



Restoration Project of Central Cedit Mosque in Erzurum

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Abstract

This study focuses on the preservation practices of the Merkez Cedit Mosque, a 17th-century Ottoman-era structure in the Cedit neighborhood of Erzurum. Aim; to study the current condition of the building and develop restoration decisions that will ensure the preservation of the original values and qualities of the building and maintain its original function for today's living conditions. As part of the study, a survey of the building was prepared by examining and measuring the Merkez Cedit Mosque and its immediate surroundings in 2009. In addition, the original condition of the mosque was researched using historical sources. By evaluating the results, criteria for originality were established and a restitution project was developed. As a result, a restoration project was proposed based on the evaluation of the criterias established for the implementation phase. The main idea of the restoration project is to preserve the originality of the building and to ensure its continuity in a way that corresponds to contemporary living conditions.

1. INTRODUCTION

Efforts to protect, preserve and transmit cultural values to future generations have passed through various stages since the dawn of mankind and have reached their present level. Fixed historic properties within the concept of "preserved cultural values" are documents that represent values such as the lifestyle of the period in which they were created, building techniques, artistic understanding, traditional and economic structure of society. It is the duty of all humanity to preserve these documentary structures with their original values. This study presents the restoration project for a 17th century listed building with its stages, developed to preserve and maintain its original values. The building in question is the Merkez Cedit Mosque in the Cedit district of Erzurum. The building is the property of the General Directorate of Foundations. According to the property deeds, it is located in 59 maps, 528 blocks and 5 plots and is registered in the name of Hacı Mennan Foundation. The building has no inscription. According to the information on the registration certificate in the archives of the General Directorate of Foundations, the construction date of the building is H. 1090 (M.1679). According to the same records, the building was repaired in 1977. The "Erzurum Merkez Cedit Mosque Survey, Restitution and Restoration Project"¹ was elaborated in 2009 to protect the structure, which had been subjected to various interventions and structural deteriorations over time.

1.1 Aim of Study

The aim of this study is to convey the basic idea and all the phases of the restoration project prepared in 2009 to protect a building of cultural heritage. In this way, it is hoped to create a source for future studies in this field by ensuring that the data of a project prepared for application are included in the literature. The restoration project aims to preserve the original values and qualities of the building and maintain its continuity in contemporary living standards by freeing the Merkez Cedit Mosque and its surroundings from the unqualified subsequent additions.

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¹ "Erzurum Merkez Cedit Mosque Survey, Restitution and Restoration Project" was prepared by Artı Bir Project Group Architecture and Restoration firm by Kevser Çeltik Şahlan and Şükran Güneş Can.

1.2. Scope of Study

Within the scope of this study; the historical development of Erzurum, the historical development of Merkez Cedit Mosque and its surroundings, the present condition of the mosque structure, its structural problems were studied, analyzes were made for the problems and restitutions were prepared for 2 periods according to the repairs it has undergone and accordingly intervention decisions were determined and restoration proposals were presented.

1.3. Method

This study was conducted using literature and archival research, field identification, and documentation. In the first phase of the study, written sources and archival documents were examined by researching the geographical structure and historical development of Erzurum and the Merkez Cedit Mosque. Documents such as land registry extracts and title deeds were obtained from the archives of the Regional Directorate of Foundations.

Erzurum was visited several times in 2009 on different dates for the identification and documentation studies in the field, which constitute the second phase of the study. The field studies were conducted in and around the parcel where the Merkez Cedit Mosque is located. The building and its surroundings were documented with photographs. The photographs were taken with a high resolution semi-professional digital camera.

All the spaces in the building, including the ground floor and the Mahfil floor, were first measured as a whole by connecting them, and then the interior measurements of each room were completed separately. Survey measurements were made by classical- digital mixed method using a total station, a tape measure, a laser measuring device, a laser scale and a plumb. The process of surveying the building began with the creation of floor plan, section and elevation sketches of the mosque. Using the results of the scaled cadastral and current map patterns, a site sketch was created. The x, y and z coordinates of the individual points of the structure were measured with the total station. During the survey, the floor plan of the building was measured with 695 control points connected with 10 polygon points. In the areas where the use of optical/electronic instruments was not possible, the measurements were made with simple instruments (laser meter, meter). In places where digital surveying with the help of a total station was not possible, the classical method of measurement with tape and laser meters was used, especially for system and point details.

Deteriorations and damages that occurred in the interior and exterior of the building were marked on the prepared sketches, and the missing ones were compared with the photos taken by high-resolution cameras. The information collected from all sources and the photographs taken with the camera were transferred to the computer and used in the office phase of the study.

After these processes of data collection and detection, the drawings of the survey were made in the computer environment. The survey project was prepared in the form of site plans and silhouettes at a scale of 1:100, floor plans, sections and elevations at a scale of 1:50, and details of architectural elements at scales of 1:50, 1:20, 1:10 and 1:5. Subsequently, the damage and problems found on the building were noted on the survey drawings, and analysis studies were conducted. In the next phase, a restitution project was prepared by studying the original situation of the building in accordance with the historical research and the information obtained on the building itself. In the light of the prepared restitution project, the work was completed with the restoration project based on the decisions on the physical interventions created according to the structural system, historical and architectural features of the Merkez Cedit Mosque. To this end; intervention decisions were prepared at 1:50 scale and restoration projects at 1:100 and 1:50 scale; and application details were drawn at 1:50, 1:20, 1:10, and 1:5 scale.

2. FINDINGS

The results of the field research and survey work are as follows:

2.1. History of The City in Which the Building is Located

The "Erzurum Central Cedit Mosque" is located in the city center of Erzurum province. According to the excavations and researches carried out in Erzurum and in its surroundings Karaz, Pulur and Güzelova hills and Cunni Cave, it is believed that the region was inhabited since 4000 BC (Küçük, 1995).

The city and its surroundings remained within the borders of the Urartu state between 900-600 BC, and Pasinler Castle was built during this period (Kılıç, 1998). After the collapse of the Urartian state, Erzurum and its surroundings experienced the Persian, Greek, Roman and Byzantine periods. The name of the city founded by the Romans between 415 and 422 was Teodosiopolis (Konyalı, 1960). Later, after the victory of Malazgirt in 1071, the Turkish era began in the region and the city came under the rule of Saltukoğulları. During the Saltuk period (1071-1202), important buildings such as the Great Mosque, the Kale Masjid, the Dome of Emir Saltuk and the Tepsi Minaret were built. After the Saltuklu principality, the Seljuks, Ilkhanids, Karakaoyunlus, Akkoyunlus and Safavis ruled. In 1517, the city came under Ottoman rule (Karpuz, 1976). Erzurum was developed into an important military base to resist attacks from the east during the Kanuni period (Beygu, 1936).



Figure 1: A photograph of Erzurum from the time of the reign of Abdulhamid II (ERVAK)

The urban settlement in Erzurum started to form neighborhoods around mosques and overflow the walls of the city from the XVI century. (Figure 1). During this period, both commercial and residential quarters were built outside the city walls. It is known that Taş Stores, Gülahmat, Gürcükapı and Nazik bazaars were built around this time. Between 1828 and 1916, the city was occupied by the Russians three times. In 1918, it was liberated from enemy occupation by Kazım Karabekir (Pamuk, 2006).

2.2 Geographical And Economic Characteristics Of The City In Which The Building Is Located

The area of Erzurum, which is located in eastern Anatolia is the highest province in Turkey and is covered by mountain ranges and plateaus. To the east and west of Erzurum are the Pasinler and Erzurum Plains, while the north and south of the city have a mountainous appearance (Konukçu et al., 1990).

The province's economy is based on agriculture, livestock, mining, industry and forestry. Since it is located on Turkey's major trade routes, it is an important center of the east, especially for livestock trade. Erzurum is located on the Anatolia-Caucasus-Iran railroad connection point and has been an important center of accommodation and trade since the Middle Ages, from which Iranian-Indian and Central Asian trade reached the Mediterranean countries. The Caucasus road coming from Tbilis-Kars and the Northern Iranian road passing through Tabriz-Doğubeyazıt, as well as the Diyarbakir-Iraq-Syria-Persian Gulf road via Sivas and the roads leading to the Mediterranean coasts and the roads leading to Ankara-Istanbul and Ankara-Izmir via Sivas converge here. The transit road leading to Trabzon via the northern Anatolian mountains and the Kop and Zigana passes to the Black Sea also passes through Erzurum. In addition to these historic roads, Erzurum is connected to Rize via İspir and to Diyarbakır via Bingöl. Erzurum was included in the list of priority regions for development in 1968 ("Erzurum," 1981).

2.3 Location And Surroundings Of The Building

The Cedit Mosque is located on Cami Street in the Cedit neighborhood in the center of Erzurum. (Figure 2) It is located on a slightly sloping terrain in the east-west direction. To the east and west of the mosque are normal residential buildings. To the south of the building is a small courtyard.



Figure 2. Site plan, entrance front (north) and view from the backyard (south)

The immediate area surrounding the building, which is close to the commercial area, consists of traditional residential buildings and stores. Later additions to the north facade of the mosque, squeezed between the residential buildings, gave it a civil architectural appearance. This situation made it difficult to perceive the building as a mosque. Nevertheless, due to its proximity to the commercial area, the mosque is actively used by tradesmen. Despite this use, however, the potential site in its vicinity does not contribute to the presentation of its historic environment and living characteristics with surrounding structures and street furniture.

2.4 Plan Features Of The Building

The mosque has a trapezoidal plan formed by extending the rectangular plan to the north and south at the northwest end (Figure 3). The front facade is 9.90 m long, the rear 9.30 m, the right side 17.75 m, the left 15.00 m. The building is surrounded on both sides by buildings added later. The northern facade of the last praying section, located in the north of the building, runs parallel to the street from the outside, and the entrance door is located on this facade (Figure 4).

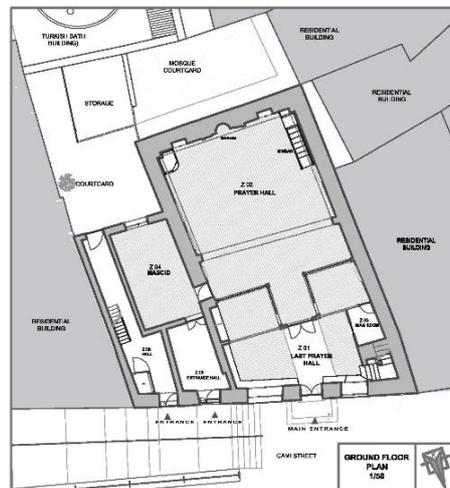


Figure 3. Ground Floor Plan

Access to the women's praying place is via the "L" shaped wooden staircase in the northwest corner of the last prayer hall. Shoe lockers are located on the east and south walls of this section. To the north is a rectangular, double-leaf wooden door that forms the entrance to the prayer hall in the centre. On both sides of the door, four rectangular glass elements separated the prayer room and the last prayer hall. The last praying section, has a flat wooden ceiling and a tiled floor in the middle and is slightly raised on both sides (Figure 4)



Figure 4. The last prayer hall

The praying hall has a rectangular floor plan in a north-south direction. To the north is a prayer place for women. It was built in a square shape with wooden columns at the corners of the mihrab wall and in the centre of the east-west facade. The ceiling was completed by covering three-tiered wooden boards with the dovetail technique. The walls of the praying hall are covered with wooden cladding up to a height of 90 cm above the floor. (Figure 5)



Figure 5. Praying hall - mihrab - minbar - Women's praying place

The mihrab in the centre of the south facade of the praying hall is made of cut stone. The mihrab niche is five-sided. The niche consists of six rows of muqarnas. The wooden minbar, which was placed parallel to the southwestern wall, has no historical and aesthetic features. It is believed to have been erected in the late period.

There are two rectangular upper windows on the south wall of the mosque. The windows are flush with the eaves of the ceiling. The interior frames are larger than the exterior frames because the windows are widened at the bottom by angling inward. The frames are made of PVC on the outside and wood on the inside. The floor of the window niche is tiled. On the south facade, there are two closet niches with wooden doors under the windows. There is a rectangular window on the east wall of the praying hall, and two more rectangular windows on the west facade. The rectangular door on the east facade of the praying hall opens to the lower floor of the building, which is adjacent to the mosque on the east. It has a longitudinal rectangular plan in the north-south direction and has a window in the south. The door to the north of this room opens to a

smaller rectangular room. The iron gate to the north of this room opens to the street. A rectangular niche on the north side of the west facade of this room contains a washbasin. The upper part of the space is covered with wood. East of this place is a door to the street and a staircase that leads to the upper floor in the section that extends in the form of a corridor. The top of the two rooms, which is open to the place of worship below, is used as a residence with a corridor and three rooms.

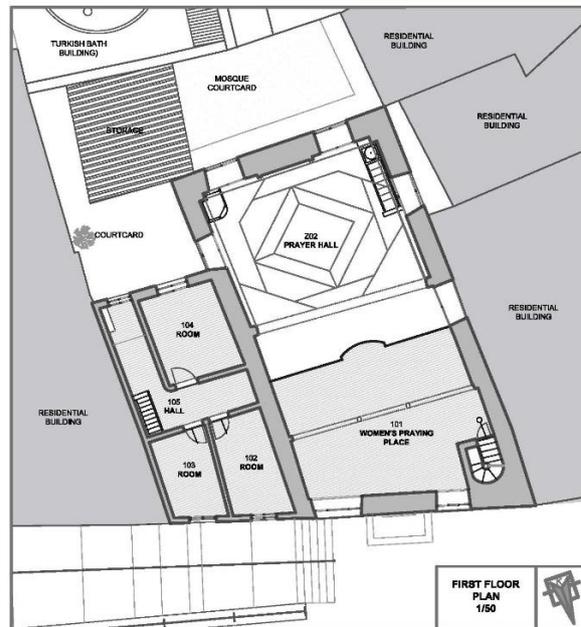


Figure 6. Plan of the Women's praying place

The women's praying place in the north of the building is supported by four wooden posts, two of which rest against the wall. The wooden posts are connected by three arches (Figure 6). The terraces raised on either side of the entrance door to the praying hall in the lower part of the women's praying place are bordered by wooden railings. The upper floor of the women's praying place is opened to the second floor of the last congregation place with a beam thrown in the east-west direction, supported by two wooden posts. The upper floor of the mahfil projects into the praying hall with an arched balcony in the centre. The staircase that provides access to the second floor of the women's praying place, open to the mahfil with a door that is rectangular shape at the top. The ceiling of the women's praying place is made of flat wood. On the second floor of the women's praying place two vertical rectangular windows on the north side are made of plastic and have iron railings from the outside. The walls of the women's praying place are also covered with wooden cladding up to a height of 90 cm above the floor.

2.5 Facade Features of The Building

The entrance to the building, which extends in a north-south direction, is located on the north side. The mosque is located between the houses on the north facade. The interventions made over time have given it an appearance that gives the impression of a residential house rather than a mosque. The northern facade was covered with cut stones in the lower level. On the upper level, natural colored artificial stone was used on the sides of the windows and around the door, and brick red artificial stone was used on the other parts. On this façade, two vertical rectangular windows with plastic frames are symmetrically superimposed. In the centre of these windows is a rectangular door with copper inlays and an arched pediment, which is the entrance to the mosque. The porch located above the door is covered with single sloped sheet metal and has wrought iron eaves. (Figure 7).



Figure 7. North facade

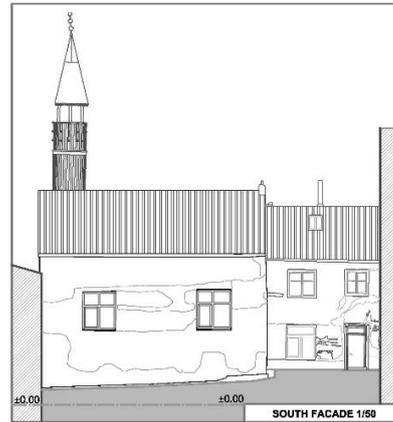


Figure 8. South facade

Since the building is contiguous, it has very few facades to the east and west. The building was plastered with cement mortar on the east, west and south facades, and there are two windows on the east facade and one on the west facade. (Figure 8). The 16.30 m high minaret, located in the northwest corner of the mosque, has a wooden frame covered with sheet metal. The roof of the building is a hipped roof and covered with sheet metal.

2.6. Use of Materials and Construction Techniques

The walls of the Cedit Mosque were built with a masonry system. Rubble stone was used for the main walls of the building up to the basement. The upper parts of this level were supported by rubble stones and wooden beams. The wall thickness of the mosque is on average 80-90 cm. The north facade is covered with cut stone, the other facades are plastered with cement. The ceiling is made of wood. The legs supporting the ceiling and the women's praying place are made of wood. The mihrab is made of stone. The minaret is made of a wooden scheleton covered with sheet metal. The floor is made of wood. The roof is covered with sheet metal from above.

2.7. Problems Observed Throughout The Building

The mosque does not pose any serious preservation problems from a structural point of view. The reason is that it is still in use today and has been repaired and maintained at various times, albeit by local means. The problems identified throughout the building can be divided into three groups: Problems noted in the original fabric, structural problems, and problems resulting from interventions. Figure 9 shows the distribution of these problems among the different elements of the building.



Figure 9. Problems detected in the whole building

Considered under these main headings, the problems identified in the building are as follows:

Table 1. Problems Identified Throughout The Structure

Problems Observed in the Original Material	Structural Problems	Problems Caused by Interventions
<ul style="list-style-type: none"> - The problem of rising dampness from ground - The problem of dampness caused by the roof - Discoloration of the wood material - Loss of material (brick, stone, etc.) - Corrosion 	<ul style="list-style-type: none"> - Cracks - Deformation on horizontal and vertical structural elements 	<ul style="list-style-type: none"> - Spatial additions - Addition and renewal of architectural elements - Use of new materials incompatible with traditional materials - Use of oil paint on wood and stone materials

The mosque's biggest environmental problem is the late additions to the north facade, which is squeezed between the residential buildings. These additions made it difficult to perceive the mosque as a place of worship, as they gave it the appearance of civil architecture. One of the main issues affecting the structural elements of the mosque is that the main walls of the building are covered with cement plaster from the inside and outside. No structural damage is visible on the load-bearing walls of the building. Although it was not possible to examine the condition of the walls under the plaster, no significant structural cracks in the plaster or bending of the walls were observed. This is because the intermediate posts on which the beam sits have been removed and worn of this element.

Another noticeable problem with the mosque is the minaret. It is believed that the minaret of the building was changed later. The wooden minaret is crooked due to the empty base and the wear of the elements. It also sways due to the wind load. The unqualified sheet metal covering of the minaret also presents an appearance that is incompatible with the building. Another observed problem is that the wooden elements inside the mosque are covered with oil paint. In addition, the windows enlarged lately creates an inconsistent image in relation to the proportions of the facade.

3. EVALUATION

3.1 Restitution

The Central Cedit Mosque is a rather modest mosque in the neighborhood compared to the important buildings erected in Erzurum in the 17th century. Due to its location, the building is difficult to recognize as it stands amidst examples of civic architecture, and due to its modesty, it is not sufficiently mentioned in the old sources about Erzurum. According to the registration certificate in the archives of the General Directorate of Foundations, the Cedit Mosque of Erzurum was built in 1090 (M 1679). There is no inscription on the building. In the same records, there is information that the building was repaired in 1977. This is the oldest source about the building found in the archives of the General Directorate of Foundations. No source has been found that provides an architectural definition of the building. A restitution study was conducted by examining a photograph from the 1970s and the traces of the building. Accordingly, in the context of the changes that the building has undergone, its restitution was studied from 2 different periods. The method followed in this study is as follows. For the restitution of the Cedit Mosque, the traces of the building were studied. The titles of these traces are listed in Table 2.

Table 2. *The Titles of the Traces of Change of the Building*

Added Elements	Renewed Elements	Removed Elements
-Mass additions -Architectural element additions - Material additions	-Renewal in architectural elements -Material renewal	-Closed window and door openings

The coal shed in the courtyard and the upper story of the adjacent two-story building are later additions. These structures were identified as massing additions in the trace analysis study. While the level of the women's praying place in the main space started from the main wooden pillar in the middle, the mahfil was pulled back during later repairs. Moreover, the wooden minbar and the sermon minbar are the elements that were later placed in the praying hall. As can be seen in the photo of the mosque taken in the 1970s, the wooden panelled cabinet niches on both sides of the mihrab on the lower floor are actually closed window niches. Apart from this, the staircase leading to the prayer hall, the plastic joinery in the inner part of the windows and the wall at the level of the women's praying place level are other architectural elements that were added to the structure later. The door on the eastern wall of the praying hall on the lower level was probably opened later, as it is very small. According to the information obtained from interview of mosque community, the section used today as the last prayer hall was a covered courtyard, the women's praying place sat on the central columns that supported the ceiling, the minaret was located in the left corner and there were only two windows at the bottom of the south facade. Again, according to the mosque community, the stairs to the women's praying place are located in front of the door on the east wall of the praying hall. At the top, there is a cage behind the railing of the women's praying place.

The information obtained from the archival photographs confirms the information received through the interviews. Two windows in the lower area can be seen in the photos, and the original material of the walls can also be seen. The mosque consists of a rubble stone wall supported by wooden beams. During the later repairs, the two lower windows in the south were converted into cupboards from the inside and plastered from the outside, and two windows were opened upwards. It turned out that the large upper windows were opened later. Based on all these traces and the comparative study with literature research, the restitution of the building was prepared for three periods. The third period shows the present condition.

1.Period: Before the repairs in the 1970s

It is believed that the building, which was erected in Erzurum in the 17th century, was built as a neighbourhood mosque and therefore had no minaret or minbar. It is thought that the mosque was independent from the adjacent building and there was no passage between the two buildings. At that time, it was believed that the roof of the building was a mud roof, the skylight was on the dovetail ceiling, the walls were unplastered and the cut stone masonry with wooden beams was exposed. It is also thought that the entrance door to the last prayer hall was a wooden door, that there were windows on the lower floor on the north and south facades, the dimensions of which can be seen from the traces of the building, and that there were smaller crenellated windows on the north facade on the upper floor, as can be seen in the comparative study. It is believed that the height of the women's praying place was in line with the wooden posts in the centre, and the ceiling of the last prayer hall was two stories high.

2. Period: From the repair in 1970s until today

It is believed that the door whose traces can be seen today in the building next to which the minaret was built on the left side, as indicated in the interviews, was the exit door to the minaret. The minbar was also built in this period; it is believed that in this period the level of the women's praying place was drawn back and continued over the last prayer hall. During this period, the door on the east wall of the praying hall was opened and the staircase to the women's praying place mentioned in the interviews was moved here. It is also believed that the roof was still an earthen roof during this period, but the skylight above the swallow

ceiling was removed and the ceiling decorations that still exist today were made.

3.2 Intervention Decisions

Intervention decisions are created in three subcategories. These are the intervention decisions for the problems arising from the interventions made on the building, the intervention decisions for the structural problems, and the intervention decisions for the problems arising from the original material.



Figure 10. Intervention Decisions

Intervention decisions for problems arising from interventions

In the study of the Cedit Mosque, in light of the information and assessments in the previous sections, it was decided to implement the following interventions in relation to the changes it presents:

Intervention decisions related to attachments to the main part of the building:

Unqualified additions (last meeting place, prayer building, service building, women's praying place) that could be defined as late period additions will be removed. Unidentified late period interventions (minarets) and traces will be preserved and reinforced according to their structural context.

Intervention decisions for intervened architectural elements (added, altered, or removed):

Traces of elements that were originally present but are no longer present/disappeared (window traces on the facade of the praying hall) will be preserved. The existing architectural elements will be removed and new elements will be produced with contemporary details compatible with the original material.

Intervention Decisions for Material Additions:

The cement plasters and screeds on the floor and wall surfaces will be removed, and a new intervention will be determined depending on the nature of the texture emanating below these materials. One of the most important problems affecting the structural elements of the mosque is that the main walls of the building are covered with cement plaster from the inside and outside. No structural damage is visible on the load-bearing walls of the building. Although it was not possible to examine the condition of the plastered walls, no significant structural cracks in the plaster or bending of the walls were observed. The main walls of the building, which are still plastered and clad, are far from their original appearance. For this reason, it is recommended that the existing plaster and stone cladding on the north façade be removed, exposing the cut stone lattice with the intervening wooden beams, as seen in the old photographs of the building. Accordingly, after cleaning the stone on the cut stone wall coming from below, the cement joints are going to be removed, the joints are going to be cleaned and new joints are going to be made using the technique of buried joints with the prepared lime-based mortar. The wooden surfaces are going to be cleaned from oil coatings.

Intervention decisions for structural problems

It was found that the wooden beam that supports the dovetail ceiling extends in the east-west direction of the mosque has deformed. This is because the intermediate posts on which the beam rests have been removed and the element is worn. To fix this problem, it was proposed to remove the roof covering and replace the deformed beam in the middle with a steel "I-beam. In addition, material problems could not be fully identified because the pillar and beam system supporting the ceiling was obscured. In order to investigate and fix the problems of these elements, it is recommended to use the following method after removing the roof structure:

After removing the roof, this part will be suspended from below. The oil coating and the coating on this part will carefully be removed. The four main wooden pillars and the main beams on these pillars will be examined, and an attempt will be made to restore the beams that bend horizontally in response to the movement of the walls. The details of this intervention will be determined after the main beams can be visible when the roof will be removed. In addition, in the structure, bent wooden ceilings will be suspended, their beams will be overhauled and beam elements will be replaced in necessary places. All replaced or not replaced wooden elements are impregnated against abiotic influences (pre-protection).

Another structural problem of the mosque is seen in the minaret. It is believed that the minaret of the building was subsequently altered. The minaret is tilted due to the empty base and the wear of the elements, and it sways due to the wind load. In addition, the current unqualified coating creates an image that is not compatible with the mosque. For this reason, it was proposed to strengthen the elements of the existing minaret and replace the existing sheet metal coating with a more qualified sheet metal coating with an elegant workmanship.

Intervention decisions for the problems seen in the original material

Interventions are made for the moisture problem.

- Drainage: due to the lack of drainage on the walls of the buildings, the problem of moisture rising from the ground was identified. To eliminate this problem, drainage will be installed on the underside of the building wall using the technique indicated in the application detail project.
- Replacing the roof covering: the roof covering will be removed and the entire roof structure is going to be overhauled, the worn elements will be replaced and a new roof covering will be made. The new roof covering will consist of an interlocking metal roof.

The wooden entablature beam will be stripped of oil paints and strengthened. The beam, which has no structural damage or infestation problems, is generally sound. However, the oil paint layer and varnish on the surface cause a strong sheen. These layers should be cleaned with appropriate solvents.

Worn and mechanically weakened wood materials should be strengthened to extend their lives. Even if no severe physical damage to the minbar is observed, it is necessary to provide it with a suitable surface protection to prevent possible deterioration. For this purpose, an acrylic resin can be used as a suitable surface protection agent. The prepared solution is applied to the surfaces with a brush.

Corrosion of metal elements will be prevented. To prevent active corrosion of metal parts, a mixture containing tannin should be applied to the surfaces. The prepared mixture will be applied to the surface with a brush. After the mixture has dried, the surface will be polished with a metal brush.

3.3. Restoration Project Decisions

As stated in the basic conservation approaches, basically, for the Cedit Mosque it was decided to maintain its original function in order to preserve its values. It was determined that the most important approaches to preserving the structure would be to strengthen the structure with the least amount of intervention. Consistent with all of these decisions, consideration is given to remove the unqualified massing, architectural elements, and material additions that were subsequently added to the building and to preserve and strengthen the original structure along with the qualified modern day additions. However, simply removing unqualified additions and taking precautions against the material and structural deterioration of the building is not enough to ensure its continuity. As part of the restoration project, landscaping and designs for the new additions to the building which includes features such as wet areas and living spaces, were developed and new details were decided upon to ensure the functional continuity of the building. Figure 11-12



Figure 11. Plan of the redevelopment area

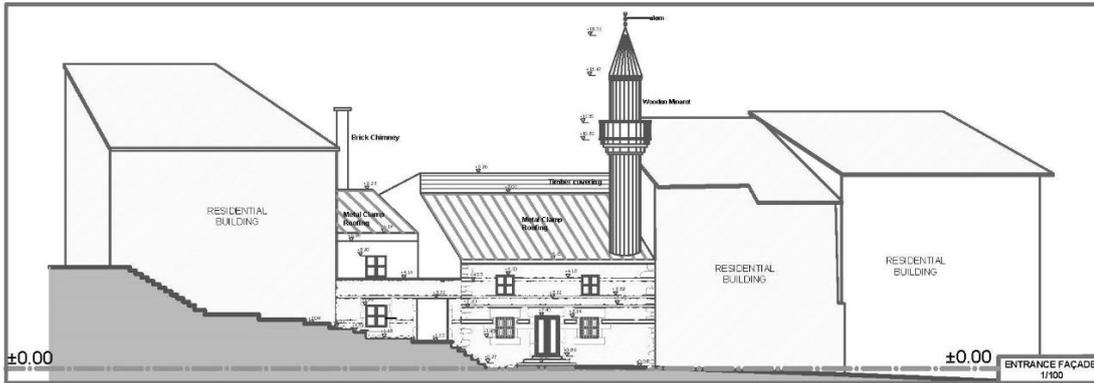


Figure 12. Restoration entrance facade

The first of these arrangements are about the outbuilding and backyard, which is currently inaccessible from the mosque. The upper floor of this building is currently used as a residence. It is believed that the entire one-story wall on the north façade of the building is original. This is because the wall thickness is the same as the mosque. However, the thinner side walls and all the walls of the upper floor were built later. Currently, the mosque does not have a toilet, ablution place and an outdoor area. To meet this need, an open washbasin was placed on the first floor of the neighbouring building. The mosque is heated with a combi boiler system.

As part of the restoration project, it was proposed to preserve the original north wall of this outbuilding and expose the stone masonry by cleaning the plaster. It was proposed to demolish the other parts of the building except this wall and construct a new building, leaving a gap between the mosque and the backyard. The first floor of this new building will house the wet areas of the upper accommodation and the wet areas of the mosque (WC, ablution place). On the upper floor of the building there will be the rooms of the residence.

Between the wall of the new building and the east wall of the mosque, a passage with a pergola to the backyard was planned. Access to this passage is from the north facade through the opening created by widening the existing doorway. In the rear courtyard, an open space design with stone pavers and green areas was made and seating groups for the mosque community were installed.

4. CONCLUSION

It is important that the studies for the preservation and survival of historic buildings be conducted using proper techniques and a multidisciplinary study. Since one of the priority factors in conservation is the correct material selection it is important to analyze the building materials in addition to the documentation of the building (Akyol et al., 2022). In preparing the project for the restoration of the Central Cedit Mosque, a multidisciplinary study was carried out, obtaining expert opinions and examining building materials during the documentation phase.

The studies and research have shown that the Merkez Cedit Mosque has not only historical and documentary value, but also functional and ongoing value, as it is still used today. In order to pass these values to future generations;

- To protect and use of the building in its original function
- To preserve the interventions that have periodic characteristics, as a document of the history of the repairs
- To eliminate the material deterioration and structural problems and their causes through necessary interventions
- In principle, it was decided to use contemporary materials and building techniques in such a way that a linguistic unity is created when the functional interventions are necessary.

The mosque's biggest environmental problem is the late additions to the north facade, which is squeezed between the residential buildings. These additions made it difficult to perceive the mosque as a place of worship, as they gave it the appearance of civil architecture. For this reason, it is aimed to free the original facade of the building from unqualified additions.

The construction materials of the Cedit Mosque have been destroyed in different dimensions and are still being destroyed. At the forefront of the main threat and destruction factors are improper interventions in repair and external factors such as climate and air pollution. In particular, the movement of water by rain absorbed from the ground, coating or directly from the surface accelerates the deterioration process. Necessary measures should be taken to stop deterioration and effective protective interventions should be made. The interventions to be carried out must be conducted by teams of experts using contemporary conservation methods and must comply with scientific criteria. Avoiding unnecessary and inappropriate applications that damage the structure and protecting the original material and texture were the main objectives.

Small traditional mosques, whose number is decreasing day by day, should be preserved and passed on to future generations, and the continuity of their cultural values should be ensured. The Central Cedit Mosque, one of the humblest examples of its period, located in a city that stands out with its large-scale monumental structures, has been documented and its values are revealed. The study can be used as a basis for new mosques and will raise awareness in the protection of small mosques. It should also serve as an example for the research and documentation of similar structures

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