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EDITÖR-EDITED BY
Prof. Dr. OKTAY BELLİ
INTRODUCTION

Madrasa, is an Arabic word and it has the meaning of ‘the place of giving the lecture’. In the first era of Islamism, religious information were taught in mosques and small mosques with the lessons provided between the times of ritual worship called ‘namaz’. With the increase of the information in the progress of time, special buildings named as ‘madrasa’ have been built by being in compliance with the tuition purpose of these.

One of these special buildings is the Madrasa which has been built in the year of 1563 by Ivaç Beyoğlu Hasan Bey in Hoşap and it is commemorated with his name. However, after the death of Hasan Bey, during the era of his son, Şir Bey, a mausoleum has been added on south-west section of the structure with an alteration applied on the same section. Building is single-storey and has masonry technique used for its construction. In despite of its outer facades’ plainness, Madrasa attracts attention with the ornaments taking place on the facade of the mausoleum. In North-south direction, the site against the entry cross section is arranged in the form of Eyvan (which is the site of the main building section arranged with closed top having vault or dome and has three closed sides) and it’s open side faces the yard main building section yard with a door) and used as the small mosque and classroom and opens to the yard with a door. Rooms taking place on the east and west sections of this site were probably the rooms belonging to the lecturers. However, the mausoleum has been formed by making one of the rooms on the west section smaller and by including take lecturer room of the west. Student rooms have been placed on the east and west sections in a way to match with the bottom parts of the mentioned sites.

Madrasa has sustained its function until the year of 1930. The building has lost its functionality during our recent days and together with the devastation of the nature and time, climate factors and in the result of the diggings done by the treasure hunters, it is now in ruined state and gives the struggle to remain standing. In the course of the events, major part of top covering system is now in destroyed state. Since the ground level of Madrasa’s surrounding has been elevated about 1.00 meters together with the ground levels of inside yard and the other inside sites, actual ground level cannot be selected. However, when excavation...
surplus are to be cleaned during the restoration works, it will be possible to bring actual ground levels into appearance.

Madrasa has been registered because of showing cultural characteristic to be protected as per Law Numbers 3863 and 3386 by Turkish Republic Ministry of Culture And Tourism, Diyarbakır Regional Directorate of Protection for Cultural And Historical Assets. First known works of the structure in the orientation of its restoration have been started in the year of 1993 by General Directorate of Foundations, however, these works were not completed. Later on, it has been handled once again within the scope of the Project Investment Works of Bitlis Regional Directorate of Foundations in the year of 2007 and its relief, restitution and restoration projects have been prepared.

In the announcement, Hoşap Hasan Bey Madrasa has been introduced with elaboration and structural deterioration were handled and function pursuits have been scrutinized in order to bring vitality to it since it has lost its functionality and these studies have been done alongside with the proposed solutions for its restoration.

Architectural Characteristics
Hasan Bey Madrasa has been constructed in north-south direction by having rectangular plan and consisting of one storey and yard. Classroom site taking place in the middle of the south wing makes a little protruding from the facade with the shape of half octagon. Mentioned protruding and the mausoleum added on the southwest corner of the Madrasa activates west facades. Walls of the east, west and south facades of the Madrasa were able to reach our recent days by remaining partially strong.

The facade walls of the Madrasa are aslalar facing with coarse stones. On the outside, the walls have been build by having about 0.20 m. coarse aslalar facing with lime plaster by applying rubble stone filling techniques in between and their thicknesses are about 1.10 m. From the traces reaching to our recent days, it is seen that the walls of Madrasa's inside rooms are clay and straw plaster on the rubble stones and limewash has been applied on them. On the other hand, Madrasa walls of southwest corner have been covered with cut stones from inside and outside.

In the structure, there is no clearance other than the door clearance in the middle of the north facade and two clearances taking place on the east section of this and the embrasures on the other facades. There are four embrasures on the east facade and four pieces of the same on the west facade. Mausoleum windows have rectangular shape and they have been placed in a sunk having pointed arch. Traverses, frames and thresholds are of cut stone they have one frontal with pointed arch.

In the middle of Madrasa's north facade, there is an entrance clearance providing the entries to...
the yard with its rectangle shape and cut stone framing. On the east section of entrance clearance of the north facade, there are two clearances in the shape of rectangle. One of these was probably the window clearance and the other one must be a door opened for the usages which took place later on. This site also has another door opened on the northeast end of the yard. Nowadays, north wall of the Madrasa and top section of entrance clearance have been demolished. However, the walls of the rooms taking place on northeast and northwest corners are standing strong. (Photo 3).

Yard extents in north-south direction and it approximately has rectangular shape plan. Classroom site has been place on the south of the yard while there are five student rooms on the east and four on the west of it and there is a mausoleum placed on southwest later on. Although the classroom of the south takes place on the axis, student rooms have been lined up asymmetrically. It is understood from the trace that mausoleum has been obtained by adding the major part of the fourth student room extending from north to south taking place among the rooms of the west wing and they by adding room of the southwest which was probably used as the lecturer room (Figure 1).

Three rooms of the Madrasa on the west wing from north to south have equal sizes and they are about 3.40 m x 3.50 meters in their dimensions while the fourth one adhered to these and taking place on the south only has 0.80 meter left because of having its major part added to the mausoleum. Rooms are entered with the callow arched door clearances located at their southeast corners. However, callow arches have been devastated in our recent days. Top covering of the rooms are lightly pointed vault extending in the direction of east-west when observed from the inside. Vaults have been braided with soil roof on top. Rooms are illuminated with the windows opened in the middle section of the west wall. There are one cupboard niches placed on the right and left sides of the windows. However, when proceeded from north to south; there are one more niche taking place on the west end of second room’s north wall, on the east section of third wall’s south wall and in the middle section of fourth room’s damaged north wall.

There are five rooms taking place on the east wing of the Madrasa. The first room taking place on the north has the size of 5.30x3.60 meters and it has been braided with light pointed arch vault in north-south direction. There are two doors providing entries to this room from the yard and from the north. On the top of the door clearances having 0.80 meter, there are callow arches. Three rooms in between have the sizes of 2.80x3.60 meters and these have been braided with light pointed vault in east-west direction. Rooms are entered from callow arched doors opened from north-west corners and having smooth cut stones (Photo 4). Embrasures opened in the middle of east walls illuminate the rooms (Photo 5). When proceeded from north to south; there are cupboard niches...
 niches placed as two pieces on the east wall of the first room, one piece on each one of the north and south walls of the third room, one piece on the north wall of the fourth room, one piece of each on the right and left sides of embrasures taking place on the east and south walls of the fifth room and one piece on the west wall. Despite that, there is no cupboard niche taking place in the second room. Wall surfaces of the room have been plastered.

Adjacent to these rooms, the fifth room on the south has 4.20 m. x 5.50 meters size and its top part has been braided with light pointed vault in east-west direction. On the west, there is an adjacent room to the classroom which was probably the lecturer room and it is entered with a door taking place on the southeast corner of the yard. This door, like the others, has been bordered with smooth cut stones and it has callow arch on its top part. This call is illuminated via embrasures taking place in the middle parts of the east and south walls.

Classroom takes place in the middle of Madrasa's south wing. This site is entered with a door taking place in the middle part of yard's south wall and it has straight travers stones. This site protrudes towards the outside with the shape of half octagon from the south facade. The top of the mentioned site has been braided with light pointed arch vault in north-south direction. However, the top part of half octagon shaped part of the south has been braided with adverse and triangle surfaces. There are embrasures opened on the southeast part of protruding's south section with half octagon shape and in the middle parts of south and southwest walls and there is a half circle sectioned niche of mosque indicating the direction of Mecca placed and there are cupboard niches placed on each side of this. There is a mausoleum attracting the attention added on the southwest corner of the Madrasa and having the outer dimensions of 8.32x8.32 meters and square planned with one storey. East wall of the mausoleum is adjacent to the classroom site and its north wall has been obtained by adding the major part of the adjacent student room. This state is understood from the existing traces.

Mausoleum protrudes towards outside as 2.70 meters on the west facade of the Madrasa. With the exceptions of south and west walls, outer walls are adjacent to the Madrasa. Internal and external walls of the mausoleum have been covered with smooth calcareous cut stones and rubble filling has been used for the inside. Thickness of the wall is approximately 1.00 meter. There are two faced corner chamfers of the structure's outer walls on southeast, southwest and northwest corners. On the northeast corner, there is no chamfering due to the door (Photo 6).

Mausoleum is entered with a rectangle shaped and cut stone framed door having straight travers stones on top and placed in the sunk having pointed vault and taking place on the south end of the west wall. Door clearance is callow arched in the inside. Top covering of the mausoleum is dome shaped in the inside as it can be understood from the
stones from inside and outside; the other facades are of coarse stones. In the Madrasa, there is no clearance other than the door clearance in the middle of the north facade and embrasures on the other facades. However, windows of the mausoleum attract attention with their window ornaments which have been added later on. One window has been opened in the middles of each wall on south and west with smooth cut stones. Windows have been placed inside of a sunken part by ending with pointed arches and having geometrical motives insides of them. These geometrical motives are surrounded with a frame consisting of "U" shaped pipe mouldings from the starting point of the arch to the top level of the same. Rectangle shaped window clearance placed in the sunk part have been circumscribed with pipe mouldings. Pointed frontal crowning the window has been formed by cut stones having interlaced position.

### Dating

Construction epigraph of Hasan Bey Madrasa is in existence. From this mentioned epigraph, it is understood that Madrasa has been constructed by Hasan Bey, son of Mahmudi İvaz Bey, in the year of 1563 (Moslem Calendar Year: 971). As for the mausoleum, it must have been built after the year of 1585 by the son of Hasan Bey, Şir Bey. Epigraph has been written on a marble with the
Safavids in the year of 1585 during the conquest of Tabriz which was taken by Iranians. With the help of Tabriz Governor, Cafer Pasha, his dead body has been taken from Tabriz and brought to the capital of the sub-governorship, Hoşap and buried in the Madrasa constructed by himself. Upon the death of Hasan Bey by being martyrise, his son, Şir Bey, has taken the administration.

Comparison
Anatolian Madrasas has added unique characteristics of Anatolia to the Madrasas of Seljuk. According to this, 'yard' is the indispensable item of the Madrasa in the plans done for it. Rooms, classroom and small mosque or mausoleum are placed in the circumference of the yard. If top of the yard is open, it is named as Madrasa with Open Yard and if it is covered with the dome, then it is named as Madrasa with Closed Yard. Another important constituent Eyvan. Eyvan is a site which is main building section arranged with closed top having vault or dome and has three closed sides and its open side faces the yard. There can be one or a few eyvans in the Madrasa. One of these is Entrance Eyvan and in general it is arranged as Crown Door. On the facing axis of this, Main Eyvan takes place. In general, it was possible to use Main Eyvan as classroom during the summer. Main Eyvan has one or two windows on its bottom section and mihrab (niche of a mosque indicating

Mahmudi Hasan Bey has continued the wars with Iran during the time of 3rd Murat and he has become martyrise in the battle done with the
the direction of Mecca) on its Mecca direction wall and when required, it was possible to do daytime ritual worships called namaz. There are winter classrooms taking place on two sides of Main Eyvan. One of these can be used as mausoleum.

Middle axis is the symmetry axis of the Madrasa Plan most of the time. On two sides of these, spaces/rooms take place as provided for students' sheltering and workings. The doors of the rooms and the windows on the top of the doors open to the yard. In the late periods, windows are observed to open outside. In the surrounding of the yard, there may be porches in the fronts of the rooms. There are also types built with two floors with the purpose of providing more possibilities to more number of students.

Hoşap Hasan Bey Madrasa contains one storey and it has been arranged in the shape of Main Eyvan in the direction of north-south and against the entrance axis to be used as the classroom, however, this site opens to the yard with one door and there are rooms on its east and west sections which were probably the rooms of the lecturers and on its west section, the mausoleum attracts the attentions and it has been obtained by downsizing one of the student rooms and by adding the lecturer room taking place on the west later on. On the bottom parts of these sites, student's rooms have been placed on the east and west sections by matching these on their bottoms. Hoşap Hasan Bey Madrasa has a plan schema which is not applied in Ottoman Madrasas too much as it contains student rooms on two sides of the yard and because of having the classroom on the south. In terms of its plan schema containing the student rooms were lined up in east and west direction of the planned yard extending in the direction of north-south and classroom site taking place on the south, it carries similar characteristics with Hoşap Evliya Bey Madrasa and Diyarbakır Ali Pasha Madrasa. In Hasan Bey and Evliya Bey Madrasas, these student rooms have been lined up asymmetrically while they were lined up symmetrically in Diyarbakır Ali Pasha Madrasa. However, in Evliya Bey Madrasa, there are three rooms taking place on each east and west direction while Ali Pasha Madrasa has five rooms with the same combination. In all three of these, classroom sites take place on the south section of the yard and protrude from the facade. While Hoşap Hasan Bey and Ali Pasha Madrasas have half octagon shape, the other Madrasa has octagon shape. Two winged plan schema is also observed in Pizan.
Hüsrev Pasha Madrasa of Başkale (1653) by being similar to the Madrasas taking place in Hoşap. However, this Madrasa has two floors and it has porch.

Hasan Bey Madrasa has similar characteristics with Hoşap Evliya Madrasa because of not having connection between the rooms and by not containing porch and in terms of containing top coverage system in the shape of vault.

Mauseloum taking place in Hoşap Hasan Bey Madrasa has been added afterwards. Mauseloum addition is a characteristic which is rather observed in Seljuk Madrasas. Integration of Madrasa and mauseloum is seen in Istanbul's Eyüp Sokullu Madrasa of Ottoman Period Architecture (1568).

Protection Issues of the Structure and Proposals
Deteriorations in the Structure
According to the information obtained from the people of the region; stones of the structures have been taken away by the villagers taking place in the surrounding and consequently it has been deteriorated and smooth cut stones of the facades have been removed top cover of the structure and specially, most parts of the vaults on the east section of the classrooms of the west have been collapsed and the structure has been left to its fate in the result of treasury hunters and because of misusages and it has resisted the passing time and has succeeded to stand partially. However, in order to be able to transfer it to the coming centuries, it is required that this culture heritage Madrasa should be restored urgently. When the recent status of the structure is observed; environmental issues, deteriorations, material issues, ... etc attracts attentions. One of the environmental factors affecting the structure is the burial places which have been done later on by being close to Madrasa's north and east facades and the other factor is the illegal housing arising in the environment. All these have negative effects on Madrasa's architectural features. When protection issue of the Madrasa is scrutinized; ground level of the Madrasa takes place rather low because of having the ground level of the main road passing from the south of the Madrasa raised in the course of time and for this reason, rain and snow waters coming from the main road affect the Madrasa negatively. Drainage issue is also added to these and moisture occurs in the structure.

One of the deteriorations observed in the Madrasa is the separation and loosening specially taking place on the vaults covering the top of the Madrasa, in its top cover and their joining places with the walls and on the arch and wall braiding besides the cracks taking place on these. In this context, one section of the outer walls of Hasan Bey Madrasa and the major part of soil roof has been demolished completely. Besides, door frames of the student rooms and the arch taking place on these have been devastated. Rain and snow water flowing by being strained from the outer walls have caused partial loosening for the wall joining of internal and outer walls of the structure.

In general, deterioration observed in the stone material can be counted as the discoloring and darkening of the stone, paints applied on these later on, erosion, complete vanishings of the materials, loosening of the joining parts and the cement and plastered joining used during the previous repairs, ... etc.

In the structure, deteriorations caused by the plants are also in question. For example, occurrences of the plants in Hasan Bey Madrasa and on the internal and external walls cause material problems. Besides than this, algae growth is observed on the surfaces contacted with the water.

Solution Offers
Before the commencement of Madrasa's repair, existing state must be determined with the relief
project to be done. Restitution Project reflecting the first state of the structure according to the traces and the Restoration Project expressing elaborated restoration and interventions must be prepared. Entire stages of these must be elaborately documented with photo and video shootings.

When Madrasa’s restoration is looked at from Protection and Repair Principles point of view, as is known, the most basic approach in “Protection” aimed works is to solve the issues of the “Cultural Assets” with the least amount of intervention and to provide the conditions for it to be able to sustain its extinction. “Radical” or “fundamental interventions” must be avoided in the repairs of the cultural assets, unless to be applied due compulsory reasons and when it happens to be a compulsion, these interventions must be with reversible/easily removable content and details.

In this context, the decisions regarding the usage of the structure again by restoring and giving function to it and the required technical infrastructure for this must be with the form, content, scope and details as required in this framework in a way not to deteriorate structure’s artwork’s unique values and architectural integrity.

In the orientation of eliminating environmental issues; burial places observed more recently in the surroundings of Hasan Bey Madrasa should be transferred to another place buy obtaining the required permissions for the same purpose. Besides, in order to have the prevention from the harms on the structure caused by the rain and snow water coming from the main road, these waters must be transferred to canalization networks by doing drainage and storm drains in the surrounding of the structure.

In order to reach structure’s authentic ground level, to have knowledge about the vanished walls and architectural elements, it is required to do surface survey under the supervision of the museum. Because, there may be new traces to come into appearance during rasping, grout cleaning and removing the existing filling from the structure.

Collapsed places of the vaults must be determined according to structures authentic state and shallow cracks must be renewed together with deteriorated and vanished vault and arch stones, lime grout must be used in the repairs of missing joints. Cement based and soluble grout containing salt, filling materials and joints, old installations, cable, pipes, etc materials and elements taking place on the structure must be removed.

There must not be any interventions to be applied on the stones taking place on the facades and having good condition, however, existing cement based joining, grouts and plasters used in the separations and openings, shallow cracks must be removed mechanically and these should be repaired with lime based grout by being in compliance with the color of the stones. Partially emptied joining taking place on the braiding and missing stones of the wall must be completed by being in compliance with the original, a hallow cracks must be repaired with lime based grout joining.

Stones and new architectural elements and the materials to be used for the placements of these elements (nails, clamps, mortar) will be selected in a way to be distinguishable from the authentic ones. Impregnated wooden materials must be used for door and window profiles of the structure. Stud iron gratings of the windows must be renewed and painted by being in compliance with the original ones as they do not exist today but have their traces left. People of the region and tourists must be enlightened by placing an informative introductory signboard on the entrance section of the building.

Assessment and Conclusion
Since Hoşap Hasan Bey Madrasa has completed its functionality and it was abandoned to it’s fate in the course of time, it is now in devastated state because of losing it’s unique state because of reasons
like nature conditions, human factors, ... etc.

Repair interventions must be implemented in the direction of scientific protection-repair principles. One time radical type, radical and/or mass and irreversible interventions must be avoided. Monitoring processes must be recognized for the issues having unidentified sources.

In this context;

1-In order to protect the traces of the eras taking place in the structure, a construction/repair mechanism must be established in a way to provide the required due diligence.

2-Resolutions of the problems must be aimed with the minimum required intervention in order to provide the conditions for the structure to enable it to maintain its existence.

3-Protection-repair interventions must be implemented in the direction of a plan having phases.

4- Repair interventions must have recyclable materials, details and contents, all kinds of materials to be proposed must be in compliance with the authentic materials and at the same time, they must not apply extreme load to the existing ones and must not harm authentic ones and must be distinguishable from the authentic one.

5-Repair interventions must be documented on all phases - before, during and after the intervention.

6- Executor must be orientated and inspected on all stages of the application by the project designer and technical controlling.

In Conclusion;

Hoşap Hasan Bey Madrasa has an important place in Anatolia-Turkish Architecture and it's repair in the context of restoration rules and having it operated with the functionality in the orientation of region's needs will be the most correct approach in terms of structure's architectural importance and it's values. In the past, Hasan Bey Madrasa used to be an education and culture facility and a functionality in the orientation of this purpose may be achieved in our recent days. For example, we have the point of view that it will be appropriate to use it as the library of the Primary School taking place on the north-west of the structure.

Hoşap rapidly develops to become a city of culture and opening them for the usage again and providing vitality in the result of accomplishing the restorations of historical structures and their supplements in the direction of Protection-Repair Principles, we think that Hoşap Hasan Bey Madrasa and its surrounding will become an important attraction centre.

ENDNOTES

5. Please see: T. Baykara, Introduction to Anatolia's Historical Geography I, Ankara, 1988, Page: 74, (mentioned by: M. Top, a.g.e, Page: 8)
6,7. Please see: M Top, a.g.e., Page: 8
8. For detailed information, Please see: H. Köroğlu, a.g.e., Pages: 203-204.
10. Please see: M. Top, a.g.e., Page: 41; additionally please see: Y. Ötüklen, "Ottoman Madrasas from Orhan Ghazi era till the end of Suleiman the Magnificent era", Research Magazine (Atatürk University Faculty of Literature), Number 9, Ankara, 1978, Pages: 337-350.


13. M. Top, a.g.e., Page: 42; additionally please see: Z. Ahunbay, a.g.m., Page: 258.

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