



ANTALYA  
**METROPOLITAN**  
MUNICIPALITY

# *Caravanserais & Madrasas of Antalya*

Antalya Metropolitan Municipality  
ANTALYA INTRODUCTORY BOOKLETS  
**Caravanserais & Madrasas of Antalya**

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GRAPHIC DESIGN  
**Antalya Metropolitan Municipality**  
**Design Office**

PUBLICATION  
**Certificate Number: 52976**

Antalya / September 2023



## Caravanserais and Madrasas of Antalya

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**T**he caravanserais, inns, and madrasas in Antalya, help us to understand an important part of the city's history. In these distinguished Seljuk buildings, the aesthetic approach of the period was successfully applied to architectural structures and thus, revealed their own unique architectural style. The promotion of these remarkable structures, some of which have survived to the present day, is important for the people to know the history of their city.

The inns and madrasas explained in this booklet were selected based on the general condition of the buildings. Some are located in the city center, while others are in the districts. The aim of this booklet is to provide brief information about these buildings to our community, and this information is supported by visuals.

With our sincere wishes that you enjoy your visit while discovering the abundant natural, historical, and cultural beauties of our city with this guide...



# EVDİR INN



## EVDIR INN

*Evdır Inn, which is located on the 18<sup>th</sup> km of the Antalya- Burdur highway today, was built between 1211-1219. The design of this caravanserai is definitely one of its kinds, with its two rows of porticos, which are nearly 900 m in total, that surround the large courtyard leaving no closed section in it. It can be inferred that this design was made with the climate factor in mind. This inn is the 3rd largest Anatolian Seljuk inn, in terms of area (3800 m<sup>2</sup>)[1]. The inscription on the building portal was published by Fikri Erten, in 1940. It is understood from the inscription that the structure was built during the reign of Sultan Kaykaus I, that is, between 1211 and 1219. [2] [3] This inscription does not exist on the portal today. The Evdır Han portal is located in the middle of the south façade of the building, protruding outwards, and was made of cut stone. The portal is approximately 6,45 m wide and 7,50 m long, but the part of the portal after the siege arch has collapsed. There are only geometric ornaments on the portal.[4]*

[1] Kuban, D. *Selçuklu Çağında Anadolu Sanatı*, YKY, İstanbul, 2002, s. 240.

[2] Kuran, A. *Selçuklulardan Cumhuriyet'e Türkiye'de Mimarlık*, İş Bankası Yayınları, İstanbul, 2012, s.106.

[3] Eravşar, O. *Evdır Han, Anadolu Selçuklu Dönemi Kervansarayları*, T.C. Kültür Bakanlığı Yayınları (Editör: Hakkı Acun) Ankara, 2007, s. 420.

[4] Özen İ. *Antalya – Burdur Kervan Yolu Üzerinde Yer Alan Anadolu Selçuklu Kervansaraylarının Taçkapı Süsleme Programları*, Süleyman Demirel Üniversitesi, Sosyal Bilimler Enstitüsü, Sanat Tarihi Ana Bilim Dalı, Yayınlanmamış Yüksek Lisans Tezi, 2012, 79-80.

## KIRKGÖZ INN



EVDİR INN









# KIRKGÖZ INN



Kırkgöz Inn was built 14 km north of Evdir Inn. "This ribat was built by Kaykhusraw II. " is written on its inscription. Although the date part of the inscription cannot be read, it is thought to have been made between 1236-1246, when compared to the equivalents of the inn.[1] The structure has a rectangular plan in the north-south direction, and is classified in the group of inns where the courtyard dominates the building. The portal that gives passage to the courtyard from the entrance iwan of the inn, is located on the south facade. There are two rectangular rooms covered with barrel vaults on both sides of the entrance iwan. The western and eastern rooms in the courtyard are surrounded by porticoes. Kırkgöz Inn has a closed indoor space, unlike Evdir Inn. The closed section, which extends in the east-west direction, is covered with barrel vaults, and is located in the north of the courtyard. The door to the south of the closed section, provides access to the interior space. The portal of Kırkgöz Inn is located in the middle of the south facade, protruding outwards, and is made of cut stone. It is approximately 8,30 m wide and 6,50 m long. There are no ornamental elements on the portal, only some moldings are present. There is a construction inscription on the portal, too.[2]

[1] Aslanapa, O. *Türk Sanatı, Remzi Kitabevi, İstanbul, 2003, s. 180.*

[2] Özen, İ. *Antalya – Burdur Kervan Yolu Üzerinde Yer Alan Anadolu Selçuklu Kervansaraylarının Taçkapı Süsleme Programları, Süleyman Demirel Üniversitesi, Sosyal Bilimler Enstitüsü, Sanat Tarihi Ana Bilim Dalı, Yayınlanmamış Yüksek Lisans Tezi, 2012, s. 79-80.*

## **ALARA INN and CASTLE**

Alara Inn and Castle, which was built in 1231-1232, is lo-



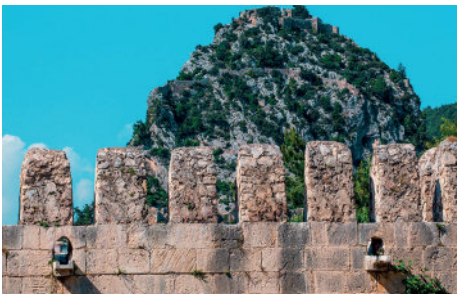
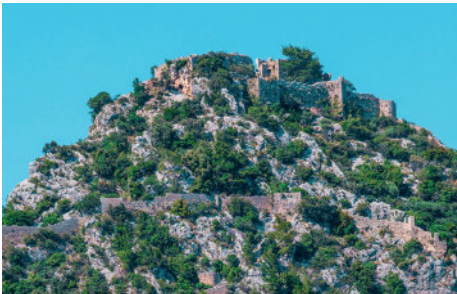


# ALARA INN and CASTLE



cated on the Antalya-Alanya route, in Çakallar village of Okurcalar town. The inn was built on the edge of the Alara Stream and it has a rectangular shaped plan, extending in the north-east-southwest direction. On the northwestern, southwestern and main façade, there are buttresses (supports) placed regularly that reach the height of the structure. Since the southeast façade was built close to the slope of the earth hill rising in this direction; it was built with rough cut, and rubble stones to serve as a retaining wall.

At the very top of the structure, the dendants (rectangular crenellations used in defensive architecture, such as city walls and castles, for shooting arrows or cannons) run around the entire roof. A seven-step stone staircase on the north wall of the fountain iwan, leads to the eastern wing tower and roof that controls the entrance to the inn. It is understood from the remaining traces, that the roof of the facade wall to the north of the small courtyard at the entrance, could be reached from this tower, via a cruising road (the road along the city wall, which was built for guards to walk, with a trench on one side), in the past.





Two of the three, pointed, barrel-vaulted rooms at the eastern end of the courtyard are adjacent to the western wing of the courtyard. The first of the rooms adjacent to the west wing is the masjid, while the other two rooms at the end of the courtyard are thought to have been used as service spaces. According to the six-line inscription above the low-arched doorway on the northeast façade, the structure was built in 1231-1232 during the reign of Seljuk Sultan Kayqubad I.

In the inscription, among the titles of Sultan Kayqubad I, the founder of the building, “Master of the Arab and Persian Sultans” and “Sultan of the Greeks, Damascus, Armenians and Franks” are remarkable. The empty space above the inscription and in the area surrounded by a round arch, shows that the upper part of the inscription has disappeared over time. The unusual design of Alara Inn suggests that the recorded information in the missing inscription block was; this building was built as a ribat for the accommodation of the Sultan’s army during his travels on the Alanya, Antalya or Konya routes.

[www.kulturportali.gov.tr/turkiye/antalya/gezilecekyer/alara-han-1](http://www.kulturportali.gov.tr/turkiye/antalya/gezilecekyer/alara-han-1)

## ŞARAPSA INN

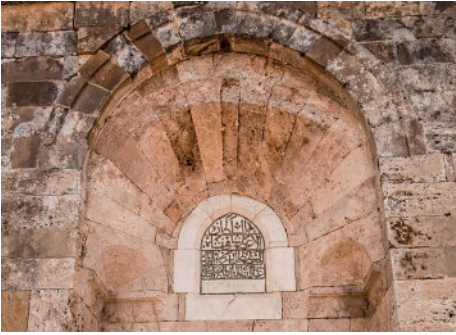
Located in the Konaklı town of Alanya district of Antalya,





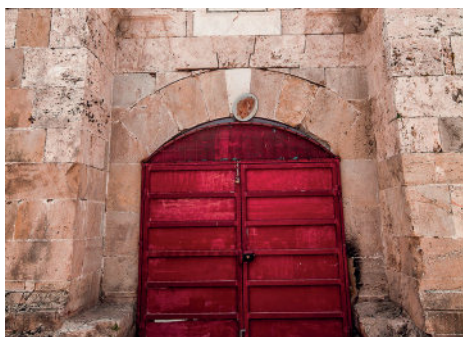
# ŞARAPSA INN





the inn is on the Antalya-Alanya highway, 12 km from Antalya. The Şarapsa name originates back to Konya, and it is widely believed to be named after the Şarapsu village nearby. Also called by names such as Şarafsa, and Sarafsa, is known as Serapsu Inn in this region. Although it is stated on the inn's inscription that it was built in the period of Kaykhusraw II, no precise construction date was specified. The last line of the inscription is meticulously engraved: "The Supreme Sultan, the Great Shahanshah, The Shadow of God in this World, Helper of the Religion and World, Father of Conquest, Kaykhusraw, the son of Kayqubad. " There is also an inscription above the musjid gate. Some researchers, consider Şarabsalar Emir Esedüddin Ayaz, as the founder of this building. Although the inn has survived to the present day, it has lost some of its significant features. The problems of dating of the building, and determining its founder have not been fully resolved.

Another problem is the function of the remains to the east of the building. While some researchers stated that this ruin was



used as a minaret and watchtower, Z. Kenan Bilici interpreted it, as the residence of the staff of the inn.

[www.sanatinjolculugu.com/sarapsa-han/](http://www.sanatinjolculugu.com/sarapsa-han/)

## **KARGI INN**





# KARGI INN



*Kargı Han is located in the west of Alanya, in Beydin village of Manavgat, to the north of the Kargı Stream. Since the inn does not have an inscription, there is no information about the construction year. It is a stone structure 46 meters wide and 50 meters long. It is thought to be used as a caravanserai in Kesikbel, which is on the road connecting the Mediterranean Region and Central Anatolia Region, during the Roman, Seljuk, and Ottoman periods. All of its rooms have air shafts on the ceiling, and the rooms are lined up around the central courtyard. Over against the door are fixed animal mangers carved from stone. Regarding the dilapidated condition of the building, the District Governor's Office and the General Directorate of Foundations carried out restoration works in 2010 in order to restore the inn.*

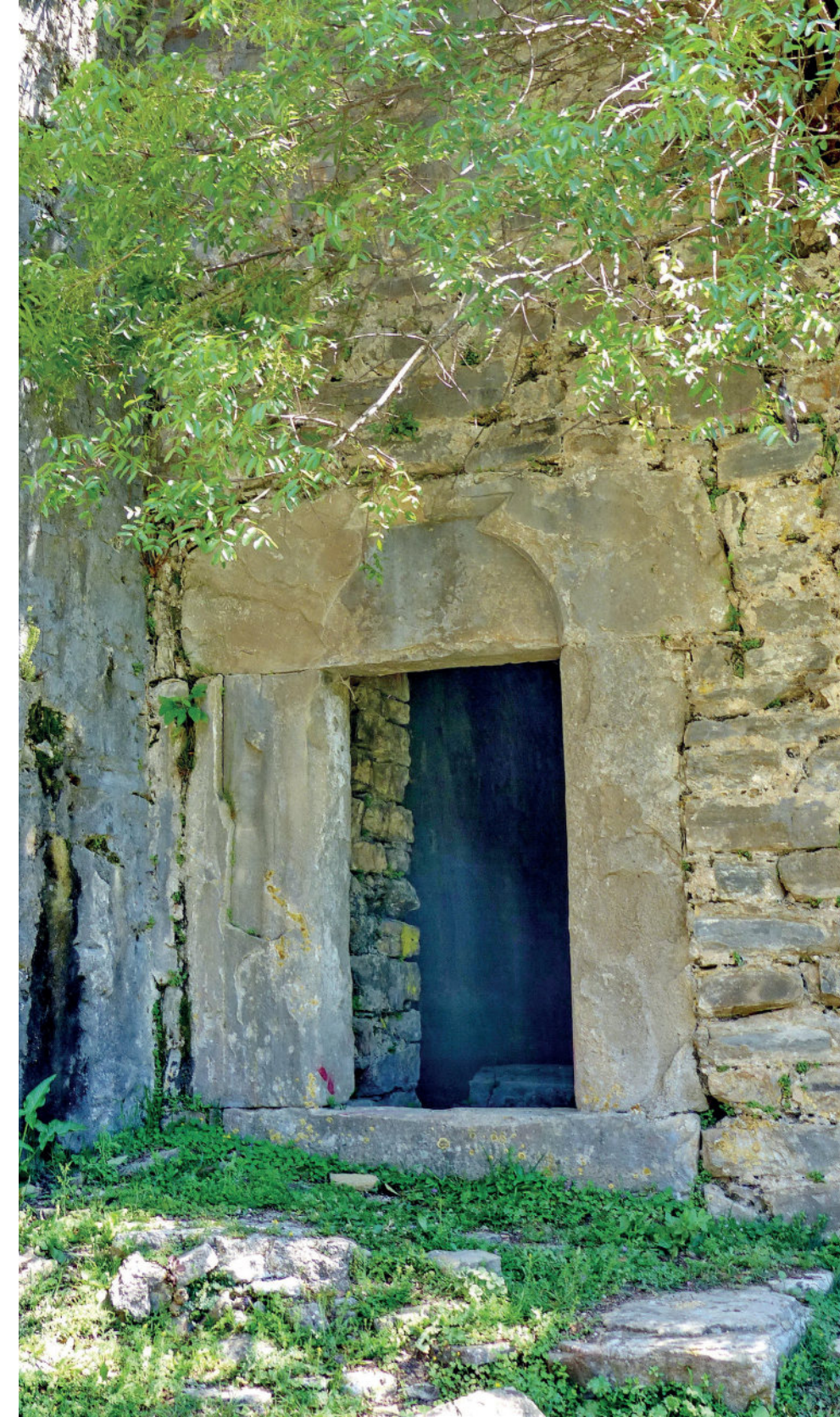
[https://tr.wikipedia.org/wiki/Kargı\\_Han](https://tr.wikipedia.org/wiki/Kargı_Han)

BİLİCİ, Z. K. KARGI HAN VE HAMAMI ÜZERİNE1.

Erdmann, K., ERDMANN, K., GÜÇLÜ, M., & UYSAL, M. (2008). *Alanya Yakınlarındaki Kargı Han*. Süleyman Demirel Üniversitesi Fen-Edebiyat Fakültesi Sosyal Bilimler Dergisi, 2008(18), 247-256.









# MADRASAS



# ATABEY ARMAĞAN MADRASA

Atabey Armağan Madrasa is located just east of the Yivli Mi-nare Mosque. The building is also known as Kaykhusraw Madrasa, and Alaaddin Madrasa. It is understood from the information given in its inscription that the construction of the madrasa began in 1239-1240.[1] Atabey Armağan was described as generous, religious, and virtuous by the Seljuk historian İbn-i Bibi. He was the minister of the palace during the period of Kaykhusraw II and he was patriarch of Kaykaus I in 1237-1238. It is thought that the construction of the madrasa may have been unfinished, after the death of its architect in 1240-1241.[2] The situation of Atabey Armağan Madrasa, of which only its door has survived today, supports this argument.

[1] p.s.: It is claimed that he was the freed slave of Mübarizeddin Ertokuş, who was the Governor of Antalya during the Seljuk period, and that he served as the Governor of Antalya after Ertokuş's death. Atabey Armağan was appointed as Patriarch of İzzeddin Keykavus in 635 A.H. He was at the head of the army in the Babais rebellion. He was able to suppress the rebellion, but died. According to the Ottoman foundation books, it is recorded that his descendants were in Atabey (Argos) District of Isparta and that he was the founder of Hacı Armağan Zaviye in Beşşehir Alp-Gazi village. (Turan, O. Mübarizettin Er-Tokuş ve Vakfiyesi, Belleten, Türk Tarih Kurumu, Ankara, 1947, s. 43.)

[2] Yılmaz, L. Antalya-16.yy'ın sonuna kadar, TTK 2002, Ankara, s.55.





Karatay Dar-üs Sülehası (the madrasa), which is known from its charter to have been built between 1250-1251, is famous for its magnificently decorated door and altar. In the inscription of the madrasa, which belongs to the Karatay Foundation, it is written that it was built during the Kaykaus II period, in 648 (1250 AD). The portal and the altar of the building are noteworthy with their rich decorations that cannot be seen anywhere else in this region. In the Karatay Foundation Charter prepared for the Konya Karatay Madrasa in 1253, it is stated that “If the madrasa is destroyed and it is not possible to build it from the income of the foundations, all the income after the reconstruction and expenses will be spent on the Dar-üs Süleha, which the foundation built on the Antalya road, outside the castle where there is a mosque; according to the conditions”. The madrasa, which was repaired by Foundations in 1964, was used as a public education center for a while. The building, which was re-functionalized as a cafe in 1997, remained empty after being used as a cafe for a few years. Another restoration was made in 2006. Today, it has been turned into a cultural center with the cooperation of Antalya Metropolitan Municipality and the Regional Directorate of Foundations. Activities and programs are actively organized by non-governmental organizations in the structure.

*Yılmaz, L. Antalya-16.yy'ın sonuna kadar, TTK 2002, Ankara.*

# İMARET (SELJUK) MADRASA

This is another important madrasa built in the 13<sup>th</sup> century, and it is mentioned in documents as Zarbhane Madrasa, Selçuklu Madrasa, İmaret Madrasa, Yivli Minare Madrasa, Ulu Cami Madrasa. It is a building that has reached the 21<sup>st</sup> century as a remnant by losing its original state, with the interventions made in various periods. Researchers have made different interpretations about the plan and history of the building. Since the epigraph of the building is damaged, it cannot be read, and a definite date of construction and the founder cannot be determined. There is no official document on the functioning of the foundation, issued by the founder of this foundation. However, considering the decoration program, and plan, the structure was dated to the middle of the 13<sup>th</sup> century.[1]

[1] Doğan, S. *Antalya Medreseleri, Süleyman Demirel Üniversitesi, Sosyal Bilimler Enstitüsü, Sanat Tarihi Ana Bilim Dalı, Yayınlanmamış Yüksek Lisans Tezi, 2012, s.45.*





## MADRASA of ALANYA OBA VILLAGE

It was built in the second half of the 14<sup>th</sup> century, by the Karamanli ruler of the period, in the area that is within the borders of Oba village today. The madrasa with a double iwan and an open courtyard, differs from the traditional madrasa architecture, with an iwan built to the west of the main iwan and leaving the east empty.[1]

[1] Kuran, Aptullah, "Selçuklulardan Cumhuriyet'e Türkiye'de Mimarlık", İş Bankası Yayınları, İstanbul,2012, s.319. Bu Medrese hk. Detaylı bilgi için: Metin Sözen:"Oba Pazarı Çevresi ve Oba Medresesi", Edebiyat Fakültesi Sanat Tarihi Yılığ 1, İstanbul,1964-65, s.143-154.

**#WeAreStrongTogether**



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