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Townscape and Building Complexes in Medieval Western Anatolia under Turkish-Islamic Culture

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ABSTRACT

This study aims to explore the contribution of building complexes to urban development and the evolution of important town centres in Western Anatolia between the 14th and 16th centuries. Until the 14th century, this part of Anatolia was home to ancient and subsequently Byzantine cultures. During Seljuk rule in Anatolia, for security purposes petty dynasties were encouraged to settle in this border region between their territories and the Byzantine lands. After the collapse of the Seljuk Sultanate in the early 14th century, the Principalities and later the Ottomans declared their rule in these lands. The architectural and urban development of this era was shaped by these changes in political power and the overlap between early settled and newly settled cultures in the region. Members of the ruling institution initiated the construction of building complexes, the so-called *külliyes*, which contributed to the establishment and development of the urban fabric in Western Anatolian town centres. Using the town of Tire as a case study, this chapter explains how the urban milieu in Western Anatolia was transformed through building complexes founded under the rulership of a new Turkish-Islamic cadre of governors.

Bu çalışma, 14. ve 16. yüzyıllar arasında Batı Anadolu'da önemli kent merkezlerinin evrimleşmesini ve külliyelerin kent gelişimine katkısını araştırmaktadır. Batı Anadolu, 14. yüzyıla kadar eski çağ ve devamında gelen Bizans kültürlerine ev sahipliği yapmıştır. Selçuklular Anadolu'da egemen oldukları dönemde, güvenlik amacıyla, Bizans'la kendi toprakları arasında sınır oluşturan bu bölgeye küçük Türk beyliklerinin yerleşimini desteklediler. Selçuklu Devleti'nin 14. yüzyılın başlarında sona ermesiyle, önce Beylikler sonra da Osmanlılar Batı Anadolu'da hakimiyetlerini ilan ettiler. Ortaçağdaki mimari ve kentsel gelişimler, egemen politik güçler arasındaki bu değişimler ve yerleşik kültürlerle yeni gelen ve bölgeye yerleşen kültürlerin etkileşimleriyle şekillendi. Yönetici sınıfı, Batı Anadolu'daki merkezlerde kent dokusunun oluşum ve gelişimine katkıda bulunan külliyelerin yapımına öncülük ettiler. Bu araştırma, Türk-İslam hükümdarlığıyla değişen yönetici sınıfının yaptırdığı külliyelerle Batı Anadolu'daki kent ortamının dönüşümünü açıklamaktadır. Bu anlamda, Tire kenti örnek çalışma alanı olarak seçilmiştir.

Tire, eski çağdan itibaren Batı Anadolu'da yerleşmiş farklı kültürlere ev sahipliği yapmış önemli bir kent merkezi olmuştur. Bu kültürlerin izleri, Tahtakale olarak bilinen, kentin ticari merkezindeki ızgara plan şemasında takip edilebilir. Eskiçağ ve Bizans dönemine ait diğer mimari ve arkeolojik bulgular kentin yakın coğrafyasında izlenebilir. Kent, günümüzdeki yoğun yerleşiminden dolayı daha ileri kazı araştırmalarına olanak vermemektedir.

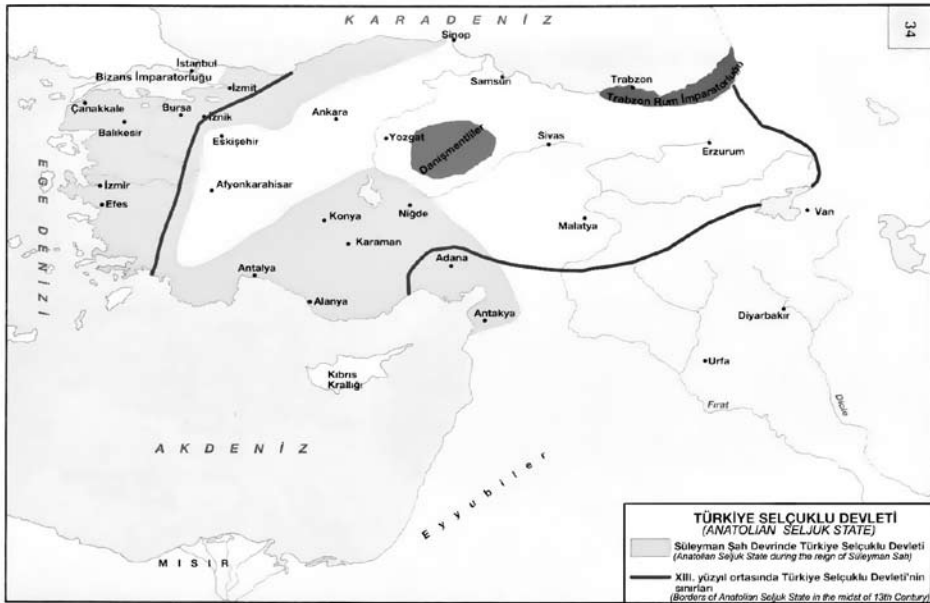
Günümüz Tire'sinin kent dokusu bölgedeki Türk-İslam hakimiyetiyle şekillenmeye başlamıştır. Öncelikle, Aydınoğulları güneyde, Güme Dağı yamaçlarına yerleştiler ve külliyeler etrafında gelişen küçük merkezçikler oluşturdular. Daha sonra, Osmanlı hakimiyeti süresinde kent, külliyeler ve etrafında oluşan mahallelerle doğu ve kuzeydeki düzlük alanlara doğru genişledi. Aynı dönemde, Tahtakale civarında hanlar ve bedestenin inşasıyla kentin ticari merkezi şekillendi.

Görülüyor ki, külliyeler ve ticari yapılar hem varolan mahallelerin gelişim ve genişlemesine katkıda bulundular hem de yeni mahallelerin oluşumunda etkili oldular. Bir anlamda, çevrelerinde küçük merkezler oluşturan odak noktaları oldular. Altyapı sistemi bu merkezi bağlayacak şekilde biçimlendi. Merkezlere göre kent sınırları genişledi. Sonuçta, külliyeler kentin büyümesi ve gelişmesine katkıda bulunurken aynı zamanda da konumlarına ve yerleşimlerine göre kent formunu ve yapılanmasını şekillendirdiler. Böylelikle ortaçağda yönetici sınıf tarafından yaptırılan külliyeler kent gelişimini desteklediler ve yardımcı oldular.

Son olarak, külliyelerin konumlanmasındaki tercihler yönetici sınıfının sahip olduğu politik ve ekonomik güçle ilişkilendirilebilir. Aydınoğulları, bir uc beyliğinin sahip olduğu otoriteden ötesini elde edemediler. Anadolu'da merkezi bir hakimiyet kurmayı başaran Osmanlılar gibi ilerleyemediler ve periferik bir güç olarak kaldılar. Bu durum, her iki toplumun mimarisinin kentsel dokunun oluşum ve gelişimine ne şekilde katkıda bulunduğuna da yansımıştır. Bu çalışmanın bir ileri adımında Aydınoğulları'nın periferik ve Osmanlılar'ın merkezi otoritesinin mimari ölçekteki yansımaları irdelenebilir. Anadolu Selçuklu mimarisindeki bileşik fonksiyonlu tek yapılardan, Osmanlı klasik döneminde inşa edilen külliyelerin gelişim ve değişiminde Batı Anadolu beylik dönemi yapı gruplarının yeri bu bağlamda araştırılabilir.

INTRODUCTION

Until the 14th century, Western Anatolia was home to ancient and subsequently Byzantine cultures. During Seljuk rule in Anatolia, for purposes of security petty dynasties were encouraged to settle in this border region between their territories and the Byzantine lands (Map 1). The dynasties, known as *uc beylikleri* [frontier principalities], helped the Seljuks to control the region in both social and military terms. However, they retained their own economic and socio-cultural customs and did not entirely become a part of the Seljuk central authority. After the collapse of the Seljuk State in the early 14th century, these dynasties grew into Principalities and each declared their rule in particular parts of Western Anatolia (Map 2). In a similar way to the Seljuks, each aimed to become a central



Map 1
 Anatolian Seljuk State in the 12th - 13th Centuries.
 Source: *Tarih Atlası* [Historical Atlas]. Altın Kitaplar Yayınevi, 2005.

power by dominating the others. There were ongoing wars over political authority and various political and economic alliances were made between the Principalities themselves, early settled Byzantines and Latins in the West. This gave way to administration, institutionalization and the formation of a social culture pertaining to the Principalities. Later, around the middle of the 15th century, the Ottoman Principality declared its absolute rule in Western Anatolia. Although originally a petty dynasty, it became the single and central authority governing the region (Map 3). Architectural and urban development in Western Anatolia between the 14th and 16th centuries was shaped by these changes in political power and the overlap between early settled and newly inhabiting cultures. It was a period of exploration and experimentation in architectural practice within the urban context of growing town centres.

SCHOLARSHIP ON URBAN STUDIES OF MEDIEVAL WESTERN ANATOLIA

In comparison to the long-enduring Ottoman period, there is little urban historiography of medieval Western Anatolia under Turkish-Islamic rule during the period of the Principalities. However, in both cases, amateur local historians led the earliest urban explorations of Western Anatolian town centres. Such studies comprised either the documentation of written sources such as *kadı sicilleri* [court records], and *tapu tabrir defterleri* [cadastral surveys], or covered the documentation and description of



Map 2
 Turkish Principalities in Anatolia in the 14th Century.
 Source: *Tarih Atlası* [Historical Atlas]. Altın Kitaplar Yayınevi, 2005.



Map 3
 Ottoman Empire in the 15th - 16th Centuries.
 Source: *Tarih Atlası* [Historical Atlas]. Altın Kitaplar Yayınevi, 2005.

physical entities. In other words, they documented the architectural heritage of an individual town, and were not concerned with developing scholarly arguments about Western Anatolian towns in general. The scholarship on Ottoman Anatolian towns in particular progressed with the analyses of written sources¹. Studies of cadastral surveys and court records enabled social historians especially to reconstruct the demographic, social and economic structure of towns. Research on the societies and economies of Ottoman Anatolian towns increased. In the 1980s, Suraiya Faroqhi, Haim Gerber and Daniel Goffman became some of the most significant figures bringing more integrated research on towns and urban life².

By the late 1970s, urban studies comprised of physical histories of towns became professionalized, with the use and combination of earlier documentary studies of Anatolian towns. Uğur Tanyeli's dissertation on the pre-Ottoman, and Sevgi Aktüre's dissertation on the late Ottoman city models are regarded as forerunners³. Recent scholarship has seen an increased interest in studies focusing on pre-Ottoman city models⁴. Even though a greater number focus on the Ottoman era, recent studies of architectural history show that explorations of towns that focus on their architectural entities are highly popular topics. The research of Howard Crane and Irene Biermann display more integrated approaches to Ottoman urban studies⁵. Sarah Ethel Wolper's research also discusses the Seljuk towns in relation to their components during the pre-Ottoman period⁶. The former works have been helpful for their informative contribution whereas the latter ones have been influential for their methodological approaches to urban historiography. This chapter studies the architecture of medieval Western Anatolia in terms of its relationship with, and contributions to, its urban context and focuses on the role of *külliyes* [building complexes] in shaping the townscape of medieval Western Anatolia.

KÜLLIYES, BUILDING COMPLEXES AND THEIR FUNCTIONS AS URBAN GENERATORS

Külliye, or building complex, as used in the terminology of the history of Turkish-Islamic architecture⁷, refers to a group of buildings with different functions that surround a mosque⁸. The term is also used for groups of buildings which congregate around the tomb of a *veli* [saint]⁹. It is even used for buildings constructed in the course of time by or around any existing building¹⁰. While the former definition indicates planned building groups, built together as part of an original design, the latter ones refer to groups of buildings constructed over the course of time displaying an additive approach¹¹. The examples of building complexes in this study can be defined as building groups embodying various functions including religious, educational, social and/or commercial and that were constructed around a mosque, either at the same time as the original designs, or over the course of time (Fig. 1). Both were significant in the urban context because of their contribution to the development of important town centres in Western Anatolia.

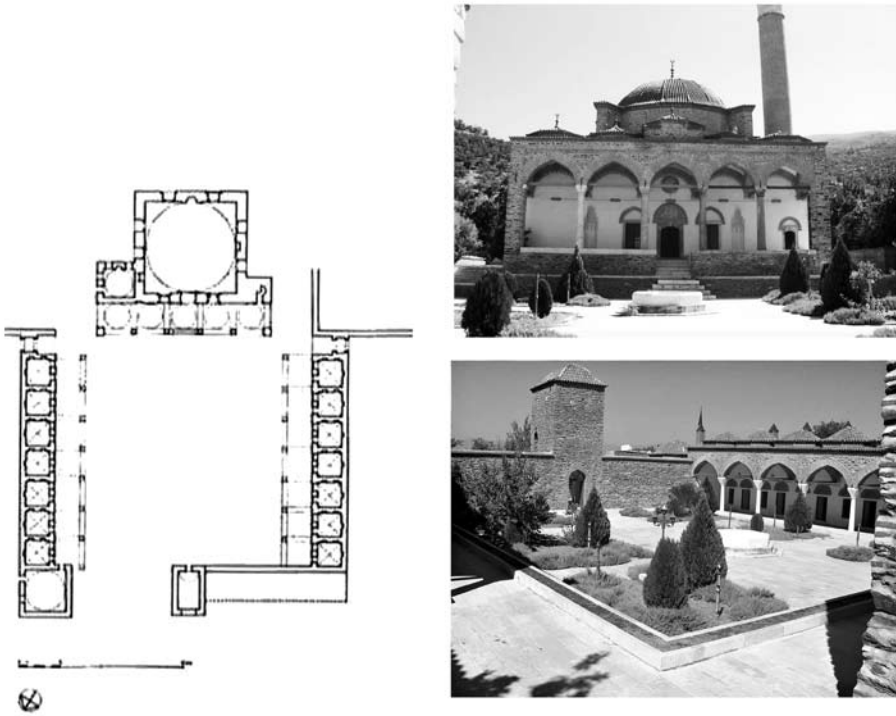


Fig. 1
Yavukluoğlu Complex in Tire, Plan and Exterior Views.

Source for the Plan: İ. Aslanoğlu, *Tire'de Camiler ve Üç Mescit* [Mosques and Three Masjids in Tire], Ankara 1978.

Important public buildings, especially mosques and masjids, were influential in the creation and development of neighbourhoods. Building groups with other public services connected to the mosque – like education, commemoration, social, charitable and/or commercial – were rather more influential in making a neighbourhood grow. They formed small centres through which the urban development pattern was shaped. In this respect, Bursa, the first capital of the Ottoman State, is a good example, as its urban form and structure was to a great extent determined by the building complexes¹². It is possible to trace similar growth patterns facilitated by building complexes in important town centres in medieval Western Anatolia, especially in Tire.

Members of the ruling institution initiated the construction of building complexes which contributed to the establishment and development of Tire's urban fabric. Members of the royal family occupied the highest rank, followed by important and wealthy statesmen during the rule of the Principalities. Throughout Ottoman rule, upper rank governors and wealthy individuals in the ruling cadre were active as architectural patrons, instead of founders belonging to the royal class, since Tire was an important pro-

vincial town centre but not a capital. The founders not only financially supported the construction but also provided regular income in the form of *vakıfs* [foundations] for the management of these edifices. They founded building complexes for political, commercial, educational, and charitable purposes and especially for *imar-iskan* [settlement and development], encouraging and facilitating urban progress¹³. How the townscape of Tire was transformed and evolved through building complexes founded under the new Turkish-Islamic urban elite is explained below.

THE SOCIO-CULTURAL AND HISTORICAL BACKGROUND OF TIRE

The first settlement of Tire, one of the important town centres of the city of İzmir today, dates back to antiquity¹⁴. Tire, bearing the ancient names *Thira*, *Thyera*, *Tyrba*, *Apateira*, *Patire* and *Teira* before Turkish rule, was initially dominated by Hittites, Phrygians, Lydians, Kymmers and Persians¹⁵. With the conquest of Alexander the Great, the town underwent Hellenistic rule which was followed by the occupation by the Kingdom of Pergamon¹⁶. A number of documents give information about Tire during the period when it was governed by the Roman Empire from 133 BC. During Roman rule, Tire was located within the holy lands of the Artemis Temple of Ephesus¹⁷. When the Roman Empire was divided into two, Tire became part of the Eastern Roman, namely the Byzantine Empire. During Byzantine rule, Tire and its centre *Arkadiapolis* (known as Hisarlık Village, bound to Tire today) became important for the region. Accordingly, since ancient times, Tire has been a prominent economic and cultural centre of Western Anatolia because of its location at the junction of ancient routes¹⁸.

The incursion of the Turkish commander Çaka Bey (1081-1097) is the earliest Turkish infiltration of the region¹⁹. In time, the continuing turmoil of the Byzantine Empire enabled the Turkish tribes to increase their attacks on Western Anatolia. Aydınoğlu Mehmet Bey invaded Selçuk and in 1307 took over Tire and Birgi on behalf of Sasa Bey and himself²⁰. He chose Birgi as the capital of the Principality and assigned the rule of Tire to his son, Süleyman Şah, just before his death in 1333²¹. Tire was one of the most important towns of the Aydınoğulları Principality until it was invaded by Yıldırım Bayezid, the Ottoman sultan, in 1390. The ruler of the time, İsa Bey, was forced to settle in Tire and leave the capital dependent on the rule of the Ottoman State²². After the defeat of the Ottomans in the Ankara War in 1402, the town was once again ruled by the Aydınoğulları. The revival of the Aydınoğulları Principality did not last long. The town came under absolute Ottoman rule by 1425 during the reign of Murat II²³. Tire maintained its significance as a cultural and commercial centre during the reign of the next sultan, Mehmet the Conqueror. This important Western Anatolian town was governed as a district of Aydın, Güzelhisar, until it was united to İzmir in the 18th century²⁴.

From the beginning of the rule of the Aydınoğulları Principality and continuing into the Ottoman period, Tire was one of the largest towns in Anatolia not only because of its population but also because of the extensive activities taking place in the fields

of economics and culture²⁵. Between the 14th and 15th centuries, during the rule of Aydınoğulları Principality, Tire was an important Anatolian city on a par with Konya, Kayseri, Sinop, Ankara, Kütahya, Bursa, Niğde, Sivas, Kastamonu, Kırşehir, Amasya and İznik²⁶.

The Ottoman period of the town in the 15th and 16th centuries was also notable for its commercial activities and population. *Tapu tahrir defterleri* [cadastral surveys] during the reigns of Mehmet the Conqueror (1432-1481) and Süleyman the Magnificent (1495-1566), stated that Tire was composed of 26 neighbourhoods²⁷. Towards the end of the 16th century, Tire maintained its prominence as the largest settlement in the area among the medium-sized Anatolian towns with more than 1000 taxpayers and 4000 inhabitants²⁸. The town seems to have been an active market centre. Intense commercial activity in food production, the textile trade and metal crafts took place in Tire, particularly under Ottoman rule²⁹. The existence of a mint where Ottoman coins were made can also be taken as an indication of the town's significance in the economic sphere³⁰. The growth in population and economic development was paralleled by progress in cultural activities. Substantial improvements in both arts and sciences and architectural practice took place during the Turkish rule of Tire. Important scholars, scientists and artists of the 14th and early 15th century were highly welcomed in Tire by the rulers of the Aydınoğulları, and, in the late 15th and 16th centuries, by the Ottoman statesmen³¹. İbn Melek, a scholar and philosopher, was said to reside and write significant works in Tire during the rule of Aydınoğulları³². Molla Arap was another prominent intellectual who lived and worked in Tire under Ottoman rule in the second half of the 15th century³³. In addition, Ali Han Baba, an important leader of the *abi* [brotherhood, guild] organization, Kazirzade, a renowned musician, and Karakadı Mecdettin, a prominent personality of the period should also be mentioned³⁴. The travel accounts of İbn Batuta, who visited Anatolia in the 14th century, and Evliya Çelebi, who wrote in the 17th century, provide useful information in this respect³⁵.

This elite class was part of the ruling institution holding both political and economic power to a certain extent. Thus, such people were able to initiate the construction of a number of public buildings for the inhabitants of Tire and contribute to the architectural formation and production of the town. They founded significant architectural works, mostly in the form of building groups but occasionally in the form of single buildings, which in turn affected the enlargement and progress of the town. Apart from this elite, the royal class, family members of the Aydınoğulları Principality, were the most significant patrons of architectural projects in the 14th and early 15th centuries. They had a number of monumental public buildings and building complexes constructed, which had religious, social, educational and charitable functions³⁶. These architectural activities were conducted with significant support from the upper rank Ottoman governors, distinguished Ottoman statesmen in the late 15th and 16th centuries, when the Ottoman Empire became a central authority ruling in the region³⁷. Accordingly, Tire expanded and developed as an important medieval Western Anatolian town as a result of these individuals' efforts. In other words, these people contributed

to the development of the urban fabric of Tire between the 14th and 16th centuries by founding building complexes which served public needs, generated the formation of neighbourhoods and facilitated urban growth. Yet, during Ottoman rule, a considerable number of commercial edifices like *hans* [market places] and *bedesten* [part of a covered bazaar] were constructed forming the commercial centre of the town and affecting the development of the settlement pattern³⁸.

DEVELOPMENT OF THE URBAN FABRIC IN TIRE

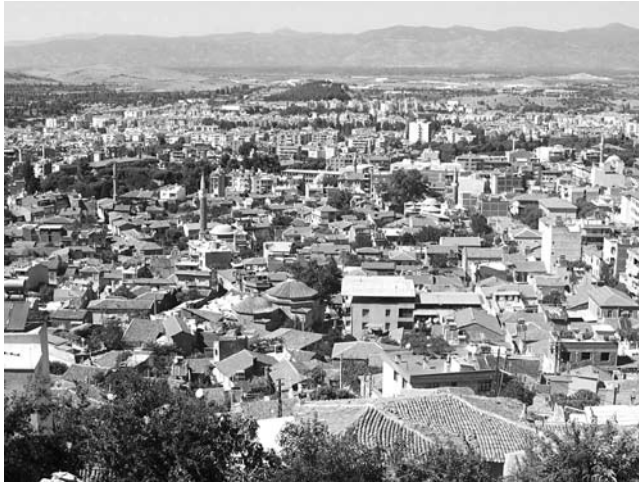


Fig. 2
Tire, General View.

The town of Tire has an elongated east-west direction due to the topographical conditions of the region. The residential areas were located on the gentle slopes of Güme Mountain, overlooking the plain of Küçük Menderes³⁹. Accordingly, at present, the town continues to expand northward towards the Küçük Menderes Plain (Fig. 2). We have seen that Tire was an important town centre in Asia Minor during the ancient and Byzantine periods. The limited excavations, which could only take place in the uninhabited areas of the town, show that there are architectural and archaeological remains within the nearby villages of Tire. As for the Byzantine remains, Armağan states that Hisarlık Village, which is bound to Tire today, was the centre of the Byzantine settlement. Hisarlık Village was known as *Arkadiapolis* and the name was mentioned with Tire in written sources. Apart from the village, intense construction activities have taken place in Tire and the areas currently inhabited prevent the excavations necessary to provide more information about the urban fabric of the actual town during the ancient and Byzantine periods. According to the written sources, Byzantine buildings and residences remained scattered within the boundaries of the town of Tire during the 14th

century under the rule of Aydınoğulları. While Hisarlık Village, in the southwest of Tire, was the centre of the Byzantine settlement, it did not continue to develop after the Turkish occupation⁴⁰. The Turkish invaders of the Aydınoğulları Principality did not construct their centre there. Instead, they chose the location of today's Tire, probably due to its topographical conditions. Under Aydınoğulları rule, Tire continued to expand over the sloping outskirts of Güme Mountain during the 14th and 15th centuries. Later, under Ottoman rule, the town expanded over flatter areas and also developed the site of the current town centre, which functioned as the commercial centre in the 15th and 16th centuries.

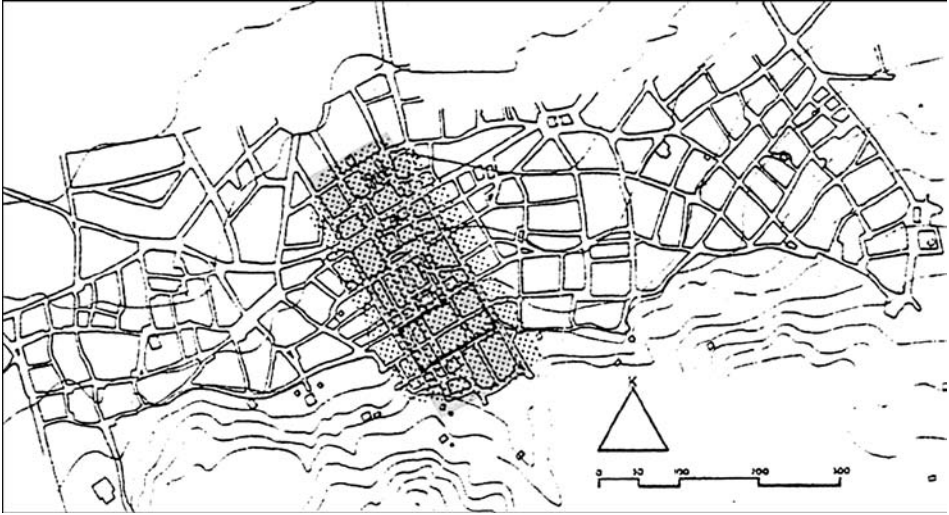


Fig. 3
Plan of Tire towards the End of the 13th Century.

Source: Tanyeli U., *Anadolu Türk Kentinde Fiziksel Yapının Evrim Süreci (11. – 15. yy.)* [The Evolutionary Process of the Physical Structure in Anatolian Turkish Cities (11th - 15th c.)], Ph.D. Thesis in Architecture in Istanbul Technical University, Istanbul 1987.

At this point, Tanyeli claims that, despite a considerable lack of information, it remains possible to trace the urban formation dating from the early settled cultures of Tire due to the grid-iron pattern seen around Tahtakale Mosque⁴¹. Tanyeli relates the etymology of Tahtakale (*Taht al Kal'a* meaning *Kale altı* [under the citadel]) to the neighbourhood named as Hisariçi, which dates to the reign of the Ottoman Sultan, Mehmet the Conqueror⁴². Accordingly, he argues that the commercial centre around Tahtakale, which dates to the early Ottoman period, was probably occupied in the Hellenistic period, referring to the grid plan of that area in contrast to the rather organic layout of the urban fabric of the rest of the town (Fig. 3-4). Tanyeli's arguments are convincing. As the town plans displaying the urban fabric of the town in the 13th and 15th centuries

indicate, Tahtakale district was probably previously occupied by the early settlements. However, Aydınogulları did not develop the town from here. Instead, they formed different neighbourhoods located towards the slopes of Güme Mountain. Later, as the town also extended over the flatter areas, Tahtakale neighbourhood became a prominent commercial centre. Most of the commercial activities and the construction of *hans* and *bedesten* gathered around here in the Ottoman period.

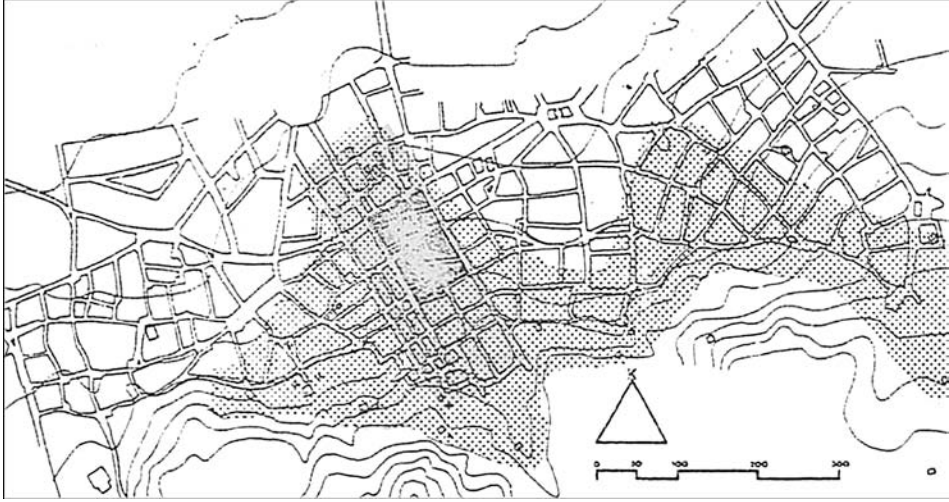


Fig. 4
Plan of Tire during the Midst of the 15th Century.

Source: Tanyeli U., *Anadolu Türk Kentinde Fiziksel Yapının Evrim Süreci (11. – 15. yy.)* [The Evolutionary Process of the Physical Structure in Anatolian Turkish Cities (11th - 15th c.)], Ph.D. Thesis in Architecture in Istanbul Technical University, Istanbul 1987.

After summarizing and evaluating Armağan's and Tanyeli's claims, it can be argued that the commercial centre of Tire was inhabited during ancient times. Later, under Byzantine rule, Tire became a smaller settlement as a part of *Arkadiapolis*, Hisarlık Village⁴³. Local inhabitants did not abandon the town as they used this small settlement as a shelter when the Byzantines began to lose their central authority and Turkish infiltrations increased⁴⁴. Tanyeli states that, as a common tendency, the earlier settlement patterns were not taken into account during urban development in the Byzantine period⁴⁵. However, when the Empire's central authority and military power in Western Anatolia began to weaken as a result of Turkish attacks, the distribution of settlement patterns from citadels to flatter areas shifted to the reverse⁴⁶. This explains why Tire maintains traces of its earlier ancient settlements. As for Turkish rule of the town, it is likely that in the Principalities period Tire was chosen as a centre rather than *Arkadiapolis* because of its topographical conditions which provided relatively easy protection and security. Urban growth under Aydınogulları rule took place on the sloping lands, reflecting their peripheral authority in the region⁴⁷. When the Ottomans declared their absolute pow-

er and central authority in Anatolia, the urban development pattern in Tire expanded over flatter areas. Accordingly, the urban formation, organization and development, and in terms of physical constructs, architectural entities, of today's Tire were mostly formulated under the rule of first the Aydınoğulları Principality and subsequently the Ottoman State.

THE ROLE OF BUILDING COMPLEXES IN SHAPING THE TOWNSCAPE OF TIRE

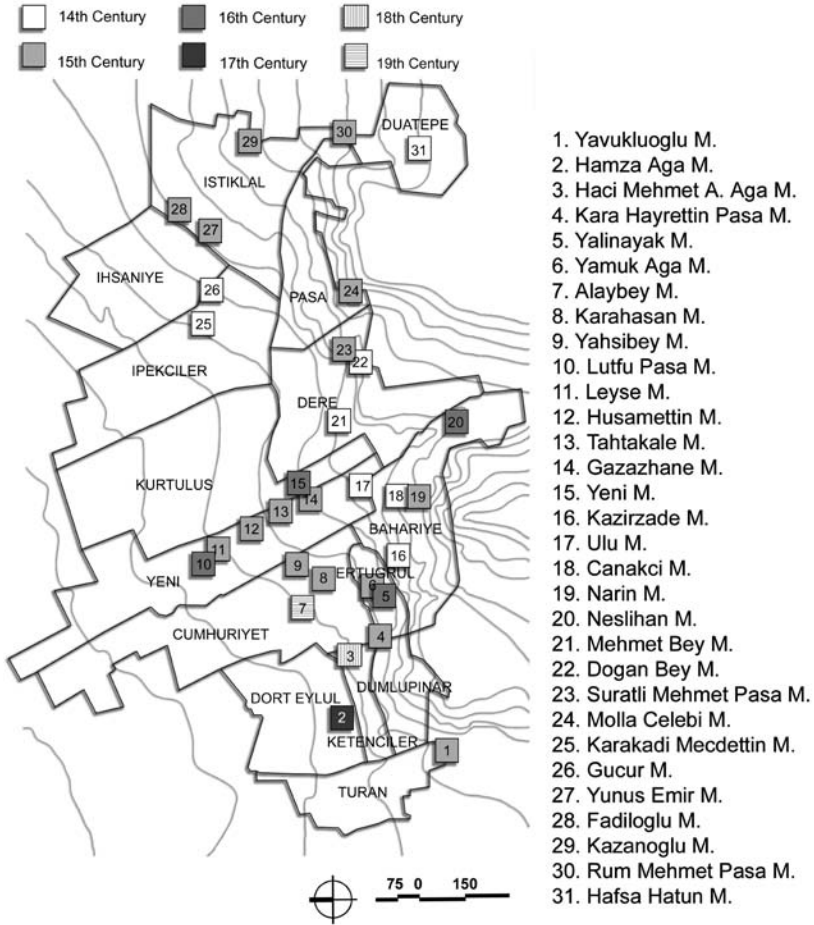


Fig. 5
Distribution of Mosques and Neighbourhoods with respect to Topographical Conditions (after Aslanoğlu and Göksu).

Source: I. Aslanoğlu, *Tire'de Camiler ve Üç Mescit* [Mosques and Three Masjids in Tire], Ankara 1978, and E. Göksu, *Formation and Alteration Process of the Small Town Centers in Anatolia, the Case Study of Tire*, Unpublished Masters Thesis in City Planning in Middle East Technical University, Ankara 1985.

Aslanoğlu argues that the urban setting of Tire displays similarities to Bursa, the early Ottoman capital⁴⁸. Under the rule of the Aydınoğulları Principality, the town expanded over the southern terrain. At the same time, centres were formed at places where topography permitted⁴⁹. These small centres, scattered towards the west and north, were accentuated by the building complexes around which neighbourhoods were formed (Fig. 5)⁵⁰. The Ottoman contributions seem to have affected the expansion towards the east and north in the 15th and 16th centuries and west in the 17th and 19th centuries. As

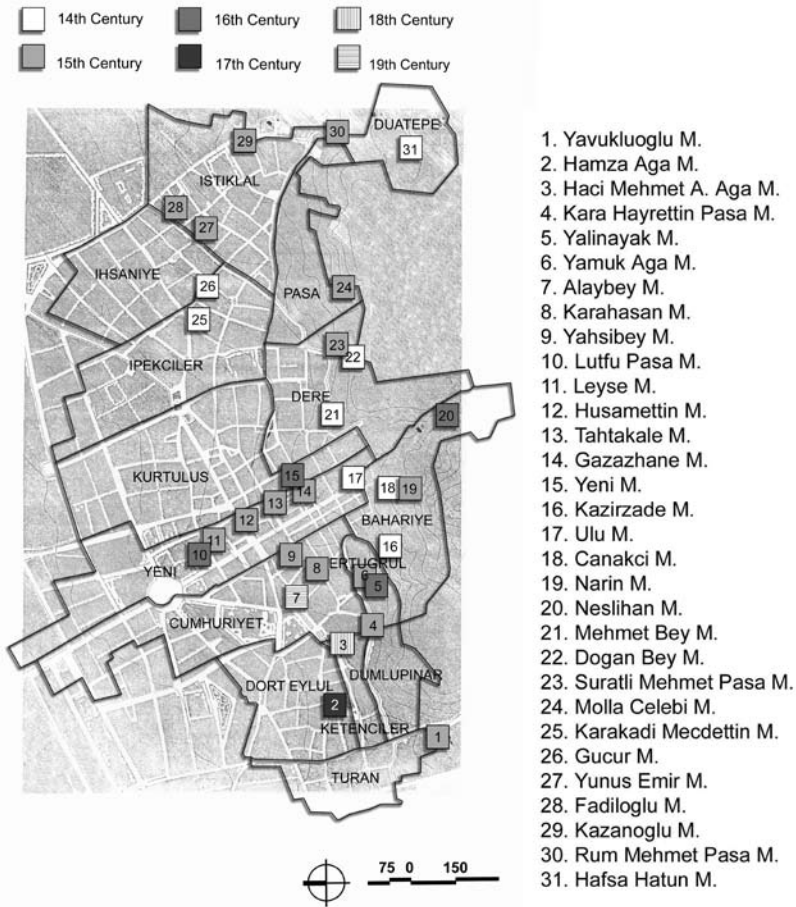


Fig. 6
Distribution of Mosques and Neighbourhoods with Respect to Today's Town, (after Aslanoğlu and Göksu).

Source: I. Aslanoğlu, *Tire'de Camiler ve Üç Mescit* [Mosques and Three Masjids in Tire], Ankara 1978, and E. Göksu, *Formation and Alteration Process of the Small Town Centers in Anatolia, the Case Study of Tire*, Unpublished Masters Thesis in City Planning in Middle East Technical University, Ankara 1985.

we have seen, during the 20th century, Tire continued to develop northward towards the plain.

Considering the developments of the town in chronological order, during the 14th and 15th centuries building complexes and construction activities appear to have been concentrated in the centre. The centre was located along the Bahariye, Ertuğrul, Yeni and Cumhuriyet neighbourhoods, where many buildings dating from the medieval era could be traced. From the Principalities period in the 14th century, commercial activities took place in the centre which was constructed over the pre-existing grid pattern. The rulers of Aydınöğulları founded the Great Mosque and two *hans*, two *hamams* [baths] and shops near the Mosque in this area. Most of the commercial activities took place around this site. Towards the end of the 14th and in the early 15th century, more public building complexes were built nearby, such as the ones around Gazazhane and Hüsamettin Mosques. With these new edifices and additional functions included in the building complexes, the centre expanded axially towards the north. By the 16th century, the centre took its final form with the foundation of the Leyse Mosque and Lütfü Paşa Complexes in the Ottoman era⁵¹. The increase in the number of *hans* and the construction of a *bedesten* support the fact that Tire became the leading town in the region, functioning as a highly active marketing centre in the 16th century (Fig. 6).

Building activities also took place on the southern terrain of the town towards the countryside. The Hafsa Hatun Complex, dating to the Aydınöğulları, and Rum Mehmet Paşa, dating to the Ottoman period, were located on the eastern edge of the town. The Yavukluoğlu and Molla Arap Complexes founded under Ottoman rule were built on the western edge. Apart from those on the edges, other building complexes were scattered linearly along the southern terrain, dating back to the 14th and 15th centuries like Kazırzade and Narin. These complexes comprising and facilitating various public services, acted as small centres around which neighbourhoods formed. Over time, building complexes and their surrounding neighbourhoods expanded towards the centre.

In addition to the complexes in the centre, some building complexes were located in the countryside near the town and closer to the centre on the sloping lands, such as the Karakadı Mecdettin (dating to the 14th century), Kazanoğlu (dating to the 15th century) and Yalınayak Complexes (dating to the 16th century). These were located on the flatter areas in comparison to the ones situated on the southern territory. However, they likewise acted as generators of neighbourhoods, in other words, small centres scattered inside the town. Over time, these became closely connected to the centre due to the increasing population.

The building complexes on the edges, Hafsa Hatun, Yavukluoğlu, Molla Arap and Rum Mehmet Paşa and to a certain extent Yavukluoğlu, and the neighbourhoods formed and developed around them, are still within the countryside rather than the town centre. These buildings were deliberately constructed on the edges, probably to make neighbourhoods develop on the slopes of the mountain thereby assuaging security concerns about invasions. However, as authority stabilized under the reign of the Otto-

mans, from the middle of the 15th century the practical need for transportation, rapid development of the town and such like necessitated the development of the settlement to move towards the flatter areas. This is probably the reason why they could not act as important generators for the development and expansion of the town towards these locations. Their level of inhabitation decreased, although they were considered among the significant neighbourhoods of their period.

CONCLUSION

This study explored the role of *külliyes*, building complexes, on shaping the townscape of medieval Western Anatolia. Tire was chosen as a case study. The town had been an important centre in Western Anatolia from antiquity onwards. The traces of these early settled cultures can only be detected with the grid-iron pattern of Tire's later commercial centre, known as Tahtakale. Other remains from the ancient and later Byzantine period can be uncovered from the nearby lands of the town. The habitation of today's town does not allow for further excavation.

The urban fabric of today's Tire began to take shape under Turkish-Islamic rule. First, the Aydınoğulları Principality established the settlement on the sloping lands of Güme Mountain on the southern terrain and formed small centres around building complexes. Later, under Ottoman rule, the town expanded towards the flatter eastern and northern areas with the formation of building complexes and new neighbourhoods. At the same time, the commercial centre of the town, around Tahtakale with *hans* and *bedesten*, was thoroughly developed. Thus building complexes and commercial establishments acted as important generators in the formation of new neighbourhoods and the development of those that already existed. In a way, they acted as focal points around which small centres were formed. The infrastructure was constructed to link these centres. Depending on these centres, the borders of the town expanded. Eventually, they not only contributed to the growth and expansion of the town but also, due to their locations, determined the pattern of the urban form and structure (Fig. 6). In this way, building complexes which were founded by members of the ruling institution in the medieval era encouraged and facilitated urban growth.

The preferred location of building complexes was closely related to the extent of the political and economic power of the ruling class. The Aydınoğulları Principality only managed to become a peripheral authority and settled the town on the sloping lands. It differed from the Ottoman, which succeeded in establishing a central authority in Anatolia. During Ottoman rule, the town expanded towards the flatter lands. The effects of these different ruling societies were reflected in their architecture and shaping of the townscape. These effects can also be studied from the architectural features. During the Aydınoğulları period, the compact building groups in the form of single buildings with multi-functions of the Anatolian Seljuk character, started to separate from each other. They tended to scatter and became loosely connected in an organic manner. Later, in the Ottoman era, when they became a central authority, building complexes

became arranged more geometrically, tightly connected and organized in a more detailed way. Accordingly, future research can study the plan layout, mass articulation, functional distribution and such like of building complexes with reference to different ruling groups.

NOTES

- ¹ This paragraph is a summary of the detailed information given about research on Ottoman cities, with an emphasis on social history. E. Eldem, D. Goffman, B. Masters, *Introduction: Was there an Ottoman City?*, in E. Eldem, D. Goffman, B. Masters (eds.), *The Ottoman City between East and West: Aleppo, İzmir, and İstanbul*, Cambridge 1999, pp. 9-11.
- ² S. Faroqhi, *Towns and the Townsmen of Ottoman Anatolia: Trade, Crafts and Food Production in an Urban Setting, 1520-1650*, Cambridge 1984; Id., *Town Life: Urban Identity and Life Style*, in *Subjects of the Sultan: Culture and Daily Life in the Ottoman Empire*, London - New York 2000, pp. 146-161; H. Gerber, *Economy and Society in an Ottoman City: Bursa, 1600-1700*, Jerusalem 1988; D. Goffman, *İzmir and the Levantine World, 1550-1650*, Seattle 1990; Id., *İzmir*, in E. Eldem, D. Goffman, B. Masters (eds.), *The Ottoman City between East and West: Aleppo, İzmir, and İstanbul*. Cambridge 1999, pp. 79-134.
- ³ U. Tanyeli, *Anadolu Türk Kentinde Fiziksel Yapının Evrim Süreci (11. – 15. yy.)* [The Evolutionary Process of Physical Structures in Anatolian Turkish Cities (11th-15th c.)], Ph.D. Thesis in Architecture in İstanbul Technical University, İstanbul 1987. In addition, Id., *Pre-Ottoman Anatolia*, in Y. Sey (eds.), *Housing and Settlements in Anatolia, A Historical Perspective*, İstanbul 1999, pp. 105-133; Id., *19. Yüzyıl Sonunda Anadolu Kenti Mekansal Yapı Çözümlemesi*. [The Analysis of Spatial Structures in Anatolian Cities at the End of the 19th Century], Ph.D. Thesis, in İstanbul Technical University, Ankara 1978. In addition, S. Aktüre, *17. Yüzyıl Başından 19. Yüzyıl Ortasına Kadarki Dönemde Anadolu Osmanlı Şehrinde Şehirsiz Yapının Değişme Süreci* [The Transformation Process of Urban Structures in Anatolian Ottoman Cities from the Beginning of the 17th to the Middle of the 19th Century], in *Middle East Technical University, Journal of the Faculty of Architecture*, 1975, 1, pp. 101-128.
- ⁴ K. Özcan, *Anadolu'da Selçuklu Dönemi Yerleşme Sistemi ve Kent Modelleri* [City Models and Settlement Systems in the Anatolian Seljuk Period], Unpublished Ph.D. Thesis in City Planning in Selçuk University, Konya 2005.
- ⁵ H. Crane, *The Ottoman Sultans' Mosques: Icons of Imperial Legitimacy*, in I. A. Biermann, R. Abou-el-Haj, D. Preziosi (eds.), *The Ottoman City and Its Parts: Urban Structure and Social Order*, New York 1991, pp. 173-243. I. Biermann, *The Ottomanization of Crete*, in I.A. Biermann, R. Abou-el-Haj, D. Preziosi (eds.), *The Ottoman City and Its Parts: Urban Structure and Social Order*, New York 1991, pp. 53-75.
- ⁶ E.S. Wolper, *Cities and Saints, Sufism and the Transformation of Urban Space in Medieval Anatolia*, Pennsylvania 2003.
- ⁷ A building complex was described as *imaret* or *cami-i şerif ve imaret* in historical accounts and written documents including the Ottoman era. *Külliye* is a later term attributed to these building complexes by scholars. F. Akozan, *Türk Külliyelemi* [Turkish Building Complexes] in "Vakıflar Dergisi", 1969, 8, p. 304; E.H. Ayverdi, *İstanbul Mimari Çağının Menşei, Osmanlı Mimarisinin İlk Devri 630-805 (1230-1402) Ertuğrul, Osman, Orhan Gaziler, Hüdevendigâr ve Yıldırım Bayezid* [The Origin of the İstanbul Architectural Era, the First Period of Ottoman Architecture 630-805 (1230-1402) Ertuğrul, Osman, Orhan Gaziler, Hüdevendigâr and Yıldırım Bayezid], 1, İstanbul 1966, pp. 97, 422; E.H. Ayverdi, *Osmanlı Mimarisinde Çelebi Mehmed ve Sultan Murad Devri 806-855 (1403-1451)* [The Reign of Çelebi Mehmed and Sultan Murad in Ottoman Architecture 806-855 (1403-1451)], 2, İstanbul 1972, p. 553; T. Reyhanlı, *Osmanlı Mimarisi'nde İmaret: Külliye Üzerine Notlar [İmaret in Ottoman Architecture: Notes on Building Complexes]*, in "Türk Kültürü Araştırmaları", 1976, 25, 1-2, p. 124.

- ⁸ Yeşil Külliye in Bursa (1414-1424), Fatih Külliyesi in İstanbul (1463-1471) and II Bayezid Külliyesi in Edirne (1484-1488) are examples from the Ottoman period. For further information see G. Cantay, *Türk Mimarisinde Külliye* [Building Complexes in Turkish Architecture], in H.C. Güzel, K. Çiçek, S. Koca (eds.), *Türkler Ansiklopedisi*, 7, Ankara 2002, p. 836; G. Goodwin, *Külliye*, in E. von Dönnel, B. Lewis and Ch. Pellat, (eds.), *Encyclopaedia of Islam. New Edition*, 5, Leiden 1986, p. 366; A. Kuran, *The Mosque in Early Ottoman Architecture*, Chicago - London, 1971, p. 17; Reyhanlı, *Osmanlı* cit., p. 121.
- ⁹ Seyyid Battal Gazi Külliye in Eskişehir (13th cent.) and Mevlana Külliye in Konya (13th cent.) may be given as examples. For further information see B.A. İpekoğlu, *Buildings with Combined Functions in Anatolian Seljuk Architecture (An Evaluation of Design Principles, Past, and Present Functions)*, Unpublished Ph.D. Thesis in Restoration in Middle East Technical University, Ankara 1993, p. 2; Reyhanlı, *Osmanlı* cit., p. 121.
- ¹⁰ Sahip Ata Külliyesi in Konya (1258-1283) and Sahip Ata Külliyesi in Akşehir (1250, 1260-1261) are examples. For further information refer to M. Katoğlu, *13. Yüzyıl Anadolu Türk Mimarisinde Külliye* [Building Complexes in 13th Century Anatolian Turkish Architecture], in "Belleten", 1976, 12, p. 336. İpekoğlu, *Buildings* cit., p. 3.
- ¹¹ İpekoğlu, *Buildings* cit., p. 3.
- ¹² Crane, *The Ottoman* cit., p. 174.
- ¹³ Ö. L. Barkan, *İstila Devirlerinin Kolonizatör Türk Dervişleri ve Zaviyeler* [Turkish Dervishes and Dervish Lodges during Turkish Occupation], in "Vakıflar Dergisi", 1942, 2, pp. 279-304; Id., *Şehirlerin Teşekkül ve İnkişafı Tarihi Bakımından Osmanlı İmparatorluğunda İmaret Sitelerinin Kuruluş ve İşleyiş Tarzına Ait Araştırmalar* [Research on the Establishment and Management of Building Complexes with Reference to the History of Urban Development in the Ottoman Empire], in "İktisat Fakültesi Mecmuası", 1962-63, 23, 1-2, pp. 239-296; H. İnalçık, *The Ottoman Empire, the Classical Age (1300-1600)*, London 1973, pp. 121-140. İpekoğlu, *Buildings* cit., p. 3; Reyhanlı, *Osmanlı* cit., p. 122.
- ¹⁴ M. Armağan, *Devlet Arşivlerinde Tire* [Tire in State Archives], İzmir 2003, p. 28; F. Tokluoğlu, *Tire, Tarihi ve Turistik Değerleri* [Tire, its History and Tourist Value], İzmir 1957, pp. 5-6; Id., *Tire*, İzmir 1964, pp. 23-24. Id., *Tire Çevre İncelemeleri* [Explorations in the Surroundings of Tire], İzmir 1973, pp. 31-34.
- ¹⁵ Armağan, *Devlet* cit., p. 28. E. Göksu, *The Formation and Alteration Process of Small Town Centres in Anatolia, the Case Study of Tire*, Unpublished Masters Thesis in City Planning in Middle East Technical University, Ankara 1985, p. 9. Tokluoğlu, *Tire Çevre* cit., p. 32.
- ¹⁶ Göksu, *Formation* cit., p. 10.
- ¹⁷ Armağan, *Devlet* cit., p. 28.
- ¹⁸ İ. Aslanoğlu, *Tire'de Camiler ve Üç Mescit* [Mosques and Three Masjids in Tire], Ankara 1978, p. 1.
- ¹⁹ N. Ülker, *Batı Anadolu'nun Türkleşmesi: İzmir Örneği* [The Turkification of Western Anatolia: İzmir], in H.C. Güzel, K. Çiçek, S. Koca (eds.), *Türkler Ansiklopedisi*, 6, 2002, pp. 288-293.
- ²⁰ Although Sasa Bey is known in historical sources as the first Turkish invader, it is said that after the conquest of the region by Mehmet Bey, the Beys fought each other over power with Mehmet Bey defeating Sasa Bey and subsequently ruling over the lands. Armağan, *Devlet* cit., p. 29; H. Akın, *Aydinoğulları Tarihi Hakkında Bir Araştırma* [Research on the History of Aydınoğulları], Ankara 1968, p. 18; Aslanoğlu, *Tire'de* cit., p. 1; B. Umar, *Türkiye Halkının Ortaçağ Tarihi, Türkiye Türkleri Ulusunun Oluşması* [The Medieval History of Turkish People, the Formation of the Turkish Nation], İstanbul 1998, p. 144.
- ²¹ Mehmet Bey appointed Hızır Bey to command Selçuk and Sultanhisar, Umur Bey to İzmir, İbrahim Bahadır Bey to Bademiye, Süleyman Şah to Tire and kept his youngest son with him in Birgi. Akın, *Aydinoğulları* cit., pp. 29-30; Z. Arıkan, *XIV. – XVI. Yüzyıllarda Ayasuluğ* [Ayasuluğ between the 14th-16th Centuries], in "Belleten", 1991, 54, p. 130; Aslanoğlu, *Tire'de* cit., p. 1.

- ²² Akın, *Aydınöğulları* cit., p. 60; Arıkan, *XIV. – XVI. Yüzyıllarda* cit., p. 137; İ. H. Uzunçarşılı, *Afyonkarahisar, Sandıklı, Bolvadin, Çay, İshaklı, Manisa, Birgi, Muğla, Milas, Peçin, Denizli, Isparta, Atabey ve Eğirdir'deki Kitabelerce Sahip, Saruhan, Aydın, Menteşe, İnanç ve Hamitoğulları Hakkında Malumat* [Information on Sahip, Saruhan, Aydın, Menteşe, İnanç and Hamitoğulları with Reference to the Inscription Panels in Afyonkarahisar, Sandıklı, Bolvadin, Çay, İshaklı, Manisa, Birgi, Muğla, Milas, Peçin, Denizli, Isparta, Atabey and Eğirdir], İstanbul 1929, pp. 116-145.
- ²³ Aslanoğlu, *Tire'de* cit., p. 1; Tokluoğlu, *Tire Çevre* cit., p. 35.
- ²⁴ Aslanoğlu, *Tire'de* cit., p. 1.
- ²⁵ Akın, *Aydınöğulları* cit., pp. 171-172; Aslanoğlu, *Tire'de* cit., pp. 1-2.
- ²⁶ Göksu, *Formation* cit., p. 15.
- ²⁷ Cited by Akın, *Aydınöğulları* cit., p. 86, and by Göksu, *Formation* cit., p. 16.
- ²⁸ By the end of the 16th century the other medium-sized towns in Western Anatolia were Manisa, Lazkiye, Urla and Demirci. S. Faroqhi, L. Erder, *The Development of Anatolian Urban Networks during the 16th Century*, in "Journal of the Economic and Social History of the Orient", 1980, 23, pp. 286-287.
- ²⁹ Rice, apple, chestnut, and grapes (among other fruits and grape molasses) were common food products. Cotton had a special importance in the textile trade in addition to limited wool production. Sword making was the most common metal craft in Tire. Faroqhi, *Towns* cit., pp. 29, 31-33.
- ³⁰ Armağan discusses the Ottoman coins bearing eagle motives which were minted in Tire Darphanesi in 1425. M. Armağan, *Tire'nin Türk Tarihindeki Yeri* [The Place of Tire in Turkish History], in M. Şeker (ed.), *Türk Kültüründe Tire*, Ankara 1994, p. 18.
- ³¹ Immigrant scholars, scientists, artists, and craftsmen as well as traders and wealthy people who escaped from the chaotic political situation in the east, were welcomed and supported by the rulers of these Principalities. The rulers tried to make as much use of these people as possible. M. Baktır, *Beylikler Döneminde Ulema Umera Münasebetleri* [Relations of Ulema-Umera during the Principalities Period], in H.C. Güzel, K. Çiçek, S. Koca (eds.), *Türkler Ansiklopedisi*, 7, Ankara 2002, p. 562.
- ³² M. Armağan, *Belgelerle Beylikler Devrinde Tire* [Tire in the Principalities Period Through Documents], İzmir Uğur Matbaası 1983, pp. 21-24; Tokluoğlu, *Tire Çevre* cit., pp. 42-45.
- ³³ Tokluoğlu, *Tire Çevre* cit., p. 57.
- ³⁴ Armağan, *Belgelerle* cit., pp. 33-36. The important personalities of Tire were not limited to the scholars mentioned above. There were many philosophers, authors, poets, etc. Armağan, *Devlet* cit., pp. 105-121.
- ³⁵ İbn-i Batuta, *İbn-i Batuta Seyehatnamesi* [The Travel Accounts of İbn-i Batuta] trans. M. Et-Tancı, İstanbul 1983, p. 29. Evliya Çelebi, *Evliya Çelebi Seyehatnamesi* [The Travel Accounts of Evliya Çelebi], trans. Z. Danışman, 13, İstanbul 1971, p. 120.
- ³⁶ Armağan, *Belgelerle* cit., pp. 21-40. The author also gives the list of buildings of the Aydınöğulları period in Tire in chronological order. Armağan, *Belgelerle* cit., pp. 45-46. Moreover, Armağan's recent publication gives the names of the Aydınöğulları family members who influenced construction activities according to the foundation charters. The names were Süleyman Şah, İsa Bey, Musa Bey, Hafsa Hatun (Daughter of İsa Bey), Gürcü Melek, Azeri Melek (Daughters of Gazi Umur Bey) and Hundi Paşa Hatun and her son Ahmet Bey. Armağan, *Devlet* cit., p. 29.
- ³⁷ Rum Mehmet Paşa; vizier of Fatih Sultan Mehmet, Lütfü Paşa; groom and vizier of Yavuz Sultan Selim, and Abdullah oğlu Halil Yahşi Bey; commander of Murat II are just some of the names of upper rank governors who actively contributed to Tire's architectural and urban development under Ottoman rule. Armağan, *Devlet* cit., p. 43.
- ³⁸ *Hans* were also constructed during the Principalities period, though to a lesser extent. Most of the *hans* and the *bedesten* date to the Ottoman period which indicates that commercial activities became more regulated and professional under Ottoman rule.

- ³⁹ Göksu, *Formation* cit., p. 51.
- ⁴⁰ Armağan, *Devlet* cit., pp. 30-31.
- ⁴¹ Tanyeli, *Anadolu* cit., p. 123.
- ⁴² Referring to Akın, Tanyeli gives the name of the neighbourhood under the reign of Mehmet the Conqueror depending on the *Fatih Dönemi Tabir Defterleri*. Tanyeli, *Anadolu* cit., pp. 122, 124; Akın, *Aydınöğulları* cit., p. 135.
- ⁴³ Armağan states that in written documents of the Byzantine period *Arkadiapolis* was mentioned as a greater settlement than Tire. Armağan, *Devlet* cit., p. 31.
- ⁴⁴ E. Göksu, *Kentler ve Çevre, Tire* [Towns and Environment, Tire], in A.U. Peker, K. Bilici (eds.), *Anadolu Selçukluları ve Beylikler Dönemi Uygarlığı (Mimarlık ve Sanat)* [The Civilization of Anatolian Seljuk and the Principalities Period (Architecture and Art)], Ankara 2006, p. 279.
- ⁴⁵ U. Tanyeli, *Anadolu'da Bizans, Osmanlı Öncesi ve Osmanlı Dönemlerinde Yerleşme ve Barınma Düzeni* [Housing and Settlements in Anatolia during the Byzantine, pre-Ottoman, and Ottoman Periods], in *Tarihten Günümüze Anadolu'da Konut ve Yerleşme. Habitat II*, İstanbul 1996, p. 409.
- ⁴⁶ R. Stewig, *Batı Anadolu'nun Kültürel Gelişmesinin Ana Hatları* [An Outline of the Cultural Development of Western Anatolia], trans. M.R. Turfan, M.Ş. Yazman, İstanbul 1970, pp. 90-91. Özcan, *Anadolu'da* cit., p. 173.
- ⁴⁷ Peripheral authority as opposed to central authority may correspond to authority of the *uc* [frontier] rather than the authority of the *iç* or *merkez* [central government] which has been discussed by scholars, especially from İnalçık. İnalçık, *The Ottoman* cit., p. 188. His recent research also discusses this opposition. H. İnalçık, *The Ottoman State: Economy and Society, 1300-1600*, in H. İnalçık, D. Quataert (eds.), *An Economic and Social History of the Ottoman Empire, 1300-1914*, Cambridge - New York 1997. pp. 13-14. In addition, Göksu emphasizes the peripheral character of Aydınöğulları while analyzing Tire. Göksu, *Kentler* cit., pp. 279-280.
- ⁴⁸ Aslanoğlu, *Tire'de* cit., p. 1. Baykara also makes similar arguments in that he compares the development of the town with Bursa, as well as with another important city Manisa. T. Baykara, *Türk Şehircilik Geleneğinde Tire* [Tire in the Turkish Urban Tradition], in M. Şeker (ed.), *Türk Kültüründe Tire*, Ankara 1994, pp. 9-13.
- ⁴⁹ Aslanoğlu, *Tire'de* cit., p.1.
- ⁵⁰ The oldest neighbourhood is known to be Paşa district which probably developed around Süratli Mehmet Paşa Mosque and some parts of Dere Neighbourhood. Göksu, *Formation* cit., p. 51.
- ⁵¹ Göksu analyzes the development of Tire's commercial centre in three distinct phases. Göksu, *Formation* cit., p. 69; Id. *Kentler* cit., p. 282.

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