



# Disappearing from Istanbul's Shoreline: Sarayburnu Tıbbiye-Yedekçiler Masjid/Degirmen Ocağı Mosque

Istanbul'un Deniz Kıyısından Kaybolmak: Sarayburnu Tıbbiye-Yedekçiler Mescidi/Degirmen Ocağı Camii

Damla Altuncu<sup>1</sup>

## Öz

*Topkapı Sarayı'nın deniz surlarının dış kısmında yer alan Sarayburnu Bölgesi, 1956-1960 yıllarında İstanbul için yapılan yeni imar planıyla kalıcı olarak değişmiştir. Bu dönemde kentsel uygulamalar kent mekânını çağdaşlaştırmayı hedeflerken kent silüetinin kalıcı olarak farklılaşmasına neden olmuştur. İmar planında yapılan değişiklikler nedeniyle gerçekleştirilen yıkımlar sonucunda yok olan tarihi mekânlar, kültürel aktarımın devamlılığını sağlamak için yeniden hatırlatmayı amaçlayan bu çalışmada, Sarayburnu Bölgesi'nin silüetinden kaybolan yapıların görsel arşiv kaynaklarından yararlanılarak keşfedilmesi problem olarak ele alınmıştır. Durum çalışmasında, araştırma materyali olarak Tarihi Yarımada'nın deniz ile bağlantısını sınırlayan deniz surlarının dışındaki bölgeye ait dönemsel fotoğraflar seçilmiştir. Dönemsel fotoğrafların doküman analizi yöntemiyle incelenmesi sırasında, günümüzde var olmayan Sarayburnu Tıbbiye-Yedekçiler Mescidi/Degirmen Ocağı Camii'nin görüntülerine rastlanmıştır. Günümüzde var olmayan bu yapının araştırılmasında, nitel araştırma yöntemlerinden örnek olay incelemesi tercih edilmiştir. Araştırma bulguları, günümüzde var olmayan yapının yeri ve yapımı hakkındaki bilgilerin yanında, güncel kent mekânındaki bilgileri de sağlamaktadır. Araştırma sonucunda mimarlık, kent ve tarih ilişkisi için önemli olan unutulmuş hafıza mekânlarından biri tespit edilmiştir.*

**Anahtar Kelimeler:** Tarihi Mekân, Kent Kimliği, Kültürel Aktarım, Kent Silüeti, Tarihi Çevre

## ABSTRACT

*Located on the outer part of the seawalls of the Topkapı Palace, the area around Sarayburnu was permanently changed with a new development plan implemented in Istanbul between 1956 and 1960. Urban practices in this period aimed to modernize urban space but resulted in a permanent transformation of the city's shoreline. In order to ensure the continuity of cultural transmission, this research aims to remind historical places that disappeared as a result of the demolitions under the development plan and discusses the exploration of the buildings that disappeared from the shoreline of Sarayburnu by utilizing visual archive sources. This case study uses a selection of historical photographs as research material for areas outside seawalls that form the border between the Historic Peninsula and the sea. Document analysis of historical photographs revealed the photographs of the Sarayburnu Tıbbiye-Yedekçiler Masjid/Degirmen Ocağı Mosque that does not exist today. Case study research, one of the qualitative research methods, was preferred to examine this building. The research findings provide information about history, location and construction of the building as well as its traces in the contemporary urban space. In the context of the relationship between architecture, city and history, one of the forgotten memory places that are important for cultural transmission has been explored.*

**Keywords:** Historical Place, Urban Identity, Cultural Transmission, City Shoreline, Historical Environment

<sup>1</sup> **Corresponding Author:** MSFAU, Pürtelaş Hasan Efendi, Meclis-i Mebusan Street. No:24, 34427 Beyoğlu/Istanbul, [damla.altuncu@msgsu.edu.tr](mailto:damla.altuncu@msgsu.edu.tr), 0000-0001-5276-2275



## INTRODUCTION:

Giriş Istanbul which has hosted many civilizations since its existence has been transformed numerous times in line with the changing conditions. Changes and transformations in urban, cultural, and social dimensions have not only given the city its identity but have also led to the formation of a multi-layered (palimpsest) structure. The changes in this palimpsest structure resulted from natural social events, such as fires, earthquakes, and wars, as well as man-made construction activities to organize urban life.

Although development activities changing Istanbul's shoreline had been carried out since the city's foundation, they became official before the Edict of Gulhane in 1839. Tanzimat Period started with Edict of Gulhane. The concept of 'Tanzimat' means reorganization in every field. That's why 'Edict of Gulhane' can be accepted as an official basis for the reorganization. Following the Tanzimat Period of 1839, the Ottoman administration aimed at modernising the old system. They applied a series of economic, social and political, and urban reforms., In this way they tried to expand the duties of the central government to cover all aspects of daily life (Çifçi, 2019).

Most of the surviving seawalls on the shoreline have been rebuilt either in Byzantine or in Ottoman times. Fatih Sultan Mehmed the Conqueror started the process of rebuilding in Istanbul after the conquest of Constantinople and extensive restorations were conducted by Mimar Sinan during Suleyman the Magnificent's reign. Similarly, Uğur Tanyeli has determined that the political intervention in the environment built in Istanbul during the Ottoman period by the political power began in the 18th century (Tanyeli, 2023).

It is known that three different development plans were prepared by foreign architects and engineers officially assigned for the planning of Istanbul from the Edict of Gulhane in 1839 until the First Constitutional Era in 1908 (Çelik, 1986). However, these projects could not be fully implemented. The significant change in the shoreline of Istanbul based on the development plan was made in the period 1936-1950 as part of the urban plan of French Architect and Urban Planner Henri Prost (Çelik, 1997). In 1937, Henri Prost (1874 - 1959) was invited to İstanbul and prepared the first master plan of the city. In İstanbul, town planning processes have been significantly influenced by 'Western' planning principles, while gaining a local meaning in the context of Turkish politics and the state-formation process (Akpınar, The Rebuilding of Istanbul Revisited: Foreign Planners in the Early Republican Years, 2016). Prost's comprehensive plan for the Historic Peninsula transformed its shoreline. Prost's approach led to the irreversible loss of the unique values of the city, whose historical texture was formed by intertwining centuries of experience (Çelik, Changing Istanbul, A City History of Istanbul, 1986).

As a result of rapid urbanization and population growth in Turkey in the 1950s the transition from an agricultural to an industrial society forced the reconstruction of Istanbul. The same argument is valid also for the late Ottoman era. The industrialization required transportation networks extending from the suburbs to the city center. Accordingly, Henri Prost prepared a plan focusing on connecting transportation networks throughout the city. He considered that all the buildings he deems as obstacles to the transportation axes should be demolished in order to implement his development plan. The demolition of the buildings considered as obstacles to road construction disregarded historical, social, and religious characteristics. While Prost was sensitive about the protection of some important Islamic monuments such as Eminonu Mosque, Blue Mosque, and Hagia Sophia, he caused the demolition of many buildings that he considered less important. It was assumed that when Prost's plan was implemented, Istanbul would no longer look like an eastern city with Islamic values, but a modern western city with a secular structure.

However, as Istanbul has not been able to become a Western city, due to the loss of artifacts from its shoreline, it has suffered social, cultural, and religious erosion.

The development activities of Istanbul, which were also considered as a means of propaganda by the politicians of the period, were initiated without adequate and necessary preparations and their implementation took longer than expected. In addition to this, many studies have been carried out on buildings that could not be preserved during urban transformation. This research aims to understand the impact of political power on social memory, through its traces in the city, based on the assumption that urban memory spaces, which are important for cultural transmission, can be used as a tool for socialization. The research carried out for this aim is important as it revitalizes the urban memory and ensures that forgotten architectural structures are recalled.

The subject of this study is the research of Sarayburnu Tıbbiye-Yedekçiler Masjid/Degirmen Ocağı Mosque, which was demolished due to the development plans that changed the city shoreline in the Historical Peninsula in Istanbul. The research aims to preserve urban memory by exploring the structural and functional characteristics of Sarayburnu Tıbbiye-Yedekçiler Masjid/Degirmen Ocağı Mosque, one of the forgotten historical buildings. Therefore, the inductive study is important as a historical reminder in terms of transferring our historical heritage to the next generations through the buildings on the city shoreline. As the study focuses on Sarayburnu, buildings demolished in other parts of Istanbul are excluded. Topçu Kışlası (Military Barracks) in Taksim and Merzifonlu Kara Mustafa Paşa Mosque in Karaköy are examples of other buildings that were destroyed in this period. This reductionist approach was needed for an in-depth examination of the selected structure from all aspects. The reason for choosing the selected building is that although it is included in the photographs and in the city plans, its name is not mentioned enough in academic sources. In this context, the study is a case study to be carried out through case study analysis, one of the qualitative research methods.

## 1. Methodology

The case study research method chosen for the qualitative research was deemed appropriate for the selected historical building as it requires an in-depth description and interpretation of a case that can be considered unique. The research might also be described as a 'field study' or 'case analysis' as it requires collecting data about events on site. However, in studies in the main fields of architecture, planning, and design, a case study requires comparative documentation of a structure/place/building by means of written sources, sketches, and photographs. Comparative analysis differentiates the case study method from field study and case analysis. In this case study using concrete data such as photographs and archive documents, the research was narrowed down to a single building.

In order to analyze the selected building architecturally and understand its various characteristics, a starting point should first be chosen. This starting point may either be a limited land/area or a single building. The research object that may be considered as a reference point to describe the case study does not need to have historical continuity. In this context, Sarayburnu Tıbbiye-Yedekçiler Masjid/Degirmen Ocağı Mosque, selected for the case study, was considered appropriate for understanding the social, cultural, and religious transformation caused by the changes in development plan between 1956 and 1960. Although Sarayburnu Tıbbiye-Yedekçiler Masjid/Degirmen Ocağı Mosque can be seen in many historical photographs, academic resources about the building are insufficient. For this reason, a study was carried out to have holistic information about the building that does not exist today.

After the first municipal organization in Istanbul was established in 1864, demolitions were made for zoning regulations (Rosenthal, 1980). The city changed by the demolitions during the period of Şehremini Server Pasha (1864–69), Şehremini Cemil Topuzlu Pasha (1912–14), Governor and Mayor Dr. Lütfi Kırdar (1939-48) (Gözaydın, 2007). But there was nothing like the situation created on the shoreline of Sarayburnu by the demolitions under the new development plan in the 1956-1960s. The difference of this demolition from previous demolitions was expressed in the report named 'Reconstruction Efforts in Our Country' published by the Chamber of Architects in 1960 (Özler, 2007). In the statement, it was stated that the team of consultants dealt with explanations such as road correction and widening on the Prost plan, issuing licenses, and increasing the building heights. They believed that Prost and his team did not prepare a holistic development plan that would address the whole city to provide its historical protection.

In this case, it is clear that there are also opposing views to the implementation of the Prost plan. For this reason, the social, cultural, and religious impacts of the demolitions on the urban space of Istanbul were analyzed using a case study. In order to comprehend the current situation, we utilized written and visual archival sources and made observations at the location described in the archival documents of the demolished historical building. Comparative examination of visual and written archival sources has enabled new connections and interpretations to be made about the changing functions of the building over time.

The findings of the archival sources research were analyzed using the four-step methodology preferred in historical research. Accordingly, the first step of the research was a literature search (review), in which visual and written sources were reviewed. In the second step, the findings were systematically classified (sorted). The third step as analysis step evaluated the content of the classified findings and the collected data were processed graphically to be used in the research. In the final step as criticism step, the consistency of the written and visual sources with each other was checked.

## 2. Background Discussion

The oldest known map of Istanbul is the one drawn in 1422 by Cristoforo Buondelmonte, a traveler and priest who made perspective drawings. Even though Istanbul was depicted in drawings, etchings, and miniatures until this period, this 15th-century map clearly shows the locations of the buildings in the city (Erkan, 2011). Dated to the Byzantine period, this document is important for its informative content. It also corresponds to the drawings of the Ottoman scientist and miniature artist Matrakçı Nasuh.

İnalçık's research based on Aşık Paşazade and Neşri shows that the first planned reconstruction activities in Istanbul during the Ottoman period were carried out in 1454 (İnalçık, 1994). In the following years, Sarayburnu, covering the area from the Topkapı Palace down to the sea within the Byzantine urban boundary, developed in a well-planned manner with its gardens and recreational areas. This urban boundary was only expanded with the establishment of the Eyüp neighborhood (Quataert, 2000). In this respect, it can be argued that Istanbul's early development activities were based on a multi-focus growth model. In addition, it is also known that the city centers chosen by the Ottomans for the reconstruction of conquered Byzantium were not new, and existing Byzantine urban centers were used (Yerasimos, 2010). Therefore, it can be argued that the Ottoman Empire implemented its own unique settlement practices on the aging structures/buildings and urbanization pattern of the Eastern Roman Empire.

One of the first evidence of the shoreline of the Sarayburnu area of Istanbul after the conquest was created by the Western traveler and artist Cornelis de Bruyn (1652-1727) (see Figure 1).

Dated between 1674 and 1693, the etching was published in a book printed in French in Delft in 1700 (Aikaterini Laskaridis Foundation, 2022). As seen clearly in this early source, the Sarayburnu area was only surrounded by seawalls.



Figure 1: Sarayburnu in Bruyn's etching dated 1786 (Aikaterini Laskaridis Foundation, 2022)

Fronting the Sea of Marmara, the seawalls in this area combine with the land walls to form a complete defense line for the Historic Peninsula. *“It is widely known as the Citadel of Theodosius; however, many citadels were constructed during the pre-Ottoman historical evolution of the city, namely, the Citadel of Byzantium, Septimus Severus, Constantinius, and Theodosius. These citadels can be grouped as the land citadel, sea citadel (Marmara and Haliç), and the Royal Citadel (Sur-i Sultani) which encircles the area of the Royal Palace which is called the Topkapı Palace”* (Soysal, 2021). This is because attacks from the seaside are relatively more difficult than those from the land side. The purpose of their construction was to defend the city against attacks from the sea, as well as to prevent the damage caused by storms.

There are many structures inside the walls that cannot be identified by their appearance in addition to many mosques as identified by their minarets. In this regard, the number of mosques also indicates the population density in the city. When focused on the Sarayburnu area in the map of Istanbul drawn by François Kauffer in 1789, we see that that there are also constructions in the seashore area inside the seawalls (see Figure 2).



Figure 2: Sarayburnu in Kauffer's map dated 1786 (Kauffer, 1789)



The first major development plan around the Palace, outside the walls defining the natural boundaries of the city, was realized in 1764 by filling the Langa (Blanga) Harbor. Soil flowing in from the Bayrampaşa Stream filled the natural harbor here. Since this area has become unusable for agriculture the field was zoned for development. Although this area is not directly related to Topkapı Palace, it contains structures located in the seashore. The filled lands were sold to Armenian families for residential construction (Inchichean, 1956).

At the beginning of the 19th century, the city had to be restructured as the use of new transportation technologies became widespread. The earthquake of 1894 also significantly accelerated this change. According to the sources, the first earthquake that resulted in a change in the shoreline of the city during the Ottoman period happened on January 16, 1489. The second major earthquake on September 14, 1509, is known to have largely destroyed the Topkapı Palace and the Hagia Sophia Mosque. Bayezid II made the city reconstructed after this earthquake, described as the 'minor apocalypse' (Cezar, 1963). After 1489, earthquakes of different magnitudes in 1557, 1690, 1719, 1766, 1802, 1837, and 1841 affected Istanbul. Numerous monuments in the Historic Peninsula, the center of the city, were also demolished or damaged.

In addition to earthquakes, massive fires also changed the city's shoreline. As wooden materials were mostly preferred in Ottoman civil architecture, houses located close to each other suffered heavy damage from fire. The great fire of 1554 destroyed most of the wooden residential buildings in Sarayburnu. The Aelst Etching, dated 1553 by Flemish painter, sculptor, and architect Pieter Coeck van Aelst, clearly shows the dense urban fabric of the city before the fire (see Figure 3).



Figure 3: Suriçi in Istanbul on Pieter Coeck van Aelst's map dated 1553 (Gennadius Library, 2023)

Owing to the scientific developments during the Tulip Period (1718-1730), it was understood that disasters such as fires and earthquakes could not be prevented by replacing burned or destroyed buildings with new ones using the same standards. The projects brought by Grand Vizier Nevşehirli Damat İbrahim Pasha from Paris and Vienna inspired the reconstruction of Istanbul during this period. While the Golden Horn area was prioritized at that time to create royal pleasure places, it is known that many mansions and gardens were also built in the 'Suriçi' (Intramuros) and 'Surdişi' neighborhoods. Development activities in the Tulip Period went beyond the creation of individual property to the protection of public property through the Ottoman elites. For this purpose, more than 300 palaces and mansions were built in the city between 1703 and 1808. In this respect, the increased construction activities in the city may also be considered as the result of a new spatial perception (Hamadeh, 2008). In this period, the records of the buildings on the city shoreline (especially those located on the waterfront) began to be kept in Bostancıbaşı Registers (Kayra & Üyepazarıcı, 1992). This has enabled regular records to be kept about the structures/buildings on the shoreline and facilitated access to accurate information.

New plans were drawn for the streets of Istanbul in the period from the Gülhane of Edict in 1839 to the First Constitutional Era in 1908. During the period a new plan for the streets of Istanbul was drawn by Prussian Helmuth von Moltke (1837) in 1836-37, immediately after the Kauffer plans were published in 1822. Osman Nuri Ergin's book *Mecelle-i Umur-i Belediye* also mentions this plan (Barman, 1979).

After the 1864 Hocapaşa fire that affected the area from Sirkeci to Kumkapı, the demolition of the Galata walls in 1864 within the scope of the new development plan completely changed the shoreline of the Pera (a district of Istanbul, north of the Golden Horn) (see Figure 4). During the occupation period of Istanbul (12 November 1918 – 4 October 1923), Carl Ch. Lörcher (1922-1923) drew the plans of Beyoğlu and also planned Üsküdar and Kadıköy in detail in 1926-1928.

By the Republican Period, it can be stated that the city's re-planning activities were delayed until the 1930s. This delay may be attributed to the move of the capital to Ankara, which put Istanbul's development on the back burner, because of cultural, economic, and political crises in the country. The first urban planning project in Turkey was initiated in 1928 upon the enactment of Law No. 1351 and the establishment of the Ankara City Zoning Directorate. Taking the Ankara model as an example, Istanbul Municipality organized a competition and invited four urban planners. In 1933, German Herman Elgötz, French Alfred Agache, Jack H. Lambert, and Henri Prost were invited to the competition. Even though Elgötz was the winner, his plan was not implemented. Shortly after this situation, Prof. Dr. Martin Wagner, who had escaped from Hitler's Germany in 1935, was invited to Istanbul for a new planning project, but the development planning work was not assigned to him (Jackisch, 2014).

In the end, the French urban planner Henri Prost was invited to Istanbul again in 1936, and in 1937 he completed his report for the 'Suriçi' Region, also known as the Historic Peninsula. Having a good grasp of the historical characteristics of the city as he had written his master's thesis on the Hagia Sophia, Prost decided to organize the area around Sarayburnu, Hagia Sophia, Hagia Irene, and Blue Mosque as an archaeological park with a conservationist approach. However, Prost's preservationist approach to Istanbul contrasts with the French school's idea of '*espace libre*', meaning the creation of public spaces or large squares in the city where people gather freely. Although this idea is based on the demolition of parasitistical structures surrounding large and important religious monuments, it should be discussed which buildings are parasitic. The success of such an imposing approach, which is preferred to create the vernacular architecture of Istanbul, can also be discussed.

Prost's conflicting preferences between the prescriptions of his academic identity and the requirements of the French school led to the destruction of many cultural heritages in Istanbul forever. As a result of the approximately 15-year planning process, Istanbul gained a new shoreline. Thus, the demolition of religious buildings with historical value prevented the power of religion as an authority from continuing to exist locally. Places of religious buildings are indispensable for religious practice, community life, or facilitation of experiences of divine presence in space (Coser, 1977). The removal of such structures is not just about destroying the place of worship. It also means destroying the space for meeting and socializing.

Istanbul's municipal elections of 1950 may be considered as the active starting point of the development activities that left lasting traces on Istanbul's shoreline. Upon winning the municipal elections of that time, the Democrat Party (DP) implemented some of Prost's proposals for the urban planning of Istanbul in an exaggerated manner. Even though the intention was to give Istanbul the appearance of a contemporary city so as to turn it into a tourism center, the expected success in terms of tourism could not be achieved. During this period, Prof. Dr. Luigi Piccinato, an Italian urban planner who developed and continued Prost's plan in 1958. Appointed as a result of the public reaction to the demolitions carried out during the Adnan Menderes Era, Piccinato not only criticized the practices but also stated that particular importance should be attached to the preservation of

historical buildings. This suggests that Prost and Piccinato adopted opposing approaches (Hasol, 2006).

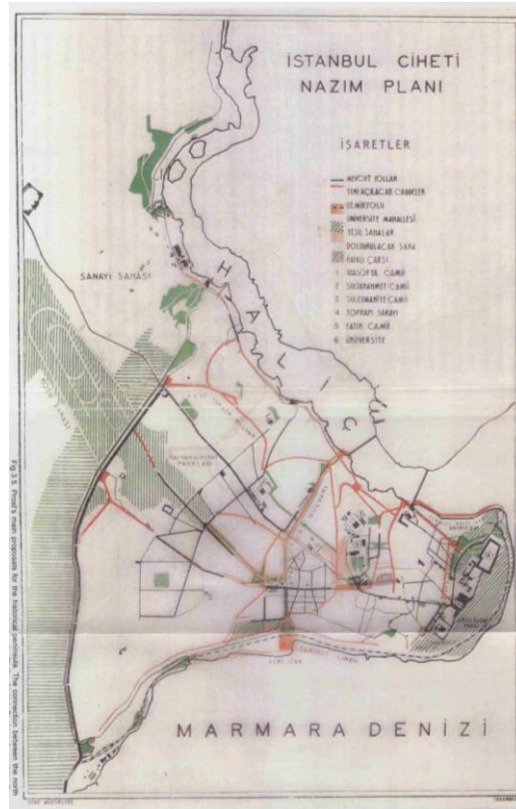


Figure 4: Prost's proposal plan for the historical peninsula (Akpınar, The Rebuilding of İstanbul After The Plan of Henri Prost, 2003)

According to Prost's plan (see figure 4), the roads starting from Sarayburnu and extending along the coast in the 1950s not only cut the city's contact with the sea but also severed its connection with history. In 1956, Sarayburnu was disconnected from the sea and some of the seawalls were demolished during road construction. In addition, all historical buildings in this area, except for the buildings described as 'monuments', were destroyed regardless of their quality. One of the historical buildings demolished in this area was the Tıbbiye-Yedekciler Masjid/Degirmen Ocagi Mosque.

"In the Menderes period, all old buildings at the seafront of the Golden Horn were completely demolished, and the Eminönü-Sirkeci square has reached its largest dimensions. Sarayburnu was (re)arranged as a park in the Prost period and combined with Kennedy Avenue in the late 1950s." (Akpınar, The Rebuilding of İstanbul After The Plan of Henri Prost, 2003, s. 199)

Topçu Kışlası (Artillery Barracks) in Taksim and Merzifonlu Kara Mustafa Paşa Mosque in Karaköy are examples of the buildings that were destroyed by 'Reconstruction Movement' initiated by Adnan Menderes. As part of the 'Reconstruction Movement', more than 7.289 structures were demolished, including many of historical value (Kuban, 1995).

Construction of Topçu Kışlası (Artillery Barracks) in Taksim was completed in 1806. The architect of this building was Serkiz Balyan. Like Sarayburnu Tıbbiye - Yedekciler Masjid / Degirmen Ocagi Mosque the building had several different names like Beyoğlu Barracks, Pilot Barracks and Taksim Barracks. Since the building was repaired by Sultan Abdülhamid, it was also named Hamidiye Barracks. Between 1936- 51 with the advice of Prost, the building was demolished completely in 1939 and Gezi Park was constructed (Yeşil, 2009).



Like Topçu Kışlası (Artillery Barracks) Merzifonlu Kara Mustafa Paşa Mosque in Karaköy was repaired by Sultan Abdülhamid. Raimondo D'Aronco designed a small mosque in the place of a pre-existing building in 1903. The original mosque was built in the 17th century between between Halil Aga and Kemankeş Streets in Karaköy. During a press conference in 1956, Menderes highlighted the urge for a rearrangement of the port area of Karakoy, considered the neuralgic heart of the city traffic (Altun, 2003). After that conference, Merzifonlu Kara Mustafa Paşa Mosque in Karaköy was demolished in 1958. When we compare Sarayburnu Tıbbiye - Yedekçiler Masjid / Degirmen Ocağı Mosque with these buildings, it can be said that even if the others disappear due to their location, they remain in the city's memory.

Al-Najaf (Al-Nedjef) which is the third most important theological center after Mecca and Medina is one of the most important historical cities in Iraq. The city has a unique architecture and urban structure. Iraq was officially declared through a League of Nations mandate under British control in 1920. After the country became the Kingdom of Iraq in 1932, it was growing prodigiously. During this period the city was transformed into a British city model on social, cultural, and architectural scales. The change was based on modern planning systems and modern public transportation just like İstanbul during Adnan Menderes Era. In the 1950s, a nationwide plan for urban development projects started in the historical cities including Al-Najaf. According to the development projects historical city walls, monuments, historical buildings, and mosques, were demolished to provide space for urban design.

### 3. Findings and Discussion

The most important record about the history of the Sarayburnu Tıbbiye-Yedekçiler Masjid/Degirmen Ocağı Mosque, the subject of the research, is included in Ayvansarayı Hüseyin Efendi's book titled *Istanbul Mosques and Other Religious and Civil Architectural Structures: Hadikatul'l-Cevami* compiling the records he kept by traveling around 821 mosques and masjids built in İstanbul until 1768 (Ayvansarayı, 2001).

In the 2001 edition of the book, it is stated: "*Hadikatü'l-Cevami is an important work by Ayvansarayı Hüseyin Efendi, who visited 821 mosques and masjids in İstanbul until 1768, made examination and research about them, and told about their founders, co-founders, and minbar makers, those who established other foundations within them, religious and civil architectural works in the vicinity of these mosques and masjids, such as schools, madrasas, tekkes, fountains, sebils, mansions, coastal palaces, as well as the lives of the famous people buried in the cemeteries near them, the sheikhs of the tekkes, and the biographies of the relevant important people.*" (Galitekin, 2001).

The record for the Sarayburnu Tıbbiye-Yedekçiler Masjid/Degirmen Ocağı Mosque in the Hadikatü'l-Cevami, says "*It was built for the patients of the bostanjis by the heaven-blessed Suleiman the Magnificent. It had no neighborhood.*" As understood from this expression, the Mosque was built during the reign of Suleyman the Magnificent (1520-1566) during the Ottoman Empire Period to treat and/or quarantine the 'bostanjis', the infantry responsible for the protection of the palace and the security of the city. This statement suggests that the initial function of the Mosque was not as a place of worship. In this respect, it can be argued that the Mosque served as a hospital or community clinic during its initial years of construction. However, the fact that Ayvansarayı Hüseyin Efendi listed the building as a 'mosque' suggests that by the time Hadikatü'l-Cevami was written (1768), the building had been repurposed and used as a mosque.

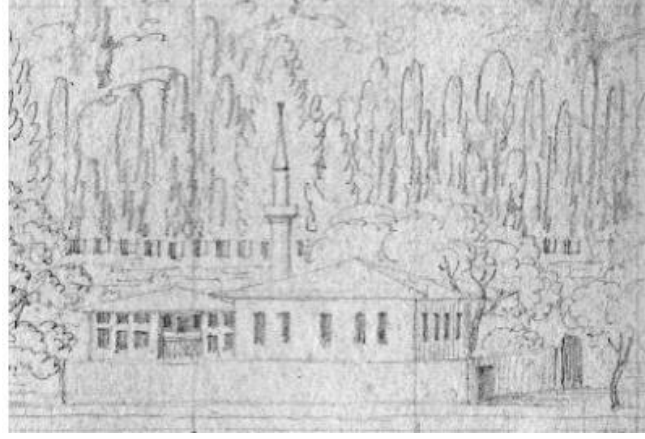


Figure 5: 18th century drawing by Antoine-Ignace Melling showing Sarayburnu Tıbbiye-Yedekciler Masjid/Degirmen Ocagi Mosque (Arts and Culture, 2023)

In the late 18th century panoramas of Istanbul by the German architect-painter Antoine-Ignace Melling, known to have been in Istanbul from 1784 to 1822 (Kayaalp, 2019), the Mosque is clearly seen in the shoreline of the Historical Peninsula (see Figure 5). Kauffer's map of Istanbul dated 1776 describes the building as a 'Patients' Room' or the 'Sickness Room' (*Hasta Odası*) before its use as a mosque. There is also a photograph of the Mosque taken by Sébah & Joaillier dated 1885 (see Figure 6).

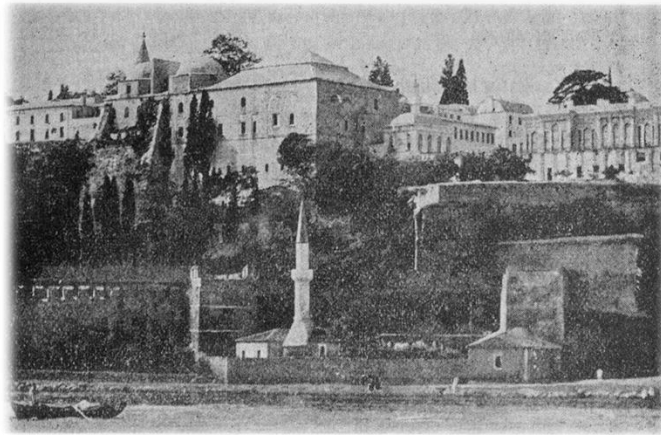


Figure 6: Photo by Sébah & Joaillier dated 1885 (eskiistanbul.net, 2023)

### 3.1. Location of Sarayburnu Tıbbiye-Yedekciler Masjid/Degirmen Ocagi Mosque

It is understood from the surviving photographs of the Mosque that it was built on the seaside section of the Topkapı Palace, which is now called Sarayburnu (Seraglio Point), on the outer part of the seawalls, also known as the Marmara Walls.

There are 8 known gates on the seawalls that form the border between the Historic Peninsula and the sea. These gates are Degirmen Gate, Lazaros Gate, Saray Gate (Palatium Magnum), Çatladıkapı, Langa Gate (Vlanga), Emilianos Gate, Samatya Gate (Psamatia), and Narlı Gate (Yannis). Many of these gates have not survived until today. Degirmen Kapı, one of the gates on the seawalls, also gave its name to Sarayburnu Tıbbiye-Yedekciler Masjid / Degirmen Ocagi Mosque. Known to have been built by the Ottomans, this gate can still be seen in Sarayburnu today (see Figure 7). It can be argued that the Mosque is also located close to this gate.



Figure 7: Sarayburnu Degirmen Gate today (biristanbulhayali.com, 2023)

### 3.2. Construction of Sarayburnu Tıbbiye-Yedekçiler Masjid / Degirmen Ocağı Mosque

Insufficient documents about the architectural structure of Sarayburnu Tıbbiye - Yedekçiler Masjid / Degirmen Ocağı Mosque was found during the research. However, based on the photographs available, it can be argued that the Mosque is a masonry building made of cut stone with a rectangular plan and located in a courtyard surrounded by walls with two windows on each. It is understood from the archive photographs that its hip roof is covered with tiles and it has a white-painted minaret with a single balcony, made of ashlar stone. It can be argued that the building is smaller than the surrounding buildings, but as it is on the border of the sea walls, it can be easily recognized from the seaside. In addition, in the early photographs, a pavilion-like structure that is thought to be wooden, with many windows can be seen next to the main building (see Figure 8).



Figure 8: Sarayburnu Degirmen Gate (Cangul, 2023)

Tıbhane-i Amire (Faculty of Medicine), the first medical school in the Western sense, was established in the Tulumbacıbaşı Mansion in Şehzadebaşı on March 14, 1827, with the contributions of physician Mustafa Behçet Efendi in the wake of Sultan Mahmut II's innovation movements. In 1831, in addition to the Tıbhane-i Amire, the Cerrâhhâne-i Amire (Faculty of Surgery) was established in the same building. Thus, the lower floor of the Tulumbacıbaşı Mansion in Şehzadebaşı was allocated to the Cerrâhhâne-i Amire and the upper floor to the Tıbhane-i Âmire. As this did not allow both institutions to work together in a limited area, as a temporary work around, the Cerrâhhâne-i Amire was moved to one of the extensions of the Topkapı Palace. Cerrâhhâne-i Amire remained to serve students in this building as a boarding school for 8 years (Öztürk & Şaylıgil, 2015). This building, which was used in 1831 for the treatment of bostanji patients, is called the 'Patients' Room' or the 'Sickness Room'



(Hasta Odası). The building is clearly seen in the plan drawn by Kauffer based on his research between 1776 and 1786 (see Figure 9).



Figure 9: Plan by Fr. Kauffer dated 1776 (agefotostock.com, 2023)

The Cerrâhhâne-i Amire was soon moved from Gülhane Medical School due to the limited facilities of the building and its exposure to the sea, making it vulnerable to weather conditions. In 1839, Tibhane-i Âmire and Cerrahhane-i Âmire were merged and named Mekteb-i Tıbbiye-i Şahane (Imperial School of Medicine). Following the move of Cerrahhane-i Âmire from the building, it remained dormant and used as an outbuilding by the boatmen and fishermen in the region for a while. It is not clear if the building was used as a mosque during this period.

The building is clearly depicted on the Ekrem Hakkı Ayverdi Maps drawn by officer engineers between 1875 and 1882 and later published by Ekrem Hakkı Ayverdi (see Figure 10). The use of the building as a mosque is understood from the fact that it is recorded as 'Degirmen Kapı Mosque' on maps dated 1875. Prior to 1875, the Mosque was depicted as a mosque on the Moltke Map of 1852 and on the School of Engineers maps of 1854 and 1847 respectively. On the 1918 Necip Bey Map, the Mosque was also depicted as a plan.



Figure 10: Plan by Ekrem Hakkı Ayverdi Maps dated 1875 and 1882 (Artan, 2011)



The Mosque is known to have served as a place of worship until the 1930s (see Figure 11). Subsequently, the Mosque remained dormant, its minaret was demolished in 1945 and it was completely destroyed during the construction of the Sarayburnu coastal road within the scope of the development activities in 1956 (İSTED, 2023), even though it did not stand on the road elevation (see Figure 12). Today, the registration and archival research of the building and the related projects have been completed by the Istanbul Association for the Preservation of Environment, Culture, and Historical Artifacts (ISTED) as of 2013.



Figure 11: Postcard featuring Sarayburnu Tıbbiye - Yedekçiler Masjid / Degirmen Ocagi Mosque (oldcite.com, 2023)



Figure 12: Last photograph of Sarayburnu Tıbbiye-Yedekçiler Masjid / Degirmen Ocagi Mosque Around 1950's (eskiistanbul.net, 2023)

## CONCLUSION:

The change in the shoreline of the Historic Peninsula continues today. There is no way to prevent the change; however, the buildings that have not survived to the present day due to the change can be remembered. The transfer of buildings that have not survived to the present day to the next generations through various means is also essential for the preservation of urban memory.

Therefore, it is concluded that Sarayburnu Tibbiye - Yedekciler Masjid / Degirmen Ocagi Mosque, which disappeared completely from the shoreline of the Historic Peninsula as a result of the 'Reconstruction Movement in Istanbul' initiated by Adnan Menderes, the prime minister of the period in 1956, has not been adequately studied in both architectural history and urban history research, and thus has been erased from memory.

This situation shows that the demolition of existing historical buildings for modernization is not a special situation for our country. However, it is noteworthy that the historical buildings existing in the urban texture were destroyed, especially after the Second World War. For this reason, it can be said that the Sarayburnu Tibbiye - Yedekciler Masjid / Degirmen Ocagi Mosque, which disappeared completely from the shoreline of the Historic Peninsula as a result of the 'Reconstruction Movement in Istanbul', was destroyed due to the policies of the similar period.

Until the mid-20th century, the building was known by the people of the city thanks to its location in front of the sea walls, but today it can be stated that it is not even traceable. This will lead to an inadequate evaluation of the resources available in the long term and will make the already confusing archival information even more incomprehensible. A concrete example of this situation is that even the name of the Mosque, the subject of the research, is referred to differently in many sources. Therefore, the title of the study includes two names for the Mosque.

In conclusion, it was noted that the building subject to the research was named in different sources as Patients' Room-Patient Room (Hasta Odası) (because of its use to treat and quarantine the patients of the bostanjis), Bostancı Tabhane Masjid (because of its use in the Ottoman period by the bostanjis to recover/rest after illness; it is thought that it also served as a place of worship in this period), Sarayburnu Tibbiye Masjid (because of its use in the name of Cerrâhhâne-i Amire affiliated to Tıphane-i Amire), and Sarayburnu Yedekciler Masjid (because of its use by fishermen upon the relocation of the Cerrâhhâne-i Amire). It is thought that the word 'yedekçi' (towman) is used in two different senses. As such, in the period when sails and boats were widely used in the Bosphorus, a towman was a strong, well-built person who helped the vessels to overcome the currents of the Bosphorus by pulling a rope thrown from a boat at sea. These people are also called 'handlers' (Orhonlu, 1989). It is known that until the 1930s, the towmen worked on the shores of the Bosphorus for mooring boats. Another meaning of 'towman' in the Ottoman Empire is 'the one who tows an animal' (Koleva-Zvancharova, 2015). As such, those who took the sultan's substitute horses in campaigns and ceremonies were also called 'towman'. As this area was close to the palace stables, it can be assumed that the towmen, who were the people accompanying the horses on foot during the transportation of guests arriving at the palace by the sea, also used this building (Boyar & Fleet, 2010). However, no concrete evidence has been found for either assumption.

As a result, the building subject to the research was referred to in two different ways in the archival records as Degirmen Ocagi Mosque (because it is close to the place where it is assumed to have been a mill in the past on the Seawalls) and Degirmen Kapı Mosque (because there is a passage called Degirmen Kapı close to the Mosque on the Seawalls). However, the periods of these names are ambiguous. In this respect, it is clear that further detailed research is warranted in the city maps and historical documents of the Historic Peninsula.

This study aims to transfer a historical building, which does not exist today but is known to have existed in the city shoreline in previous periods, to the next generations; however, it has been understood that the lifespan of lost values is limited to human memory. In this respect, it has been concluded that development activities carried out without considering the historical urban texture cause damage not only to the topography but also to the urban memory. Therefore, it is essential to

conduct detailed academic studies of historical buildings with an important place in urban memory to create an inventory that may be transferred to the next generations.

### Compliance with Ethical Standards

**Conflict of Interests:** *There is no conflict of interest between the authors or any third-party individuals or institutions.*

**Ethics Committee Approval:** *Ethics committee approval is not required for this study.*

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