

Comparison between Ottoman Buildings inside and outside the Borders of Turkey

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Abstract The Ottoman architecture is visible both within the Anatolian plateau and in the conquered lands, and has many characteristics and differences. Conquest of Constantinople is a turning point for a radical revision of the design of the buildings. After the event, and because of the desire of the kings to leave the magnificent architectural monuments, most of the buildings are similar to those of Aya Sofia. And most people in the Ottoman royal family, mosques, schools, monasteries or other buildings built their own name. With Ottoman domination on the land of Levant, Egypt and Saudi Arabia, the style of Ottoman architecture was influenced by local and indigenous styles. The Ottoman architecture also has a lot of influences on local styles. By comparing the effects of Ottoman architecture in Turkey and beyond its boundaries, one can consider the effects of the styles and patterns of the native architecture of the occupied territories. The aim of this paper is to study the adaptive architecture of mosques, schools, monasteries and other important Ottoman buildings inside and outside the borders of Turkey and to understand the effects of local and national architectural influences on the land of Levant, Egypt and Saudi Arabia on the Ottoman architecture.

Keywords: ottoman architecture, mosques, ottoman architecture styles, ottoman architecture inside and outside turkey

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1. Introduction

Ottoman Empire Islamic state founded by Osman in northwestern Anatolia ca. 1300. After the fall of the Byzantine Empire, the Ottoman Empire was based at Istanbul (formerly Constantinople) from 1453 to 1922. It encompassed lands in the Middle East, North Africa, the Caucasus, and Eastern Europe. ([1]: 532). The Ottoman Empire expanded into the lands that today compose most of the member states of the Arab League during the reigns of Selim I (1512–20) and Suleyman (1520–66). The empire had already achieved major successes in the Balkans and Anatolia when its forces moved south in 1516. ([2]: 20) The Ottoman Sultan Selim I conquered Syria in 1516 after defeating the Mamlukes at the Battle of Marj Dabiq near Aleppo in the north of Syria. ([2]: 21) Selim carried on his victorious campaign against the Mamluks and conquered Egypt in 1517 following the Battle of Ridanieh, bringing an end to the Mamluk Sultanate. ([3]: 183) In 1517, the Sharif acknowledged the supremacy of the Ottoman Caliph, but maintained a great degree of local autonomy. Selim added the title "Servitor of the Two Holy Places" to the long list of titles he has already held. ([2]: 20)

Some Ottoman buildings made by kings and Ottoman royal family to prove their attention and goodwill towards

the people and others have been made to put an enduring historical effect. Sinan, Architect Sinan, most celebrated of all Ottoman architects, whose ideas, perfected in the construction of mosques and other buildings, served as the basic themes for virtually all later Turkish religious and civic architecture. [4] In 1537, Sinan was appointed Chief of the Imperial Architects, a post he was to hold until his death fifty years later, serving Süleyman and his two successors, Selim II and Murat III, erecting buildings not only for the sultans but for the great men and women of the Ottoman Empire. ([5]: 215) In this article, by examining several studies, the analysis of the characteristics of Ottoman architecture in and outside the borders of Turkey is dealt with.

2. Research Question

What are the similarities and differences of the Ottoman architecture in the Levant, Egypt, Saudi Arabia and the Ottoman architecture inside Turkey?

3. The Purpose of the Research

Due to the wide extent of the Ottoman Empire and their influence in various Islamic tribes and cultures, as well as many of the outstanding works of Ottoman architecture

outside the borders of Turkey, the purpose of this article is to study and analyze the works of Ottoman architecture outside The borders of Turkey and the recognition of the effects of the native architecture of the Levant, Egypt and Saudi Arabia on this architectural style.

4. A Review of the History of the Ottoman Government

During the 13th century, when many Turkish emirates are being established in Anatolia, a chieftain by the name of Ertughrul wins control over a limited area around Sögüt, between Ankara and Constantinople. He is succeeded in about 1285 by his son Osman. Through Osman, seen later as founder of the dynasty, his people

become known as the Ottoman Turks. ([6]: 9 – [5]: 2) The era from 1300 until the later seventeenth century saw the remarkable expansion of the Ottoman state from a tiny, scarcely visible, chiefdom to an empire with vast territories. These dominions stretched from the Arabian peninsula and the cataracts of the Nile in the south, to Basra near the Persian Gulf and the Iranian plateau in the east, along the North African coast nearly to Gibraltar in the west, and to the Ukrainian steppe and the walls of Vienna in the north. The period begins with an Ottoman dot on the map and ends with a world empire and its dominions along the Black, Aegean, Mediterranean, Caspian, and Red Seas. ([7]: 13) Most of the Turks of Anatolia live in a style in keeping with their origins, as fierce nomads of the steppes. Riding out to war is their everyday activity. ([6]: 9)



Figure 1. Map showing the birth and expansion of the Ottoman Empire until the end Selim I. regin. (Source: Atlas - History of Islam, 1986: 344)

5. An overview of Ottoman Art and Architecture

With the establishment of the Ottoman Empire, the years 1300–1453 constitute the early or first Ottoman period, when Ottoman art was in search of new ideas. Classical Ottoman architecture emerged in Istanbul in the time of Fatih’s son and successor Beyazıt II (r. 1481–1512) and it flowered during the reign of the Conqueror’s great-grandson, Süleyman the Magnificent (r. 1520–66), whose chief architect Sinan designed and built the greatest masterpieces ever erected in that style, most of them in

Istanbul. The first imperial Ottoman mosque in the classical style, the Beyazıdiye, was dedicated by Beyazıt II in 1506. ([5]:183) The Ottoman Empire reached its peak during the reign of Süleyman the Magnificent (r. 1520–65), who used much of the wealth from his vast realm to adorn Istanbul with splendid mosques and other buildings, most of which were designed and built by the architect Sinan. ([5]: 215) The Ottoman school consolidated its identity by relying on and using elements of the Byzantine architecture, especially the Aesophia Church. The architecture of the Ottoman school, like the school of Spain, has not followed the original thought of Islam. In this way, we are seeing too much architectural attention to

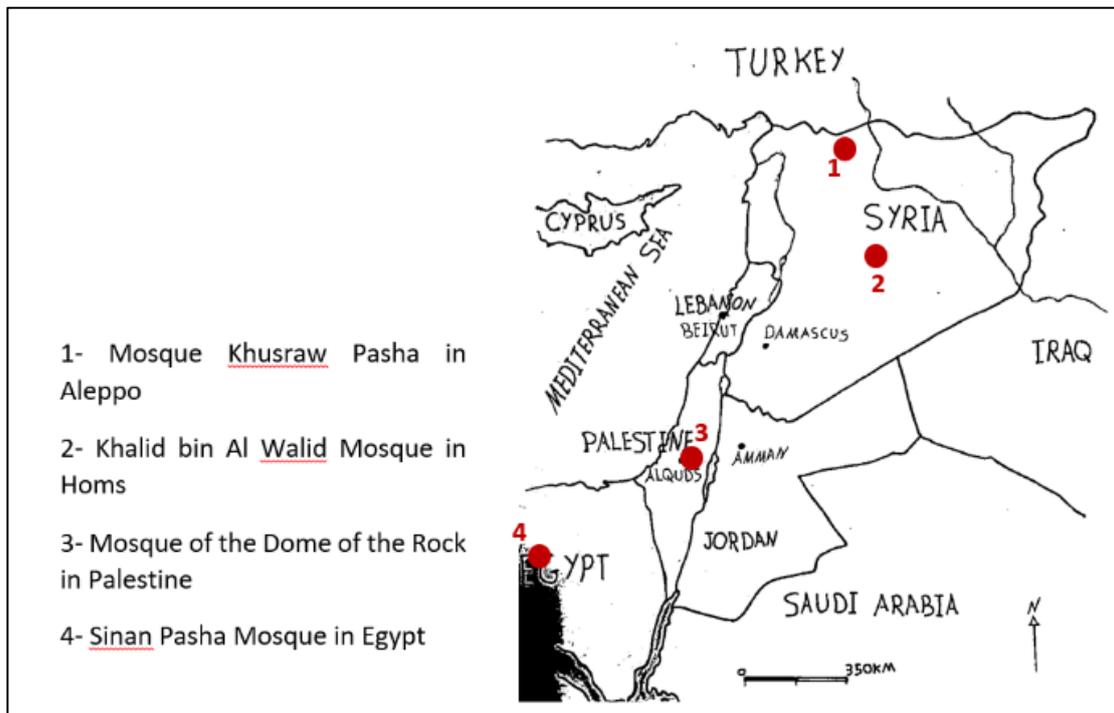
the exterior of the building. The use of a magnificent exterior, a plurality of domes, stepped arches is also seen in this architecture. ([8]: 327).

6. Architecture of the Ottoman Period Mosques outside Turkey

Turkish mosques, in particular the Ottoman mosques in Istanbul, the capital of the Ottoman state, aligned their work with the Byzantine architecture. An architecture that represents urban architecture combined with its native and past architecture. ([8]: 327) In addition to the architectural design of the chosen location for the construction, the main components and the final view is of great importance. It can be said that the Turkish mosques, especially the

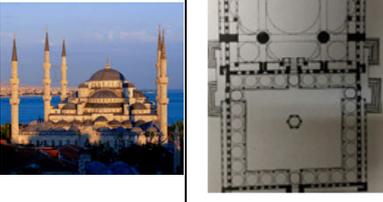
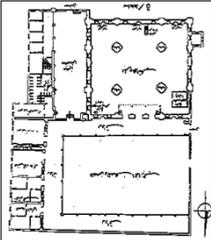
Ottoman mosques in Istanbul, are certainly among the most beautiful works of Islamic architecture and even the architecture of the world. [9] Unlike the classical mosques, the mosques have been able to create a large inner volume, especially in height, in these mosques. In this large volume, built on the orders of the Turkish emirs, but we can not say that we are faced with a Turkish architecture. The aesthetic features of the arts that have expanded in their time can not be attributed to the series of sultans or to the tribes of the mold. [9] These mosques consist of simple dome cubes, such as the Alaeddin Mosque in the city of Bursa. ([10]: 154) The Ottoman classical mosques are more complex, more decorative than the original mosques.

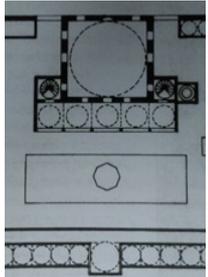
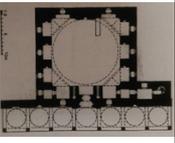
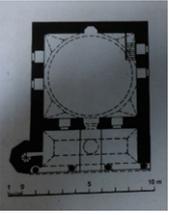
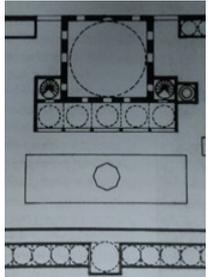
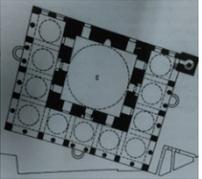
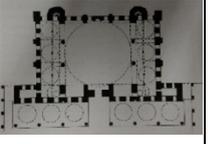
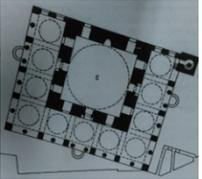
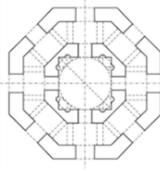
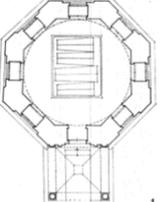
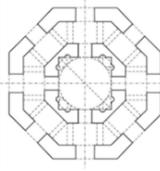
Several samples were chosen for comparison between the Ottoman mosques inside and outside Turkey:



Territories from which samples are selected (Source: Writer)

Table 1. Comparison of mosques outside and inside Turkey

Comparison with Turkish mosques	Motifs and decorations	Picture	Map	Architect name	Year of construction	Location	Mosque name
<p>Sultan Ahmed Mosque in Istanbul its architect Sinan</p> 	<p>Outside of the mosque: they used the Piebald color (black and white) and used it in the minarets. But inside it is very simple and there is almost no decorating</p>			<p>Arif Khuzam</p>	<p>1908 -1913 CE</p>	<p>On the hill, in the area called Al-Khalidiya, in the middle of the city of Homs</p>	<p>Khalid ibn al-Walid Mosque /Syria/</p>
<p>Each of them consists of a dome and four semi-domes (as well as a Shahzadeh mosque in Istanbul), and each of them consists of four large columns in the shape of a circle. But the Khalid bin Waleed mosque has two minarets, and the mosque of Sultan Ahmad is six minarets, and the decorations of Sultan Ahmad mosque are much more magnificent.</p>							

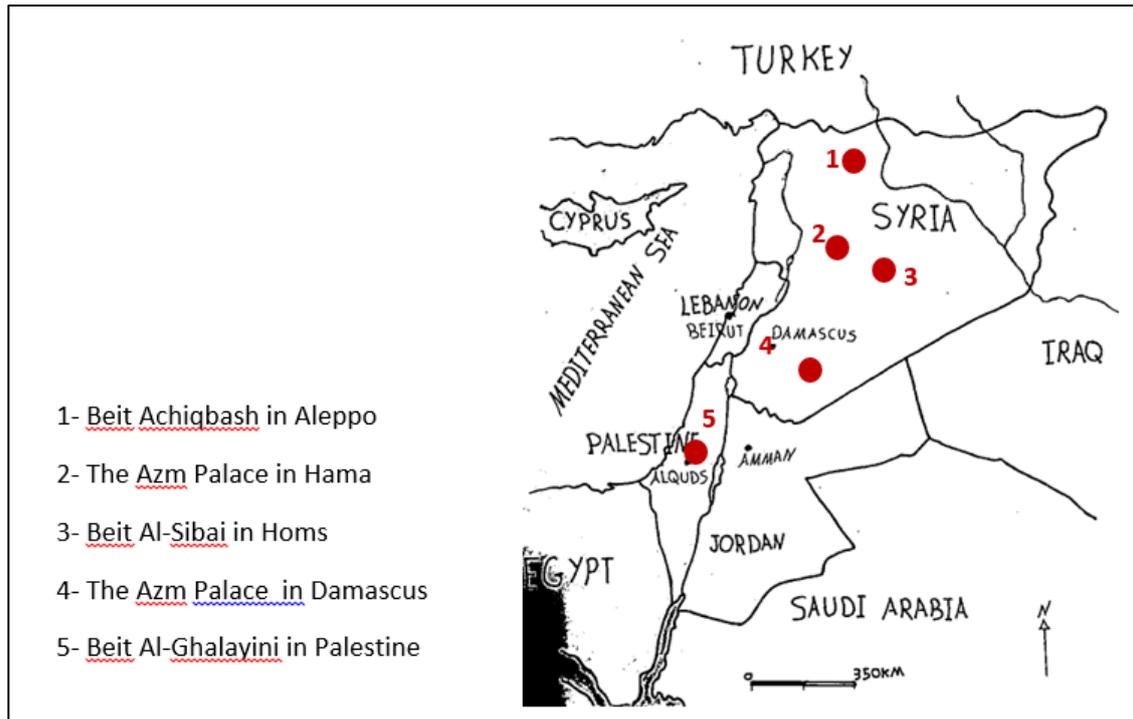
Ali Pasha Mosque in Anatolia - 1573 AD	Alaeddin Mosque in the Bursa	The mosque is built of white stones of Aleppo and decorated with interior surfaces of this mosque with beautiful designs.			Sinan	1546 CE	West of the Aleppo castle in the region called Yafāhīa in the city of Aleppo	Khusraw Pasha Mosque /Syria/
								
The first set of Turkish buildings in the city of Aleppo (mosque and school) resembles the Alaeddin mosque in Bursa and Ali Pasha Mosque in Anatolia. / Single dome mosques but the differences between them The Muqarnas in Bursa Mosque, there is no Aleppo mosque. / The Firuz Aga Mosque in Istanbul or the Ibrahim Pasha Mosque in Istanbul is similar to the Khosrow Pasha Mosque in Aleppo.								
Mihrimah Mosque in Istanbul	its architect Sinan	The mosque is one of the most important decorative elements in the architecture that reflects light on the surface			/	1571 CE	at al-Sinanya St. in Cairo	Sinan Pasha Mosque / Egypt /
								
Both mosques have a large dome and front porch on the outside and two side porches but in the mosque of Sinan, the side entrance to the mosque and in Mihrimah Mosque, side porches in the mosque's space.								
Ottoman Cemeteries		The walls are covered with the best marble rocks and above them with the best Persian and Ottoman tiles. At the inner level, the verses of the Holy Qur'an are written with the best line and with pure gold			Raja Bin Haywa / Yazid Bin Salam	It was built in 691 during the Umayyads and rebuilt in 1919 during the Ottoman period	Located on the platform in the middle of the shrine in the city of Quds	Al-Sakhrah Mosque! /Palestine/ (Dome of the rock)
								
The similarities between them, octagonal maps								
The Ottoman architecture features include: a large central dome and a few sub-domes, pay attention to the exterior view: the use of stepped arches, the use of minarets on the four sides of the building is like the Byzantine style. Decoration: most of the tile types are put together with different shapes and colours, according to the design of the plan.								Conclusion

7. Architecture of the Ottoman Period Houses outside Turkey

The Ottoman-period house that has come to be referred to as the Turkish house or the traditional Turkish house is a timber-framed house found mainly in Istanbul, Anatolia, Greece, and the Balkans. Although these houses varied according to local building materials, as well as according to the wealth and size of the families they housed, they all shared a basic architectural vocabulary. ([11]: 21) The general architecture style of the Turkish House of Commons was two or three for the sake of achieving a good view of the upper reaches. In this regard, the lower

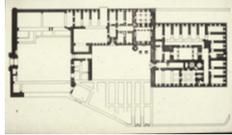
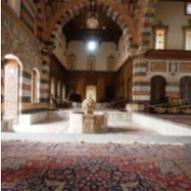
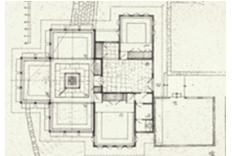
floors are mainly made of stone and sometimes they made bricks and higher floors out of wood. Of course, at the end of the Ottoman era, the construction of houses spread out of stone and brick, but the pattern of construction and the overall view of the houses did not change much. ([12]: 54) Turks mainly built their houses within gardens and therefore the yard or small garden of the house was an important part of the house. The courtyard, which meets us when we enter from the main door, is the heart of the house and is the main indicator of an introverted way of living. The courtyard is used for a variety of purposes such as cooking, washing, dishwashing, etc. ([12]: 47)

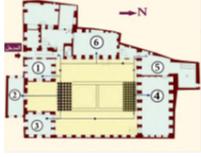
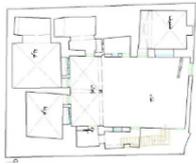
Several samples were chosen for comparison between the Ottoman houses inside and outside Turkey:



Territories from which samples are selected (Source: Writer)

Table 2. Comparison of houses outside and inside Turkey

Compare with Turkish houses and palaces	Drawings and Dicoors	The courtyard picture	Picture	Map	Architect name	Year of construction	Location	name of the palace
 Ishak Pasha Palace in Anatolia in 1784	has Decorates (Geometric and plant) "Islamic motifs, at the beginning: the circle becomes the eighth star"	 Water as a symbol of purity and vitality has always been a source of attention for Iranians.			Lucian Kifaru	1749-1752 CE	In the south of the Umayyad Mosque in Damascus	The Azm Palace in Damascus /Syria/
 Hossein Pasha House, Istanbul 1689 AD	Occasionally, the windows repeated the same role of the frame in less depth.	 Large courtyard with porch and small water pond			/	1740-1780 CE	In Al-Tayfour area in Hama	-The Azm Palace in Hama /Syria/
 Beit Al-Sibai in Homs	The property has three courtyards. According to the Ottoman architecture, there were three sections: the interior, exterior (guest house) and the courtyard of the crew.	 It has been so magnificent			/	18th century	In Hasan al-Kharat Street	Beit Al-Sibai in Homs /Syria/

Compare with Turkish houses and palaces	Drawings and Dicoors	The courtyard picture	Picture	Map	Architect name	Year of construction	Location	name of the palace
	Decorating: Combining various materials such as: stone, brick, plaster and wood on the surface texture and in various combinations.	 All decorations with white stone "Aleppo Stone"			/	1758 CE	In al-Jadida, northwest of Aleppo	Beit Achiqbashi in Aleppo /Syria/
The common property of Turkish homes It has a maximum of three floors, including basement, ground floor (Salamlek) and first floor (Haramlek). Basement floor receives the Light and air from the yard, for heat balance throughout the year. Due to the humidity of the Turkish regions, the big windows are outside.	Out and inside the house you can see stone	 No water pond	/		/	/	In the Zeitoon area of Gaza City	Beit Al-Ghalayimi /Palestine/
The architecture of palaces and houses in these countries has followed Islamic architecture, but each one is shaped by the culture and art of that region, the political conditions of that time, and its combination with its native and past architecture. These architectures depend on their historical background. But we must say that water has been one of the main components of Islamic architecture decoration. The use of it for decoration, relaxation and use for irrigation in the architecture of houses and palaces is common. Most houses also had basements.								Conclusion

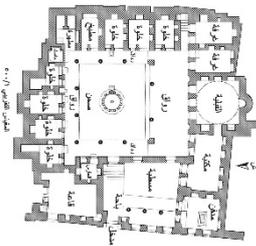
8. Architecture of the Ottoman Period schools outside Turkey

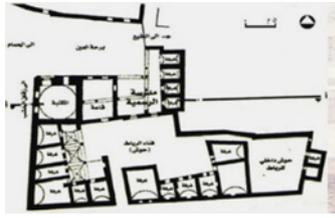
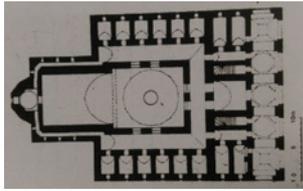
The first objective of the establishment of schools was to teach "jurisprudence". In the fifth century AH / 11th, military schools were established solely for the purpose of training the jurists. There were special schools and professors for each of the four Sunni religions in these schools, as well as schools for the teaching of various jurisprudential religions or sometimes all four religions. [13] In the first schools of the Islamic Republic, jurisprudence and various Arabic topics

were taught, such as curriculum and syntax, but there is no information about the teaching of rational sciences in these schools. ([14]: 110-111) In the seventh / eleventh century in Egypt and Damascus, in addition to the schools of jurisprudence, other schools were established, such as al-Hadith schools, and alumni schools. Although there is not much knowledge about the nature of education and their subjects in schools, it is evident that jurisprudence, religious education, and various literary topics are presented in these schools. ([15]: 19-20)

Several samples were chosen for comparison between the Ottoman schools inside and outside Turkey:

Table 3. Comparison of schools outside and inside Turkey

Points	The picture	school plan	Year of construction	Location	school name
School, mosque and tomb			1551 CE	On the street of Abdullah Salam in the city of Aleppo	Ahmadiyah school /Syria/

Points	The picture	school plan	Year of construction	Location	school name
<p>Unusual shape</p> <p>This school was lost today because most of the Ottoman buildings in Saudi Arabia were destroyed.</p>			1473CE	Near the Nabavi Mosque in the city of Madinah	Rustamieh School /Saudi Arabia/
Turkish schools					
<p>This school was built on the first floor / on the ground floor of the mosque of Lord Bursa /</p> <p>From a wide staircase, it rises through the wall's thickness, reaching a detailed school. From the long windows, the light tracks the path</p>	/		1385 CE	In Bursa city	Lords school
A school with stoics arriving at the yard and small chambers					Conclusion

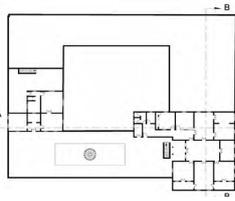
9. Architecture of the Ottoman Period Caravansaries outside Turkey

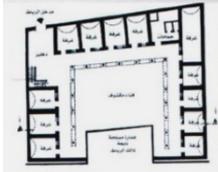
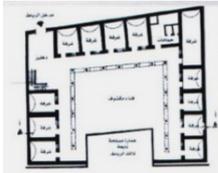
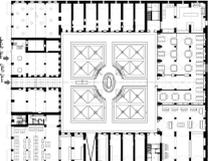
One of the public buildings built in the Ottomans is the caravanserai. It is considered as one of the major centers of urban and suburbanization, which represents political and economic stability. The main goal of the caravanserai construction is, first and foremost, the well-being of

travelers and businessmen and a safe place against the bandits. During the war: these buildings are used as defense forts and food storage facilities. ([16]: 37 – [17]: 23 – [18]: 207) In Asia Minor it is commonly referred to as the Khan Caravanserai ([17]: 24 – [16]: 45), their main materials are grit stones and their decorations are historical inscriptions on carved stones. ([16]: 57)

Several samples were chosen for comparison between the Ottoman caravanseraies inside and outside Turkey:

Table 4. Comparison of Caravanseraies outside and inside Turkey

Points	Photo of the interior	The picture	Caravanserai plan	Year of construction	Location	Caravanserai (Khan) Name
<p>Usually, the Ottoman Caravanseraies consist of two floors - but this caravanserai consists of one floor</p>				1554 CE	In Abie Ella Street in Hamah (Ma're al-Numan)	Khan Murad Pasha /Syria/
<p>It consists of two floors, the ground floor is mostly portico and courtyard. The first floor is located in the guest rooms</p>				1904-1905 CE	In the west of the city of Latakia - by the sea	Khan al-Dakhan /Syria/

<p>It consists of two floors. Today, this khan is destroyed because the kingdom of Saudi Arabia ruined that Khan</p>		<p>/</p>				<p>Khan Mashh Pasha /Saudi Arabia/</p>
<p>Full of decorations and motifs</p>				<p>1552-1553 CE</p>	<p>The south of Amawi Damascus is beside the market called "Market Al-Warabq"</p>	<p>Khan Asad Pasha /Syria/</p>
Turkish Caravanserai						
<p>Decorations used in the architecture of this Khan as geometric designs and Mogharnas</p>				<p>1900-1910 CE</p>	<p>Atatok Street in the Ghazi Entab District</p>	<p>Khan al-Abyad</p>
Conclusion						
<p>We see that most caravansaries were alike. The large caravansaries had a small space room with carpet bricks on the floor In the middle of the courtyard, a well or a water pond was intended for food and washing.</p>						

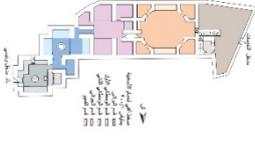
10. Architecture of the Ottoman Period Baths outside Turkey

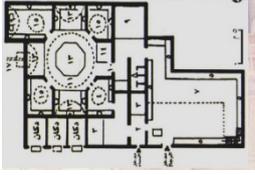
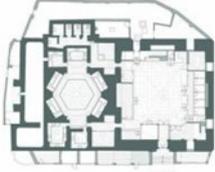
Bath or hot water is a place for the basic washing of body, head and face. The public baths in ancient Persia and the Ottoman dynasty of Turkey, and some North African countries that were in the Ottoman dynasty, were seen, these baths are seen as the culture of the Middle East at that time. And although many of them were destroyed or closed, but some of them are beautiful in some of their memories and images in the traces of European tourists of the past centuries. ([19]: 1) because Ottoman

baths have the same architectural features of the mosque. The architectural style of hammam has not changed for thousands of years. Some of the architectural features of Roman Baths also continued during the Ottoman period. ([20]: 67-68) There are three parts to the Turkish hammam: - Changing rooms; It consists of a large hall and the stone benches in the vicinity of the hall. - The hot room (sicaklik) This section of the hammam consists of two parts including the cool room and the bath. - Boiler room (kulhan); is at the bottom of the bath. ([21]: 282).

Several samples were chosen for comparison between the Ottoman baths inside and outside Turkey:

Table 5. Comparison of baths outside and inside Turkey

Points	Motifs and decorations	Interior picture	Picture	plan	Year of construction	Location	Bath name
	<p>The decorations were lime and the bathers could lay on the stone platforms and enjoy baths and fists.</p>				<p>1731 CE</p>	<p>In the middle of the Mansouriyah market in Hama</p>	<p>Al-Asadiyah bath /Syria/</p>

	Very simple Made of wood and wood	/			1566 CE	In the alley of the south of the Nabavi mosque	Bath toyba /Saudi Arabia/
Turkish baths							
This mosque is designed by Sinan Architect	A large dome and walls made of stone are surrounded.				1580 CE	In the Caraco region in Istanbul	Ali Pasha Bath
Usually most Turkish baths have dome roofs; in the dark, the light shines from the ceiling. But the baths of other lands in the Turkish era were not like this; they had dome but had not colours.							Conclusion

11. Conclusion

According to research carried out in this section, it can be said that the magnificence of the Ottoman architecture was observed in Istanbul, and later in other cities such as Adrna and Manisa, and other places such as Egypt, the land of Levant and Saudi Arabia. The Ottoman buildings are similar in Turkey and outside Turkey today, but they are not comparable in terms of the volume of buildings, decorations and their materials. It can be seen that the architecture of the Ottoman mosques had a unified style for all the Ottoman lands outside and inside Turkey; the Ottomans invented new design for their mosques, which are also visible in other lands; the architectural features of the Ottoman mosques include a large central dome and half-domes. According to the outside view; they used the minarets on the four sides as the Byzantine manner. For decoration most of the tile is combined with that are cut into shapes and colours in accordance with the layout and design. These are common features among all Turkish and foreign mosques in Turkey. But in the architecture of other buildings it was not. By examining the architectural monuments of palaces, houses and other buildings, it was observed that they followed Islamic architecture, but each with its cultural and artistic background, the political conditions of that time, and its composition combined with its native and past architecture. These architectures are themselves dependent on their historical background. Considering the Ottomans in the architecture of monuments, the attention of these architects has been to the traditional monuments of the vast lands. Ultimately, these differences between the buildings inside and outside Turkey are natural. Another point is that the Ottoman family and Ottoman nobles have been paying attention to constructing religious buildings (mosques or relics) in order to leave a lasting foundation. Even outside of Turkey, such as the Land of Levant, or all of the Ottoman buildings called Sultans, or the name of one of the Pasha in those regions.

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