

THE USE OF HISTORICAL BUILDINGS FOR TOURISTIC PURPOSES: THE CASE OF KARATAY MADRASAH

Elif Merve YILMAZ

Selçuk University Faculty of Architecture

E-mail: elifmerveyilmaz@selcuk.edu.tr

Mine ULUSOY

Selçuk University Faculty of Architecture

E-mail: mulusoy@selcuk.edu.tr

—Abstract —

Since Turkey has hosted many civilizations in the past, it has an important cultural and historical heritage. This heritage, which is tried to be kept very careful, includes also architectural works. These historical buildings are often used with different functions. While some of them have a social transformation such as restaurants and hotels, some of them are open to visitors with the function of the museum. The Karatay Madrasah was built during the Seljuk Empire period and added value to the capital, Konya. The madrasah, which is important in the historical process, is to use museum of tile works and accept visitors today. In this study, Karatay Madrasah was explained about the change in the historical process and its use after conversion to the museum, also number of visits by years. It has been determined that it is an important contribution to cultural tourism in Konya.

Key Words: *Karatay Madrasah, Cultural tourism, historical heritage tourism*

JEL Classification: *Z32*

1. INTRODUCTION

1.1. Cultural tourism and historical buildings

Tourism research in general began to expand rapidly during the 1980s, which saw an overall and steady increase in published research on tourism' (Sheldon, 1991: 483). This growth is also reflected in the field of cultural tourism. The cultural

tourism bibliography compiled by the Association for Tourism and Leisure Education (ATLAS) Cultural Tourism Research Group shows that the volume of cultural tourism research has grown highly in recent decades.

Cultural tourism is one of the oldest forms of travel and still continues to be a mainstay of the tourism industry in most parts of the world. According to the OECD (2009), cultural tourism accounted for around 40% of all international tourism, or 360 million arrivals in 2007. (Richards and Musters, 2010:1)

Cultural tourism is a place of wisdom in the broad sense of history and belongs to a nation (Öztürk and Yazıcıoğlu, 2002: 188). According to this definition On the basis of cultural tourism lies a variety of reasons. History of old art works the observations of structures and their remains are aimed at research, exploration and travel for religious purposes, local architecture and original features, libraries, local cuisine, festivals and fairs, theater and cinema, music and dance, undergraduate and literary studies and subcultures travel increases the knowledge and visibility of people and takes place in cultural tourism (Kızılırmak and Kurtuldu, 2005: 102).

In countries all over the world, especially those with long history, it is seen that the places attracting the most tourists are historical monuments and local architecture. The most visited museums in Turkey are the Hagia Sophia Museum the Topkapi Palace and the Mevlana Museum which is in Konya hosts millions of people.

Konya, which has been the capital of the Seljuk Empire since its establishment, has become the most important cultural center that has kept the Seljuk art and style. It witnessed the history of many types of buildings such as palace, mosque, madrasah, tomb, fountain, bath, caravansary. Because the city hosts Seljuk artifacts, it has taken up the concept and importance of cultural heritage.

2. KARATAY MADRASAH

The Karatay Madrasah, built in Konya in 1251 and reached daily, has never lost its importance. The madrasah is located in the north of Alaeddin Hill, opposite to Selçuk University Rectorate Building and on Ankara Street, just near the mosque and mansion built on this hill in Seljuk period. The Karatay University, which is the foundation university, was founded with the mission of Karatay Madrasah that gave its name to the Karatay district.

Celaleddin Karatay, who gave the name to Madrasah, is a state man who has been honored by his honest personality, with his right decisions, and has a great

reputation in the Seljuk period and is widely accepted by his strong religion. (Erdemir, 2001:14) Karatay Madrasah educated at that time many valuable Muslim hafiz and imams.

Although it is not known exactly who the architect of the Madrasah is, it is thought that the process and details similar to the Alaaddin Mosque can be seen as an influence on the construction of Mehmet bin Havlan from Damascus.

The Karatay Madrasah is different from the classical Seljuk works with its plan, architectural form, and material and appearance characteristics. Some of these features are; the distortion on the wall on the eastern facade, the use of colored marble on the crown, the difference between the main room in the entrance and the tile decorations in the entrance. (Yaldız, 2003:101)

The madrasah education started in 1253, it was also used during the Ottoman period, but was left to fate towards the end of the 19th century. (Atçeken, 1998:229)

2.1. Karatay Madrasah in historical process

The madrasah creates a rectangular sensation close to the square when viewed from the outside and the outer frame. The central dome has been stepped with two layers of tanks towards the outside and the skirts.

Madrasah has passed the danger of collapse several times and it rescued and restored. Some sections are not available today.

Figure-1: Karatay Madrasah, plan (2017)

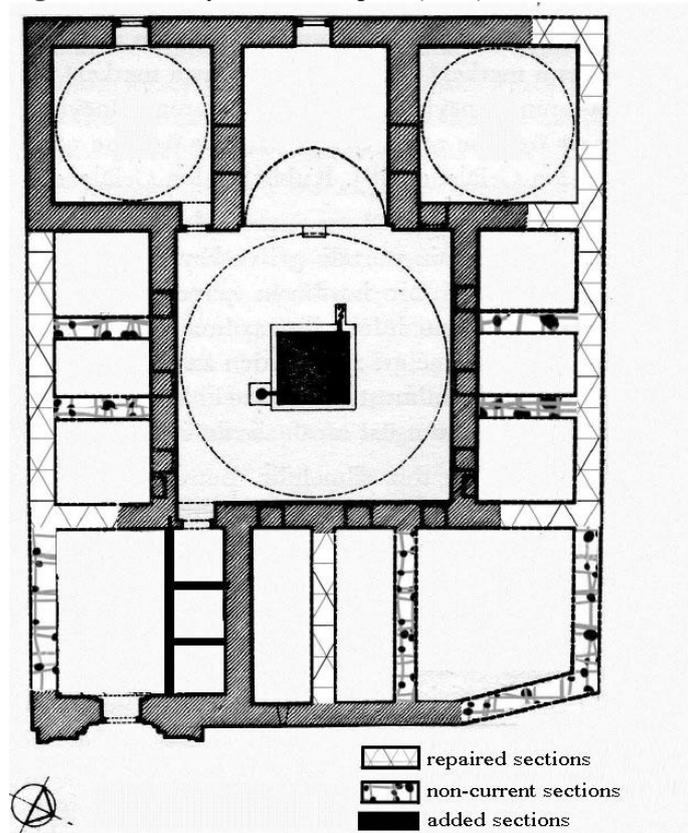
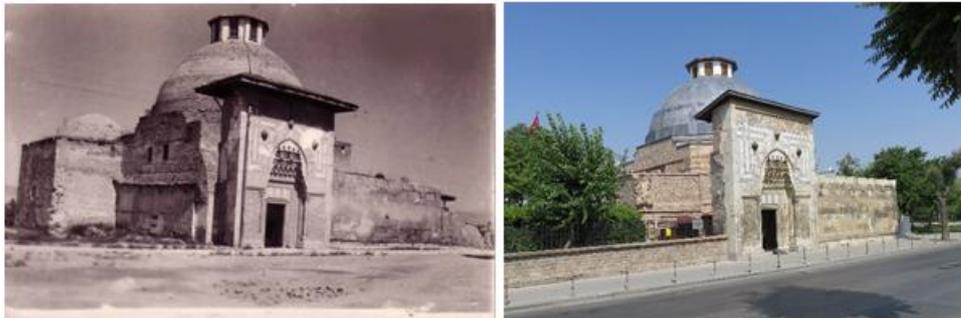


Figure-2: The Situation of Karatay Madrasah in 1980 and 2017



Source: camilerveturbeler.com

2.2. Karatay Madrasah Museum of tile works

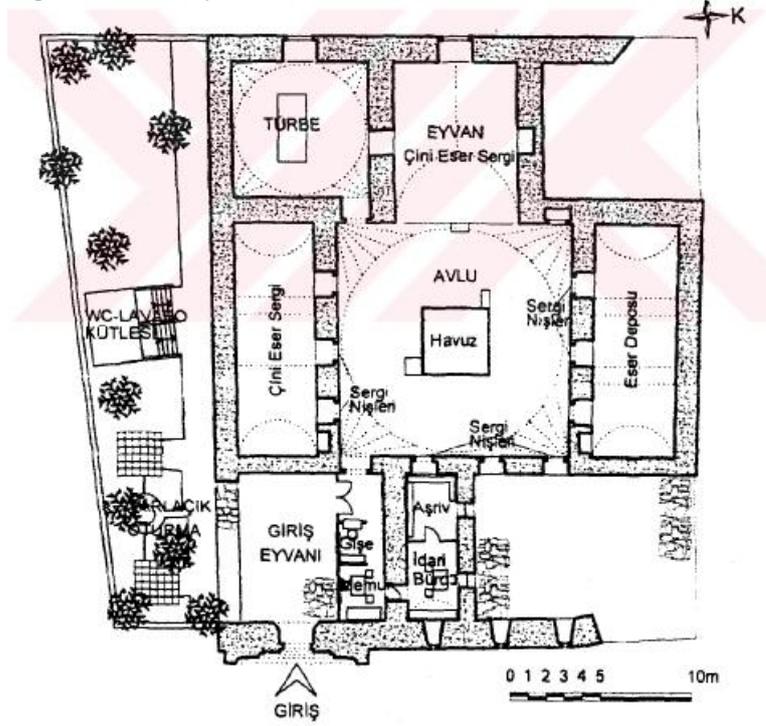
In 1955, this important historical building transformed a museum. Because of the tile works in its inside, it was approved that it should be a museum of the tile works.

The madrasah, which is used as a Museum of Tile Works today, is frequently visited by domestic and foreign visitors because it is in a very important and central position.

The madrasah, which was used effectively during the Ottoman period, was closed down by the Teaching Union Law of 1924 and was used as a museum in 1955. The Karatay Madrasah, which has undergone many restorations and has been restored, has been renovated with restoration sometimes and has not been able to accept visitors. Classification of the works in it can be done as follows;

- Konya Palace (II.Kılıçarslan Palace) tiles and articles
- Kubad Abad Palace tiles, gypsum and glass samples
- Ottoman Period ceramic ware
- Seljuk Period Ceramic ware
- The tomb of Celaleddin Karatay

Figure-3: Karatay Madrasah Museum Plan, 2001

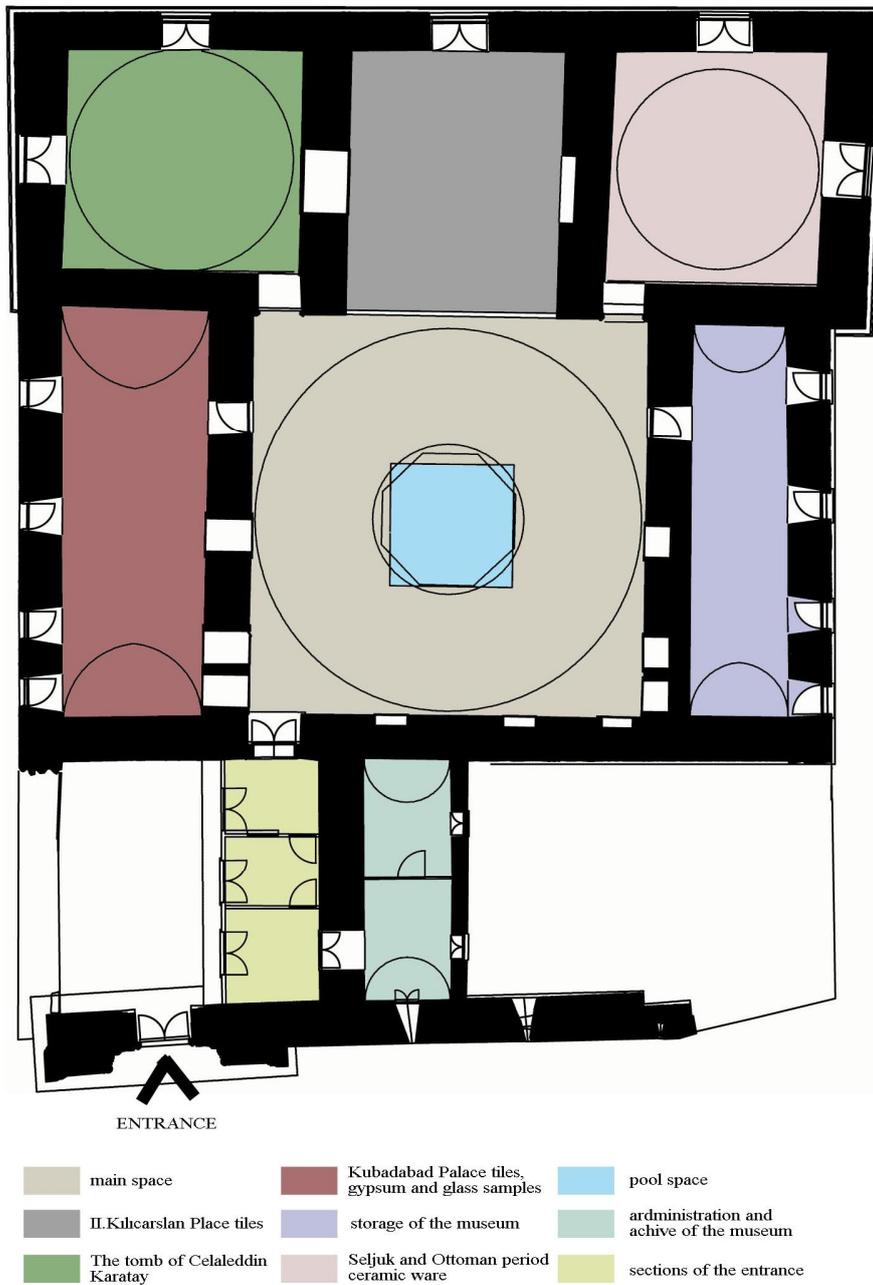


Source : Yıldız, 2001 :118

Comparing the two plans (Figure-2 and Figure-3), it can be seen that the destroyed room in the north-east was completed as a result of the work in 2006 and the works are exhibited. It is understood that the room in the south east is still rundown.

In the old days there was no arrangement around, but today there is a seating area for museum staff and afforestation.

Figure-3: Sections of the Karatay Madrasah Museum



Tiles made in different techniques and in different forms are seen in the museum. In addition, the tile has been used frequently in the madrasah itself and the interior has been tried to be preserved despite the erosion.

The walls of the Madrasah are decorated with descriptive texts that inform visitors. The most used techniques in tile used in decoration are mentioned and it is explained with which technique the works in the museum are made.

In winter 2006, the water course was found in the rescue excavations of the winter classroom. In the same year, works were also carried out to rescue the main dragon and artifacts exhibited during the excavations are exhibited in the museum.

In a room inside the Madrasah there is the tomb of Celaleddin Karatay, who gave his name to the madrasah.

Table 1: Number of visitors of Karatay Madrasah by years

	2005	2006	2007	2008	2009	2010	2011
Number of visitors	69.377	18.796	0	0	50.900	71.558	62.934
	2012	2013	2014	2015	2016	2017 (first 6 m)	
Number of visitors	109.315	112.869	69.879	11.960	39.575	18.217	

It has undergone restoration in June 2006 and has never received visitors for 2 years. It was opened in January 2009. It was also restored in May 2015 and reopened in February 2016.

The location of the building also increases its accessibility and provides easy access to the visitors. The fact that it is close to the tram and bus station, walking distance to the city square, rises the tourist value.

3. CONCLUSION

Rather than building new buildings, it is very important to evaluate buildings that exist in tourism and have historical value.

According to the information obtained from the Provincial Directorate of Culture and Tourism, 4% of the annual museum visitors in Konya meet Karatay Madrasah. Besides, according to the table prepared monthly by the Provincial Directorate of Culture and Tourism, the madrasah, which has fewer visitors in the first 6 months of the year, has reached the highest number of visitors in the last 6 months, especially Seb-i Arus (The Wedding Day). The least visitors come in January. It can be thought that it is from winter conditions. Considering the tourist attractiveness of Rumi Museum by 90%, the Karatay Madrasa appears to be in second place. In 2013, it reached the highest number of visitors. (Table 1)

Furthermore, number of visitors fall on some years. Yet, total number of visitors is more than other museums. It is an important building of historical heritage.

BIBLIOGRAPHY

McKercher, B., and Du Cros, H. (2002), *Cultural tourism: The partnership between tourism and cultural heritage management*, Routledge.

Atçeken, Zeki (1998), *Konya'daki Selçuklu Yapılarının Osmanlı Devrinde Bakımı ve Kullanılması*, Türk Tarih Kurumu Yayınları, Ankara.

Erdemir, Yaşar (2001), *Karatay Medresesi Çini Eserleri Müzesi*, T.C. Konya Valiliği İl Müdürlüğü, Konya.

Richards. Greg and Munsters, Wil (2010), *Cultural Tourism Research Methods*, AMA Dataset, Preston: UK.

Öztürk, Yüksel and Yazıcıoğlu, İrfan. (2002), "Gelişmekte Olan Ülkeler İçin Alternatif Turizm Faaliyetleri Üzerine Teorik Bir Çalışma", *Ticaret ve Turizm Eğitim Fakültesi Dergisi*, Volume 2, Ankara.

Kızılırmak, İsmail ve Kurtuldu, Hüseyin. (2005), "Kültürel Turizmin Önemi ve Tüketici Tercihlerinin Belirlenmesine Yönelik Bir Çalışma", *Ticaret ve Turizm Eğitim Fakültesi Dergisi*, Volume 1, Ankara.

Sheldon, Pauline, (1991), "An authorship analysis of tourism research", *Annals of Tourism Research* 18, pp.473–484.

Yaldız, Esra (2001), "Konya'daki Medrese Yapılarının Yeniden Kullanım Koşullarına Göre Değerlendirilmesi" *Master Thesis*, Selçuk University.

Admin (2014), *Konya Karatay Medresesi, Nerededir? Nasıl Gidilir?*,
<http://www.camilerveturbeler.com/turbeler/karatay-medresesi-nerededir-nasil-gidilir.html>, [Accessed 7.05.2017]