

The Haseki Hürrem Sultan Complex Layout characteristics Of The complex in The context Of Historical sources

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SUMMARY: *The Haseki Hürrem Sultan Complex commissioner of which is wife of Süleyman the Magnificent, Hürrem Sultan, had been built in an important region of İstanbul which was called (Kuru Tepe) Dry Hill/Kserolofos/Xerolophos in Byzantine period and then Avrat/Avret Bazaar (Ladies' Bazaar). The Haseki Hürrem Sultan Complex is referred with Architect Sinan (1489-1588) who is the most important name of the construction activities of the period in which of the Ottoman Empire reached social, economical, political maturity. The Haseki Mosque is the first masonry mosque with a dome which Sinan built in 1538 after he has become chief architect. The other buildings in the complex except for the mosque are madrasa, school, imaret (soup kitchen) and darüşşifa (hospital). Buildings except for the kitchen are mentioned in Sinan's construction records. However the Haseki Hürrem Sultan Complex were built subsequently, they had been positioned on land too closely and mostly in no geometrical compliance with each other. This layout has always been a discussion point, and it has been interpreted either in context of topographic conditions or Sinan's skill. In this article, layout characteristics of the buildings in the complex will be discussed in terms of historical data.*

Key words: *İstanbul Historical Peninsula, the Haseki Hürrem Sultan Complex, Mimar Sinan (Architect Sinan)*

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I. HISTORICAL INFORMATION ON THE ADJACENT AREA

The Haseki Hürrem Sultan Complex is located in the region called Kuru Tepe (Dry Hill) /Kserolofos/Xerolophos of İstanbul. It was constructed near by the Column of Arcadius and the Forum of Arcadius which are located on the Mese (Throughfare), the main transportation axis of the city during the Roman and Byzantine Eras.

The Forum of Arcadius (402-421) is the fourth and last one after the forums Constantinus, Tauri and Bovis (Müller: 250-265). There had been constructed a marble column at the beginning of the area where the Forum of Arcadius was located. The monument, called the Column of Arcadius, was constructed at the beginning of the 5th century, for the honor of breaking the rebellion of Gothic leader Gainas by Emperor Arcadius (370-408). However the construction of the monumental column was completed during the reign of the son of Arcadius, Theodosius II. The column which has a relief feature surface is raised on a basis and a sculpture of Emperor Arcadius is placed on top of the column. The column is assumed to be placed nearby a temenos of an ancient Apollo Temple. The column was surrounded by a forum within the time and the Forum of Arcadius was built, consisting of loggias, exedras and sculptures all over. The forum is also called as the Forum of Theodosius because of its commissioner. The Column of Arcadius was damaged because of the earthquake in 542/543 and because of a lightning stroke in 550. Finally, the monument was destroyed during another earthquake in 740 (Müller-Wiener 2001: 250; Eyice 1993: 306, 307).

Following the conquest of the city by the Ottomans, timber houses and stores were built around the Column of Arcadius. Additionally, it is known that a special open air bazaar was organized for women on Sundays which was called as Avrat Pazarı (Ladies' Bazaar). After being damaged by the earthquakes and fires, the column was strengthened with iron circle clamps in 16th century. Since the column began to cause as a risky condition for the houses around after the fires of 1633 and 1660, it was moved to another place (Müller-Wiener 2001: 250; Pekak 1993: 306). Nevertheless the column continued to keep its original pieces enough to be described by several travellers.



Figure 1. Drawing of the Column of Arcadius towards the end of 17th century (MüllerWiener)



Figure 2. Drawing of the basis of the Column of Arcadius by David Ungnad von Sonneck in 1570-1578



Photo 1. The Column of Arcadius (Photography Archives of İstanbul Archaeology Museums, 1936)



Photo 2. The Column of Arcadius (MüllerWiener)

The neighbourhood used to be called as Başçı Hacı Quarter in 16th century when the Haseki Complex was built. It is known that the Manager of Laborers Hacı Mehmet, who was one of the well-known officers of the era of Mehmet the Conqueror, had commissioned a masjid in this quarter and that it was damaged because of the fire in 1918. It is assumed that the quarter acquired its name from the masjid. Later on, the quarter was also named as Avrat Pazarı (Ladies' Bazaar) and the Column of Arcadius as Avrat Taşı or Kız Taşı (Maiden Stone). The quarter started to be called as Haseki just about at the end of the 19th century (Taşkıran: 70, 71, 81; Eyice 1993: 306). Some sort of construction activities took place around the complex during the Ottoman Era.

There exist some vaulted rooms which are assumed to be the stores of Ladies' Bazaar on current Haseki Avenue. Two of them are located just east of the Haseki Madrasa. The rest locate in the west, along the street. The Bayrampaşa Complex stands as the adjacent building to the Haseki Mosque in the east. The Complex which consists of madrasa, sıbyan mektebi (Koranic school for children), tekke (dervish convent), tomb, hazire (a small private cemetery), fountain, şadırvan (group of single faucets) and stores was constructed in 1634-1635 (AH 1040). Fountain of Haseki İmaret (Haseki Soup Kitchen), which is dated to 1766 (AH 1180), is located just next to the İmaret Door (Tanışık 1943: 197); whilst the Başçı Hacı Mahmut Efendi Fountain, which is dated to 1803, is located in the northwest of the imaret (soup kitchen) where Uzbek Süleyman Street intersects with Cevdet Bey Street.



Figure 3. Haseki Region (Müller-Wiener)



Photo 3. Stores of Ladies' Bazaarnexttothemadrasa(Archives of Directorate of Foundations, repairrecords, 1960)



Photo 4. The Bayrampaşa Complex (PhotographyArchives of İstanbul ArchaeologyMueums, 1936)



Photo 5. Başçı Hacı Mahmut Efendi Fountain (PhotographyArchives of İstanbul ArchaeologyMueums, 1947)

II. LAYOUT OF BUILDINGS IN THE COMPLEX

The Haseki Hürrem Sultan Complex consists of mosque, madrasa, sıbyan mektebi (Koranicschoolforchildren), imaret (soupkitchen) and dârüşşifa (hospital). The mosque was the first building to be constructed (Kuran 1986: 39). The mosque is located in the south of the Haseki street while the other buildings of the complex are located in the north of the street. The entrances of the mosque, madrasa, school and kitchen are on the Haseki Street while the entrance of the hospital is on Cevdet Bey Street of which previous name is Zindan Street. Kuran (1986: 40), interprets this straggled layout of the complex as "...not being designed as a complete complex..." and states that "...the position of the buildings depended on the layout of the street...". The layout of the buildings in the complex do not indicate a previously designed concept, indeed. According to the analytical researches; the buildings seem to be designed in restricting limits such as environmental borders, construction areas and directions.

The Haseki Mosque is mentioned as the first masonry domed mosque (1538-1539) of Architect Sinan after being promoted as the Chief Architect of the Empire (Kuran 1986: 36). The mosque is also mentioned in the first charter of Haseki Foundation dated to 1540 (AH 947) (Taşkıran 1972: 43). Being built as single domed at first, the mosque was modified in 1612 (AH 1021) as double domed by adding another dome in the east (Kuran 1986: 38). Having the latecomers' porch in the first design, the mosque is located backwards from the street border. The restricting effect of the street and the land is observed on the addition of the second dome in 1612 as well. While the corner of the additional dome reached till the Haseki Street, the latecomers' porch could not be continued in front of the dome annex because of insufficient area, however.

The design concept of the mosque does not involve a square or rectangular shaped courtyard. As a reason of the direction of the Haseki Street, the south wall (mihrap niche) of the mosque could not be aligned to the street and as consequence a trapezoidal courtyard was formed which used to be a part of the garden. Addition of the second dome created another garden between the Tekke Çıkmazı Street in the east and the mosque. A gate was formed at the intersection point of the Haseki Street and Tekke Çıkmazı Street following the addition of the mosque in order to reach this second garden. These layout properties show that the Haseki and Tekke Çıkmazı streets and the land of the mosque had some sort of limiting effects for the construction area in the years 1538, 1539 and 1612.



Figure 4. The Haseki Complex on the map of E.H. Ayverdi



Figure 5. Plan scheme of the Haseki Complex (Müller-Wiener)



Photo 6. Courtyard gate of the mosque on Haseki Street (Archives of Directorate of Foundations, 1965-1968)



Photo 7. Courtyard gate on the corner of Tekke Çıkmazı Street (Archives of Directorate of Foundations, 1965-1968)

The Haseki Madrasa was constructed just after the mosque. According to the information on the glazed tile inscription which is exhibited in Çinili Kiosk of Archaeology Museum, the madrasa was built in 1539 (AH 946). Furthermore, being mentioned in the first charter of the Haseki Foundation dated to 1540 shows that its construction was completed in 1540 (AH 947) (Taşkıran 1972: 43; Kuran 1986: 40). The madrasa has a plan scheme which gathers the portico, rooms and the classroom around a courtyard. There exist 16 rooms around three sides of the courtyard except for the south side. The classroom is located at a projected position on the same axis with the main gate in the north.



Photo 8. The Haseki Madrasa (Archives of Directorate of Foundations, repair records, 1964)

The madrasa is located just adjacent to the north side of the Haseki Street across the mosque. The south side of the building which has only the portico parts is attached to the street and the entrance of the courtyard is enabled through this side. Structural directions of the madrasa have no similarities in terms of design concerns with the directions of the mosque. Conversely, geometrical formation of the madrasa depends on the layout of the streets similarly to the mosque. On the other hand, the formation and design concept of the column whose heritage (Pht. 9) still exists currently in front of the madrasa is uncertain.



Photo 9. The facade of the madrasa from the Haseki Street (Archives of Directorate of Foundations, repair records, 1960)

The rooms of the madrasa on the east side and the classroom have a view of the Sami Paşa Street (previously named as Zindan Karakol Street). However, the building is not aligned with the street. The northwest corner of the madrasa reaches to the street even past the street border. This breach was tried to be prevented by modifying that corner of the madrasa as a 'çal corner'. This corner also defines the street direction and also ends the garden wall of the madrasa. This sort of positional condition shows how the street border had been as a restricting effect at the design step.



Photo 10. Facade of the madrasa towards the Sami Paşa Street, before restoration (Archives of Directorate of Foundations, repair records, 1960)



Photo 11. Facade of the madrasa towards the Sami Paşa Street, after restoration (Archives of Directorate of Foundations, repair records, 1960)

Since there is no clue about the inscription of the Sıbyan Mektebi (school), the construction date is unknown. However, observing the nymphaeapatternson capitals of the school and madrasa prove that the two buildings were redesigned at the same time (Kuran 1986: 40). On the other side, since the school is mentioned in the first charter of Haseki Foundation dated to 1540 (AH 947), it might be assumed that the construction of the school building was completed by 1540 (Taşkıran 1972: 43). The rectangular shaped school has two separate square rooms, one is closed for winter usage and the other is semi-close for summer usage. The semi-close part has two columns and three openings on both sides and has no visual relation with the street. While the main walls of the school are of masonry, the roof was structured as curb roof and the ceilings have wooden laths while the exterior cladding of the roof is made of lead. The longer facade of the school is adjacent to the north side of the Haseki Street. Even though the construction dates of the madrasa and the school are almost the same or very close, it is hard to find common principles between their relation with the land. First of all, although they both have a facade to the Haseki Street, their facade lines are not parallel to each other. That is because the refraction of the street line was directly reflected to the buildings. Even though the school is located closer to the madrasa than the street, the layout directions of the school are in harmony mostly with the street. Secondly, the ground level of the school is higher than the street level. The reason could be because of the slope of the street since the Haseki Street has a slight slope. Nevertheless, this slope did not cause to rise the ground level of the madrasa like the school. Therefore, while on one side of the entrance door opening of the school is at window level of the ground floor of the madrasa,

the other side comes upon the blank wall of school. Rising of the ground level of school could be because of two reasons:

- Firstly, there might have been ancient ruins on this area and the school was built on the heritage. At this point, it is notable that the ground level of the hazire (private cemetery) is also higher than the street level. The cemetery which belongs to some of the managers of the Haseki Foundation and their families has a higher level than the İmaret Yolu Street. The oldest gravestone of the cemetery, which belongs to İlahi Mehmed and dates to 1563 (AH 970), proves that the level had been higher then as well. Therefore, this indicates to an existing building, some ruins, terraces or another effect that could have influenced the ground level of cemetery.
- Secondly, this approach might have prevented the possible problem of roof structures of such close buildings. However, the existing roof problems currently make this second reason discussable. In other words, rising the ground level of the school could not have created a solution for the roofing.

As for the layout of the mosque and madrasa, the width and direction of the Haseki Street and a possible physical forming of the land had a restricting and directing effect on the layout of the school as well.

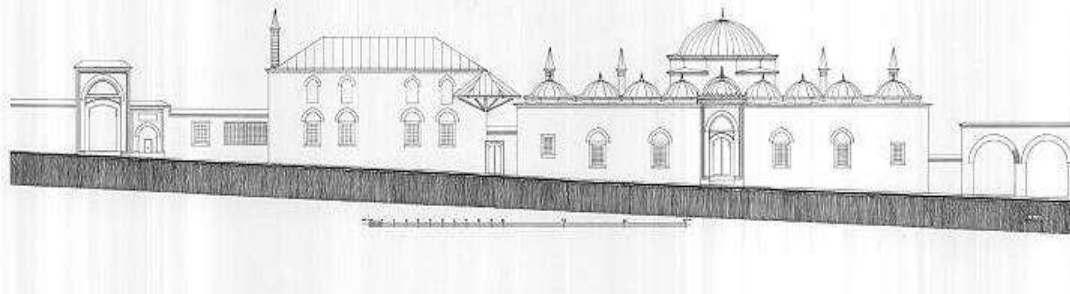


Figure 6. Facade of the complex on the Haseki Street (A. S. Ülgen)

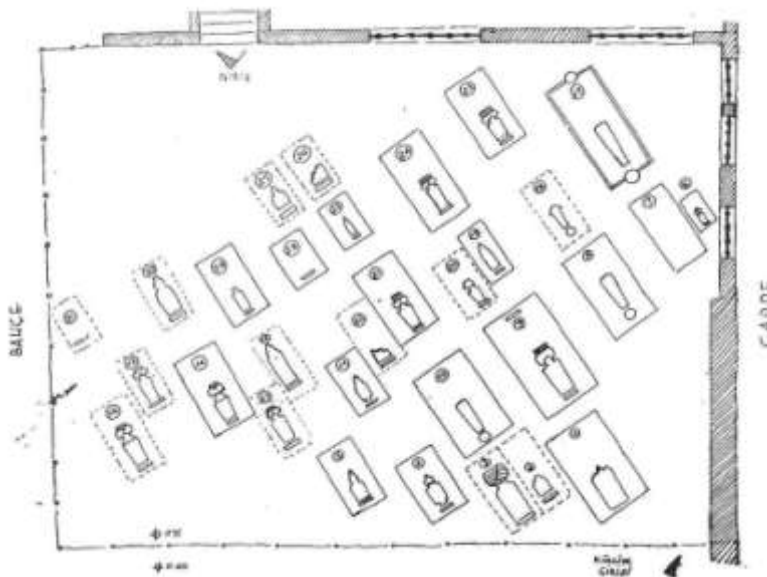


Figure 7. Plan scheme of the cemetery (N. Taşkıran)



Photo 12. Facade of the school on the Haseki Street (Archives of Directorate of Foundations, repair records, 1967)

The Haseki İmaret (soup kitchen) is constructed on the land behind the north side of the Haseki Street, far from the street. There are two different aspects on the construction date of the kitchen. One of them belongs to N. Taşkıran (1972: 43). Taşkıran interprets the date on the main door inscription as 1540 (AH 947). At the same time, she claims that the construction of the kitchen was completed by 1540 since it had been mentioned in the first charter of Haseki Foundation dated to 1540 (AH 947). A. Kuran (Kuran 1986: 40) interprets the date on the same inscription as 1550 (AH 957). Kuran states that the kitchen was commissioned not by Haseki Hürrem Sultan but by Kanuni the Magnificent and adds that it was not designed by Architect Sinan since there exist no construction documents of their belonging to the building. Nevertheless, the aspect of N. Taşkıran which depends on the charter of Haseki Foundation seems to be more realistic.

The kitchen is designed around a rectangular courtyard with porticos. There are four dining halls which have two domes in both the east and west parts of the courtyard. Each dining hall on the same row has passage to one from another. The cooking area is located in the north of the courtyard, on the same axis with the entrance door of the courtyard. There are two other rooms on both sides of the cooking area just at the end of the dining halls. The room in the west is reached through the dining hall. The room which is assumed to be the bakery unit is reached with 9 masonry steps and is 242 cm higher than the dining hall. The room in the east is the storage of the fountain and has a smaller size than the bakery unit. Both those rooms have a formation incompatible in terms of altitude and roofing to the monumental and decisive design of the kitchen.



Photo 13. The Haseki Kitchen (Archives of Directorate of Foundations, repair records, 1964)



Photo 14. The fountain storage and the kitchen (Archives of Directorate of Foundations, repair records, 1964)

The entrance of the kitchen is on the Haseki Street. The main gate is on the garden wall which attaches to the wall of the school and the Haseki İmaret (Kitchen) Fountain (Tanışık 1943: 197) dated to 1766 (AH 1180) is located just nearby. The sources mention the gate as İmaret Door (Kitchen Door). The passage between the gate and the kitchen is named as İmaret Aralığı (Kitchen Passage) on German (Blues) Maps.



Photo 15. The Haseki İmaret Door (Kitchen Door), İmaret Aralığı (Kitchen Passage) and the fountain (Archives of Directorate of Foundations 1964)



Photo 16. İmaret Aralığı (Kitchen Passage) (Archives of Directorate of Foundations, repair records, 1964)



Figure 8. The Haseki Complex on German (Blues) Maps



Figure 9. The Haseki Complex on old cadastral maps (Archives of Directorate of Foundations 1964)

There are three doors opening to the inner courtyard of the kitchen. One of those is the main gate which enables entrance to the inner courtyard. The gate is placed on the north wall of the kitchen and has same axis of the outer gate on Haseki Street. The other two doors are placed on the passages between the dining hall east and west. The west door is opened towards the Uzbek Süleyman Street (old name Kireçhane Street). The door makes it as if it is placed at the end of a blind street. At this point, the ground level of the kitchen is approximately 100 cm lower than the street level. There is a statement on German (Blues) Maps which supports this condition. Additionally, on old photos there seem ruins lean into both sides of the door which are probably parts of the street walls. The same photo shows a higher figure in the west of the kitchen and that the kitchen door is placed below the street level (Pht. 18, 23). The east door, with its current condition, seems to be opened towards the passage to the hospital. However, considering that there are almost ten years between the completion of the kitchen and hospital, the above-mentioned possibility for the door could be hard to claim. Still, there could be some assumptions. First of all, similarly to the west door, formations like a street/ a blind street / public space might have made it necessary to set a door here. Secondly, during the construction of the kitchen, the hospital design had been foreseen to place a door. The third assumption could be that there had been concerns on symmetry of the kitchen.

The kitchen was built far from the Haseki Street even behind the cemetery area. This sort of layout could certainly have formed with the consideration of having a garden. However, there might be some restricting effects here just like at school and cemetery. Furthermore, both on German (Blues) Maps and on an aerial photo a group of wooden houses in the west and especially in the northwest of the kitchen is notable. A masonry wall which sets a border between those houses and the kitchen, some masonry ruins in the south wall of the kitchen and some sort of level differences could be observed on old photos (Pht. 15, 16, 20). The kitchen is partially located parallel to the Cevdet Bey Street though there are some level differences here too (Pht 19). The kitchen has the largest building area of the complex and have an authentic geometry comparing to the previous complex buildings.



Photo 17. The Haseki Complex on old aerial photos



Photo 18. West facade of the Haseki İmaret (Kitchen) (Archives of Directorate of Foundations, repair records, 1964)



Photo 19. Level differences in the north of the Haseki İmaret (Kitchen) (Archives of Directorate of Foundations, repair records, 1964)



Photo 20. Haseki İmaret (Kitchen) and the wooden houses (Archives of Directorate of Foundations, repair records, 1968)

The Haseki Darüşşifa (Hospital) was constructed between the years 1550-1557 according to A. Kuran (1974: 64; 1986: 40). However, depending on the foundation charter dated to 1551 (AH 958) the completion date is accepted as 1550 (Cantay 1998: 46.; Taşkıran 1972: 128; Yıldırım 1993: 2). Three construction records confirm that the building was designed by Architect Sinan (Kuran 1986: 40).

The usual plan scheme of a hospital consists of rooms around an octagonal courtyard with exedras on the corners. However, this usual plan scheme could be implemented totally at the Haseki Hospital. An octagonal courtyard with different sides was placed in the middle and two exedras on narrow sides with rooms behind the exedras describe the plan scheme of the Haseki Hospital. For this reason, it is assumed that the ideal plan scheme could not be implemented in this building because of lack of land.

The Haseki Hospital is located at the intersection point of Cevdet Bey Street and Sami Paşa Street. On Ayverdi Map, there seems a formation at this point because of the 90° angle of the street turn. This turn is completed with the third direction positioned with an angle. This condition affected the design of the hospital directly and caused refraction along the northeast corner of the building. The hospital is located in the east of the kitchen and in the north of the madrasa. The layout of it is related neither with the nearby streets north of the madrasa but with the kitchen. In this context, it can be stated that the buildings that have geometrical alignment with each other are the kitchen and the hospital among the complex buildings. The main entrance of the hospital is on the Cevdet Bey Street. Thus, this is the only exception to become an entrance among the complex buildings not to be on the Haseki Street.



Photo 21. The Haseki Darüşşifa (Hospital) (Photography Archives of İstanbul Archaeology Museums, 1948)



Photo 22. North facade of the Haseki Darüşşifa (Hospital) (2010)

III. CONCLUSION

The sources show that the Haseki Sultan Complex was constructed in two phases. During the first phase; mosque, madrasa, school and soup kitchen had been constructed. The construction of the hospital was completed in the second phase. Depending on the mention (Taşkıran 1972: 43) of mosque, madrasa, school and soup kitchen in the first charter of Haseki Foundation dated to 1540 (AH 947), the first construction phase was completed between 1538 and 1540. Similarly, depending on the mention (Taşkıran 1972: 43) of hospital in the second charter of Haseki Foundation dated to 1551 (AH 958), the second phase seems to be completed by 1551. Even though the entire reconstruction implementations had continued 13 years, the first phase of the four buildings were finished just in two years.

The buildings of the complex, except for the soup kitchen are assumed to be designed by Architect Sinan. Since the kitchen was not mentioned in the construction records of Sinan, he is not seen to be the architect of the kitchen (Kuran 1976: 40). According to A. Kuran (Kuran 1976: 40), another reason for the assumption is that the kitchen was completed in 1550 and he states that "...Around that time, Sinan had just completed the Şehzade Mehmet Complex and had been working on the Rüstem Paşa Madrasa and additionally had been busy with the projects and bill of quantities of the Süleymaniye Complex ..." and Sinan has no time for the construction of the Haseki İmaret (Kitchen). This assumption becomes insufficient since the records show that the kitchen was completed in 1540 not in 1550. Briefly, assuming that another architect had been charged with the construction of the imaret while on the other hand Sinan had been working on the mosque, madrasa and school could be hard to explain.

The relation of the garden walls of the complex between the streets give important clues on formation of the complex buildings. There does not exist any garden walls belonging to the mosque today. On the other side, the garden walls of the other complex buildings are not the authentic ones. Those walls of the madrasa, school, kitchen and hospital seem to be built in 20th century. Especially, it can easily be observed that the wooden house group in the west of the kitchen survived till a short time ago and that the garden wall was not used to be in the same direction (Fig. 7, 8; Pht. 8, 12). During the restoration implementations in 1980s, a new wall was built and a door was installed in the west of the complex (Pht. 17, 23).



Photo 23. The Haseki İmaret (Kitchen) (Archives of Directorate of Foundations)

The surrounding streets of the complex except for the preliminary Haseki Street are listed as the following: the Uzbek Süleyman Street in the west of the kitchen, the Cevdet Bey Street in the north of the kitchen and hospital, the Sami Paşa Street in the east of the madrasa and hospital. The complex is linked to two of those streets by gates. The Uzbek Süleyman Street can be reached through the gate in the west of the kitchen and the Cevdet Bey Street can be reached through the main gate of the hospital.

The Haseki Street passes through almost in the middle of the Haseki Complex. The mosque, madrasa, school and soup kitchen were constructed on both sides of the Haseki Street between 1538 and 1540 in less than two years. The first phase formation of the complex was focused on the Haseki Street and the buildings were related with this street directly or indirectly.

The madrasa and the school were built just adjacent to the street in a direct relation. Entrance to the courtyard of the madrasa directly from the street strengthened the relation. Similar to the madrasa, the mosque, school and kitchen also has closer relation with the street through the door to courtyards/passages/hallway. The mosque has a garden wall as a border with the street and the courtyard is reached through a main gate. However, the border between the school and the street is the wall of the school. The entrance door is opened towards a hallway and then to the courtyard along. The kitchen has a similar layout as well. Even though the kitchen is close to the Cevdet Bey Street in the north, the main entrance is located on the Haseki Street and the relation with the neighbourhood was enabled with secondary doors.

The first phase of the complex was designed depending on the direction, refraction and width of the street. While the street was never assumed to be a main area of the complex, on the other hand, four of the buildings of the complex have entrances from the same street and the design criteria was almost to unite the buildings with the street.

The Haseki Hürrem Complex has a significant location for all the preliminary civilizations of the city in the Historic Peninsula. Some tracks of those civilizations still continue existing whilst some are mentioned just in the sources. Besides, some could still continue surviving underground. It is unknown that how much of those tracks were surviving during the construction period of the complex. Following researches and archaeological excavations will supply more detailed data soon. It is certain that the environment of the complex and the relation of the buildings with the street indicates some sort of existing data. The notable point here is that the environmental facts had not been changed even for the wife of the Süleyman the Magnificent. Nevertheless, it is obvious that Architect Sinan had considered all the inputs of a stable environment in order to create a design worth Haseki Hürrem Sultan.

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