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# Selimiye Mosque (Turkey) No 1366

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## Official name as proposed by the State Party

Selimiye Mosque and its Social Complex

## Location

Marmara Region, Province of Edirne  
Republic of Turkey

## Brief description

Dominating the skyline of Edirne, former capital of the Ottoman Empire, the Selimiye Mosque and its Social Complex commissioned by Selim II are the ultimate architectural expression by the architect Sinan of the Ottoman mosque complex. The square mosque, with its single great dome, four soaring slender minarets, manuscript library, meticulous craftsmanship, brilliant Iznik tiles and marble courtyard together with its associated educational institutions, outer courtyard and covered bazaar, represent the apogee of an art form and the pious benefaction of 16<sup>th</sup> century imperial Islam.

## Category of property

In terms of categories of cultural property set out in Article I of the 1972 World Heritage Convention, this is a *group of buildings*.

## 1 Basic data

### Included in the Tentative List

25 February 2000

### International Assistance from the World Heritage Fund for preparing the Nomination

None

### Date received by the World Heritage Centre

27 January 2010

## Background

This is a new nomination.

## Consultations

ICOMOS has consulted several independent experts.

## Literature consulted (selection)

Fletcher, Sir B., *A History of Architecture on the Comparative Method* (19<sup>th</sup> Edition), The Athlone Press, London, 1987.

Goodwin, G., *A History of Ottoman Architecture*, Thames and Hudson Ltd., London, 1971.

Günay, R., *Sinan: the Architect and His Works*, 6<sup>th</sup> Ed. YEM Publication, 2009.

Hattstein, M. and Delius, P. (eds.), *Islam: Art and Architecture*, Könemann, 2000.

Kuban, D., *Sinan's Art and Selimiye*, The Economic and Social History Foundation of Turkey, 1997.

Michell, G. (ed), *Architecture of the Islamic world: its History and Social Meaning*, Thames and Hudson Ltd., London, 1978.

Necipoğlu, G., *The Age of Sinan: Architectural Culture in the Ottoman Empire*, Princeton University Press, 2005.

## Technical Evaluation Mission

An ICOMOS technical evaluation mission visited the property from 5 to 7 October 2010.

## Additional information requested and received from the State Party

Additional information was requested from the State Party on 28 September 2010 including:

- A plan showing the locations of the Library, Sultan's prayer loge and muezzins' tribune/platform;
- Deeper comparative analysis in relation to the mosque's dependencies, both architecturally and socially;
- Explanation of how the buffer zone boundary was set in relation to protection of views of the property from all lines of approach;
- Clarification of what works were undertaken in converting the two *madrasas* to museums.

A response was received on 18 November 2010 providing the requested information on points 1-3 which has been incorporated into the relevant section below. The information was inadequate in relation to point 4.

ICOMOS sent another letter to the State Party on 13 December 2010 on the following:

- Reinforce justification of criterion (ii) by deepening the comparative analysis;
- Provide a textual description and photographs of the works undertaken to the *madrasas* in converting them to museums;
- Formally confirm that the south-west property boundary is as shown in the additional information, appendix 3;
- Consider changing the name of the property to 'The Selimiye Mosque Complex at Edirne';
- Provide information on the master plan of Edirne in relation to the treatment of the large adjacent green area immediately south-west in the buffer zone, and the relocation of car parking lots adjacent to the property.

A response was received on 28 February 2011 providing the requested information which has been incorporated into the relevant sections below.

## Date of ICOMOS approval of this report

10 March 2011

## 2 The property

### Description

The nominated property covers 2.5ha and is surrounded by a buffer zone of 37.5ha.

The property is located prominently on high ground in the city of Edirne, which is near the junction of European and Anatolian highways and railways close to the border of Turkey with Bulgaria and Greece. It comprises the Selimiye Mosque, its fountain court, and associated charitable dependencies including the *Dar'ül-Kurra Madrasa* (Qu'ranic college – now the Foundation Museum); the *Dar'ül-Hadis Madrasa* (College of advanced studies in religious law – now the Turkish and Islamic Arts Museum); the *Arasta* (covered market providing income to the foundation fund); the *Dar'ül-Kurra* alcove (Qu'ranic primary school); the *Muvakkithane* (clock house/timekeeper's room, also used by astrologers), the outer courtyard of the mosque, which provided space for pilgrims'/travellers' tents and booths, and the Library (included within the mosque).

The surrounding buffer zone is designed to cover the surrounding historic context and significant view corridors to the Mosque complex. It includes important buildings demonstrating the development of Edirne from the inner fortress settlement of Roman Hadrianopolis (Macedonia Tower) through the early Ottoman period from when Hadrianopolis was conquered in 1361 and expanded by Sultan Celebi Mehmet from 1413-1421 including the Old Mosque and the Covered Bazaar to the important period of Sultan Murat II (1421-1451) including the Üç Şerefeli Mosque (Mosque of the Three Balconies). It also covers the period after 1453 when Istanbul was established as the new capital and a number of important mosque complexes, caravanserais and markets were built in the city including the Selimiye Mosque and its Social Complex.

### The Selimiye Mosque

The Mosque with single dome and four soaring minarets dominates Edirne from afar. Built in 1569-75 with its fountain court and two *madrasas*, it is symmetrically located at the heart of the outer walled rectangular court, which measures 190m x 130m. Entry is through a gateway in the centre of the north-west outer courtyard wall on axis with the *mihrab* (prayer niche indicating the direction of Mecca) in the south-east *qibla* (Mecca-facing) wall of the mosque. The *Dar'ül Hadis Madrasa* is located north-east of the *qibla* and the *Dar'ül-Kurra Madrasa* is south-west. Between them, behind the *qibla* wall is the cemetery area. Both *madrasas* can be entered from the outer courtyard. The *Arasta* (covered bazaar) runs along the south-western side of the outer courtyard, with a central projecting entrance facing south-west. The Qu'ranic primary school is located next to the entrance and the clock house is at the north-western end.

The prayer hall of the mosque is covered with a dome 31.3m in diameter reaching to an internal height of 42.3m. The architect Sinan, who was Chief Architect for the Ottoman sultans for fifty years from 1538 and built over 400 structures, wrote that this mosque built for Sultan Selim II was his greatest masterpiece, that he had exceeded the dome span of Hagia Sophia. The dramatic interior space is created by supporting the dome on eight large but independent supports within a square plan, allowing large window areas to admit copious light. The large, apsed *mihrab* recess in the south-east wall is lit from three sides and panelled in brilliantly coloured Iznik tiles. Ceramic and painted inscriptions run around the apse. The ceramic calligraphy in white on a blue ground is extremely striking.

The *mihrab* itself is of Marmara marble and is tall and narrow, culminating in *muqarnas* (stalactite ornament). The elaborately carved marble *minbar* (pulpit) projects from the pillar on the right as one faces the *mihrab*. Beneath the centre of the dome, the square *muezzins' mahfil* (singers' platform) is raised on foliate arcades on marble columns over a cusped marble fountain.

The imperial loge is located in the north-east corner and decorated with floral patterned Iznik tiles, inscriptive panels and exquisite inlaid doors. The Iznik tiles used throughout are particularly noteworthy, representing the highpoint of the Iznik production of the second half of the 16<sup>th</sup> century. Their design is attributed to Sinan himself, and makes use of numerous variations of the symbolic tulip motif which represents 'Allah. Other distinctive depictions include the apple tree and the fruit tree in blossom.

The carved timber doors and window sashes depicting traditional plant and geometric motifs exhibit an extremely high level of craftsmanship, particularly the ivory inlaid ebony window shutters in the *mihrab* of the imperial loge and the *kündekari* work of the main door to the mosque, which is inlaid with ivory and mother of pearl.

The mosque is constructed in masonry with brick arches and domes; the domes are covered in lead. It is faced externally in honey-coloured sandstone with red sandstone outlining windows, marking string courses and forming geometric patterns in the lower buttresses. The voussoirs of the exterior arches are made of alternating red sandstone and white marble. The relatively plain treatment of the exterior surfaces means that the external architectural impression depends on the careful juxtaposition of forms, which step up from the courtyard colonnade to the upper porch/gallery, to the springing of the octagonal arcade and the drum of the dome and finally to the dome itself.

The dome is anchored by the four, fluted stone minarets, which are 3.8m in diameter at the base and reach 70.89m in height to their lead covered cone points. Each minaret has three corbelled balconies; the two on the

north side have three independent and intertwining stairs by which to reach each balcony. The marble-paved fountain court is faced on the south-east by the marble portico of the mosque and surrounded by a dome-vaulted colonnade. The six columns on each side are reused from ruins in Cyprus, Aydıncık in the vicinity of Kapıdağı peninsula, and Syria. The entrance to the mosque is marked by a larger dome and raised parapet in the colonnade before it. The doorway is crowned by recessed *muqarnas*. In the centre of the court, the sixteen-sided white marble fountain incorporates ablution faucets and small basins on each side for the use of those coming to pray, who may seat themselves on the individual stone block seats before them.

#### Social Complex

The two *madrasas* at the two corners of the mosque enclosure are almost identical mirror images of each other. Each comprises rooms around an almost square courtyard, which has an internal colonnaded arcade enclosing it. Each contains a domed square prayer space on the inner side facing each other across the cemetery area on the court axes, with small domed rooms around the two outer sides, each with their own fireplace and chimney. Entry is through a monumental doorway with *muqarnas* in the centre of each north-western wall, which are windowed arcades facing onto the outer courtyard. The masonry construction is stone-faced to the court, but exterior walls comprise coursed blocks interspersed with two rows of red bricks.

The covered *Arasta* bazaar built in order to provide earnings to the Selimiye Mosque and its Social Complex comprises 124 shops in two rows either side of a paved and covered laneway approximately 225m long. It acts as a retainer along that side of the mosque's outer court, to accommodate the change in level due to the steep slope of the land down to the south-west. A covered entrance lane lies perpendicular to the long north-west to south-east axis, which is itself on axis with the side entry to the fountain court of the mosque. The crossing is marked with a dome covering a square prayer space lit through the ornate plaster openwork grille of the dome's drum. Under this prayer dome the shopkeepers would follow the longstanding tradition of swearing every morning to practice fair dealing in trade. The covered ways have small clerestory windows above the roofs of the shops either side, stone entrance gateways at the ends of the long and short arms and a small gateway giving access to the outer courtyard of the mosque. The exterior walls of the shops have no windows. Construction is in coursed masonry with alternating red brick courses. Domes, vaults and arches are in brick.

The primary school is located in the southern angle of the *Arasta* bazaar and is constructed in the same type of masonry with alternating brickwork. The domed square classroom is raised above the level of the bazaar so that its dome is at the same level as those on the *madrasas*. It has an adjacent, open-sided loggia style teaching space for summer.

The *Muvakkithane* (clock house) is located in the north-east corner room of the *Arasta* facing the three sun dials on the wall of the mosque. From here the *Muvakkit* (time-keepers) prepared the annual calendar and the Ramadan timetable. They also gave basic astronomy lessons when required.

The outer court is enclosed by a stone, openwork balustrade along the north-east and north-west sides, with the ceremonial gateway in the centre of the north-west wall aligned with the *mihrab* of the mosque.

The Library is within the mosque, in the south-west corner, accessed from the outer courtyard. It comprises a small room 1.75m x 4.2m and a large room 9m x 6.65m. It includes a total of 8,117 books, 3,384 of which are manuscripts and 5,118 are printed works of art. The collection was begun with the donation by Selim II of 277 of his own books a few years before the completion of the complex and was kept in the imperial treasury until the library was complete. The manuscripts are preserved in glass showcases and the printed works are stored on shelves.

#### History and development

Selimiye Mosque and its Social Complex were built by Sultan Selim II, son of Suleiman the Magnificent, from 1569 to 1575 on the site named Sarıbayır or Savak Square. This was previously the site of Yıldırım Beyazid's palace, used as the first palace of the Ottoman Empire in Edirne, which was the capital from 1364. In 1453 Constantinople fell to Mehmet II and became the Ottoman capital, Istanbul. From that time the imperial court and administration were moved to Istanbul and the square where the old palace stood was used as military headquarters until giving way to the new mosque complex of Selim II.

There is extensive documentation of the design of the mosque by the architect Sinan and of his ordering and commissioning of the buildings and decoration in accordance with the wishes of Sultan Selim II. This includes booklets by Sinan's friend Said Celebi quoting Sinan as describing the Selimiye Mosque as his "*masterpiece work*". The documentation also includes orders for the stone and marble from specified quarries; the commissioning of Karahisari Molla Hasan for the calligraphy; the specified water source for the fountains, and the tiles from Iznik where the most significant and highest quality tiles of the time were manufactured. Selim II died before he could see the finished mosque. His successor Murat III required Sinan to carry out repairs needed to the mosque after a lightning strike in 1584. The earthquake of 1752 caused some damage to the balconies of one minaret, some of the window glass and cracked the dome over the *Muvakkithane*. Subsequent minor earthquakes did not result in any damage. Some calligraphy in the mosque was renewed in 1808 and 1883. The fountain was roofed with a pavilion in 1808 but that has since been removed. Sometime later a small lavatory was created adjacent to the Sultan's loge and from 1839-1861 under Sultan Abdülmecit the interior ornamentation

of the mosque was generally coated with plaster and carved and ornamented with baroque motifs, in some cases imitating the original. Bare stonework was also plastered and decorated. In 1874 lead work from some of the domes of the *Arasta* was used for making bullets and the domes were tiled. Edirne was occupied by Russian forces during the Ottoman-Russian War of 1877-8 and some tiles and carved decoration were removed from the Sultan's loge by one of the Russian military officers. This damage can still be seen today. At the end of the second Balkans War in 1913 some of the earliest carpets in the mosque were removed by fleeing Bulgarians.

Following the establishment of the Republic of Turkey in 1923, responsibility for the religious duties of the mosque foundations all over Turkey was placed with the Presidency of Religious Affairs and the General Directorate of Pious Foundations. Atatürk ordered the repair of the Selimiye Mosque following damage due to a great storm in 1930, and instigated a research program into the history of the architect Sinan. He also commissioned a sculpture of Sinan which today sits in the garden of Ankara University. Following another storm in 1932, the cones of the four minarets of Selimiye Mosque were removed and eventually restored during a major restoration program at the mosque in 1950-55. At this time the plaster and decoration applied during the mid-19<sup>th</sup> century renovation under Sultan Abdülmeçit was removed. In the 1960s one minaret was partly taken down to the second balcony and reconstructed; the marble paving of the fountain court was renewed; one column of the colonnade was replaced and the stone paths and entrance stairs from the outer court were rebuilt.

From 1978 -1983 and 1983-1985, the General Directorate of Pious Foundations initiated a major restoration program for the decorative work that had been lost or covered up during previous periods, particularly during the period of Sultan Abdülmeçit. This included the porphyry imitations, interiors of arches and hand-carved gypsum plaster in the vaults and semi-domes, stone imitation in the barrel vaults, window borders and calligraphy panels. Cracks in the main dome and fountain court were stabilised with brick stitches and dislodged bricks replaced. Cisterns beneath the main part of the mosque were cleaned out and sealed. Stone repairs and replacement were carried out to entrance doors and borders to the outer courtyard and paving in the fountain court. Broken marble stairs in the mosque were restored and the marble of the *mihrab* and *minbar* was cleaned. The 19<sup>th</sup> century layers of paint were removed from the muezzins' platform and the work of the classical period restored, keeping some examples of the later work for interpretative purposes. Decorative carved wood with inlaid work to doors, window shutters and the shutters in the Sultan's loge was cleaned and repaired. The tiled pediments of the portico to the fountain court were repaired. The earlier electric lighting installation within the mosque was removed and a new installation in keeping with the appearance of the original oil lamp system was implemented. The water supply and storage system were renewed.

Recent works (2004-2008) have included the repair of the wooden parts of the minarets and replacement of the lead cone covering, together with repair and regilding with gold leaf of the crescents and stars on the tops of the minarets and dome.

The *Dar'ül Hadis Madrasa* was converted to a museum for Turkish-Islamic Arts in 1971 and is still used today for that purpose. It had been previously converted to the Ethnography Museum in 1936. The domes were restored and the lead covering renewed in 2009. The portico arcades surrounding the courtyard have been glazed and display cases installed. According to information provided by the State Party in its response of 28 February 2011, the cement render applied to the walls during earlier refurbishment has now been removed to enable exposure and repair of the original plaster.

The *Dar'ül-Kurra Madrasa* was converted to the City Museum by the order of Atatürk in 1925 and served that function until after World War II, when it was used as the office of the Edirne Religious Affairs directorate, a student hostel, and storage until 2000. It was unused from 2000-2005 and was then restored in 2006 by the General Directorate of Pious Foundations. According to information provided by the State Party in its response of 28 February 2011, minimal repairs were required to the roof and structure as part of this project; rewiring was carried out using existing holes; the cement render applied to the walls during earlier refurbishment was removed in order to expose and repair the original plaster; the mihrab in the study hall was restored; fireplaces were converted to show-cabinets (without changing their sizes), the brick floor was renewed in accordance with the original design, the windows and doors were renewed and the whole of the cloister arcade was glazed. The madrasa is now the Foundation Museum, housing documentation, samples of materials found during restoration projects, Korans, candle holders, astrolabes and other objects that have come from mosques and prayer rooms managed by the foundation.

There is some evidence that the *Arasta* was built by the architect Davud Ağa sometime after completion of Sinan's mosque complex by order of Sultan Murat III in order to provide earnings for the Selimiye complex. However it is argued in the nomination dossier that while it was completed by Davud Ağa, it was in fact designed by Sinan because he was the expert on dealing with building on sloping land, and the *Arasta* is built against the south-west retaining wall of the mosque's outer courtyard as part of the structural solution to building up the steep slope in this area.

The manuscript works in the Library were digitised as part of a major program from 2004-2006. The Library is now open to use by researchers.

### 3 Outstanding Universal Value, integrity and authenticity

#### Comparative analysis

The State Party has compared the Selimiye mosque complex within the tradition of Ottoman domed structures and finds it the most successful solution to the problem of providing a large congregational space beneath a single dome. It also finds the architectural composition of dome with tall slender minarets sited on a high point visible from all lines of approach a unique landmark. The State Party argues that this is a unique masterpiece by the supreme architect Sinan in an unsurpassed location, and that it would therefore not be appropriate to consider the property in conjunction with other Ottoman mosque complexes by Sinan, of which there are several in Istanbul, as a serial nomination. The commission by Selim II of this mosque complex in Edirne is significant because Edirne was the first Ottoman capital for almost a century before Istanbul was taken, and Selim II spent his regency and the first years of his sultanate there. The State Party argues that this monument represents a climax of architectural achievement. Comparison with the two major mosque complexes in Istanbul that Sinan designed after he became Chief Architect, Şehzade and Süleymaniye, which are both part of the World Heritage property Historic Areas of Istanbul (1985, criteria (i), (ii), (iii) and (iv)), shows that they were achievements on his progress to the culmination at Selimiye. Şehzade (mid 16<sup>th</sup> century) is built with one central dome between four half domes to cover a square prayer space, and Süleymaniye (1550-57) is built on the model of Hagia Sophia with a central dome and two half domes to cover a rectangular prayer space. Sinan regarded this work as his qualifying work before producing the Selimiye masterpiece.

The State Party has also compared the property favourably with other great domed structures that are included in World Heritage properties, such as Hagia Sophia, Istanbul (537); Florence Cathedral (1294-1434) and S. Peter in the Vatican, Rome (1447-1556).

ICOMOS notes that comparison could also be made regarding the spatial concept with other World Heritage properties including Soltaniyeh in Iran; the Timurid structures in Kazakhstan (Mausoleum of Khoja Ahmed Yasawi) and Uzbekistan, and Humayun's Tomb in Delhi, as well as with monuments in Cairo such as the Mausoleum of Qait Bay. These are all outstanding architectural achievements, but the fact they exist does not detract from the extraordinary spatial composition achieved by Sinan, heightened by the effect of the decoration and craftsmanship particular to the Ottoman period and the creative skill of its artisans. The siting of the Selimiye Mosque as a dominating landmark adds to its status as an outstanding monumental composition. The fact that this idea of an Islamic city crown was later adopted for the Mamluk Mosque of Mohammed Ali (1824-1848), which crowns the Cairo citadel, testifies to Selimiye's influence as an Islamic masterpiece.

ICOMOS requested the State Party in its letter of December 2010 to deepen the comparative analysis on the fact that the mosque is an archetype of the Ottoman world. In its response of 28 February 2011 the State Party has shown that the Selimiye Mosque at Edirne was not an archetype of the Ottoman world in the sense of being the example from which later examples were developed. In fact the information shows that the mosque scheme of a central-dome located on four pillars together with four semi-domes as used by Sinan for the Şehzade Mehmet Mosque was reapplied in the construction of Yeni Istanbul Mosque started in 1597 and finished in 1661-64; in Sultan Ahmet Mosque in 1617; in the new Fatih Mosque of 1771, and in a simplified form in the Cairo Mosque of Muhammad Ali, 1830-48. No examples of the later use of the Selimiye Edirne mosque type were given.

No comparisons were made in the nomination dossier for the *külliye* (social complex). In response to ICOMOS' request for comparisons for the social complex, the State Party provided in November 2010 a history of the *külliye* as a concept dating from pre-Islamic times, possibly Buddhist in origin, which reached its fullest expression during the Ottoman period. It essentially comprises a series of buildings associated with a mosque, which either provide free accommodation, food and sometimes baths to pilgrims and travellers where located on major routes, or free educational and welfare services to people in the heart of urban areas. In the case of the Ottoman sultans, the complexes in towns and cities had a symbolic role as well, to show the presence and benevolence of the Sultan in his piety, contributing to the identity of the city. The additional information includes discussion of two earlier 15<sup>th</sup> century *külliyes*, the Fatih in Istanbul and the Sultan Beyazid II in Edirne. The former includes four extensive *madrasa* complexes; the latter is oriented more towards pilgrims. In the 16<sup>th</sup> century the architectural composition of the complex eventually became the focus. For this period the discussion covers the other *külliyes* designed by Sinan: Şehzade Mehmet in Istanbul (1543-1548), which provided a mix of educational (*madrasas*) and pilgrim accommodation; the Süleymaniye Külliye in Damascus, and the Süleymaniye Külliye in Istanbul. At the Şehzade the mosque itself is not large and is located in a walled outer courtyard with *madrasa*, soup kitchen and hospice rooms along one side, and a caravanserai outside the courtyard at one end. The arrangement does not create a dominant architectural composition.

The Süleymaniye in Damascus, also known as the Tekkiye (1560) was designed by Sinan for Süleyman I on the banks of the Barada River in Damascus for use by pilgrims on the road to Mecca. It had a *madrasa* added during the reign of Selim II. Both it and the mosque are arranged around fountain courtyards and the dependencies include a pilgrims' hostel, kitchen and refectories, and a row of shops which sold necessities to the pilgrims. There is a cemetery garden, and a large area for the tented encampment of the pilgrims extended to the west. The mosque itself is not large; it is a domed

square of similar proportions to many provincial mosques, has only two minarets, and the complex in the river valley is not a dominant landmark as at Edirne.

The Süleymaniye complex in Istanbul is the most comparable with the Selimiye complex at Edirne in terms of dominant location and imperial symbolism. The social complex part of the Selimiye is in fact rather small compared with that of the Süleymaniye in Istanbul, with only two *madrassas* compared with five at the Süleymaniye. Süleymaniye has as part of its social complex a *darüşşifa* (hospital) a *hamam* (bath building), an *imaret* (soup kitchen), a *tabhane* (travellers' hospice) and a *dar'ül hadis*. Both mosques have a fountain court for ablutions before the main entrance opposite the *qibla* wall and a cemetery behind the *qibla* wall. Clearly as a social complex, Süleymaniye is far grander in terms of imperial pious benefaction. The State Party made the point in the additional information that there was a greater need for *madrassas* and accommodation in the capital and that by the time the Selimiye Külliye was built, there were numerous other *külliyes* in Edirne, so the need was not there. In terms of an imperial monumental composition, the Selimiye is superior. The five *madrassas* of the Süleymaniye complex are not directly connected to the outer courtyard and are not symmetrically placed in relation to the mosque, thus not contributing to the architectural massing in the same manner as the two at Selimiye. Süleymaniye shares the skyline with Hagia Sophia and the Blue Mosque at Istanbul, whereas Selimiye is the crown of Edirne.

Overall it is clear that the dominant siting of the Selimiye complex, its symmetrical layout and the proportional build-up of the almost identical flanking *madrassa* structures to the dome of the mosque afford greater architectural unity to the overall complex than is attained by the Süleymaniye complexes at Istanbul and Damascus.

ICOMOS considers that the comparative analysis and the additional information provide comparisons at the national, regional and international level with similar properties inscribed or not on the World Heritage List.

ICOMOS considers that the comparative analysis justifies consideration of this property for the World Heritage List.

#### **Justification of Outstanding Universal Value**

The nominated property is considered by the State Party to be of Outstanding Universal Value as a cultural property for the following reasons:

- The nominated property is the culminating architectural masterpiece of Sinan (1494-1588), the most famous Ottoman architect, who built over 400 structures and was the Chief Imperial Architect from 1538 onwards. As such it dominates Edirne, former capital of the Ottoman Empire and home base of the commissioning sultan, Selim II.

- The property demonstrates extraordinary design, structural innovation, craftsmanship, decorative splendour and architectural harmony and showcases the best building craft traditions of the 16<sup>th</sup> century.
- The property represents the architecturally superlative culmination of the mosque and social complex as a building type expressive of key values of Ottoman Islam – piety and charity.
- The Mosque is of high religious value for Muslims.

ICOMOS considers that the first three points of this justification are appropriate but the religious values associated with the mosque are of regional significance rather than to Muslims worldwide.

#### **Integrity and authenticity**

##### **Integrity**

The State Party argues that the Selimiye Mosque and its Social Complex retain their physical and functional integrity as a monumental landmark, being located on just one lot. The complex is still in use as a Mosque and for public functions (museums and bazaar) and still funded as a Pious Foundation.

ICOMOS concurs and notes that the location of the complex on the highest level in Edirne town, which has been almost entirely declared as an urban conservation area with adequate legal protection, means that the dominating landmark status of the Mosque complex is well maintained. All the other attributes that convey the Outstanding Universal Value of the property are included within the boundaries of the site.

ICOMOS noted that the current parking area abutting the nominated property on the north-west detracts from the property and is inappropriate and this issue was raised in the letter sent on 13 December 2010. In response the State Party provided documentation on 28 February 2011 to show that pedestrianisation of roads along the border of the outer court of the complex is planned as part of the urban design project for the Edirne Historical City Centre which includes the nominated property and part of the buffer zone. In conjunction with this the current parking area will be rearranged as a public park. Visitors will park in areas outside the buffer zone and will access the property via this public park. The Directorate of Transportation Services of Edirne Municipality plans to complete the works around Selimiye by 2013.

##### **Authenticity**

The nomination dossier records that the buildings have been continuously maintained in accordance with the requirements of the General Directorate for Pious Foundations and have suffered minimal damage over the 434 years since the complex was built.

ICOMOS considers that the Selimiye Mosque is in an extremely good state of preservation. It underwent a significant conservation project focusing on the restoration of decorative elements in the mid 1980s, the

results of which were published in 1990. This project was largely directed at correcting inappropriate works carried out during the 19<sup>th</sup> and early 20<sup>th</sup> centuries. The garden within the outer enclosure wall of the Selimiye Mosque was landscaped in the late 20<sup>th</sup> century to create a green space for public use, but is not necessarily appropriate in terms of the original layout, which was not researched.

The *Arasta* bazaar was substantially reconstructed to the original design but with the inclusion of services, after a devastating fire in the 20<sup>th</sup> century.

ICOMOS considers that the detailed information provided by the State Party in its response of 28 February 2011 about works done to convert the *madrasas* to museums shows that some modifications were made to accommodate what is an appropriate new use for these buildings. The formerly open arcades to the courtyards of both *madrasas* have been glazed, and the fireplaces have been converted to showcases. It is stated that the fireplace openings and niches have not been altered in size. These modifications are not ideal but would seem to be reversible. Doors and windows have been renewed, as has the brick floor of the *Dar'ül-Kurra Madrasa*. Previously the interior stucco had been re-coated with cement render but this has now been removed, exposing the original plaster and also remnants of decoration in the study room of the *Dar'ül Hadis Madrasa*. ICOMOS considers that these modifications do not prevent the property overall from expressing truthfully and credibly its Outstanding Universal Value.

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In conclusion, ICOMOS considers that the conditions of integrity and authenticity have been met.

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#### **Criteria under which inscription is proposed**

The property is nominated on the basis of cultural criteria (i), (ii), (iii) and (iv).

*Criterion (i): represent a masterpiece of human creative genius;*

This criterion is justified by the State Party on the grounds that the Edirne Selimiye Mosque is a masterpiece of the human creative genius of the architect Sinan, the most famous of all Ottoman architects in the 16<sup>th</sup> century. The single great dome supported by eight pillars has a diameter of 31.5 over a prayer space of 45mx36m, and with its four soaring minarets it dominates the city skyline. The innovative structural design allowed numerous windows creating an extraordinary illuminated interior. The mosque complex was recognised by Sinan himself as his most important architectural work.

ICOMOS considers that the nomination demonstrates that the Selimiye Mosque is a superlative architectural achievement. This has been widely recognised by architectural historians and is not in dispute.

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ICOMOS considers that this criterion has been justified.

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*Criterion (ii): exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;*

This criterion is justified by the State Party on the grounds that the architect Sinan in designing the Selimiye Mosque synthesised all that had gone before in Byzantine and Classical architectural engineering with innovative structural ideas which he tested experimentally himself in the scientific spirit of the period. The Clock House (*Muvakkithane*) and sundials reflect the scientific preoccupations of the Renaissance with astronomy and chronology.

ICOMOS considers that the nomination shows that the mosque was designed by Sinan with the full benefit of his analysis of past structures and that he was an extraordinarily innovative architect reflecting the scientific spirit of the period. The location of the mosque at the high point of the city as a crown, proclaiming domination by Islam and the power and piety of the Sultan, influenced later architects and patrons also. But it represents a culmination of all that had gone before in terms of the architectural art and technology of domed space, and a possible model for future efforts by others, rather than an interchange of values.

ICOMOS requested the State Party in its letter dated 13 December 2010 to reinforce justification of criterion (ii) by deepening the comparative analysis on the fact that the mosque is an archetype of the Ottoman world. However as discussed above, the information provided by the State Party in response did not show the Selimiye Mosque at Edirne to be an archetype of the Ottoman World.

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ICOMOS considers that this criterion has not been justified.

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*Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilisation which is living or which has disappeared;*

This criterion is justified by the State Party on the grounds that Selimiye Mosque is an exceptional testimony to the architectural evolution of mosques throughout the Ottoman Empire starting with multi cupola types passing through single domed and semi-domed types to reach the spatial unity of Selimiye.

ICOMOS considers that this is really a sub-text of criterion (i) or (iv). Justification of criterion (iii) would need to argue that the mosque complex is exceptional testimony to Islam itself as a cultural tradition, or to the Ottoman Empire as a civilisation, rather than arguing that it is testimony to the evolution of the mosque as a type of building.

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ICOMOS considers that this criterion has not been justified.

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*Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;*

This criterion is justified by the State Party on the grounds that the Selimiye Mosque with its cupola, spatial concept, architectural and technological ensemble and location crowning the cityscape illustrates a significant stage in human history, the apogee of the Ottoman Empire. The interior decoration using Iznik tiles from the peak period of their production testifies to a great art form never to be excelled in this material. The mosque with its charitable dependencies represents the most harmonious expression ever achieved of the *külliyeye*, this most peculiarly Ottoman type of complex.

ICOMOS considers that in the light of the additional information provided by the State Party on comparative analysis in November 2010, this criterion is justified.

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ICOMOS considers that this criterion has been justified.

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ICOMOS considers that the nominated property meets criteria (i) and (iv) and conditions of authenticity and integrity and that Outstanding Universal Value has been demonstrated.

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#### **Description of the attributes**

The attributes carrying the Outstanding Universal Value of the property are the location and setting of the Selimiye Mosque Complex with its large dome and four slender minarets dominating the silhouette of Edirne city; the layout of the mosque and fountain court with its *madradas* and *Arasta* bazaar, primary school and clock house with walls and gateways enclosing courtyards and green space; the exterior design, materials and architectural detail of the buildings; the spatial concept within the mosque and its structural design; its interior layout with centrally-placed muezzins' platform and fountain beneath; the *mihrab* and *minbar*; the Sultan's loge and library including the manuscripts and books; the craftsmanship, decoration and ornament, Iznik tiles and calligraphy which all together express outstanding architectural harmony.

## **4 Factors affecting the property**

### **Development pressures**

The property is located at the heart of the city and is consequently vulnerable to urban development, traffic pressures and infrastructure redevelopment. It is protected as an Urban Conservation Site designated by the Edirne Conservation Council for Cultural and Natural Heritage. The population of the buffer zone area was 6,629 in 2007. The Reconstruction Plan for Protection was established in 2007 as a control on urban development.

ICOMOS notes that Edirne Municipality has taken steps to carry out urban improvements including limiting key streets to pedestrians. The property's location on high

ground gives it a landmark status that would be affected if strict height controls are not enforced on new development.

### **Tourism pressures**

There are a number of annual events that bring visitors and tourists to Edirne. It is close to Istanbul; the Trakya University's Balkan Congress Centre draws academics from the Balkans and Europe; many pilgrims come to the Selimiye Mosque during the month of Ramadan; and the annual historic Kirkpinar Oil Wrestling event (which is currently a nomination for the UNESCO List of Intangible Cultural Heritage) fills all the hotels for that week. However the State Party believes that the Selimiye Mosque has the capacity to accommodate all visitors – it can hold 30,000-40,000 people but currently gets only up to 15,000 per day in peak period.

ICOMOS notes that as yet visitor numbers are low and as yet there is no visitor management system in place.

### **Environmental pressures**

Pollution due to the use of solid fuels for heating in Edirne's cold winters is detrimental to the property. Natural gas infrastructure was installed in 2009 and it is planned that natural gas will be available throughout the city by the end of 2011.

The relative humidity varies from 56% in summer to 82% in winter. It does not adversely affect wooden structures or ornament within the mosque, but does result in some organic growth on stonework. The Library is equipped with temperature and moisture measurement devices and also with a humidifier and dehumidifier in order to ensure optimal preservation of the manuscripts.

An early warning system and electronic alarm system have been installed against fire and safety respectively.

ICOMOS notes that the Library is inaccessible to the general public (although now open to researchers) and lacks adequate climate control systems. Relocation of the collections, possibly to one of the two *madradas*, is apparently under consideration. Any such relocation would need careful consideration and any proposals of this nature should be submitted to the World Heritage Centre in accordance with paragraph 172 of the *Operational Guidelines for the Implementation of the World Heritage Convention*.

### **Natural disasters**

The mosque complex is not threatened by flood due to its location on high ground, but is covered by the fire, flood and earthquake emergency action plan for Edirne relating to the City Centre. Edirne is located in a second-degree seismic zone and has been almost totally destroyed twice. The most recent earthquake in Iznik in 1999 did not result in any damage. The mosque survived the previous severe earthquake in 1752. A land survey is to be undertaken in order to provide better information about earthquake predictability.



Storms and lightning are the natural risks that have caused damage to the mosque in the past. The minarets are protected by lightning conductors and the cones have been strengthened against storms.

The electrical installation at Selimiye was renewed in 1996, including a new transformer building and an underground fire service was provided to the *Arasta*. Renewal of the electrical system and installation of a fire service formed part of the works to the Foundation Museum in 2006 and to the Museum of Turkish-Islamic Arts in 2004.

Impact of climate change

ICOMOS considers that it is not clear what impact climate change might have on the nominated property.

ICOMOS considers that the main threats to the property are the possibility of earthquakes and storm damage. Lack of a visitor management system may be a problem in future.

## 5 Protection, conservation and management

### Boundaries of the nominated property and buffer zone

The boundary of the nominated property includes all the area covered by the nominated buildings and courtyards.

In response to the request from ICOMOS in the letter sent on 13 December 2010, the State Party provided documentation on 28 February 2011 showing that the nominated property covers the entire parcel of land denoted Block 379 on Urban Conservation Plan Land Survey Sheet No 50L-IIa, Section No 45. ICOMOS notes that the south-west boundary in this plan runs straight across in line with the projecting front of the south-west entrance to the bazaar as shown in the additional information (appendix 3) provided on 13 December 2010.

The buffer zone boundary was determined with the participation by all stakeholders within the site in accordance with the *Operational Guidelines for the Implementation of the World Heritage Convention* and national site management legislation. It covers most of the historic city centre, and is considerably less than the boundary of the Urban Conservation Area.

ICOMOS had noted that a view corridor on the southern side was not completely included in the buffer zone. In the additional information provided by the State Party it is stated that following a workshop with stakeholders on 7 October 2010 a new boundary was agreed to include two vistas of the Selimiye Complex not previously covered and this new boundary was approved by the Edirne Regional Conservation Council on 14 October 2010, Decision no. 3238. A plan showing this new boundary has been provided (appendix 3 to the additional information received on 18 November 2010).

ICOMOS welcomes this extension and considers it appropriate.

In conclusion, ICOMOS considers that the boundaries of the nominated property and buffer zone are adequate.

### Ownership

The mosque and *madrasas* are owned by the Sultan Selim Foundation, which is part of the General Directorate for Pious Foundations. The mosque is used by the Edirne Provincial Office of Mufti; the *Dar'ül-Hadis* by the Ministry of Culture and Tourism, and the *Dar'ül-Kurra* by the General Directorate of Pious Foundations.

The Primary School and *Arasta* are owned by the General Directorate for Pious Foundations. The shops and school have been rented to private operators.

### Protection

#### Legal Protection

The Mosque and *madrasas* are protected by Decision 1147 of the Superior Council for Immovable Antiquities and Monuments (1985), renewing the earlier decision 10370 of the Superior Council for Real Estates, Antiquities and Monuments (1978). The *Arasta* is protected by Decision 7697 of the Superior Council for Immovable Antiquities and Monuments (2003), which also included the whole complex as a conservation site.

The historic city centre including the mosque complex and other historic buildings is registered as a conservation site by Decision 37 (1988) and Decision 7697 (2003), which enlarged the area covered.

The buffer zone is protected by the Regional Conservation Council Decision 1715 (2007) and authorised by the Ministry of Culture and Tourism on 31 December 2007.

#### Traditional Protection

The mosques and Islamic complexes in Turkey are traditionally protected and maintained by the pious foundations known as the Wakf. A Declaration by the Pious Foundations Edirne Regional Directorate supporting the nomination of the property to the World Heritage List is included as appendix 5 in the additional information provided by the State Party.

#### Effectiveness of protection measures

The nominated property and its setting are protected by special legal protection afforded to World Heritage sites in Turkey, which was extended to the property when it was added to the Tentative List. The setting is effectively protected through height restrictions and specific urban conservation guidelines applying to the Urban Conservation Area that surrounds the property.

ICOMOS noted during an inspection of the entire nominated buffer zone that one building was found to be constructed with one floor higher than planned.

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In conclusion, ICOMOS considers that the legal protection regime in place is satisfactory, but specific attention should be given to the application of height restrictions in the buffer zone.

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## Conservation

Inventories, recording, research

The existing architectural documentation was prepared for the Wakf as part of the 1980s restoration project. It is now proposed to undertake a 3D High Definition Survey using laser scanning equipment, particularly in order to make an accurate record of the intricate ornamentation.

ICOMOS considers that this is necessary in order to ensure accurate monitoring of the condition of the attributes carrying the Outstanding Universal Value.

Present state of conservation

ICOMOS considers that the state of preservation of the Selimiye Mosque and its attached buildings is worthy of appreciation. All parts of the buildings are in good condition. However the garden within the outer courtyard of the Selimiye Mosque is inappropriately landscaped as noted above.

ICOMOS had noted that there is no general documented evidence of the procedures and methods of the Wakf conservation approach, leaving the conservation decision making process in the hands of the Director of Pious Foundations. The Wakf has created an independent company, *Vakif Construction Restorasyon*, to carry out any major conservation projects, including the 1980s work at the Selimiye. The 1980s work at the Selimiye Mosque was documented and published (in Turkish) as noted above. As part of the additional information supplied by the State Party (appendix 6), the Pious Foundations Edirne Regional Directorate provided a statement listing the international conventions signed by Turkey in relation to heritage, and the charters and declarations underlying international cultural preservation principles, and declaring knowledge and respect of these.

However ICOMOS considers there is a need for sharing of conservation philosophies and processes between government agencies and the Wakf, in order to reinforce cooperation between the two.

Active Conservation measures

Current work is focusing on the new high-tech documentation of the Mosque interiors.

According to information provided by the State Party on 28 February 2011, the *Dar'ül Hadis Madrasa* is also undergoing works involving new electrical and audio wiring beneath the floor, installation of heating and

transfer to natural gas, and renewal of the glazing system to the arcade. Reinstatement of the original decoration of the study room which was exposed when the cement stucco was removed in the previous restoration project has been proposed, along with works to the fireplace showcases. It is expected that the works will be completed in October 2011.

ICOMOS notes that the large green space immediately to the south-west of the complex, which is in the buffer zone, is currently subject to urban design proposals and that these need to be carefully considered in relation to the significance of the mosque complex. The project should be submitted to the World Heritage Centre at an early stage for review in accordance with the Operational Guidelines for the Implementation of the World Heritage Convention paragraph 172. Additional information was requested from the State Party in relation to this issue on 13 December 2010. The State Party responded on 28 February 2011 that the project design brief for the park awaits results of geo-radar and archaeological investigations which were undertaken in the area earlier this year. It is expected that the design of the project will be available by the end of 2011.

Maintenance

Day to day maintenance and cleaning of the complex is the responsibility of the Mufti, the religious head of Edirne.

Effectiveness of conservation measures

ICOMOS considers the Selimiye complex to be well maintained.

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In conclusion, ICOMOS considers that the property is well maintained, but attention should be given to a more appropriate landscaping treatment of the outer court garden and to the urban design proposals for the space immediately to the south-west of the mosque complex.

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## Management

Management structures and processes, including traditional management processes

Under national legislation, Edirne Municipality is responsible for preparing the Urban Conservation Plan for the Urban Conservation Area which includes the mosque complex as a designated religious and cultural site. According to the additional information provided by the State Party on 28 February 2011, the Urban Conservation Plan is the master plan for the historical core of Edirne city, which includes the Mosque complex and its buffer zone.

All restoration and conservation activities for the property are carried out according to the National Act on the Preservation of Cultural and Natural Heritage no. 2863 and the Act on Pious Foundations no. 5737, and with the approval of the Regional Conservation Council. Supervision of projects is the duty of the Edirne Regional Directorate of Pious Foundations. It is also necessary that

these bodies cooperate and coordinate with the Ministry of Culture and Tourism and the General Directorate for Pious Foundations.

A Coordination and Supervision Council, constituted by “representatives of local and central institutions” is being established by the Edirne Municipality to oversee development of the Management Plan for the Selimiye Mosque and its Social Complex.

ICOMOS considers that the Wakf should be represented on this Council.

In addition there will be an Advisory Body made up of academics, representatives of NGOs, Chamber of Architects, local and central government and local citizens, which will evaluate the Management Plan and provide suggestions.

ICOMOS considers that the Wakf should be represented on this Advisory Board.

The Deputy Mayor of Edirne has been appointed by Edirne Municipality as the site coordinator.

Policy framework: management plans and arrangements, including visitor management and presentation

The Management Plan provided with the nomination dossier (Annex 5.d-3) was developed concurrently with the nomination dated January 2010. In the Introduction it is stated that it will be reviewed by the Advisory Board and approved by the Coordination and Supervision Council. It covers daily management of the complex including responsibilities for maintenance and monitoring. It names the members of the Advisory Board and Coordination and Supervision Council and sets out the financial sources for preservation. It also covers responsibilities within the wider management area of the buffer zone. It is not clear whether this has priority over the Urban Conservation Plan (master plan) which covers the buffer zone.

The objectives of the Management Plan are directed at ensuring the preservation of the Selimiye Mosque and transfer of its cultural and functional values as a whole to future generations. They cover structural preservation, management of development pressures, management of visitors, visitor services, research and training, data management and administration. An Action Plan is included with short term (1-3 years) and long term (over 5 years) items.

Under ‘management of development pressures’, there are a number of actions directed at controlling urban design and restricting the height of urban redevelopment within the Management Area (Buffer Zone) to 2-3 floors. It is proposed to restrict traffic entry to the historic core and according to the additional information provided on 28 February 2011, parking lots will be provided outside the buffer zone.

The total number of visitors annually is not known, nor whether the number is increasing. The Edirne provincial Cultural and Tourism directorate reports 124,000 visitors to the Edirne City Museum and the Foundation Museum annually. The imams and muezzins of the mosque guide visitors to the mosque and control the arrangements for group visits and tours. Recent records by the imams indicate that the congregation can number up to 10,000 regularly on Fridays and up to 15,000 per day during Ramadan and during the Kirkpinar Oil Wrestling week.

ICOMOS noted that on an ordinary day the number of tourists visiting the mosque could be no greater than 300-400. An average of 150 tickets is sold daily to the museum in the converted *madrassa*.

There are a number of annual programs related to the presentation and promotion of the property. These include Museums Week in May, when all elementary students visit the two museums in the Selimiye mosque complex; Foundations Week, also in May organised by the General Directorate for Pious Foundations on a different theme each year, which in Edirne focuses on the Foundation Museum; and the World Day of Monuments and Sites in April organised under the presidency of ICOMOS Turkey, which provides scope for exhibitions at the Selimiye complex such as the Project of Respect to Sinan.

ICOMOS noted that there is no Tourism Management Plan as such. There is a section (iii) on the Management of Visitors in the Action Plan (Targets 7.1 and 7.2). There is no permanent exhibit on Sinan or the unique features of the complex, at the property. ICOMOS considers that the presentation of the property and interpretation of it to visitors should be improved.

Risk preparedness

This is not covered.

ICOMOS considers that a risk preparedness strategy for the event of earthquake, fire or severe storm should be prepared.

Involvement of the local communities

It is proposed that local citizens will be included among members of the Coordination and Supervision Council that is being established by the Edirne Municipality to oversee development of the Management Plan for the Selimiye Mosque Complex.

ICOMOS considers that the State Party should be encouraged to include members of the local community on the Coordination and Supervision Council.

Resources, including staffing levels, expertise and training

Management and conservation at the site is financed by revenue from the *Arasta* and by government subsidy.

The Edirne Municipality Preparation and Implementation Office of World Heritage under the Deputy Mayor as site coordinator includes a technical and scientific consultant, a chief executive officer, an art historian, public manager, historian, two translators, a mapping technician and a graphic designer.

The Edirne Regional Directorate of Pious Foundations under the regional manager includes two restoration architects and an art historian.

Officials of the Ministry of Culture organise informative meetings with both Edirne Municipality and the officials of the Governorship. Support is also provided by lecturers in the Department of Preservation-Restoration at the Trakya University Faculty of Architecture and Engineering. The Faculty organises the annual International Symposium of the Architect Sinan and ensures that participating experts have contact with the municipality.

#### Effectiveness of current management

ICOMOS considers that good co-ordination between the various bodies holding responsibility for the Urban Conservation Plan (master plan) for the historical core of Edirne city and the Management Plan for the property, including its conservation, maintenance and visitor management is required to ensure effective management of the property. Documentation of the traditional systems of conservation and management of the property should be part of this.

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In conclusion, ICOMOS considers that the management system is appropriate. ICOMOS notes that careful coordination is required between the Urban Conservation Plan (master plan) for Edirne city historic core and the Management Plan for the nominated property, and the latter should include documentation of traditional systems of conservation and management of the property and be extended to include a risk preparedness strategy for the event of fire, earthquake and storm.

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## 6 Monitoring

An architect from the Edirne Regional Directorate of Pious Foundations has been assigned to carry out monitoring duties. These include regular visits (every three months) to check humidity levels, vegetation growth, the condition of the interior decoration and ornament, effects of global warming, provide photographic documentation and organise necessary work. A Conservation, Implementation and Control Bureau is soon to be established within Edirne Municipality and will initiate a systematic operation for monitoring the property and the buffer zone.

ICOMOS considers that visitor numbers need to be monitored accurately by an independent monitor.

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In conclusion, ICOMOS considers that the proposed monitoring system is appropriate provided visitor numbers are accurately monitored, and that the proposed new documentation is required as an adequate base.

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## 7 Conclusions

There is no doubt that the nominated property as a Mosque Complex satisfies criterion (i), being the supreme masterpiece of the architect Sinan, the most important architect of the Ottoman period. Criterion (iv) is also met. It is recommended that the property be renamed as 'The Selimiye Mosque Complex at Edirne' in order to convey the unified and harmonious nature of the property, and the State Party was requested to consider this in the letter from ICOMOS of 13 December 2010. The response from the State Party of 28 February 2011 states agreement with this proposal. The property meets the conditions of Integrity and Authenticity.

It is noted that the buffer zone boundary has been recently amended to include additional view corridors. The plan showing the new boundary has been provided by the State Party. In view of the importance of the dominant setting of the property and its landmark status, it is extremely important that all view corridors be protected. ICOMOS therefore welcomes this extension and considers it appropriate.

#### Recommendations with respect to inscription

ICOMOS recommends that the Selimiye Mosque Complex at Edirne, Republic of Turkey, be inscribed on the World Heritage List on the basis of **criteria (i) and (iv)**.

#### Recommended Statement of Outstanding Universal Value

##### Brief synthesis

Dominating the skyline of Edirne, former capital of the Ottoman Empire, the Selimiye Mosque Complex commissioned by Selim II is the ultimate architectural expression by the architect Sinan of the Ottoman *külliye*. The imposing mosque stepping up to its single great dome with four soaring slender minarets, spectacular decorated interior space, manuscript library, meticulous craftsmanship, brilliant Iznik tiles and marble courtyard together with its associated educational institutions, outer courtyard and covered bazaar, represent the apogee of an art form and the pious benefaction of 16<sup>th</sup> century imperial Islam.

The architectural composition of the Selimiye Mosque Complex in its dominant location represents the culmination of the great body of work by Sinan, the most outstanding architect of the Ottoman Empire.

**Criterion (i):** The Selimiye Mosque Complex at Edirne is a masterpiece of the human creative genius of the architect Sinan, the most famous of all Ottoman architects in the 16<sup>th</sup> century. The single great dome supported by eight pillars has a diameter of 31.5 over a prayer space of 45mx36m, and with its four soaring minarets it dominates the city skyline. The innovative structural design allowed numerous windows creating an extraordinary illuminated interior. The mosque complex was recognised by Sinan himself as his most important architectural work.

**Criterion (iv):** The Selimiye Mosque with its cupola, spatial concept, architectural and technological ensemble and location crowning the cityscape illustrates a significant stage in human history, the apogee of the Ottoman Empire. The interior decoration using Iznik tiles from the peak period of their production testifies to a great art form never to be excelled in this material. The mosque with its charitable dependencies represents the most harmonious expression ever achieved of the *küllüye*, this most peculiarly Ottoman type of complex.

#### Integrity

The Selimiye Mosque Complex includes all the attributes of its Outstanding Universal Value within the property boundary, is well-maintained and does not suffer from adverse effects of development. In view of the importance of the dominant setting of the property and its landmark status, it is extremely important that all view corridors continue to be protected.

#### Authenticity

The Mosque Complex retains its authenticity in terms of form and design, materials and substance. The Mosque and *Arasta* retain their authenticity in terms of use and function, spirit and feeling. The *madradas* have been slightly modified to serve appropriate new uses as museums.

#### Management and protection requirements

The property is protected under the National Act on the Preservation of Cultural and Natural Heritage no. 2863 and the Act on Pious Foundations no. 5737, and all works require the approval of the Regional Conservation Council. A Coordination and Supervision Council, constituted by representatives of local and central institutions is being established by the Edirne Municipality to oversee development of the Management Plan for the Selimiye Mosque Complex.

In addition there will be an Advisory Body made up of academics, representatives of NGOs, Chamber of Architects, local and central government and local citizens, which will evaluate the Management Plan and provide suggestions.

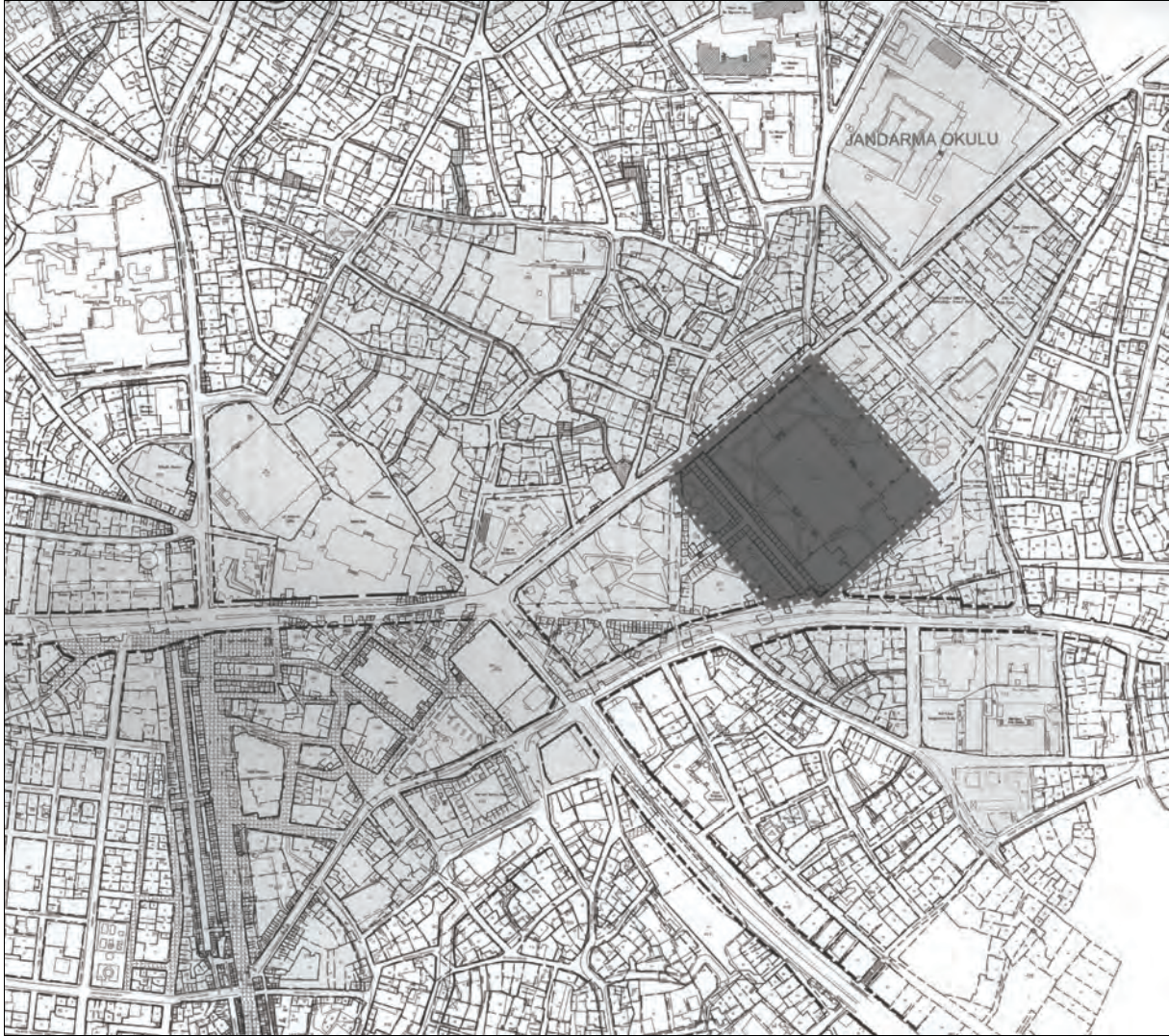
The objectives of the Management Plan are directed at ensuring the preservation of the Selimiye Mosque and transfer of its cultural and functional values as a whole to

future generations. They cover structural preservation, management of development pressures including urban development within the buffer zone, management of visitors, visitor services, research and training, data management and administration. An Action Plan is included with short term (1-3 years) and long term (over 5 years) items.

Good co-ordination between the various bodies holding responsibility for the Urban Conservation Plan (master plan) for the historical core of Edirne city and the Management Plan for the property, including its conservation, maintenance and visitor management is required to ensure effective management of the property. Documentation of the traditional systems of conservation and management of the property should be part of this.

ICOMOS recommends that the State Party give consideration to the following:

- Submit for review to the World Heritage Centre the urban design proposal currently under preparation for the large green space immediately to the south-west of the complex in accordance with the *Operational Guidelines for the Implementation of the World Heritage Convention* paragraph 172;
- Give specific attention to the overall coordination between the Urban Conservation Plan (master plan) for the historical core of Edirne city which includes the nominated property and buffer zone, and the Management Plan for the property;
- Reinforce cooperation between Wakf and local and governmental agencies by including representation of the Wakf on the Coordination and Supervision Council and Advisory Board;
- Include documentation of traditional systems of conservation and management of the property in the Management Plan;
- Develop a risk preparedness strategy for the possible event of fire, earthquake and storm;
- Undertake research of the garden within the outer courtyard with a view to reinstating a more appropriate landscape treatment;
- Further develop tourist facilities and interpretation;
- Give specific attention to the application of height restrictions in the buffer zone.



Map showing the revised boundaries of the nominated property



General view of the nominated property



The Mosque, interior view of the dome



Aerial view of the Madrasa Dar'ül Hadis (Turkish and Islamic Arts Museum) from the minaret



The outer courtyard of the Mosque