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Historical wooden-pillared Kenan Dede Yanık Mosque – restoration proposal

Introduction

The importance of preserving historical buildings and cultural heritage in modern societies is clear. Tuan (1977) states that historical buildings create a “sense of place” beyond their aesthetic beauty [1]–[3]. Cultural heritages are not only tangible qualities, such as monuments, buildings, streets, and landscapes, but also intangible qualities [4]. In other words, historical buildings or tangible cultural heritage are also part of the cultural identity of a community [5].

The mosques with wooden pillars, which are frequently encountered in the early periods of Islam which include the Seljuk period, the Principalities Period, and the Ottoman Period are important in terms of Islamic culture [6]. In addition to the fact that such structures are few in number today, the presence of pillars made of date palms in the Masjid-i Nabawi – built during the time of the Prophet Muhammad – adds an intangible value to the structures [7]. In the first centuries of Islamic architecture, the use of wooden pillars was widespread. The tradition of mosques with wooden pillars started with the Karakhanids and Ghaznavids. It continued in the Seljuk and Ottoman periods [8]. This tradition, which was brought to Anatolia by the Turkish people, emerged as smaller masjids during the Seljuk and Principality periods and continued as smaller and simpler structures during the Ottoman period [9]. The most important examples in Anatolia are: Konya Sahip Ata Mosque, Afyon Grand Mosque, Sivrihisar Grand Mosque, Beyşehir Eşrefoğlu Mosque, Ankara Arslanhane Mosque, Kastamonu Kasabaköy Mosque, Niğde Eskiçiler Masjid and Ankara Ahi Elvan Mosque [10]–[17].

The small number of mosques with wooden pillars and their historical importance, as well as their intangible

values, make it necessary to protect the buildings. Conservation is an action to prevent the deterioration of historical buildings in order to transfer them to the future. In the conservation process, sensitivity should be shown to preserve as many original building materials as possible. The United Kingdom Guidance explains it as “the means by which the true nature of an object is preserved”. Furthermore, the conservation process allows for significant interventions as long as changes are made that enhance and respect the existing building character [5].

Conservation methods are a sophisticated process that follow specific guidelines and procedures. Sources such as international conservation principles and specifications provide conservation principles and standards based on ethical codes. These standards include careful recording and research prior to intervention, alteration of historic buildings as little as possible, minimising the risk of significant loss, damage, or uncertainty, reversibility of interventions, preservation of the original structure with a minimum, distinctive or distinguishable use of new and additional materials, respect for site quality, preference for original materials and workmanship, and longevity of the finished work [18], [19].

The aim of this study is to document the Kenan Dede Yanık Mosque, which is a historical wooden pillared mosque, in order to transfer it to the future and to offer a restoration proposal.

Material and method

The scope of the study is Konya Kenan Dede Yanık Mosque. The building is located at the corner where Sedirler Street and Hacı Hasanbaşı Street meet in the Karatay district of Konya, in the north-south direction. The construction dates are May 24, 1638, and May 1, 1819, on the foundation charter certificates. From the name of the building, it is

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thought that the mosque suffered a fire. Afterwards, it was rebuilt in 1819 and has survived to the present day [20], [21]. It is known that the mosque, which was rebuilt in the 19th century, was built by the Yanık Mosque Kenan Dede Foundation. The building was registered with the decision of the Konya Cultural and Natural Heritage Preservation Board, dated December 2, 1988, and numbered 349 [20].

There is no academic study made specifically for this structure. In the study, an in-depth literature review about the building was conducted. In line with the data obtained from the literature, the building was visited, and a field study was carried out. In the field study, the material, construction technique, original elements, and ornaments of the building were determined. At the same time, elements that were built later and were not suitable for the place where they had been built were identified. However, the deterioration in the structure was determined. Moreover, the imam who is the Islamic leader of the mosque was interviewed to determine the frequency of use of the building and the areas of concern in the building due to deterioration. As a result of all these studies, recommendations have been prepared for the best protection with the least amount of intervention and its transfer into the future.

Building plan and façade layout

The building consists of a haram, last congregation place, the women's place, the imam's room, the ghusl room and the niche inside the mosque that shows the direction of the place, a room which was made for washing and shrouding the dead before burial, the ablution room which was made for having a wash before praying in the mosque, and the toilet. The ghusl room, ablution room and toilet were built separately from the main building. There is a haram in the southern part of the main building and a last congregation place in the northern part. There is the imam's room in the northwest of the haram, and the women's section is on the upper floor of the northern part. The haram of the mosque is divided into three naves with the help of a row of four wooden pillars. There is a lectern which is where

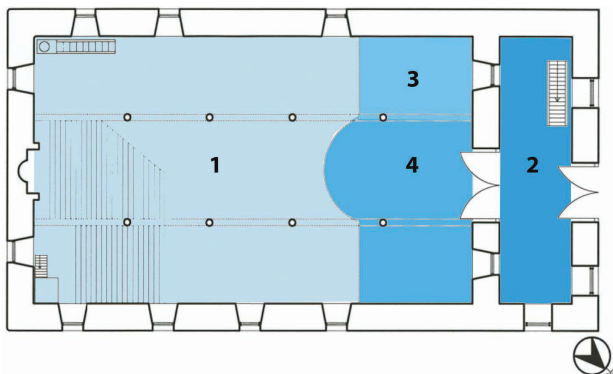


Fig. 1. The plan of the Kenan Dede Yanık Mosque: 1 – haram, 2 – last congregation place, 3 – Imam's room, 4 – women's room (source: [21, p. 310])

Il. 1. Rzut meczetu Kenan Dede Yanık: 1 – przestrzeń główna sanktuarium, 2 – przedsionek, 3 – pomieszczenie imama, 4 – pomieszczenie dla kobiet (źródło: [21, s. 310])

the imam addresses the prayers before praying on the eastern nave, the mihrab which is the niche inside the mosque that shows the direction of the place on the middle nave, and the pulpit which is an elevated place with steps where the imam speaks to the public during a religious ceremony and the imam room on the western nave (Fig. 1).

The eastern façade of the building has a marble coating on the lower part and cement plaster on the upper part. There are 10 windows on the façade, five in the lower row and five in the upper one. While eight of these windows, four in the lower row and four in the upper row, face the haram, two of them, one in the lower row and one in the upper row, face the last congregation place. The windows in the upper row have smaller dimensions compared to the windows in the lower row. It is observed that the window on the upper floor of the haram is larger than the other windows in the upper row. There are iron railings on the windows. In addition, the wooden minaret which is a tall, narrow tower above or near a mosque from which Muslims are called to prayer is located on this façade. The minaret starts from the upper level of the window in the lower row and continues to rise on the façade. The minaret is accessed through the door on the eastern wall of the haram. There are also later rain pipes and a building nameplate on the façade.

There is a marble coating on the lower part of the northern façade of the building and cement plaster on the upper part. On this façade, there are 3 small windows in the upper row, 2 large windows in the lower row, and a door opening to the last congregation place. There are iron railings on the windows. The stone plinth on the ground in the northeast corner of the building draws attention. On the northern wall of the haram, there is a door and 2 window openings to the last congregation place on the ground floor and a door on the upper floor. The western one of the windows on the ground floor opens from the imam's room to the last congregation place. The other one of the windows in the east cannot be recognized because its section in the haram was closed. But the window can be seen in the last congregation place.

There is a marble coating on the lower part of the south façade of the building and cement plaster on the upper part. There are 4 windows on this façade: two small windows in the upper row and two large windows in the lower row. There are iron railings on the windows. There is an electronic signboard between the windows in the upper rows and a building nameplate to the east. On this façade, the independent section consisting of a ghusl room, ablution room, and toilet and the iron door between this section and the building can be seen. On the southern wall of the interior, the staircase leading to the minaret door, the lectern, the mihrab, and the pulpit can be seen. There is a closed window above the mihrab. The trace of the window cannot be seen on the exterior.

The west façade of the building cannot be seen because of the other buildings on the west façade. On the western wall of the haram, there are five small windows in the upper row and two large windows in the lower. There is a pulpit in the south of this wall, while the imam's room is located in the north (Figs. 2, 3).

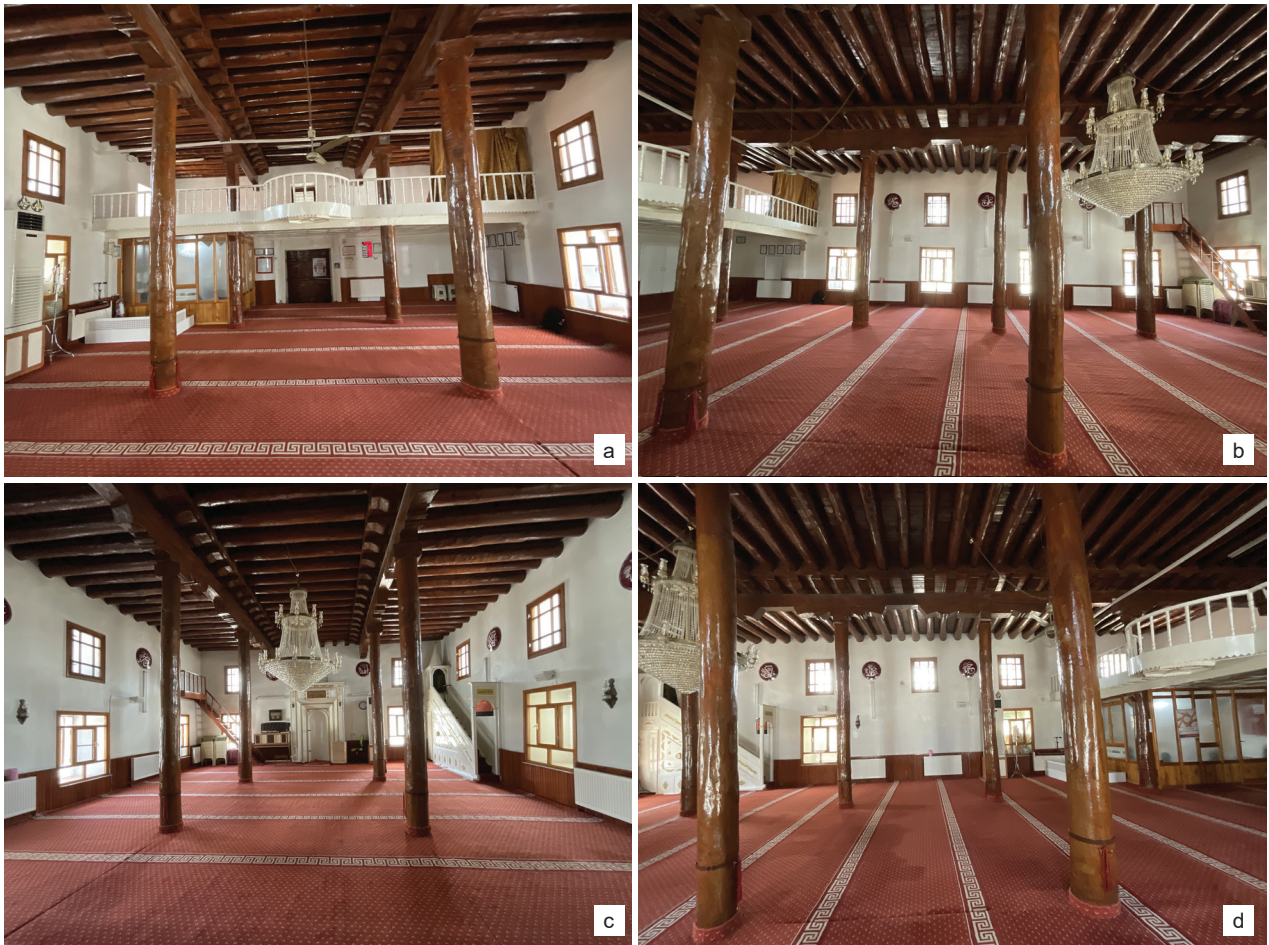


Fig. 2. The views of the inner walls of the Kenan Dede Yanik Mosque: a) northern, b) eastern, c) southern d) western (photo by F. Bademci)

Il. 2. Widoki wnętrza meczetu Kenan Dede Yanik: a) część północna, b) część wschodnia, c) część południowa, d) część zachodnia (fot. F. Bademci)



Fig. 3. The views of the outer walls of the Kenan Dede Yanik Mosque: a) northern, b) eastern, c) southern (photo by F. Bademci)

Il. 3. Widoki elewacji meczetu Kenan Dede Yanik: a) północna, b) wschodnia, c) południowa (fot. F. Bademci)

The construction technique and material use

Stone, mudbrick, and wood were used together in the building. The main walls of the Kenan Dede Yanik Mosque, which is a masonry structure, were built with rubble stone until the basement level. The rubble stones were plastered with mudbrick material. Although it is seen that both the inner and outer walls of the building are plastered with cement plaster, the rubble stone part is covered with mar-

ble on the exterior. The floor of the building is covered in wooden cladding.

In addition to the load-bearing wall, there are load-bearing wooden pillars in the haram section of the building. There are profiled wooden pillows perpendicular to the mihrab on wooden pillars, wooden bondbeams perpendicular to the mihrab on the pillows, circular wooden beams parallel to the mihrab on the bondbeams, and wooden covering boards perpendicular to the mihrab on the beams (Fig. 4).



Fig. 4. The ceiling and column details of the wooden pillars of the Kenan Dede Yanık Mosque (photo by F. Bademci)

Il. 4. Widok stropu, belkowania oraz drewnianych kolumn meczetu Kenan Dede Yanık (fot. F. Bademci)

Apart from the load-bearing system, it can be seen that wooden materials are used in the minaret, pulpit, mihrab, women's hall (upper floor), lectern, stairs, eaves, ceiling and floor coverings, panelling on the walls, and door and window joinery. Among these architectural elements, the pulpit, mihrab, women's all (upper floor), and doors are thought to be historical elements.

The body part of the minaret, which starts with a conical form from the upper level of the window on the eastern façade of the building and continues as a cylindrical shape, is wooden, while the cone part is covered with lead. On the upper level of the minaret, there is a crescent made of metal. In the minaret, which was built as a single balcony, the transition to the balcony is in a concave, curved form. Star motifs are seen under the transition. There are wooden pillars between the balcony railing and the cone, and there are arches between these poles (Fig. 5).

Located in the southwest corner of the haram, the gilded pulpit leans against the southern and western walls of the building. For this reason, only the north and east sides of the pulpit are visible. There is no door in the entrance section of the pulpit, which consists of 12 steps. In the entrance section, there are two columns and an arch between these columns. The corners of the arch are plain. On the arch, there is a pediment with the word "tawhid" which means that there is no god except for Allah. Muhammad is the messenger of Allah. On the north side of the pulpit, there are railing, side mirrors, under the side mirrors a walkway, a panel above the walkway, pavilion, and a cone. The triangular form draws attention in the side mirror section. There is a rosette in the middle of the inner triangle, and there are six uniform stylized leaf motifs on the edges. There are 16 uniform stylized branch motifs in the larger triangle that covers this triangle. Under the side

mirror, there are five rectangular and one trapezoidal section. These sections have stylized branch and flower motifs. In rectangular shaped areas, the motifs are in the same direction, while in trapezoidal shapes, the motif turns sideways. In the railing section of the pulpit, there are 3 uniform stylized branch motif ornaments. The walkway part of the pulpit is covered with chipboard material, and there is a stylized branch motif in the outer triangle ornament of the side transom section on the panel above the passage. There are columns on the sides of the pavilion section, and in between these pillars lies an arch. On the arch corners, on the other hand, there is a stylized branch motif in the outer triangle ornament of the side mirror section. There are wooden poles on the railing of the pavilion section. At the end of the pavilion, protruding plain borders can be seen. There is a simple pulley and cone on the pavilion section. On the cone is a crescent made of metal. Between the ends of the crescent, "Allah" is written (Fig. 6).

There is a mihrab in the middle of the southern wall of the haram. It is seen that the niche in the mihrab has three levels. While there are borders decorated with wheat ears at each level, there are also vertical orle borders without ornaments between these borders. On the outermost border, there are floral and geometric motifs above and below the mouldings. The innermost niche is in the form of an unadorned semicircle. The semicircle and the border behind it are divided by a crescent and an eight-pointed star. The pediment section of the mihrab consists of three rectangles, one horizontal and two vertical. These rectangles are separated by a plain space. While there are vertical mouldings on the vertical rectangles on the sides, the sentence "Turn your face towards al-Masjid al-Haram" in verse 149 of the Surah Baccarat is written in a frame with a guilloche motif which is a decorative style that uses

a very exact, complex, and repeated pattern on the horizontal rectangle in the middle. There are zigzag and tooth row ornaments in the crown section on the frame. In the middle of the crown, there are five ornaments with a six-pointed star in the circle (Fig. 7).

There are five doors in the building. These are the doors to the last congregation place, the door to the haram from the last congregation place, the door to the imam's room, the door to the women's section on the upper floor, and the door to the minaret. Floral motifs draw attention to the door opening to the last congregation place from these doors. On the wings of the door, there are figures of leaves around the stylized flower in the middle. There are also leaf figures on the corners of the arch located in front of the door leaf. Ornamentations are also seen in the case section of the door. There are wooden geometric motifs and glass in the pediment section (Fig. 8). The door opening to the haram is arranged more simply than the door to the last congregation place. There is a niche in the jamb section of this door.

The upper cover of the building is in the form of a wooden hipped roof, and it is seen that Turkish style tiles are used. There are iron railings on the outer surfaces of the windows. There is an iron gate between the mosque and the ablution room. Metal gutters and rain pipes were used to remove rainwater from the building. It is known that the ghusl room, ablution room and toilet sections made of reinforced concrete were added to the side of the building independently of the construction.

Restoration proposal

The first thing that should be protected in a structure built with wooden pillars is the load-bearing system. Any deterioration in the structural system of the building may cause irreversible damage. For this reason, wooden pillars, bondbeams, pillows, and beams in the load-bearing system of the building should be checked. Deterioration should be detected. If the load-bearing properties of the deteriorated parts have weakened and disappeared, these parts should be replaced by reproducing them from the same wood material.

The other load-bearing element of the building is the walls. The deterioration of the walls made of rubble stone and mudbrick materials should be detected, and the materials that have lost their load-bearing properties should be replaced with the same type of materials. On the façade of the building, there are marble coverings added to the rubble stone section and cement plaster on the mudbrick section. By conducting a restitution study for the building, the type of covering on the rubble stones in the original building should be determined, and the same type of covering or appearance of rubble stones on the façade should be ensured. However, the cement plaster on the mudbrick material damages the mudbrick due to the structure of the material. For this reason, mudbrick plaster should be used on the façade of the building, not cement plaster. In the interior of the building, the plaster should be scraped and re-plastered with mudbrick plaster. The wooden panelling that was built in the interior and is up to a certain height



Fig. 5. The view of the minaret of the Kenan Dede Yanik Mosque (photo by F. Bademci)
 Il. 5. Minaret meczetu Kenan Dede Yanik (fot. F. Bademci)



Fig. 6. The view of the pulpit of the Kenan Dede Yanık Mosque
(photo by F. Bademci)

II. 6. Minbar w meczecie Kenan Dede Yanık
(fot. F. Bademci)

from the ground should be removed. Sound systems and lighting elements are seen on the interior walls of the building. These elements cause visual discordance in the interior. Therefore, these elements should be removed.

The roof of the building is covered with Turkish tiles. There is a wooden construction under this coverage. The roof of the building should be covered with waterproofing material or the roof should be covered with lead due to the fact that the roof tiles are broken and water leaks are intense, and the leaking water damages the load-bearing system. The timbers under the covering should be checked, and if the deterioration of the wood can be stopped, it should be stopped and continued to be protected where it is located, otherwise it should be replaced.

In the haram section of the building, the floor is covered with wood. In the current situation, there is a heating apparatus on the wooden covering. It is seen that some wood is burned due to the heating system. For this reason, the floor covering should be checked, and the deteriorated parts should be replaced. Since the underfloor heating system is used in the building, the heating radiators on the walls should also be removed. The floor of the upper floor, namely the women's section in the haram section of the building, is wooden. The paint of the painted timbers should be scraped, the deterioration of the timbers should be checked, and the parts that have lost their load-bearing properties should be replaced.

The rain pipes and gutter system on the façade of the building, which were added later, are damaged by rup-



Fig. 7. The view of the mihrab of the Kenan Dede Yanık Mosque
(photo by F. Bademci)

II. 7. Mihrab w meczecie Kenan Dede Yanık
(fot. F. Bademci)

ture, cracking, breaking, bending, etc. The contact of the water flowing from here with the structure damages the building. At the same time, damages in the rain pipes and gutter system cause visual pollution on the façade. For this reason, the rain pipes and gutter system on the façade of the building should be replaced. The nameplates and signboards on the façades of the building cause visual offensive on the façade. Signboards made of different materials on different parts of the façades should be removed. Wooden signs should be used instead of these signs. Moreover, pipes and air conditioning systems used for different purposes are seen on the façades of the building. It would be appropriate to remove these elements in order to prevent visual pollution on the façade. The removal of the loudspeakers on the façades of the building will also contribute to the prevention of visual ugliness.

The wooden minaret of the mosque has historical importance. It is seen that the paint on the minaret has fallen off in some places. The paint on the minaret should be scraped, and the wood should be checked for deterioration. If the worsening of the corrupted timbers can be stopped, a decision should be made in this direction, and the impairment should be stopped and the wood should continue to be protected in place. The timbers may need to be replaced according to the degree of deterioration. In the minaret, especially in the railing sections of the bal-

cony, the ornaments show partial breaks. These broken parts should be identified, and the missing parts should be produced from the same wood material to ensure integrity. There are sound and lighting systems that cause visual disturbance in the balcony section of the minaret. These sound and lighting systems should be redesigned and replaced to eliminate visual pollution. There are rust fragments on the cone and the crescent of the minaret. These rusty parts should be eliminated.

The paint on the mihrab in the building should be scraped, and deterioration should be detected and repaired. Afterwards, the mihrab should continue to be protected by varnishing. However, the missing parts on the mihrab should be identified, and the parts should be produced from the same wood material and inserted in their places. At the same time, the lighting elements on the mihrab should be removed. On the other hand, there is a window on the mihrab that is estimated to have been closed later. This window should be opened. The paint on the pulpit should be scraped, and deterioration should be detected and repaired. Afterwards, the pulpit should continue to be protected by varnishing. At the same time, the timbers thought to be made later in the pavilion and passage sections of the pulpit and the curtain made for the entrance section should be removed. However, the lighting element in the pavilion section should be removed. It is seen that the paints, which are thought to have been applied later, on the doors opening to the last congregation place and the haram, have fallen off. This paint layer should be completely scraped, and the door should continue to be protected by varnishing.

It is seen that there is deterioration in some of the wooden windows of the building. The woodwork of the windows with deteriorated joinery should be replaced. It is seen that some window frames are separated from the wall. These window frames should be fixed to the walls. At the same time, rusting is observed on the iron railings outside the windows. The railings should be inspected, and the corroded iron should be replaced.

The ghuslhane, ablution, and toilet sections, which are made of reinforced concrete material independently from the main structure, should be demolished, and the sections should be rebuilt using the same material and construction technique as the main structure. Although the sections that need to be rebuilt shouldn't touch the structure, they should be made so that it is clear that they are a part of it. That is, visual integrity should be preserved and there should be no visual disturbance.

Conclusion

Kenan Dede Yanik Mosque in Konya is a 19th century building with wooden pillars. Wood, stone, and mudbrick were used as building materials. In addition to the wooden pillars in the haram section of the building, there are rubble stones on the walls up to the plinth level and mudbricks on the rubble stones. In the building where wood is extensively used, there are a pulpit, mihrab, minaret, and doors that have historical value. The building, which has a load-bearing system, material and historical value, is



Fig. 8. The view of the door of the Kenan Dede Yanik Mosque (photo by F. Bademci)

Il. 8. Drzwi w meczecie Kenan Dede Yanik (fot. F. Bademci)

a significant part of cultural heritage. For this reason, it is important to transfer the building to the future.

Today, some deterioration and visual pollution come to the fore in the structure. In order for the building to be transferred to the future, first of all, the deterioration in the structural system of the building should be detected and repaired. The timbers and tiles in the roof system of the building should be checked, and those with signs of deterioration should be replaced. Paint on the mihrab, pulpit, minaret, and doors of historical importance should be scraped and these elements should be protected by varnishing. If the parts that are found to be damaged during the scraping stage are in a condition likely to damage the elements, they should be replaced. Missing parts in the elements should be identified, and new ones should be made and replaced with the same material. Wooden panelling and heating radiators, cement plaster, and marble sections added to the building afterwards should be removed. Mudbrick plaster should be used instead of cement plaster, and rubble stone sections should be clearly shown on the façade by controlling the joints. The loudspeakers, lighting elements, signboards, and nameplates on both the interior and exterior walls of the building should be removed. Instead of these elements that cause visual pollution, only elements that are compatible with the structure should be used. In addition, the ghusl room, ablution, and toilet sections of the building should be demolished and rebuilt using the same materials and construction techniques as the main building.

In order to transfer the building into the future, its deterioration should be stopped. During the restoration, the least intervention way that can protect the building at the highest level should be preferred. In this study, a proposal has been made for the restoration of the building. The final restoration decision about the building depends on the restitution study of the building. In other words, firstly, the restitution proposal for the building should be prepared,

and then the restoration proposals mentioned in the study should be compared with this restitution suggestion. The restoration work to be carried out depending on the restitution study will play an important role in the transfer of the building to future generations.

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Abstract

Historical wooden-pillared Kenan Dede Yanık mosque – restoration proposal

In addition to their historical value, wooden-pillared mosques are important in terms of their construction technique and use of materials. These buildings document the development of mosque architecture. In wooden-pillared mosques, which are few in number, wood comes to the fore not only as a load-bearing material but also as the material of building elements and decorations. In addition to door and window joinery, the minaret, pulpit, mihrab and lectern are also made of wood in mosques with wooden poles.

Located in Konya Province of Turkey, Kenan Dede Yanık Mosque is also a wooden pillared building. The building, which has seen some repairs and restorations in the historical process, was damaged by fire and was rebuilt. This study has been prepared in order to restore the current state of this wooden pillared mosque, which also has historical value after reconstruction. In the study, a literature review about the building was made and the current state of the mosque was documented by photographing. The deterioration of the construction was determined and a restoration proposal was developed.

Key words: Kenan Dede Yanık Mosque, wooden pillar mosque, Islamic architecture, restoration

Streszczenie

Zabytkowy meczet Kenan Dede Yanık o konstrukcji wspartej na drewnianych kolumnach – propozycja renowacji

Drewniane meczety o konstrukcji wspartej na drewnianych kolumnach są ważne nie tylko ze względu na ich wartość historyczną, ale także z powodu rozwiązań materiałowych i zastosowanej techniki budowlanej. Obiekty te dokumentują historyczny rozwój architektury meczetów. W drewnianych meczetach kolumnowych, których zachowało się niewiele, drewno wysuwa się na pierwszy plan nie tylko jako materiał konstrukcyjny, ale także jako materiał elementów i detalu architektonicznego. Oprócz stolarki drzwiowej i okiennej w drewnianych meczetach kolumnowych z tego materiału wykonane są najczęściej również minaret, mihrab i kazalnica/minbar.

Znajdujący się w prowincji Konya w Turcji meczet Kenan Dede Yanık jest przykładem drewnianego meczetu kolumnowego. Budynek, który w procesie historycznym doczekał się wielu napraw i renowacji, uległ zniszczeniu w wyniku pożaru i został odbudowany. Niniejsze opracowanie zostało przygotowane w celu przedstawienia tego drewnianego meczetu kolumnowego o znacznej wartości historycznej. W opracowaniu zaprezentowano przegląd literatury przedmiotu na temat obiektu oraz udokumentowano dzisiejszy stan budynku w inwentaryzacji fotograficznej. Określono stopień degradacji meczetu i opracowano propozycję jego renowacji

Słowa kluczowe: meczet Kenan Dede Yanık, meczet z drewnianymi filarami, architektura islamska, renowacja