

PLACES OF THINKING AND SELF EVALUATION: ANATOLIAN ÇİLEHANES*

Düşünme ve Öz Değerlendirme Mekanları: Anadolu Çilehaneleri

Melih KURNALI**

Duygu KOCA***

Abstract

The basis of the idea that originates the existence of architectural spaces underlies a function or to meet the needs and requests of the user. These functions emerged ontologically from basic needs and then diversified. However, thinking function has not been evaluated within these basic needs. Although there is no specialized area of study for spaces devoted to thinking within the architecture and interior design discipline, the main aim of this study is to investigate the historical existence and to determine their basic features of thinking spaces. In this context, the study first makes a conceptual analysis of thinking in space and specialized places or thought. In the second part, the thinking-based spaces in Eastern civilization and the buildings realized by the reflections of similar cultures are focused. After these investigations, Çilehane buildings and their interiors, which are special structures, used for thinking within several belief systems seen in Anatolia are examined. In the field study, the aim is to define the architectural and spatial characteristics of Çilehanes. The thought process intrinsically is associated with solitude and serenity and thus requires isolated environments. The study tries to reread the definitions made in the existing literature about the thinking spaces through the architectural and spatial formations of Çilehanes. The 10 cases of Çilehanes belonging to various belief systems in Anatolia form the context of the study. The cases are examined by a formal analysis method through four criteria: the building mass, facade organization, the openness-closeness character of interiors, and interior features. The result of the research shows that the examined Çilehanes have universal characteristics for the thinking function. The main characteristics of the buildings and the interior spaces such as being far from the society and the city, located in forests, waterfront or mountainous areas, having single volume, and minimum equipment correspond to the significant principles of thinking places.

Keywords: Anatolia, Architecture, Çilehane, Space, Thinking.

Öz

Mimari mekânların var olma fikirlerinin temelinde bir işlevi veya mekânın kullanıcılarının ihtiyaç ve isteklerini karşılayabilme yatmaktadır. Bu işlevler ontolojik olarak temel ihtiyaçlardan ortaya çıkmış ve çeşitlenmiştir. Düşünme işlevi ise bu temel ihtiyaçlar içerisinde değerlendirilmemektedir. Mimarlık ve mekân tasarımı içerisinde düşünmeye ayrılmış mekân olarak özelleşmiş bir çalışma alanı bulunmamasına rağmen düşünme mekânlarının geçmişteki varlıklarının incelenmesi ve temel özelliklerinin belirlenmesi çalışmanın temel amacıdır. Bu bağlamda çalışma, ilk olarak düşünme ya da bir mekân içinde düşünme ve özelleşmiş mekânlarda düşünmenin kavramsal analizini yapmıştır. İkinci bölümde, Doğu medeniyetindeki düşünce işlevi temelli mekânlar ve yapılar belirlenerek,

* Geliş Tarihi: 21.03.2021, Kabul Tarihi: 28.04.2021. DOI: 10.34189/hbv.99.005

This article was produced from the doctoral dissertation titled *Düşün Mekanları* completed in Hacettepe University, Institute of Fine Arts, Interior Architecture and Environmental Design under the supervision of Assoc. Prof. Dr. Duygu Koca. (The small part of this study was presented in XVIII International Forum of Studies "Le Vie dei Mercanti" World Heritage and Contamination)

** Dr. Öğr. Üyesi, Konya Teknik Üniversitesi, Mimarlık ve Tasarım Fakültesi, İç Mimarlık Bölümü, mkurnali@ktun.edu.tr, ORCID ID: <https://orcid.org/0000-0003-0267-9101>

*** Doç. Dr., Hacettepe Üniversitesi, Güzel Sanatlar Fakültesi, İç Mimarlık ve Çevre Tasarımı Bölümü, dygsener@gmail.com, ORCID ID: <https://orcid.org/0000-0003-4176-8115>

benzer kültürlerdeki yansımalarına odaklanılmıştır. Bu incelemenin ardından Anadolu’da görülen çeşitli inanç sistemleri içerisinde düşünme için kullanılan özel yapılar olan Çilehane yapıları ve iç mekânları incelenmiştir. Saha çalışmasında amaç, Çilehanelerin mimari ve mekansal özelliklerini belirlemektir. Düşünce süreci öztünde yalnızlık ve dinginlikle ilişkilidir ve bu nedenle izole ortamlar gerektirir. Çalışma, Çilehanelerin mimari ve mekansal oluşumları üzerinden mevcut literatürde düşünme mekânlarına ilişkin yapılan tanımlamaları yeniden okumaya çalışmıştır. Anadolu’daki çeşitli inanç sistemlerine ait 10 Çilehane yapısı çalışmanın kapsamını oluşturmuştur. Yapılar: bina kütlesi, cephe organizasyonu, iç mekânların açıklık-yakınlık karakteri ve iç özelliklerinden oluşan dört kıstas üzerinden formal analiz yöntemi ile incelenmiştir. Araştırma sonucu, incelenen Çilehanelerin düşünme işlevi için evrensel özelliklere sahip olduğu göstermiştir. Çilehanelerin ve iç mekânların toplumdun ve kentten uzak olması, ormanlarda, deniz kenarında veya dağlık alanlarda konumlanması, tek hacimli olması ve minimum donatıya sahip olması gibi temel özellikleri, düşünce mekânlarının önemli ilkelerine tanımlamaktadır.

Anahtar Kelimeler: Anadolu, Mimarlık, Çilehane, Mekân, Düşünme.

1. Introduction

Each space is designed for a function. Functionality linked to the environment and culture inhabited is a feature that offers value in use. Furthermore, the functional characteristics of the buildings also affect the continuity of use; in other words, its resilience.

A place should meet the needs, requests, and desires of the user and the optimum conditions should be present for the user (Yaldız and Asatekin, 2016: 91). As it is understood, the function is the transformation of requests and needs into a spatial value. In other words, the function gives meaning to space. Besides its user and its cultural context, the function is related to time as well. Changing conditions over time can make spaces dysfunctional. In this case, the buildings are demolished and reconstructed according to the needs of the day. While time and culture are important elements that determine the value of space, the effects of the function on the formation of space can be overlooked. Studies on spatial function generally establish within the framework of assigning a new function to a structure that remains dysfunctional with time and cultural transformation (Gazi ve Boduroğlu, 2015, Yaldız and Asatekin, 2016, Kurak Açıcı and Konakoğlu, 2019, Atalan 2018).

The function is the beginning of space design. When space will be produced for this specific need, the requests and the modus vivendi of the user within the space will form the organization of the space and the general function of the building. In architecture, a categorical distinction has been made on the structures through a function-based perspective. Houses, healthcare buildings, educational buildings, accommodation buildings, state and administrative structures named as building types are terms defined over function. Besides these singular types, there are also examples where many functions coexist within building complexes, nowadays. If an existing building is examined through its function, it can easily fit into one of the categories or types defined in the architectural literature mentioned above. Yet, there is only one function that is completely missed out in the literature of spatial production: space/

structure design created for “thinking”. Thinking is not considered as a function in the design of neither a building nor space. However, a suitable environment is required for “thinking”. Sigmund Freud attributed thinking and recalling forgotten information to self-isolation by closing himself in an empty room in order to move away from the community (Freud, 2014: 27). Although there is no specialized typology devoted to thinking within architecture and space design, the fundamental research subject of this study is to investigate the existence of thinking spaces in history to determine the basic features and constructional characteristics of its space.

Thinking spaces exist in different cultures in history, even though the function of thinking is ignored in today’s contemporary spaces. In the history of the world studied with the distinction between East and West, thinking spaces are discovered in the development process of civilizations. The quest that directs people to the production of these places seems different for the eastern and western civilizations; however, it emerged in line with various needs that are essentially the same. There are versatile and profound discussions within the literature in the field of philosophy on the nature and the ontology of thinking (Heidegger, 1968; Wittgenstein, 2006). On the contrary, there are very few studies focused on the ontological basis, existential characteristics, formation process, and principles of thinking spaces as well as the spatial properties and qualities.

2. Aim and Method

The aim of this study is to define the characteristics of the thinking spaces by investigating the spaces used for the thinking function in Anatolia; thus, make a contribution to the existing literature. In line with this aim, firstly research was conducted on the existence of thinking spaces in Eastern civilization. Secondly, the existence of thinking spaces in Anatolia was investigated and as a result, the study focused on Çilehane buildings. The basic features of the thinking spaces are tried to be determined by reading the constructional and spatial features through Çilehanes. Among the aims of the study is the determination of the existence of spiritual spaces for individuals to return to their essence.

When the buildings for thinking are investigated in Anatolia, Çilehane buildings were discovered according to the historical sources and the data on the functional use of its space. Çilehane is a closed building type that offers a space where one can think in isolation. In principle, these spaces provide personal isolation and a suitable environment for thinking. When a person is alone and away from the distractions of environmental factors, s/he will take the first step to stimulate thought. In this context, Çilehanes are considered as the counterparts of thinking spaces in Anatolia.

A qualitative method was chosen as the research method for this study. The process of research involves observational work being carried out with the collection

of data through measurements, architectural and spatial analysis of the cases.

Any belief system has not been targeted in the determination of Çilehanes; examples located in Anatolia, still standing structurally and in use, shortly, whose spatial features can be analyzed, have been investigated. Within the scope of the study, a scan was made on the whole Çilehanes in Anatolia, and 10 cases were reached at the first stage. Some of these structures are called Çilehane, and some are called dervish cells. All the cases were investigated by a formal examination, which is one of the critical approaches defined in the field of architecture at the end of the 20th century (Lange, 2012). In this approach, the building itself, its form, spatial organization, connections, and materials are literally described and defined by circulating and walking around the space; and semantic relationships are established through intensive examination.

When the existing structures have been examined formally, three types of arrangements have been realized. These different types are related to the periodic growth and transformation of the çile cells into the building (Kurnalı ve Koca, 2020: 26). The first type is the individual Çilehanes containing a single unit volume. The second type is the çile cells clustered in the building. In the last one, the cells are one of the units included within the building complex. Accordingly, the types have been named as singular, clustered and indoor Çilehanes throughout the study. The investigations have been carried out on 5 criteria under these groups: the context of the building, the mass of the building, the location of the çile cells, façade formation/ solid-void character of the mass, and the interior features of the Çilehanes. In the context criterion, the surroundings of the building, its neighbourhood and the contextual references have been examined. The total size, form, formation characteristics have been discussed in the second criterion. In the third one, the location of the cells in the building is assessed in terms of individuality or collectivity. In the façade formation/ solid-void character of the mass criterion, the relationship between cells and the other spaces of the building, their sizes, forms, the entrances/exits of the space and the openings/ windows on the facade have been analyzed. Furthermore, natural, artificial lighting and luminous values of the space have been questioned. Finally, an examination was made on the main characteristics and the basic features of the interior spaces (functions, the interior fittings, furnishings, materials).

3. Thinking Spaces in Eastern Civilizations

It is a very difficult issue to determine the chronological origin of the spaces created for thinking. This difficulty has traced a similar path in the emergence of philosophy and the history of thought. The first examples of philosophical thought have been regarded as antiquity and Greek philosophy (Gökberk, 1961: 11). However, thinking can also be put into practice independently from the systematic approach of disciplinary knowledge production and philosophy. Throughout history, the people who produce mentally have been the search of a place isolated from social life. The

correlation between thinking and space, and the usage of the name “thinking spaces” has been first recognized in the Far East for 3000 years Sharr (2016, from Cline 1997). The basis and the produced knowledge of philosophy and thought have been regarded as a subject that is interdependent on nature. The connection between philosophy with nature, self-reflection, and thought production cannot be restricted to a period only in the mid-20th century (Kurnalı, 2019). It can be assumed that the Eastern thinking spaces have a deep-rooted history, stemming from the belief-related foundations of their thinking systems. The orientation towards philosophical approaches leading the basis of behaviour and thought with the effect of various beliefs has caused the production of the thinking spaces of the east. At this point, it is significant to review the various belief systems of the East in order to reflect the basic ideas and to reveal the perception of the eastern places of thinking by observing the necessary rituals.

Two of the most rooted belief systems of the East are Buddhism and Hinduism (Berktaş and Atasoy, 2007: 25). Hinduism is a system that focuses on inner world development. The improvement of the soul involves isolating oneself from the world and reaching salvation with this isolation. In many cultures, the investigated questions and thoughts by theologians or philosophers have been considered within the scope of Hinduism (Dünya Dinleri Ansiklopedisi, 1976: 642). Rituals, where thinking and meditation are crucial, are made within the framework of the spirit improvement mentioned in the system through isolation. Buddhism, on the other hand, mainly focuses on human beings in its doctrine and *modus vivendi*. It is a system arguing that the primary reason for the stressful situations people experience in daily life is desires, and realizing this situation will lead to salvation (Nirvana). Thus, the name of the Buddha means awakener (Dinler Tarihi Ansiklopedisi, 1976: 676). In this belief system, one should trust only thought, should train and develop oneself mentally with meditation. These two belief systems based on thinking and returning oneself have been considered religious doctrines over time. These thoughts and teachings may have affected the thinking systems in different geographies of the world by being at the center of the first universalization studies.

As a matter of course, these systems have physical spaces for isolation and thinking activities. In Hinduism, we first come across teaching centers called Tapovan. Hinduism teaching has been divided into periods within itself, and these teaching centers differ from these periods. Tapovans have been located especially in forests and mostly parallel with lodges (like dervish lodge or monastery). Likewise, Buddhism teachings were tried to be spread in the monasteries called Vihara, the first examples of which are located in caves (Dinler Tarihi Ansiklopedisi, 1976: 686). Ten Buddhist commandments were taught in these monasteries. These settings represent the structures of the early stages in the belief systems and form the origins of the educational structures of other belief systems.

Thinking spaces, produced in the focus of mental development within belief

systems in the East, require remaining together due to the collective nature of these systems. Besides the individual thinking spaces created for personal isolation within the religious buildings of a collective society, there are also individual structures constructed far from the society in nature for returning to self. Unfortunately, such structures have not been preserved due to their distance from the densely populated areas, their micro-dimensions, and material characteristics; and thus, cannot stand for long terms. Different from thinking spaces in religious buildings and individual buildings, there is also another type used as thinking space. Due to the relationship of belief systems with nature, landforms, trees, caves, etc. have been inhabited for only “thinking” function. However, these spaces are not designed with the focus of thinking, they are just natural formations. In this study, the spaces, which have been deliberately formed for thinking, are assessed.

4. Thinking Spaces in Turkey

Similar to the thinking spaces of Eastern civilizations, there are several structures been constructed in different belief systems focusing on a philosophical search and thinking in Turkey. One of the most important teachings, which build structures and spaces focusing on thinking, is Sufism. This system is considered as the science of reaching the truth and emerged from the interaction with different other philosophical systems. Sufism is defined as the tradition of the transference of the religious doctrines and thought systems to people. To apply the rules of thought systems by interpreting them scientifically is the processing of thinking within a scientific and philosophical framework (Altıntaş, 1986: 1). Sufism has been presented as an applied science in parallel with the approaches in eastern civilizations, as teaching to focus one’s soul and as a system of spirituality. The teaching has its doctrine, purpose and method. It has been defined as a science focusing on spiritual equilibrium, a happy heart and providing peace and happiness for the essence of human beings (Köksal, 1999: 84). In short, it is a scientific method that defends an educated mind and concentrates on finding the truth while excludes illiteracy, illiberality and ignorance.

Sufism includes physical practices besides mental ones. Several types of structures have been created to implement these physical applications. Some methods of processing thought such as abstraction and meditation originated from Eastern civilizations and the concept of Çile used as a method in Sufism are used in a similar sense. The term Çile semantically means the same with isolation and meditation; however, its application method differs. Çile rooted in the Persian word “çihl” means “forty”. In many different systems (such as Sufism and Halvetilik), Çile means body and mind training in a forty-days period (Demirci, 2007: 108). Çile has been applied in specific places called Çilehane. These spaces have been described as places where all kinds of earthly affairs are abandoned to reach God. The areas far from the society and civilization like mountainsides, forestlands or coastal areas have been preferred to locate Çilehanes, whether they are placed in religious buildings or situated individually (Doğan, 1977: 167). In this choice, it is also a matter to perform vital activities aimed

at self-sufficiency, besides isolation from the city.

Another issue that affects the spatial formation of Çilehanes is the association of these spaces with the concept of Halvet in Sufism. In the dictionary meaning, “halvet” means “withdrawal”, “sequester oneself” and “being alone” (Türk Dil Kurumu, 2019). In Sufism, it means to get rid of thoughts about daily life in an empty place free from everything; thus relinquishing all earthly affairs (Demirarslan, 2016: 177). In the belief system of Halvetilik, Çile is called “halvet” and it includes getting away from daily life and society for forty days. Halvet spaces have not received direct sunlight or sound from outside; rather they are dim and quiet. According to the belief, these spatial features will enable one to cut off ties with worldly affairs, and thus this release makes the mind work (Erkaya, 2016: 220). There are similar approaches and studies on the connection between dim spaces and idea generation in architectural literature. Pallasmaa mentioned that not being able to see/percept the objects completely in a semi-dark or dim space would contribute to generating new ideas by resembling or defining them as something else (Pallasmaa, 2016: 58)

5. Case Study: Çilehanes

With the determination of the thinking spaces in Anatolian culture, the study focused on Çilehanes. There is no systematic documentation, record or study about Çilehanes neither in the architectural/spatial design literature nor in the documents (zoning, town planning or architectural heritage) prepared by the municipalities. For this reason, an integrated inventory could not be established regarding the detection of Çilehanes, approval of any architectural records or specification of the structures. The Çilehanes and dervish cells, belonging to Mevlevihanes being more common than the other belief systems in Anatolia have been included in the investigation. Dervish cells investigated in this framework were used as Çilehanes except for the halvet time (Bölükbaşı, 2015). Furthermore, in some cases (Konya Mevlâna Celaleddin Rumi Mevlevihane Museum) the dervish cells could have been named as Çilehanes mostly in architectural plans. Regardless of the belief system, other Çilehanes still standing today were also included in the study. Only Istanbul Mevlevihanes were not included in the study due to their location (mostly in the city center), their indifference to nature and the purpose of building (they were built to gain political power rather than to achieve any kind of spiritual improvement). There are important Mevlevihanes in Istanbul (like Galata-Kulekapısı, Yenikapı, Beşiktaş-after named Bahariye, Kasımpaşa Asitanes); however, these structures are not accordant with the content of the study, since the formation principles are not parallel with eastern civilizations functionally and ideationally (According to the study of Tanman (1994: 365), the çilehane located in Istanbul Galata (Kulekapı) Mevlevihane could also be a water tank. Çilehane can be the water tank of the Byzantine monastery located in the area before the Mevlevihane was built). Also, Kızılca Halvet belonging to Hacı Bektashi Veli was included in the study as an important example among Individual Çilehanes. While Kızılca Halvet was a singular building when it was built, it was surrounded by a tomb and dervish lodge

after the death of Hacı Bektashi Veli. Seyyid Battal Gazi Dervish Lodge and Çilehanes are important in terms of being an Alevism center visited by Hacı Bektaşî Veli and were added to the study. These structures were specifically included in the study due to their characteristics defining two separate Çilehane categories. Information about the structures examined in the study has shown in Table 1.

Table 1: Examined Çilehanes

Çilehane	Identification
Konya Mevlâna Celeleddin Rumi Tekkesi	<ul style="list-style-type: none"> * Used as Mevlana Museum. * Measurements made in the Dervish cells mentioned as Çilehane. * Building belongs to the Mevlevi order.
Afyonkarahisar Mevlevihanesi	<ul style="list-style-type: none"> * Dervish cells, which are open to visitors as the Sultan Divani (Divane Mehmed Çelebi) Mevlevihane Museum, was measured and documented.
Eskişehir Mevlevihanesi Kurşunlu Complex	<ul style="list-style-type: none"> * Dervish cells in the complex as separate units were rented by the municipality for commercial purposes. The dimensions of the first cell used by security were measured. * Building belongs to the Mevlevi order.
Eskişehir Seyyid Battal Gazi	<ul style="list-style-type: none"> * It is a dervish lodge belonging to the Bektashi order.
Kastamonu Sheikh Pir Hacı Şaban-1 Veli Mosque	<ul style="list-style-type: none"> * 30 çilehane cells have been included in the building influenced by the Sufi culture. * The building belongs to the Şabaniyye order, which is an extension of the Halveti order.
Çankırı Hacı Mustafa Efendi Madrasa	<ul style="list-style-type: none"> * Madrasa and Çilehanes were built in 1905. * The cells were named as Çilehane on the Cultural Heritage website of the General Directorate of Foundations. * It belongs to the Naqshbandi order.
Nevşehir Hacı Bektaş-1 Veli	<ul style="list-style-type: none"> * With the permission of the Museum Directorate, cells were measured. * Today, it is not allowed to enter the Çilehane. * It is a lodge belonging to the Bektashi order.
Yunus Emre Çilehanesi	<ul style="list-style-type: none"> * It was built in 1321 in Aksaray. * It is belonged to Yunus Emre; but, there is no exact information about his order.
Amasya Yakup Pasha Lodge (Çilehane Complex)	<ul style="list-style-type: none"> * It was a Halveti Dervish Lodge. * Used as a mosque today. * Two types of cell were measured.
Manisa Mevlevihanesi	<ul style="list-style-type: none"> * Dimensions of 4 types of cell were measured.

Kızılca Halvet#

This case is different from all examples. The cell was built as an individual Çilehane; however, in time the building became a complex with additions.

Çilehanes have classified and examined under three titles and 5 criteria mentioned in the methods part.

Individual Çilehanes: In the study, 3 individual Çilehanes that stand alone were determined. The first one -Gelibolu Çilehane- was examined in architectural literature, thus there is significant information about the building (The spatial characteristics of the Çilehane were defined in Demirarslan, Deniz (2016)). The second building is Afyonkarahisar Dede İni which was disused and abandoned. Measurement and documentation were not possible for this structure due to safety reasons.

The last example is Yunus Emre Çilehane in Aksaray (Picture 1). The building has been situated in a desolate rural area. Even today the location is still in a position far from occupational areas. It has thought that the effective factor in the localization is the nearby water source. The total mass of the building is quite simple with a barrel-vaulted roof cover on a rectangular plan. However, the shape of the vault cannot be fully perceived from the outside. The only opening of the building is the entrance door. Apart from this door, the space has no openings, windows, etc. Thus, the interior offers a really dim, nearly dark environment. Due to the time-related deformations of the interior, the presence of any niches, paint or similar applications were not found on the wall surfaces. In the current situation, the interior surfaces of the building are deteriorating and in very bad condition. In the space, there was also no clue about the artificial lighting, any fitting, equipment or furnishing.



Picture 1: Yunus Emre Çilehane (All images belong to the author.)

Clustered Çilehanes: Three buildings reached in the study contain Çilehanes



Picture 2: Konya Mevlana Celaleddin Rumi Mevlevihane

Dervish cells of Mevlana Celaleddin Rumi Mevlevihane were added to building complex in 1584. Any precise information about the location of the building and closest settlement at the time of construction cannot be reached; whereas the current location of the Mevlevihane is in the city center (Picture 2). Çilehane cells are not in the building; they were located in the courtyard of the building complex. However, the Çilehane clusters are close to the kitchen. Cells have square plans covered with a dome. They have been renewed recently, thus; the original state of the interior cannot be observed. In the current situation, the entrance door is on the courtyard façade and there are two windows – one on the courtyard façade and one on the exterior façade (Picture 3). The height of the entrance door is smaller than the standard ones to provide the person stoop while entering. This gesture is very common in Sufi tradition and is mostly applied in their buildings. Similarly, the window openings have small dimensions to receive limited daylight inside. In contrast to the low entrance door and small windows, the domed interior height extends up to 6 meters. In interiors, the fixtures were considered built-in mostly. The walls are thick to create stoves, recessed storages and niches for lighting fixtures for each cell.



Picture 3: Konya Mevlana Celaleddin Rumi Dervish Cells

The second case of this group is Afyonkarahisar Mevlevihane (Picture 4). In terms of its location, Mevlevihane was situated in the old town of Afyonkarahisar. It is accepted as the most important center belonging to the Mevlevi order after Konya Mevlana Mevlevihane.



Picture 4: Afyonkarahisar Mevlevihane

6 çilehane cells clustered together around the courtyard facing the main building have a rectangular plan and prismatic volume (Picture 5). Each cell has three windows and an entrance door. The dimensions of the window and entrance door facing the courtyard are closer to modern standards, despite the small dimensions in general Sufis' structures. The reason for these new dimensions is that the original cells were destroyed by a fire, and these structures have been built in 1908. The windows of the cells on the exterior façade are large enough to make the interior bright; however, they do not allow visual communication due to their placement above 2.50 meters high on the wall. In short, windows were used only for natural light. Under these openings, there are two storage units and in between, there is a stove. In the current situation, there are no extra storage or niches on the walls.



Picture 5: Afyonkarahisar Mevlevihanesi dervish cells

The last case is Kurşunlu Complex in which has also a caravanserai (Picture 6). It was located in one of the old settlements of Eskişehir named Odunpazarı. Like the first two cases, it is a building belonging to the Mevlevi order.



Picture 6: Eskişehir Kurşunlu Complex dervish cells

Çilehane cells were placed in a clustered organization, facing the middle courtyard where the caravanserai was constructed as well (Picture 7). The cells have rectangular masses and a vaulted ceiling at the top. The height of the cells is approximately 4 meters. The entrance door was rearranged according to its current usage. There are two window openings; a big one on the courtyard façade and a relatively small one facing the outside of the complex. The cells have currently been rented to individuals for commercial purposes (the sale of souvenirs). The interiors have been redesigned according to new functions; thus, what remains in its original form in terms of interior organization, fixtures, equipment and furnishes cannot be read. In the current situation, cells are very dark. There are a stove and a niche (again for lighting fixtures) inside the cells.



Picture 7: Kurşunlu Complex dervish cells

Inside a Building Complex (indoor): Most of the examples are Çilehane cells located inside the building complex in all the examined cases. The first example in this category is Seyyid Battal Gazi Çilehanes in Eskişehir (Picture 8). It is a dervish lodge belonging to the Bektashi order.



Picture 8: Seyyid Battal Gazi Tomb entrance

The building was placed on a high hill outside the settlement areas. 2 cells were located inside the Seyyid Battal Gazi Tomb. Both cells have a rectangular plan; whereas one has half-vaulted and the other has a barrel-vaulted ceiling. Although cells were positioned on the exterior façade of the building, none of the cells has openings except the entrance door. In the barrel-vaulted cell, large niches are placed irregularly on the wall and a very small opening above the door can be seen (Picture 9). In the other cell, a similar small opening was observed on the half vault. These small holes may have been used for ventilation purposes. After passing through the interior by bending through the low-sized doors, the Çilehane ground was identified by an 85 cm sunken floor (Picture 10).



Picture 9: Seyyid Battal Gazi Çilehane entrances



Picture 10: Interiors of Seyyid Battal Gazi Çilehanes

The second case is Kastamonu Çilehanes, which has the minimum volume among all the structures studied (Picture 11). These small dimensions are mostly related to the rituals in the belief system (Halveti) that building should meet. The building is located in one of the old towns of the city; however, it is very close to the city center today.



Picture 11: Kastamonu Sheikh Şaban-ı Veli Complex

Cells being both on lower and upper floors of the building have rectangular volume but no openings except the entrance door (Picture 12). They were oriented according to the kiblah. The partition walls of the cells on the lower two floors were dismantled. The whole space is divided by wooden separations today. The interiors are rather dark and often unfurnished. The only cells on the upper floor have remained in their original condition. There are shelves and a console in upper floor cells. Apart from these furnishes, cells offer a space that only one person can move inside.



Picture 12: Kastamonu Sheikh Şaban-ı Veli Çilehanes

Another example for this group is Çankırı Hacı Mustafa Efendi Madrasa (Picture 13). The Madrasa and Çilehanes were built in 1905; hence, the characteristics are similar to the examples built in this century.



Picture 13: Çankırı Hacı Mustafa Efendi Madrasa

The building was located in the center of a village in Çankırı. Probably, the place was a backland at the time of the construction. Similar to the previous one, the cells in the building have rectangular volumes and no openings except the entrance (Picture 14). Although only one cell has a storage unit, the interiors are blank and plain.



Picture 14: Çankırı Hacı Mustafa Efendi Madrasa Çilehanes

The other case is Amasya Çilehane Complex that whose formation is specific to its beliefsystem(Picture 15). The purpose of the construction was mainly based on the creation of the Çilehane units. The location of the building is in the center of the old settlement.



Picture 15: Amasya Yakup Pasha Çilehane Complex

There are two types of çilehane cells in the complex: the first type was located around the Semahane (the place where dervishes perform the religious rites) and the other type was placed on the exterior façade of the building. Every cell has a square-like plan with a barrel vault and a stove inside (Picture 16). The dimensions are enough for one user. However, there are some different features between the two types of cells. Cells placed on the exterior facade have an entrance and a window opening. Window sizes are enough for space ventilation and natural light. Since there is no facade facing the exterior, an opening was made on the vault for the illumination of the cells located around the Semahane. Distinctively, these cells also have an extra entrance to reach the Semahane directly. Semahane ground was raised physically which is a semantic application. Thus, there are two steps in front of the entrance of cells to reach the sema area. Furthermore, the interior spaces of the cells vary according to their location in the building. The restorations made in the interiors are effective in these variations. Electrical systems were integrated into the cells; some types have wall niches. Together with all these structural interventions, the original atmosphere of the units has been changed.



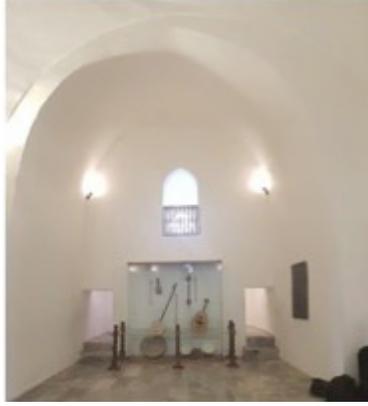
Picture 16: Amasya Yakup Pasha Çilehanes

The last example of this category is Manisa Mevlevihane and Çilehane (Picture 17). The surrounding environment was inhabited while the building was constructed (Tarikorum, 2012:31). Even today, although the area is not so deserted, the building is outside of the city and located on a high hill.



Picture 17: Manisa Mevlevihane

A second Mevlevihane was built; however, it did not survive. Thus, the first building was examined. The positions of cells are similar to the previous examples. They were distributed equally between the two sides of the Semahane. Cells have small square-like plans covered with vaults (Picture 18). The interior space is very dark because there is no opening except the entrance door of which height is very low. Furthermore, the height of the cells is also very low; thus, it is hard to stand. The interior dimensions of the cells are inappropriate for living even a single person inside.



Picture 18: Manisa Mevlevihane Çilehanes

Apart from all these three groups, a different example named Kızılca Halvet, which may be included in 2 groups, was discovered. The cell was built as an individual Çilehane for Hacı Bektaş Veli (Picture 19); however, in time the building became a complex with additions. After the death of Hacı Bektaş Veli, the Çilehane cell has been preserved and several spaces have been added (like his tomb and soup kitchen, guest house, Semah-Semahane in Bektashi order- etc.) around it.



Picture 19: Nevsehir Hacı Bektaş-i Veli Tomb

The Çilehane was probably far from the city center before. Today, this area becomes a center of the district. The cell has a rectangular plan with a barrel vault. The volume of the cell can be observed from the outside in the form of a rectangular prism. In addition to the entrance, there is a small opening for ventilation above the entrance. A stove in the interior and a niche for oil lamps on the wall are the only features that exist inside. The space is simple and has no other equipment or furniture.

6. Findings and conclusion

As a result of the formal and spatial investigation of the Çilehane cases, which are still standing and used in Anatolia, the basic features of a place for thinking have been tried to be defined. The findings have been evaluated primarily under the characteristics of three groups: individual, clustered, and inside a building complex in Table 2.

Table 2: Examination Results.

Name	Type	Location	Mass	Height	Openings	Light/Dark	Interior	Furnish/Detail
Nevşehir Hacı Bektas-i Veli Kızılca Halvet	Individual	Far from settlement In the past.	Rectangular/ Single storey	Low	No	Dark	Space+ stove	No
Yunus Emre	Individual	Far from settlement	Rectangular/ Single storey	Low	No	Dark	Single space	No
Konya Mevlana Celalettin Rumi	Clustered	Town center	Rectangular/ Single storey	High	1 openings	Light	Space+ stove + storage	No
Afyonkarahisar Mevlevihanesi	Clustered	Town center	Rectangular/ Single storey	High	3 large openings	Light	Space+ stove	No
Kurşunlu Külliyesi	Clustered	Town center	Rectangular/ Single storey	High	2 small openings	Dim light	Space+ stove	No
Seyyid Battal Gazi	Inside a building	Far from settlement	Rectangular/ Single storey	High	No	Dark	Single space	No
Çankırı Hacı Mustafa Efendi	Inside a building	Town center	Rectangular/ Single storey	High	No	Dark	Single space	No
Kastamonu Şaban-ı Veli	Inside a building	Town center	Rectangular/ Single storey	Low	No	Dark	Single space	On-wall storage
Amasya Yakup Paşa	Inside a building	Town center	Rectangular/ Single storey	High	1 openings	Light	Space+ stove	No
Manisa Mevlevihanesi	Inside a building	Far from settlement	Rectangular/ Single storey	Low	No	Dark	Single space	No

Considering the individual Çilehanes within themselves, it is especially striking that all cases were located outside the city in terms of location criterion. Yunus Emre Çilehane was built near a riverbank; similarly, Gelibolu Çilehane was located on the seashore (both of them are near the water), whereas Afyonkarahisar Dede İni is in a mountainous area. All these individual structures have very narrow interior space without any extra features, equipment or furnishing. They also do not offer any natural light with openings on facades except Gelibolu Çilehane.

The categorical differences of the three groups can be read through the way of isolation and the quality of individualization provided by interiors. In the first group, due to being in a desolate area and providing limited space to isolation, individual Çilehanes mainly focus on only one user and thinking directly. However, in the other two groups, the cells were thought together with the other parts of the building. Being individual in the cell is important as well as being together with other users in the complex. Cells ensure individuality within collective life in the last two groups. This type of isolation is very common in the thinking spaces of Eastern civilizations. At this point, besides the location of the building complex, the positions of the cells are distinguished. Cells provide not only isolation from their context by their location but also solitude from their surrounding environment and social surrounding. In Çilehanes, the main aim is the separation of world affairs, everyday life, and routines, while leaving the city through its location. In line with the purpose, separation from the city is realized by approaching nature and the user is forced to think by physical isolation from everything distracting the mind in everyday routines (Exceptional cases have also been encountered. The pure isolation has mostly been damaged in the buildings of some belief systems to enroll more members and to gain political power).

When the mass formation of the groups is examined, slight differences have been. Square and rectangular plans are common to all Çilehanes, but the space volume is diversifying. One storey height is mostly standard in the 1st and 3rd groups, while the height of the clustered cells is very high. Rarely, a low ceiling height has been encountered. Another significant issue and common feature for most cells in the vaulted cover. The ceiling shape of more than half of the Çilehanes was formed with a barrel vault. With a semantic and symbolic approach, the circular form of the barrel vault has turned into an architectural expression for the representation of lifecycle.

When the façade openings of the spaces have been evaluated, it is possible to mention the structures with fewer openings. Mostly, the cases are closed and low-lit spaces. The 2nd group differs in this regard. The cells of the 2nd group have bigger openings than the other two groups. If the cell has an exterior facade, the opening dimensions diminish. This is mostly for privacy, cutting the interaction with the street life and restraint the visual communication. The entrance door dimensions have been regarded as similar to the windows. Generally speaking, the door height of the cells is very low, so people can pass by bending. This bending gesture is made intentionally

to show respect for the person waiting inside. At this point, entering the çile cells can be considered as coming before God. In fact, besides the symbolic meaning of the opening dimensions, the actual reasons for these small doors and windows are to limit the natural light to create an ethereal interior and to minimize heat loss. However, the structures examined in the 2nd group have undergone some changes due to their current usage and the restorations. The door and window increased and become close to modern standards in the Çilehanes built around the 1900s.

The interior spaces of the cells are plain and unfurnished. Some cases are too old and disused and the others have been renovated for different functions; thus, the interiors cannot give a general idea about their original usage. The most important detail observed in the interiors is the stoves in the cells. It shows that they can be used regardless of the season. Additionally, storage niches and built-in storage units have been found on the walls. Except for these furnishes, there is not any additional fixtures, equipment or details. This simplicity supports the mental purification of the person who aims to isolate him/herself from the world. Any kind of distraction had been removed from the spaces. The plain space fulfills the first requirement of the thinking space.

The time spent in the Çilehane cells, in other words, suffering (çile) is dedicated to reaching God by leaving the offerings of worldly wealth following the teachings of the belief system. In this space on which thought is focused, it is aimed to generate ideas with isolation. Different interpretations can be made, or several variations of space formations can be offered for thinking spaces; however, çilehanes are concrete examples of the most basic and rigid form of isolation and production of thought. Places that are close to nature or in nature provided social isolation. The total mass of the cells is commensurately moderate. A space used in minimum standards and shaped by a balanced and harmonious approach with nature can easily be associated with the nature of thinking.

In today's modern life together with the increase in distracting items, continuous inconsistency in work-time relations and rapid production-consumption phenomena, the standardized lifestyle and everyday affairs have been instinctively interiorized. Thinking is now out of the equation for the standardized modern lifestyle. Thus, the spaces, where there is a possibility to escape the everyday routine to turn oneself and even the inner self of the user by just thinking, have become the significant subject for architecture, interior architecture and environmental design. Defining the fundamental criteria in the formation of thinking spaces is essential for both making the definition of a new type in the existing literature and ensuring this new type's continuity. As a result of this study, the definition, spatial formation, and features of thinking spaces can form a basis for future studies and applications.

References

- Altıntaş, Hayrani. (1986). *Tasavvuf Tarihi*. Ankara: Ankara Üniversitesi Basımevi.
- Atalan, Özlem. (2018). “Performance of Interior Space for Historical and Spatial Transformation; Refunctioning of Kula Sungur Bey Bath”. *International Journal of History* 10(7): 58-78.
- Berktaş, Fügen ve Emin Atasoy. (2007). “Dinler Coğrafyasına Küresel Bir Bakış”. *Balıkesir Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* 10(18), 18-44.
- Bölükbaşı, Ayşe. (2015). *XVI. yüzyılda İstanbul'daki Halveti tekkeleri*. Doktora Tezi. İstanbul: İstanbul Teknik Üniversitesi.
- Cline, Ann. (1997). *A Hut of One's Own: Life Outside the Circle of Architecture*. Cambridge: MIT Press.
- Demirarslan, Deniz. (2016). “Din ve Tasavvuf Kültüründe Çilehane Kavramı ve Mekan Özellikleri Açısından Gelibolu Çilehanesi”. *Türk Kültürü ve Hacı Bektaş Veli Araştırma Dergisi*, 77: 175-196.
- Demirci, Mehmet. (2007). “Bir Eğitim Aracı Olarak Mevlevî Çilesi”. *Marife* 7(3), 105-122.
- Doğan, Ahmet Işık. (1977). *Osmanlı Mimarisinde Tarikat Yapıları Tekkeler, Zaviyeler ve Benzer Nitelikteki Fütüvvet Yapıları*. İstanbul: İstanbul Teknik Üniversitesi Müm. Mim. Fakültesi Matbaası.
- Erkaya, Mahmud Esad. (2016). “Tasavvufî Eğitim Metodu Olarak Halvet (Gümüşhânevî Örneği)”. *International Journal of Social Sciences and Education Research*, 2(4), 1506-1515.
- Eyüboğlu, İsmet Zeki et. al (1976). *Dinler Tarihi Ansiklopedisi İslamiyet, Hristiyanlık, Musevilik ve İlkel Dinler*. Çev. Zeynep Akbay et. al. İstanbul: Gelişim Yayınları.
- Freud, Sigmund. (2014). *Günlük Yaşamın Psikopatolojisi*. Ankara: Tutku Yayınevi.
- Gazi, Aylin ve Elvin Boduroğlu. (2015). “İşlev Değişikliğinin Tarihi Yapılar Üzerine Etkileri “Alsancak Levanten Evleri Örneği””. *Megaron Yıldız Technical University Faculty Of Architecture E-Jour* 10(1), 57-69.
- Gökberk, Macit. (1961). *Felsefe Tarihi*. İstanbul: Remzi Kitabevi.
- Heidegger, Martin. (1968). *What is Called Thinking?* New York: Harper & Row, Publishers.
- Holenstein, Elmar. (2015). *Felsefe Atlası Düşünmenin Mekanları ve Yolları*. Çev. Oğün Duman. İstanbul: Küre Yayınları.
- Köksal, İsmail. (1999). Fıkıh ve Tasavvuf ilişkisi. *Tasavvuf İlmi ve Akademik Araştırma Dergisi* 2, 83-104.

- Kurak Açıcı, Funda ve Zeynep Nilsun Konakoğlu. (2019). “Tarihi Yapıların Yeniden İşlevlendirilmesi: Trabzon Mimarlar Odası Örneği”. *Çukurova Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* 28(2), 214-224.
- Kurnalı, Melih ve Duygu Koca. (2020). “Çilehane as A Place for Thinking”. *Architecture Heritage and Design 6 World Heritage and Contamination Le Vie dei Mercanti XVIII International Forum*. Roma: Gangemi Editore Spa.
- Kurnalı, Melih. (2019). *Düş'ün Mekanları*. Sanatta Yeterlik Tezi. Ankara: Hacettepe Üniversitesi.
- Lange, Alexandra. (2012). *Writing About Architecture: Mastering the Language of Buildings and Cities*. New York: Princeton Architectural Press.
- Pallasmaa, Juhani. (2016). *Tenin Gözleri Mimarlık ve Duyular*. Çev. Aziz Ufuk Kılıç. İstanbul: Yapı Endüstri Merkezi Yayınları.
- Sharr, Adam. (2016). *Heidegger'in Kulübesi*. Çev. Engin Yurt. İstanbul: Dergah Yayınları.
- Tanman, M. Baha. (1994). “Galata Mevlevihanesi Mimari”. *Dünden Bugüne İstanbul Ansiklopedisi Cilt 3*. İstanbul: Tarih Vakfı Yurt Yayınları. (364-367).
- Tanrıkorur, Barihüda. (2012). “İkinci Manisa Mevlevihanesi”. *Sufi Araştırmaları*. 3(6), 31-50
- Türk Dil Kurumu. “Güncel Türkçe Sözlük”. <https://sozluk.gov.tr/> (Erişim Tarihi: 03.09.2020).
- Witthenstein, Ludwig. (2006). *Tractatus Logico-Philosophicus*. İstanbul: Metis Yayıncılık.
- Yaldız, Esra ve N. Gül Asatekin. (2016). “Anitsal Yapıların Yeniden Kullanımında İşlevsel Adaptasyonun, Mekânsal Analiz Yolu İle Değerlendirilmesi; Kayseri Sahabiye Medresesi”. *Türk İslam Medeniyeti Akademik Araştırmalar Dergisi* 21, 89-112.