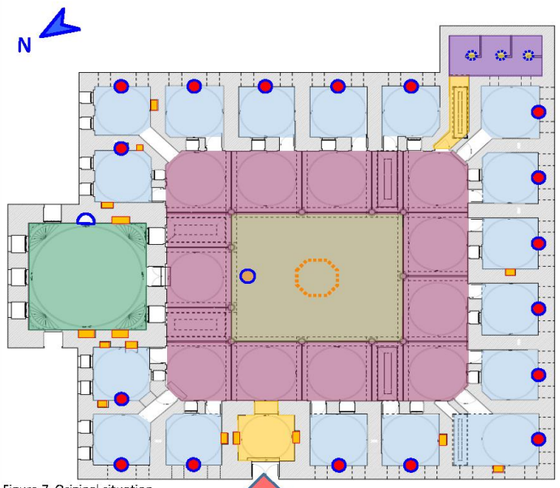


Figure 7. Original situation adapted from Restitution Plan by DK Architecture, 2009 (archive of DGF)



Figure 6. Kılıç Ali Paşa Complex by Robertson, 1855

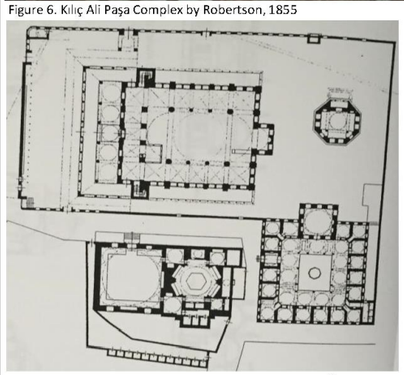


Figure 5. Site Plan Restitution of the Complex by Ali Sami Ülgen, 1941.

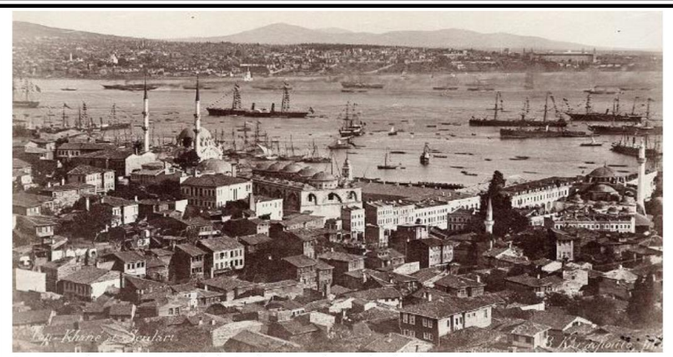


Figure 8. Tophane District in 1870's by Basile Kargapuolo, at right Kılıç Ali Paşa Mosque



Figure 9. Mosque and Tomb in a gravure, 1840 (Eyice 2002)



Figure 10. Kılıç Ali Paşa Complex, photo by Sophus Williams, 1860's



Figure 11. Kılıç Ali Paşa Medrese from minaret, at the beginning of 20th century from Restoration Report (archive of KVKBK 1)

LEGEND

SPACES:
- ROOM
- ENTRANCE
- CLASSROOM
- SERVICE (WC-LAUNDRY)
- EIVAN
- REVAK
- COURTYARD

ARCHITECTURAL ELEMENTS:
- ABLUTION FOUNTAIN
- FOUNTAIN
- WELL
- CISTERN
- FIREPLACE
- MIHRAP NICHE
- NICHE (SMALL)
- NICHE (MEDIUM)
- NICHE (BIG)
- TOP WINDOW

Kılıç Ali Paşa Medrese is part of Kılıç Ali Paşa Complex in Tophane District. According to 989 Hijri (1580 Miladi) dated foundation charter, the complex consists of a mosque and a hamam. The complex is one of the most important works of Mimar Sinan. The most important building of Kılıç Ali Paşa Complex is the mosque. The mosque is very famous with its plan layout which is a small scaled copy of Hagia Sophia.

In 16th century, the place of the medrese was full of shops and the district was both housing and commercial area. At the beginnings of 1900's environment has changed.At the beginning of 2000's, with a great rehabilitation project called Galataport, general use of the environment has began to turn into tourism.

There is no information about the end of education in the medrese. However, in 1918, the medrese was abandoned and in very poor condition. 5 rooms were occupied by soldiers. After a long abandoned period, Kılıç Ali Paşa Medrese had been turned into a nursery and used by Children Inspection Institution -Çocuk Esirgeme Kurumu- until 1980's.

B.14. Chart 7.1.1. Reuse Interventions of Kılıç Ali Paşa Medrese Between 1918-1990

ORIGINAL OWNER: KILIÇ ALİ PAŞA BİN ABDULMUİN FOUNDATION	OWNER: EMETULLAH VALİDE SULTAN FOUNDATION	BUILDING DATE: 1580	CURRENT USER: KILIÇ ALİ PAŞA FOUNDATION

Note: Photos from Archive of Fuga Project

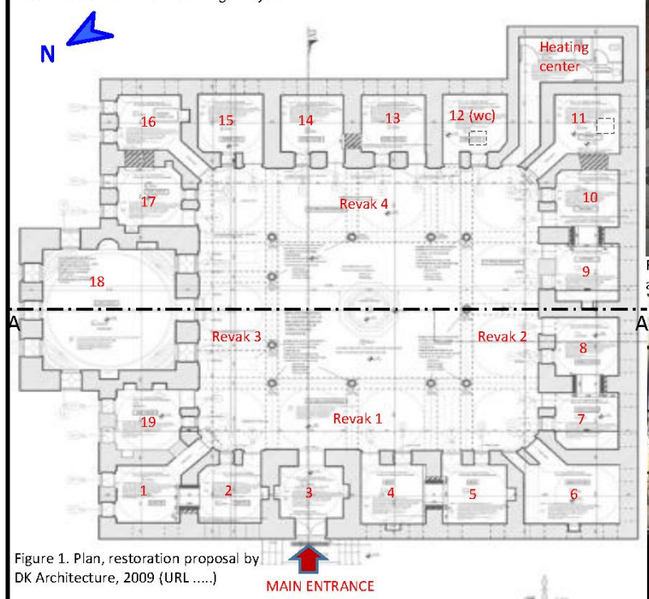


Figure 1. Plan, restoration proposal by DK Architecture, 2009 (URL .....)

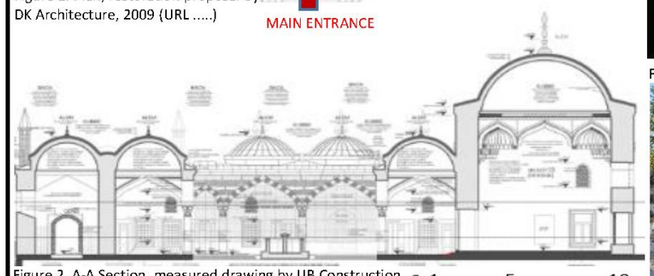


Figure 2. A-A Section, measured drawing by UB Construction Limited Corporation, 2009 (Archive of DGF)

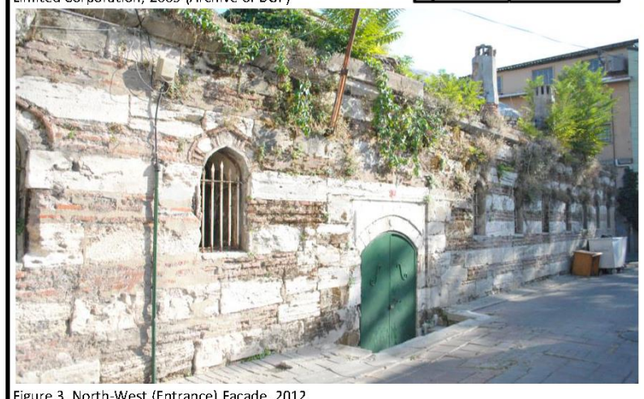


Figure 3. North-West (Entrance) Facade, 2012



Figure 7. Framework alteration in space 2, 2012



Figure 8. Wall alteration between space 4-5, 2012



Figure 9. Wall alteration between space 10-11, 2012



Figure 10. Original niche and interventions in space 9, 2012



Figure 6. Interventions in revak 4, 2008 (Archive of DGF)

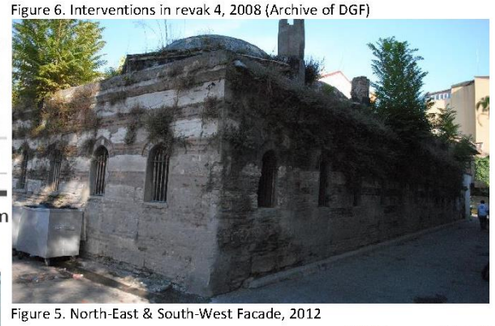


Figure 5. North-East & South-West Facade, 2012

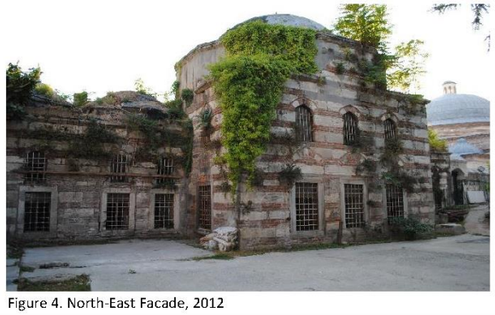


Figure 4. North-East Facade, 2012



Figure 11. Interventions in space 18, 2012



Figure 12. Original niche and interventions in space 6, 2012



Figure 13. Wall alteration (at right) and interventions in space 19, 2012



Figure 14. Entrance of heating center, 2012



Figure 15. Wall alteration between space 16-17, 2012



Figure 16. Opening at the dome and wall addition in space 12, 2012

B.15. Chart 7.2. 2012-2016 Reuse Interventions Kılıç Ali Paşa Medrese.

BUILDING BLOCK / LOT NUMBER: 63/18	DISTRICT: KEMANKEŞ	PROJECT PREPARING: 2002-2009	EXISTING OWNER: EMETULLAH VALİDE SULTAN FOUNDATION	DATE OF SURVEY
NEW FUNCTION: CULTURAL - ACADEMIC		ADAPTATION: 2012-2016	EXISTING USER: KILIÇ ALİ PAŞA FOUNDATION	03 February 2016

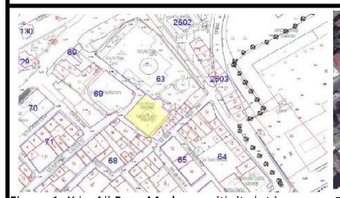


Figure 1. Kılıç Ali Paşa Medrese with its lot in chadastral plan, 2013 (ibb.gov.tr)



Figure 2. Kılıç Ali Paşa Medrese with its lot in aerial photo, 2013 (ibb.gov.tr)

FUNCTIONS of SPACES

- OFFICE
- GALLERY
- SEMINAR HALL
- ENTRANCE
- GARDEN
- WC
- COURTYARD

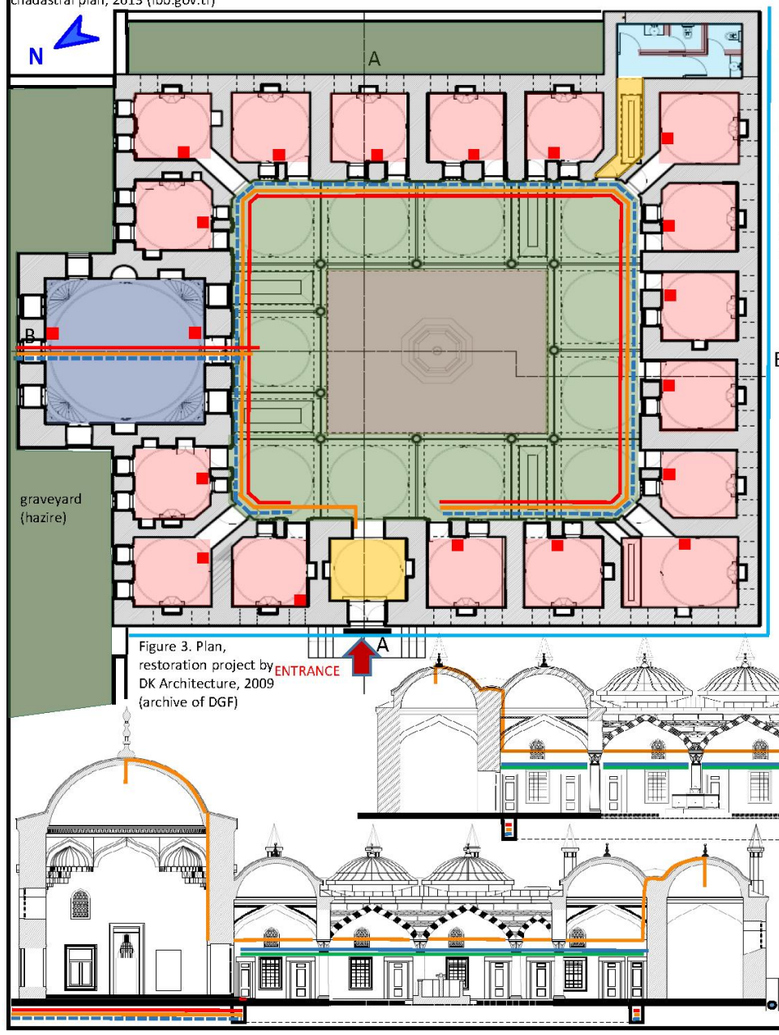


Figure 3. Plan, restoration project by DK Architecture, 2009 (archive of DGF)

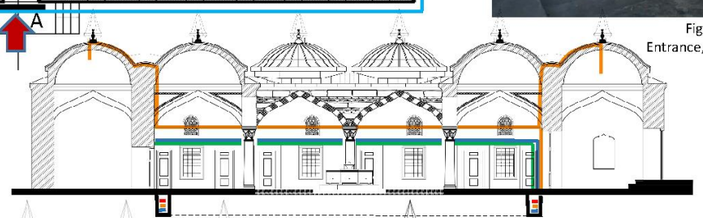


Figure 4. A-A Section, restoration project by DK Architecture, 2009 (archive of DGF)

Figure 5. B-B Section, restoration projectby DK Architecture, 2009

0 1 5 10m



Figure 6. Kılıç Ali Paşa Medrese, 2015 (https://www.haberler.com)

INTERVENTIONS

- FIRE ALARM
- FIRE SUPPRESSION
- CCTV
- PLUMBING
- ELECTRIC
- HEATING (VRF)
- DREINAGE
- WALL ADDITION

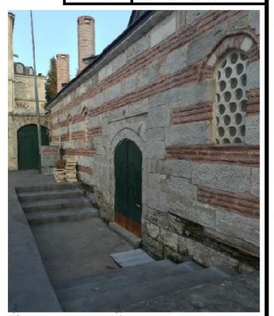


Figure 8. Entrance, 2015



Figure 6. North east revaks, 2015

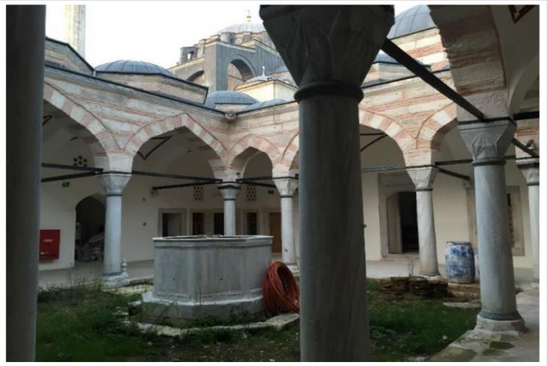


Figure 7. Courtyard , entrance and classroom, 2015



Figure 9. East corner from graveyard, 2015



Figure 10. Classroom mihrab, 2015

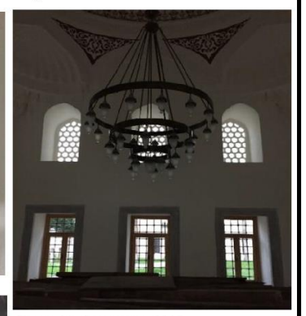


Figure 11. Classroom, 2015



Figure 12. Revak facade of rooms, 2015



Figure 13. Lighting in revaks 2015



Figure 15. Installation cables on tension



Figure 14. East corner room, 2015



Figure 16. Niche in a room, 2015

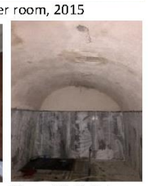


Figure 17. Toilets lighting, 2015

B.16. Chart 8.1. Historic Features of Siyavuş Paşa Medrese and Its Built Environment.

NAME SİYAVUŞ PAŞA MEDRESE | **BUILDING DATE:** 1590 | **FIRST OWNER:** FATMA SULTAN FOUNDATION | **EDUCATION PERIOD:** 1590-1924 (334 YEARS)

HISTORIC ENVIRONMENT



Figure 1. Location of Siyavuş Paşa Medrese in Map of Bilad-ı Selase, 18th century (Kubilay 2010)

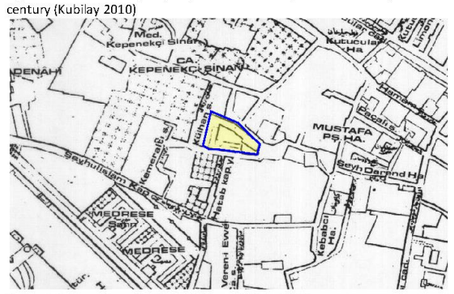


Figure 2. Siyavuş Paşa Medrese in Ayverdi Map, 1848



Figure 3. Siyavuş Paşa Medrese in German Blues, 1909-1913

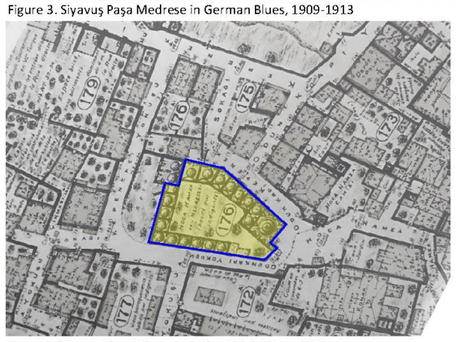


Figure 4. Siyavuş Paşa Medrese in Pervititch Maps, 1941

ORIGINAL ARCHITECTURAL AND FUNCTIONAL FEATURES



Figure 5. Restitution Plan by Architedture Foundation, 2010 (archive of DGF)
Plan Level +1.50

Figure 7. Original situation adapted from Restitution Plan by DK Architecture, 2009 (archive of DGF)



Figure 9. East facade, entrance and classroom in 1941 (Councilman Archive)



Figure 10. Courtyard and North rooms in 1941 (Councilman Archive)

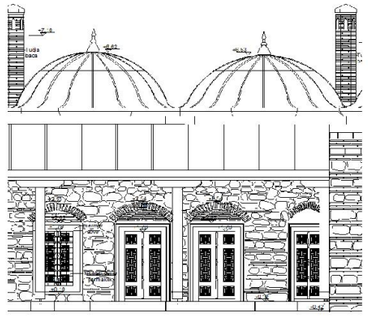


Figure 11. South rooms elevation from courtyard in restitution project by Architecture Foundation, 2010 (archive of DGF)

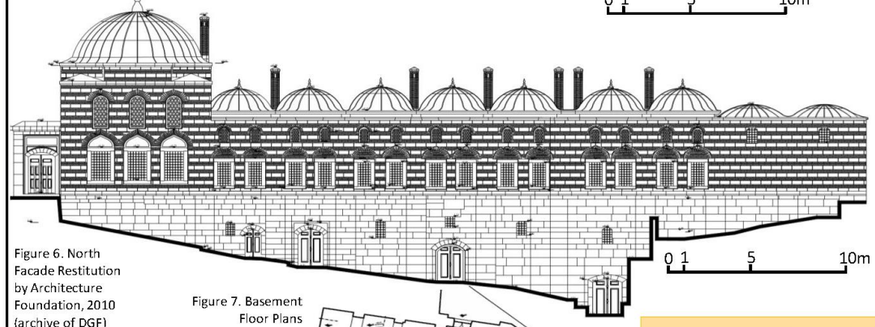


Figure 6. North Facade Restitution by Architecture Foundation, 2010 (archive of DGF)

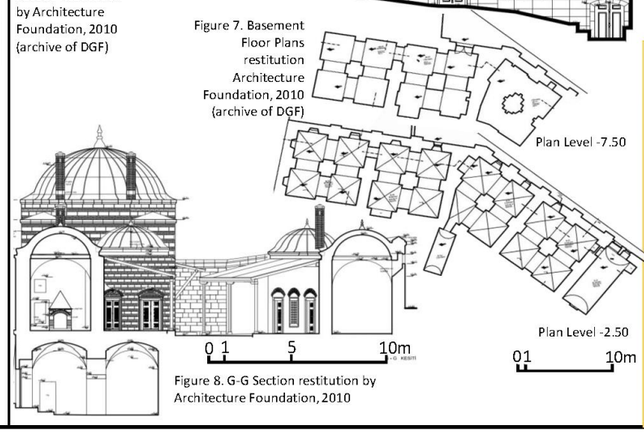


Figure 7. Basement Floor Plans restitution Architecture Foundation, 2010 (archive of DGF)

Figure 8. G-G Section restitution by Architecture Foundation, 2010

Siyavuş Paşa Medrese is built by Siyavuş Paşa in 1590 on behalf of his wife Fatma Sultan, who is the doughter of Sultan Selim II. The architect of the medrese is Davut Ağa. (Ahunbay 1994-2) According to 998 Hijri (1590 Miladi) dated foundation charter of Fatma Sultan, the medrese has 15 rooms for residence of students and a classroom.
In 16th century, the hillside was both housing and commercial area and great Fatma Sultan Palace (or Siyavuş Paşa Palace) was near the medrese, between the medrese and Rabi Medrese of Süleymaniye Complex.
In 1914, the medrese was still active but in very poor condition. After the education system has being changed in Republic period in 1924, the medrese was abandoned for years. Around 2000's, some of the rooms were used as housing, the classroom was used for commerce and the medrese was partially used as leather workshop.
The medrese was granted to Istanbul Art and Civilisation Foundation in 2015 to be used for social and cultural purposes.

LEGEND

SPACES:
- ROOM
- ENTRANCE
- CLASSROOM
- SERVICE (WC-LAUNDRY)
- EIVAN
- REVAK
- COURTYARD

ARCHITECTURAL ELEMENTS:
- ABLUTION FOUNTAIN
- FOUNTAIN
- WELL
- CISTERN
- FIREPLACE
- MIHRAP NICHE
- NICHE (SMALL)
- NICHE (MEDIUM)
- NICHE (BIG)
- TOP WINDOW

B.17. Chart 8.2. 2012-2015 Reuse Interventions of Siyavuş Paşa Medrese.

BUILDING BLOCK/LOT NUMBER: 468/1,6,7,8,9,11	DISTRICT: DEMİRTAŞ	PROJECT PREPARING: 2007-2010	EXISTING OWNER: DIRECTORATE GENERAL OF FOUNDATIONS	DATE OF SURVEY
NEW FUNCTION: CULTURAL		ADAPTATION: 2012-2015	EXISTING USER: ISTANBUL ART AND CIVILIZATION FOUNDATION	14 April 2016



Figure 1. Siyavuş Paşa Medrese with its lot in aerial photo, 2013 (ibb.gov.tr)

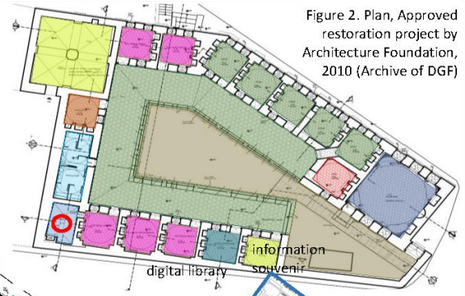


Figure 2. Plan, Approved restoration project by Architecture Foundation, 2010 (Archive of DGF)

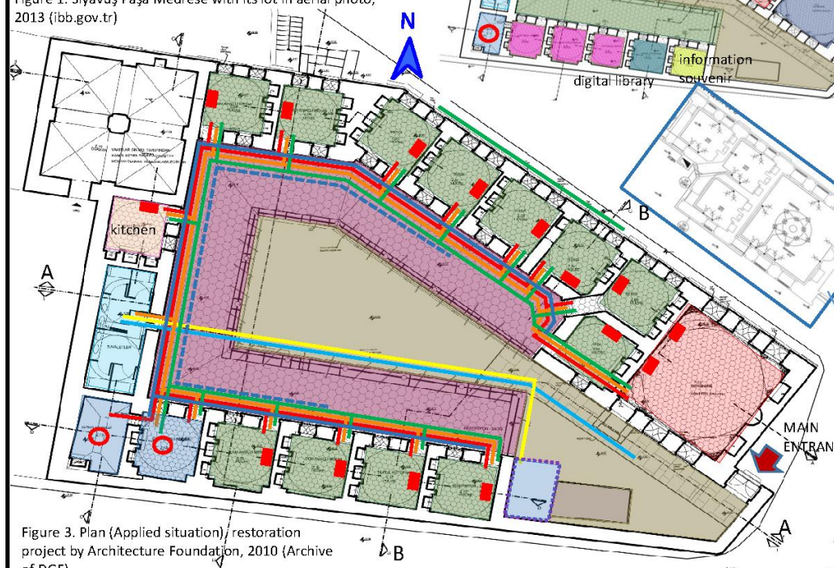


Figure 3. Plan (Applied situation) restoration project by Architecture Foundation, 2010 (Archive of DGF)

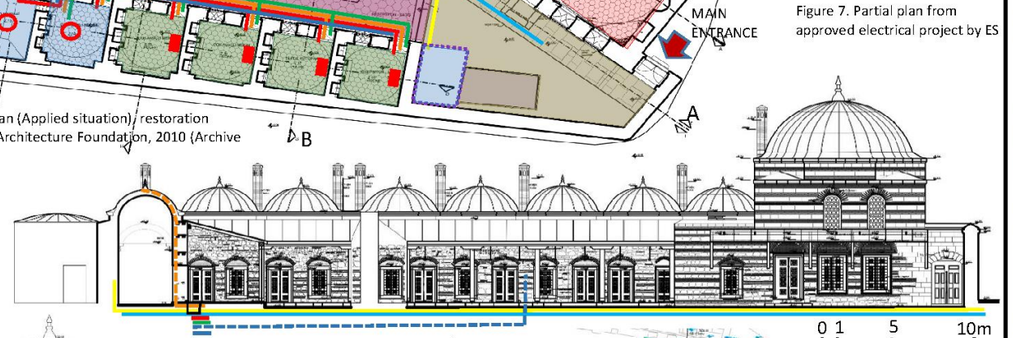


Figure 4. A-A Section, restoration project by Architecture Foundation, 2010 (Archive of DGF)

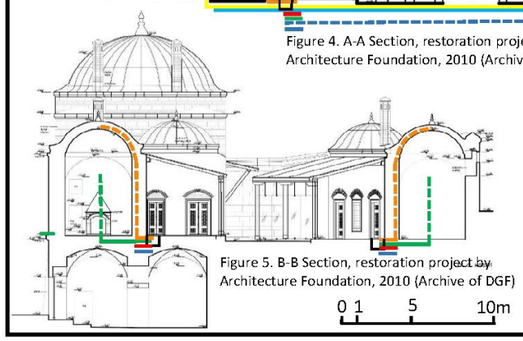


Figure 5. B-B Section, restoration project by Architecture Foundation, 2010 (Archive of DGF)



Figure 6. Plan, approved mechanical project by Detay Engineering, 2010 (archive of DGF)

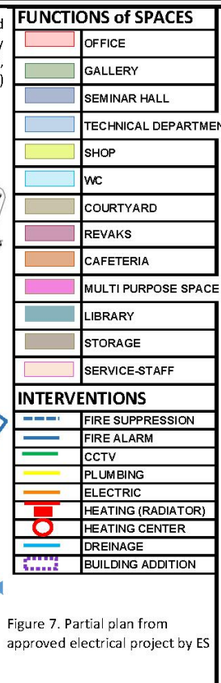


Figure 7. Partial plan from approved electrical project by ES

FUNCTIONS of SPACES
OFFICE
GALLERY
SEMINAR HALL
TECHNICAL DEPARTMENT
SHOP
WC
COURTYARD
REVAKS
CAFETERIA
MULTI PURPOSE SPACE
LIBRARY
STORAGE
SERVICE-STAFF
INTERVENTIONS
FIRE SUPPRESSION
FIRE ALARM
CCTV
PLUMBING
ELECTRIC
HEATING (RADIATOR)
HEATING CENTER
DREINAGE
BUILDING ADDITION



Figure 8. General view from South East, 2016.



Figure 9. General view from South, 2016.



Figure 10. Main entrance from East, 2016.



Figure 11. Courtyard from East, 2016.



Figure 12. Courtyard and revaks from South, 2016.



Figure 13. South room as gallery, 2016.



Figure 14. Fireplace in



Figure 15. Fireplace and niches in rooms, 2016.



Figure 16. Heater in rooms and classroom, 2016.



Figure 17. Information pannels in entrance courtyard, 2016.



Figure 18. Chandelier in rooms and classroom, 2016.

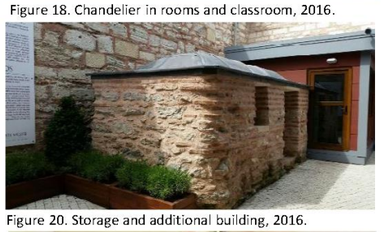


Figure 19. Upper niches and fire alarm in rooms, 2016.



Figure 20. Storage and additional building, 2016.



Figure 21. Classroom as office, 2016.

Figure 22. Kitchen, 2016.

B.18. Chart 9.1. Historic Features of Koca Sinan Paşa Medrese and Its Built Environment.

NAME KOCA SİNAN PAŞA MEDRESE | BUILDING DATE: 1592-1593 | FIRST OWNER: KOCA SİNAN PAŞA FOUNDATION | EDUCATION PERIOD: 1593-1918 (325 YEARS)

HISTORIC ENVIRONMENT



Figure 1. Koca Sinan Paşa Medrese in Map of Bilad-ı Selase, 18th century (Kubilay 2010)

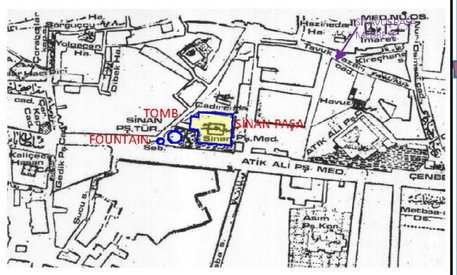


Figure 2. Koca Sinan Paşa Medrese with its complex in Ayverdi Map, 1848



Figure 3. Koca Sinan Paşa Medrese in German Blues, 1909-1913

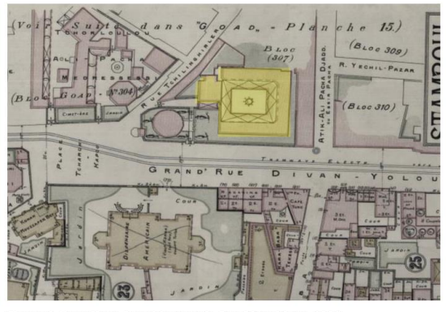


Figure 4. Koca Sinan Paşa Medrese in Pervititch Maps, 1922

ORIGINAL ARCHITECTURAL AND FUNCTIONAL FEATURES

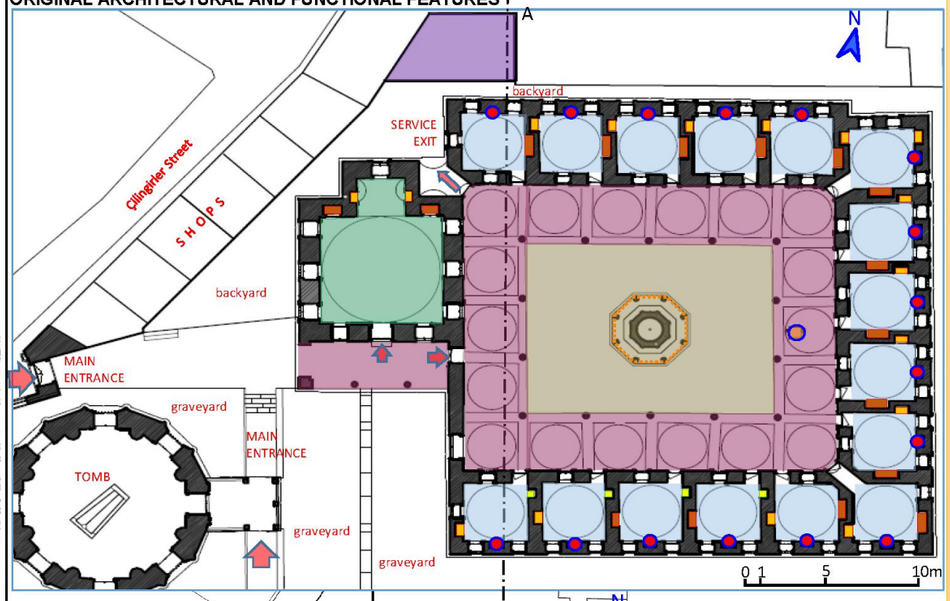


Figure 5. Restitution plan, (Archive of Anfora Architecture, 2011)

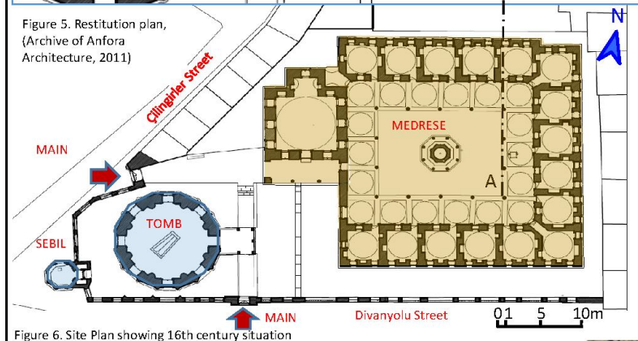


Figure 6. Site Plan showing 16th century situation (restitution project 2011, Anfora Architecture,)



Figure 8. Koca Sinan Paşa Sebil, (German Archaeology Institute)

Koca Sinan Paşa Medrese is a part of Koca Sinan Paşa Complex. The architect is Davut Ağa. The complex is located on Divanyolu which was the most important axis of the Historic Peninsula.
The complex consists a medrese, tomb and a sebil.
The medrese has 16 rooms. It also initially functioned both as darülhadis and for medrese education. At the beginning, 8 rooms of medrese were used by darulhadis students, other 8 rooms were used by medrese students.
The medrese has a unique layout with relationship between the classroom and rooms section.
The education in medrese has been ended in 1918 and it had been occupied by fire survival families. Between 1926 - 2000's the medrese had been granted to different

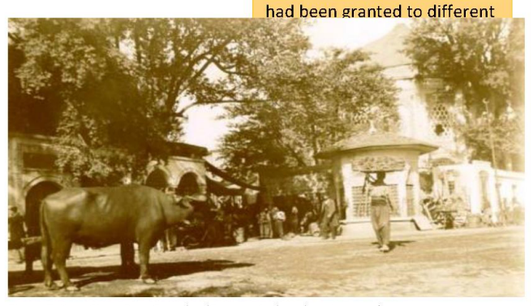


Figure 7. Koca Sinan Paşa Complex (German Archaeology Institute)



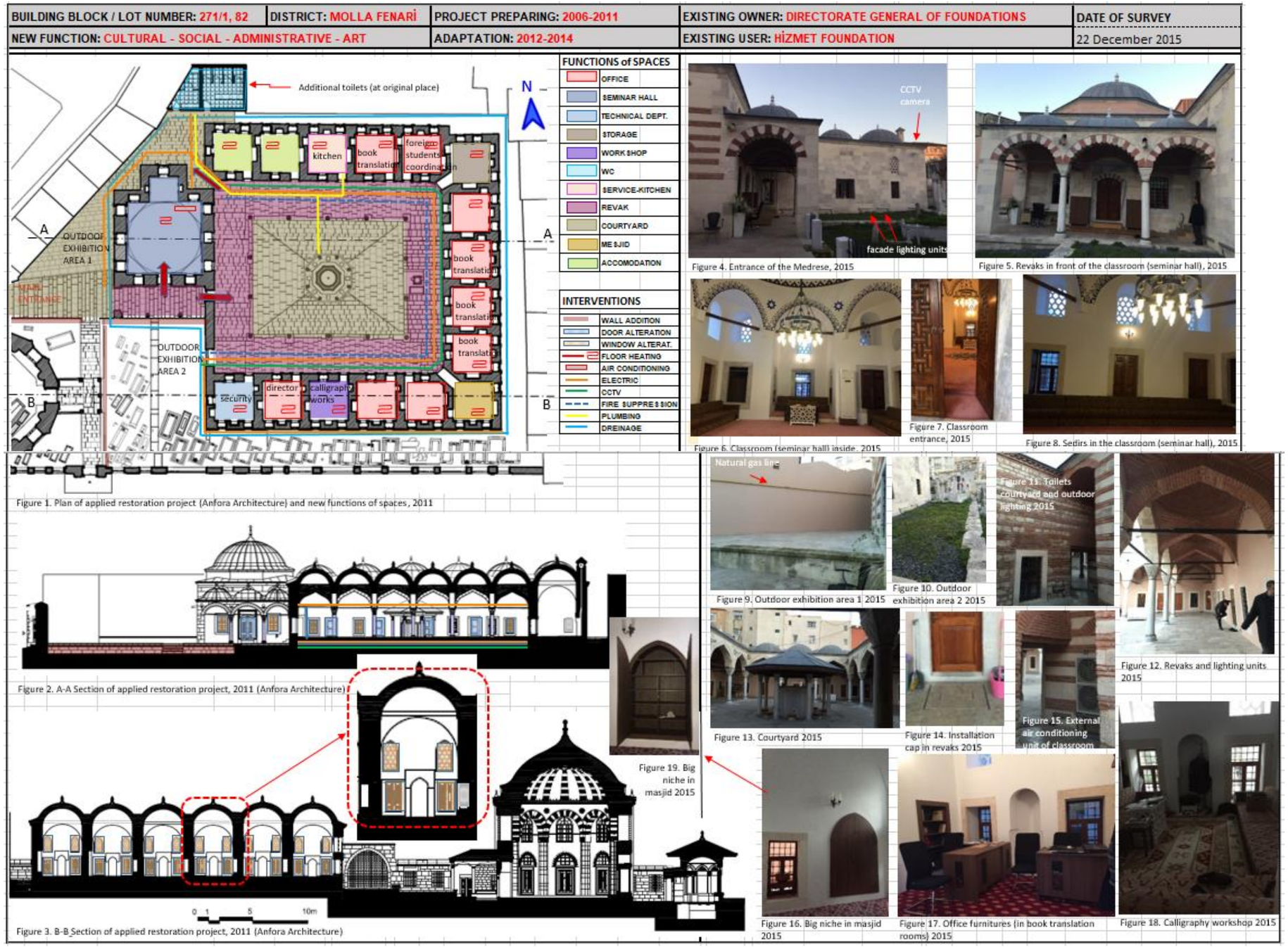
Figure 9. Koca Sinan Paşa Complex, 1755 (http://eski.istanbulium.net/)

LEGEND

SPACES:
- ROOM
- ENTRANCE-EXIT
- CLASSROOM
- SERVICE (WC-LAUNDRY)
- EIVAN
- REVAK
- COURTYARD

ARCHITECTURAL ELEMENTS:
- ABLUTION FOUNTAIN
- FOUNTAIN
- WELL
- CISTERN
- FIREPLACE
- MIHRAP NICHE
- NICHE (SMALL)
- NICHE (MEDIUM)
- NICHE (BIG)

B.19. Chart 9.2. 2012-2014 Reuse Interventions of Koca Sinan Paşa Medrese.



B.20. Chart 10.1. Historic Features of Sultan Ahmet Medrese and Its Built Environment.

NAME SULTAN AHMET MEDRESE | **BUILDING DATE:** 1619-1620 | **FIRST OWNER:** AHMED KHAN I WHO IS THE SON OF MEHMED III FOUNDATION | **EDUCATION PERIOD:** 1620-1918 (298 YEARS)

HISTORIC ENVIRONMENT



Figure 1. Sultan Ahmet Medrese in Map of Bilad-ı Selase, 18th century (Kubilay 2010)

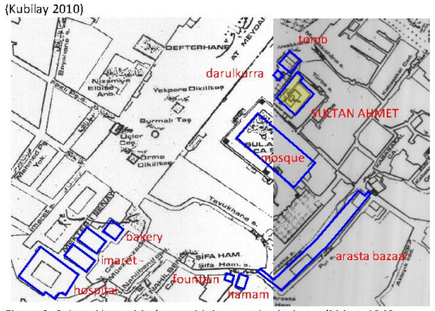


Figure 2. Sultan Ahmet Medrese with its complex in Ayverdi Map, 1848

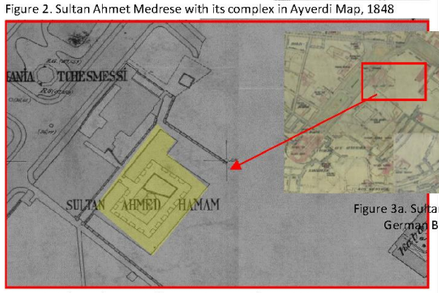


Figure 3. Sultan Ahmet Medrese in German Blues, 1909-1913



Figure 3a. Sultan Ahmet Area in German Blues, 1909-1913



Figure 4. Sultan Ahmet Medrese in Prost Plan, 1940

ORIGINAL ARCHITECTURAL AND FUNCTIONAL FEATURES

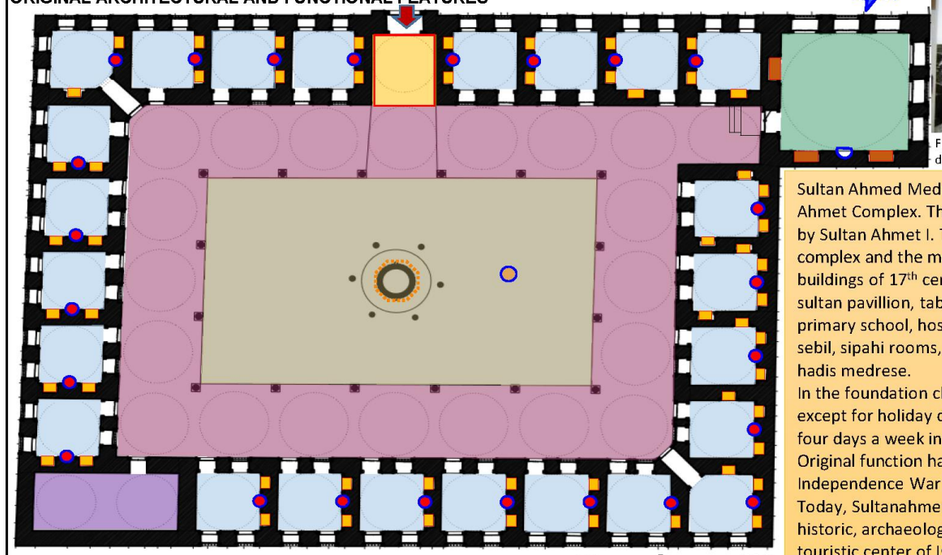


Figure 5. Restitution Plan of Sultan Ahmet Medrese. (Anfora Architecture 2011)

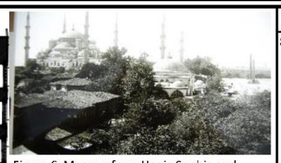


Figure 6. Mosque from Haqia Sophia and district 1910's ((archive of DGF)

Sultan Ahmed Medrese is part of the Sultan Ahmet Complex. The complex was constructed by Sultan Ahmet I. The complex is the largest complex and the most considerable group of buildings of 17th century. It consists mosque, sultan pavillion, tabhane (guest house), imaret, primary school, hospital, hamam, fountains, sebil, sipahi rooms, arasta bazaar and the dar-ül hadis medrese.
In the foundation charter, it is defined that except for holiday days, lectures would be given four days a week in Sultan Ahmet Medrese. Original function had continued till Independence War (1918-1922).
Today, Sultanahmet Area is the most important historic, archaeological and architectural touristic center of Istanbul and one of the World Heritage Sites .

LEGEND

SPACES:
- ROOM
- ENTRANCE-EXIT
- CLASSROOM
- SERVICE (WC-LAUNDRY)
- EIVAN
- REVAK
- COURTYARD

ARCHITECTURAL ELEMENTS:
- ABLUTION FOUNTAIN
- FOUNTAIN
- WELL
- CISTERN
- FIREPLACE
- MIHRAP NICHE
- NICHE (SMALL)
- NICHE (MEDIUM)
- NICHE (BIG)

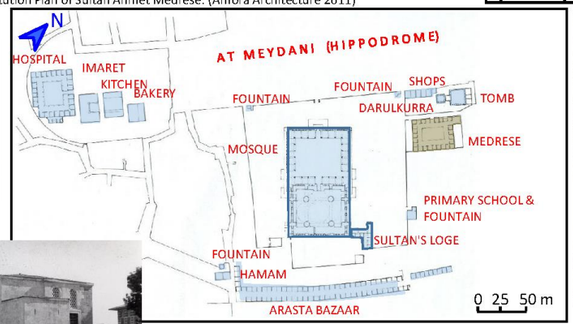


Figure 7. Site Plan showing 17th century situation (Nayir 1975)



Figure 11. Primary school and fountain, 1920's (archive of DGF)

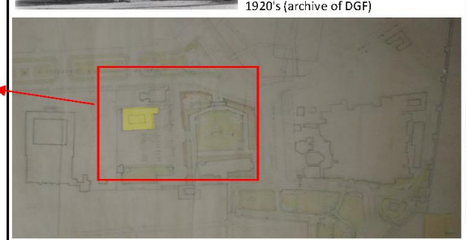


Figure 4a. Sultanahmet Archaeologic Park in Prost Plan, 1940

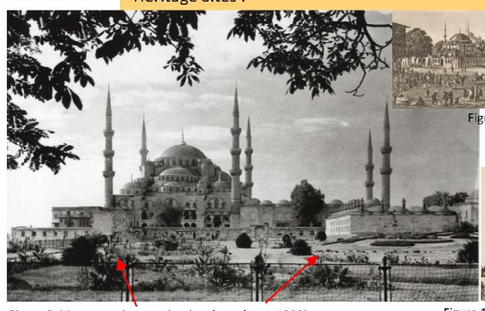


Figure 8. Mosque, primary school and medrese, 1920's



Figure 9. Atmeydani in a gravure, the mosque and the tomb on left, bakery and imaret in the middle, Ibrahim Pasha Palace on right (anonymus)



Figure 10.Hospital at the top of Hippodrome before being demolished, 1865 (http://eski.istanbulium.net/)

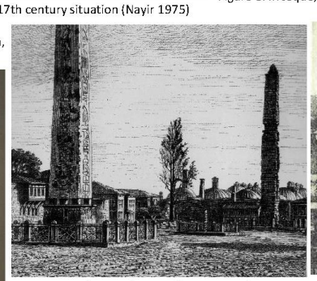


Figure 12. Bakery and imaret from Atmeydani in a gravure (anonymus)



Figure 13. Medrese and district surrounding it in 1900's (http://eski istanbulium.net/)

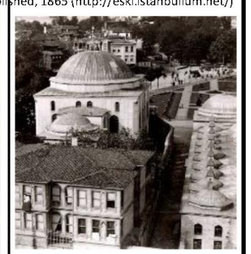


Figure 14. Tomb and Darulkurra and partially medrese from the minaret of the

B.21. Chart 10.2. 2012-2014 Reuse Interventions of Sultan Ahmet Medrese.

BUILDING BLOCK / LOT NUMBER: 99/29	DISTRICT:SULTANAHMET	PROJECT PREPARING: 2010-2012	EXISTING OWNER: DIRECTORATE GENERAL OF FOUNDATIONS	DATE OF SURVEY
NEW FUNCTION: CULTURAL - EDUCATIONAL - ADMINISTRATIVE - ART		ADAPTATION: 2012-2014	EXISTING USER: SULTAN AHMET FOUNDATION	06 April 2016

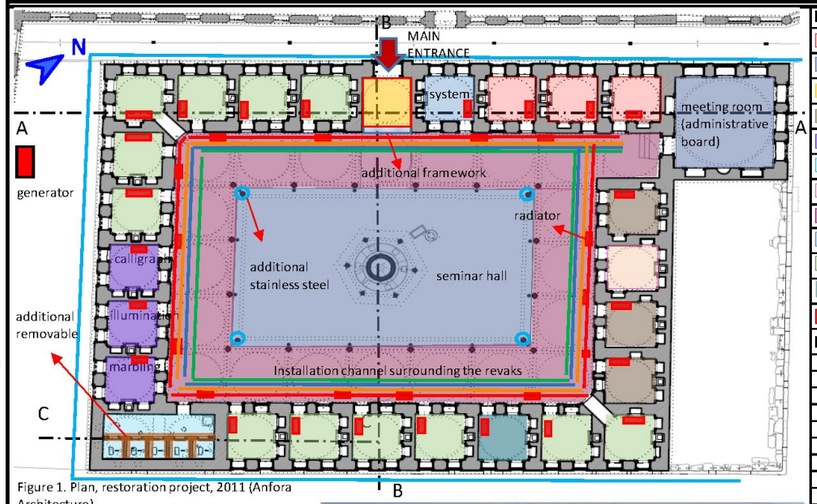


Figure 1. Plan, restoration project, 2011 (Anfora Architecture)

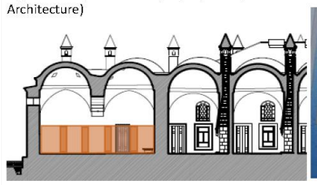


Figure 2. C-C Section, restoration project, 2011 (Anfora Architecture)

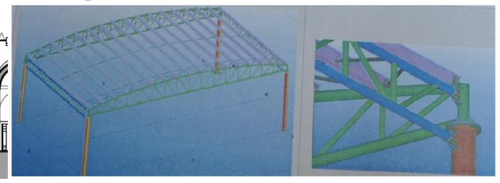


Figure 5. 3D model of proposedstainless still roof covering in

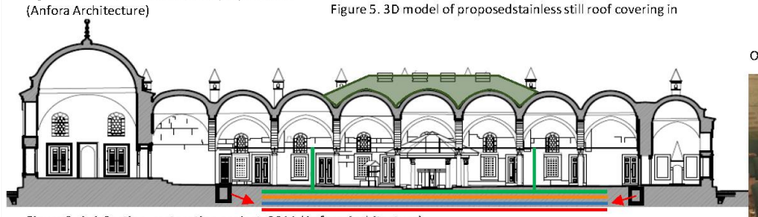


Figure 3. A-A Section, restoration project, 2011 (Anfora Architecture)

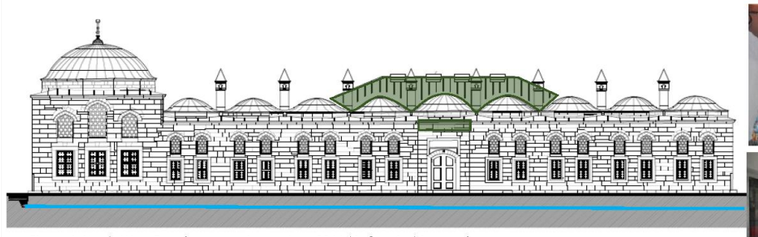


Figure 4. North-West Facade, restoration project, 2011 (Anfora Architecture)

FUNCTIONS of SPACES
OFFICE
MEETING ROOM
GATE / CIRCULATION
STORAGE-ARCHIVE
WORKSHOP
WC
SERVICE-KITCHEN
REVAK
TECHNICAL DEPT.
LECTURE ROOM
LIBRARY
EIVAN

INTERVENTIONS
ELECTRIC
HEATING (RADIATOR)
FIRE ALARM
CCTV
DREINAGE
ENTRANCE ALTERAT.
ROOF ADDITION
WALL ADDITION
STRUCT. ELEM. ADD.



Figure 6. Office 2015



Figure 7. Lecture room 2015



Figure 8. Kitchen 2016



Figure 24. Library 2016



Figure 9. Main entrance 2015



Figure 10. South East facade 2015



Figure 11. Generator at the back garden 2015



Figure 12. Garden from East 2015



Figure 13. Security cabin 2016



Figure 14. Electric installations on walls 20



Figure 15. Courtyard roofing and reconstructed fountain roof 2015



Figure 16. Seminar hall (courtyard) 2015



Figure 17. Revaks 2015



Figure 18. Glass seperation entrance eivan from revaks side 2015



Figure 19. Illumination room 2015



gure 20. Meeting room (classroom) 2015





Figure 23. Toilets 2015



Figure 21. Calligraphy room 2015



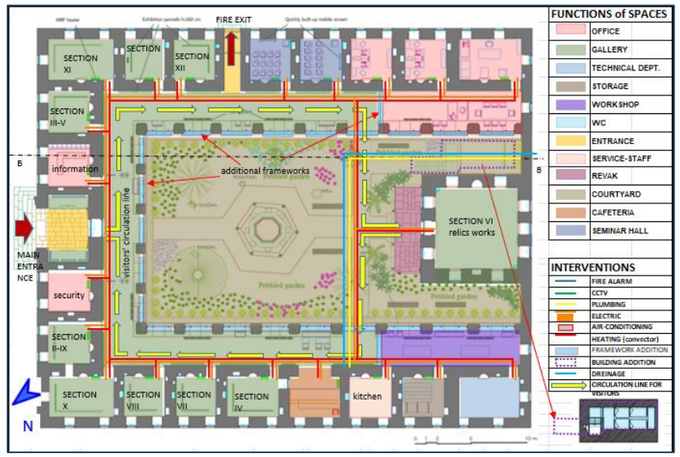
Figure 22. System control room 2015

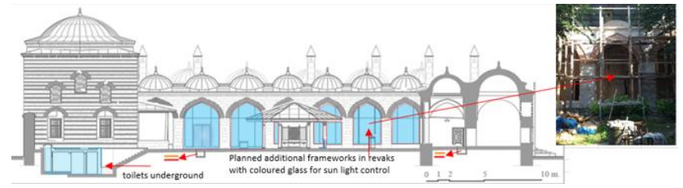
APPENDICE C. (TO CHAPTER IV). OVERALL ASSESSMENT OF THE IMPACT OF REUSE DECISIONS ON THE SELECTED MEDRESES ON ASPECTS OF DESIGN DECISIONS, SPATIAL-STRUCTURAL AND SYSTEM ALTERATIONS AND CONTEMPORARY SUSTAINABILITY APPROACHES

C.1. Table 4.1. Assessment of the impact of reuse decisions of Beyazıt Medrese on aspects of design decisions, spatial-structural and system alterations and contemporary sustainability approaches

Beyazıt Medrese

New use: **Foundation Calligraphy Arts Museum**
Building size (m): 36.63 x 43.90
Number of rooms: 19
Room sizes: 3.60x3.70-3.90
3.75x5.40-5.60-5.75-5.80
Classroom size (m): 7.34x7.40
Number of eivans: 1
Eivan size (m): 3.74x4.50m
Width of the revaks (m): 3
Courtyard size (m): 33.35x17,62
Total backyard area (sqm): 0





	Reuse Preparations				Appropriateness of Design Decisions													Appropriateness of Construction of Additions						Appropriateness of installed systems							Sustainability		
+ (appropriate) - (not appropriate)	Significance assessment	Alternative Uses Analisis	Need Program	Drawings	Subdivision of the spaces	Architectural elements' refurbishment (niches)	Architectural elements' refurbishment (fireplaces)	Closure of windows	Closure of the revaks	Roofing the courtyard	Space alteration to wet space	Refurbishment of spaces	Refurnishing of spaces	Original space reorganisation	Roof addition	Window alteration	Door alteration	Closure of the space	Roofing the courtyard	Subdivision of the space	Service building addition	Wall addition and alteration (in backyard)	Roof addition in backyard	Air-conditioning or ventilation	Heating (radiator /wrf/underfloor)	Plumbing	Electric	CCTV	Fire alarm and/or fire supression	Dreinage	Data	Accessibility (for public)	Energy efficiency	Management / maintenance plan
Rooms	+	-	-	+		+	+	-			-	-	-											+	+	+	+	+	+	+	+	+	-
The classroom		+	+	+		+		-				+	+											+	+								
The eivan		-	-	+							-	-	-	-										+	+								
The revaks		-	-	+	-				-			-	-	-				+		+				+	+								
The courtyard		+	+	+																	-												
Service space				+																													
Backyard				+																													
Overall	-				-													+						+							-		

C.2. Table 4.2. Analisis of reuse decisions of Atik Ali Paşa Medrese on aspects of design decisions, spatial-structural and system alterations and contemporary sustainability approaches

Atik Ali Paşa Medrese

New use: **Headquarter of Birlik Foundation**

Building size (m): 37,20 x 20

Number of rooms: 16

Room sizes: 3.70x3.70

Classroom size (m): 7.33x7.36

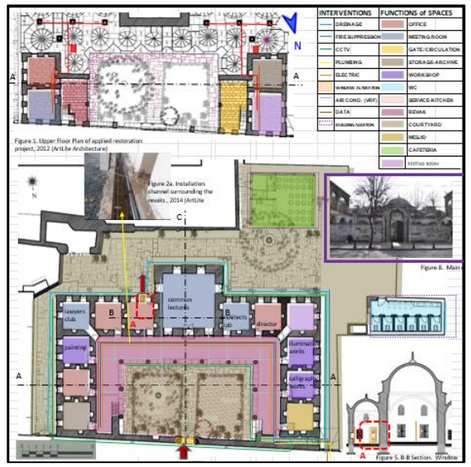
Number of eivans: 0

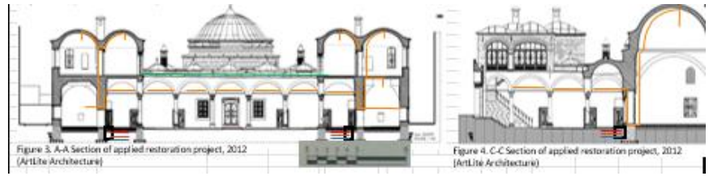
Eivan size (m):

Width of the revaks (m): 3,80

Courtyard size (m): 18,20x12

Total backyard area (sqm):





	Reuse Preparations				Appropriateness of Design Decisions												Appropriateness of Construction of Additions						Appropriateness of installed systems								Sustainability		
+ (appropriate) - (not appropriate) space, refers to absence	Significance assessment	Alternative Uses Analisis	Need Program	Drawings	Subdivision of the spaces	Architectural elements' refurbishment (niches)	Architectural elements' refurbishment (fireplaces)	Closure of windows	Closure of the revaks	Roofing the courtyard	Space alteration to wet space	Refurbishment of spaces	Refurnishing of spaces	Original space reorganisation	Roof addition	Window alteration	Door alteration	Closure of the space	Roofing the courtyard	Subdivision of the space	Service building addition	Wall addition and alteration (in backyard)	Roof addition in backyard	Air-conditioning or ventilation	Heating (radiator /wtf/underfloor)	Plumbing	Electric	CCTV	Fire alarm and/or fire supression	Dreinage	Data	Accessibility (for public)	Energy efficiency	Management / maintenance plan
Rooms		+	-	+		+	+					-	-			+								+	+								
The classroom		+	+	+		+						+	+											+	+								
The eivan				+																													
The revaks	+	+	+	+																				+	+	+	+	+	+	+	-	-	-
The courtyard		+	+	+																													
Service space				+																													
Backyard		+	+	+																	+												
Overall	+				-													+						+							-		

C.3. Table 4.3. Analisis of reuse decisions of Haseki Medrese on aspects of design decisions, spatial-structural and system alterations and contemporary sustainability approaches

Haseki Medrese

New use: **Haseki Reisulkurra Abdurrahman Gürses Religious Specialization Center**

Building size (m):

Number of rooms: 16

Room sizes: 3.3x3.3

Classroom size (m): 6.75x6.75

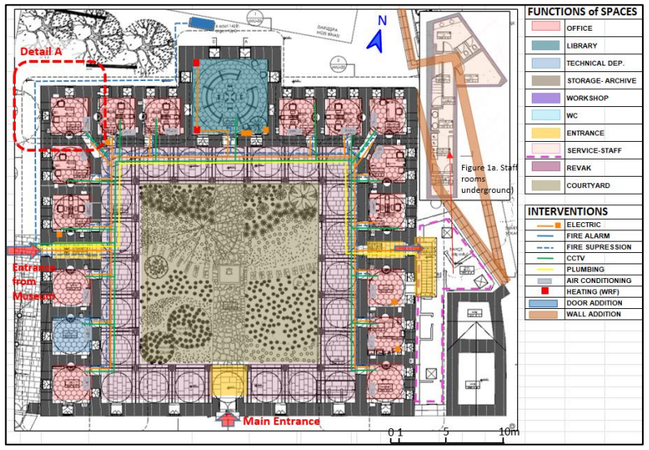
Number of eivans: 0

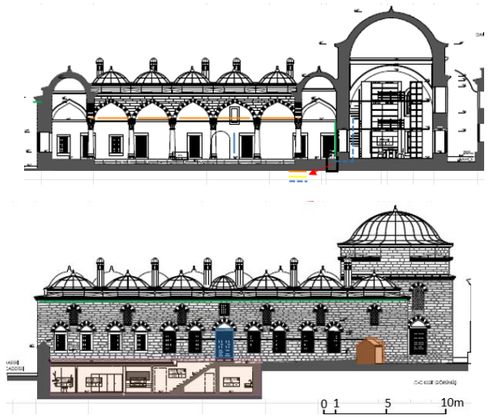
Eivan size (m):

Width of the revaks (m): 3.35

Courtyard size (m): 16x16

Total backyard area (sqm):





	Reuse Preparations				Appropriateness of Design Decisions												Appropriateness of Construction of Additions						Appropriateness of installed systems								Sustainability		
+ (appropriate) - (not appropriate) space, refers to absence	Significance assessment	Alternative Uses Analisis	Need Program	Drawings	Subdivision of the spaces	Architectural elements' refurbishment (niches)	Architectural elements' refurbishment (fireplaces)	Closure of windows	Closure of the revaks	Roofing the courtyard	Space alteration to wet space	Refurbishment of spaces	Refurnishing of spaces	Original space reorganisation	Roof addition	Window alteration	Door alteration	Closure of the space	Roofing the courtyard	Subdivision of the space	Service building addition	Wall addition and alteration (in backyard)	Roof addition in backyard	Air-conditioning or ventilation	Heating (radiator /wrf/underfloor)	Plumbing	Electric	CCTV	Fire alarm and/or fire supression	Dreinage	Data	Accessibility (for public)	Energy efficiency	Management / maintenance plan
Rooms	+	+	+	+		+	+					+	+											+	+	+	+	+	+	+	+	-	+	-
The classroom		+	+	+		+						+	+											+	+									
The eivan				+																														
The revaks		+	+	+																				+	+									
The courtyard		+	+	+																														
Service space				+																														
Backyard		+	+	+																	+	+												
Overall	+				+													+						+							-		

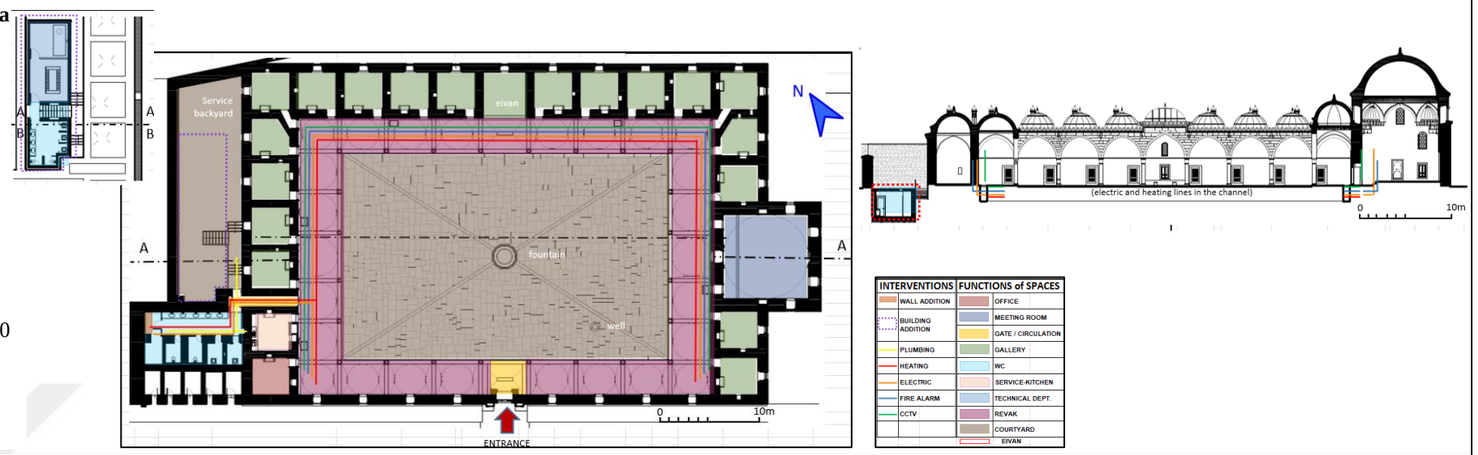
C.4. Table 4.4. Analisis of reuse decisions of Şehzade Medrese on aspects of design decisions, spatial-structural and system alterations and contemporary sustainability approaches

Şehzade Medrese

New use: **Social and Cultural Center of Suffa Foundation (Headquarter)**

Building size (m): 50.25x32.95

Number of rooms:	20
Room sizes:	3.65x3.70
Classroom size (m):	8.22x8.22
Number of eivans:	1
Eivan size (m):	4.12x4.46
Width of the revaks (m):	3.40 (south east), 4,10 (other wings)
Courtyard size (m):	31.13x19.95
Total backyard area (sqm):	



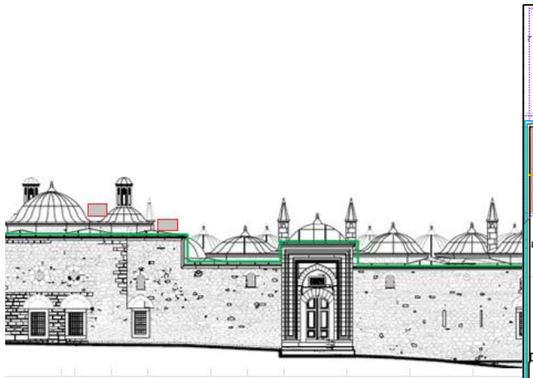
	Reuse Preparations				Appropriateness of Design Decisions													Appropriateness of Construction of Additions						Appropriateness of installed systems								Sustainability		
+ (appropriate) - (not appropriate) space, refers to absence	Significance assessment	Alternative Uses Analisis	Need Program	Drawings	Subdivision of the spaces	Architectural elements' refurbishment (niches)	Architectural elements' refurbishment (fireplaces)	Closure of windows	Closure of the revaks	Roofing the courtyard	Space alteration to wet space	Refurbishment of spaces	Refurnishing of spaces	Original space reorganisation	Roof addition	Window alteration	Door alteration	Closure of the space	Roofing the courtyard	Subdivision of the space	Service building addition	Wall addition and alteration (in backyard)	Roof addition in backyard	Air-conditioning or ventilation	Heating (radiator /wrf/underfloor)	Plumbing	Electric	CCTV	Fire alarm and/or fire supression	Dreinage	Data	Accessibility (for public)	Energy efficiency	Management / maintenance plan
Rooms	+		+	+		+	+				-													+	+									
The classroom			+	+		+																		+	+									
The eivan				+		+																												
The revaks				+																						+	+	+	+	+	+	+	+	-
The courtyard		+	+	+																														
Service space		+	+	+								+	-	+										+	+									
Backyard		+	+	+																	+													
Overall	+				+													+						+								+		

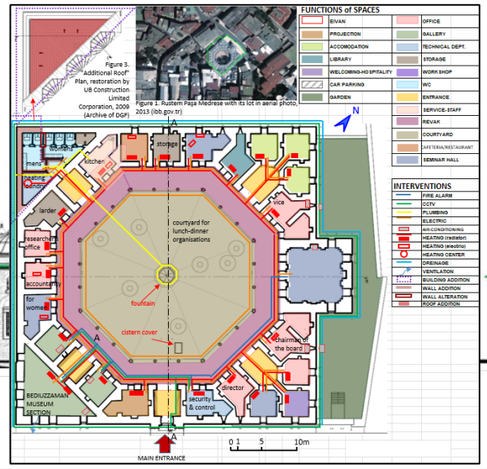
C.5. Table 4.5. Analisis of reuse decisions of Rüstem Paşa Medrese on aspects of design decisions, spatial-structural and system alterations and contemporary sustainability approaches

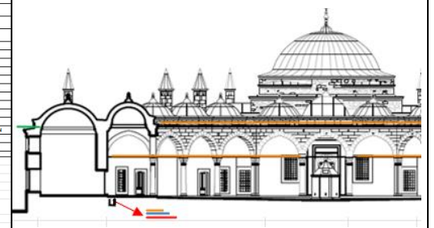
Rüstem Paşa Medrese

New use: **Bediüzzaman Said Nursi Museum**
(Headquarter of Istanbul Science and Culture Foundation)

Building size (m):	42.86x42.76
Number of rooms:	22 + a triangular space
Room sizes:	3.76x3.80 (average) min 3.61-max 4,00
Classroom size (m):	7.50x7.43
Number of eivans:	5
Eivan size (m):	3.70x3.78 (entrance eivan)
Width of the revaks (m):	3.61-3.64
Courtyard size (m):	24.11x24.17 (octagonal)
Total backyard area (sqm):	





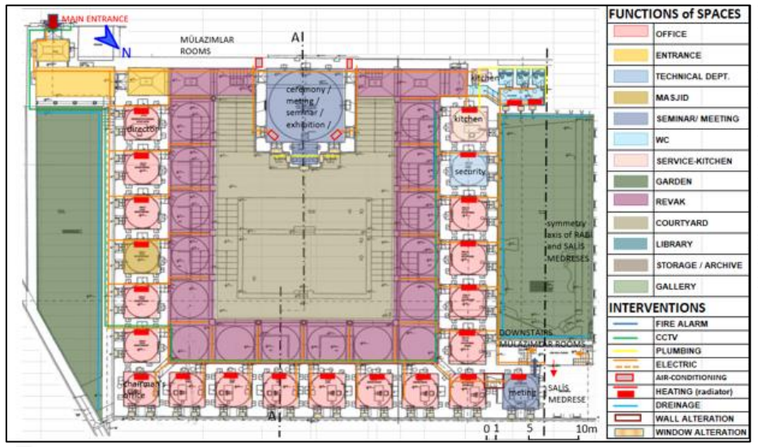


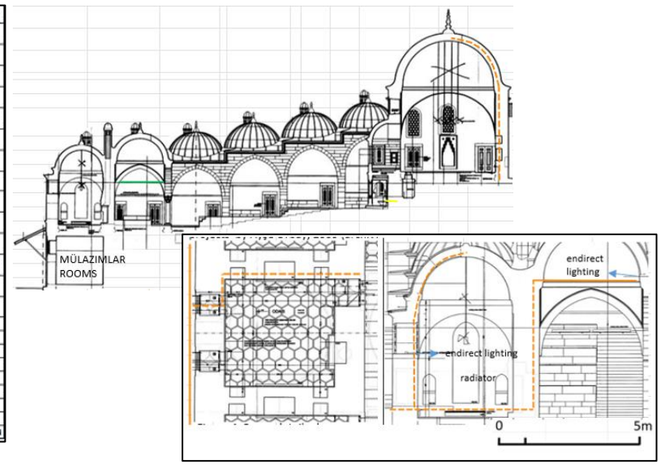
	Reuse Preparations				Appropriateness of Design Decisions												Appropriateness of Construction of Additions						Appropriateness of installed systems								Sustainability		
+ (appropriate) - (not appropriate) space, refers to absence	Significance assessment	Alternative Uses Analisis	Need Program	Drawings	Subdivision of the spaces	Architectural elements' refurbishment (niches)	Architectural elements' refurbishment (fireplaces)	Closure of windows	Closure of the revaks	Roofing the courtyard	Space alteration to wet space	Refurbishment of spaces	Refurnishing of spaces	Original space reorganisation	Roof addition	Window alteration	Door alteration	Closure of the space	C Roofing the courtyard	Subdivision of the space	Service building addition	Wall addition and alteration (in backyard)	Roof addition in backyard	Air-conditioning or ventilation	Heating (radiator /wrf/underfloor)	Plumbing	Electric	CCTV	Fire alarm and/or fire supression	Dreinage	Data	Accessibility (for public)	Energy efficiency	Management / maintenance plan
Rooms	+			+		-	-				-	-	-											+	+	+			+					
The classroom			+	+		+						+	+											+	+								
The eivan(s)				+		+						-	-																			
The revaks				+								-	-													+	-	-	+	+	+	+	-	-
The courtyard			+	+																													
Service space				+								+		+	+	+	+							+									
Backyard				+	+										+						+	+	+										
Overall	-				-													+					+								-		

C.6. Table 4.6. Analisis of reuse decisions of Rabi Medrese on aspects of design decisions, spatial-structural and system alterations and contemporary sustainability approaches

Rabi Medrese

New use:	**TUBA-Rabi Medrese**
Building size (m):	37.60 x 36.82
Number of rooms:	20
Room sizes:	3.70x3.70
Classroom size (m):	7.78x7.78
Number of eivans:	1 (entrance and terrace)
Eivan size (m):	
Width of the revaks (m):	4.48 and 3,56 (south west)
Courtyard size (m):	24.11x24.17 (octagonal)
Total backyard area (sqm):	





	Reuse Preparations				Appropriateness of Design Decisions													Appropriateness of Construction of Additions						Appropriateness of installed systems								Sustainability		
+ (appropriate) - (not appropriate) space, refers to absence	Significance assessment	Alternative Uses Analisis	Need Program	Drawings	Subdivision of the spaces	Architectural elements' refurbishment (niches)	Architectural elements' refurbishment (fireplaces)	Closure of windows	Closure of the revaks	Roofing the courtyard	Space alteration to wet space	Refurbishment of spaces	Refurnishing of spaces	Original space reorganisation	Roof addition	Window alteration	Door alteration	Closure of the space	Roofing the courtyard	Subdivision of the space	Service building addition	Wall addition and alteration (in backyard)	Roof addition in backyard	Air-conditioning or ventilation	Heating (radiator /wrf/underfloor)	Plumbing	Electric	CCTV	Fire alarm and/or fire supression	Dreinage	Data	Accessibility (for public)	Energy efficiency	Management / maintenance plan
Rooms		+	+	+		+	+					+	+			+	+							+	+									
The classroom		+	+	+		+						+	+			+								-										
The eivan(s)			+	+		+							+																					
The revaks	+	+	+	+								+	+													+	+	+	+	+	+	-	-	+
The courtyard		+	+	+																														
Service space			+	+								+	+			+	+								+									
Backyard		+	+	+										+																					
Overall	+				+													+						+								-		

C.7. Table 4.7. Analisis of reuse decisions of Kılıç Ali Paşa Medrese on aspects of design decisions, spatial-structural and system alterations and contemporary sustainability approaches

Kılıç Ali Paşa Medrese

New use: **Kılıç Ali Paşa Medrese Strategic Reseachs Center**

Building size (m): 27.36x28.66

Number of rooms: 17

Room sizes: 3.30x3.30

Classroom size (m):

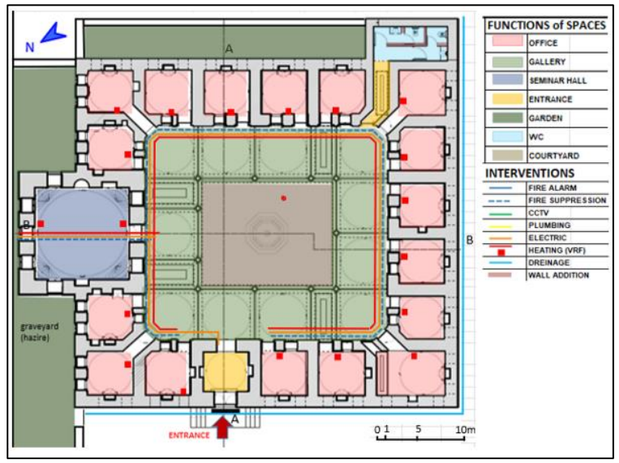
Number of eivans: 1 (entrance)

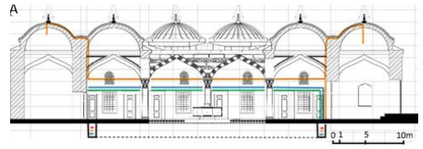
Eivan size (m): 3.30x3.30

Width of the revaks (m):

Courtyard size (m): 9.35x7.68

Total backyard area (sqm): 13.36





	Reuse Preparations				Appropriateness of Design Decisions												Appropriateness of Construction of Additions						Appropriateness of installed systems								Sustainability		
+ (appropriate) - (not appropriate) space, refers to absence	Significance assessment	Alternative Uses Analisis	Need Program	Drawings	Subdivision of the spaces	Architectural elements' refurbishment (niches)	Architectural elements' refurbishment (fireplaces)	Closure of windows	Closure of the revaks	Roofing the courtyard	Space alteration to wet space	Refurbishment of spaces	Refurnishing of spaces	Original space reorganisation	Roof addition	Window alteration	Door alteration	Closure of the space	Roofing the courtyard	Subdivision of the space	Service building addition	Wall addition and alteration (in backyard)	Roof addition in backyard	Air-conditioning or ventilation	Heating (radiator /wrf/underfloor)	Plumbing	Electric	CCTV	Fire alarm and/or fire supression	Dreinage	Data	Accessibility (for public)	Energy efficiency	Management / maintenance plan
Rooms	+			+		+	+					+	+			+	+								+	+	+	+	+	+	+	-	+	-
The classroom				+		+						+	+			+									+								
The eivan(s)				+																													
The revaks				+									+																				
The courtyard				+										+																			
Service space				+								+	+	+			+																
Backyard				+										+																			
Overall	+				+													+						+							-		

C.8. Table 4.8. Analisis of reuse decisions of Siyavuş Paşa Medrese on aspects of design decisions, spatial-structural and system alterations and contemporary sustainability approaches

Siyavuş Paşa Medrese

New use: **Siyavuş Paşa Medrese Hilye and Prayer-Beads Museum**

Building size (m):

Number of rooms: 14

Room sizes: 3.50x3.50

Classroom size (m): 6.82x6.90

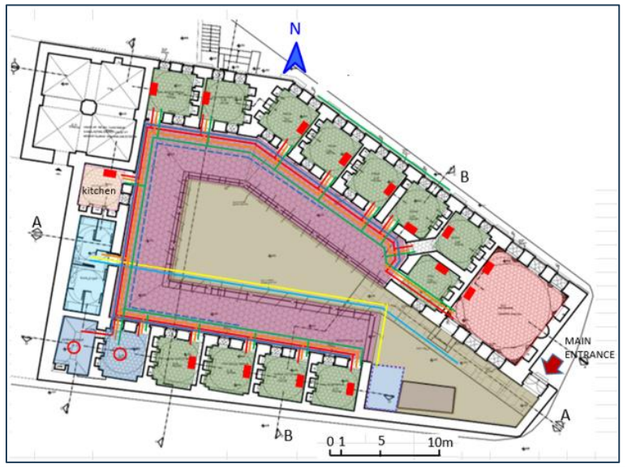
Number of eivans: 0

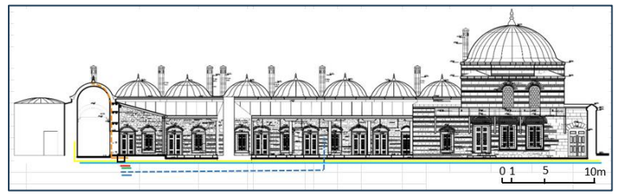
Eivan size (m):

Width of the revaks (m):

Courtyard size (m):

Total backyard area (sqm):





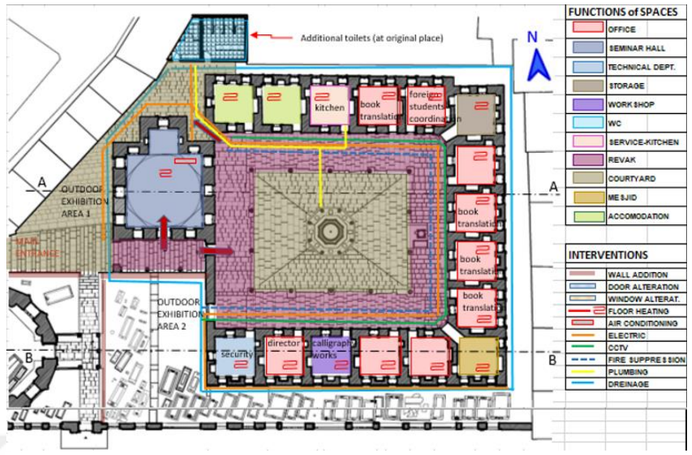
	Reuse Preparations				Appropriateness of Design Decisions													Appropriateness of Construction of Additions						Appropriateness of installed systems								Sustainability		
+ (appropriate) - (not appropriate) space, refers to absence	Significance assessment	Alternative Uses Analisis	Need Program	Drawings	Subdivision of the spaces	Architectural elements' refurbishment (niches)	Architectural elements' refurbishment (fireplaces)	Closure of windows	Closure of the revaks	Roofing the courtyard	Space alteration to wet space	Refurbishment of spaces	Refurnishing of spaces	Original space reorganisation	Roof addition	Window alteration	Door alteration	Closure of the space	Roofing the courtyard	Subdivision of the space	Service building addition	Wall addition and alteration (in backyard)	Roof addition in backyard	Air-conditioning or ventilation	Heating (radiator /wrf/underfloor)	Plumbing	Electric	CCTV	Fire alarm and/or fire supression	Dreinage	Data	Accessibility (for public)	Energy efficiency	Management / maintenance plan
Rooms	+	+	+	+		+	+				-	+	+			+	+							+	+	+	+	+	+	-	+	+	-	+
The classroom		+	+	+		+						+	+			+	+								+								
The eivan(s)																																	
The revaks		+	+	+					+			+		+	+																	
The courtyard		+	+	+										+							-												
Service space		+	+	+								+	+	+			+																
Backyard																																	
Overall	+				+													+						+							+		

C.9. Table 4.9. Analisis of reuse decisions of Koca Sinan Paşa Medrese on aspects of design decisions, spatial-structural and system alterations and contemporary sustainability approaches

Koca Sinan Paşa Medrese

New use: **Sinan Paşa Medrese (Headquarter of Hizmet Foundation)**

Building size (m): 28.36x29.19
Number of rooms: 16
Room sizes: 3.74x3.70
Classroom size (m): 6.82x6.90
Number of eivans: 0
Eivan size (m):
Width of the revaks (m): 3.7
Courtyard size (m): 14.3x10.76
Total backyard area (sqm):





	Reuse Preparations				Appropriateness of Design Decisions													Appropriateness of Construction of Additions						Appropriateness of installed systems								Sustainability		
+ (appropriate) - (not appropriate) space, refers to absence	Significance assessment	Alternative Uses Analisis	Need Program	Drawings	Subdivision of the spaces	Architectural elements' refurbishment (niches)	Architectural elements' refurbishment (fireplaces)	Closure of windows	Closure of the revaks	Roofing the courtyard	Space alteration to wet space	Refurbishment of spaces	Refurnishing of spaces	Original space reorganisation	Roof addition	Window alteration	Door alteration	Closure of space	Roofing the courtyard	Subdivision of the space	Service building addition	Wall addition and alteration (in backyard)	Roof addition in backyard	Air-conditioning or ventilation	Heating (radiator /wrf/underfloor)	Plumbing	Electric	CCTV	Fire alarm and/or fire supression	Dreinage	Data	Accessibility (for public)	Energy efficiency	Management / maintenance plan
Rooms	+			+		-	-					-	-			+	+								+	+	+	+	+	+	+	+	-	-
The classroom				+		+						+	+			+	+							-	+								
The eivan(s)																																	
The revaks				+																													
The courtyard				+										-							-												
Service space																																	
Backyard				+																	+	+											
Overall	-				-													+						+							-		

C.10. Table 4.10. Analisis of reuse decisions of Sultan Ahmet Medrese on aspects of design decisions, spatial-structural and system alterations and contemporary sustainability approaches

Sultan Ahmet Medrese

New use: **Istanbul Sultan Ahmet Foundation (Headquarter of Sultan Ahmet Foundation)**

Building size (m): 42.39x33.57

Number of rooms: 24

Room sizes: 3.75x3.75

Classroom size (m): 7.6x7.48

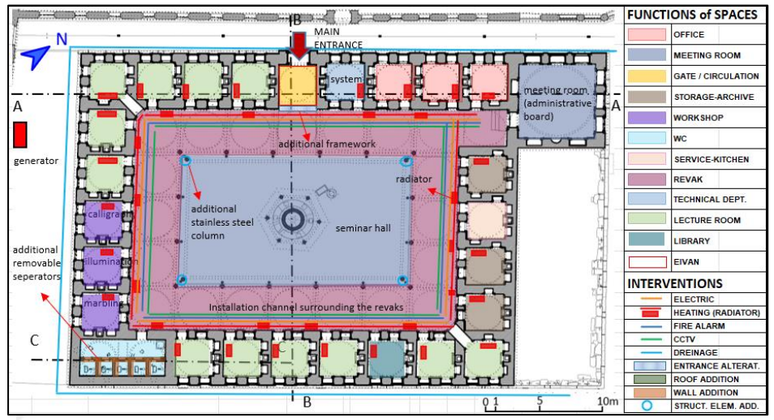
Number of eivans: 1 (entrance)

Eivan size (m): 3.75x4.5

Width of the revaks (m): 4.63

Courtyard size (m): 22.88x12.93

Total backyard area (sqm):





	Reuse Preparations				Appropriateness of Design Decisions													Appropriateness of Construction of Additions						Appropriateness of installed systems								Sustainability		
+ (appropriate) - (not appropriate) space, refers to absence	Significance assessment	Alternative Uses Analisis	Need Program	Drawings	Subdivision of the spaces	Architectural elements' refurbishment (niches)	Architectural elements' refurbishment (fireplaces)	Closure of windows	Closure of the revaks	Roofing the courtyard	Space alteration to wet space	Refurbishment of spaces	Refurnishing of spaces	Original space reorganisation	Roof addition	Window alteration	Door alteration	Closure of the space	Roofing the courtyard	Subdivision of the space	Service building addition	Wall addition and alteration (in backyard)	Roof addition in backyard	Air-conditioning or ventilation	Heating (radiator /wrf/underfloor)	Plumbing	Electric	CCTV	Fire alarm and/or fire supression	Dreinage	Data	Accessibility (for public)	Energy efficiency	Management / maintenance plan
Rooms	+			+		-	+				-	-	-												+	+	+	+	+	+	+	-	-	-
The classroom			+	+		+						+	+											-	+								
The eivan(s)				+													+																
The revaks				+																					-								
The courtyard			+	+						-									+														
Service space			+	+										+																			
Backyard																					+												
Overall	-				-													+						+							-		

CURRICULUM VITAE

PERSONAL INFORMATION

Surname, Name: Şimşek, Muradiye

EDUCATION

Degree	Institution	Year of Graduation
MS	FSMVU Architecture	2023
BS	Anadolu University Turkish Language and Literature	2020
BS	Mimar Sinan University Architecture	1998
High School	İnönü Technical High School (Chemistry), İstanbul	1991

WORK EXPERIENCE

Year	Place	Enrollment
2005-2023	DGF	Architect
2003-2004	Uğur Proje-Ender İnşaat	Architect
1998-2001	Işın Proje	Architect
1995-1998	Turgut Cansever Mimarlık	Trainee

FOREIGN LANGUAGE

English

PUBLICATIONS

1. Şimşek M., ***"Med-Art Eğitim ve Uygulama Projesi: Eğitim Çalışmaları",*** Tarihi Yapıların Korunması (Türkiye ve İtalya Uygulamaları) Uluslararası Sempozyumu: Sempozyum Bildirileri, (2014)
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8. Şimşek M., ***"İtalya Restorasyon Haftası 2000 Etkinlikleri Üzerine Notlar"***, Vakıf Restorasyon Yıllığı, 21,106-124 (2020)
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HOBBIES

Traditional Turkish Arts (Illumination and Miniature)