

A TRANSFORMATION OF AN OTTOMAN URBAN FABRIC: THE CASE OF
ISTANBUL SÜLEYMANİYE AND ZEYREK QUARTERS 1839 - 2015



by
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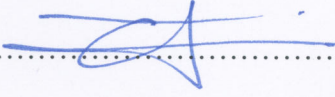
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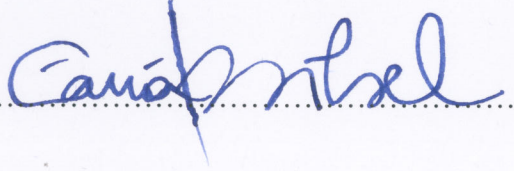
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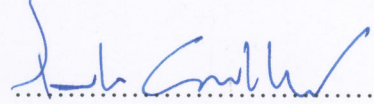
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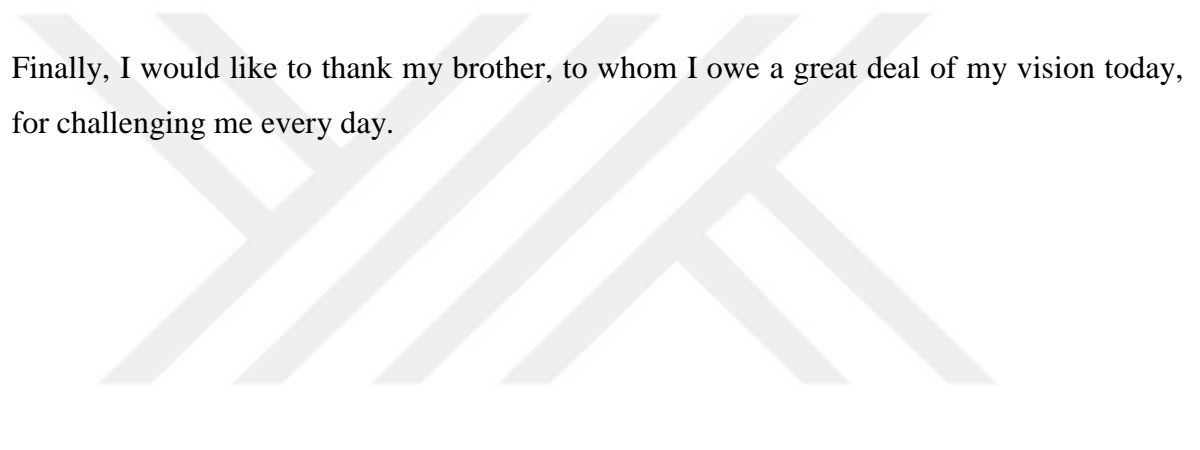
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ABSTRACT

A TRANSFORMATION OF AN OTTOMAN URBAN FABRIC: THE CASE OF ISTANBUL SÜLEYMANIYE AND ZEYREK QUARTERS 1839 – 2015

Cities are complex and multi-layered entities which are in a continuous transformation. The urban fabric of historical cities or centers transform in accordance with the changes in the cultural, ethnical, social, political and economic structures. Fires, earthquakes, wars urban development policies, etc. are equally important factors as they directly affect the physical structure of historic cities.

In this research, the urban morphology of the Ottoman city will be analyzed by retracing the transformations of the historical peninsula in Istanbul. Previous theoretical concepts about the subject, such as the ‘Islamic’ city or the ‘Ottoman’ city, will also be examined to understand the structure of the Ottoman city and identify its characteristic urban elements.

The first official attempts to organize and reorganize the existing urban fabric of the historical peninsula were realized during the Tanzimat period in accordance with the ‘modernization’ of the Empire which is the beginning of the analysis of this thesis until the transformations of the first decades of this century.

As a study area, this research will be focusing particularly on Süleymaniye and Zeyrek residential quarters. Today, the urban fabric of both quarters is in a process of disintegration and dissolution. Materials such as maps, engravings, photographs, etc. will be used to investigate and understand this process.

This research aims to illustrate the continuous transformation of the urban fabric of Süleymaniye and Zeyrek quarters as well as the reasons behind these changes by the critical comparison of different sources.

ÖZET

OSMANLI KENT DOKUSUNUN DÖNÜŞÜMÜ: İSTANBUL SÜLEYMANİYE VE ZEYREK MAHALLELERİ ÖRNEĞİ 1839 – 2015

Şehirler sürekli bir dönüşüm içinde olan karmaşık ve çok katmanlı varlıklardır. Tarihi şehirler veya merkezlerin kent dokuları kültürel, etnik, sosyal, siyasi ve ekonomik yapılarındaki değişimler doğrultusunda dönüşür. Yangınlar, depremler, savaşlar ve kent yapılandırma politikaları ve vb. kentin fiziksel yapısını doğrudan etkileyen eşit derecede önemli faktörlerdir.

Bu araştırmada, Osmanlı şehrinin kentsel morfolojisi İstanbul tarihi yarımadasındaki dönüşümlerin izleri üzerinden analiz edilecektir. 'İslam' kenti veya 'Osmanlı' kenti gibi önceki teorik kavramları ait konseptler de Osmanlı şehir yapısını anlamak ve onun karakteristik kentsel öğelerini tanımlamak için ele alınacaktır.

Bu tez, tarihi yarımada'nın mevcut kentsel dokusunu yeniden düzenlemek için 'modernleşme' doğrultusunda ilk resmi denemenin gerçekleştiği Tanzimat döneminden başlayarak son on yılda yaşanan dönüşümleri analizini kapsamaktadır.

Bir çalışma alanı olarak, bu araştırma özellikle Süleymaniye ve Zeyrek konut mahalleleri üzerinde odaklanacaktır. Günümüzde, her iki mahallenin kent dokusunda bir dağılma ve çözünme süreci yaşanmaktadır. Haritalar, gravürler, fotoğraflar ve vb materyaller bu süreci araştırmak ve anlamak üzere kullanılacak.

Bu araştırma Süleymaniye ve Zeyrek mahalleleri kentsel dokularında gerçekleşen sürekli dönüşümü örneklerle açıklamayı aynı zamanda bu değişikliklerin ardındaki nedenleri farklı kaynakların kritik karşılaştırması ile göstermeyi amaçlamaktadır.

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LIST OF SYMBOLS/ABBREVIATIONS

CBD	Central Business District
ICOMOS	International Council on Monuments and Sites
ISUF	International Seminar in Urban Form
İMÇ	Istanbul Drapers and Yard Goods Center
İMM	Istanbul Metropolitan Municipality
KİPTAŞ	Istanbul Residence Development Plan Industry and Trade Inc.
KUDEB	Conservation Implementation and Control Bureau
NGO	Non-Profit Organizations
SGK	Social Security Building
TMMOB	The Chamber of Architects and Engineers
TÜİK	Turkish Statistical Institute
UNESCO	United Nations Educational, Scientific and Cultural Organization

1. INTRODUCTION

1.1. DEFINITION OF THE PROBLEM

Cities are a combination of complex networks and connections which are subjected to constant transformations. The kaleidoscopic pattern of relations between the physical structure of the city and the cultural, economic and socio-political conditions in which every city exists is open to changes.

After the declaration of the Tanzimat Edict in 1839, the changes in social, cultural and economic structure of the Ottoman Empire accelerated. The result of these changing dynamics can also be observed by the analysis of the physical structure of important cities such as Istanbul. As the capital of the Empire, new institutions, 'public' spaces, infrastructure, building types were introduced into the city. During the nineteenth century, in contrast of the emerging Pera as the 'modern' part of the city, in the historical core, urban planning methods were used to reorganize and regularize the traditional urban fabric. Süleymaniye and Zeyrek quarters situated at the core of the historical peninsula, were also affected by these regularizations. However, these applications were limited mostly to the areas affected by fires and executed as piecemeal projects.

In the 1920s, following the proclamation of the Republic, Ankara became the capital of the newly established state. Therefore, the planning of a new and 'modern' capital city was prioritized by the officials. During this period, planning activities had almost ceased in Istanbul and until the end of 1930s, the city was abandoned in its state of decadence. The density of the residential fabric of Süleymaniye and Zeyrek quarters became scarce and the conditions of the houses and monumental buildings gradually began to deteriorate.

After Henri Prost's master plan in 1938, Istanbul, its historical and architectural heritage as well as its economic and cultural importance, once again, came into focus. Prost's plan was to revitalize the historical center by opening up new arteries that would connect the core to the other focal points of the city. Many of the arteries used today, such as Vatan, Millet and

Atatürk boulevards were planned by Henri Prost to find a solution for the maze like street network of the traditional urban fabric. During the 1940s and 1960s, due to the opening of these boulevards many civil and monumental buildings were demolished. The realization of the Atatürk Boulevard also affected Süleymaniye and Zeyrek quarters by forming a margin between the two quarters and cutting through the middle of the continuous residential urban fabric.

Between the 1950s and 1990s, the planning of the city continued to be realized in a fragmented way. The shortage of housing due to the continuous migration, the implementation of the conservation plans for the preservation of monumental and civil architecture, the effects of UNESCO, the construction of new infrastructures, were some of the main issues of the historical peninsula, and especially of Süleymaniye and Zeyrek quarters. Although attempts were made to manage these issues, due to the long process of their applications, officials were not able to prevent the uncontrolled growth of the city.

Istanbul retained its centrality by becoming a 'global city' in the 2000s. In accordance with the changes of economic, cultural and socio-political conditions, the historical peninsula also regained importance. In 2006, because of its historical and archaeological heritage the peninsula became the focal point for touristic activities. During this period, the main aim of the planned projects was to revitalize the deprived and derelict heritage areas in the peninsula. Hence the transformation of the built environment in historical quarters such as Süleymaniye and Zeyrek was prioritized and this process still continues today.

This thesis is focusing on Süleymaniye and Zeyrek quarters as case study areas. These areas are investigated to understand the process of transformation of the historical city and its traditional urban fabric. Although there are many individual studies concerning the typological and morphological characteristics of Süleymaniye¹ and relatively fewer studies

1 Balcan, C., Kentsel Yenileme ve İki Şehir Hikayesi: Tarlabası- Süleymaniye, Mimar Sinan Güzel Sanatlar Üniversitesi, Fen Bilimleri Enstitüsü, Yüksek Lisans Tezi, 2012; Strutz, J.E., Süleymaniye – A Case Study Of An Intra-Mural Neighbourhood During the Nineteenth Century In Istanbul, Institute for Social Sciences, Master Thesis, Istanbul Bilgi University, 2009; Uysal, Ö.N., Geleneksel Türk Evi İç Mekan Kurgusunun İncelenmesi ve Süleymaniye Bölgesi Örnekleri Analizi, Mimar Sinan Güzel Sanatlar Üniversitesi, Fen Bilimleri Enstitüsü, Yüksek Lisans Tezi, 2007; Gülersoy, N.Z., (et al.), Istanbul Project Istanbul Historic Peninsula Conservation Study: Süleymaniye; Istanbul Technical University, Faculty of Architecture, 2008, Istanbul.

on the urban fabric of Zeyrek², these quarters have not been examined as a single residential zone.

Inhabited, mostly, by a Muslim population and situated between important administrative, socio-religious and commercial zones, the morphological characteristics of both quarters were similar until the twentieth century. After the second half of the twentieth century, especially with the realization of the Henri Prost's master plan, the two quarters were divided by the Atatürk Boulevard, in the meantime, a process of disintegration started within the urban fabric of both quarters. This process accelerated during the last decades and generated a stronger separation between the two quarters.

1.2. OBJECTIVES

The aim of the study is to investigate a current problem in the urban fabric of the city by re-establishing the continuity or discontinuity of the historical process of urban transformations. In this regard, this study sought to answer certain questions which may be summarized as follows: Which kind of transformations, starting from the Tanzimat Period affected the physical structure of the urban fabric of the historical peninsula and particularly the residential fabric of Süleymaniye and Zeyrek? What are the causes for the dissolution of the urban fabric of Süleymaniye and Zeyrek quarters which could be observed today?

In order to understand this process of urban dissolution in both quarters it is necessary to study the direct or indirect transformations of the previous periods which influenced the urban form of the city. Through the identification of urban elements of the historical city, each element's transformations will be analyzed. The theories and concepts about the urban form of the Ottoman city, the method of examination for the components of the city and finally the urban operations in Süleymaniye and Zeyrek quarters will be studied.

² Zengin, U.S., Urban Conservation As An Ownership Problematic: Zeyrek – Istanbul, Middle East Technical University, Natural and Applied Sciences, Master Thesis, 2010 ; Gülersoy, N.Z., (et al.), Istanbul Project Istanbul Historic Peninsula Conservation Study: Zeyrek; Istanbul Technical University, Faculty of Architecture, 2008, Istanbul.

However, there are many different boundaries related to Süleymaniye and Zeyrek quarters. And many of them are often not intersecting. Therefore, to emphasize on the undivided aspect of this residential zone and in accordance with the continuous character of the urban fabric, a separate boundary was created for the analysis of the region. The limit of the boundary was drawn between the Fatih and Süleymaniye complexes and between the Valens aqueduct and Unkapanı Bridge; hence the neighborhoods included in the area are: Süleymaniye, Demirtaş, Hoca Gıyasettin, Yavuz Sinan, Hacıkadın, Molla Hüsrev and Zeyrek (Figure 1.1).

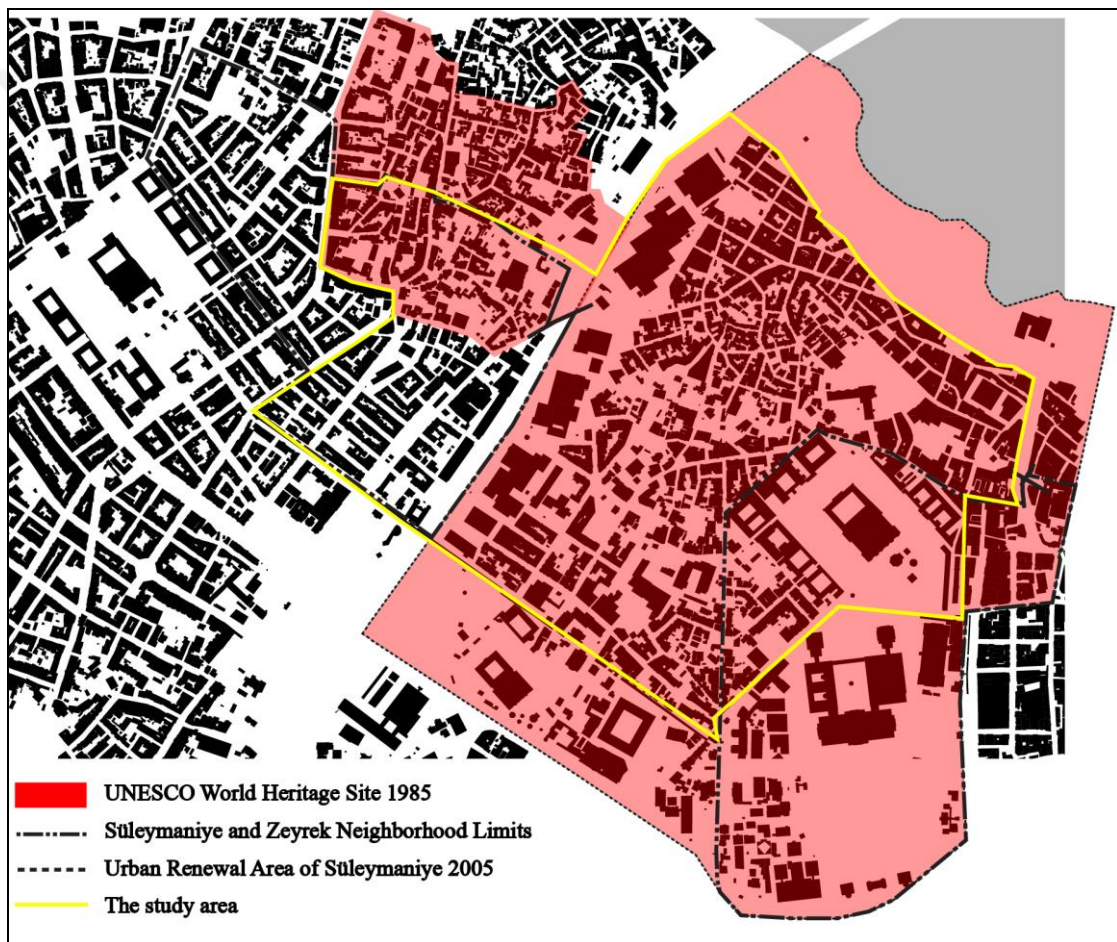


Figure 1.1. The legal boundaries in Süleymaniye and Zeyrek quarters, drawn by the author

1.3. METHODOLOGY

First established by the works of geographers at the end of the nineteenth century, the aim of the morphological studies was to understand the formation and transformation of multi-

layered cities. It is possible to mention about the three main schools who study this issue. This theoretical ground was expanded and developed by the works of the British school, 'Italian' school and the 'French' school.

British school followed the research done by geographer M.R.G. Conzen. As one of the oldest school, the focus of the studies was to understand the urban landscape. Hence the urban form was divided into three parts, first and the most important was the 'plan units': a delimited ground plan of the urban form which was a combination of plots, streets, buildings, open spaces and etc. This 'plan units' were then analyzed together as a complete form. The second was the 'building fabric', a three dimensional form of the building complexes, and the third was the utilization of land and building [1]. As a method, the examination of the 'plan units' was also used to understand the urban development process in the cities. [1]

In the 1920s, French scholars such as Pierre Lavedan which published three volumes between 1926 and 1982 about the history of urbanism, and Marcel Poète which also published three volumes between 1924 and 1931 about the formation of Paris according to a chronological order. They both influenced the study of cities and urban form. Pierre Lavedan categorized the form of the city into 'spontaneous' and 'created' city. He, then, focused on the 'created' city and introduced the general history of urban planning [2]; hence the general concept of the planning orders became a dominant factor in his studies. Marcel Poète, on the other hand, by focusing on the urban plans of Paris, proposed the continuous 'evolution' of the city.

According to Poète [3], the city was to be considered as a living organism:

In the final analysis, requirements and needs are what have to be considered. The nature and multiplication of these requirements, their hierarchy at different periods, are the factors which explain the town and its plan. Differentiating between these needs, classifying them and following their evolution and development in accordance with human improvement are the elements which can underpin our understanding of urban evolution.

Hence, he focused on the continuities rather than the disruptions to establish reasoning for the development of cities.

In the 1960s, Jean Castex, Philippe Panerai together with anthropologist Jean Depaule founded the School of Architecture in Versailles [4]. Although influenced by the Italian typological method of analysis at the time, these studies were also benefited from the works of sociologist like Henri Lefebvre and historians such as François Boudon and André Chastel. Emerged as an opposition to the modernist approach, which denied the historical aspect of cities and architecture, the focus of the studies was to assess the linkages or non-linkages between the design theory of the city and its actual realization process [4]. Architects as well as historians contributed to the morphological studies. At the end of the 1960s, André Chastel formed a team to study the ordinary architecture. Controlled by François Boudon, this team researched the evolution of plots from fourteenth century to twentieth century in a specific region in Paris [2].

The study of plots was also an important medium for the French school. Individual plots, known as ‘urbi-texture’³ was analysed according to their combination and transformation to establish a clear comparison between the structure of the historical city and its current state [5]. At the end of 1970s, architects such as, Alain Borie, Pierre Pinon and Pierre Micheloni focused on the morphological study of the urban fabric by separating it into its components. These components; street network, plot forms, topography and etc., were then studied further in accordance with their interrelations [2].

Italian school, following the works of Saverio Muratori, focused on the evolution of the architectural typology as a tool for the analysis of the historical fabric [5]. In the 1960s, Aldo Rossi and Carla Ayminono, as influential scholars in the field, followed a similar path with Marcel Poète and focused on the structure of the historical city and its continuity as an entity. He asserts that the historical continuity in a city can be achieved by the preservation of the city’s ‘collective memory’ which was embodied by the emergence of important ‘monuments’ or ‘urban artifacts’ [6].

In 1994 these three schools united their efforts under the International Seminar in Urban Form (ISUF) as an interdisciplinary field. The collaboration between varied disciplines

3 Gaunthiez, B. (2004), from Boudon, F. (1975) ‘Tissue urbain et architecture: l’analyse parcellaire comme base de l’histoire architecturale’ *Annales, économies, sociétés, civilisations* 30,4,773-818; Boudon, F., Chastel, A., et al., (1997), *Système de l’architecture urbaine. Le quartier des halles à Paris* (Centre National de la Recherche Scientifique, Paris) 2 vols.

was aimed to achieve further development of the theory by establishing connections between its members. Therefore, today, research on urban studies is continuing to be realized within an inter-disciplinary field.

This thesis focuses on the transformation of the city rather than its formation. However the process of urban transformation is not always coherent or consistent throughout the periods. The dimensions and intensities of these changes are crucial, as they could cause the revitalization, rehabilitation, disintegration or the dissolution of the existing urban fabric. Therefore, primary sources; such as maps, postcards, photographs, travel accounts and statistical data, which were realized within the relevant periods; will be used for the critical comparison of the urban fabric of Süleymaniye and Zeyrek quarters. This method of comparison is necessary for understanding and observing the effects of transformation in both quarters.

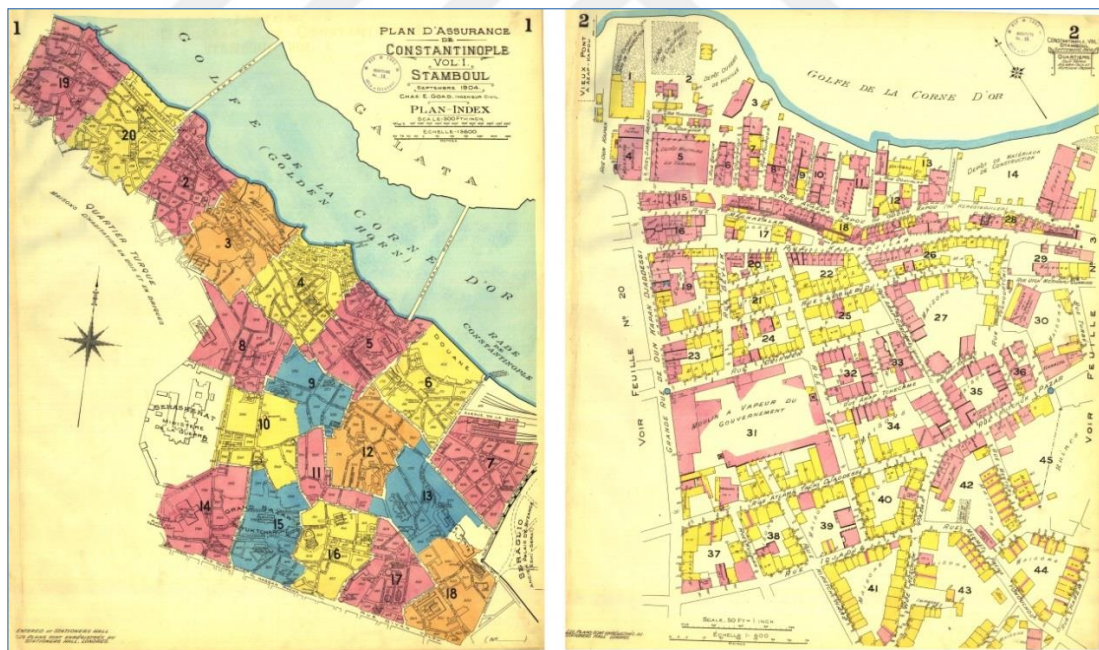


Figure 1.2. Goad insurance maps on the left, map for Süleymaniye on the right

The first official and planned transformations in the historical peninsula started during the Tanzimat Period. Hence, other than complex and sometimes inconsistent descriptions of land ownerships and plot sizes, there were no cadastral maps before the nineteenth century

[7]. Therefore, the beginning of time period in this thesis was taken as the nineteenth century and then continued until today.

The cadastral plans began to be prepared in the twentieth century, prior to these plans, there were endowment property registers which were codified and would not provide an overall structure of the city since not all the property in a city belong to the *vakıf* system [8]. Maps, such as, Mühendishane-i Berr-i Hümayun map (1850), Ayverdi map (1875), Stolpe map (1882) and other regularization maps after each major fire of Istanbul will also be used as primary sources. In accordance with Istanbul's major fires, the first insurance map of Istanbul was realized by C. E. Goad between 1904 and 1906. It consisted of three parts: Kadıköy, Pera-Galata and Eminönü. On the maps of Eminönü, it is possible to see the coastline of Süleymaniye and Zeyrek, but not the inner parts of both quarters.

Pervititch maps, another series of maps done for the purposes of building insurance, were prepared between 1922 and 1945. In the 1933's Pervititch maps one can see the urban fabric of Zeyrek and Süleymaniye quarters. Although some of the neighborhoods, like Hoca Gıyasettin, Hacı Kadın and some of the areas of Molla Hüsrev, were not included on the maps due to the planning regulations, these maps have a distinction feature of providing different information about the urban fabric of the period; including the heights of the buildings, materials, plots sizes, gardens, street networks, fence walls etc.



Figure 1.3. Pervititch map of Zeyrek quarter, combined by the author

Conservation and urban development plans prepared by the municipalities between 196 and 2015 will also be utilized for further analysis of the urban fabric of Süleymaniye and Zeyrek.

In order to evaluate all aspects of transformation of the urban fabric establishing a firm theoretical framework is equally important. In accordance with the cultural and geographical context of the study area, secondary sources will be used to explain the past and present theories about the urban analysis of the city.

In the nineteenth century, the established relationship of Western and non-Western antagonism shaped the theoretical framework of the urban analysis. City concepts, such as the 'Islamic' city, were used as references that would include all of the non-Western cities. In the twentieth century, new methods of understanding the concept of non-Western cities was realized by studying the complex cultural, economic, religious and social structure of the same cities.

Spiro Kostof was one of the first scholars who disregarded the predetermined dualism between the Western and non-Western cities. He focused on the city's general development and transformation while also taking into account of the cultural differences between these different geographical regions.

Scholars, such as Bilsel, Cerasi, Çelik, Faroqhi, İnalçık, Kuban, Mantran, Pinon, Raymond, Tekeli and Yerasimos ,while focusing on the different parameters of the city according to their areas of expertise and by using various different methodologies and data, also influenced the study of the formation and transformation of the city.

This thesis will use the method of Spiro Kostof by dividing the urban form into sub-categories and their architectural components. This research attempts to analyze the connections between each element and their individual transformations. In connection with this physical transformation and to provide a more comprehensive view of the changes in the city, cultural, social and economic dynamics will also be taken to consideration by the use of secondary sources.

1.4. STRUCTURE OF THE THESIS

Considering the geographical and historiographical context of the studied region, it is important to examine the previously established morphological studies and urban theories for the area. Therefore in the second chapter, starting from the nineteenth century, the concept of 'Islamic' city and the development of the morphological analysis in 'non – Western' cities will be examined.

In the third chapter, an attempt will be made to introduce a different and more recent concept of city. The concept of the 'Ottoman' city, which still is a controversial subject, will be investigated. The 'Ottoman' city will be examined and explained according to certain urban structures and elements for the purpose of establishing a general understanding of the morphological characteristics of the city.

In the fourth chapter, the generalized framework of the 'Ottoman' city will further analyzed by subcategorizing the urban elements. The impact of transformations and their causes, such as fires, new legislations, the changes in the urban society, etc., between the 1839 and 1940, will also be examined through the analysis of each individual element. Focusing on the residential zone of Süleymaniye and Zeyrek quarters, these affects will be displayed by the usage of maps, photographs or diagrams.

In the fifth chapter, the transformations of the last decades between 2000 and 2015 will be investigated. The process of the conservation plans, urban renewal plans and also the conflicts risen from their implementations will be examined. As an important factor in the transformation of the urban fabric, the changes in the social, economic and cultural structure, such as the changes in the population, the economic conditions of the inhabitants, the ownership of lands and etc. will also be mentioned to provide a more holistic view of the current situation.

2. THE 'ISLAMIC' CITY

The term 'Orient' was constructed during the nineteenth and the early twentieth century encompassing an overly large and loosely defined geographical area which consists of lands of Islam including the Middle East and the North Africa regions. As an over inclusive theoretical ground the main principle of the theory was, as André Raymond asserts,

The assumption that in globalizing civilization like the Muslim, one every phenomenon must be regarded as specifically Muslim [9]

The radical transformations in the economic relations would result in the emergence of a universal economy. Thus, the creation of a smaller world would led to a reciprocal, in a way mandatory, interaction between the western and non-western worlds which would continue over the following centuries. Hence starting with the establishment of universities in Europe the focus was giving to the examination of the 'Orient'.

However at the beginning of the nineteenth century, the much needed elements for a growing industry or the supply of labor would form the main motives for interest in the non-western world. While the western world spread the impact of industrial revolution outside of its limits, it also transported back the obtained knowledge about the 'other'. It can be asserted that, the general interest to gather knowledge about the cultural and social structure of the non-Western world gained momentum, mainly, after the colonialism of the Maghreb region by the French in the 1830s. French scholars or the military officers, mainly as a colonial policy [7] tried to establish a method of understanding and conducted urban surveys within the region.

The concept of the 'Islamic city' which inherited the view of the Orientalism, originated also from the studies in the nineteenth century, done by the European scholars in the region.

Data, either in the form of surveys or documentary analysis were gathered about the countries like, Morocco, Algeria, Tunisia and Libya and the French scholars were the prominent actors in the field until the 1950s.

Between the 1830s and 1880s, with the colonization of North Africa countries, studies concerning the guild organization, the structure of the local society, topographical and architectural characteristics of the colonized cities [7] were realized by the efforts of military officials. Although their researches about the non-western world influenced the European scholars, the impact of the Islamic civilization was perceived, at the time, as a destructive force. Hence, in this period, the emphasis was given to the pre-Islamic period, such as the Roman period. In the 1880s, however, following the opening of universities and the establishments of scholarly societies in the colonies, studies were to be diversified in their topic of interest; such as the study of pious endowments, land properties or commercial activities. Although the focus was, gradually, shifted to the Islamic period, the historical coherence was not established in the method of study, thus the Islamic society having a stagnant character [7] often used as a determinative feature in the works of this period, while becoming a generally accepted view for the concept of the 'Islamic city'.

In 1904, a general survey of cities in Morocco was realized by a scientific team with individual scholar having different professions. The results were an extensive research about the political, social, administrative, religious and economic structure of many cities. Marking the beginning of urban studies [7] these studies, beginning in 1906, were published in stages while the complete works was published in eleven volumes between 1915 and 1932.

The 1920s, historians like G. Marçais, W. Marçais and L. Massignon, were the first to investigate the urban structure of the 'Islamic city' and theorized about the method of analyses to be used for their examination. In the Western world, the representative model of the 'Islamic city' were established in parallel with the 'comparative methodology and a historical universalism' [7] and it influenced the discussions among scholars which were interested in the Islamic urban studies.

This inclusive representative model was constructed upon certain characteristics that were constituted the basic structures for the conceptualism of the ‘Islamic city’. Kisaichi summarize these attributes in such categories [7] :

- The argument about the commune-type autonomous functions in the city
- The universal characteristics of ‘Islamic city’
- Islam as an urban religion
- The three urban elements: Congregational mosque, suq (*çarşı*) and the public bath
- The model of foundation: either as the natural expansion of Islam or by the ruling of dynasties

As one of the pioneers in the concept of ‘Islamic city’ W. Marçais theorized about the connections between the Islam, as a religion, and the city. Although the acceptance of Islam by the nomad population in the Maghreb region was disregarded in this theory, he emphasized on the continuous conflict between the urban and non-urban (nomads) dwellers and assert that this confrontation was one of the fundamental features for the concept of ‘Islamic city’. Elaborating furthermore on this theory, G. Marçais and Von Grunebaum contributed to the theory by systemizing the given argument about the characteristics of the ‘Islamic city’. By distinguishing the differences between the rural villages and the city, G. Marçais discovered three main urban elements specifically in the city: the congregational mosque, the *suq* (*çarşı*), the public bath. Von Grunebaum examined the socio-political structure of the organization of cities. He asserted that neighborhoods, while having limited autonomy, were crucial in the conceptualism of the ‘Islamic city’. According to his assertion he identified the urban society as a mosaic and explained the city as a combination of separate quarters without an overall integrity [7], while the existence of narrow streets, cul-de-sacs and the courtyard building were, according to von Grunebaum, part of the unplanned character of the cities.

The search for the universal and salient attributes of the ‘Islamic city’ continued through the twentieth century. However, these pioneering and fundamental studies were also open to criticism because of their overall and homogenous generalizations of the ‘Islamic’ world. Before the 1970s, the existing theories depended, mostly, on the comparison or

dichotomy between the Europe, Greco-Roman urban structures and the 'Muslim' urban structures. At the same time, the existing studies were conducted upon a static view of history, in line with the Orientalist views, focusing only to a certain time period and a limited area of study [10]. Hence, it can be asserted that, these a priori defined parameters or presuppositions led to the emergence of the concept of the 'Islamic city', while also characterizing the urban forms of the cities as irrational and without any plan or organization [8]. In the 1960s, American and British scholars started to study the Mashriq (Middle East) region; such as Lebanon, Palestine, Jordan, Syria and Iraq. Followed by the independence of the colonies in the Maghreb region, a multitude of new surveys and historical analysis were conducted in the field. The existing theories and also the methodology of analysis were transformed during this period.

Scholars like Lapidus, Stern or Hourani attempted for a more flexible analytical model which could be modified according to the different regions of the 'Muslim' world and also to varied period of study. Lapidus, focusing on the dynamic connections in the social networks of the 'Muslim' world, tries to establish a new methodology by avoiding the functionalist methods of study. Hence dismissing the question of efficiency of the concept itself [10] he asserts that the 'Islamic city' has no tenability for a morphological study, since according to his research there are no tangible differences between the village and the city. Although similar to the theory of 'mosaic' society, this new method approach to the conceptualist theory of the 'Islamic city' was perceived as an important advancement for the development of the concept [10].

After the 1970s, the monopoly of historians were broken [10] in the field and many scholars having different professions, such as sociologists, architects, geographers, etc. involved in the study of non-western cities. Hence the focus had shifted from attempts to compose a general, unified or an ideal model for the 'Islamic city' to the identification the influence of Islam as a religion on the urban structure and society of the Muslim world [10].

Focusing on the urban structure without dismissing the historiographical process, scholars like Brown and Cigar tried to clarify the unifying elements within the urban society. Hence

contrary to the theory by Lapidus, they pointed out to a unity of identity which was fostered by the cultural, religious and language based connections between the individual within the cities and these connections were more fortified by social interactions. Eickelmann also employs a similar theory by dismantling the static nature of the 'mosaic' society. He forms his analytical concept on a more diverse and changeable urban element: the quarter [7]. Abu-Lughod, also disregards the previous assumptions of a priori model for the 'Islamic city' and attempts to categorize several points which might had an effect on the formation of the each city: the social organization, technology, climate, legal system, etc.

While the impact of Islam upon the formation of the urban society, as well as its effects on the urban form by the direct implementation of the Islamic law, still being a controversy topic, as an historical concept, the 'Islamic city' entered the scholarly discussions only after the late twentieth century in Turkey [11]. Haneda, in his article, argues that the lack of 'interest' to the overall concept of 'Islamic city' is regard to two important reasons. One is the differentiation in the method of acquiring knowledge. While the European scholars employ a more comparative and analytical method, 'Islamic' tradition has a more descriptive method where the single object was examined from multiple angles. The latter was about the framework of the concept itself. The attempt by the European scholars to seek ways to comprehend the non- western city was depending to the application of dichotomy between the Western and non- Western cities. This comparison between the advanced Europe and the stagnant East resulted with the simple and homogenous definition of the 'other'. Hence, the 'Islamic city' concept inherits the limitation that was generated by this framework. However for the local scholars, the existence, or non-existence, of the 'Islamic city' or the search for its ideal formation might not have been the main concerns at the time [10].

Although, in the nineteenth century, similar studies were conducted in other regions of the 'Muslim' world, the studies were few in numbers comparing to the number of studies in North Africa or Middle East. According to Hayashi, there were two reasons for this scarcity. One was the lack of field surveys in region, since lands ruled by the Empire was far away from the Western colonial rule and hence its influence on the urban studies, the scientific studies were only started in the 1920s. However, starting in the mid-nineteenth

century, the impact of westernization in the Empire was also an obstacle for the study of the pre eighteenth century urban structure, since the existing fabrics were already transformed in many aspects [11]. The latter was the scarcity of information produced by the local dwellers. Other than the travel accounts of Evliya Çelebi, there were very little data concerning the pre-eighteenth century Ottoman cities.

Until the 1920s studies concerning the cities under the Ottoman rule, depending on the travel accounts of the Europeans and the documents published by the Ottoman government, were conducted mostly on fields of history and human geography. In the 1940s, the archival data of the previous periods was begun to be used by the scholars. The focus, then, was given to the analyses of socio-economic relations within the Empire, concerning especially the early Ottoman period.

A new attempt and a new terminology for the study of the city were realized after the 1980s in Turkey when the studies of urban space were given a priority. New terms about the city, such as the ‘Ottoman city’ or the ‘Turkish city’ was scarcely took place in the published works of important historians and urban historians. The attempt of combining the architectural data related to the various building types, such as the study of religious complexes, or the individual residential and commercial units, with the general historiographical continuum was the main focus of most of these studies.

The impact of Islam, as a religion, emerges into the theoretical framework of urban history once again as one of the important sources for the establishment of the unique character of the ‘Ottoman city’ or, in such cases, the ‘Turkish city’. Scholars like Kuban and Tanyeli based their studies on the fusion of different cultures and traditions. While Kuban disregards the idea of the ‘disordered’ city, hence the concept of ‘Islamic city’, he emphasize on the impact of nomads. He asserts that the city should be perceived as a functional division of spaces, which is also in line with the natural setting it emerges through. Tanyeli also analyzing the Anatolian cities of the eleventh and fifteenth centuries establishes the analysis of certain urban elements; such as, citadel, street, quarter, plaza, palace, grand mosque and *vakıf* institutions. He also expands on the diversified aspect of

the non-urban societies hence providing a reason for the varied formations of the different Anatolian cities.

Inalcık, however, tries to find connections between the Islam and the city, in this case mainly Istanbul [12]. He tries to emphasize the importance of the Friday mosque, as well as the *vakıf - imaret* system as a part of the impact of religion upon the formation of the city. Religious complexes combining with varied functions served a pivotal role in the daily life of the urban dwellers. The combination of these functions, such as a college, primary school, law court, hospice, hospital or etc. formed the central spaces of the city. Similarly, according to Inalcık [12], the somewhat sacred power of the Sultan to organize and reorganize the urban space was given to him in the main mosque where his authority as the ruler of the Islamic lands was recognized. The *vakıf - imaret* system was also influenced by the religion. Functioning as a circuit-system, the necessary revenues for the maintenance of the imarets were collected through the establishment of the shops. While these shops fostered a lively commercial center around the mosque, main facilities like college, library, hospital, hospice and etc. were constructed by the ruling class of the Empire for the collective usage of all of the ‘Muslim’ population. Inalcık [12] explains this circuit by saying;

...through the *vakıf* system, all the works designed to enhance the city were interpreted as works of charity for the good of the Muslim community.

He also explains the division of residential and commercial centers of the city. He correlates a division between the right of the privacy of the family and the right of performing religious rituals and with the activities in the commercial zone. He also emphasizes on the ‘non-intervention’ of state on the residential zones comparing to the commercial zones.

Studies about the transformation of the urban structure of the ‘Ottoman city’ following the westernization movement in the Tanzimat period gained momentum in the recent years. It can be asserted that, while the idea of the ‘Ottoman’ or ‘Turkish’ city and its *genius loci* still needs further study, the lack of data about the pre-eighteenth century is a valid obstacle and concern. Similar limitations exist for the studies after the nineteenth century,

since besides few important cities; like Istanbul, Bursa or İzmir, there are very little data about the urban structure of Anatolian cities, making an overall study almost impossible. Hence the impact of transformation or the reaction of its instant superimposition on the urban structure can be used as an important indicator of the salient characteristics of the Ottoman city.



3. SPATIAL STRUCTURE OF THE URBAN FABRIC OF OTTOMAN CITIES

As a living entity, the city can be studied through the morphological analysis of its urban structure. Although many researches have established different approaches for the determination of the characteristics of the 'Islamic' city as an over-generalized model. In 1990's, Kostof introduced a new method of analysis as he formed an associations between Western and 'non-Western' cities [13] through the division of the city's urban structure. According to Kostof the urban fabric consists of an urban society, the inhabitants of the area, individual/civil housing units, street patterns or street networks, monumental buildings and public spaces, such as squares or open spaces. The components of any city can be divided into sub-categories; This division, while makes it easier to compile the data, also serves as a focus approach to the analysis of transformation throughout the lifespan of a city.

The Ottoman Empire, as a vast cultural and geographical region, was a multi-dimensional civilization that all cultural and ethnic structures melted and permeated to the entire society. This transformative and adaptive system make the definition of origins in an Ottoman city a complicated and intrigate subject. Nevertheless, the Ottoman city, whether it was newly formed or, as Pinon asserts, 'Ottomanized' by the cumulative interweaving of various urban structures and cultures, contained common physical attributes [14]. The housing units, the organic form of the street network, the spatial character of the neighborhoods or the common public spaces. [15]

The morphological analysis is, however, difficult without the necessary data such as the cadastral plans for the examination of parcel divisions in the city or the written descriptions of the existing urban structure by the local historians. Hence studies in Ottoman cities were mainly focused on Istanbul. While the Ottoman city is a combination of morphological organizations and the spatial relations in the structure of its urban fabric, it is not constructed solely by an apriory form but through an intricate relations between the social, economic and cultural context of the Empire.

One of the first scholars to analyze the structure of the Ottoman cities was Robert Mantran⁴, he researched the social and economic life and also urban structure of Istanbul [8]. Cerasi also studies the physical structure of the Ottoman city. Emphasizing on the cultural features of the Empire as well as its geographical limits, he then focuses on the urban components of Istanbul until the eighteenth century [16].

3.1. IDEA OF A TOWN

The Ottoman city can be identified as an ‘open-city’ or a ‘non-city’ [16] without the existence of city walls, natural boundaries or the representative monumental buildings, the city resembles a rural region without dimension, limit or centrality [17] [18]. As the separation of private and public functions in the city or the correlation between the permanent and transient character of the built environment, the Ottoman city form was an ensemble of dualities. The morphological character of an Ottoman city, therefore, was formed through the piecemeal attempts of discursive composition between various types of urban elements. Istanbul as the capital of the Empire, despite inheriting the extensive urban heritage of the previous civilizations and the historical walls surrounding the core of the city, also had similar morphological characteristics until the last decades of the twentieth century [17]. In fact it can be asserted the transformation and conversion of the old historical urban patterns according to the customs and needs of its then new urban society has led to the accentuation of the city’s multi-layered duality.

The urban fabric of an Ottoman city was formed through the division of zones, the sequential hierarchy of its urban elements and the ensemble of varied self – sufficient or self-centered architectural types [16]. Abide by the rules of each architectural type and their geometrical form, and without the disposition of a focal symmetry, the Ottoman city as an entity is difficult to generalize to a single urban type. It can also be asserted that although, once perceived as a whole, the city had a heterogeneous character, it was in fact a sequence of encounters between various urban events [16]. This effect can be clearly observed in each socio-religious complex, *külliye*, in the city. The *külliye* served as the core of new settlements, each providing necessary attraction for the incoming Muslim

⁴ Mantran R., Istanbul dans la seconde moitié du XVII^e siècle, Librairie Adrien Maisonneuve, Paris, 1962.

migrants. Other than the mosque and the education buildings, they also contained a large variety of structures for the general usage; such as health buildings, *hans* or shops, fountains and libraries. Beginning with the eighteenth century, the clearest statement about the urban-scape of an Ottoman city can be interpreted as the contrasting ensemble of monumental nodes, which were scattered along the skyline of the city, and the homogenous wooden housing units encompassing these nodes [19].

In the eighteenth and nineteenth centuries, many observers and travelers reflected upon the lack of urbanism or the non-directional character of the Ottoman – Islamic city. Indeed, it is not possible to perceive a concise attitude about the concept of a town [18]. However, the city presents subtle and sometimes fragile connections between its autonomous urban nodes. Contrary to the European cities, the sequential or episodic composition of the architectural and urban elements was preferred as a method over the symmetry and harmony of proportions [18]. This method [18] served as a way to combine the wide variety of singular Ottoman urban forms and resulted with a compartmentalized urban fabric with complex linkages. The centrality of the architectural type, in this case the Friday mosque in the *küllüye* complex, the transition of thresholds by the assembly of different types of buildings; such as *medrese*, *darüşşifa*, *imaret* and etc., or the reciprocal relation between the existing urban fabric and the architectural elements, such as the implementation of boundary walls as an integral element, openings, non-axial linkages, can be asserted as the common indicators of the Ottoman urban concept [16].

Streets as an invention [20] were one of the prior urban elements in the formation of the European cities. However, contrary to *imarets* and *vakıf* buildings, streets in the Ottoman city, which connected the important nodes such as the *çarşı* and the mosque, appear to have no determinative effect on the urban fabric. Since the maps belonging to the pre-nineteenth century do not provide enough data concerning the character, division and arrangement of the urban parcels, the underlying concept for the formation of the street network cannot be sufficiently analyzed. However, the ceremonial axis in the historical peninsula, Divanyolu, which was used for the religious and courtly celebrations or by the army on its way to war, was also lacking a formal and representative character; in fact the axis of the Divanyolu was ramified in various points. Hence it is possible to assert that the

street network was not the imposing element in the formation of the city until the regularizations in the nineteenth and twentieth centuries.

The street network and the built environment maintained their characteristic forms throughout the eighteenth century; however, the first half of the nineteenth century was marked by the reformative movements of the Empire's administration power. As the educational, religious and military reforms were taking place, the regulation of the urban fabric of the cities was also gaining importance.

Followed by the impending pressure of industrialization, the declining economy and the wars being lost in the second half of the nineteenth century, Istanbul was the first city to be affected by these reformative actions. During the Crimean War in 1853, many foreigners that came to Istanbul introduced new culture and social mediums to the general urban society through the social and economic interactions. New architectural and urban types, such as military barracks, urban parks, apartment buildings, theaters, restaurants, etc. would emerge through this transformative interaction. This accelerated transformation was also affected by the growing population; besides the natural growth of the population wars, such as the 1877 Russian-Ottoman war, led to the migration of over one million refugees. Most of them settling in historical peninsula in Istanbul, the increasing density of the urban fabric were requiring an immediate and urgent intervention.

In the nineteenth century, a more regulated urban layout was being implemented in every city. Started with the after math of the major fires of Istanbul, the newly established commissions and *şehremenati* (municipalities) were acting both as the initiatives and controllers of the transformation in Istanbul. New materials, such as brick, were to be recommended for the construction of the housing units instead of the traditional wood, while the streets were to be regulated; cul-de sacs were to be opened up and widened enough to allow the continual passage of carriages throughout the city.

3.2. POLYCENTRIC CITY

A city surrounded by rural urban characteristics and mostly without margins or limits, the spatial organization of the urban-scape of the Ottoman city was designated by the hierarchy of its urban elements. This hierarchy followed the existing social division in the Empire; religion, state, trade and residential [17]. The palace in the capital of the Ottoman Empire was confined within its boundary walls and surrounding greenery; far away from the commercial zone, only few entrance points, like the Bab-ı Ali, connected the palace to the rest of the city. Contrary to the seclusion of the palace the socio- religious buildings in any Ottoman city served as emerging central points. And contrary to the European cities where the religious building imposes itself within the limit of the street or the designed square, the large complex in the Ottoman city was integrated with its surroundings by the implementation of courtyards. Providing a transitional zone between the socio-religious complex and the residential or commercial zones, these semi-public courtyards were open to all passersby.

Cerasi also divides the city in three functional zones: residential, commercial and socio-religious [16]. He asserts that the division of the commercial and residential zones were clearly observed in the urban fabric of the Ottoman city. The limit of the main commercial arteries served to be the margins of the residential areas. This functional separation was also supported by the typological character of the residential units of the Muslim neighborhoods. The public aspect of the commercial activities was contradictory to the privacy of the Muslim family life, so unlike the mix-used housing types in European cities, the houses in the Muslim neighborhoods was designed solely to provide necessary spaces for the smallest unit of the Ottoman society; Muslim family.

In residential zones, the typological aspect of the housing units was more prominent than the morphological character of the street network [16]. Hence the loose relation or the contradiction between the housing unit and the street formed an organiz,scarce and low density urban pattern . While in the commercial zones, varied type of buildings such as *hans*, *kervansarays* or shops were combined to form a more central and dense urban fabric [16].

The separation of socio-religious complexes and the residential and commercial zones, however, was not so precise. Many socio-religious buildings were constructed within the limits of residential zones [16]. While neighbourhoods were also divided according to the ethnical diversity of the urban society, for Muslim neighborhoods these socio-religious buildings functioned as central points of each mahalle.

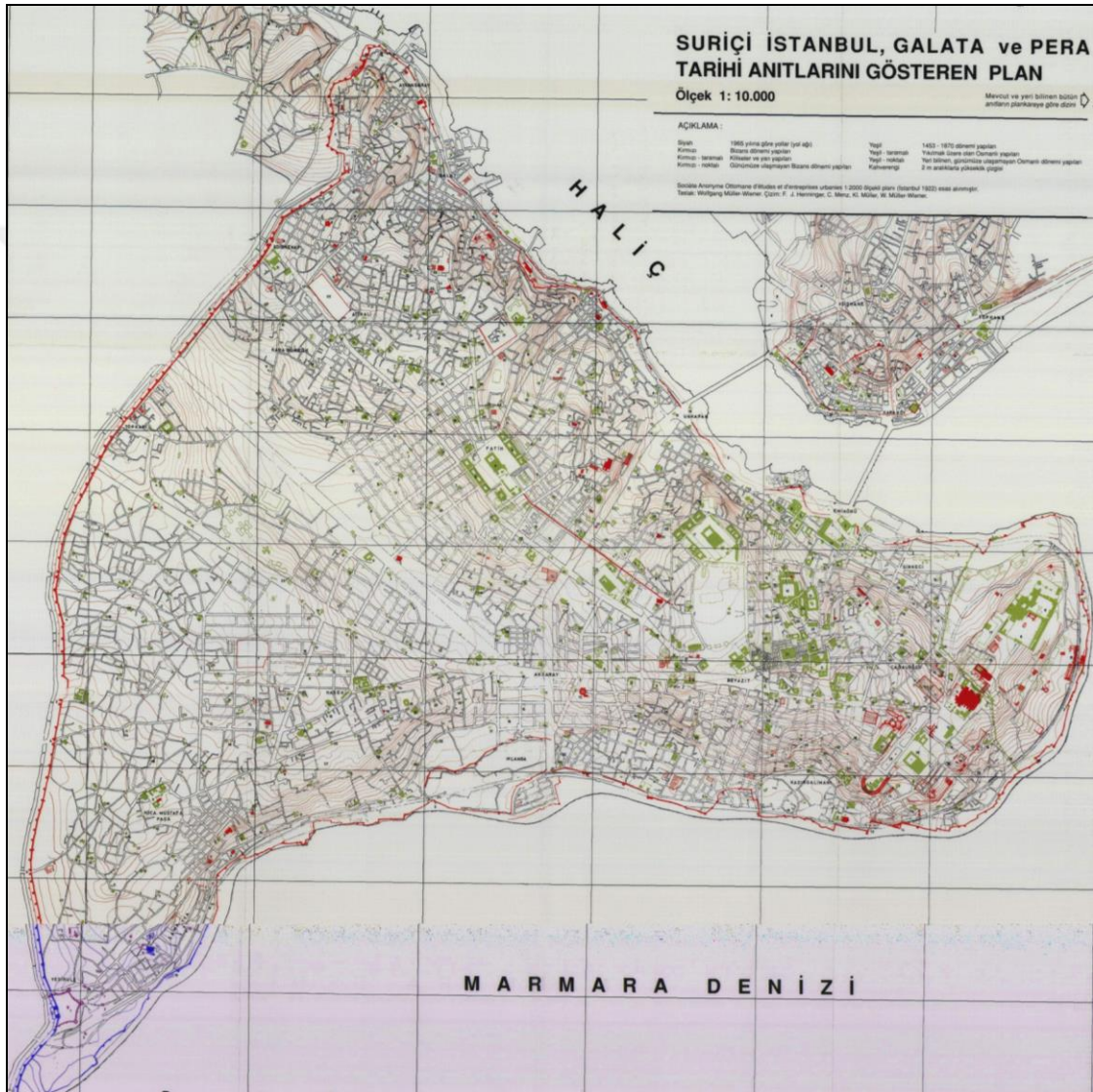


Figure 3.1. Historical Peninsula, 1965, Müller-Wiener

The maintenance of the large complexes, with many public buildings, was also necessitate a certain amount of revenues. Therefore, these complexes was to be built near the commercial centers of the city. With the establishment of the *wakıf* system, these buildings themselves also foster commercial activities within their surroundings. In cities like Istanbul, the establishment of several of these complex resulted with the emergence of

more than one focal point in the city with enough self-efficiency that could form its own center.

It can be asserted that the self-sufficient and self-centered character of each zone were important components that created the division of zones and contributed to the Ottoman city's polycentric character, this can clearly be observed between historical peninsula, Pera and Üsküdar.

3.3. PUBLIC SPACES

The public space in an Ottoman city is a controversial subject. Although the term '*kamu*' was introduced to the society with the 1928's revolution of Turkish letters, the meaning of the term was similar to the old Ottoman word '*amme*', which meant the public affairs of the state [21]. The term '*kamusal alan*', public space, entered the dictionary of social sciences only in the 1970s [21]. Therefore, the term public space was interpreted and adapted to the previous period, in this case the Ottoman cultural framework, by the work of various scholars and researchers.

Kostof asserts that, the street captures 'public life in momentary pauses', while the public space 'is a destination, a purpose-built stage for ritual and interaction'. He emphasizes on the purpose of the public space, one of them is being the individual's right to act freely. A specific area in which every individual's movement or behavior could be observed by another. The second purpose of the public space is the realization of various cultural, religious or formal events. In this sense, these specifically designed spaces become focal points of the city, where the collective memory of the urbanity was formed. Therefore, it is possible to suggest that the public spaces are intentionally designed and location specific places where the individual acts according to the traditions and customs of the urban society which he or she lives in [20]. Kostof also makes a distinction between the semi-private and public spaces. Although both were designed intentionally, the authority in the semi-private public space such as in clan piazzas, belong to the private developments; while in the public space it belongs to the state.

In an Ottoman city, until the twentieth century, the term ‘public’ was not used in the same context like in a European city. In an Ottoman city, there were no civic arenas. So while the European Central Square embodied a social and most importantly a political power and hence, in time, became an object of symbolism for the governmental power [20]; it is not possible to mention of such a site - specific space in the Ottoman city where the civic life was being carried out. The urban life was also compartmentalized; there were no socio-economic division in the urban society and hence there were no confrontation between the community and the state power until the twentieth century [21]. The existing public spaces, in this case *meydans* were not politically charged [20].



Figure 3.2. Beyazıt and Istanbul University, A. Saim Ülgen Archive, Salt Research

Evliya Çelebi mentions in his famous *Seyahatnâme* about the different *meydans* in Istanbul, such as Atmeydanı, Etmeydanı, Vefa Meydanı, etc. The term was also related to the term open-space. These open spaces were situated on the unbuilt or vacant spaces of the existing urban fabric. Without any formal function or any attempt on geometrical design, these spaces were used for many different functions, such as promenades, sportive activities, temporary bazaars, religious celebrations, etc.

Courtyards or *meydans* of the congregational mosques were the only exception in the Ottoman and Islamic city. These purposely designed and representative spaces uniquely combined the public and the sacred spaces [21]. While serving as a gathering space for the Muslim community, the geometrical courtyard formed a gradual connection between the commercial/ residential zones, that which encircled the socio-religious complex, and the sacred space of the Friday mosque.

During the Tanzimat period, a crucial and unique attempt was made which could be interpreted as to indication of the changes in the concept of public. A monument was asked to be built by the state in memory of the Tanzimat enactment. However, this monument could never be realized [22].



Figure 3.3. Süleymaniye Mosque [23]

The existence of public space is one of the most important distinctions between the Eastern and Western cities [21]. Depending that the term public emerged only after the Republican era does not indicate a lack of public space in the Ottoman city. In fact, public spaces in the city, except the *meydan* of the congregational mosque, were formed according to their

various functions and scattered incidentally in and around the city. Without the involvement of the state power or the private developments like in a European city, these spaces were ephemeral and fragile in their organizations as well as in their forms.

3.4. NEIGHBORHOODS

Neighbourhoods, or in Turkish *mahalle*, were the social nucleus of the urban fabric of the Ottoman city [17]. As important components for the formation of both the urban fabric and the urban society, the residential neighborhoods offer a fragmented view. While the Muslim neighbourhoods were established near to or around a mosque, the non-Muslim neighbourhoods were located, similarly, around an important religious structure or near to the commercial zones of the city. Although in cosmopolitan cities like Istanbul, there was a partition according to the ethnic and religious differences of the social structure of the city, there were no exclusions or restrictions between the neighbouring districts. In fact, Muslims and non-Muslims especially live close to each other in neighbourhoods within the commercial zones [17].

The socio-economic character of the neighborhoods were also diverse. As a resident in Istanbul, Kazım Bey gives an example about the subject;

In those days the middle class used to live there, and amidst them were found high government officials. For example, Derviş Pasha lived in, so did the Minister of Finance. I mean, in those days Istanbul was not divided up into classes. In the midst of the ordinary folk there were the bigshots.

There were no social hierarchy within the neighbourhood. The character of each public Contrary to general notion these areas were not introverted [16], since they were connected to a public space, mostly to *çarşı* with a certain main artery or an open space had a small open space which was marked by a singular fountain, *türbe* or a large tree at a corner where the street naturally widened.

Although a homogenous social integrity existed within the neighbourhoods, the distinct organizational separation between the commercial and residential zones of the city could be observed upon the morphology of the urban fabric of Istanbul. While the traditional

Ottoman garden-courtyard house type led to the sparse, irregular shaped urbanscape of the residential zones, the intensive trading activities led to the compact and dense urban fabric of the commercial zones of the commercial zones [17].

Each neighbourhood, like many other urban elements of the Ottoman city, was semi-autonomous in its spatial organization and administration. Although, the neighbourhoods appears to introverted [16], according to the abundance of cul-de-sacs in each urban block, in general, each neighbourhood of an Ottoman city was connected to a public space with a certain main artery. This public space, mostly being the *çarşı*, can be exemplify by the existing of a small open space where the form of the street allowed the establishment of a singular fountain, a *türbe* or an old tree. Mostly situated at a corner area, these spaces functioned as the gathering points for each neighborhood. These spaces which can also be seen in rural regions with a similar fragile linkages, regarded as the independent focal points for the everyday life of the people living in the neighbourhood.



Figure 3.4. Neighborhoods of Istanbul, circa 1500 [24]

Until the administrative reforms of the Tanzimat period, neighbourhoods were also managed by local methods. Under the jurisdiction of the qadi; who himself delegated its authority to the local religious leaders, *imam*, each neighbourhood was managed separately. For instance, the religious leaders, as the representatives of the local community, had the authority to decide who can or cannot settle within their jurisdictional area [17]. This religious administrative practice, which mostly depended on the traditions of the Ottoman society and the agreements among individuals [17] was abolished with the establishment of the *muhtarlık* and the religious authority lost its power over the management of the urban structure and civic life of the neighbourhood.

The constant destruction by the major fires and the industrialization and modernization efforts of the Empire in the nineteenth century was also another incentive [24] for the reformation of the neighbourhoods. Seen as an opportunity, the areas affected by the fires were transformed according to the modern urban planning techniques; the streets were widened to allow the passages of carriages, while the existing cul-de-sacs were extended and stretched throughout the urban block abolishing the matrix of the old street network.

The number of neighbourhoods decreased through the years, which according to 1907 census there were 147 neighbourhoods in the historical peninsula while in 1928 this number decreased to 114, finally reaching 57 neighbourhoods in 2015 [25]. However, because of the lack of legislation and administrative power, the piecemeal implementations did not create a radical transformation upon the existing urban fabric as the Haussman's 1853 Paris project. Both the social structure and urban fabric of many neighbourhoods maintained their unity [24].

However, the impact and pressure created by the continuous transformation of the urban fabric in the twentieth century, had led to the intertwining of the residential and commercial zones within each neighbourhood. While some of the areas, like Süleymaniye and Zeyrek, preserved their residential characteristics; it can be asserted that the disappearance of the limit between the residential and commercial zones led to the

dissolution of the self-centered neighborhoods that make up the core of the urban fabric of the city.

3.5. CORRELATION BETWEEN THE STREET NETWORKS AND HOUSING TYPES

Streets are formed through the reciprocal interaction between different elements; the roadway, the pedestrian way and the flanking buildings [20]. Therefore, in addition to rules and regulations governing the urban planning of the city, the cultural and social structure of the civilizations also had an impact on the interrelation between the street and the public or private buildings [20].



Figure 3.5. A street in Istanbul, Guillaume Berggren, 1835-1920, Library of Congress

The built environment of the major cities in the Ottoman Empire were composed of monumental complexes, which were then encircled by wooden housing units and their small courtyard-gardens.

The character of this unique urbanscape and the non-existence of a main throughfare can be observed as salient features of Istanbul throughout the eighteenth and nineteenth centuries [17]. In contrast to the monumental buildings, the housing units formed the ephemeral part of the city. Although the continuity of the housing units were not perceived as a priority, the residential buildings were essential in forming the low-density, green urban image of the city [16].

Contrary to the European cities where the plot layouts and the housing types were formed according to the orientation of the streets, streets in the Ottoman cities did not have a determinative of regularizing impact upon the urban fabric [16]. In fact, the housing units was the basic component of the structure of neighbourhoods, the composition of this unit was externalized onto the land division and onto the form of large urban blocks [16]. This supple interrelation between the street and the housing unit was also influenced by the State's 'non-interference' to the organization or reorganization of the urban fabric in residential areas.

The placement and orientation of the singular housing unit, in most cases being perpendicular to the street and not parallel, created a very unique and three dimensional streetscape [16].

The street-house linkage, was established through the internal composition of the components of the housing units, as well as, the implementation of supplementary architectural elements. On the ground floor, the houses were aligned with the adjacent irregular street; however, this correlation was broken above street level and the geometry of the *rooms* and their articulated combinations led to the formation of uniquely diverse perspectives within the streetscape. Architectural elements, such as walls, cantilevers, *şanısın* and etc. contributed to this three dimensional characteristic of the Ottoman street.

Until the twentieth century, there were no division in the urban society corresponding to the sociopolitical status of the individual nor according to their income [24]. Hence, there were very little differentiation, typologically, between the *konak* of the Ottoman elites and the houses of the general urban society. Besides the emphasize given to the detailing of the interiors, similar design principals were employed in the construction of all residential units. Contrary to European palaces, the residential buildings of the Ottoman elites were not superimposed on the urban fabric. Except the differentiation in dimensions, these buildings were integrated within their context.

According to Cerasi [16], one of the reasons for the lack of representativeness at the street level, or not ensuring a continuous street facade as in many other European cities, was related to the cultural codifications of the Ottoman society. The street was perceived as a semi-private element rather than a public space for all individuals. In this regard, the most obvious example is the abundance of cul-de-sacs in the urban fabric. Kuban also emphasizes upon two features related to the existence of cul-de-sacs; one is the importance given to the privacy of the family life in the Ottoman culture, the second is the concept of ownership [17]. It can also be asserted that, since the housing units, which was designed separately from the 'public' spaces of the city, was the basic component of the structure of neighbourhoods, the composition of this unit was externalized onto the land division and onto the formation of large urban blocks.

This specific correletation between the streetscape and the housing units transformed in the nineteenth century onwards. Starting with the regulations of the street network in Istanbul, regarding the more 'public' character of the streets, certain categorizations about the form of the streets were to be implemented in every city. While the changes in the construction technology, the building materials and of course the social and economic transformations changed the desing criterias in the residential buildings.



Figure 3.6. Perspective views from the traditional streets in Süleymaniye and Zeyrek

4. MODERNIZATION OF THE URBAN ELEMENTS OF SÜLEYMANIYE AND ZEYREK QUARTERS (1839-1940)

The nineteenth century was the first period where organizational and administrative reforms consecutively realized in the Ottoman Empire. Following the military defeats at the end of the nineteenth century, like the Crimean war, the attempt of modernization started with the reorganization of the Ottoman army. Although, aiming the restructuring of the janissaries in 1808, the *Nizam-ı Cedid* ended with a revolt and the dethronement of Sultan Selim III. This military organization was disbanded eventually in 1826 by Mahmud II. This important reform marked a turning point for the social structure of the urban society as well as the administrative organization of the Empire. Gaining a momentum with the *Nizam-ı Cedid* the following *Tanzimat* period gave focus to the administrative reforms and the establishment of new ministries. The existing urban administrates, like the *kadı* were to be replaced by the new organization: *şehremaneti* (municipality). Founded in 1855 this central municipality eventually was divided into 14 different municipalities in 1868 in accordance with the regulations of *Dersaadet İdare-i Belediye Nizamnamesi* [26]. Although these localization attempts failed, except the 6th municipality in Pera, the reorganization of the administrative system was an important aspect in the transformation of the city [26].

The 1838 Ottoman-English trade treaty transformed the economic relations and hence the central commercial zones. While new commercial buildings and factories were being constructed along the Golden Horn, due to the insufficiency of the old infrastructure regularizations were implemented; such as the passage of trams and carriages necessitate the widening of the narrow and skewed street network of the old urban fabric.

In the meantime, the Tanzimat Edict in 1839 providing emancipation and equality to non-Muslims in the Empire also transformed the civic life and urban life in the city. Starting in Pera, new building types, such as banks, theaters, cafes or shops were introduced into the existing urban fabric.

The radical population increase was also affected in the nineteenth century. The raising density within the boundary walls resulted in major fires in Istanbul. In addition, the 1858 *Arazi Kanunnamesi* transferred the majority of the lands, which previously belonged to the foundations, to the property of the individuals [27]. Therefore led to the land speculation in the city [26]. Hence regulations were implemented on the dimensions and construction materials of the newly built housing units.

It is possible to assert that, while in the same period the urban planning efforts were also realized in the European cities. However, contrary to their urban planning methods to deal with the emergence of a new industrialized urban fabric, especially in Istanbul, the forced transformation of the old fabric was the cause of the reforms and regulations [26].



Figure 4.1. Urban fabric of Zeyrek from Süleymaniye, 1880-1900, Abdullah Frères, Library of Congress

In the nineteenth century, starting with the *İlmühaber* in 1839, many regulations and commission were implemented and established to deal with the reorganization of the old urban fabric. However due to the relocation of the palace in 1852 and the increased popularity of the settlements along the Bosphorus, decelerated the application of the necessary transformation, especially in the historical peninsula. Written accounts

belonging to the nineteenth century provides information on the condition of the historical peninsula. One of the important statesmen at the time, Münif Efendi worked in the only scientific journal in the Ottoman Empire. His article in *Mecmua-ı Fünun* mentions the catastrophic fires in the historical peninsula and provides a detailed estimation of the cost of rebuilding the destroyed areas. His attempts to create awareness about the condition of the city is an important and, at the time new, indicator. It can be interpreted as the perception of the general urban society towards the radical transformation of the city.

In this article Münif Efendi [28] writes:

Presumably in these days, by the encouragement of the Sultan, a committee consists of merchants and bankers offered a proposal to the Bab-ı Ali for the reform and regulation of the Dersaadet (Istanbul). Since Istanbul is in need of reform and regulation this effort was welcomed. In the meantime, on the one hand as a contribution to the given proposals, on the other hand to attract the attention of the society to the subject, (the author's) the intention was to write some thoughts on the topic.⁵

There are many different interpretations on the existing population in Istanbul in the nineteenth century. Kemal Karpat [29] estimates a 1.6 million population in the 1914-1916s. However, in the 1920s, Istanbul, despite its cultural and historical heritage, shrunk by losing half of its Muslim population⁶ and most of its non-Muslim population, especially the Greeks in regard to the minority exchanges between Greece and Turkey after the war [30]. The census in 1927 indicates 690.587 individuals in Istanbul. Between the 1920s and 1930s, considering the impact of the First and Second World Wars upon the economic, cultural and social structure of the city, Istanbul for the first time in the history of the Empire had to overcome the difficulties of becoming a shrinking city.

Following the years of the proclamation of the Republic, the search and attempts to shape an independent and strong nation was materialized by the formation of a new capital: Ankara. Ankara became a prototype city for the implementation of 'modern' architectural and urban projects. In fact, since almost all of the administrative functions were re-

⁵ Çavdar T., *Mecmua-ı Fünun üzerine*, Amme İdaresi Dergisi, s. 15/2, 1982; the translation from Turkish to English was done by the author.

centralized in Ankara, as a means to revitalize the traditional core of the city, the vacant ministry buildings, such as the Ministry of War in Süleymaniye, were refunctioned as educational buildings. The ownership of many mansions also transferred from the bureaucrats to the tradesmen, as a consequence of the changes of social and cultural structure [30].

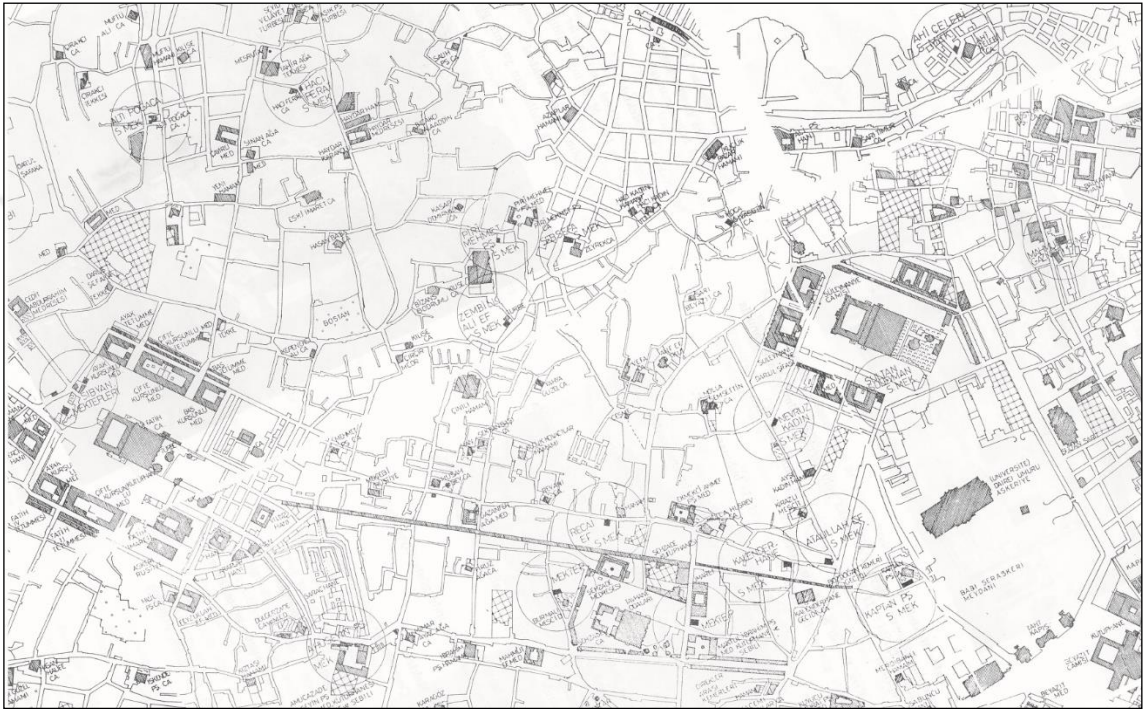


Figure 4.2. 1880 map of Süleymaniye and Zeyrek [31]

Until the 1940s the reforms and regulations in Istanbul, especially in historical peninsula, had come to a standstill period [17]. The first major urban plan realized in Istanbul was prepared by Henri Prost in 1938. While only some of his plans implemented within the following years, his vision on Istanbul continued to affect the urban planning decisions of many other planners [17].

The investigation of these intense transformations and reforms will be accomplished through the examination of one residential zone. Süleymaniye and Zeyrek quarters, having inhabited mostly by a Muslim population, had similar socio-economic and cultural conditions. Situated in a valley between two important socio-religious complexes, Süleymaniye and Fatih *külliyes*, Süleymaniye and Zeyrek quarters encompassed the area

extending from the Golden Horn to the Valens Aqueduct. This residential area was surrounded with different commercial activities because of its proximity to Eminönü, Saraçhane and Golden Horn (Figure 4.2). Other than the socio-religious complexes or commercial centers, important administrative buildings were also located in this zone, such as the Old Palace, *Eski Odalar* (home of the janissaries), and the palace of Sheikh al-Islam. Although some of these buildings were demolished or refunctioned, after the nineteenth and twentieth centuries Süleymaniye and Zeyrek quarters continued to be the one of the focal points in the historical peninsula.



Figure 4.3. Urban fabric of Süleymaniye, circa 1900, Sébah and Joaillier [32]

Today, this residential zones still preserves one of the most important historical urban fabrics in the peninsula. Most of the housing units, especially the street network in Zeyrek, still contain the characteristics of the nineteenth century Ottoman urban fabric.

4.1. URBAN SOCIETIES

Istanbul as commercial, cultural and administrative center of the Ottoman Empire composed of a mixed population with various ethnic and religious backgrounds. About this cosmopolitan character of the city, Kuban quotes from Beydilli in one of his articles as:

Istanbul was the largest Muslim city, the largest Greek city and the largest Jewish city. [17]

Davison [33] uses the term to *millet* to explain the diversity of the social structure

..the term millet will throughout refer only to one or more of the non-Islamic millets, the millet-i mahkume, the ruled millets, as Reşid Paşa once called them, who together with the Muslims made up the traditional millel-i erbaa of the Ottoman Empire, the four religious communities: Muslims, Greeks, Armenians, Jews.

millets were being perceived by the society in general at the end of the 16th century;

Although, in Istanbul, the Muslim and non-Muslim populations were in a ratio of 50-55 to 40-45, each *millet* was unified under a more inclusive identity: Ottomans [33] [17]. Emphasizing more on this comprehensive Ottoman identity, the Tanzimat Charter in the nineteenth century provided civil rights to all subjects of the empire regardless of faith or ethnic affiliation. Granting social equality to every Ottoman subject, this charter paved the way to the modernization of the Empire.

Nineteenth century had a special importance since in this period, the Ottoman social and political structure was being transformed and as the capital of the empire, the urban fabric of Istanbul was the first to be affected by the impact of these transformations.

Began with the 1839 Tanzimat Charter⁷ the modernization efforts in the military and administrative structures of the Empire were followed by new economic relations with the western countries. The economic agreement signed with the British in 1838 and in relation while the economy opened up to the foreign trade, many modernization efforts were carried out. The centralization of bureaucratic structure, the establishment of a new legal

⁷ Tanzimat charter was declared in 1839, Tanzimat period on the other hand include all of the administrative reforms between 1859 and 1876.

infrastructure besides the Sharia and the innovations in the field of education can be listed as examples of the many applications within this time period [24].



Figure 4.4. Map showing the ethnic division in the historical peninsula, 1882

Besides the transformations in the military, administrative and economic structure and their direct effect on the physical structure of the city, it is also possible to assert about the indirect effects of these changes, which is mainly the socio-cultural structure in the city. During this period, it is possible to mention about the emerging of two important new social classes; one was the new Muslim elites which mostly differed from the former ulemas⁸ as they were not educated in medrese and most of them had at least visited a

⁸ Ulemas were the religious scholars who were educated at the medreses and were experts in the Islamic law. They interpreted and enforced the Islamic law on the urban society.

European city once for an educational or state related purpose [22]. The second group was the non-Muslim class while they were heavily engaged in commerce, according to the changing economic relations of the Empire; they functioned as mediators between the foreigners and the rest of the Ottoman urban society. As the Muslim elites worked within the newly established military embodiment or in the administrative organizations, such as the Bab-ı Âli or the translation office, as diplomats or bureaucrats; the non-Muslim class was densely located around Pera while working as traders, bankers or insurers. These two classes, apart from the Sultan himself, have the decision-making and implementation powers during the nineteenth century [22]. They acted as agents of transformation inside the Empire. Hence, it is possible to emphasize on their pioneering role in the introduction of new production and consumption patterns into the urban society [24]. It is also possible to reflect upon their transformative views over the concept of urbanity and their perception about the old urban fabric of the city. In fact a clear statement about the social transformation was presented in the Tanpınar [34]'s five cities about Istanbul:

While the remnants of Mahmud II's era, the high officials, pursued their customary lives discussing poetry and politics, listening to saz music, drinking coffee and smoking their pipes in their spacious domestic hall reserved for men, among friends, guests, flatterers, intercessors and hangers-on, the new generations educated in Europe who had become used to a French way of life, gradually adopted a new life-style. And Beyoglu, Janus-like, entered city life looking both backward and forward [35]

Another impact of the transformations taking place in the Empire during this period was realized in the context of the population density. In 1829 the population in Istanbul was 359.089 (male), in 1856 this number increased to 430.000 and in 1885 the population reached 873.575. Within thirty years the population growth doubled and in 1910 it exceeded over 1 million people in the city [29].

The rapid rate of transformations within the city differed along the two opposite shores of the Golden Horn. On one side, Pera, with its new residential units, a lively trading center and new culture and social mediums, was emerging as a symbol for 'modern' life, while on the other side, the pattern of timber housing units was continuing to intensify with the coming immigration and the *külliyeler* complexes within this dense urban fabric formed a more 'traditional' urban landscape.

In the nineteenth century, this dual image in the city was intensifying. Pera would become a testing ground for the implementation of new urban planning and organization methods. The conditions of the urban fabric in the historical peninsula, however, remained without any change. Hence, an internal migration also started to take effect. The relocation of the palace, from Topkapı to Dolmabahçe, in 1856 can be presented as an example. The high-income groups in the historical peninsula also began to leave their neighborhoods to attain a more 'modern' life style outside the limits of the inter-mural part of the city [27].

Situated at the core of the historical peninsula, Süleymaniye and Zeyrek quarters were one of the most important residential zones until the twentieth century. Starting with the conversion of the Pantokrator Monastery in the fifteenth century, and followed by the establishments of Fatih and Süleymaniye complexes, these quarters became important residential areas for the Muslim population. Preferred by the higher income groups; such as the scholars of the Muslim law, merchants or craftsmen or in later periods the Ottoman bureaucrats, these quarters were able to maintain and preserve most of their nineteenth century urban fabrics until the end of the twentieth century.

The Ottoman Empire lost its last territories in Europe between the 1912 and 1913 in the Balkan wars. This loss brought another significant wave of immigrants to Istanbul, and the population rose up to 1.6 million [17]. This stagnant state, following the occupation of Istanbul, resulted with a compulsory abandonment of the city and its redevelopment projects through out the First World War. The occupation ended in 1922 with the Turkish contingent's arrival in Istanbul, but after the proclamation of the Republic, Ankara had been declared as the new capital of the state. Hence Ankara became the priority for the newly established Republic.

Besides the economic and political reasonings, this marked another important period for the urban society of Istanbul. With the relocation of the administrative institutions, the remaining bureaucrats and bourgeoisie also moved to the new capital.

Although there are no certain data concerning the impact of these social changes or its direct effects upon the existing urban fabric, in Süleymaniye and Zeyrek, the social

structure did not change drastically [36] [37]. People with different incomes have continued to live together within the quarters while the urban fabric of Istanbul remained in its existing state, without much intervention, until the late 1930s.

4.2. STREET NETWORKS

Besides their basic function, streets are essential for they provide the stage for the social and economic life of the city [20]. The spatial characteristics of a city's street network therefore can be interpreted as an indicator of the urban life of that city. Reciprocally, in addition to urban planning decisions, it is possible to assert that the structure of the street network can also be influenced by economic, cultural and political changes in the society [20]. Hence the form of the street network is an important element for the study of the city. Streets and their changing compositions provide a model to analyze the urban transformation of the city.

In the early sixteenth century, one of the most important cities of the Ottoman Empire, Istanbul, was depicted by Nasuh Matrakçı and represented without streets or any important ceremonial thoroughfare. In this famous miniature painting, streets were not prioritized as crucial elements of the urban structure. Istanbul was identified by its stationary elements; such as mosques, city walls, *çarşı* or trees [17].

Another example could be presented about the naming of the streets. While there was a distinction between the main streets and the streets within the urban quarters, evidence of this hierarchy was very weak [38]. The general term used for most of the streets was *yol* which meant path or way [17]. Only some streets were identified in relation to their final destinations; such as: Unkapanı Street, Çırçır Street etc. Most of the other streets remained without an official name until the end of the nineteenth century [17].

As in many Ottoman cities, Istanbul had also a narrow, irregular and skewed street network. Following the immigration in the mid nineteenth century, most of the streets in the historical peninsula were cramped with buildings and as a result making the network even more complex. During this period, the combination of the high density of the urban

fabric, the usage of wood as a main building material and the insufficient dimensions of the streets led to the emergence of the most influential factor in the transformation of urban structure in Istanbul; fires. Until the implementation of regulations upon the then existing urban fabric and the establishment of the fire department in the mid-twentieth century, these fires continued to destroy one third of the building stock almost every year⁹. Osman Nuri Ergin estimates that, between the 1854 and the 1908 there were 229 fires which destroyed 23.404 buildings [30].

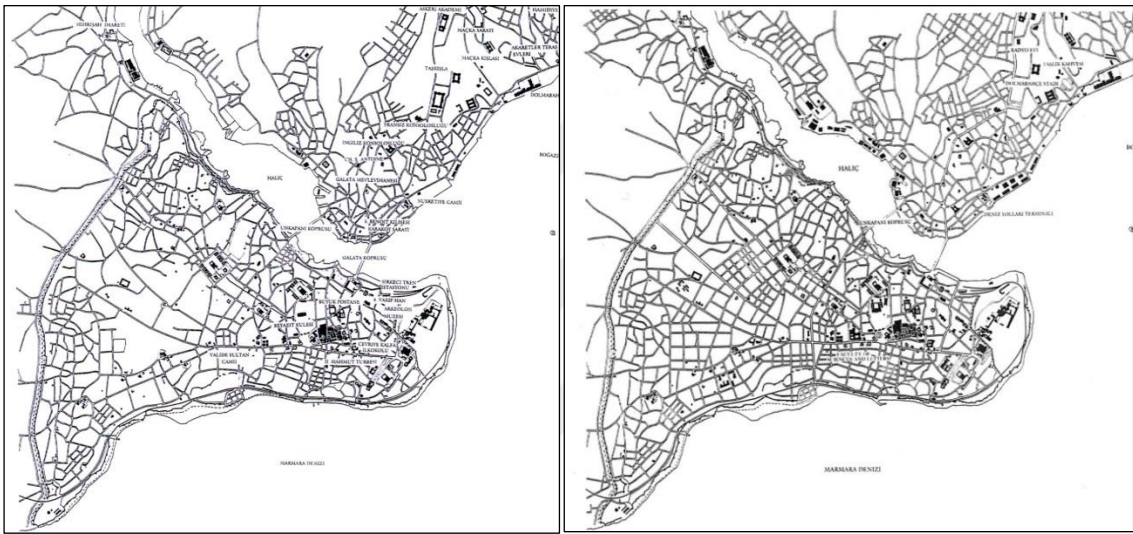


Figure 4.5. The map on right is from 1789 and the one in the left is from 1923

In the nineteenth century some regularization, including the widening and regularizing of the street network, were implemented to stop the spreading of the catastrophic fires. After the introduction of the first development policy in 1839, Istanbul saw its first regularized street network plan in the mid-1850s [39]. As one of the pioneers on the regularization of the street network in Istanbul, Luigi Storari¹⁰ prepared plans for many of the burnt down areas in the city. As a result of the 1856 Aksaray fire the first regularization plan was realized in Istanbul (Figure 4.6). Luigi Storari tried to emphasize on the main arteries by cutting the corners in the intersection points and by widening them to 9.50m. He also

⁹ Münif Efendi gives a detailed account about the number of fires and estimated costs of these fires. According to Münif Efendi; there were 160 fires between 1859 and 1864 which burnt down 2844 house, 1246 shop and 23 han, bathhouse while adding other buildings he estimates the number to reach 4114 and the costs of rebuilding these structures around 275.200 kese (a bag of akçe).

¹⁰ In the historical peninsula he prepared regularization plans for Salmatomruk (1856), İmrahor-Samatya (1856), Küçük Mustafa Paşa (1862) and Sakızağacı (1857) neighborhoods. He also planned the 'Yeniköy' neighborhood, [74]

established a grid by opening the existing cul-de-sacs and dividing the large urban blocks into smaller blocks [40].



Figure 4.6. On the right Aksaray plan circa 1850 (Mühendishane-i Berr-i Hümayun), on the left Storari plan circa 1875 (Ayverdi)

After this application, in 1866, similar grid schemes and same hierarchical street dimensions were implemented by the *Islahat-ı Turuk Komisyonu* (Commission of Road Upgrading) [39].

At the beginning of the twentieth century, in July 23, 1911, another fire happened in Aksaray, demolishing almost 2500 buildings. Seen as an opportunity to reorganize the infrastructure in the area, Andre Auric, who was then the head of the Infrastructure Department of the Municipality of Istanbul, prepared a regularization plan. Other than his emphasis on opening a 50 meter wide boulevard between Yenikapı and Aksaray [39], his plan followed the very same principles with the Storari's plan. However, the stark contrast between the traditional urban fabric with its narrow and skewed streets and the newly planned boulevards and regularized network can be easily observed on the map (Figure 4.7) .

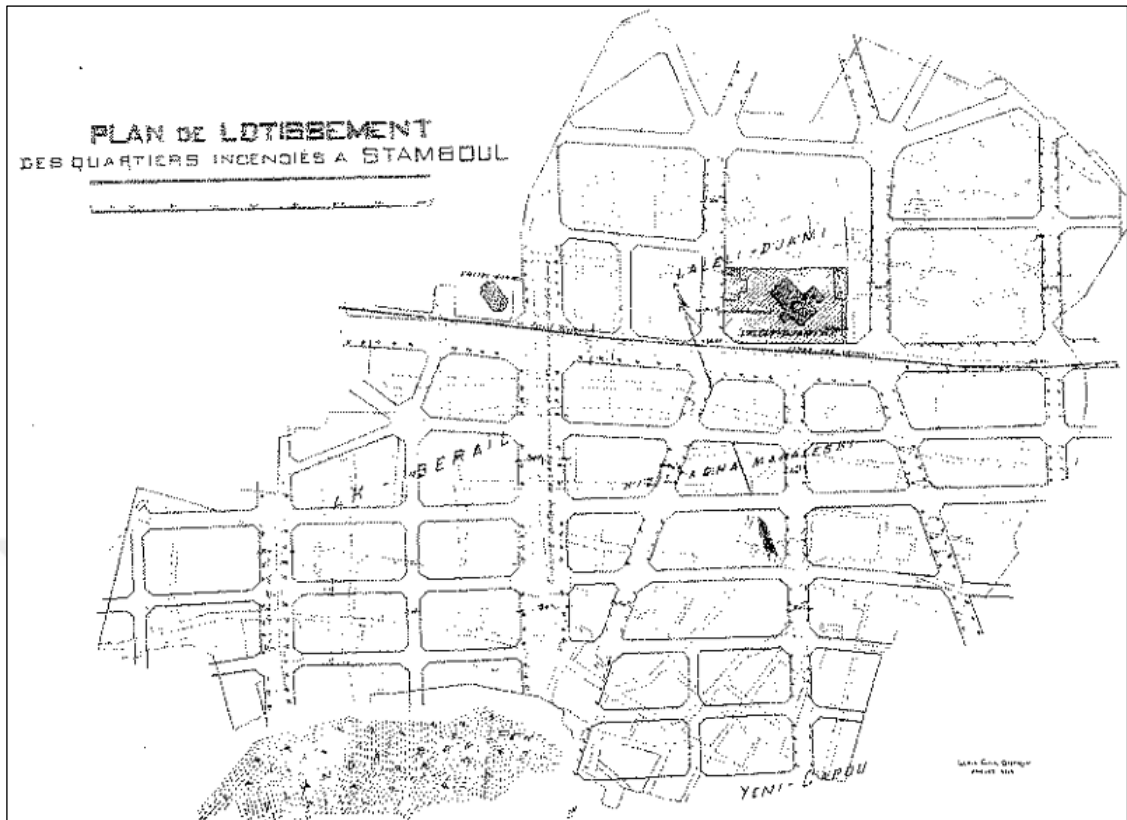


Figure 4.7. Auric's plan for Aksaray, 1911 [39]

Until the 1930s, these regularizations were limited to the area that was burnt down by the fires. Therefore, Prost's plan in 1938 was the first master plan to be realized upon the entire historical peninsula. Invited for the redevelopment and reorganization of the city's current state at the time, Prost, by following the main artery which was realized by Auric, attempted to connect the north and south ends of the city by a continuous boulevard. While these boulevards were realized for the purpose of revitalization of the historical peninsula, their superimposition on the traditional urban fabric led to the demolishing of many monumental and civil buildings.

4.2.1. Irregular Street Networks

The different nodes of the historical peninsula were, until the twentieth century, linked with an irregular street network. On the other hand, it is possible to observe the non-perpendicular or unparallelled form of the streets in the urban fabric of Süleymaniye and

Zeyrek quarters while the abundance of cul-de-sacs extended into the large urban blocks creating a non-continuous street network (Figure 4.8).

There are not enough data to reach a definitive conclusion for the formation of this street network however, some theories could provide possible explanations. One of them is, depending on the increase in transportation, the existing rural streets might have transformed into main city roads. Pinon [14] asserts the possibility of the division of the large urban blocks during the process of urbanization. However, there is very little information about the parceling of the urban plots or blocks before the nineteenth century. In this regard, the relation between the irregular street network and the form of the urban blocks is open to interpretation as there are no certain indications of either being the predominant element.

The increased population within the residential zones, such as Süleymaniye and Zeyrek, especially during the nineteenth century, required the construction of new housing units; hence new parcels emerged in each urban block. The emergence of new parcels was followed by the formation of secondary streets which pierced into the urban blocks as cul-de-sacs, providing limited but necessary access to each unit. Although similar cul-de-sacs were exhibited in European cities, they were mostly ‘circumstantial’ and the ones designed deliberately had different functions in comparison with its Ottoman equivalent. Some of them were used as back-alleys for service entrances, some of them were designed as private streets for privileged people as their gates closed at night for restricted access or to simply gain control over the movement in the street [20].

Pinon [14] also asserts that;

Dead-end streets are definitely related to the concept of the house with a central courtyard, which needs no broad façade facing a street, the width of a simple door being enough to secure access to the public street system.

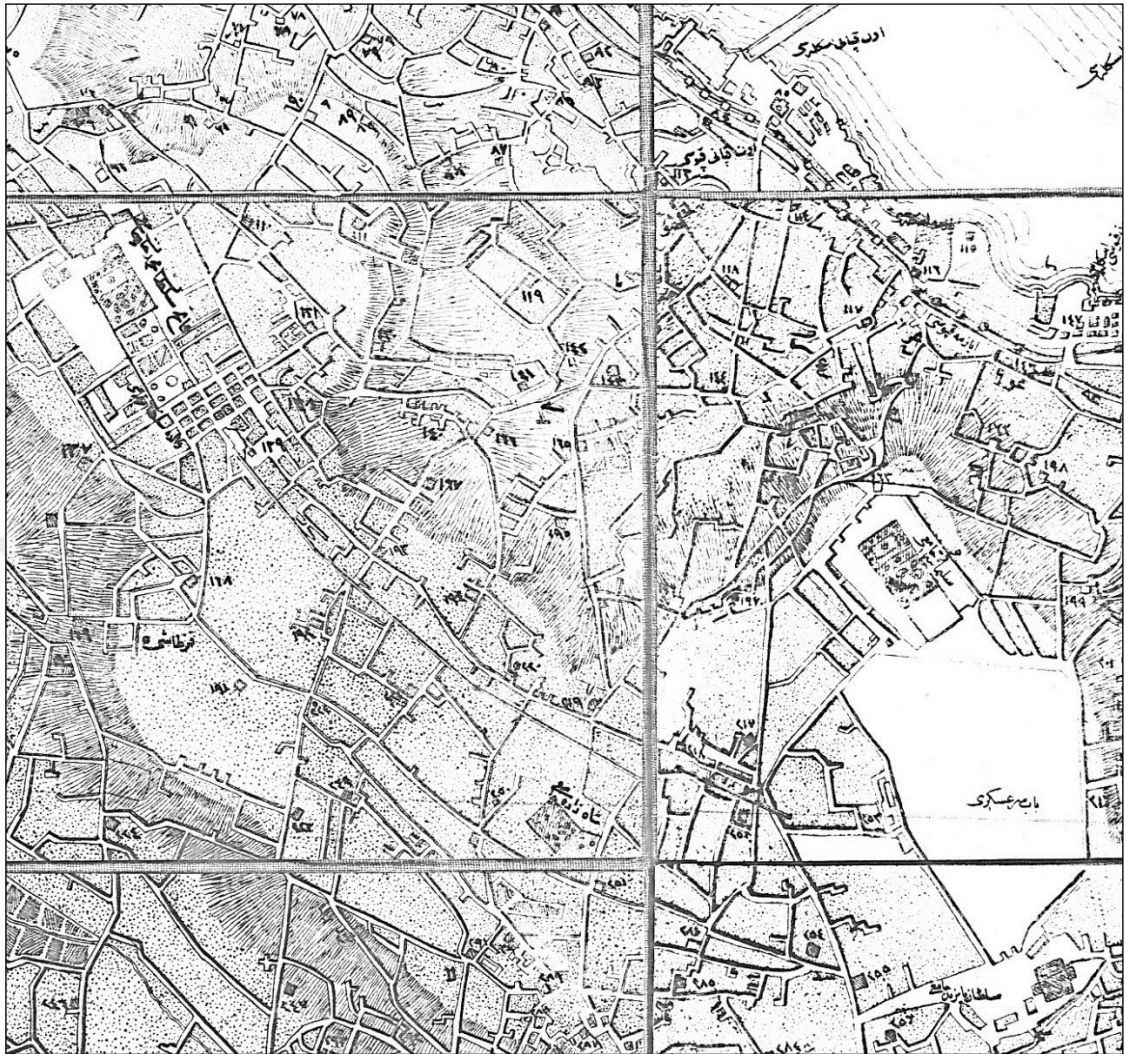


Figure 4.8. Süleymaniye and Zeyrek quarters, circa 1850, Mühendishane-i Berr-i Hümayun

According to Kostof [20] as a semi-public space the relation between the street and the private unit of the individual can be translated as that civilization's cultural heritage. In the Ottoman Empire, the regulation of the relation between the street, the housing unit and its courtyard- garden was left to the private owners since there were minimal state interventions on private spaces, especially in the residential zones. Since there were no regulating laws concerning the street network in Istanbul until the nineteenth century, the form of the streets might also be interpreted as being culturally motivated. Also, Islamic law gave priority to the property rights of the individual over the public rights, and therefore, unless it interferes with the rights of others, no restrictions about the encroachment of the 'public' spaces were regulated [24]. Therefore the cul-de-sacs within neighborhoods, such as Süleymaniye and Zeyrek originated as structural elements. In fact,

there was a hierarchical relation along the length of the cul-de-sacs. The most important house at the street was located at the end of the cul-de-sac, since the street became gradually ‘public’ as more than one housing unit started to share the same space.



Figure 4.9. A street in Istanbul, 1835-1920, Guillame Berggren, Library of Congress

Another explanation might be related more to the topographical and geographical features of the city. Until the twentieth century, most of the transportation in Istanbul was being carried out by donkeys, mules or on foot and the main transportation of goods was realized by porters. Therefore, the non-linear form of the streets provided an advantage for a city mainly depending on pedestrians [17]. These streets were to be transformed in the twentieth century because of the use of motorized vehicles.

The street network in Istanbul followed the traces of the past street formations by the previous civilizations. It was also influenced by the juxtaposition of different urban forms, from the topographical features of the city and the cultural influence of the Ottoman urban society. This multi-layered structure can also be observed in Süleymaniye and Zeyrek

districts. The impact of commercial activities, as well as the intensive industrial activities along the Golden Horn affected the urban pattern, as well as the street pattern within the quarters. While the neighborhoods along the shore had relatively smaller-sized urban blocks with short streets; the neighborhoods close to the Valens aqueduct had large urban blocks with multiple cul-de-sacs Figure 4.10.

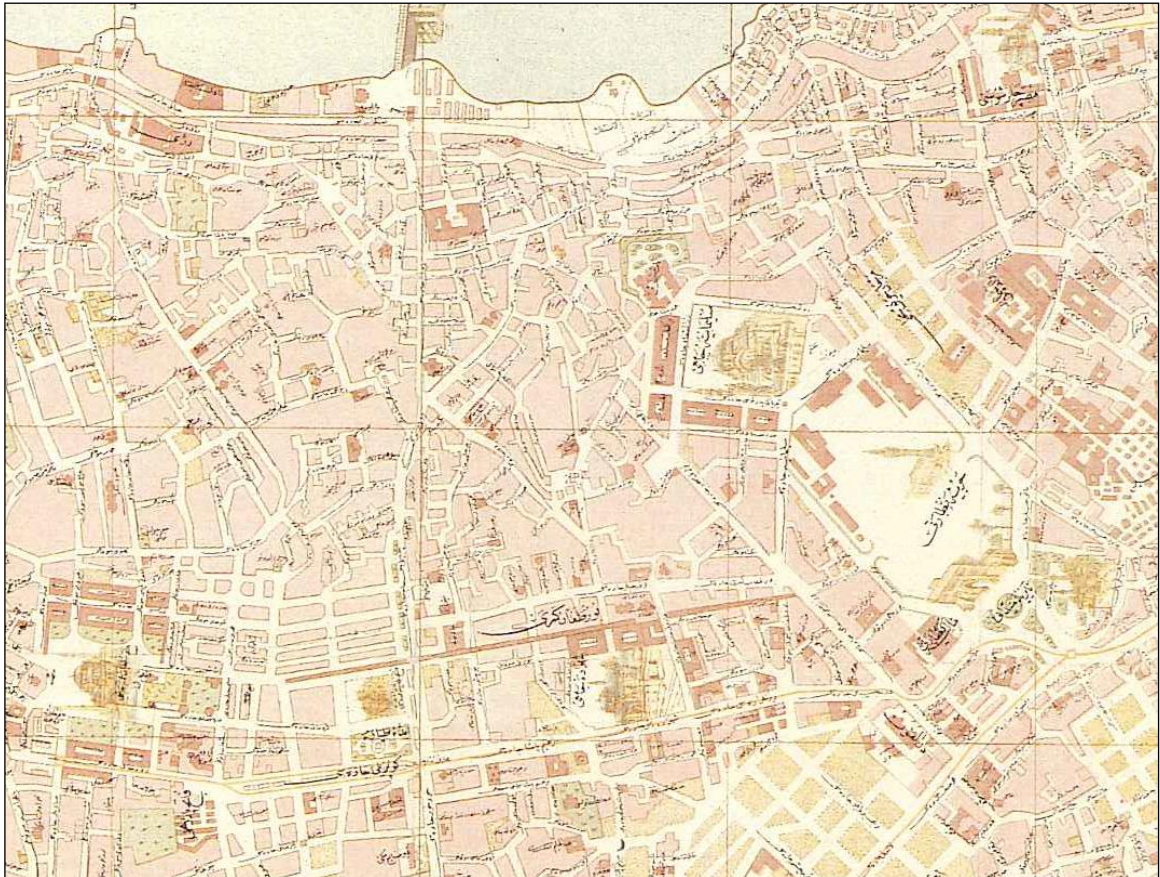


Figure 4.10. Istanbul- Haliç-i Dersaadet Şehremâneti Rehberi, 1918, Atatürk Library

Nevertheless, it is still possible to observe the nineteenth century traditional street pattern in some of the areas of Süleymaniye and Zeyrek.

4.2.2. Regularized Street Networks

Until the major migrations during the nineteenth century the density of the population in the historical peninsula was scarce. Hence, contrary to Pera where the boundary wall encircled a very limited area, the historical peninsula maintained its low density urban

characteristic [24] and its street network did not change radically until the end of the eighteenth century.

Although many fires, starting from the seventeenth century, burnt down regularly the vast areas of Istanbul, such as the 1861 fire that burnt down 600 buildings, one fire is especially important as it triggered the establishment of a commission and the implementation of the first urban projects in the Ottoman Empire.

The fire in HocaPaşa, according to the official records, burnt down 1007 buildings in 1865 (Figure 4.11). As an immediate response, *Islahat-I Turuk Komisyonu* (Commission for Road Improvement) was formed to deal with the conflicts of the newly planned areas of the city while also integrating the regulations into the existing urban fabric [24]. Commission fulfilled these tasks until the 1869.



Figure 4.11. HocaPaşa Fire, 1865 [24]



Figure 4.12. On the right a street from the historical peninsula, on the left the main avenue from Pera, 1911-1912, Underwood and Underwood, Library of Congress

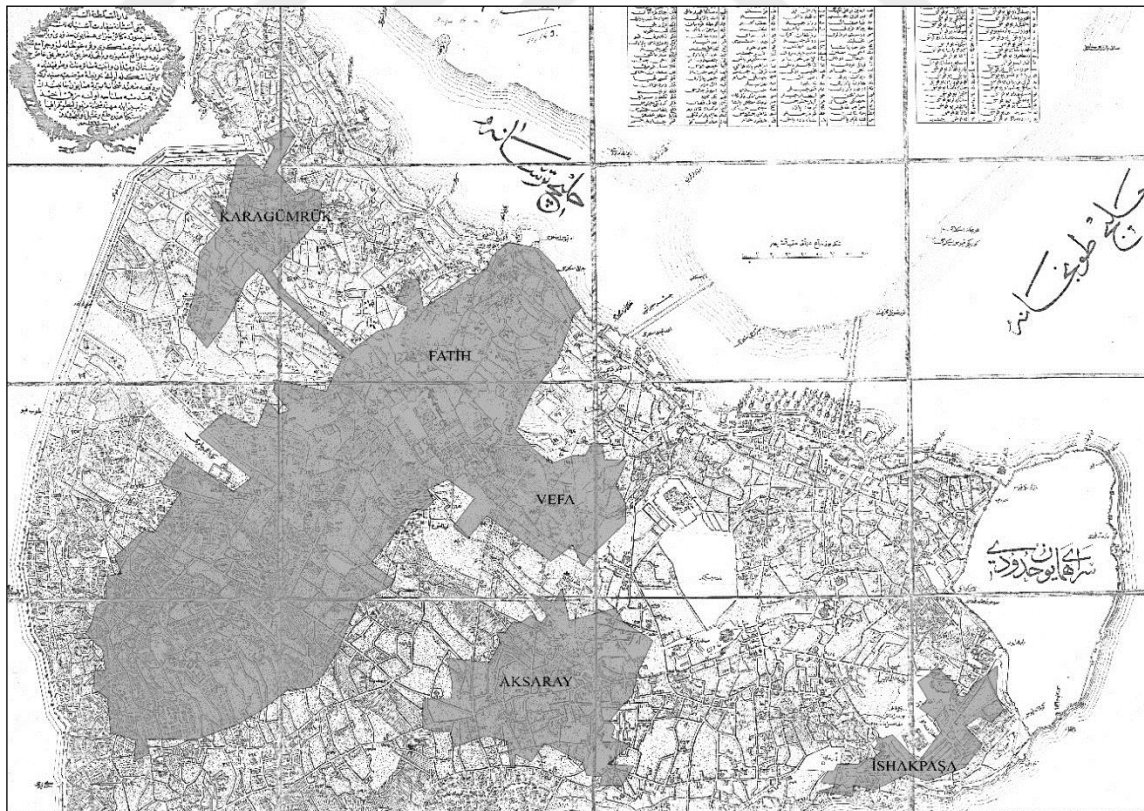


Figure 4.13. Burnt down areas of the historical peninsula shown on the 1848 map, Atatürk Library (redrawn by the author)

These fires gave the administratives of the Empire an opportunity to implement some of the regulations which was already learned and experienced in Galata- Pera by the sixth-municipality (Figure 4.12). It might also be asserted that these regularizations created a tradition for the demolition of buildings. Divanyolu which was a very important and narrow street, less than three meters in some place, was widened by the demolition of shops in the vicinity of Constantine's Column, parts of the medrese of Atik Ali Pasha complex, the Elçi Han and the Çemberlitaş hamam's dome which was cut in half [39] [31]

Although many other regulations concerning streets, construction methods and building codes realized after the closure of the commission in 1869 ,the street regulations continued to be implemented as piecemeal projects in the historical peninsula for a long period¹¹.

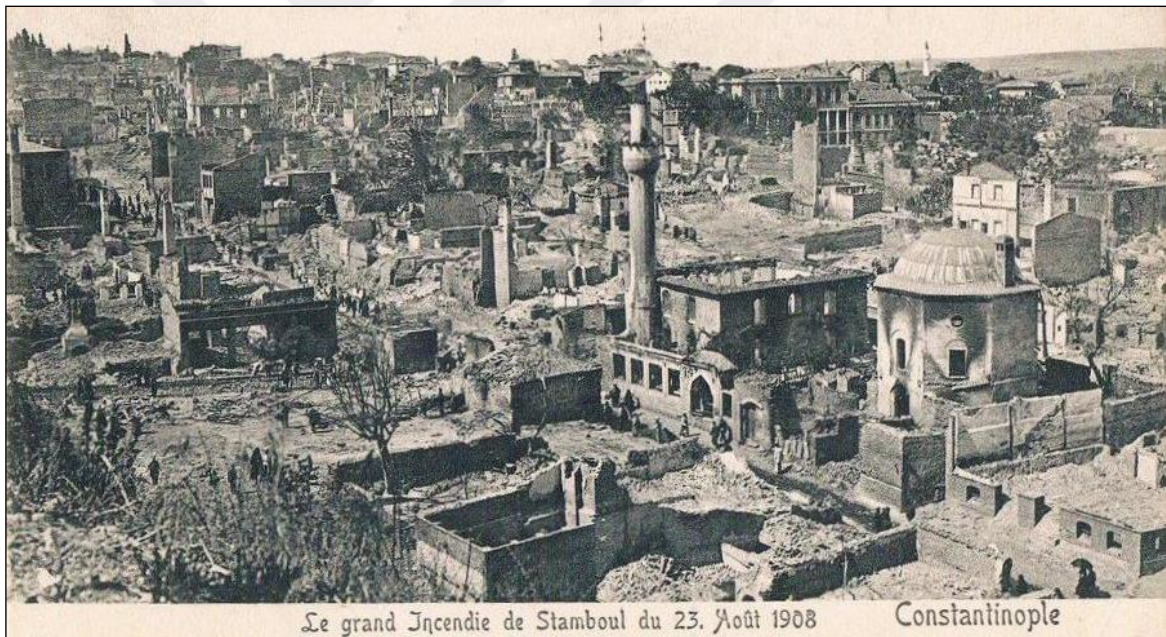


Figure 4.14. Çırçır Fire in 1908 [32]

At the beginning of the twentieth century, Süleymaniye and Zeyrek quarters were also affected by the major fires of Istanbul. Two of these important fires had become was the

11 These legislative reforms included the 1853 Sokakları Dair Nizamnamı (Regulation on Streets), the 1863 Turuk ve Ebniye Nizamnamesi (Road and Building Code), the 1863 Rıhtımlar Nizamnamesi (Code for Wharves), the 1875 İstanbul ve Bilad-ı Selazede Yapılacak Ebniyenin Suver-i İnşasiyyesine Dair Nizamname (Regulation on Construction Methods in Istanbul) and the 1882 Ebniye Kanunu (Building Act) [39]

Çırçır fire in August 23, 1908 that burnt down 1500 buildings and the Cibali - Altmermer fire in June 13, 1918 that burnt down 7500 buildings.

During this period, in certain neighborhoods of Süleymaniye and Zeyrek quarters, streets were regularized, cul-de-sacs were opened up and connected to the existing street network; large urban blocks were divided into smaller blocks while new streets were realized according to the new standardized widths.

4.2.3. Avenues and Boulevards

In Ottoman cities, contrary to the European cities, the representation of power of the state was not influential upon the formation of the 'public' spaces. Hence a large boulevard was not designed, even in the capital, until the nineteenth century [17]. After the 1918 Çırçır Fire in Zeyrek quarter an avenue, Kadınlar Pazarı, was opened near the vicinity of the Fatih Mosque following the axis of the Zeyrek street to the newly established fire department in Fatih along the Itfaiye street and finally reaching to the tram line along the Divanyolu (Figure 4.16). Since the width of the avenue reduced to its original size near the Çinili Hamam, whether this avenue was purposely design as part of a larger boulevard or was naturally formed in accordance of the disappearance of the buildings along the limit of an existing street is not certain. However, after its realization, this regularized and unique space has been used in many different purposes by the inhabitants of the quarter (Figure 4.17). As it is evident in the name of the area; Kadınlar Pazarı functioned as a market space for the women in the neighborhood and until the 2009s, the center of the boulevard was occupied by temporary stalls (Figure 4.18). Although today, this central area is being separated by low railings and functions as a green space, the avenue is still being surrounded by small restaurants or shops which are mainly selling meat or dried fruit and spices from the south-eastern Anatolia.

The first section of a major artery in the historical peninsula was planned by Auric in the beginning of the twentieth century and realized Yenikapı and Aksaray. It is possible to observe the continuation of the avenue between the Süleymaniye and Zeyrek quarters on the Figure 4.15 the red line indicates the continuation of the Yenikapı-Aksaray axis.

However, economic conditions in the country might have prevented the realization of this avenue [39]. Also a similar avenue was drawn in a regularization for the Vefa neighborhood during the 1920s, in which the avenue passed in front of the Şehzade Mosque and named as Gazanferâğa Avenue.



Figure 4.15. Map of Süleymaniye and Zeyrek quarters, circa 1900, Atatürk Library, (redrawn by the author)



Figure 4.16. Aerial view of Süleymaniye and Zeyrek quarters, circa 1930



Figure 4.17. Aerial view of the Kadınlar Pazarı, circa 1980, IMM



Figure 4.18. Kadınlar Pazarı, circa 2009 [41]



Figure 4.19. Atatürk Boulevard plan by Prost, Salt Research



Figure 4.20. Kadınlarpazarı Street circa 1920 [32]

The Ataturk Boulevard, which also connected Yenikapı to Pera through the Unkapanı Bridge, was planned by Prost and was only to be built in the 1940s [39]. Prost's aim was to establish a continuous street network throughout the historical center. However, the realization of the boulevard also divided the historical peninsula in two parts; while the commercial activities continued to be concentrated within the eastern part of the historical peninsula, the western part remained as a residential zone. However this created a separation between Süleymaniye and Zeyrek, especially considering that both quarters were part of an important residential zone.

4.3. HOUSING TYPES

The Turkish- Ottoman houses became a phenomenon during the eighteenth and nineteenth centuries [14]. Until the first quarter of the twentieth century, besides their stylistic façades, there were very little differentiation between the housing units of elites and non-elites or Muslims and non-Muslims. In fact, these types became a phenomenon even in the non-Turkish Balkan cities [16]. After the twentieth century, however, the importance given to the social and economic status of individuals created a new hierarchical system within the urban society. While new type of buildings would be emerged through these

transformations, the existing urban fabric of the historical peninsula was less affected by their implementation since most of these types were established outside the limits of the Theodosian walls. Therefore, on the subject of the design of the housing units, it is possible to argue of a continuous transformation within the historical peninsula.

The residential urban fabric of Süleymaniye and Zeyrek quarters dramatically transformed during the nineteenth century in regard to the industrialization and the development of the foreign economic relations. The major population changes was also an important element, since the new settlers were not allowed to take up residence in the newly developed areas of the city, most of them, especially the Muslim population settled inside the historical peninsula. Although the change in the density of the urban fabric in both quarters affected the typology of the housing units [39] the rising density also caused the recurrent problem of fires in the city. These fires, in Istanbul, destroyed almost one quarter of the existing building stock every year. Hence, followed by the insufficient characteristics of the urban fabric and the transformation in the social, economic, cultural and political life of the city, the state issued regulations and implemented the first urban planning devices upon the existing urban fabric. These regulations, although in a different context, were implemented both in the historical peninsula and Pera [24].

Many regulations were prepared between 1848 and 1882, focusing on the street network, urban plots and especially on the newly constructed residential buildings. Regularized urban blocks and streets would reshape the burnt down settlements by expropriations or simply changing the plot dimensions. According to the new legislations, areas that contained ten or more burnt down buildings were to be replotted and the $\frac{1}{4}$ of the plot was to be expropriated to create a much denser, more regular and therefore a more unified urban fabric [24] [27].

Looking at the morphology of Istanbul and while identifying the character of the residential urban fabric, Çelik distinguishes five types of houses in Istanbul: rooms for bachelors (*bekâr odaları*), neighborhood houses, houses with larger gardens, *konaks*, palaces and villas, and finally *yalıs*, villas or seaside mansions of sultans and dignitaries. Rooms for bachelors (*bekâr odaları*), were not allowed to be built near the proximity of

residential zones, houses with larger gardens were few in number and had very similar design features with the neighborhood houses, *yahs* or seaside mansions were located mostly alongside the Bosphorus [24]. Hence the main type of housing in Süleymaniye and Zeyrek was the neighborhood houses.



Figure 4.21. The urban fabric of Süleymaniye and Zeyrek, Atatürk Library (redrawn by the other using Pervititch and regularization maps)

In 1880s new type of housing units, apartment blocks and rowhouses were introduced in Istanbul [27]. Hence, Kuban asserts three forms of dwellings in Istanbul in the nineteenth century: single houses, terraced houses and the apartment houses [17]. Single houses maintained some of the characteristic design methods of the houses in rural areas; terraced houses, such as Akaretler with their two-three stories were built for the purposes of the accommodation of the middle-class employees and workers, while apartment buildings were confined in Pera until the Republican era [17].

Enlil, however, asserts that, in the nineteenth century, following the economic, social and cultural transformations within the Empire, the typological similarities of the urban fabric between Pera and the historical peninsula, especially of their housing units are more important to identify than their differences. Hence, she introduces a new type of housing unit: 'Tanzimat Box' which is common in both areas of the city.

4.3.1. Neighbourhood Houses

The traditional housing units had characteristic features that formed a homogenous urban landscape in between the monumental buildings of Istanbul. The emergence of this urban type had been argued by many scholars. One hypothesis is by the transformation of the traditional 'vernacular' architecture. According to the theory, the *hayat*; an open living area looking to the house's courtyard; was transformed to a house with a closed central hall to be able to adapt to a much denser urban fabric of the city [17]. A second theory is about the 'culture' of architecture. As a result of the modernization movements of the nineteenth century which strengthen the relations between the multi-ethnic and multi-cultural mixture of the society, the housing units has been transformed in this cultural environment [16].

According to Cerasi [16], there are three important features that define the Ottoman house of the nineteenth century; orientation and placement of the housing unit inside the plot, the different merging and combinations of the geometric rooms and the structural features of the houses.

The orientation of the housing unit varies between the ground level and the upper levels. Most of subsidiary functions were realized in the courtyard-garden. However, contrary to the houses in Europe, in the single family Ottoman houses there were no 'open-garden' that adjoins to the street. Hence, regardless of the orientation of the house or the shape of the street, the house was placed adjacent to the street. At the ground level, this irregular conjunction between the house and the street was compensated by the creation of a continuous wall along the boundary of the parcel. Few openings within the wall established a limited connection between the semi-private street and the private courtyard-garden. The upper levels, on the other hand, were independent in their orientation; their prioritization of

orientation was depended solely on receiving sufficient light, air and a pleasant view into the house. The view of the street was also important, so the relation with the street were accomplished by the projections, cantilevers and balconies at the upper levels. This deliberate transparency was controlled only by the usage of wooden cages.



Figure 4.22. The relation between the orientation of the street and of the upper floors [42]

According to Eldem, the ‘Turkish’ house could be found in Anatolia and some parts of Europe, such as Bulgaria, Yugoslavia and Greece, as a commonly used type of housing [43]. As a method of analysis, he focuses on the main floor plan as an analogic feature for all ‘Turkish’ houses and then identifies and explains the character of three main elements: rooms, halls and stairs.



Figure 4.23. A neighborhood house in Süleymaniye [42]

The core element of the housing unit is the rooms and their arrangements. On the ground floor where there were many functions supporting the family life such as stables, kitchen, and bath, etc., their spatial forms were unbound by any kind of geometrical rule, except the limit of the street. However, on the main floor of the house, the strict geometrical form of the rooms, *oda*, and their ability to compose compact independent spaces leads to a different understanding of design. Cerasi when explaining the repetitive usage of these non-specialized spaces, *odas*, uses the term ‘analytic composition’¹². Whilst Eldem [43] emphasizes on the functionality of the rooms, as each room can serve to multiple purposes, such as sitting, eating and sleeping. He asserts that a single room functions like a house by itself.

¹² Cerasi uses the term ‘analytic composition’ when explaining the repetitive and joint method of house design [16]

Until the twentieth century, this unique character of the Ottoman- Turkish house prevented the emergence of the idea of rooms being used as passages; thus, distinguished the type from the type of rooms and designs in European cities. The connection between the rooms was established by the circulation or transition elements; in the case of the neighborhood house the *sofa* or *hayat*. Some of the articulations or different compositions of the singular modules, *oda*, and the various adaptations of the circulation elements, *sofa*, can still be observed throughout the Süleymaniye and Zeyrek quarters.

In Istanbul from the seventeenth century onwards the main material used for the houses structurally, as well as coating, was wood. A quote from Von Moltke could present an overview of the housing units of Istanbul in the nineteenth century:

The houses of Istanbul are all in timber; even the palaces of the sultans are nothing but large timber huts. On a stone foundation they set up a rather weak timber frame of great height, they cover it up with planks, they plaster the interior, and roof it with tiles. In a short time they complete a large house.. On the other hand, one should confess that to live in a house like this is much more comfortable than living in masonry houses which are always damp and never bright, airy and full of sun as a wooden house. Here the foremost characteristic of a beautiful house is to have windows on three fourth of its walls. And this is only possible in a timber house.

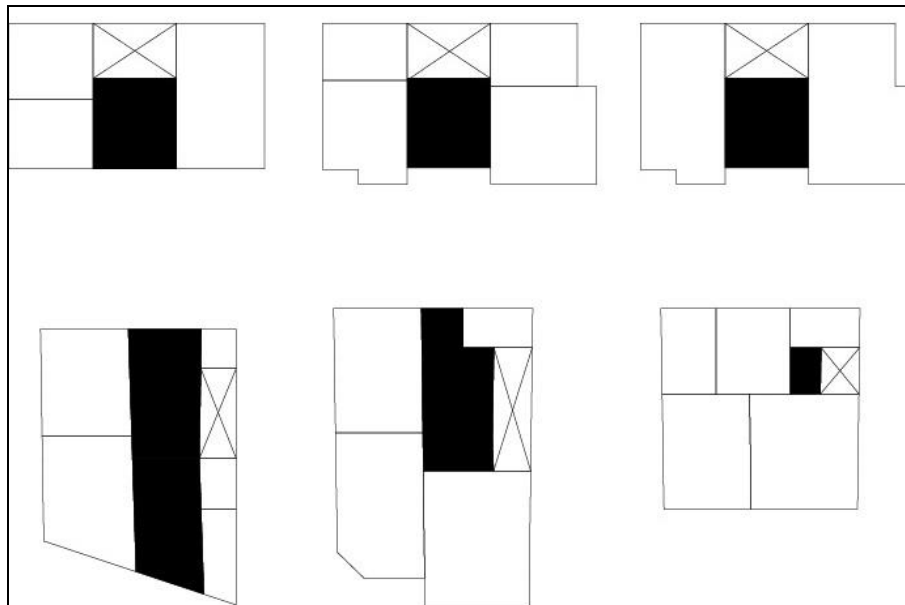


Figure 4.24. Typological analysis of different neighborhood houses in Süleymaniye and Zeyrek, redrawn by author [42]

During the nineteenth century, the necessary materials to build a wooden house could be easily provided and the required workmanship was cheap, therefore, as Von Moltke stated, even the elites of the Empire had built their houses in wood. Since the only distinction of wealth or status was shown in the decorations of interiors of the houses, the homogenous character of the urban fabric, besides the monumental complexes, were in unity. The semi-introverted character of the sub-elements of the housing units, such as rooms, courtyard-gardens, and etc., combining with the episodic relation between the private unit and the public street led to the creation of a low density urban fabric.

These characteristics changed when the density of the urban fabric increased in regard to the migration after the lost wars. Therefore, the need for housing led to the emergence of a new type.

4.3.2. Tanzimat Box

In the nineteenth century Pera had three types of housing units; mansions of the wealthy, apartments of the bourgeoisie and the single family houses [44]. One of these type, single family houses for which Enlil uses the term ‘Tanzimat box’ to set it apart from the more traditional Ottoman house, where also built all around the historical peninsula (Figure 4.27)

The emergence of the ‘Tanzimat box’, especially in the historical peninsula, can be associated with important events in the urban history of the city. Major fires of the eighteenth and nineteenth century, urban regulations issued during the Tanzimat period, the social and economic transformations followed by the industrialization, the increased migration and, hence, the rising property values could be listed as such affects (Arnaud, 2008) [44].

After the first urban development policy in 1839, the 1848 *Ebniye Nizamnamesi* (Building Regulation) was the first attempt to regulate the building activities of the city. Renewed again in 1849, these documents contained, besides the regulation of the street network,

rules and restrictions on the use of material and on the dimension of the newly constructed buildings [39].

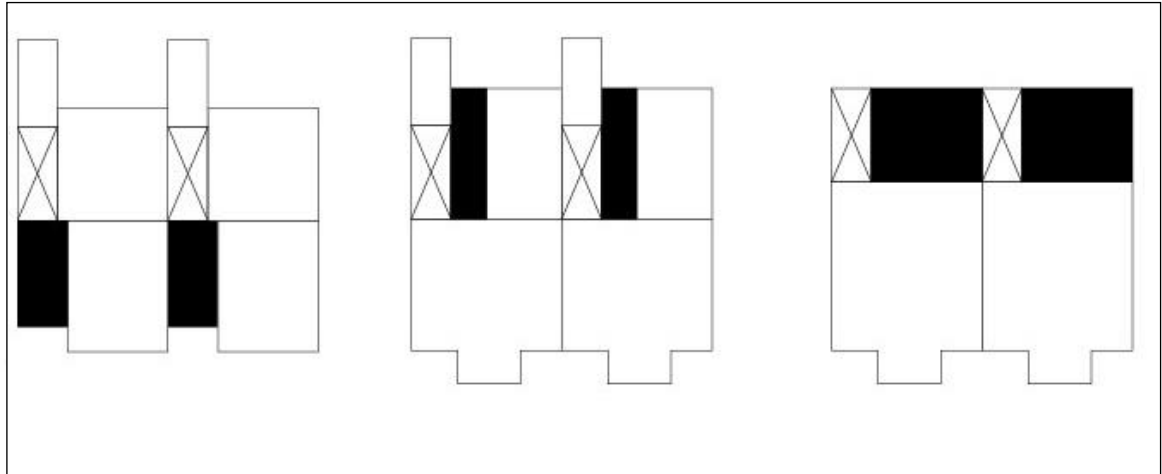


Figure 4.25. Typological analysis of tanzimat box, redrawn by author [42]

In the 1863 *Turuk ve Ebniye Nizamnamesi* (Road and Building Regulation) one of the regulations about the housing units was the limit of the length of the projections, which was $\frac{2}{3}$'s of the length of the entire façade. Also the distance of the projections between adjacent buildings (3m) and the height of the *sahnisin* from the ground level (3.79m) were bounded by regulations. [44]. These regulations about the codification of construction dimensions might also explain the repetitive and rhythmic character of the nineteenth century residential fabric in the historical peninsula.

One of characteristics of the 'Tanzimat box' was realized by the replotting of the urban blocks. The dimensions of the narrow plots caused buildings to have no wider than 4-6 meters frontage to the street. Therefore, the new type of housing had to differentiate from the seventeenth century Ottoman house where the building could be placed anywhere within the plot and could receive light from all four fronts [44]. This transformation also marks the disappearance of the courtyard-garden walls, since the 'Tanzimat box' types were adjacent to one another; the entrance to the courtyard-garden from the street was also abolished. A more direct link was established between the private housing unit and the public street when the entrance door of the house directly opened up to the street.

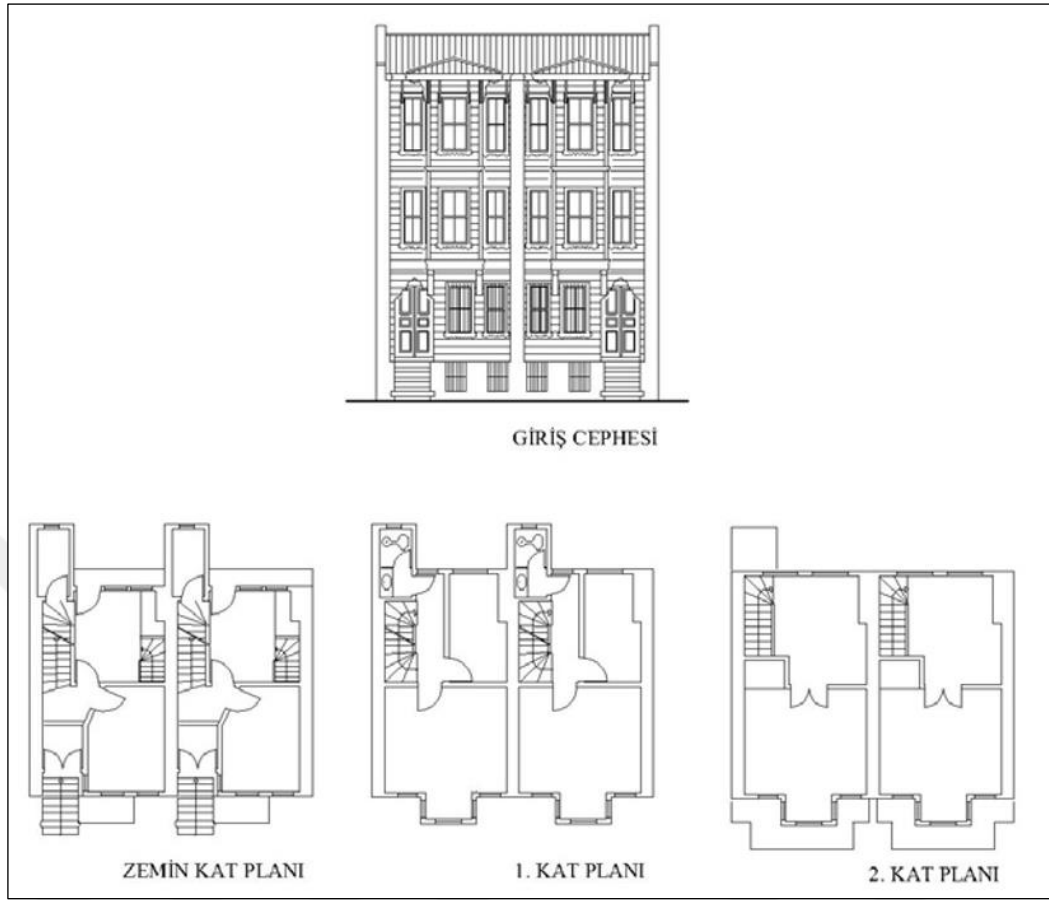


Figure 4.26. Süleymaniye, Demirtaş Neighborhood [42]

Süleymaniye and Zeyrek residential areas were also affected by the fires and the ensuing urban planning of the historical peninsula. Until the twentieth century, the main material used in the construction of almost all housing units was wood and, without the brick firewalls between the adjacent buildings, fires repeatedly destroyed the existing building stock. Therefore many of the housing units currently exist in the quarters were built between the years 1800 and 1840 [45]. Although there are residential buildings belonging to the previous periods, the majority of the houses can be categorized as the ‘Tanzimat Box’ type.

These buildings were constructed with materials such as brick, stone or as a mixture of brick and wood. Because of the increased density during the nineteenth century, these new housing units had very little frontage to the street and contrary to the neighborhood houses, they formed a continuous facade encircling the boundary of each urban block. They also

formed an inner courtyard that can only be reached from the individual houses and this inner garden had no connection with the street.



Figure 4.27. 'Tanzimat Box' type of housing unit [42]

The economic, political and social transformations in the Empire also had an impact on the existing building stock. The ethnic division was replaced by the social division during the nineteenth century and the elites of Ottoman society relocated outside the historical peninsula for a more 'modern' life style. Hence the neighborhoods they abandoned, such as Süleymaniye and Zeyrek became central nodes for the low- income groups and migrants. Some of the single family houses turned into *bekarodaları*, as each room was rented to an individual or sometimes an entire family; while others remained unoccupied and deteriorated over time.

4.3.3. Apartment Buildings

Many of the new building types in nineteenth century emerged firstly in Pera. Mostly in the service of the newly formed bourgeoisie, these new types such as theatres, cafes, hotels, restaurants, shops, and etc. created an impact upon the rest of the urban fabric. The former, low-rise single family houses were to be transformed by the new way of life in the city. Due to the high demand for land and depending on the increased density of the urban population, plots in the historical peninsula became narrower and buildings began to be built higher than the former types.

Looking at the building's plans one important aspect to be considered is the separation or gathering of the service functions inside the building. Other than this, because of the building regulations, the design of the apartment buildings was not so different from the 'Tanzimat box' [44].

While there was clear resistance against the pressure of the socio-cultural transformations and their inevitable impacts on the urban patterns and forms, Pera served as a proto-type for the housing units in the historical peninsula. The new apartment types could have been observed in Şehzade or Aksaray. Letafet apartment block in the peninsula, which was uniquely covered with wood, is an example of an interpretation of this newly emerged type (Figure 4.10). However, other than the *bekarodaları* there is no certain evidence of such a type existing in Süleymaniye or Zeyrek quarters.

The full integration of the apartment type in Süleymaniye and Zeyrek happened only after the 1940s with the introduction of a new construction system and new material. Lowering the construction time and cost, concrete usage became very popular in the mid twentieth century. However, the emerging conflict between the concrete apartment buildings and the wooden single family houses has led to producing new applications and new methods. The dimensions of traditional housing units were not compatible with the large masses of the multi-family apartment blocks. Therefore the harmony in both quarters which was based on the proportions of the housing units was disrupted by emerging of large empty spaces or uniform and colossal facades. A growing emphasis on issues such as conservation,

preservation and revitalization is still being debated today between scholars and government officials.



Figure 4.28. An apartment building in Şehzadebaşı [31]

4.4. MONUMENTAL COMPLEXES

Monumental buildings were one of the most symbolic and fundamental components of the formation of any Ottoman city. While Sultan's self-expression was consolidated by the establishment of large religious complexes other small scaled monumental buildings were constructed by the elites in the Ottoman society, such as the grand viziers. These monumental buildings, whether it was a singular building, as a fountain, a library, a bath or an ensemble of different buildings, such as the case of the Süleymaniye *külliyeye*, functioned as focal points for their surroundings. The impact of socio- religious complexes, *külliyeye*, however was more prominent than the other formally designed building types. While

singular buildings were more adaptable and more to scale within their context, the *külliye* complex with its massive scale and masonry walls was designed to be differentiated from its surroundings.

The relation between the monumental complex and its surrounding urban fabric was, in itself, a transformative one. These large religious complexes with their varied public functions provided the necessary attraction for the formation of new residential zones. While neighborhoods like Süleymaniye and Zeyrek became denser over time due to the increased activity in the vicinity of the *külliye*.

The formal architectural language, practiced mainly by the state, was established through the construction of *külliye* which reached its highest order in the seventeenth century, known as the classical Ottoman period. Though built in the sixteenth century, Süleymaniye complex can be considered as a former example of this architectural language. While emphasizing on the verticality of the main building, the mosque with its massive scale, the geometrical regularity in the composition of the buildings, and the use of stone as a building material created a duality against a background of small scaled wooden housing units built by the common individuals.

In fact Corbusier mentions this contrast as:

In Istanbul a clear distinction can be observed: all the mortal's houses are made of stone. There are two kinds of architecture: the houses which have shallowed roofs with wide eaves covered with grooved red tiles; and the mosques which have jetting minarets and domes [46]

However on the urban scale, the imposition of different composition, the articulation of architectural elements; inside and outside of each individual building; served as a sequential or transitional mediation with the impending contrast between the monumental complex and the residential urban fabric which surrounded it. According to Çelik, these complexes are the integral units organized around a central structure, in this case the mosque, and have no major arteries connecting them to the surrounding environment. The direction of Mecca dictates the orientation of the mosque and other buildings encompasses this main building by forming an inner-garden or *meydan* around the mosque. Hence they repeat on a monumental scale the overriding theme of introversion in Ottoman urbanism

[24]. Therefore, Istanbul was perceived by many travelers as a city crowned with massive mosques, in fact, at the scale of a pedestrian the perception of the same mosques were not considered equally imposing.



Figure 4.29. Süleymaniye mosque and Seraskerat, 1888, Pascal Sébah, Library of Congress



Figure 4.30. The view from Süleymaniye, circa 1920, Ali Saim Ülgen Archive, Salt Research

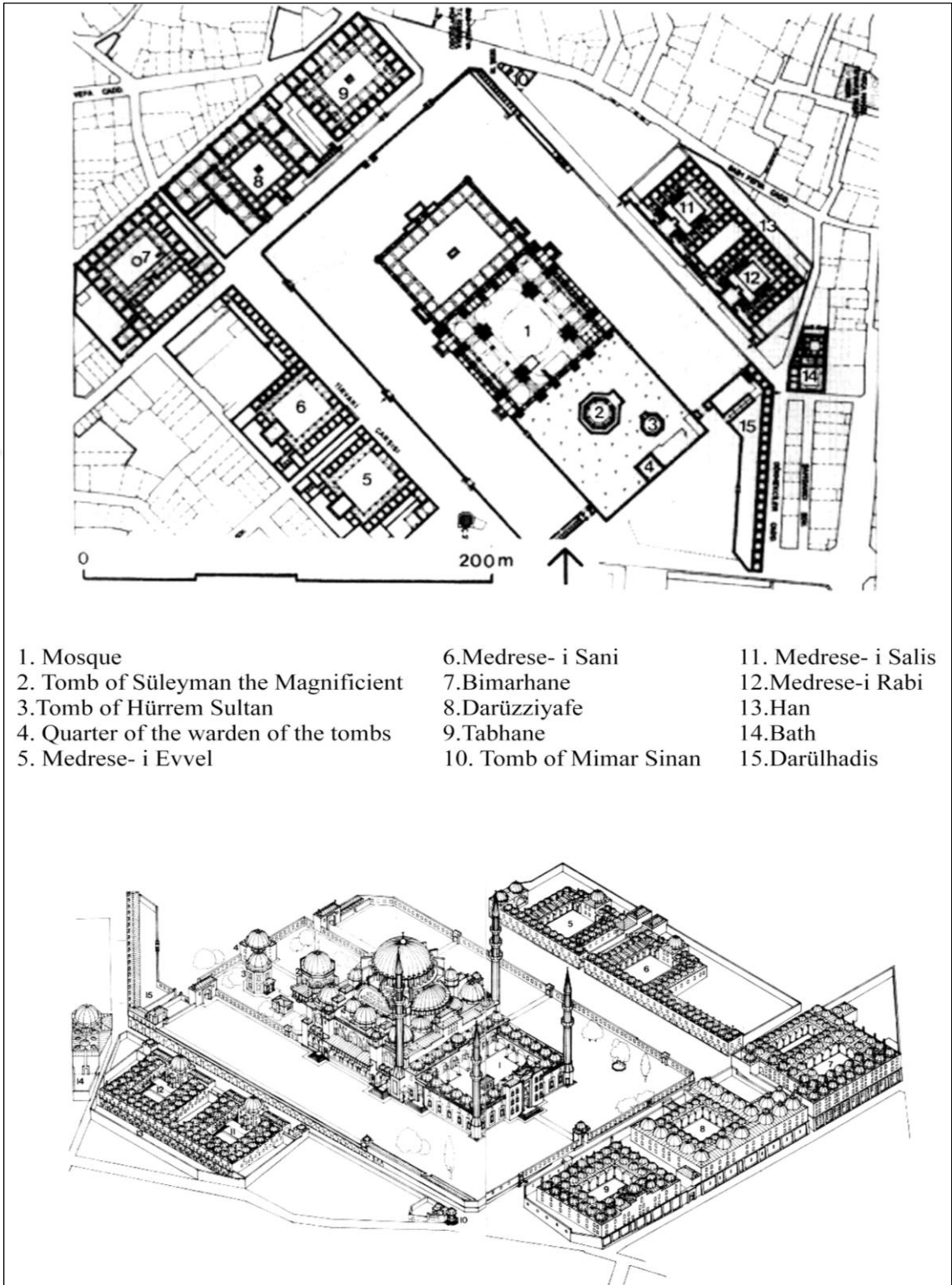


Figure 4.31. Süleymaniye complex [47]



Figure 4.32. Gazanferâga medresesi in Zeyrek, circa 1950, Sedad Hakkı Archive, Salt Research

The general consideration to the existing urban elements and the attempt to harmonize the conflicts between these elements and the type related geometrical features of each building (such as the orientation of the mosque or the location of the *hazire*) generated the main design method for these monumental complexes. Süleymaniye mosque having constructed on the opposite bank of Fatih mosque, also possesses similar concepts in its design¹³. Perfected by Mimar Sinan, the non-axial composition was an important attribute in the design [18].

Besides these primary buildings a secondary category can be made about the singular buildings dispersed all around Istanbul, these were built for the purposes of every day public usage; baths, libraries, primary schools, fountains etc. Despite the large, multi-functional and dominant character of the *külliyes*, the secondary elements were more integrated to their surroundings. Especially after the eighteenth century constructing *vakıf* buildings gained importance among the Muslim society. Hence while the scale of buildings

¹³ According to the disagreements on acquiring the necessary properties for the site of the construction some changes were realized in the initial plans.

and the quality in the building materials diminished, the number of ‘public’ buildings was increased (Cerasi). This effect continued throughout the twentieth century, while the primary monumental buildings were subject to disencumbering and their surroundings were set as large vacant spaces for an unobstructed view of the monuments themselves¹⁴. Secondary buildings were more articulated in their form and the disposition of different architectural elements in their designs; elements like fountains, *sebils* or entrances gained a more complex and enriching interrelation with the context they inhabit [16]. These buildings were also to gain new functions according to the needs of the society at the time. In the Süleymaniye complex, *bimarhane* (hospital for mental illness) changed its specialization, in 1873 it became a saddlery and afterwards a military printing house, a bath turned into a school and the *darrüzziyafe* (hospice) became a museum [37] [36]. While these transformations were continuing new type of monumental buildings were introduced to the Ottoman architectural language. Factories, new military barracks, university and administrative buildings, hospitals and etc., with their large masses and rational forms seen as the new symbols of a ‘modern’ Ottoman Empire. Hence these new types were begun to be superimposed upon the existing urban fabric at the end of the nineteenth century.

As one of the first buildings built with modern construction techniques, the Bâb-ı Seraskerat hospital in Süleymaniye situated within the limits of the Old Palace. Planned by Gaspare Fossati in 1841 as a military hospital, the building’s initial function changed and modified many times over the years, as it is currently being used as the Istanbul University Faculty of Political Science. However, considering the visual impact of this monumental building as it almost overshadowing the Süleymaniye complex, it is a clear indicator of the importance and priority given to these new types of structures.

4.5. COMMERCIAL SPACES

In Ottoman cities, the urbanity was experience especially within the limit of the *çarşı* area (central market district) or in the open spaces known as *pazar*. However, *pazar* was, and

14 In 1868, the Islahat-ı Turuk Komisyonu ordered to tear down the wooden houses close to ‘Hagia Sophia and around the Süleymaniye complex in order to provide for unobstructed view on the monuments [36].

still is, a temporary space for the selling of fresh goods, which were established repeatedly on vacant spaces or along certain streets.

Until the twentieth century, almost all of the specialized products were produced or sold by the artisans or craftsmen located within the *çarşı*. These artisans were grouped according to their professions within the *çarşı* hence some of the streets within the commercial activities were named in accordance with this grouping, such as *Kundaracılar* Street, *Keserciler* Street, *Keresteciler* Street. The artisan organizations, having almost a semi-autonomous feature and an important social status within the Empire, were also culturally and ethnically diverse as the non-Muslims were also included within the organization [48]. While all individuals of the Empire traded and gathered in this core area, this commercial zone functioned as a common arena for the whole city [16].

Süleymaniye and Zeyrek as residential quarters were located in proximity to important commercial zones; such as, Eminönü which was the main commercial center of the city until the twentieth century, Saraçhane¹⁵ and finally the Golden Horn as an important harbor. Until the twentieth century, especially in the Muslim quarters such as Süleymaniye and Zeyrek, the residential and commercial activities were not intertwined with each other and streets functioned as connectors as well as dividers between the two separate zones of the city. Housing units were planned solely for the private usage of families, therefore, other than a few small shops, such as the bakery or the grocery emerging alongside the main street, the residential zones were isolated from the shops [49]. This separation can still be observed in the 1922 Goad maps of Süleymaniye. In Figure 4.36, houses were colored in yellow while shops were in a reddish color. As it can be seen, shops were mainly located along the two continuous streets coming from Eminönü, Kazancılar and Küçükpazar Streets. Although some shops also existed along the Unkapanı Street, the commercial buildings had decreased in density starting from the coast to the inland of the neighborhoods.

¹⁵ Saraçhane was built for the revival of the economic environment around the Fatih mosque and the incomes was a given to the waqf of Ayasofya. Established in 1475 the saddlers (*saraçlar*) which were located around the Bedesten at the time, reestablished inside the new *çarşı*. Burned down in September 5th 1693, the new building was rebuilt by the artisans in stone only to be burnt down again in the 1908 Çırçır fire. Started as having only 110 shops in 1868 the number of shops increased to 290. Today the Macar Kardeşler and Fevzi Paşa avenues exist upon the former commercial area [73]

Until the twentieth century, Süleymaniye and Zeyrek quarters maintained their residential characters. However, the urban blocks around the streets, which established the connection between commercial zones, were more likely to transform in course time. Since the land ownership of these plots were more easy to cede, the urban blocks became smaller and much denser, especially after the regularization of the urban fabric [16]. These commercial spaces, in terms of size of buildings and plots were relatively smaller and regularly shaped. The relation between the street and the building was also more prominent in the commercial zones than in the residential zones. Hence the dimensions of urban blocks within the quarters differentiated according to the density of the commercial activities.

The multi-national, multi-ethnic character within the *çarşı* was further strengthened after the Tanzimat period. The reduction of the effect of public buildings built by the state and also changes in the guild participation, as one of the core elements of the formation of commercial zones, played an important role in the liberalization process of the *çarşı* [16]. The economic expansion during this period and its effects on the growing foreign trade also triggered an increase in the trading activities. The flow of products available on the market caused the abandonment of craftsmanship for wholesale [49]. Hence, main commercial buildings in the Ottoman city which were, shop with a single frontage, *arasta* as a row of shops and the *hans* as complexes of commercial activities were to be transformed in shape and size. This new economical discourse and the impending industrialization also created an impact upon the central commercial zone and new type of commercial spaces were to be introduced throughout the twentieth century with their imposing masses upon the old urban fabric, while the separation between the residential and commercial has faded.



Figure 4.33. A shop in Istanbul, 1880-1900, Pascal Sébah, Library of Congress



Figure 4.34. A shop in a courtyard of a house, 1875, Guillaume Berggren, Salt Research



Figure 4.35. Zeyrek 1969-1971, Kemali Söylemezoğlu Archive, Salt Research

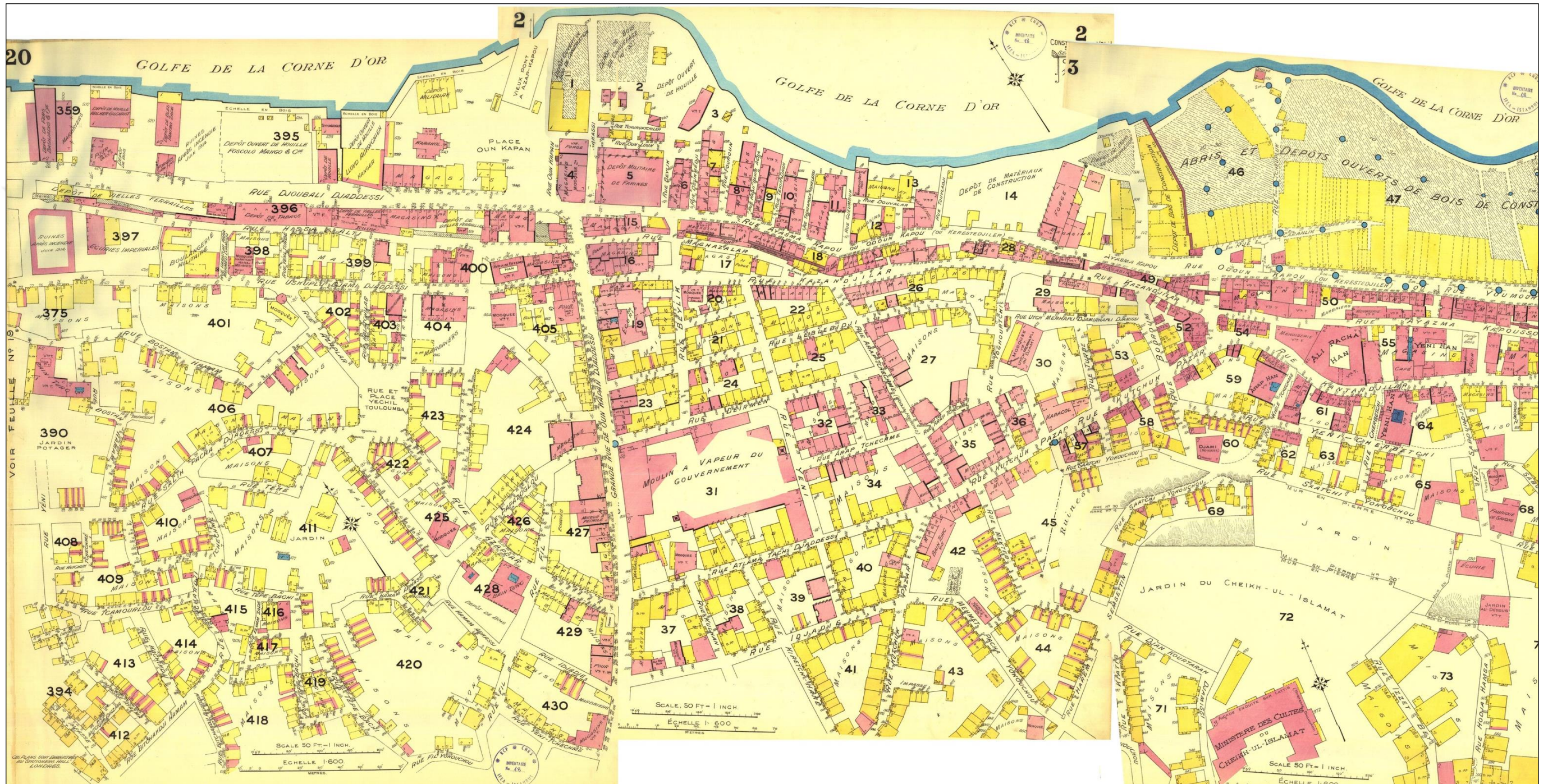


Figure 4.36. Goad maps were combined by the author

4.6. SQUARES AND MEYDANS

In the nineteenth century, many visitors in Istanbul writes about the richness and diversity of the social life in the city, even the participation of the Muslim woman whom, though at the time, was considered not to be part of the public events. Although the impact of social transformation was undoubtedly effective upon the reorganization of the urban fabric of this period, the conceptual approach to the design or non-design of *meydans* exceeded the then existing structure of the society.

The term, *meydan* was used by Kuban [17] to indicate a large enough space which promoted outdoor activities; such as sports, markets, celebrations etc. These *meydans*, having emerge from the conjunction of different functions, reflects upon its conceptual formation; which were far different from its corresponding European 'square'. While on the latter, formal representation was sought as an important and distinctive feature; these squares were considered to promote social encounters and were purposely built destinations for public affairs [16] [20]. On the former, the form-space relation was random and the existence of the *meydan* was ephemeral considering its detachment from the surrounding context [16].

Kuban [17] asserts, until the twentieth century, the first and the last 'consciously maintained' *meydan* in Istanbul was the Atmeydanı (Hippodrome). He then continues to explain two different *meydan* in the city; the market place and the fountain square. Cerasi [16] on the other hand, adds the *külliyeye* with its courtyard to this list. In general, this multi-functional and formally undefined *meydan* can be linked to the division of functions in the city or to the concepts of private and public spaces. Compared with the defining characteristics of the square in Europe, which was determinative and formed in accordance with certain planning principles, there are no designed *meydan* types in the Ottoman city, except the courtyard of the *külliyes*. So the *meydans* within the context of the Ottoman city, could only be observed, though in a smaller scale, inside the privacy of the neighbourhoods.

A *meydan* could emerge within a neighborhood where two streets intersect at a corner space and a natural expansion was formed as a result. On some cases, the *meydan* was marked by a single monumental tree or by a small fountain or even a *türbe*. These *meydans* scattered around the city while functioning as small nodes of communication within the limit of each neighborhood.



Figure 4.37. Süleymaniye Mosque, 1880-1900, Pascal Sébah, Library of Congress

Similar to the ‘Ottoman’ city which was not constructed on the concept of stability or constancy, the *meydans* are also transience and ephemeral in their formation. In connection with the versatility of their functions, *meydans* are one of the crucial and hard to define urban elements in the city [16]. Therefore many *meydans* lost their importance or their characteristics forms with the transformation of the street network, by the cutting down of a tree or by the establishment of modern water systems which eliminated the socializing effect of the fountains [20].

Although there are many corners and expansion in the street network of Süleymaniye and Zeyrek, there are not enough data to determine the number of *meydans* in each quarter. Located in a crossroad, *Vefa Meydan* in Süleymaniye can be given as an example to the concept, where other than the fountain, some trees and a police station there are no certain limits or geometrical shapes that defines the characteristics of the *meydan*.

Until twentieth century, *meydans* were not politically charge hence the formations or transformations of the *meydans*, such as Beyazıt Meydanı, in the twentieth century indicate a new and formal attempt by the state power. Therefore, it can be asserted that the character of the *meydan* and its unformal urban language transformed after the twentieth century in accordance with the changes of the social and cultural structures in the country.



Figure 4.38. Zeyrek 1969-1971, Kemali Söylemezoğlu Archive, Salt Research

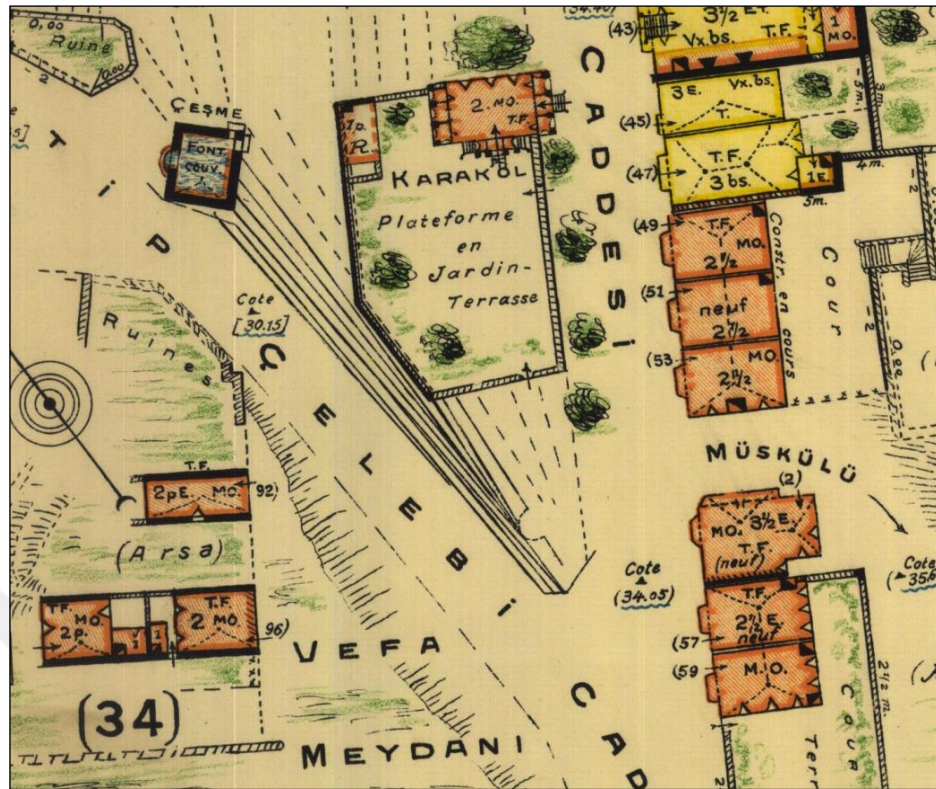


Figure 4.39. Vefa Meydan, 1934, Pervititch map



Figure 4.40. Imperial Police Station built at Vefa Meydan, 1880-1900, LoC



Figure 4.41. Seferağa fountain in Süleymaniye, circa 1900 [32]



Figure 4.42. Seferağa fountain in Süleymaniye, 2015, Google Map

4.7. GREEN AND OPEN SPACES

In the eighteenth and nineteenth century, many travelers described the nature of Istanbul as a city surrounded by greenery. Whether it was the cemeteries surrounding the city walls, private courtyard- gardens of the residential zones, *mesires* (meadow). This scenery of the city gained an increased attention between 1718 and 1730, known as the Tulip period, where most of the urban society had the chance to enjoy the natural element, mainly to have picnics, in one of the many open spaces of the city. Although the approaches to the design of these spaces were to be transformed in the nineteenth century onwards, a quotation from Edwin A. Grosvenor can illustrate the order of life in these areas. In his journal, Grosvenor [50] describes a scene from one of the important and popular *mesires* at the time; Kağıthane (the fresh waters of Europe):

In the luxuriant shade, thousands of ladies sit upon the grassy carpet, or on mats spread by obsequious attendants. Here some grand lady is seated alone in solemn state, surrounded by a throng of servants attentive to her nod; and there are careless groups in the friendship and intimacy of equal rank. A few resemble magpies in their incessant chatter; but the most are lost in dreamy apathy or contemplation. Careful only for quietness and rest, they seek no diversion, and are content with the languid luxury of mere outdoor existence [50].

After a few examples regarding the behavior of the Muslim women, he then describes the differences when the Christians used the same area:

On Sundays the plain is monopolized by Christians. Then Greek and Armenian and foreign beauties, attended in European fashion by an admiring train of gentlemen, stroll along the shady paths, and flirt in the sequestered nooks where their unescorted, indifferent Mussulman sisters have sat... So, for a day, another civilization and another race hold undisputed masters of the spot. Did not the natural scenery remain the same; one might imagine himself transported to some public garden of the West [50].

Although sited on a religious context, at the end of the nineteenth century these areas were open to public usage and to every individual of the society. Therefore, it is possible to assert that, when compared to examples in European cities, there was a common difference in the ways of socialization structure and towards the open spaces inside the city.



Figure 4.43. Kağıthane circa 1900 [50]

Cerasi [16] defines the distinctive diversity of functions as an important characteristic of the Ottoman city, for this intermediation between the nature and the rest of the elements of the urban fabric results in the creation of an open-city image, without any limits or boundaries. Since these spaces provided an opportunity for the society in general to leave aside the urban life and enjoy the unregulated natural environment, they might also be considered as a transition zone between the urban character of the city and the rural character of its surroundings. The shores of the Bosphorus along with its settlements of small villages are also examples of this mediation [17].

Although the main characteristics of these open spaces are similar, except the courtyard of mosques which were more related to the *meydan* concept, it is possible to divide these areas into sub-categorize according to their additional functions.

4.7.1. Mesire and Promenade Spaces

Mesires, such as Belgrad, were large open spaces outside the city to facilitate variety of functions, such as the promenade space for groups of people or as an area in which

temporary structures were built for week long celebrations, or as to simply provide a unique panoramic view of the surrounding nature.

Until the late eighteenth century, these open areas didn't have regular geometrical forms, nor were they planned according to any regulation [16]. The architectural interventions in the *mesires* were also very ephemeral and incidental. The existence of a few pavilion overlooking the surrounding panorama through the midst of greenery and the effort to emphasize the importance of running water were the sole interventions upon these spaces [16]. The designated locations of the pavilions, as if they were distributed randomly among the trees, were nothing like its European equivalent where the existence of strict axis was essential in the organization and re-organization of an open space.

As residential zones at the center of the historical peninsula Süleymaniye and Zeyrek quarters didn't had a large unbuilt space for the natural formation of a *mesire*. And since the existence of *mesires* were related more to the need of the society's interaction with natural environments and less with the socializing traditions of the Empire, it is possible to argue that, the inhabitants of these quarters were also likely to travel outside the city walls or along the Bosphorus to enjoy the natural elements of the city. As a complementary component of the city, the *mesire* also formed a reciprocal connection with the society by designating its setting; it became both the participant and the organizer of public affairs in open space.

Following the political, economic and cultural transformation in the Empire, the characteristic features of the *mesire* was also transformed. Although the concept of open space would find its equivalent in formal gardens and public parks; like the Gülhane Park which was formerly the garden of the Topkapı Palace and then was opened to the public usage; in terms of usage and size most of the *mesires* in Istanbul decreased throughout the years.

4.7.2. Cemeteries and Orchards

Often lined with impressive cypress trees, cemeteries surrounded Istanbul, inside and outside of the city walls. In the eighteenth and nineteenth centuries, these cemeteries, such as Edirnekapı or Karacaahmet, were used by both Muslims and Christians as leisure spaces [16]. Mostly located high in the hills, these immense forests like areas were an important component of the city's urban fabric [16].

Although none of these large cemeteries existed in Süleymaniye or Zeyrek, in a smaller scale, *hazire*¹⁶ or *türbe* also fulfilled a similar service. Whether it was enclosed by the boundary walls of a mosque or was built as singular buildings, they functioned as stationary greenery for each neighborhood [16] [17].

These religious structures were designed according to certain geometric forms but, as in any element of the urban fabric of the city, the interrelation between this static, geometric form and the irregular form of the urban fabric required a unique design method. Since the *hazires* or *türbes* were meant to attract the perception of the pedestrian, the composition of transparency through the sequential rhythm of voids was integrated on to the boundary walls and to the façades of each structure. Thus, the internalization of these structures into the existing urban fabric was achieved by the transition of thresholds: starting from the narrow and articulated street to the semi-permeable public garden on the inside and from there eventually reaching to the singular *türbe* structure.

Orchards, such a Yedikule or Eyüp, remained close to the city's boundary walls while providing the necessary ingredients and also, similar to cemeteries, leisure spaces for its inhabitants. Like *mesires*, they were not integrated into the dense urban residential fabrics like Süleymaniye and Zeyrek; and since the density and the increase of urban population mostly affected the core areas inside the historical peninsula, most of these orchards maintained their existence until the end of the tweenteeth century.

¹⁶ Small graveyards enclosed by the mosques or in the proximity of a türbe where an important individual's tomb was located [17].



Figure 4.44. A Muslim cemetery in Istanbul, 1875, Guillaume Berggren, Salt Research



Figure 4.45. Gazanferaga, Sedad Hakkı Eldem Archive, Salt Research

4.7.3. Private Courtyard - Gardens

The underlying reason of Istanbul's picturesque image was depended mostly to the existence of private courtyard- gardens. Contrary to the *mesires* these gardens were mostly enclosed by walls [51]. These gardens were integrated within each housing, as well as palaces and mansions until the end of the nineteenth century. The increased density of the urban fabric caused their number to decrease over time.

The private gardens in residential zones were more directly related to the practical needs of the family. Hence, the functionality of the Ottoman garden is much clearer in its arrangement. Many activities, like cultivation of vegetables and fruits, cooking meals, doing laundry or breeding of small animals, etc. were realized in the courtyard- garden. Therefore, this space was a crucial component for the single family unit [16].

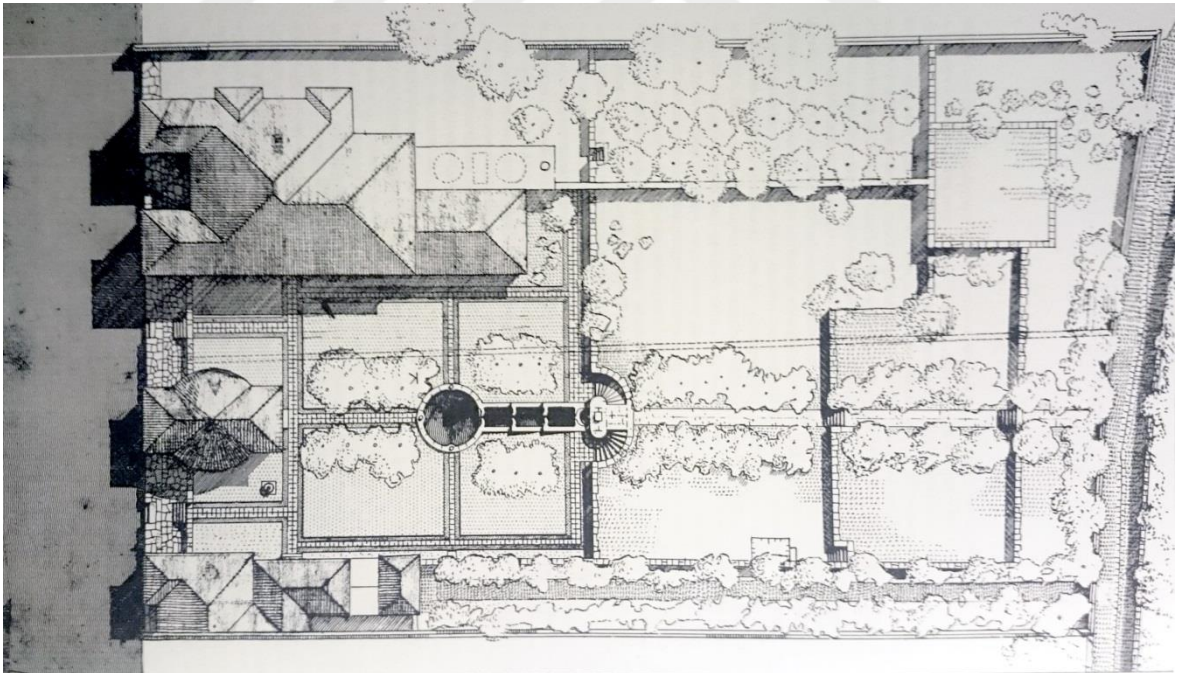


Figure 4.46. Selim Paşa Yalısı, Beylerbeyi, 1790 [51]

The relation between the housing unit and the street was also established through a single door at the boundary wall of the courtyard-garden. While the garden provided the necessary space for most of the family activities, it also had broken down the introverted

character of the housing unit by providing a semi-private open space for the individuals, in this case, especially the women.

It can be asserted that the Ottoman garden was seen as a practical urban element having an informal design. Where in the European garden, the main aim was to create a contemplative garden; hence the composition and arrangement of the elements reflected a comprehensive and certain description to the individual visitor [52].

In the eighteenth and nineteenth centuries, other than the gardens in the residential zones, large arrangements were realized within the boundaries of palaces or *kasırs* (summer palaces) although there is very little information about the design of these gardens, fountains and the arrangements of flowerbeds were used often as the main elements [51]. Günalp categorized the main elements of the classical Ottoman garden as;

... large-size quadrilateral shaped marble pool, fruit trees providing shady areas, *çardaks* (light structures consisting of a branch roof supported by posts) with ivy and *salkıms* (trees with hanging branches of flowers and fruit), terraces and stairs, fountains, water sprouting lion statues, rose and tulip gardens and green lawns. [52]

In the nineteenth century, the impact of modernization was also felt in the design of the Ottoman gardens. Influenced mostly from the French gardens, the more geometrical forms slowly replaced the functional design method of the previous centuries.

Dolmabahçe, being the first palace planned under the influence of the ‘modernization’, its garden also one of the firsts to be arranged according to the new concepts of garden design. These new concepts were eventually assimilated by the Ottoman culture, where gardens were laid out on an axis with symmetrical elements; lightning and grouping of flowerbeds were realized as in a European garden [52].

5. RECENT TRANSFORMATIONS OF SÜLEYMANIYE AND ZEYREK QUARTERS (1940-2015)

The most radical transformations in Süleymaniye and Zeyrek occurred in the second half of the twentieth century.

In the 1950s, Istanbul was affected by the economic and political changes in Turkey. The mechanization in small-scale agriculture reduced the need for labor in farming and therefore created an influx of migration to the city [26]. While the existing building stock was not sufficient to meet the growing demand for housing, the resulting epidemic of the illegal settlements constituted a major problem for the development and planning of the city. On the other hand, these settlements reduced the required investments of constructing social housing units by the state. However, as a result of this uncontrolled development, the impending urban sprawl and the speculation of land in the certain areas of the city created other problems [17]. The city developed horizontally by forming new neighborhoods outside and inside the city walls [17]. The population in the intra-mural area increased from 266.272 in 1940 to 482.451 in 1965 [53].

In the 1980s another economic change triggered transformation in the city. While Turkey followed the neo-liberal economic policies, Istanbul also entered a globalized competition among various major cities¹⁷ in the world. The old industrial city¹⁷ therefore was to become a cosmopolitan city once again. While the necessary infrastructure for the newly emerged service sector marked the relocation of the central business district, large investments were also made for the redeveloping and rehabilitation of the urban fabric of the historical peninsula. Although the inevitable gentrification of the revitalized areas is still a conflictual subject, the historical peninsula with its architectural heritage once again became the focus point of the urban planning processes in the city.

In the Ottoman period, mostly inhabited by the Muslim population, Süleymaniye and Zeyrek quarters were defined as prominent settlements in the historical peninsula.

¹⁷ 47 percent of the industry in Turkey was established in Istanbul [17]

However, in the 1940s, the opening of the Atatürk Boulevard marked a crucial point for the characteristics of both quarters. The continuity between the two urban fabrics was splintered. This effect was strengthened with the division of the legal authority in the area. While Zeyrek was in the jurisdiction of Fatih Municipality; Süleymaniye was under the jurisdiction of Eminönü Municipality. Hence, the limit of the boulevard acted like a barrier between the two quarters.

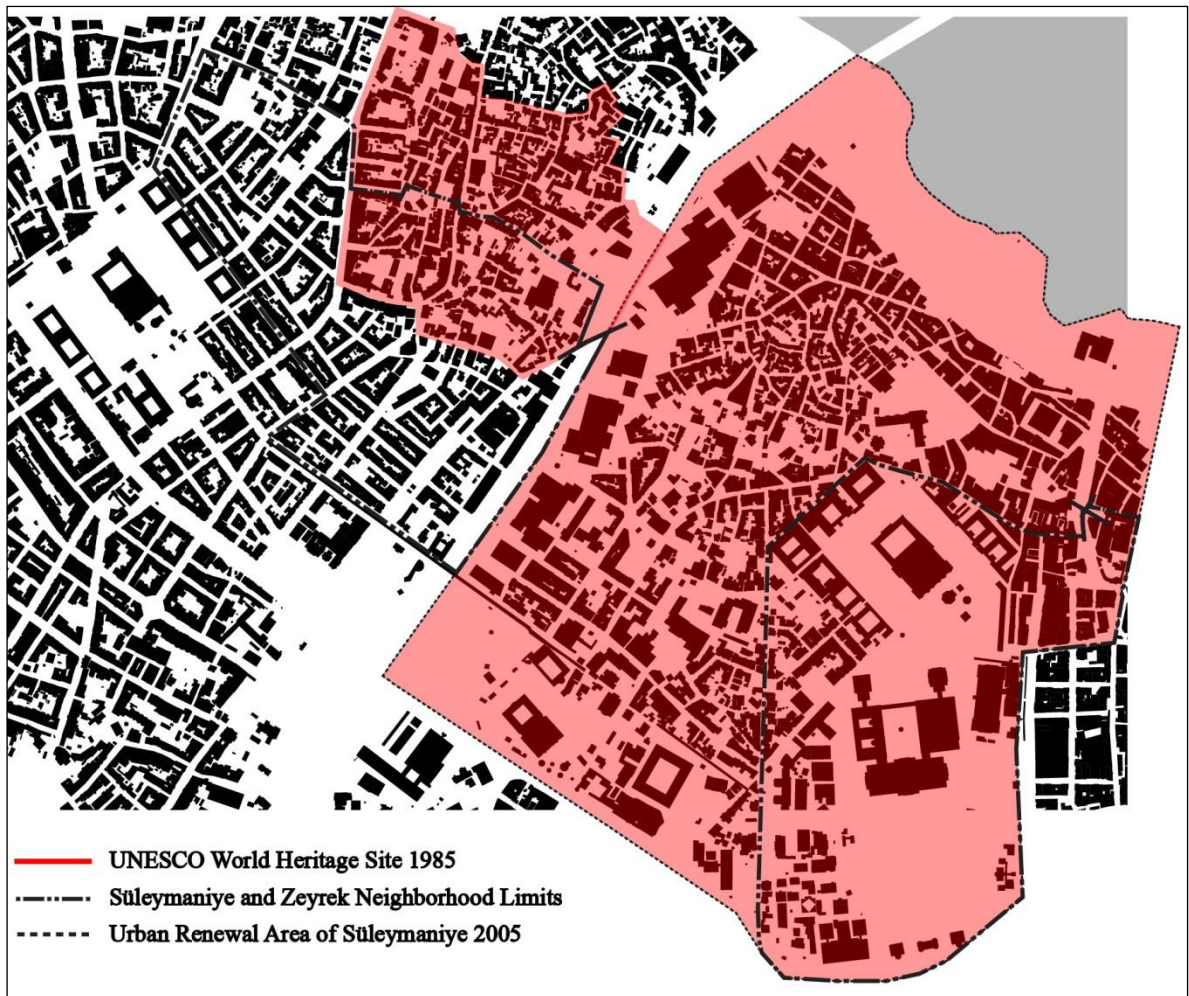


Figure 5.1. The legal boundaries in Süleymaniye and Zeyrek quarters (Drawing by the author)

In the 1950s, the fruit and vegetable market of the city situated along the shore of the Golden Horn and most of the small-scaled manufacturing industries were also being established around these quarters [17]. Thus, these residential quarters became attractive areas for immigrants and the low-income groups. The influx of new settlers in the area

affected the conditions in both of the quarters. Without the required regularizations, the necessary conservation plans and the financial assistance, this previously prominent residential zone rapidly became a transient zone. The lack of continuous maintenance affected the existing housing units and therefore the condition of the built environment worsened.

In the 1980s, the effects of transformation were accelerated. Although attempts were made for the conservation of the civil and monumental buildings in the area by the officials; an integrated and holistic intervention could not be executed. Meanwhile, the density of the urban fabric reached a critical point. Perceived as derelict neighborhoods, both quarters became increasingly isolated from their surroundings. However, the intensity of these transformations which took place in both quarters differed on scale and speed. The topographical feature of Zeyrek, the proximity between Süleymaniye and Eminönü or the establishment of new commercial buildings along the Atatürk Boulevard such as IMÇ can be given as some of causes for this differentiation.

In the 2000s, the preparations for the conservation and development plans of the city were taken place while the officials were attempting to make the necessary legal arrangements for the implementation of these master plans. Currently, there are three boundaries defining the different areas in both quarters (Figure 5.1). Established in 1985, the UNESCO World Heritage Site in both quarters focuses on areas with civil housing units and monumental buildings that need preservation. The second boundary indicates the limit of the legal autonomy of each neighborhood. The third is the urban renewal area of the Süleymaniye quarter which was announced in 2006.

5.1. SOCIAL AND ECONOMIC TRANSFORMATIONS

The most dominant and common element in the transformation of the social structure in Süleymaniye and Zeyrek was the continuous intra-mural migration. In accordance with the economic, cultural and political changes in the Republican Turkey, Tekeli [30] divides the migration movement after the nineteenth century into two periods;

- Migration between the 1950s and 1980s
- Migration after the 1980s

Between the 1950s and 1980s the rapid industrialization in Istanbul permanently changed the character of the commercial activities in the city. Until the 1950s the historical peninsula functioned as the central business district (CBD) for the different craftsmanship and handicraftsman. However, in the 1950s, due the impact of industrialization and the emergence of the manufacturing industry the existing urban fabric of the historical peninsula was superimposed by the establishment of massive factories, workshops, wholesales and storage areas. As seen on the

Table 5.1, in accordance with this crucial economic change the demand for unqualified and informal labors increased which provided an opportunity for the migrants who were willing to move to Istanbul. This intensive migration from rural regions to the urbanized cities increased during the 1960s and although decreased in percentages, still continues in the present day.

The increased population, the rapid urbanization and the insufficient number of housing units were some of the main problems after the 1950s. The lack of settlements was compensated with different methods. One method was the building of illegal housing units; ‘*gecekondus*’ which were constructed mostly on vacant public lands. According to the region from which most residents migrated, these shanty and temporary buildings were able to cover large enough areas to form their own neighborhoods. The second was the emergence of the new concrete apartment buildings.

Apartment buildings, mostly built by the small constructors during this period [54], created a contrast among the single wooden family houses of the traditional urban fabric. In the meantime, government officials legalize the ownership of each apartment unit to overcome the raising land prices in major cities [54] while making the building of multiple units in a single plot a profitable market for the constructors as well as the land owners. Thus, this new housing units became especially dominant after the 1970s in Süleymaniye and Zeyrek quarters.

Table 5.1. The urban and rural population and percentages between 1927-2015 in Turkey,
TÜİK

Year	Population of Turkey	Urban Population	Rural Population	Percent (%)	
1927	13.648.270	3.305.879	10.342.391	24.22	75.78
1935	16.158.018	3.802.642	12.355.376	23.53	76.47
1940	17.820.950	4.346.249	13.474.701	24.39	75.61
1955	24.064.763	6.927.343	17.137.420	28.79	71.21
1960	27.754.820	8.859.731	18.895.089	31.92	68.08
1970	35.605.176	13.691.101	21.914.075	38.45	61.55
1980	44.736.957	19.645.007	25.091.950	43.91	56.09
1990	56.473.035	33.326.351	23.146.684	59.01	40.99
2000	67.803.927	44.006.274	23.797.653	64.90	35.10
2007	70.586.256	49.747.859	20.838.297	70.5	29.5
2010	73.722.988	56.222.356	17.500.632	76.3	23.7
2013 ¹⁸	76.667.864	70.034.413	6.633.451	91.3	8.7
2015	78.741.053	72.523.134	6.217.919	92.1	7.9

Source: General Population census, 1927-2000 and Address Base Registration System, 2007-2015

The rapid urbanization happened more radically outside the historical peninsula; however the proximity to the central business district made residential zones, such as Süleymaniye and Zeyrek, priority among the newly migrated population. Hence, in accordance with the continuous influx of the rural migrants and the radical changes in the cultural, social and economic structure in the area, former residents abandoned their houses and relocated to the newly built and prestigious housing units outside Süleymaniye and Zeyrek.

¹⁸ The main reason of the major differences in the population of "province and district centers" and "towns and villages" compared to the previous year is the administrative division changes regulated by Law No. 6360.

Table 5.2. Süleymaniye and Zeyrek Quarter's Population (1985-2014), TÜİK

Year	Population in Each Neighborhood						
	Hacı Kadın	H. Gıyasettin	Demirtaş	Molla Hüsrev	Süleymaniye	Yavuz Sinan	Zeyrek
1985	1552	4262	1357	1768	1360	1088	
1990	965	5240	2261	2496	1116	1269	
1997	1201	3250	996	2122	1150	1314	
2000	1478	3386	1010	1844	941	1163	
2007	663	2027	404	1135	522	138	
2008	623	1611	409	1248	545	223	
2009	565	1388	391	1155	491	204	15858
2010	586	1251	388	1152	485	198	15572
2011	534	1164	392	1213	455	208	15604
2012	513	1025	364	1427	479	235	15328
2013	515	945	354	1474	465	244	14997
2014	461	928	331	1549	471	237	14711

Contrary to the previous centuries where the commerce was realized by the pedestrians; in the 1970s, the transportation of goods and people were mostly depended on the motorized vehicles. Therefore, narrow and irregular streets were perceived as obstacles for the improvement and growth of the city. The new avenues and boulevards, such as Vatan or Millet (Figure 5.2) or the construction of new bridges along the Golden Horn and the Bosphorus, were realized to improve the connectivity between the various districts by creating alternative accesses. The increasing number of cars during the 1970s necessitated also the emergence of parking lots in the historical peninsula.

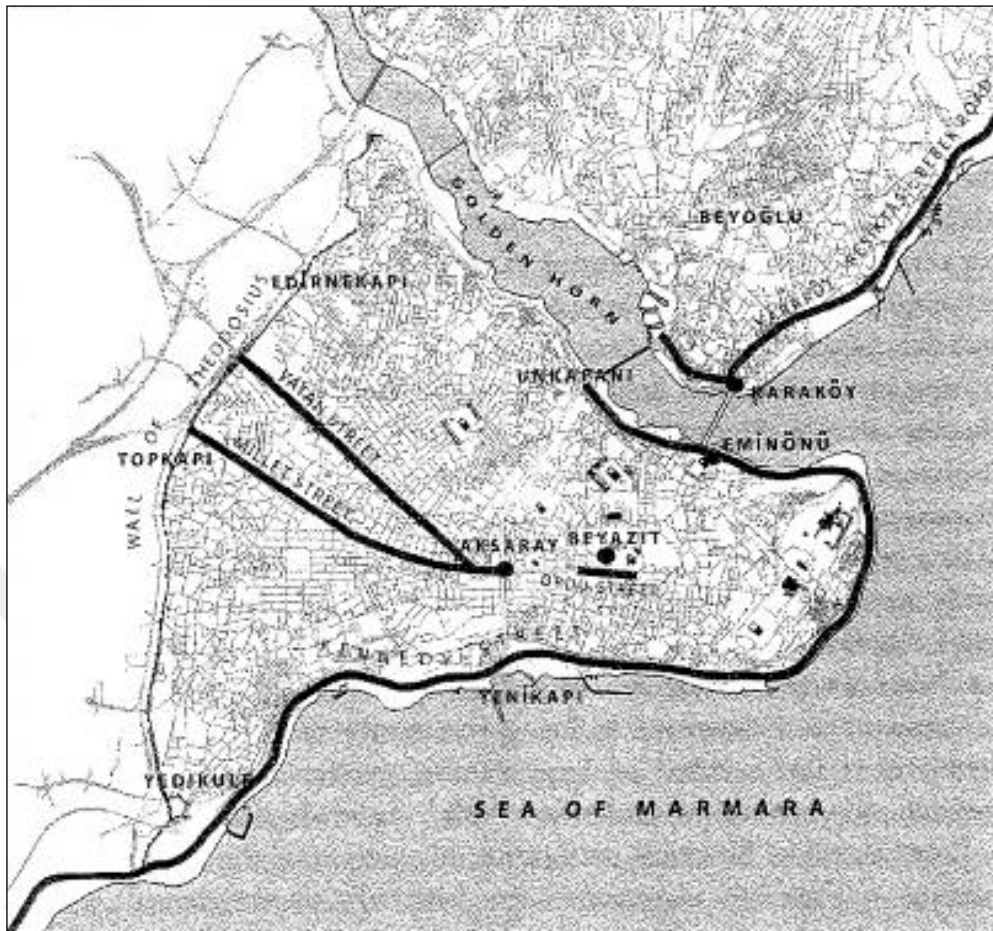


Figure 5.2. New arteries constructed between 1956 and 1960 in Istanbul [39]

This infrastructural improvements triggered transformation in the land-uses of the historical peninsula. The predetermined separation between the residential zone and the commercial zone, which existed in the previous centuries, were splintered by the redistribution of the central commercial activities along the newly opened avenues and boulevards. Hence, the social and cultural changes, the abandonment of the former residents, the population increase, the superimposition of the new avenues, the opening of parking lots, led to the deterioration of the nineteenth century traditional urban fabric of both quarters.

At the beginning of the 1980's, depending on the liberal economic policies, Turkey started to follow a more market-oriented growth strategy, which meant less government involvement and more privatization [26]. Hence, Istanbul, on its way to becoming a global city needed to attract foreign investment. While manufacturing investments decreased over

time, the service and producer sectors; such as banks, insurance firms, etc. gained importance. Due to the condition of the existing buildings and the lack of large vacant plots in the historical peninsula major firms preferred to erect their newly formed office buildings outside the boundaries of the peninsula. Districts, such as Levent and Maslak, became the important financial centers in the city; hence the former CBD lost its central characteristic.



Figure 5.3. Aksaray circa 1950 [32]

During the 2000s, contrary to the other regions in Istanbul where the land prices were rapidly raising, in the historical peninsula the decreasing of the prices accelerated. Following the globalization of the economic structure, the former central business district and the residential areas surrounding this center, such as Süleymaniye and Zeyrek, became transition zones for the low-income groups in the urban society. In fact, the population in both quarters drastically decreases after the 2000s as seen in the Table 5.2. This is

particularly interesting as between the 1985 and 1990 the rate of net migration in Istanbul was %107, 6¹⁹.

A field research was realized in 2013 about the social and economic situation in Süleymaniye. According to the analysis the researchers determined five reasons for Süleymaniye which made the quarter a center of attraction for individuals, mostly single men, who migrated to Istanbul:

- Süleymaniye lost its neighborhood characteristics and also lost the distinction of being a district where families reside.
- In accordance with the abandonment of the resident families, the quarter became a specific space for single men or immigrants
- The existence of textile workshops (footwear, belts, etc.) or the scrap and paper stores which are offering informal employment
- Proximity to the city center and businesses
- Due to the abandonment, the condition of the built environment and cheap housing, the quarter provides shelter for the immigrants while functioning also as an 'asylum' for the illegal immigrants [55]

The built environment in these quarters gained a mixed spatial characteristic by presenting cheap and temporary accommodations for single men and immigrant families. While Zeyrek quarter is still maintaining a residential character, in Süleymaniye, together with the emergence of workshops and depots, the conversion of old wooden houses to *bekarodaları* or small lodgings began during the 1990s (Table 5.3) [55]. The existing building stock in both quarters became ruinous due to lack of maintenance or simply burnt down by 'accident'. The long bureaucratic procedures for acquiring a permit for the renovation of a building or the numerous heirs for each housing unit further deepened the decline of these areas by hindering any attempt of revitalization by the owners or tenants [55].

19 The main reason of the major differences in the population of "province and district centers" and "towns and villages" compared

These conditions also affected the urban life in Süleymaniye and Zeyrek; while crowded during the daytime these areas became desolated at night. Thus both quarters became isolated from their surroundings until the 2010s.

Table 5.3. Functions of the Monuments and Civil Architectural Buildings of Süleymaniye and Zeyrek, IMM 2010a

Functions	Areas			
	Süleymaniye Mosque and its associated Area	Percent (%)	Zeyrek Mosque and its associated Area	Percent (%)
Facilities	217	22.58	47	16.67
Commercial	390	40.58	26	9.22
Residence	354	36.84	209	74.11
Industrial	15	1.56	0	0
Total	961	100	282	100

After the 2000's, due to their central location, cultural and architectural heritage there was an exceeding interest to the historical peninsula, especially to the historical residential zones. In accordance with the enactment of the Renewal Law, urban projects started to be prepared by the officials. The main focus of these renewal projects was the rehabilitation of the physical environments. Süleymaniye was declared as a renewal area in 2006 which marked the start of the radical interventions and transformation of the urban fabric of the quarter. Zeyrek on the other hand is not yet been declared as a renewal area. The restoration and reconstruction of the traditional housing units while demolishing the twentieth century blocks is currently still continuing in Süleymaniye.

While the method of intervention to the built environment of both quarters was to be determined by the officials, today, the social and economic structures are differing in Süleymaniye and Zeyrek. In Zeyrek, the inhabitants are mostly long-term tenants or homeowners [56]. However, in Süleymaniye, the existing population was forced to abandon their houses since the urban renewal projects took a long time to implement and

the implementation process necessitated expropriations and demolitions. Currently, residents in Süleymaniye are either short-term tenants or immigrants from other countries such as Syria. Since the existing small workshops, wholesales and depots are also being relocated, the economic and social conditions are deteriorating rapidly. Most of the vacant areas in Süleymaniye are currently being used for garbage and junk collection or as illegal parking lots.



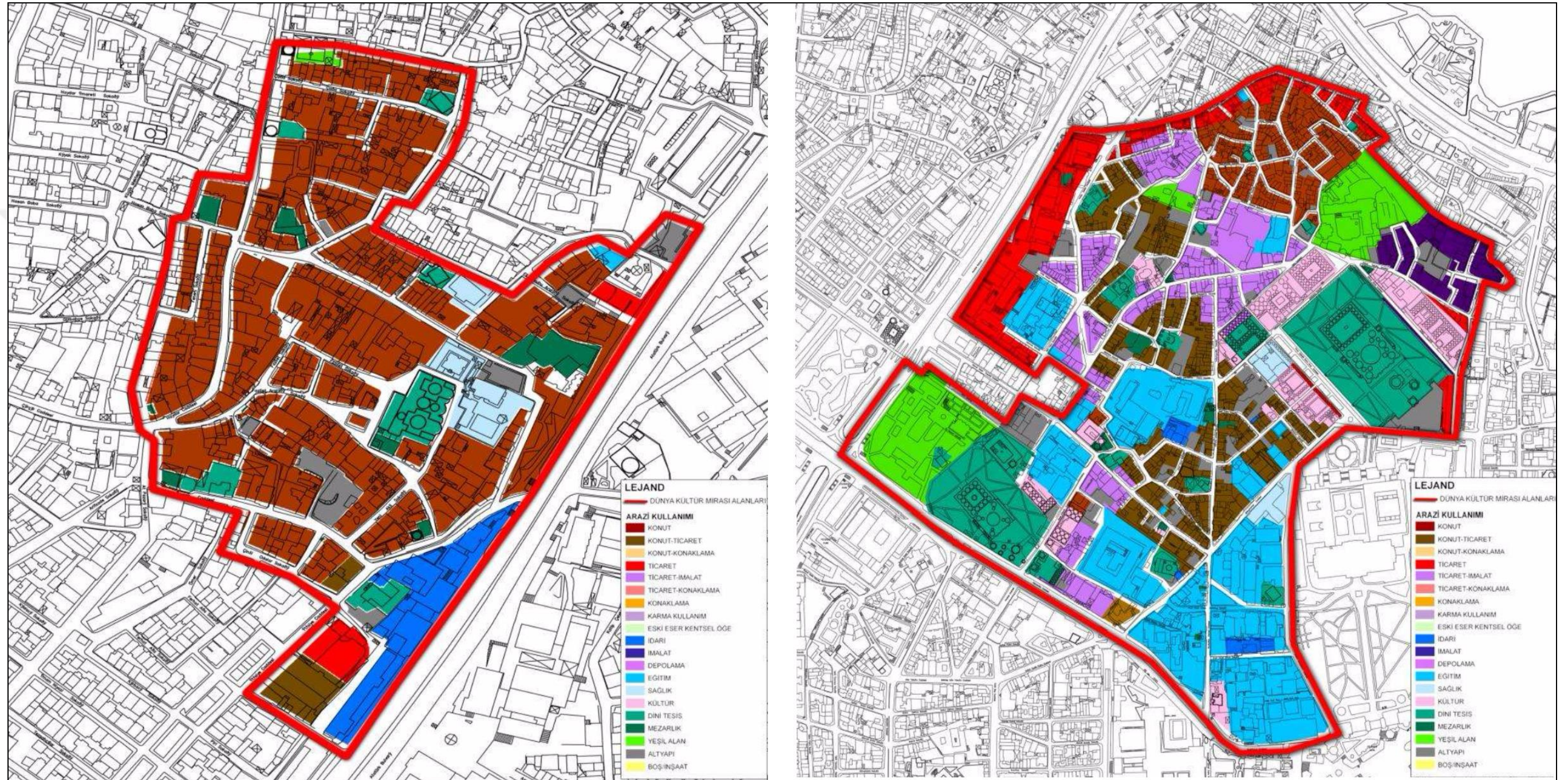


Figure 5.4. Land Use in Zeyrek Mosque and Süleymaniye Mosques and their associated Area, IMM 2003a

5.2. CONSERVATION EFFORTS

The legal autonomy and the financial independence of the *vakıf* system, which was an important medium for the maintenance of the historical buildings until the nineteenth century, was terminated by the realization of the *Nezaret-i Evkaf-ı Hümayun* (Ministry of Pious Foundations) in 1836 [19]. Another important change in the conservation efforts came in 1855 when the regulations of the urban life became the responsibility of the *şehremaneti* (municipality); which was until then under the jurisdiction of the *kadı* [19]. These two changes started the conflictual duality between the preservation and development of the city. This dualism affected also the character of urban fabric in Süleymaniye and Zeyrek quarters.

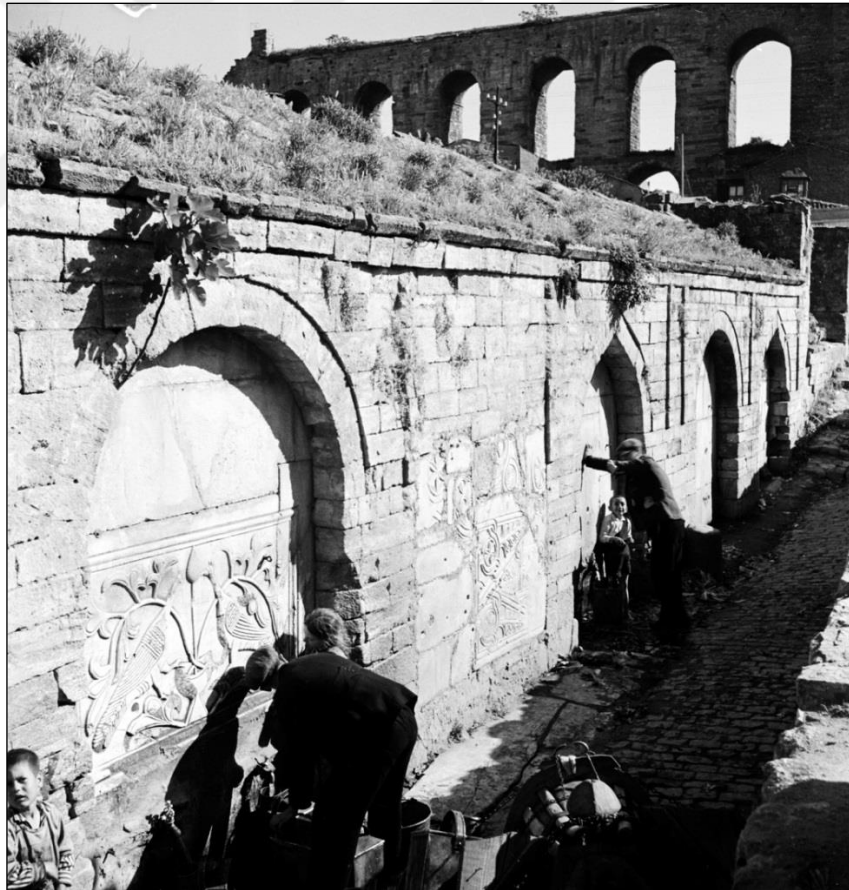


Figure 5.5. Kırkçeşme Neighbourhood, 1935, Nicholas Artamonoff, Library of Congress

During the Tanzimat Period, the main concern of the officials was the rehabilitation of the urban fabric of the historical peninsula rather than its conservation or preservation.

Migration from southeastern Europe and southern Russia, increased density in the residential zones, the devastating fires²⁰ were some of the chronic problems in Istanbul that needed urgent intervention. Acknowledged as a solution to these problems, officials prepared rules and regulations to transform the traditional urban fabric into a more 'modern' urban form. However, without the established and organized urban institutions, these attempts remained insufficient to compensate the necessary transformations of the built environment.

Until the 1920s, the historical peninsula was regularized in accordance to the modern urban standards. However, between the declaration of the Republic and the 1940s these 'modernization' efforts were abandoned due to the changes in the social, economic and political conditions in the state. Therefore, the urban fabric of the historical peninsula which was affected by fires, wars and piecemeal regularizations remained in a state of decay (Figure 5.5) (Figure 5.6).

In 1940's, the administrators refocused their attentions to the urban development of the city. Prost's master plan for Istanbul in 1938 focused on the redevelopment of a deteriorating urban fabric. However it has also emphasize, for the first time, on the preservation of Istanbul's important heritage areas, such as Topkapı, Sultanahmet, and etc.

In 1951, a new commission, *Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu* was established for the auditing of the preservation efforts in Turkey. However, until 1970s, these attempts remained limited as most were related to the scale of individual buildings. A new legislation in 1973 changed this minimal approach as it categorized and therefore recognized the different types of historical monuments and sites [57].

The demolition of nearly 7,289 buildings [58] in the mid twentieth century and by the superimposition of high rise and dense housing units on the historical peninsula, the existing urban fabric was forced in a rather radical transformation. Until the first conservation plan of the historical peninsula, which was drawn in April 18, 1964, conservation efforts consisted of piecemeal projects. The 1964's master plan was the first

20 In fact between 1853 and 1906 there were 117 fires [19]

attempt to gain a holistic view to the conservation planning of the peninsula. The Law of Historical Assets was also crucial, especially for residential areas such as Süleymaniye and Zeyrek. Enacted in 1971, the Law of Historical Assets has broadened the perception of cultural assets to include civil structures, which was until then focused mostly on monumental structures [59].

Süleymaniye Mosque and its associated Area World Heritage Site were declared as a heritage site and in 1979 Zeyrek Mosque and its Area World Heritage Site were declared as a conservation site by the Ministry of Culture. Even though the Council of Historical Assets and Monuments had registered 417 conservation areas, 3442 monumental structures and 6815 civil structures between the years of 1973-1982 [45], due to the financial problems, lack of data, knowledge and technical support, the preservation of all these structures could not be achieved.

In 1983 a new law²¹ was approved marking the realization of conservation plans in the historical peninsula [57]. Definitions of the ‘conservation site’ or ‘conservation zone’ were explained in detail in the law. Also, ‘conservation plan’ was describe in one of the articles²² as a multi layered plan for the preservation of both the tangible and intangible characteristics of the site:

Conservation plan shall mean the plan of a conservation site as defined by the law, of the scale prescribed for a master and implementation development plan comprising the entirety of objectives, tools, strategies, planning decisions, positions, planning notes, explanation reports, drafted in a way to entail strategies on job creation and value addition, principles of conservation, terms and conditions of use, settlement limitations, rehabilitation, areas and projects of renewal, implementation phases and programs, open space systems, pedestrian walkways, vehicle transport, design principles of infrastructure facilities, densities and parcels of land designs, local ownership, participatory area management models on the basis of financial principles of implementation, improving the social and economic structure of households and offices situated in the conservation site on existing maps on the basis of field studies providing archaeological, historical, natural, architectural, demographic, cultural, socio-economic, ownership and settlement data taking into account surrounding interactive areas with the view of protecting cultural and natural property in line with the sustainability principle. [60]

21 The law of the conservation of Cultural and Natural Property numbered 2863 and enacted in 23.07.1983, the former laws were abolished [61]

22 Added in 14.07.2004, 5226/1 article [61]

Another historic event for the conservation of the historical peninsula happened in 1985. Some areas of the historical peninsula, Süleymaniye and Zeyrek quarters included, entered the UNESCO World Heritage List. After this event conservation efforts gain a new momentum. In 1995, Süleymaniye and Zeyrek quarters were defined as urban and historic sites according to the decision of Istanbul No 1 Conservation Board of Cultural and Natural Properties. Dated December 7, 1995 and numbered 6848, the law also declared the entire historical peninsula as a site [61].



Figure 5.6. Looking to Süleymaniye, 1936 Nicholas Artamonoff, Library of Congress

In 1990, 2003 and 2005 Istanbul Metropolitan Municipality (IMM) authorized and prepared master plans for the historical peninsula with the contributions of various agencies and non-profit organizations (NGOs). At that time, historical peninsula was divided following the boundary of the Atatürk Boulevard between two municipalities: Fatih and Eminönü. Therefore, each municipality prepared their own application plans for their separate quarters which emphasize the division between Süleymaniye and Zeyrek.

Some of these master plans were disputed and criticized by scholars and by the Chamber of Architects and Engineers (TMMOB). Revocation proceedings had been opened against some of them on the grounds that there were contradictory with the principles of urbanism and public interest and resulted with their cancellations. While these master plans were in ongoing litigations, according to the construction regulations for transition periods, Eminönü and Fatih Municipalities continued their operations by planning different application plans for Süleymaniye and Zeyrek quarters.

In July 5, 2005; the ' Law on the Conservation through Renewal and Preservation through Use of Decrepit Historical and Cultural Asset', numbered 5336, which is also known as Law on Renewal, was enacted by the Council of Ministers. In accordance with the law, on May 24, 2006 'Süleymaniye Urban Renewal Area' was designated. Zeyrek quarter is not yet declared as a renewal area by the Council.

This law created the possibility of another kind of transformation which is the rebuilding of the traditional urban fabric. Since Süleymaniye was declared as a renewal area in 2006, many of the buildings in the quarter, which have been found incompatible to the characteristics of the historical urban fabric, are currently being demolished. However, this long process of demolition and rebuilding creates problems in the socio-economic structure of the neighborhood. Hence, according to the advice of UNESCO and by the approval of the Mayor of Metropolitan Municipality, Site Management Directorate was founded in October 27, 2006 to shorten the bureaucratic procedures and provide coordination and control over the implementation process. Similarly, in March 29, 2009 by law numbered 5757 [62], Eminönü and Fatih districts were also combined and the historical peninsula entered the sole jurisdiction of Fatih municipality.

After these administrative and legal changes, the first Historical Management plan studies was started in 2009. Within two years, the Management plan was submitted to the UNESCO World Heritage Center and was accepted as an ever evolving guideline for the urban development plans in the historical peninsula.

Currently restoration and renewal plans for Süleymaniye quarter are being prepared simultaneously according to the 2011's Historical Management Plan. The main institutions involved in the area are, Istanbul Metropolitan Municipality (IMM), Fatih Municipality and Istanbul Residence Development Plan Industry and Trade Inc. (KİPTAŞ) which is an Istanbul Metropolitan Municipality organization. Other than these institutions and advisory committees; Istanbul Municipality's Conservation Implementation and Control Bureau (KUDEB) and the Turkish Timber Association are involved in the conservation of buildings in both quarters. The main aim of KUDEB and Turkish Timber Association is achieving the restoration of historical buildings without causing the displacement of the inhabitants or any radical 'gentrification' in the neighborhoods. Hence they provide necessary practical assistance or funding to the owners of each historical building while creating awareness to the existing urban fabric [63].

UNESCO and ICOMOS are also immersed in the planning activities of the historical peninsula. These institutions periodically survey the development activities and the related issues that rise as a result of their implementations. As a result of these surveys a detailed report was prepared to inform the officials about these issues which also include suggestions for their resolution.

Since Süleymaniye and Zeyrek quarters are mainly residential zones, while examining each conservation plan the focus will be given to the housing units and their transformation.

5.2.1. 1964 Inner-Mural Master Plan

The first master plan for the historical peninsula was prepared in April 18, 1964. This master plan was created in order to combine the different zoning plans of the previous decades [61]. As a zoning plan, the main aim was to shed light on further studies on the urban planning of the city.

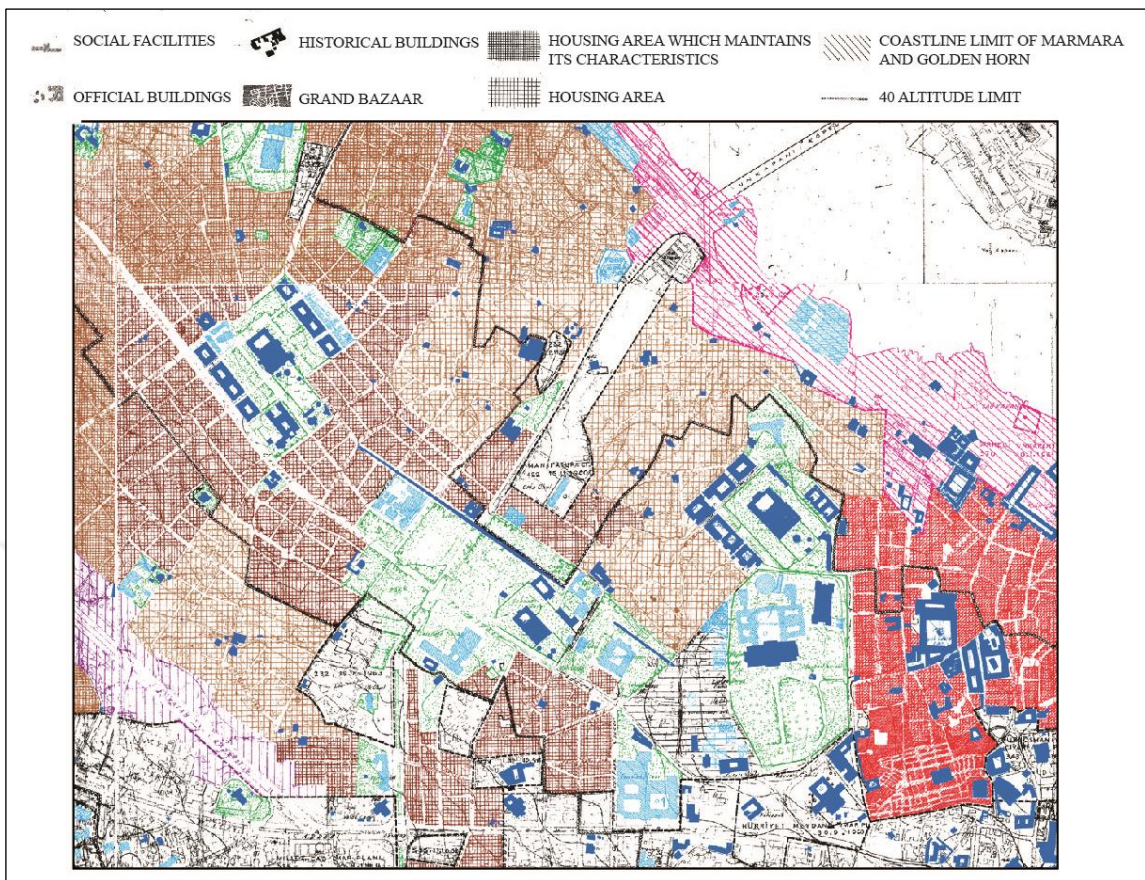


Figure 5.7. Istanbul Historical Peninsula Conservation Zoning Plan, 1964, IMM

In the 1:5000 scaled master plans, six categorizations were determined in accordance with the zoning of the historical peninsula:

- The preservation of areas with low density urban fabrics or areas that were able to maintain their traditional urban characteristics
- The preservation of the commercial area in Eminönü
- The establishment of touristic facilities without limiting the view of the Theodosian urban walls
- The reorganization of the coast of Golden Horn
- Preservation of the ancient artifacts together with their surroundings
- The preservation of the greenbelt, especially the greenbelt around the Theodosian urban walls which was already suggested in the Prost's master plan for Istanbul [61]

According to the zoning plan, main areas in Süleymaniye and Zeyrek was distinguished from the rest of the urban fabric because they maintained most of their traditional housing units (Figure 5.7). However, during this period, the traditional single family houses was being replaced by the multi- family apartment buildings. The new proportions and scale of the concrete apartment buildings which were being constructed within the limitations of the old plot patterns, created conflict and pressure over the existing urban fabric. In the meantime, the historical wooden houses were also being transformed or refunctioned according to the changed dynamics of social, cultural and economic structure in both quarters.



Figure 5.8. Houses along the Zeyrek Street, circa 1970, Kemali Söylemezoğlu Archive, Salt Research



Figure 5.9. New apartment block in Zeyrek, circa 1970 , Kemali Söylemezoğlu Archive, Salt Research



Figure 5.10. Süleymaniye, circa 1970, Kemali Söylemezoğlu Archive, Salt Research

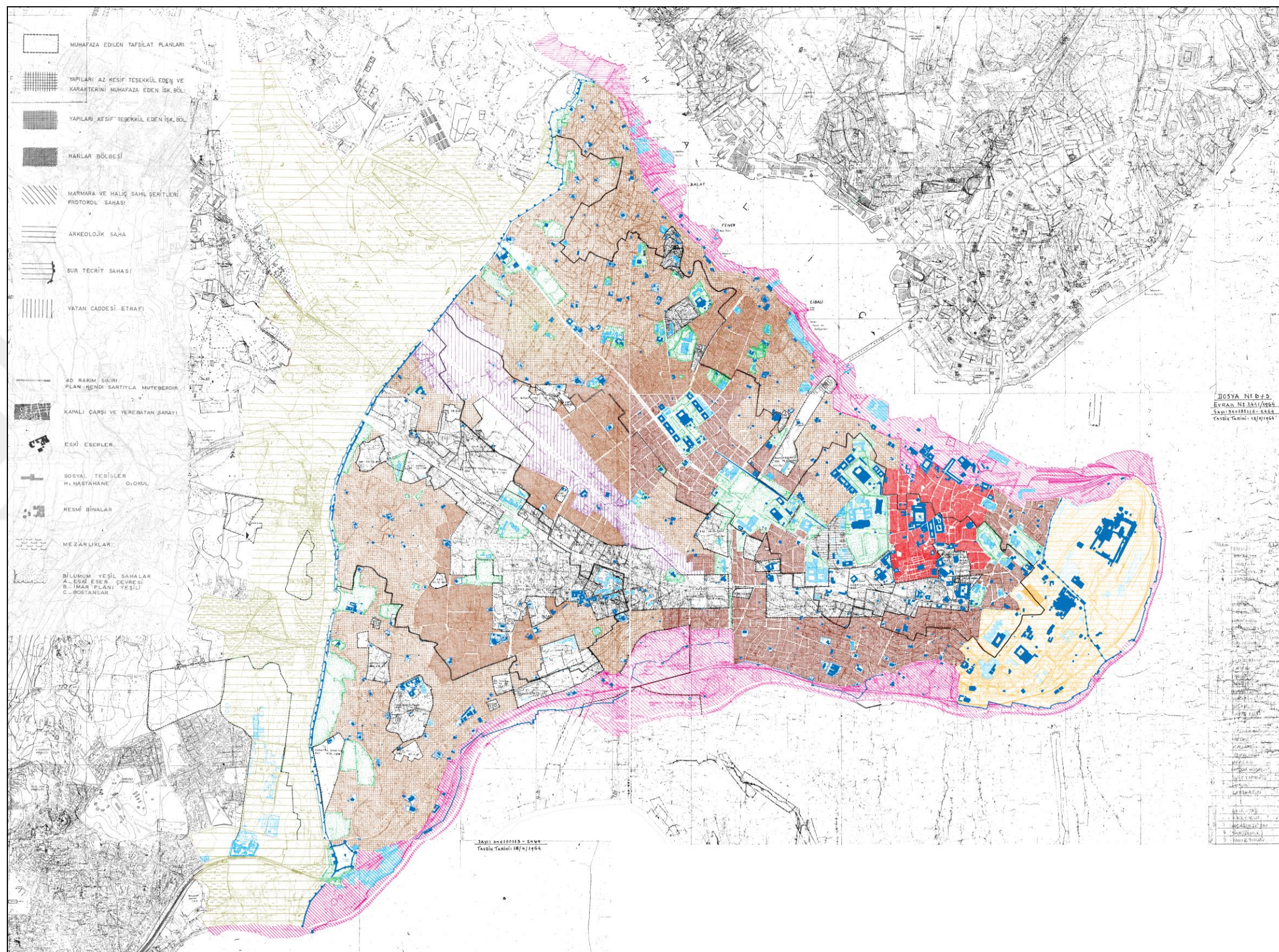


Figure 5.11. 1964 Inner – mural master plan, IMM

5.2.2. 1985 UNESCO World Heritage

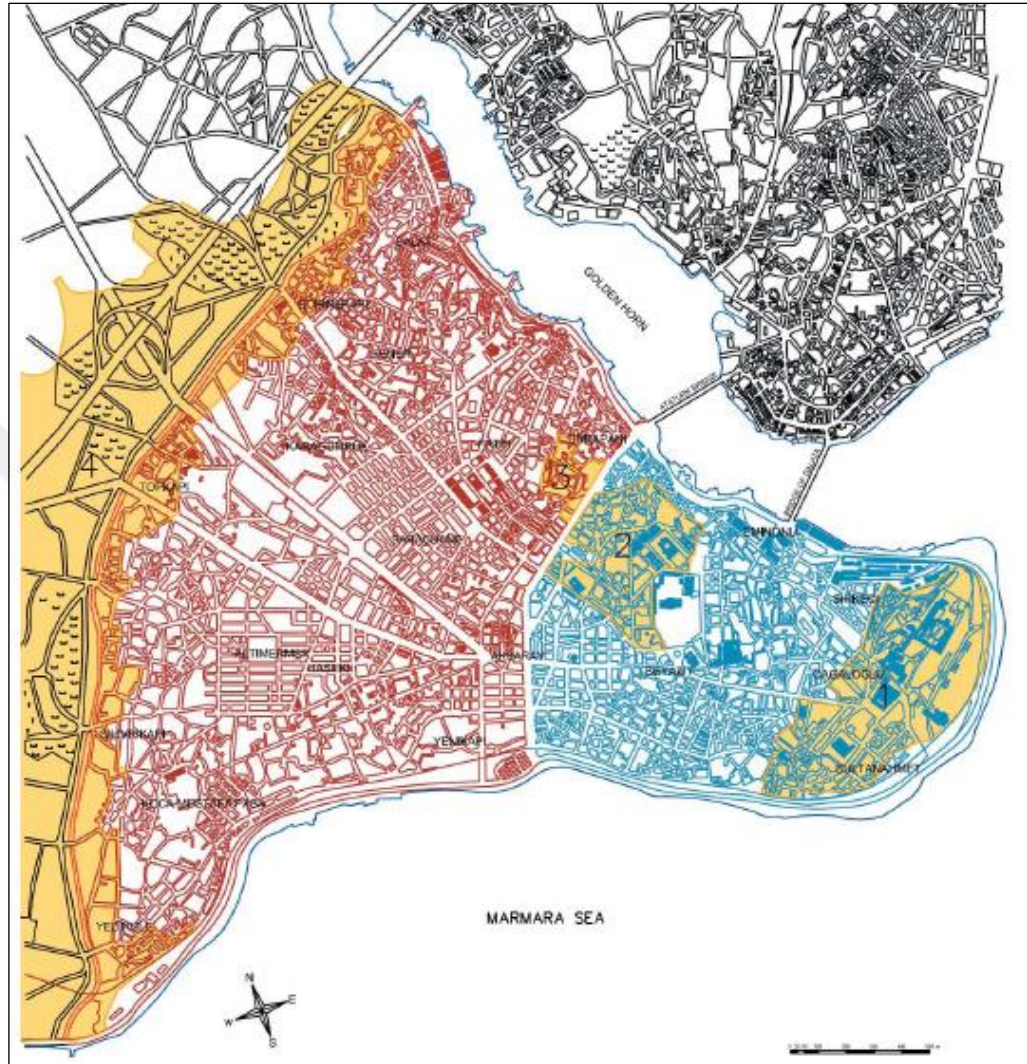


Figure 5.12. UNESCO World Heritage Sites 1. Topkapı 2. Süleymaniye 3.Zeyrek 4. Theodosian walls

1985 is the breaking point for the historical peninsula's future. In 1983 Turkey signed the 1972's UNESCO agreement and Istanbul, including Süleymaniye and Zeyrek quarters, was inscribed to the UNESCO World Heritage List. In 1985, UNESCO began to provide expertise and financial support for projects and other activities, such as renovation and rehabilitation of the individual buildings and projects in the historical peninsula [64] .

The world heritage site of Istanbul covers four specific zones and not the entire historical peninsula; these areas are:

- The archeological park, Topkapı Palace and its environ
- The Süleymaniye quarter and its environ
- The Zeyrek quarter and its environ
- The Theodosian urban walls and its environ

Between the 1964 and the 1990's 'Historical Peninsula Conservation Master Plan', 45 zoning plan and 623 renovation project were realized in the historical peninsula [61].

The 1980s radical migration movement from rural areas to urban centres affected the density of the urban fabric in the historical core of the city. Illegal settlements emerged in Süleymaniye and Zeyrek quarters as a means for providing housing to the newly migrated population. Constructed without any control from the officials, the height of the buildings continued to rise during this period, reaching five or more storeys in certain areas of the both quarters (Figure 5.13).

5.2.3. 1990 Historical Peninsula Conservation Master Plan

In November 2, 1990, Istanbul Metropolitan Municipality (IMM) approved the 1:5000 scale plan of 'Istanbul Historical Peninsula Conservation Master Plan' which was prepared by Prof. Gündüz Özdeş [15].

The historical, cultural and natural characteristics in the historical peninsula were recognized as national and international values. Hence, the necessary regulations in the built environment were to be realized in accordance with the characteristics of each zone [65]. The small-scale manufacturing industry and warehouses were to be decentralized and the central business district was going to be reorganized. Through the extraction of the informal commercial activities, it is provided that the cultural, historical and touristic aspects of the area were to become more integrated with a certain settled population [66].

The conservation zones were also divided into three categories. A number was given to each zone according to the density of the urban fabric and the importance of the each monumental structure in the zone (Figure 5.14). In residential areas, such as Süleymaniye

and Zeyrek, some restrictions were introduced in order to prevent the increase in density while heights of the buildings were also regularized according to the certain categories in altitude [65].



Figure 5.13. Süleymaniye quarter, 1982, Islamic Art and Architecture Collection, Artstor

After the plan's announcement to the public in December 11, 1990²³, the Chamber of Architects and Engineers (TMMOB) and members of the Istanbul Technical University opened a law suit against the master plan [65].

Although, the lawsuit was still in process, application plans were prepared by the authorities. In 9 March 1993, Eminönü municipality prepared the 1/500 Application Plan and in 07.02.1994 Fatih municipality prepared the 1/1000 Application Plan [61].

During the objection processes, in 1995, ten years after the UNESCO's decision, the Istanbul No. 1 Board of Protection for Cultural and Natural Assets designated the entire

23 The development law numbered 3194 [65]

historical peninsula an urban and historic heritage site.²⁴ Therefore all the plans made before this declaration legally lost their validity. Between 1990 and the declaration of the historical peninsula's first degree conservation site, 5 zoning plans and 29 renovation projects were carried out by the officials [61].

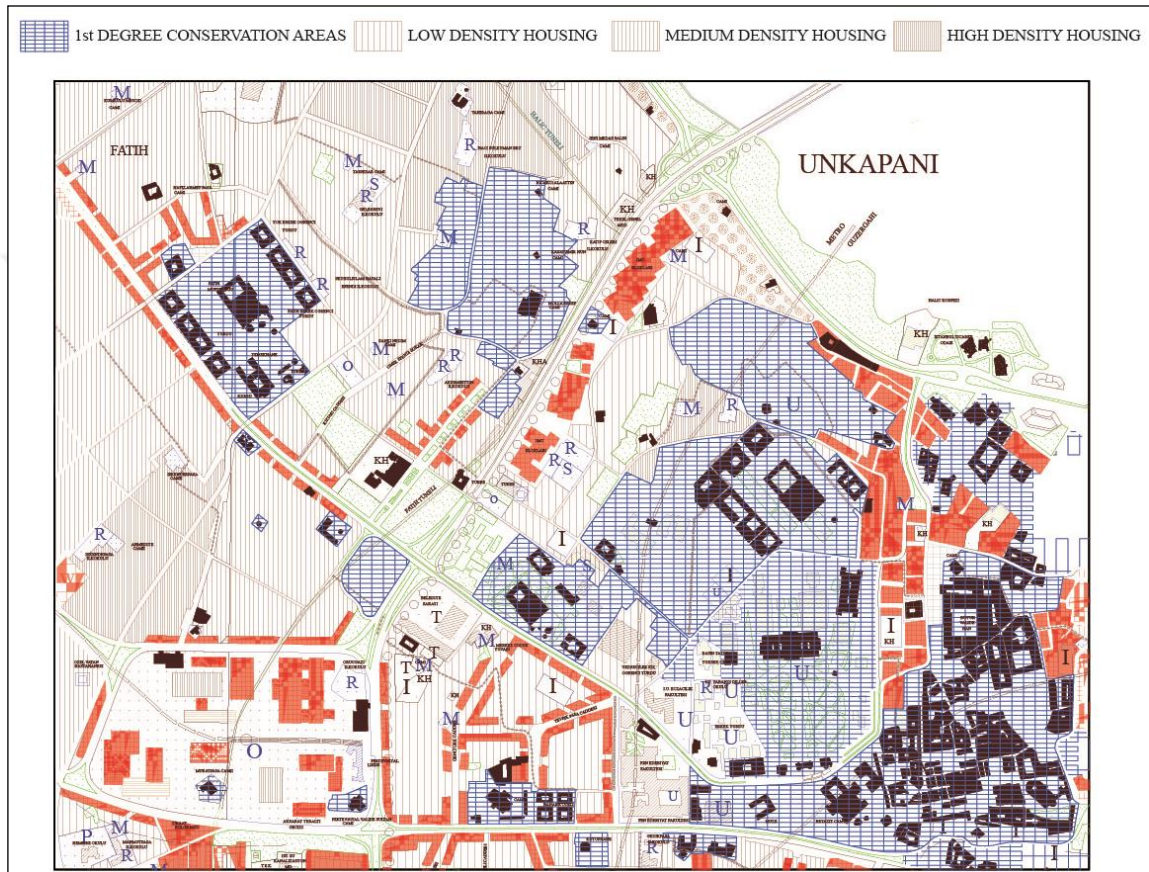


Figure 5.14. Conservation Master Plan prepared by Prof. Gündüz Özdeş (IMM)

During this period the long term neglect and the lack of periodic maintenance began to affect the physical conditions of the built environment as well as the socio-cultural conditions of the residence (Figure 5.17).

24 Dated in 12 July 1995 and 6848 numbered decision: "Historical Peninsula -Inner Walled City to be a Historical and Urban Site, Urban and Archaeological Site and inside the walls of the palace to be a 1st Degree Archaeological Site".

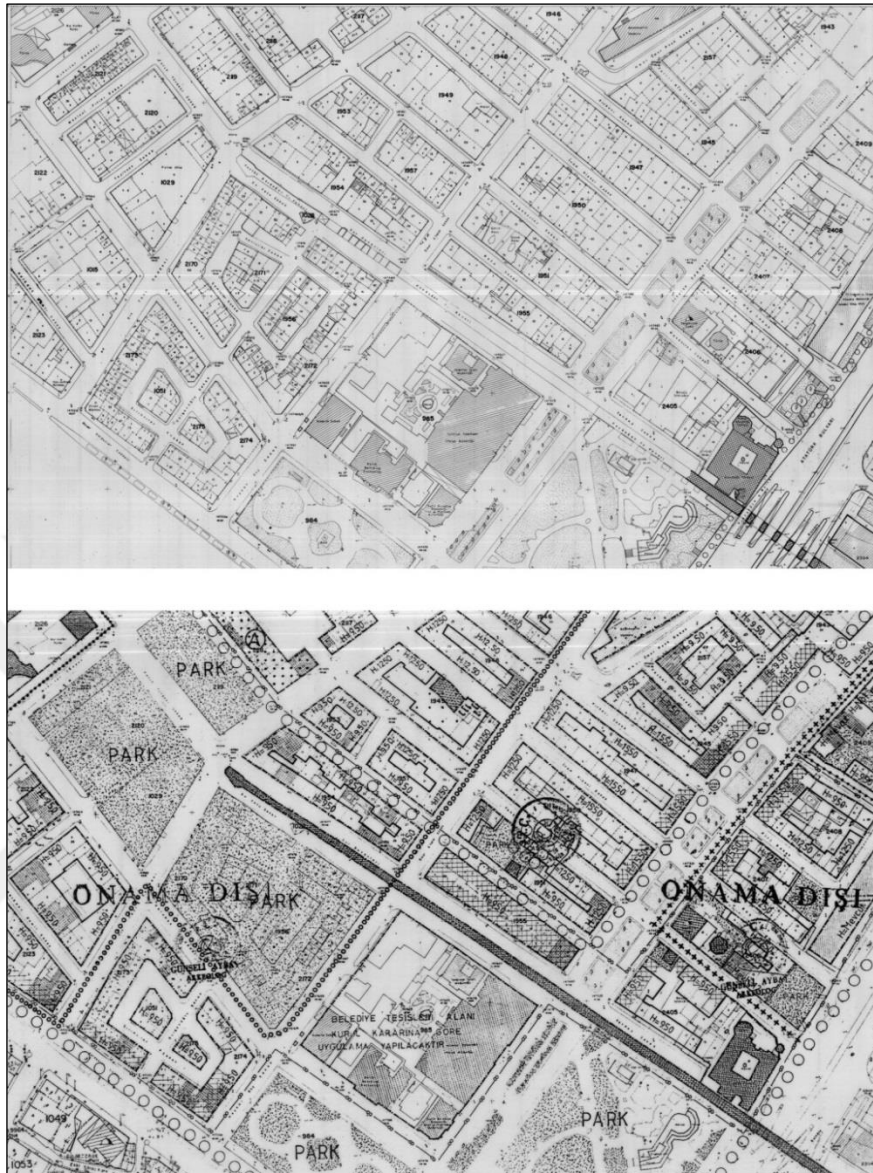


Figure 5.15. A detailed view from the 1990's Historical Conservation Plan. On the top the existing plots and on the bottom the reorganization of the urban fabric prepared by Gündeş , IMM

Although the characteristics of the street network was not transformed radically, most of the nineteenth century housing units were in very bad condition and need of fast and methodological restoration (Figure 5.16).

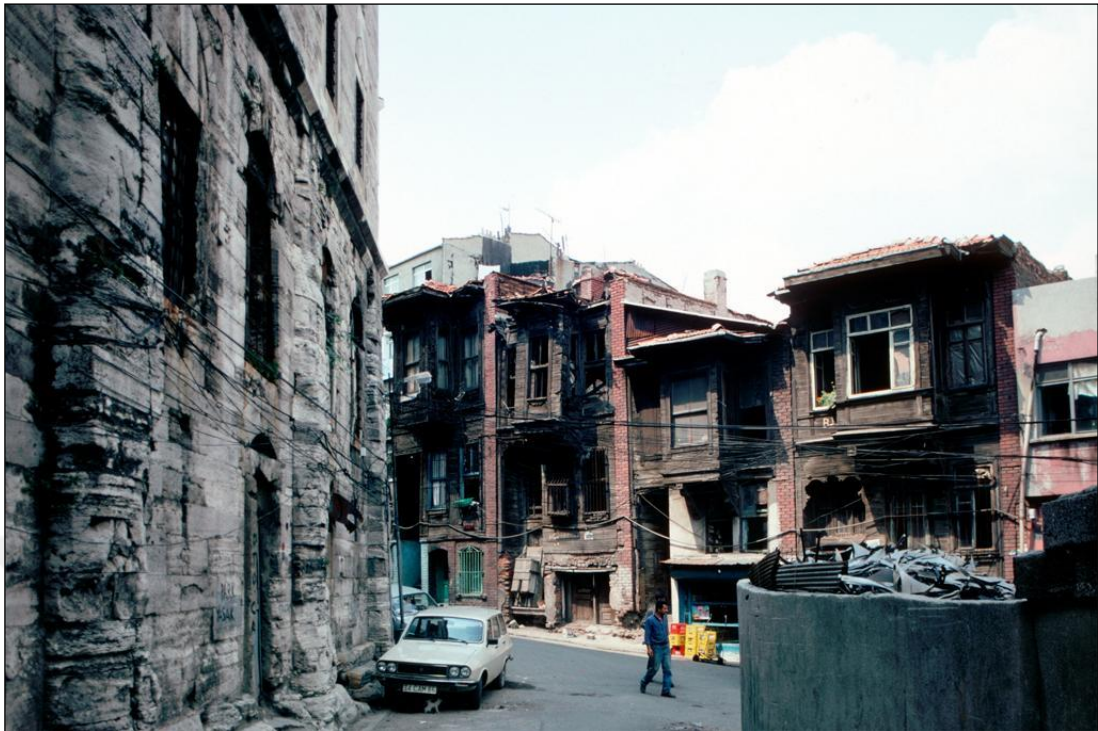


Figure 5.16. Houses in Süleymaniye, 1990, Islamic Art and Architecture Collection, Artstor



Figure 5.17. Houses in Süleymaniye, 1990, Islamic Art and Architecture Collection, Artstor

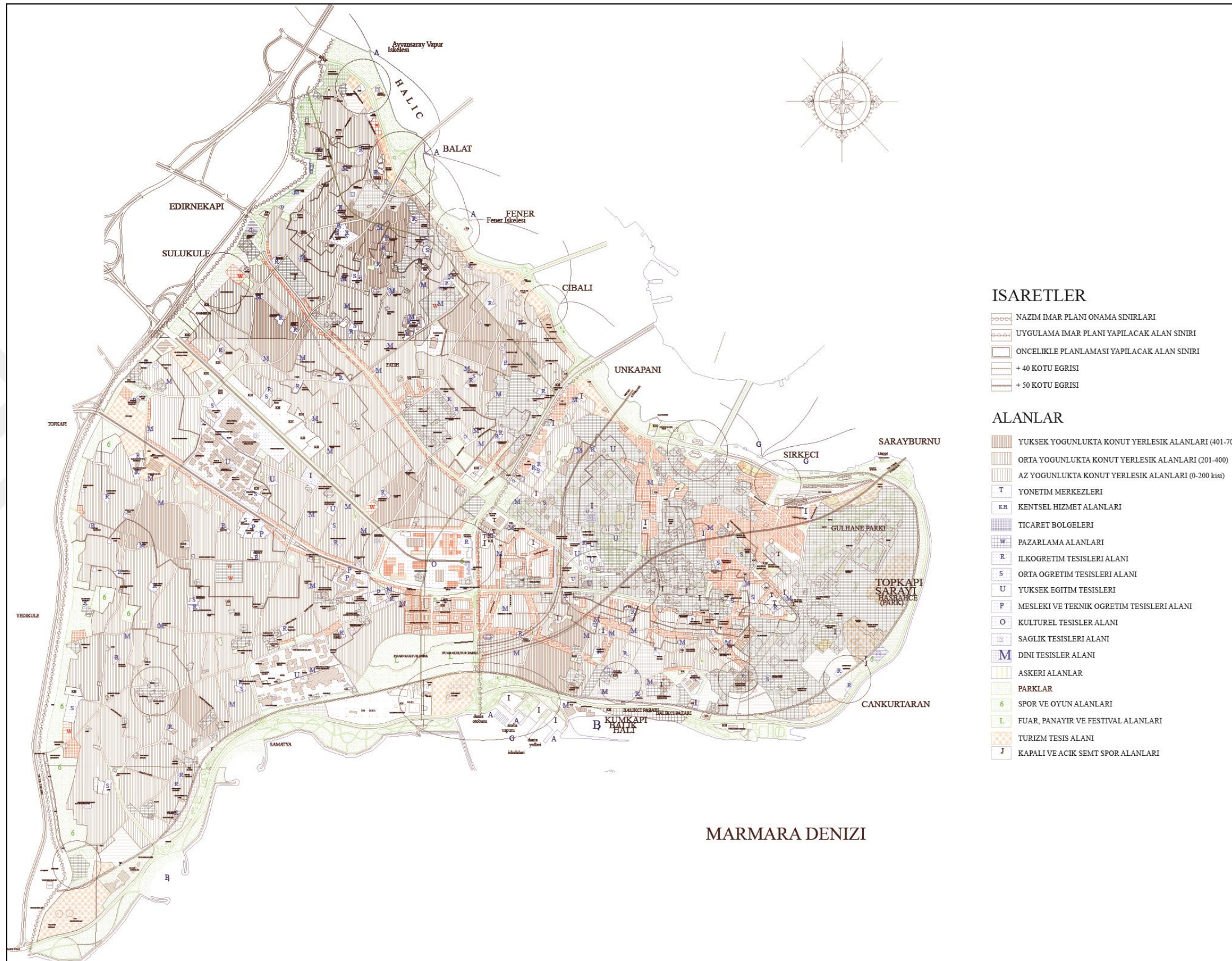


Figure 5.18. 1990 Historical Peninsula Conservation Master Plan

5.2.4. 2005 Historical Peninsula Conservation Master Plan

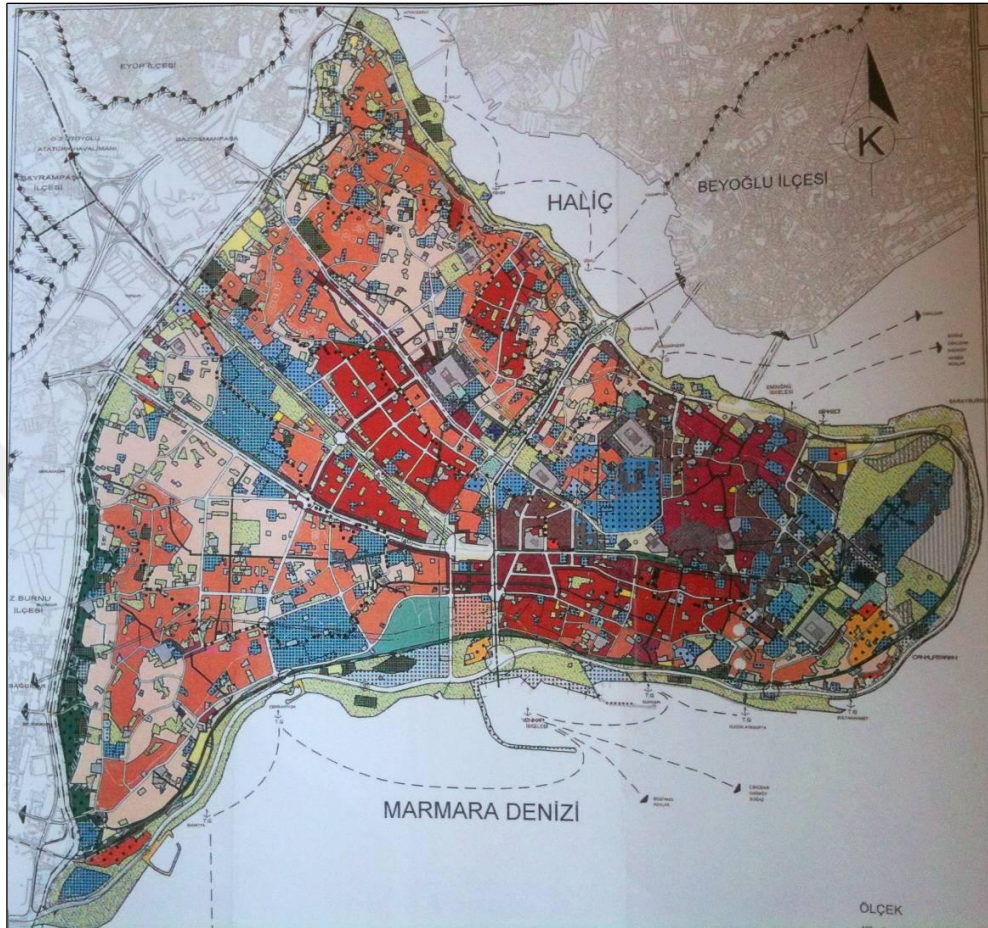


Figure 5.19. Historical conservation zoning plan, 2005

Between the 1990 and 2005 there were no approved conservation plans for the historical peninsula. Although in April 2, 1998 Istanbul Metropolitan Municipality prepared a 1/5000 proposal plan, the 1999 Yalova earthquake necessitated the consideration of different issues in the cities.

Following the approval of the 1/5000 conservation master plan in April 30, 2005, Eminönü and Fatih municipalities prepared their own 1/1000 development plans. In these plans, three degrees of conservation areas were defined with reference to the principles, such as the amount of listed buildings, their physical conditions, their cultural and esthetic values and the existence of the original street pattern and etc. The focal point of this plan was utilizing the tourism potential in the historical peninsula. [66]

In October 2005, Chamber of Architects brought a lawsuit against the plan on the ground that it was contradictory with the principles of urbanism and public interest on accounts of its method. The final decision was given in November 29, 2007 which resulted with the annulment of the master plan [64].

Until the 2010, all of the planning decisions were carried out with reference to the construction regulations for the transition periods.

Although there are very little change between the 1990s Conservation Master Plan and 2005 Conservation Master Plan in concern with the limit of the 1st Degree Conservation Area, in the 2005 plan a second conservation area was determined which surrounds the previously established boundary. In the Eminönü Development Plan all the of the UNESCO heritage site was designated as a tourist areas while in Zeyrek such an area was not determined. Also the Istanbul Drapers and Yard Goods Center (IMÇ) complex were categorized as mix-usage building as it was labeled both commercial and residential (Figure 5.20).

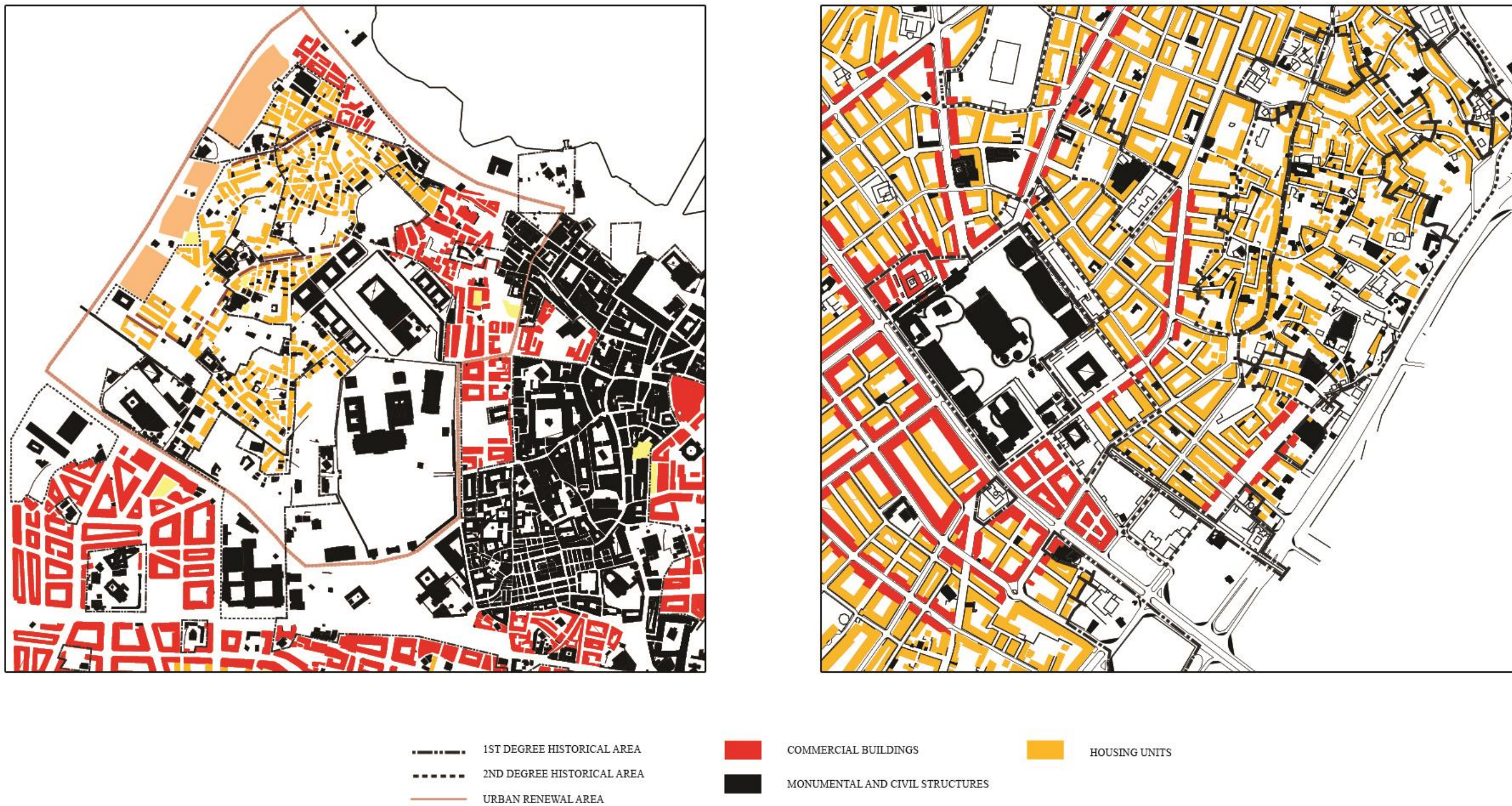


Figure 5.20. On the right the plan by the Eminönü Municipality, on the left the plan by the Fatih Municipality, IMM

5.2.5. 2011 Historical Peninsula Conservation Master Plan

In 2006 a new directorate was established for the coordination and management of the conservation projects in Istanbul. Following the recommendations by the World Heritage Committee, a comprehensive document was prepared by the newly established Site Management Directorate. Compromising of a detailed and comprehensive data which collected throughout the two years of research and of collaboration of many different institutions and organizations, the Site Management Plan was published in 2011.

Covering the entire historical peninsula, the document addresses issues such as the conditions of the heritage sites, the implementation processes of the conservation projects, the construction of new infrastructures, as well as explaining the objectives of the urban renewal projects (Figure 5.22).

Table 5.4. Numbers of the Monuments and Civil Architectural Buildings of Süleymaniye and Zeyrek, percentages were added, IMM 2010a

Type of Buildings	Condition of Buildings	Areas			
		Süleymaniye Mosque and its associated Area	Percent (%)	Zeyrek Mosque and its associated Area	Percent (%)
Monument	Existing	438	93.99	78	87.64
	Lost Over Time	28	6.01	11	12.36
	Total	466	100	89	100
Civil	Existing	371	75.10	131	67.88
	Lost Over Time	123	24.90	62	32.12
	Total	494	100	193	100
Total Cultural Properties	Existing	809	84.27	209	74.11
	Lost Over Time	151	15.73	73	25.89
	Existing	960	100	282	100

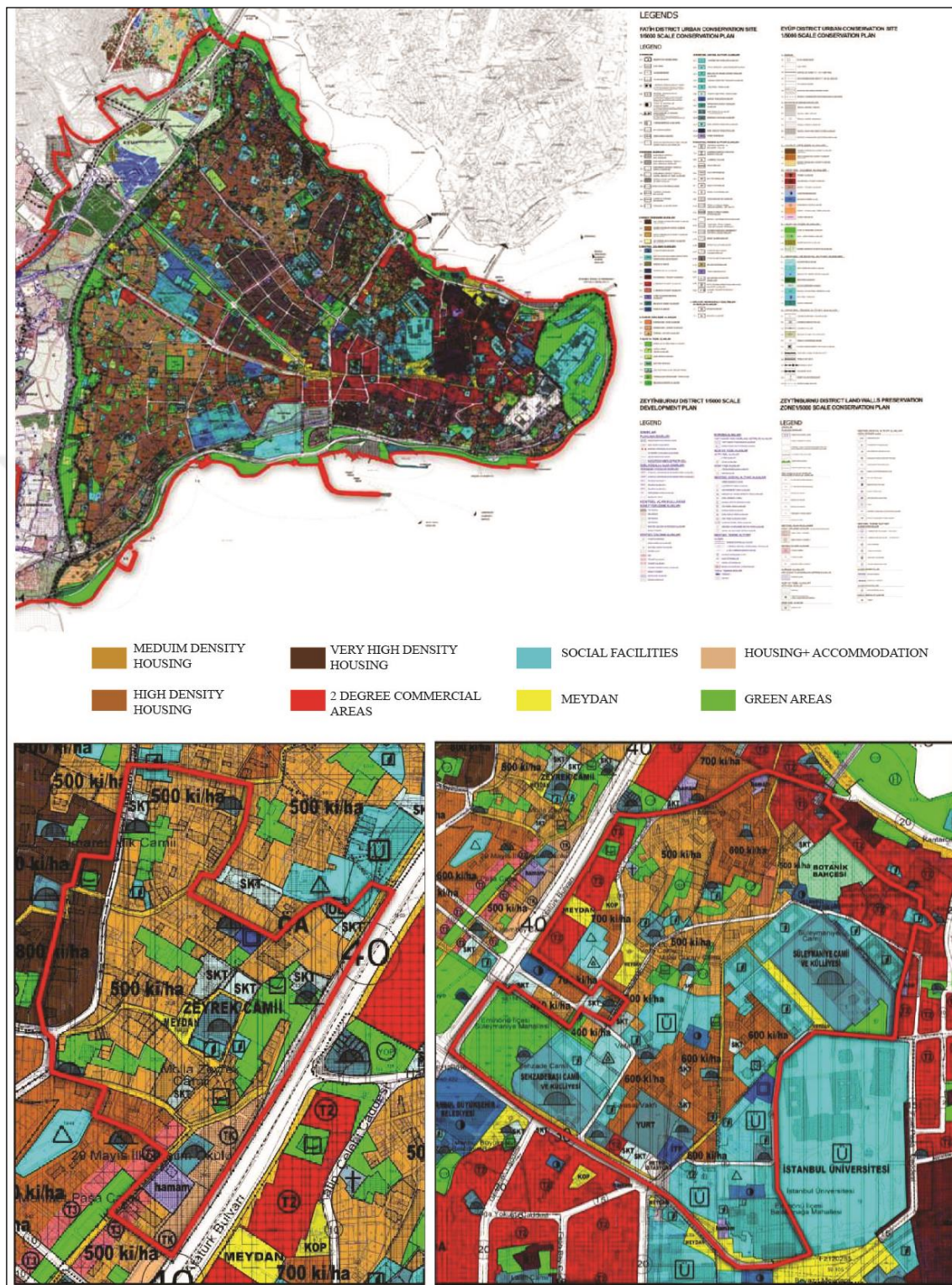


Figure 5.21. Fatih District Urban Conservation Site 1:5000 Scale Conservation Plan [58]

Although this document forms the basis of the conservation development plan in 2011; it refer to the many urban issues in the historical peninsula, hence a constant revision and

adaptation of its data was necessary to identify the continuously changing issues in the city.

STRENGTHS	WEAKNESSES
<ul style="list-style-type: none"> • Rich social, cultural and physical structure <ul style="list-style-type: none"> ○ Having been the centre of different civilisations ○ Existence of monuments • Existence of rooted educational institutions <ul style="list-style-type: none"> ○ Abundance of foundation ownership ○ Existence of structures and areas bearing special value ○ Historic and cultural cultivation spanning 8000 years ○ Unique silhouette ○ Traditional, authentic street pattern • Existence of an economical structure produced by history, art and culture <ul style="list-style-type: none"> ○ Co-existence of traditional small size manufacturing facilities and historical trade areas. Thus giving the opportunity to keep the local culture alive ○ Being an attraction point in terms of cultural tourism • Geographical location of the Historic Peninsula <ul style="list-style-type: none"> ○ Having well-defined borders ○ Scale and accessibility ○ Being a coastal city <p>Increase in the number and attention of institutions that consider, plan, conserve and provide resources for the future of Historic Peninsula</p> <ul style="list-style-type: none"> • Being a lively and vibrant place 	<ul style="list-style-type: none"> • Lack of coordination <ul style="list-style-type: none"> ○ Inter institutional coordination problem (establishments, expert NGOs, trade associations etc. who have authority and responsibility) ○ Lack of holistic approach/holistic conservation • Failure in conservation of the historical urban fabric in some implementations focused mainly on renewal and negligence of traditional + current social life • Lack of a balanced population <ul style="list-style-type: none"> ○ Imbalance between residence and business place ○ Occurrence of security problems ○ Imbalance of day-time/night-time population density • Weak structures in the event of an earthquake • Insufficient social facilities • Insufficient socio-cultural projects • Low quality of life • Insufficient accessibility for the physically-challenged • Lack of intangible cultural heritage inventory • Transportation and parking lot problem • Lack of sufficient participation in renewal projects • Poverty • Lack of coordination • Different day and night time users
OPPORTUNITIES	THREATS
<ul style="list-style-type: none"> • Extension of rail systems of public transportation • Improvement of sea transportation • Traditional hand crafts/manufacturing tradition and trade (together with production and sales) • Being a financial centre/centre of attraction/ touristic/commercial, cultural and social appeal • Increased resources <ul style="list-style-type: none"> ○ Finance ○ Conservation • Being included in the World Heritage List and international networks • Existence of rehabilitation projects (conservation and sustenance) <ul style="list-style-type: none"> ○ KUDEB ○ Traditional construction/building materials ○ Improvement with regard to earthquake risk • Cultural memory serving as a base for the future • Opportunities provided by Law 5366 • Existence of a conservation development plan 	<ul style="list-style-type: none"> • The factors distorting the silhouette <ul style="list-style-type: none"> ○ Transportation projects stressing the area ○ Mass of unqualified structures • Renewal projects <ul style="list-style-type: none"> ○ Abuse of authorities assigned by Law 5366 • Inappropriate restoration implementations • Migration, fluctuations in population <ul style="list-style-type: none"> ○ Lack of sufficient participation ○ Financial pressure • Inappropriate restoration implementations / imitation structures • Immigration, temporary population, poverty • Transportation projects, being a central point in transit transportation <ul style="list-style-type: none"> ○ Environmental pollution, increase in density ○ Tube tunnel project ○ Being a transit point • Lack of a conservation development master plan • Lack of regulatory plans such as tourism plans or visitor management plans • Excessive commercialisation; imbalance between residence, tourism and trade (migration, decreasing number of families, population change between day-time and night-time, decentralisation) • Displacing and discharging craftsmen • Foreign investments • Security/Earthquake/Disaster/Fire Problems • Pressures of obtaining economic rent

Figure 5.22. Evaluation of criteria for the historical peninsula [58]

According to the report, until 2010, almost one third of the historical buildings in Süleymaniye and Zeyrek quarters were lost over time. The majority of these buildings were the civil structures in the neighborhoods (Table 5.4). In the conservation master plan which was approved by 4th Istanbul District Board of Conservation of Cultural and Natural Properties in August 11, 2011 [64], it is possible to observe the commercial and high density housing areas surrounding the low and medium density housing areas in Süleymaniye and Zeyrek quarters (Figure 5.21).

5.3. URBAN RENEWAL AND MUNICIPALITY PROJECTS

Until the 2006, the lack of maintenance, ‘accidental’ fires which destroyed the traditional wooden houses, the impact of the manufacturing sector and the predisposition of converting the vacant lands into parking lots were some of the main causes for the disintegration of the urban fabric in Süleymaniye and Zeyrek quarters. In fact, although these quarters were recognized by the UNESCO as heritage sites, in the 2006, the rapid dissolution of the urban fabric led to them at risk of being removed from the list.

These transformations also led to the radical decline in land and property values. However, due to their central location in the historical peninsula and their important architectural and urban heritage, these quarters also presented a unique opportunity for the national and international investors. Hence, the implementation of rehabilitation plans for areas such as Süleymaniye and Zeyrek constituted an important role for the redevelopment and remarketing of the city. Starting in 2006, in regard to the ongoing process of transformation, new legislations were enacted; the administrative structure and jurisdictions were redefined and the implementation of plans were realized for the rapid revitalization of the existing urban fabric.

Until the 2006, Protection Board IV was providing approvals for the repairs of historic buildings in the historical peninsula. In 2005, ‘Preservation by Renovation and Utilization by Revitalizing of Deteriorated Immovable Historical and Cultural Properties’²⁵ Law was enacted. According to the law, local municipalities gained the authority to prepare their

²⁵ The law, numbered 5366, was enacted in 16.06.2005, and printed in Resmi Gazete in 05.07.2005.

own revitalization projects by proposing areas, such as Sulukule or Süleymaniye, to the Council of Ministers for their approval. The purpose of the law was explained as:

Büyükşehir belediyeleri, büyükşehir belediyeleri sınırları içindeki ilçe ve ilk kademe belediyeleri, il, ilçe belediyeleri ve nüfusu 50.000'in üzerindeki belediyelerce ve bu belediyelerin yetki alanı dışında il özel idarelerince, yıpranan ve özelliğini kaybetmeye yüz tutmuş; kültür ve tabiat varlıklarını koruma kurullarınca sit alanı olarak tescil ve ilan edilen bölgeler ile bu bölgelere ait koruma alanlarının, bölgenin gelişimine uygun olarak yeniden inşa ve restore edilerek, bu bölgelerde konut, ticaret, kültür, turizm ve sosyal donatı alanları oluşturulması, tabii afet risklerine karşı tedbirler alınması, tarihi ve kültürel taşınmaz varlıkların yenilenerek korunması ve yaşatılarak kullanılması²⁶

THEME	PROJECT CODE and NAME	PROJECT TERM*	YEARS					RESPONSIBLE INSTITUTIONS	RELATED INSTITUTIONS
			1	2	3	4	5		
SÜLEYMANIYE MOSQUE AND ITS ASSOCIATED AREA DMA	SC-PP6. PROJECT FOR CONSERVING THE MONUMENTS IN SULEYMANIYE WORLD HERITAGE SITE	L						IMM	Governorship of Istanbul, universities
	SC-PP7. PROJECT FOR CONSERVING CIVIL ARCHITECTURE IN SULEYMANIYE WORLD HERITAGE SITE	S-O						IMM, KUDEB	Governorship of Istanbul, universities, 1st District Directorate of Foundations, Ministry of Culture and Tourism
	SC-PP8. PROJECT FOR CONSERVING THE TRADITIONAL STREET PATTERN OF SULEYMANIYE WORLD HERITAGE SITE	M						IMM	Governorship of Istanbul, universities
	SC-PP9. PROJECT FOR THE PROMOTION OF SULEYMANIYE WORLD HERITAGE SITE	S-O						Site Management Directorate	Ministry of Culture and Tourism, IMM, Tourism Associations
	SC-PP10. PROJECT TO DEVELOP RESOURCES FOR SULEYMANIYE WORLD HERITAGE SITE	M-O						IMM	Governorship of Istanbul, Fatih Municipality, Special Provincial Administration, universities, 1st District Directorate of Foundations
ZEYREK MOSQUE AND SURROUNDING	ZC-PP11. PROJECT FOR CONSERVING THE MONUMENTS IN ZEYREK WORLD HERITAGE SITE	L						IMM	Governorship of Istanbul, universities
	ZC-PP12. PROJECT FOR CONSERVING CIVIL ARCHITECTURE IN ZEYREK WORLD HERITAGE SITE	S-O						IMM, KUDEB	Governorship of Istanbul, universities, 1st District Directorate of Foundations, Ministry of Culture and Tourism
	ZC-PP13. PROJECT FOR CONSERVING THE TRADITIONAL STREET PATTERN OF ZEYREK WORLD HERITAGE SITE	M						IMM	Governorship of Istanbul, universities
	ZC-PP14. PROJECT FOR IDENTIFICATION AND CONSERVATION OF ARCHEOLOGICAL ASSETS IN ZEYREK WORLD HERITAGE SITE	M						Ministry of Culture and Tourism	Governorship of Istanbul, universities
	ZC-PP15. PROJECT FOR THE PROMOTION OF ZEYREK WORLD HERITAGE SITE	S-O						Site Management Directorate	Ministry of Culture and Tourism, IMM
	ZC-PP16. PROJECT TO DEVELOP RESOURCES FOR ZEYREK WORLD HERITAGE SITE	M-O						IMM	Governorship of Istanbul, universities

*Project Term Initials: S: Short-term, M: Medium-term; L: Long-term, S-O: Short-term - Ongoing, M-O: Medium-term - Ongoing, L-O: Long-term - Ongoing

Figure 5.23. The time schedule of the projects in Süleymaniye and Zeyrek quarters [58]

These urban regenerations were realized in coordination with firms such as, Housing Development Administration (TOKİ) or, in the case of Süleymaniye, the Istanbul Housing Plan Industry and Trade Co.²⁷ (KİPTAŞ). The Istanbul Metropolitan Municipality (IMM)

26 TUBITAK Project number: 108K134, 'İstanbul'da Eski Kent Merkezleri ve Gecekondu Mahallelerinde Kentsel Dönüşüm ve Sosyo-mekansal Değişim', İstanbul, 2010

27 KİPTAŞ was established with a foreign capital partnership in 1987 in order to perform development plans and architectural projects, however this organization was not able to function. In 1995, KİPTAŞ was reestablished as an Istanbul Metropolitan Municipality organization. Its main aim is to regulate a solution for the illegal settlements in İstanbul [75]

and Fatih Municipality prepares rehabilitation projects in the historical peninsula and implements these projects on behalf of the inhabitants or property owners.

Süleymaniye quarter was declared as an urban renewal area in 2006²⁸ [59], on the other hand, besides the facade renovations, a comprehensive renewal project has not yet been prepared for Zeyrek quarter. On October 13, 2006, a protocol was signed between the Istanbul Metropolitan Municipality and Fatih municipality for the work which will then be carried out for the renewal of Süleymaniye quarter [67]. The aim of the project is recreating the World Heritage Area of Süleymaniye.



Figure 5.24. Examples from the renewal project in Süleymaniye [67]

The renewal project for Süleymaniye is financed by the cooperation of Conservation of Cultural Assets (%60) and Istanbul Metropolitan Municipality (%40). The 60 per cent of the construction costs would be covered by the same public institutions while the rest would be collected through the long term loans which were to be given to the property owners by Housing Development Administrative of Turkey (TOKİ) [59].

The area of the renewal project was divided into five zones (Figure 5.26) and was planned to be executed in five stages. Each urban block in each zone was tendered separately or in certain groups to the individual private firms for the preparation of their preliminary

28 The Council of Ministers approved the renewal area in 24.05.2006 with decree numbered 2006/10501. The area contained Süleymaniye, Hacıkadın, Kalenderhane, Mollahüsrev, Hoca Gıyaseddin, Sarıdemir, Yavuz Sinan, Demirtaş neighborhoods.

project. The area of the first stage consists of 39 urban blocks and 733 parcels; this area also includes most of the World Heritage Site which was defined by the UNESCO. There are 319 registered civil structures and 26 monuments that need preservation [67]. In relation with the Table 5.5 and according to the ratios of the ownership distribution, it is seen that more than half of the registered civil structures are in the area of the first zone.

Table 5.5. Ownership Properties in Süleymaniye and Zeyrek, IMM 2010a

Ownership	Areas			
	Süleymaniye Mosque and its associated Area	Percent (%)	Zeyrek Mosque and its associated Area	Percent (%)
Public	176	18.31	44	15.60
Foundation	195	20.29	31	10.99
Private	590	61.39	207	73.40
Total	961	100	282	100

The ownership of the land in Süleymaniye, however, has changed drastically over the years. Today, almost half of the properties inside the renewal area of Süleymaniye belong to KİPTAŞ (Figure 5.27). According to UNESCO 2007 Mission Report, KİPTAŞ owned 221 buildings and plots in the Süleymaniye renewal area and planned to construct 413 new concrete buildings.

According to the UNESCO Mission Reports, in 2007 Fatih Municipality with the approval of the Protection Board IV demolished four timber houses in Zeyrek with the premise of rebuilding them [64]. One of which had already received an approval for its conservation by the Turkish Timber Association with only minimal repairs [64]. In the same report it was mentioned that in November 18, 2007, KİPTAŞ illegally demolished nine historic houses in Süleymaniye and a tenth house has been burnt. It was also mentioned that two thirds of the timber houses in the core areas have been demolished by fire since the announcement of the urban renewal project.

The renewal project in Süleymaniye is at a critical point where most of the twentieth century buildings being demolished by the authorities for not conforming to the existing historical urban fabric. New buildings will be rebuilt within the parcels in accordance with the criteria of the renewal project. However, during this process, most of the civil structures, which remain desolated because of the impending expropriations or long term neglect, are left to decay in their current conditions.

Rather than a comprehensive rehabilitation for these problematic areas by interpolating the social and economic status of the residents, the renewal projects focuses mostly on the problems in the physical structure of the built environment. During the implementation process of the projects and also after its completion many conflicts arise between the renewal areas and their surroundings, as every project mainly concentrate on a single site. UNESCO Report 2015 [68] tries to draw attention to the impact of urban renewal projects in general while recommending a more conservation based renovation method without exercising the method of demolishing and rebuilding which only encourage the ‘reconstruction’ process. They also suggest the revision of the development projects in accordance with the conservation principles that was described in the Management Plan and a more diverse implementation of the renewal projects as to avoid a dominant and contemporary single urban form which can overshadow the old traditional urban fabric [63].

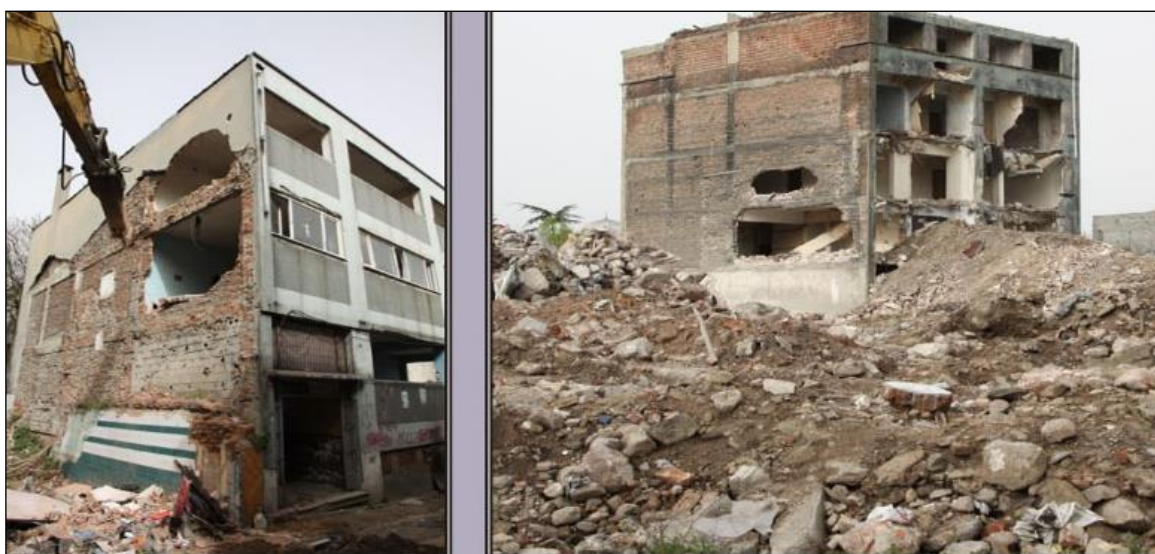


Figure 5.25. Examples from the renewal project in Süleymaniye [67]

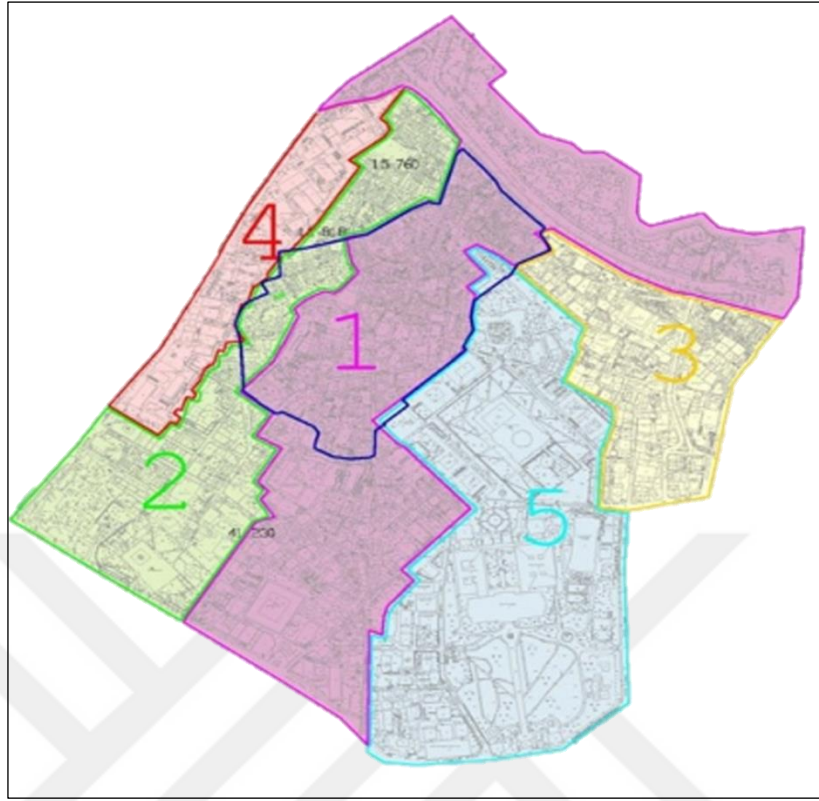


Figure 5.26. The urban renewal zones in Süleymaniye [67]

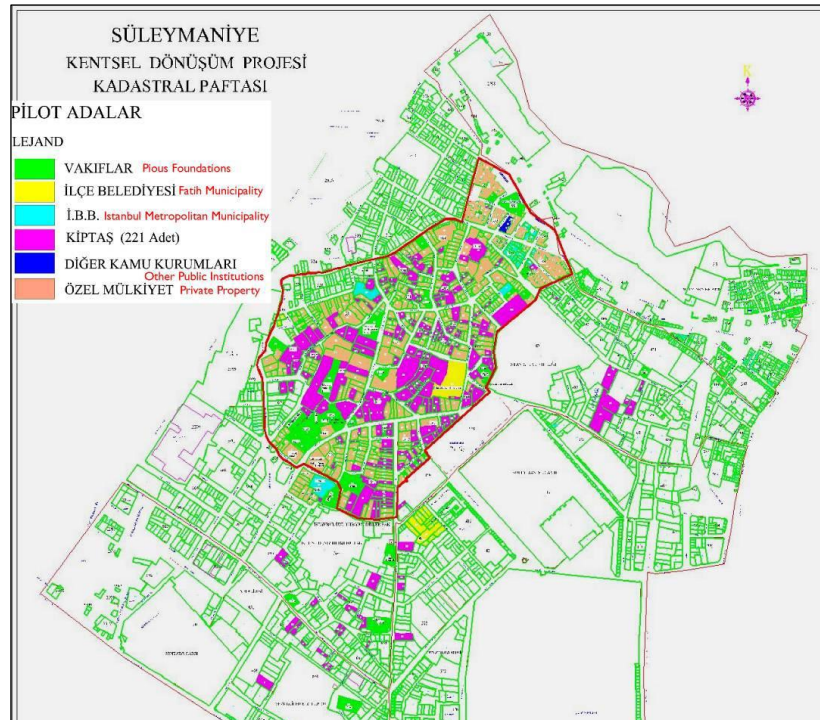


Figure 5.27. Renewal areas in relation to the World Heritage Site [63]



Figure 5.28. Map of the historical peninsula, 2014, redrawn by the author

5.4. DEMOLITIONS AND DISINTEGRATION OF THE URBAN FABRIC



Figure 5.29. Süleymaniye, Sedad Hakkı Eldem Archive, Salt Research

The urban fabric of Süleymaniye and Zeyrek, despite the impending fires or the implementation of regularizations, transformed relatively little until the end of the 1930s. Although the density of the urban fabric changed throughout the nineteenth century, the plot sizes, the widths of streets, the typological character of the housing units remained mostly unchanged. Most of the large scale transformations started in the 1940s with the implementation of the Prost's Master Plan.

Prost's master plan for Istanbul was focused on three principles: 'environmental hygiene', 'traffic' and 'aesthetics' [71]. Considering the economic difficulties of Turkey, the ongoing development of the new capital and the significant decrease in the population of Istanbul, rather than forming new settlements outside the periphery of city, the main aim of the master plan was to establish the necessary infrastructures and green areas in the old center of the city [38]. Prost's plan for the relocation of the industrial zone between Bakırköy and Yedikule was not realized [71].

Prost's attempts were focused mostly on the reimagining of the transportation structure in the city. New arteries, such as Vatan, Millet and Atatürk Boulevard were proposed to establish a continuous connection throughout the city. Atatürk Boulevard was especially prioritized as it connected the newly developed north side of the city, Pera, to the historical peninsula and the commercial center. In fact, at the end of this north-south line, Prost also

proposed an international train station and a ferry port to connect the city to Haydarpaşa [71].

However, since the civil architecture was not perceived as a heritage at the time, except the expropriation for the opening of new boulevards, the urban fabric of the residential districts was of secondary importance for the reorganization of the city [38]. Started in 1941, the demolition of the buildings surrounding the border of the Atatürk Boulevard created an immense pressure on the existing urban fabric. Having similar architectural and urban characteristics, Süleymaniye and Zeyrek quarters started a process of division and decomposition. During the opening of the boulevard, which at certain places reaches a width of 40 - 50 meters, small mosques such as Süleyman Subaşı, Papazoğlu, Yahya Guzel, Sekbanbaşı İbrahim Ağa, Firuz Ağa and Revani Çelebi *Mescids*, Payzen Yusuf Paşa Tomb, Kırkçeşme fountains and many other historical structures were demolished. These demolitions repeatedly continued between the 1940s and 1960s in the area along the boulevard (Figure 5.31).

Although the boulevard followed a similar path to the existing Unkapanı Avenue, its 40-50 meters size acted like a barrier between the two quarters. The street network between Süleymaniye and Zeyrek lost their continuity. The continuous axis following the Küçükpazar Street, Hacı Kadınlar Street and the Itfaiye Street or the axis between the Beyazıt *Meydanı* , Vefa *Meydanı* and Fatih Complex can be given as examples of these continuous streets.

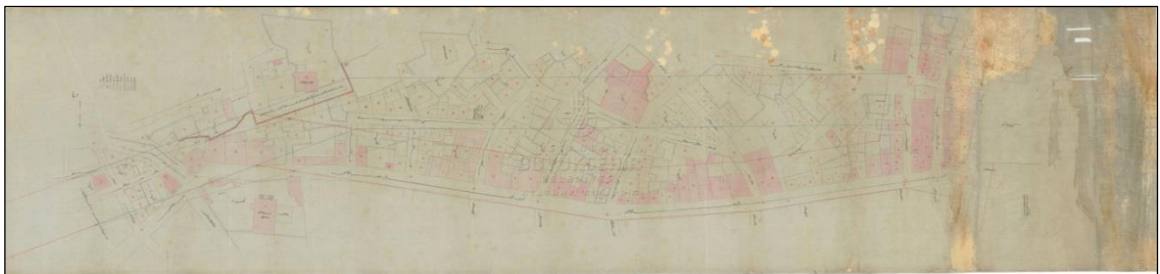


Figure 5.30. The buildings along the Atatürk Boulevard, Atatürk Library



Figure 5.31. Atatürk Boulevard, 1940-1950 [72]



Figure 5.32. Atatürk Boulevard, 1950-1960 [72]



Figure 5.33. Atatürk Boulevard, circa 1970, Sedad Hakki Archive, Salt Research

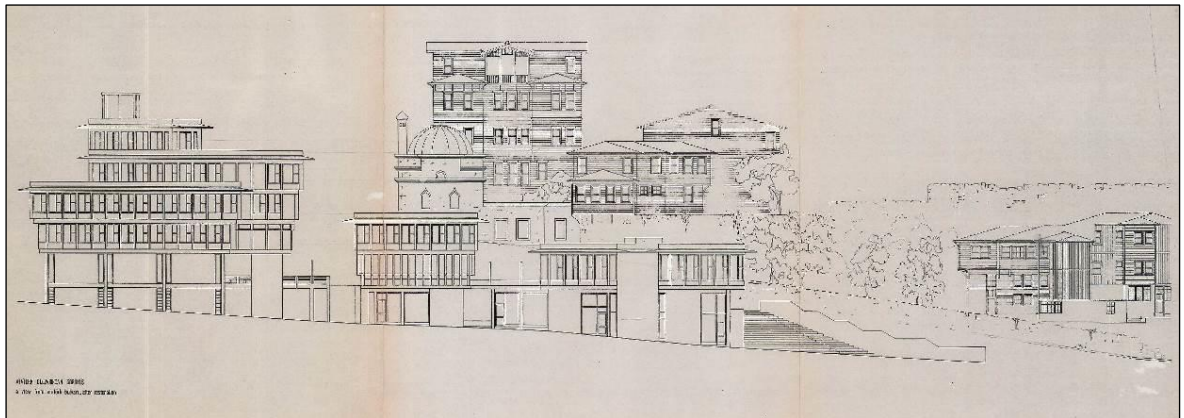


Figure 5.34. SGK building and wooden houses from 19th century, Ahmet Ergelen's collection

The realization of a new boulevard also triggered another kind of transformation which is the construction of the new representative commercial and administrative buildings along the boulevard. The competition in 1957 and afterwards the realization of the Istanbul Drapers and Yard Goods Center (İMÇ) building in 1967 [73] can be given as an example to these types of complexes. Although the existing conditions were factored in the design

process, their masses and dimensions were more related to the avenue than the traditional urban fabric of Süleymaniye (Figure 5.33).

On the western side of the Atatürk Boulevard, in Zeyrek, also large-scaled administrative structures were built. Most significant of them was the Social Security Building (SGK) building which was designed by Sedad Hakkı Eldem and built in 1968. Due to topographic features of the Zeyrek quarter the impact of these commercial and administrative buildings were limited to the boundary of the boulevard. The recurrent fires, the long term neglect and incorrectly applied reconstructions were some of the other factors that affected the traditional urban fabric of the Zeyrek quarter.

After the 1950s, due to the intense migration, the socio-economic and cultural structure and correspondingly the built environment in both quarters transformed rapidly. Between the years of 1950 and 1980, in regard to the land speculations and the ease of constructing concrete structures, the apartment buildings were in high demand. The plots of the old wooden houses, which were either being demolished or destroyed by the ‘accidental’ fires, provided the necessary vacant spaces for the construction of these new types of buildings. However apartment buildings were constructed without any restriction or regulation. Therefore, while most of the plot dimensions remained similar, the heights of the buildings and their proportions created a pressure over the existing urban fabric.

In the 1980s, after the two quarters were announced as heritage sites some regulations and limitations were placed on the new constructions [59]. However the transformation in the building typology continued and the characteristics of the nineteenth century Ottoman urban fabric proceeded to disintegrate.

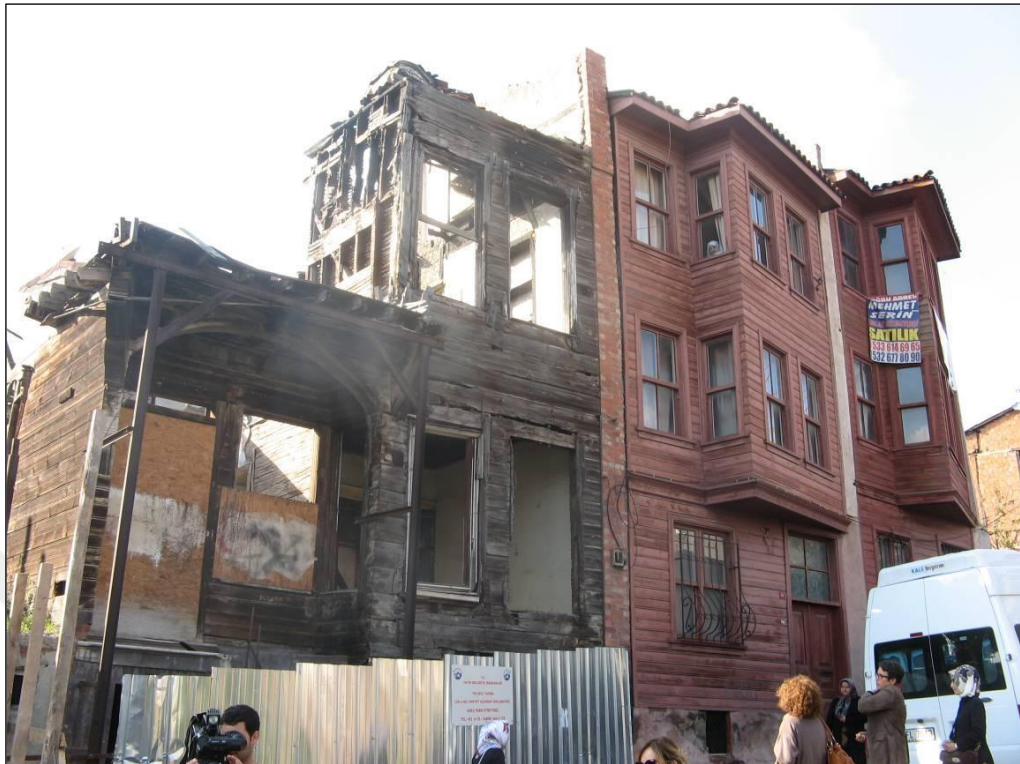


Figure 5.35. Accidental fire damage adjacent to a repaired block [64]



Figure 5.36. Long term neglect [64]

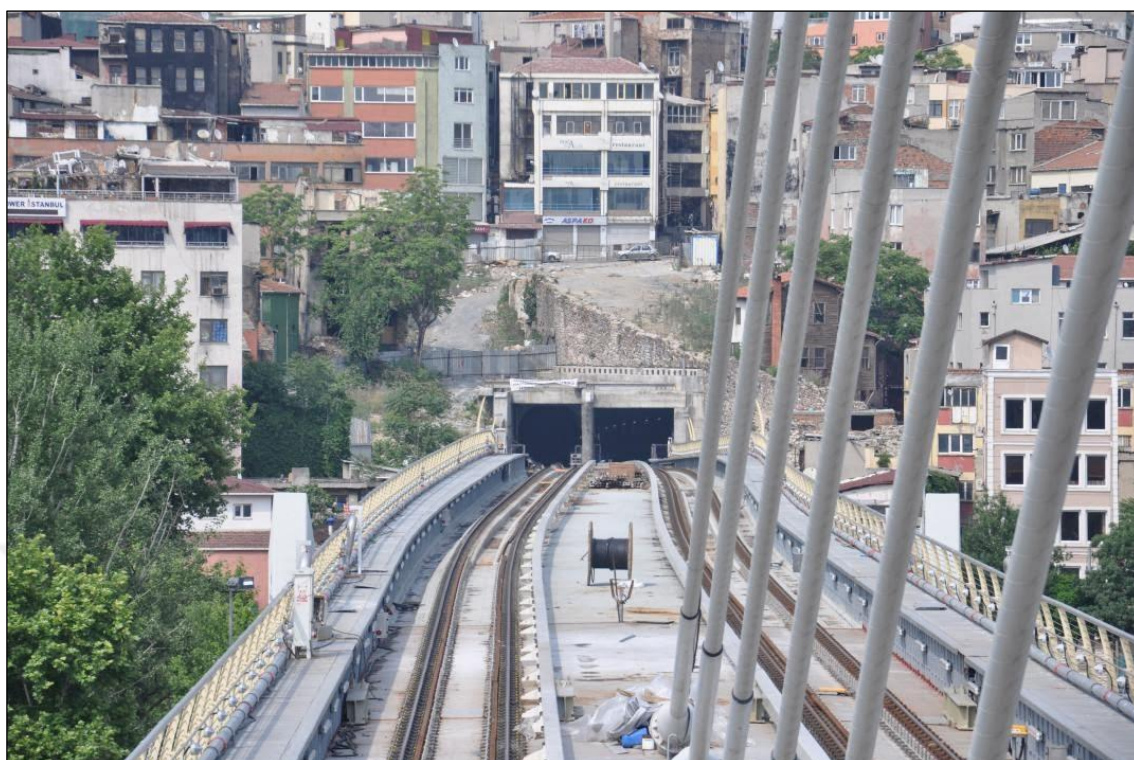


Figure 5.37. New Metro in Süleymaniye, 2015, photo by Emiliano Bugatti

The destruction of the civil structures by fires, converting the vicinity into car parks or the lack of maintenance was effective throughout the 2000's [59].

After Istanbul was chosen as the European Capital of Culture in 2010, another factor began to gain importance which was the image of the city and city marketing. Started in 2006 with the enactment of the Law 5336 and followed by the re-determination of municipal jurisdiction of Süleymaniye and Zeyrek in 2009, the aim of the officials was to quickly revitalize the deprived and deteriorated historic quarters. Besides the preservation and conservation of the historically important buildings, to increase the attractiveness of the area and to facilitate easy access, new infrastructures, such as the Metro Bridge were to be built. Many of the wooden housing units inside the UNESCO Heritage sites of Süleymaniye and Zeyrek were in a very bad condition and needed an immediate intervention, the condition of these buildings were also causing deterioration to the integrity of the urban fabric by creating an image of urban decay and furthering the isolation of these quarters (Figure 5.41).

In accordance of the urban renewal project, many registered and non-registered buildings in Süleymaniye, especially near the Süleymaniye complex demolished within ten years. Although relatively smaller in number, the housing units in Zeyrek also disappeared during this period (Figure 5.41) (Figure 5.42).

Currently, projects are being prepared for the urban renewal area of Süleymaniye (Figure 5.39) (Figure 5.40). Hence any application other than the demolishing of individual buildings is not yet realized. While the neighboring areas maintained their dense urban fabric, by comprising the maps in 2006 and 2015, it can be asserted that the limit of the streets rapidly disappearing in Süleymaniye and Zeyrek as a result of the demolitions (Figure. 5.43). In the meantime, especially in Süleymaniye, large vacant spaces, which are the size of multiple urban blocks, accelerated the disintegration of the traditional urban fabric by cutting through the spatial continuity of the built environment.



Figure 5.38. SGK Building, Rahmi M.Koç Archive, Salt Research



Figure 5.39. A model prepared in accordance with the urban renewal project in Süleymaniye [74]



Figure 5.40. Detail of the model for Süleymaniye [74]



Figure 5.41. 19th century housing units in Süleymaniye, 2015, photo by Emiliano Bugatti



Figure 5.42. 19th century housing units in Zeyrek, 2015, photo by the author



Figure 5.43. On the left the plan from 2006 and on the right the plan from 2015, redrawn by the author

6. CONCLUSION

During the nineteenth century, research and surveys were realized on the vast geographical region of the Islamic world which was comprised of many different and diverse civilizations. These studies were influenced by the ideology of colonization and a critical attempt to understand the formation of cities. In this regard, the concept of Islamic city was accepted as a priori concept by many scholars who tried to define the structure of cities outside the Western world.

Islamic cities were examined according to the criteria and guideline that were formed through the analysis of European cities. Hence the framework of studies was based on what the Islamic city lacked in comparison to the European city; for instance the absence of urban organization, the lack of public space and the skewed and irregular street network.

Some aspects of the urban form were contextualized within the framework of Islamic religion. The Islamic city was, in fact, organized according to the interpretations of the Islamic law and the individual agreements between the parties, rather than the administration of certain pre-determined limits, boundaries or regulations. However the inherited dualism in the concept or the over generalization which defines that everything about the urban form could only be related to the impact of Islam, was not enough to identify the variety of complex relations and interrelations between the elements of the urban form and the various cultural contexts of a vast geographical area. Land ownership, the absence of an aristocratic class, the ethnical rather than the socio-economic division in the urban society, the vast accumulation of cultural and historical heritage and many other factors were equally effective.

At the end of the nineteenth century, the critical and descriptive method of analysis was used in studies of the Maghreb, Mashriq and former Ottoman regions. By the studies that were carried out in these different regions, previously established theoretical framework was expanded. Although further studies are also necessary to understand the 'genius loci'

of these historic cities, the lack of cartographical maps and the inconsistencies in the very few inscriptive data are still the major obstacles in these analysis. Therefore, it can be asserted that the number of data prior to the nineteenth century, is not yet sufficient to dissect the intricate linkages between the different variables of the Islamic city concept.

The Ottoman Empire was a multi-cultural Empire which internalized the various cultural structures and adapted to the historical context of its large geographical area. Istanbul, as the capital, was one of the important gateways to the Western world and a model for other major cities of the Empire.

Situated at the core of this cosmopolitan city, the urban fabric of Süleymaniye and Zeyrek quarters were influenced by both the internal and external impacts and changes. These changes that trigger the transformation of traditional fabrics in the historical peninsula can be divided into two main categories of direct and indirect effects. The direct effects can be listed as major fires, official urban planning, the developments in the construction technology, the impact of wars and etc. The indirect effects can be generalized as socio-political, economic and cultural changes; such as immigration, land speculations, industrialization and etc.

After the Tanzimat edict in 1839, the Ottoman Empire entered a reformative period, changes in every aspect of urban life was realized in succession. The influence of modernization was perceived as a means for an overall revitalization of the existing dilapidated structures in the Empire. A part of these attempts and also as a result of these changes, the urban fabric of the historical peninsula began to be reorganized according to the new regulations and rules established by the emerging official institutions.

During the nineteenth century the projects in the historical peninsula were implemented, mainly, as a means to stop the recurrent problem of devastating fires. The street network in the burnt down areas were regularized and limitations and codes about the construction of buildings were created. Until the twentieth century these regularization plans continued to be implemented as piecemeal projects. In fact the effect of these projects, the regularized

street network in Vefa or Küçükpazar or near the Fatih Mosque, can still be observed in the urban fabric of Süleymaniye and Zeyrek quarters.

The instant '*tabula rasa*' conditions of the urban fabric after each catastrophic major fire created a unique opportunity for the reorganization of the existing fabric. However, while investigating the continuity or sustainability of these changes, the gradual transformation of each urban element of the traditional Ottoman city should be considered as a crucial factor. The changes in the urban elements depended on the social, cultural and economic structures in the city. In accordance with the population movements during the nineteenth century and in coinciding with the cultural and economic changes in Istanbul, new type of housing units emerged in Süleymaniye and Zeyrek. The socio-cultural changes in the urban society also led to the new social and cultural interactions and hence new type of buildings, such as theaters, cinemas and etc. emerged and introduced into the traditional urban fabric. Until the twentieth century, it is not possible to mention about a progressive and systematic transformation of the urban fabric. Thus, there has been a continuing negotiation between the existing traditional urban structures and the modern urban regulations.

In the twentieth century, especially after the declaration of the Republic, it is possible to refer to a period of planned transformations. However, during this period, Istanbul as the old capital was perceived as a derelict and decaying city and the efforts of rebuilding a new nation was materialized in the new capital Ankara. This fundamental shift between the cities affected the historical peninsula and the speed of transformation almost came to a standstill. The city shrunk by losing half of its population and its built environment was left in ruinous conditions. During this stagnant period, the density in both quarters decreased and the most of the civil structures quickly dilapidated.

In the 1930s, Henri Prost was invited to prepare a master plan for Istanbul. The city, especially the historical peninsula was scarcely habitat and the built environment, including the monumental structures, was in need of urgent maintenance. Therefore, Prost as a means to revitalize and rehabilitate the historical peninsula, proposed the opening of new boulevards which would serve to connect the core of the city to its other important

centers. Through the opening of Atatürk Boulevard, which was to be realized between the Süleymaniye and Zeyrek quarters, Prost aimed to create a continuous route along the city's north - south axis.

The realization of the new and large Atatürk Boulevard paved the way to a series of transformations in both quarters. The first can be asserted as the direct physical impact of the realization of the boulevard in the 1940s that required the demolition of many civil and monumental buildings along its path. The second phase of transformation was related to the conflictual relation between the residential quarters of Süleymaniye and Zeyrek. Since the autonomous typological characteristic of the traditional housing units were not harmonious with a large avenue, this relation had not been able to resolve until the 1960s and the residential buildings along the boulevard continued to disappear. The third affect happened in the 1960s; in relation with the redistribution of the central business district and the realization of the Saraçhane underground passage; new commercial buildings were introduced along the limit of the boulevard and the previously clear separation between the commercial center and the residential zone was therefore diffused. All of these affects solidified the separation between the quarters.

After the 1960's and an intense phase of infrastructure construction period, conservation plans were introduced upon the urban fabric of Süleymaniye and Zeyrek. The preservation of the traditional urban fabric of both quarters was started in the mid-1960s. These attempts gained a momentum in 1985 when both quarters were enlisted in the UNESCO World Heritage List. Between the 1964 and 2011 many conservation master plans were prepared for the entire historical peninsula. However, the authorities were not able to implement most of these plans. Until the 2011 management plan, most of these conservation plans were either refuted or annulled by the civil institutions, in regard to legal or methodological discrepancies. Therefore, other than the restoration or reconstruction of individual civil and monumental buildings an overall strategic conservation plan for the entire historical peninsula had not been implemented and the piecemeal projects were not sufficient for the conservation of the characteristics of the nineteenth century residential urban fabric in Süleymaniye and Zeyrek quarters.

In 2006, another kind of intervention was realized in accordance with the enactment of ‘Preservation by Renovation and Utilization by Revitalizing of Deteriorated Immovable Historical and Cultural Properties’ law in 2005. Although , the urban renewal projects were aimed at the rehabilitation of the physical structure of the historical peninsula, this law also provided the local municipalities with an opportunity to replace the existing buildings with new structures.

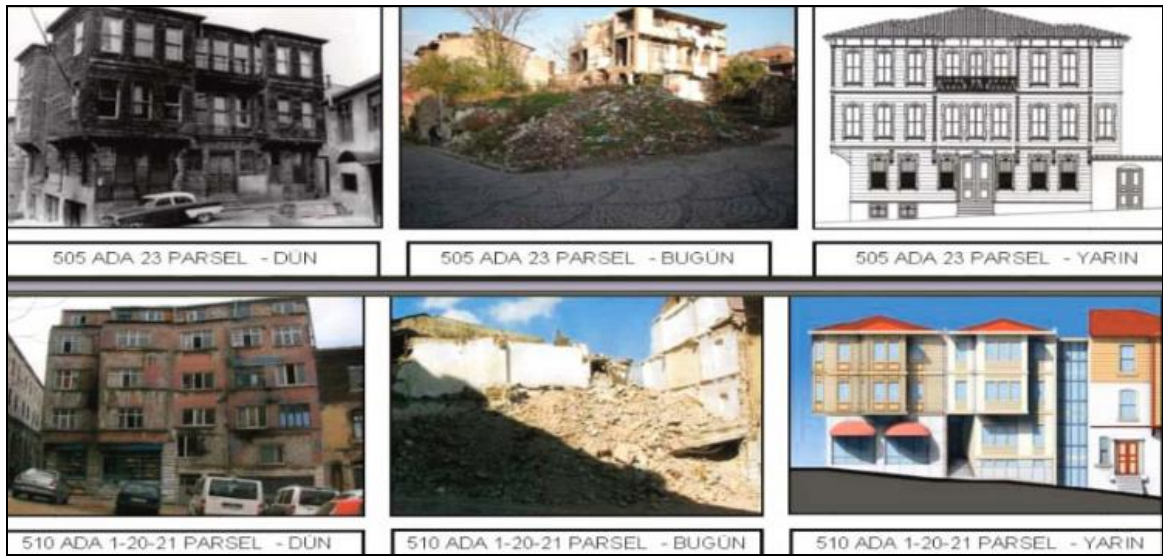


Figure 6.1. Examples from the renewal project in Süleymaniye [67]

Süleymaniye quarter was announced as an urban renewal area in 2006 (Figure 6.1). The main organizations involved in the revitalization of the area are Fatih and Istanbul municipalities and KİPTAŞ. Currently this project is still continuing and other than the demolishing of the twentieth century concrete apartment blocks or a number of registered civil structures, no steps had been taken towards reconstruction of the quarter according to the preliminary designs which are beign prepared by individual firms.

UNESCO reports [68] indicates the redesigning of large urban blocks in Süleymaniye might create an overly homogenous urban pattern and could form an indistinguishable resemblance between the original civil and reconstructed buildings. Therefore, UNESCO [68] suggests the method of gradual rehabilitation of the built environment by providing financial support to the inhabitants of the buildings rather than a profit-based redevelopment project that will naturally change the socio-cultural and economic

conditions of the existing urban society within these quarters. UNESCO 2013 report mentions about the importance of this social structure:

We heard a great deal of concern expressed about existing communities displaced in renewal schemes. Smaller packages of repair and infill are certainly more conducive to encouraging social diversity and supporting existing communities. Use by poorer communities has kept many buildings standing which would otherwise have been lost. But the long term survival of such buildings does depend on their owners having the resources to use them less intensively, and properly to maintain them. [63]

Despite the decay and dissolution of the urban fabric of both quarters during the last 60 years, one of the most critical characteristics in the traditional Ottoman city, the concept of neighborhood, was still being maintained in both quarters until 2006. After 2006, in regard to the urban renewal project in Süleymaniye, the social structure in the quarter began to disband as most of the tenants had to abandon their residences because of the continuous demolitions and the resulting isolation. While a similar but slow process continues in Zeyrek; its urban fabric remained relatively unaffected from these radical changes since the quarter has not yet been declared as a renewal area.

The impending migration from other countries, especially Syria creates another social and cultural conflict which also needs further studying. Most of the abandoned houses and even the half demolished apartment blocks are being occupied by foreign immigrants. The economic conditions are also deteriorating as it can be deduced from the use of vacant spaces as garbage and junk collection area. The 2011 Management Plan is equally emphasizes on the conservation of the socio-economic conditions as well as the physical structure of Süleymaniye and Zeyrek quarters, however, there are currently no visible evidence of such a comprehensive intervention in the area.

It can be asserted that, the effect of a planned transformation that spread over a long period of time, in this case ten years, consolidated the isolation of Süleymaniye and Zeyrek quarters and therefore affected the socio-economic, cultural and physical structure of the quarters. Although this isolation is relatively smaller in scale and density in Zeyrek, similar conditions also exist within the quarter. In fact, the impact of these conditions can be observed on the urban fabric as the limit of the streets are disappearing while the built environment is almost dissolved and expect a few number of restored traditional housing

units most are in the verge of collapse. Hence it can be asserted that the preservation methods are not enough to compensate these rapid transformations and without a strategic and multi-layered intervention, the traditional civil structure in both quarters could be irreversibly disappear.

Although the urban fabric of Süleymaniye and Zeyrek during the nineteenth century were one of the central residential zones for the Muslim population, today, in considering the limit of the urban renewal project of Süleymaniye, the affect of the Atatürk Boulevard or its surrounding commercial buildings, are not a part of a continuous housing zone. However, these quarters are still important areas of the city's historical and cultural background.

Therefore, this thesis aims to provide the necessary data about the agents of transformations and to analyze these changes for understanding their impacts on the urban fabric of Süleymaniye and Zeyrek. These data could be used in subsequent studies to establish a more comprehensive method of urban and architectural rehabilitation that would also correspond to the current needs of the socio-economic and cultural context of both quarters.

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