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INFLUENCE OF SELJUK'S ARCHITECTURE TO THE FORMATION OF ARCHITECTURAL COMPOSITION OF BUILDINGS IN ANATOLIA AND THEIR CONNECTION WITH THE CITY ENVIRONMENT

Abstract

The Turkish population coming from the Middle Asia, Azerbaijan and from Iran to Anatolia and living secondary or migratory life created Seljuk-Turkish city culture being completely close to the Anatolia on the foundation of buildings culture have been passed down from Byzantine Empire. There is no doubt that the history and source of this culture was the synthesis of cultural heritage of Byzantine in Anatolia of life style of Turkish peoples that lived before and after Islam in the territories of the Middle Asia, Azerbaijan and Iran. So that Seljuk’s period is known as an early Turkish period of formation Anatolia-Turkish cities. In the scientific article explained the creation of Seljuk’s in Anatolia and creation of architectural heritage in rebuilding cities, their protection, including explained their saving and utilization according to the present-days requests.

Keywords: Anatolia, Seljuk, Byzantine, town building, architecture, culture.

ANADOLU'DA BULUNAN BINALARIN MIMARI KOMPOZISIYONUN OLUŞUMUNA VE ŞEHIR PLANLARINDA YERLEŞTİRILMESINE SELÇUK MIMARISININ ETKISI

Özet


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INTRODUCTION

The Turkish population coming from the Middle Asia, Azerbaijan and from Iran to Anatolia and living secondary or migratory life created Seljuk-Turkish city culture being completely close to the Anatolia on the foundation of buildings culture have been passed down from Byzantine Empire. There is no doubt that the history and source of this culture was the synthesis of cultural heritage of Byzantine in Anatolia of life style of Turkish peoples that lived before and after Islam in the territories of the Middle Asia, Azerbaijan and Iran. So that Seljuk’s period is known as an early Turkish period of formation Anatolia-Turkish cities.

In another way, if we evaluate the Byzantine living culture in Anatolia viewpoint of heritage we can say that the main factors forming the territorial structure of Byzantine cities were like that the main factors of religion were churches, castles were the armed forces, markets were the main factors of economy, and the markets were created far from the cities and castles and we can come to such conclusion that the Byzantine cities were created on the base religious and armed elements. The discovered things during the archaeological excavations proved that episcopes centres also played special role in the defence and religious issues during the Seljuk’s conquest of Byzantine cities [27, p. 145-205; 25, p. 499-528].

According to this I would like to note that the cities which occupied by the Seljuk in Anatolia were planned before occupation. Thus, Anatolian Seljuks’s cities have developed on the plans and infrastructures of Byzantine living areas. In the territories of the Middle Asia and Iran Turkish-Islam areas Seljuk passed material-cultural values to Anatolia and sometimes combined the Byzantine cultural motives, and sometimes compared the church-masjid functions in a planned form and made them similar to the Turkish-Islam cultures.

When the Turkish’s came to Anatolia there existed churches, monasteries and markets in the cities that were taken from Byzantine. However, in the territories of Anatolian Seljuks Empire (1071-1299) created the cultural synthesis from the combination of Turkish-Arab-Iran-Anatolia-Byzantine cultures. And at the result, with the safe trade ways, stone bridges, caravanserais, water pipes, masjids, madrasas, observatories, libraries, baths, domes, and palaces created the new form in territorial and cultural spheres of Anatolia. In the Seljuk’s period built caravanserais on the intercity roads of Anatolia. But, in the Seljuk cities existed shops have not reached to our times, and so that we have not exact information about them.

The Seljuk’s sultans usually ordered to build the shops near the palaces and it played very important role in the development of economy. And other building were used as the hotels. Viewpoint of this, the formation of central-shops in the cities made suitable condition for the creation of entrepreneurship.

And the foundation of Turkish cities consisted from masjids, caravansaries, and some of shops and bathes. But, the Byzantine cites with very ancient history, have changed with the Turkish – Islam influence and especially, in the near areas to the cities, markets built masjids, caravansaries, bathes and madrasas. In the centres of many cities of Anatolia, began to build Juma Masjids (Ulu Masjids) discovered at those periods, also the churches that built on the base of city centres of antique periods became to the Central Masjids, or Juma Masjids. Beside them, in the Seljuk’s period, in Anatolia cities being different from the other Islamic cities of the Middle Ages were built many Juma Masjids.

In the Seljuk’s period were regulated the territorial forms of cities that passed from Byzantines.
1. **Defence installations.** In the Seljuk sources, in the period of Sultan Alladdin Keygubad I (1220-1237s), with the creation of the central administrative mechanisms the foreign trade has developed and were spread out of the castles and Konya, Kayseri, Sivas were again surrounded with the castles again, and this information shows that the main parts of territory of the cities of Anatolian Seljuks were situated inside of castles [16, p. 203-204]. In this case, when we say the defence installations we mean the internal castles and city walls.

   a) Internal castle, in the Seljuk’s period, in all the cities of Anatolia passed from the ordugh traditions in the cities of the Middle Asia Turkish-Islam cities. There were built another defence walls, covered the foreign defence castles in the cities, and were with the mean of military installations and administration [7, p. 91-92]. Some of those castles were passed from the Byzantine periods, then were regulated on the territories of castle-cities and some of them renewed in the new cities according to the town-building systems of Seljuk.

   Internal castles took main part of cities of Anatolian Seljuks. That castle systems viewpoint of town building had four typology:

   - With physical increasing Konya and Sivas cities created the new defence lines and surrounded internal castles;
   - Internal castles inside of castle-city territories in the Byzantine period began to develop with the settling of Turks there and in the result jointed the new defence castles with the oldest castles too;
   - In the Alanya and Sinop seaports surrounded with the great castle and generally, internal castles built as a separately defence castle in the corner of the city;
   - Tokat and Amasya internal castles topographically divided into parts in the living territories of mountainous cities.

   - The castles in the Anatolian Seljuks and territorial forms of cities defencing with the trenches, also palaces and luxury houses of the city leaders were the past Byzantine churches, and castle masjids which were known as the Islamic religious buildings created from the winter huts and from the buildings with the strategic importance viewpoint of military and economy [1, p.5-38; 18, p.370 – 371]. From this information understands that military, political-administrative elements of internal castles in the Anatolian Seljuks cities were the administrative centers of cities and the situations were according to the cities functionality and formed for the territorial conditions.

   b) Ahmadaks, in the Anatolian Seljuks cities the defence installations as castles and trenches, as in the Seljuk cities were the palaces of cities leaders, living buildings of soldiers of the castles, masjids with the religious structure were used as the prisons, military depots, water and food storehouses were the strategic structures. Ahmadak sometimes were used as the hotels of visitors, and sometimes used as the defence of city administrators from popular uprising or foreign occupations [13, p. 186-187].

   According to the resources we know that beside the Konya, Kayseri, Sivas, Malatya, Aghshahar, Alanya and Sinop cities’ internal castles there existed the Ahmadak castles too [8, p. 174, 285]. But, at the present-day, we cannot say that in all the Seljuk’s cities existed Ahmadaks.

2. **Administrative buildings.** Anatolian Seljuks’s sultans according to the ulush system (land partition of government) in the Middle Asia and Iran Turkish-Islam states’ traditions, the lands of towns were divided into provinces among their children, relatives, and tsar who considered the members of dynasties. Each tsar in their leading regions created their own administrations and ordered to build great palaces and sultanates for statehood issues [11, p.20; 12, p.25-27]. In those periods, in the Seljuk’s period tsars of Konya, Kayseri, Sivas, Aksaray,
Tokat, Arzurum, Malatya, Niksar, Ereghli, Nigde, Elbistan, Amasya, Uluborlu, Ankara and Erzincan cities ordered to build sultanate palaces, summer-winter huts, luxurious houses and they situated in out of the cities [19, p.21-32].

So that palaces were divided into sultanate palaces, summer-winter huts and luxurious houses.

**Sultanate palaces.** The situation of Anatolian Seljuks cities mainly came from the traditions of Turkish palaces of the Middle Asia and could be valued as the signs of state power. Very luxurious and prestige palaces situated in the leading territories of the city and inside of castles [28, p. 215-232]. At those period in the capital city Konya was built Falak-abad sultanate palace and existed till the Frank’s period and during the Rome-Byzantine periods were used as the castles and situated in the centre of the city [2, p.47-73]. The same building system was similar to the ordugh and khagan palace building tradition in the Turkish town-building culture of the Middle Asia, which were built on the artificial rocks.

The most famous building sample, which was similar to the palace traditions of Anatolian Seljuks is the Gubad-abad palace that situated near the capital city Konya. By the order of Sultan Aladdin Keygubad, vizier-architect Saadaddin Kopek built it in the bank of Bayshahar Lake during 1224-1226s. And it is known that to the honorary of Sultan Aladdin Keygubad the same palace complex named as Gubad-abad [10, p.362-364].

During the archeological excavations, in the Gubad-abad palace complex were discovered palaces, kiosks, luxury houses, bathes, water pipes and ports, they were in the highest standards according to their periods and their technical elements also were found by the researchers [4, p.345-350]. We know that Gubad-abad palace complex time by time became to the city centers and then used as the military-strategic center. Gubad-abad complex, for the reason of Seljuk living system and administration system was the living center in the form of palace – city.

In other words, it is known that in the Seljuk periods, in the Middle Asia and Iran Turkish-Islam cities in around or out of sultanate palaces were built many palaces and kiosks for peoples living secondary or migratory life in Anatolia, for summer-winter huts, for their traditionally hunting activity, for relaxing and enjoying life.

From the archeological sources and from the archeological-architectural findings we know that in the Konya and Kayseri cities existed building for having relax and pastime in the form of palaces and living buildings [5, p.22-40; 2, p.47-73]. Kosk-i Sebz (green kiosk) in Konya, Keygubadiye palace that situates among the Mashhad desert and Kayseri are example to those luxurious buildings. According to these facts, in the building traditions of the luxury living buildings and Anatolian Seljuks palace had influenced by the living standards of population who lived in the Middle Asia before Anatolia, by their summer-winter huts choses and traditionally hunting activities.

**Statehood.** In outside of sultanate palaces in Konya, Kayseri, Sivas, Erzincan and Harput cities built buildings with the madrasa structure and there held on juridical and legislative issues, met the visitors from foreign countries, and sultanates listened to the peoples’ wishes and complaints [9, p. 114-115, 193]. Including, Ulucami and madrasas in the Seljuk cities time by time activated for the statehood issues too [22, p. 323-327].

In the period of Sultan I Izzaddin Keygavus was built Konya administrative building, named as Bab-i Sultan, and situated in internal castle of Konya and outside of Saltanat Palace. As a rule, in the Anatolia territory the situation of a number of administrative buildings belonging to the Seljuk cities used for the social services.

3. **Workshops and bazaars.** In Anatolian Seljuks’s periods the workshops and houses in bazaars assumed very special importance in the development of economy and they met both in
the streets and in bazaars in wholesale as they exited in Seljuk’s and Islam’s cities. They divided into cooks, blacksmiths, carpet-maker, boot and shoe operatives, knife-grinder, horse bazaars, wheat bazaars and etc. But the sources give us clear information that each of these activities assumed importance viewpoint of their functions and existed territories. In Seljuk periods, the markets, which intended for daily needs situated in near territories to ulucamis and castles. The horse and sheep bazaars took very large areas. The Seljuk’s sultans never fought for the governance and it even imagined in the architectural samples too. In the masjids were not any domes. In the existed masjids were just one sanctuary in the centre and in upper side like a dome. Malatya Ulu Masjid, Kayseri Hunat (Huand Khatun) Masjid are the best samples of architecture. In some monuments the domes on the sanctuaries were not in a circle form, but they were in a plump forms. For example, Divrigi ulu masjid the sanctuary was in a plump form. There were built on the base of domes of Seljuk’s period. There were many columns for not having central dome inside of masjids. They gave special view to masjids in Seljuk’s periods. As Divrigi ulu masjid, also Sivrihisar and Afyon ulu masjids the columns were made from wood and were in very special beautiful view. For giving them a long life and saving them for centuries the columns were made from cedar [15, p. 21-25].

First of all, we should talk about the Ulu masjid architectural sample. Traditionally, Friday ritual prays of Islam (Juma namaz) were only in one city and in one masjid and there were built just one large masjids under the names of ulu masjids, juma masjids, Juma jamis, and Masjidi Gabir and were known as the central masjids of the cities. In Seljuk’s periods, such masjid types were in the centre of cities and were the most beautiful and large masjids in the city, so that they assumed architectural importance viewpoint of cityscape too. Masjids were directed to Mecca. From the Sanctuary there were directed the way to the place for ritual prays of Islam and the domes were on upper side of the same place. In other sides were three different entrances, and they were separated not with the walls but were separated with the columns. The first sample of the same ulu masjid were built in Anatolia, built by Sultan Maliktash and named Diyarbakir Ulu Masjid, and became from church to masjid, also with the architectural additions created more beautiful and larger. The last sample was Aydinoglu Isa bey masjid and belonged to Izmir Seljuk bey.
Sepulchre sides were built in different forms during Seljuk’s period. Adjoining sepulchres met very often in those periods. Erzurum Yakutiye and Gosha Minaret Madrasa, Kayseri Govhar Nasiba, Kayseri Hunat, Sivas Keykavus Shafaev, Divrigi Ulu Masjid, Konya Alaattin Masjidi Sultans Turbe are from those samples and reached to the present-day.

Ulujami and Aladdin masjids were used as Friday (Juma) masjids and they were used in whole the Middle Ages, in all Islam cities, and in Anatolian Seljuks’s cities and meant as the main architectural compositions too [20, p. 35]. In Anatolia for meeting the Muslims need firstly, the churches became to masjids [23, p.181-182]. For example, in Konya existed Platon church belonging to the Byzantines, used for prays of Muslims and for their religious needs of Turkish people, till the building of Aladdin masjid in 1155. The same situation were also in Sinop, Antalya, and Alanya cities. According to the carried out archeological excavations on ulujamis of Seljuk’s period we can say that their building assumed political importance for Turkish of Anatolia and belonged to the end of 12th and to the middle of 13th centuries [26, p.94-101]. Thus, with the coming of Seljuk’s to the power and with the increasing of Turkish peoples in the territory started to build ulujamis in the central areas of the city.

5. Social and cultural buildings. In the period of Seljuk’s sultanates existed such madrasas that thought law, medical, math, astronomy, philosophy and literature sciences to the youths and existed health and educational institutions and they passed from the Middle Asia, and Iran Turkish-Islam states and intended for the social and cultural services for population. And such social and cultural institutions were reasons of growing and developing of social and cultural life standards of peoples. Those cultural and educational institutions in a planned form gave a new impulse to the development processes of social and cultural services of the city, and passed from the Middle Asia, and Iran Turkish-Islam states, formed the Seljuk’s cities again. After the Seljuk’s cities the same conditions can be seem in the cities of Osmanli’s too. During the carried out observations seem that traditions of the Middle Asia, and Iran Turkish-Islam states passed to Anatolian Seljuks’s territories and then to the Osmanli’s cities.

**Madrasa.** Seljuk’s sultans after occupation of Christian-Byzantine territories planned to form the Islamic education with the Sunni philosophy in the cities, were under the control of governance, and assumed very high importance viewpoint of ensuring the development of social and cultural life of cities and peoples [21, p.432]. The same situation made to form the religious policy, and highly influenced to the building of madrasas that gave Sunni Islamic education to the peoples in Anatolia cities.

I also would like to note that appropriation of Turkish people of Anatolia as their motherland began since 1176, after the Myryakefalon war. The main argument of our sayings is the beginning of building of a number of cultural centers started exactly after 1176 years, and one of the biggest buildings is Yaghibasan madrasa.

The 13rd century, considers as the golden period of Anatolian Seljuks’s architecture. All those architectural monuments reached till the present-day and means the masterpiece and symbols of their territories. The best and wonderful sample among them with the open view we can show Erzurum gosha (double) minaret, Sivas gosha minaret, Sivas Goy Madrasa, Kayseri Sahibiye and Govhar Nasiba Madrasa, Tokat Chuxur madrasa and etc. But the buildings with the close view are Erzurum Yakutiye, Konya Inca Minaret and Karatay Madrasa, Kirshehir Cacabey, Afyon Chay Madrasa and etc. samples.

The first madrasa belonging to the period of Anatolian Seljuks was Altun Aba Madrasa built by Amri Shamsaddin Altun Aba in 1202, in the capital city Konya and thirty eight students studied there free of charge [21, p.197]. In the Seljuk’s period were existed thirty political and administrative centers in Konya, thirteen international trade centers and bazaar centers in Sivas and Kayseri was the twelfth political and administrative center and there existed nine madrasas.
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and were existed a number of social and cultural institutions among the cities of Anatolian Seljuk [13, p. 191-194]. Thus, in Konya, Kayseri and Sivas cities existed many madrasas as the cities of Anatolia too [17, p.57-58]. Viewpoint of this Anatolian Seljuks’ cities assumed importance for the situation of its cities and for the transport network system. And such suitable condition gave impulse to the close connections between the cities and social-cultural institutions of the cities too.

In other side, the Seljuk was a traditional heritage of the Middle Asia and Iran Turkish-Islam states and so that there grew many doctors, educated peoples and they called as Darusihha and Darulafiye and there were built many health schools and medical services centers and activated as the madrasas and health centers. Seljuk’s health centers nomadically activated and had continued for two centuries. They rendered medical services to the great Turkish peoples in the territories of the Middle Asia and Iran. Those services led to the east-west and north-south international trade relations among the territories Middle Asia, India-Iran-Europe, and Greece-Syria-Egypt. And in its turn in those territories the same services played very special role in the protection those territories from the dangerous epidemics [22, p.64-67; 24, p.10-11].

Such madrasas that carried out health services to the peoples, situated in the border cities of Akseheir and Kuthayya, in the central areas of the cities and in the transport networks, in the centers of Sivas, Aksaray, Tokat and Amasya, including in such economically developed cities as Konya and Kayseri, in the centers of political administrations as Rum, Malatya, Kastamun and in unit administrative centers [13, p. 190-192].

Otherwise, those madrasas and health organizations situated in the cities of Anatolian Seljuks and conveyed political – administrative importance and played special role in the protection of the international trades in Konya and Kayseri and those madrasas in Sivas situated inside of city walls.

Tekke (Monasteries for dervishes). In the Middle Asia and Iran Turkish-Islam culture tekkes’ building intended for the believers and they called as dervishes, sheiks, and baba. And such places were built during the first coming of Seljuk, in the outside territories and around the cities of Anatolia. During the placing of Turkish peoples in outside territories of Anatolia (in the period of Emir Sultan or Elvan Chelebi) then created religious centers in those areas, and situated in outside of castles [16, p. 16-30]. They are Movlana Tekke (Konya), Ahi Evran Zaviye (Kirsehir), Halifeti Gazi Zaviyesi (Amasya) as the cities’ development centers assumed importance [13, p.195-196].

Finally we knew that those tekkez does not matter situated inside or in outside of castles in the cities of Anatolian Seljuks sometimes later formed for the propagation of Islam religion in the territory and existed as the religious centers.

Conclusion. Anatolian Seljuks cities, territorial subjects’ architectural experience coming from the Middle Asia, Iran Turkish-Islam culture and living traditions were formed as the unit territory on the heritage of Byzantine living culture. Those town building and architectural elements became close to the city environment, were the main factors in the living and transport networks of the cities of Anatolia in Seljuk’s period.

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