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History and Architectural Implementation of Terzi Baba Mosque as a Symbolic Structure/Value of Erzincan

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ABSTRACT

In Anatolia, especially in the mosques built after the 20th century, the search for different forms from the old periods and modern designs that change in architecture comes to the fore. Terzi Baba Mosque, which has become one of the symbols of Erzincan province in Eastern Anatolia, is a structure that can be considered in this sense. The construction of Terzi Baba Mosque, designed by the architect Danyal Tevfik Çiper (1932 – 2008), started in 1990. It laid its foundation in 1991 and was open to worship in 2002. The building of approximately 7000 congregation capacities has taken its place in the literature as the largest mosque in Eastern Anatolia.

The study aims to analyze in detail the architectural features and facade designs of the symbolic mosque of Erzincan, which was designed by Çiper, who had many different and modern building designs at the time it was made. In addition, the differences and similarities between the architectural planning of the first construction with the current application were examined and compared in detail on the plans, appearances, and sections. The research method discusses in two stages. First, its spatial analysis was made by observing the build in place. At this stage, the first construction plans, sections, views, and building details were used as the primary source referenced in the examinations In the second stage of the research, the application differences were revealed due to the comparison of today's structure with the primary source. On-site photography, written notes on the building, and the differences in the architect's first design had been transferred to the plans in the computer environment.

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KEYWORDS
Terzi Baba Mosque, architectural project, modern mosque architecture, architectural practice, spatial transformation.

INTRODUCTION

After the 20th century, as a result of the flexible use of building materials and the expansion usage areas of the materials, exciting forms and building designs began to be applied (Aydın & Büyükşahin, 2017). In the last century, as a result of the development of technology, the production of different materials in desired forms and the effective use of materials such as reinforced concrete and steel being designed large span and original mosques. As a result, mosques have been built with different plan schemes, design approaches, and material selection in different periods and regions from the past to the present. Factors such as the location of the region where the mosque will be built, cultural structure, climate, appropriate building materials, access to technology, and environmental and architectural approaches constitute the differentiating mosque designs (Duysak, 2000).

The research aims to compare the first planned and built versions of the Erzincan Terzi Baba Mosque. In addition, the aim is to reveal the difficulties of the implementation plan. Finally, inspired by the original design of the differences revealed after the comparison, presenting a new spatial suggestion by today's conditions is among the research aims.

The research's main problem is the application differences between the Terzi Baba Mosque's first planned and built versions, which is the subject of the study. The reasons for these application differences were investigated, and implementation differences were given comparatively in the form of the first design and today's build. The study seeks answers to the following research questions based on the hypothesis that 'The reasons for the differences in the implementation of the Terzi Baba Mosque design have shown spatial, functional and formal effects in the structure':

1. Did the Erzincan Earthquake that occurred in 1992 affect the construction and implementation of the Terzi Baba Mosque, which was started in the same year?
2. In which architectural stages (planning, facade design, material selection) did the differences between the initial design and implementation of the Terzi Baba Mosque occur?
3. Were the costs and earthquake disasters effective in changing the material selection during the implementation phase of the mosque?
4. How did the specified factors (cost, earthquake disaster) affect the building spatially, functionally, and formally during the implementation phase?
5. Can suggestions be made for the functions created by the application differences in the spaces based on the first design ideas?
6. Do spatial suggestions ensure that the building is used more effectively and suitable for its original design?

The answer to the research questions regarding the hypothesis makes this study different from other studies written in the literature on the subject. Sources encountered while searching for the literature (Karaman, 1991; Miroğlu, 1995) state that the mosque's construction coincided with the 1992 Erzincan earthquake, and since many mosques/masjids were damaged in the earthquake, it was the subject of current news. This sources states that the destruction after the 1992 earthquake increased the mosque need in the Erzincan center. In an interview with mosque architect Danyal Tevfik Çiper (URL-3), there are the following words about this subject.

We built the mosque, but the collection is difficult with money, of course; that is, donations will be made … At the moment, the construction is almost finished, that is, almost assembled. But we couldn't finish the roof because we didn't have enough money.

In this speaking, it is understood that there were financial difficulties during the building construction period, and therefore there were problems in the building implementation.

It would be required to briefly mention before the architectural approach and the project construction stages of the Erzincan Terzi Baba Mosque, which will be discussed within the scope of the study, Terzi Baba, who gave the mosque its name. Based on the rumor that Terzi Baba, known to have died in 1848, was 59 years old at the time of his death (Albayrak, 2011; Aşkun, 1956 & Tahir, 1333), it is have reached that he was born in 1789[1]. It is stated that Terzi Baba, known by his real name Mehmed Vehbi (Hayyat Vehbi2), was originally from Erzurum. However, his house is between Kurşunlu Mosque in Erzincan and Güllabi Bey Mosque (Camii Kebir) (Şevkistan, 2021). Terzi Baba, who died in 1848 in the cholera epidemic that broke out in Erzincan, was buried in the tomb built by Mecid Efendi, one of the governors of Erzincan, and Fehmi Efendi, one of his caliphs. The Municipality of Erzincan built a tomb in the 1980s instead of the tomb that was in ruins after a fire (Albayrak, 2011). They have given named the city cemetery in Erzincan Terzi Baba. Terzi Baba's tomb is in the Terzi Baba Cemetery, where his lodge is today (Aktepe, 2009). In addition, an association name of Terzi Baba was established and a complex was built in the center with a mosque. The mosque construction and application processes within the study's scope will be discussed.

A BRIEF HISTORY OF ERZİNCAN

Located on the Silk Road, Erzincan is in the Eastern Anatolia Region of Turkey. The city, which has not lost its importance in different periods starting from the ancient period, had served as a crossroads in transporting materials in the Black Sea and Mediterranean ports to Iran and Turkistan. For this reason, it is in a very important position regarding commercial and economic aspects. It is stated that the city of Erzincan was called 'Aziris' in the ancient

period, it was named 'Ezirgan' and 'Erzingan' by the Turks after the 11th century (İnbaşı, 2009), and these discourses eventually turned into the current name 'Erzincan' (Kaya, 2001).

According to Albayrak (1983), Erzincan province, which has seen many wars throughout history and has been wiped off the map eleven times in the last thousand years, can be defined as 'mountainous around and vineyard in the middle.' The east of Erzurum, west of Sivas, south of Tunceli, north of Gümüşhane and Bayburt, southeast of Bingöl, and northwest of Giresun surrounds Erzincan. It is estimated that the first settlements in the region date back to three thousand BC (Miroğlu, 1995).

Information about the history of Erzincan is obtained through academic studies on the first ages (Özgüç, 1969). Studies scope created with the data obtained from the city's history, the states that have dominated from past to present are revealed in the table (Table 1).

Table 1. *Principalities, states, and kingdoms that ruled according to the dates of the Erzincan city (The author created a table by making use of the sources (Kaya, 2001; Bezgin, 2019; Aydın, 2019; Naldan, 2016 and 2019)).*

Dates	Dominance
B.C. 1850 - 1180	Hittites
B.C. 1200 - 600	Urartians
B.C. 612	Medes
B.C. 550	Persians
B.C. 334	Kingdom of Macedonia
B.C. 70	Byzantine Domination
A.D. 655	Hz. Osman time
655 - 1288	People of Mengücek (Mengücek Ahmet)

Table 1 (continued). *Principalities, states, and kingdoms that ruled according to the dates of the Erzincan city (The author created a table by making use of the sources (Kaya, 2001; Bezgin, 2019; Aydın, 2019; Naldan, 2016 and 2019)).*

1288 - 1243	Anatolian Seljuk
1243 - 44	Mongols
After 1244	İlhaniler
1327 - 1380	Principality of Eretna
Up to 1445	Akkoyunlu people
1473	Ottoman Empire
1502	Safavids (Shah Ismail)
1514	Ottoman Empire
1877 - 78	Russian Invasion
1916 - 18	Russian Invasion
1918 (13 February)	The city was liberated.

As can be seen from the table, the city has been subject to different occupations and seizures in different periods. In addition, different national dominations have led to differences in geographical, social, socio-cultural, economic, and architectural issues. As a result, the city hosts different cultural assets together. The Russian occupations, which started in 1473 and took place in 1877-78 and 1916-18 under the long-lasting Ottoman domination, have caused difficult conditions in the city. Erzincan have gained its freedom on February 13, 1918 (Aksüt, 1932). After the Republic proclamation in 1923, in the 1939 and 1982 earthquakes, there was great destruction and loss of life. Nevertheless, despite all these, the city was restructured and has been brought to its present status.

TERZİ BABA MOSQUE PERIODIC CLASSIFICATION

TERZİ BABA MOSQUE FIRST CONSTRUCTION (1990-2002)

The lack of a central mosque to meet the needs after the earthquake was affected in the construction of the mosque located on Erzincan Fevzipaşa Street. Before the earthquake, it was possible to partially benefit from the Selimoğlu, Big Bazaar, Red Crescent, Municipal Site, Foundations Office Block, Ünsal Office Block, Fevzipaşa and Manifaturacılar Site masjids located in the basement floors (under the offices) of the central market. However, most of them were destroyed and damaged in the earthquake (Karaman, 1991). In addition, the fact that they are located on the basement floor caused even the masjids, which can be considered less damaged than the others, to be unusable.

In order to respond to this need and end the use of risky places of worship, it was essential to complete the Terzi Baba Mosque, whose foundation was laid in 1991, per the technical and earthquake specifications.

In the literature, it is the largest mosque in Eastern Anatolia regarding prayer space capacity and area covered by square meters. There is much information about the mosque's foundation in the 7th issue of Diyanet magazine (Karaman, 1991). In the news made by Erzincan reporter Mehmet Ateş, Erzincan Terzi Baba Mosque had been laid with a ceremony by the Prime Minister of the time, Yıldırım AKBULUT. In addition, ministers, Deputies, Erzincan Mayor, Governors of Erzincan and neighboring provinces, Vice President of Religious Affairs Rıdvan ÇAKIR, TDV (Turkish Religious Foundation) Chairman of the Board of Trustees Rıza SELİMBAŞOĞLU, Heads of Departments and TRT press members with a large community of citizens attended the ceremony.

The main mosque sections, which were designed in such a way that 7000 people can pray under its roof at the same time, are as follows:

1. Places of Worship (7000 people capacity)
2. Conference Hall
3. Library and Reading Hall
4. Education - Seminar and Study Sections
5. Courtyard – Open and Closed Funeral Places
6. Cleaning Spaces
7. Soup Kitchen and Services
8. Independent Workplaces
9. Two Massive Minarets with Stairs and Elevator
10. Total Construction Area of 12,500 square meters[3]

It is seen that the mosque, which has a very large floor area, also includes places that serve many different functions (service spaces, social and commercial areas) in addition to places of worship. It is understood from the news information of October 1992 that its foundations started to be laid that year. The same magazine report stated that the mosque construction, known to be in the design phase in 1991, started after the earthquake (1992). The basement floor of the building, whose foundations were laid, has been made ready for concrete casting by laying the decks. Terzi Baba Mosque, designed by architect Danyal Tevfik Çiper (1932 – 2008) in 1990, was completed in 2002 as a result of delays due to the 1992 earthquake and unresolved cost problem (Karaman, 1991; Cengizkan, 2013; Kansu, 2013; URL-2).

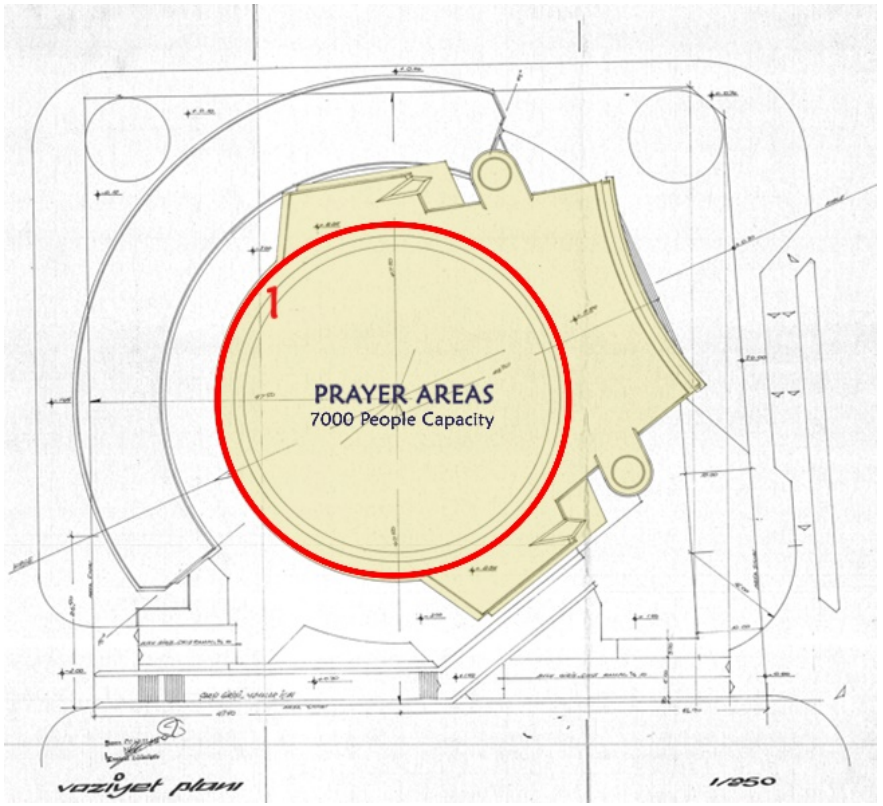

Figure 1. *Terzi Baba layout plan, designed by Danyal Tevfik Çiper, 1990 (first design).*

The area highlighted in a red circle of the site plan (Fig. 1), which belongs to the first design project of the architect in 1990, is the place of worship. The form design of the area, which attracts attention with its 7000-person capacity[4], the use of contemporary materials in the construction of the mosque, and its original design, which is far from imitation, shows that it is a work of modern architecture. A three-armed quarter-turn staircase accesses the women's mahfil. It has a capacity of approximately 500 people. The dome is 14 meters high and 37 meters in diameter. In the main entrance

located at the bottom of the terrace of the mosque, there are 6-step stairs that continue horizontally throughout the entrance to reach the ground level. There are also four separate entrance gates, one on the right, the other on the left (Mosque Entrance A and Mosque Entrance B), and two in the middle.

Figure 2. *Terzi Baba Mosque, three-dinemsional visual, Danyal Tevfik Çiper, 1991 (URL-1).*

In the 3d model (Fig. 2) of the building, it is understood that the building was built with a modern architectural understanding from the contemporary construction techniques, the use of contemporary materials (steel and glass), and its original design (dome, minaret). In an interview published after the death of architect Çiper on October 25, 2008 (URL-3), the following information is obtained from the architect's language about the building.

The architect said to the question of, «There is a nice mosque you built in Erzincan, can you talk a little bit about this building?» replied as «There was a wonderful gentleman mayor, and mufti. They were delighted that we were going to build a modern mosque, can you imagine?» This answer is understood that the construction of modern mosques was welcomed by the authorized persons of the period, and architect was warmly interested in this issue. Editor's «Is the dome glass or transparent?» question of his answer has been «A transparent dome». Afterward, he mentions that due to

occuring the Erzincan earthquake, built in 1992, the dome to be built with reinforced concrete material will damage the structure (as it will increase the structural load). It is emphasized that steel material is preferred because it is very light and easy to construct.

In order to reduce the heat intake of the dome, which has a diameter of 50 meters, double walled[5] design. While the hexagons in the covering system (Fig. 2) designed in a hexagonal form will be completed, made from the outside, and combined on the dome, the hexagons could not be made because they could not be divided per the desired design. The cost was stated as another factor in not being able to the dome (Kansu, 2013; Cengizkan, 2013). As the cost could not be met, many parts were built differently than designed. Architect has aim to facilitate the water flow by leaving gaps at the points where the hexagons join each other (it is stated that they are copper coated). In addition, umbrellas are designed on it to protect it from the sun (Fig. 3), umbrellas can be seen in the section and view). While the umbrellas stay in the air on the south side, it is desired to ensure that hot air comes out between the double walled (Kansu, 2013). The architect stated that the expected application on the dome could not be made, and they had to cover the top of the dome with polycarbonate sheets (Kansu, 2013).

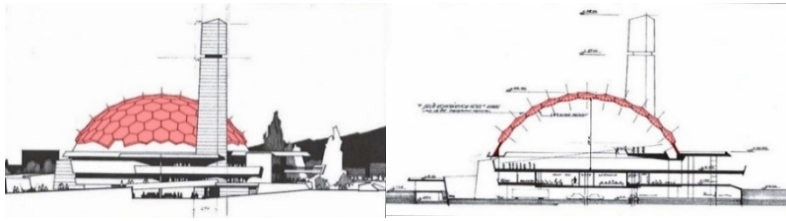

Figure 3. *Terzi Baba Mosque dome and the designed hexagonal top cover section and view (URL-1).*

TERZİ BABA MOSQUE IMPLEMENTATION DIFFERENCES AND CURRENT SITUATION

The spaces in the Terzi Baba Mosque design planned in 1990 by master architect Danyal Tevfik Çiper are marked with different colors as 1,2,3, and 4 in (Fig. 4).

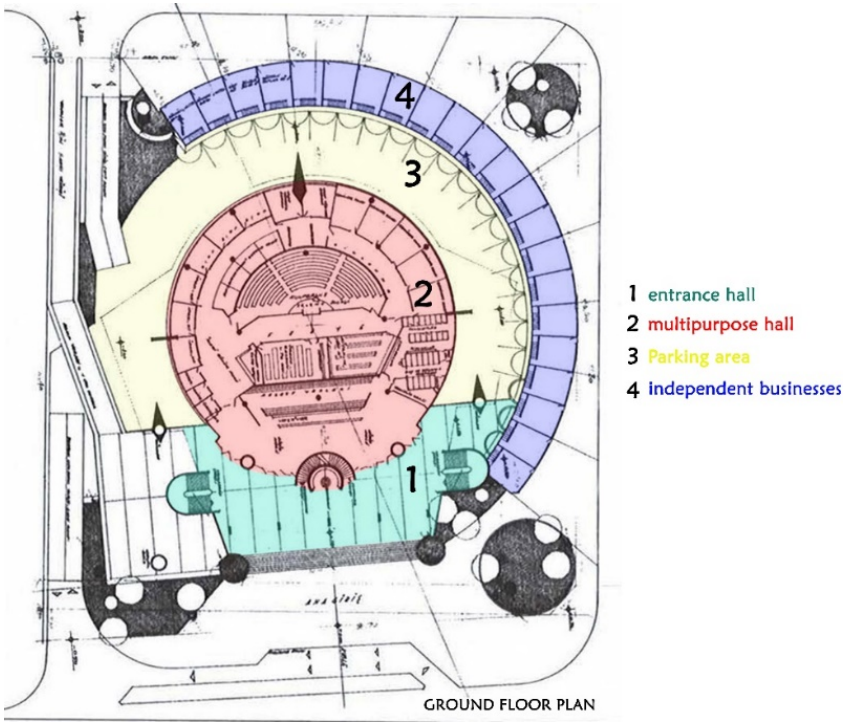

Figure 4. *Terzi Baba Mosque ground floor plan, first design in 1990, D.Tevfik Çiper (URL-1).*

In part indicated by number 1 of these places is the entrance hall, which can be reached from the area raised by steps on the entrance level. In this section, two spiral staircases are on the right and left. In addition, there is a three-armed quarter-turn staircase, which is still in use today, just across the entrance. Section 3, at the back of the hall, takes the vehicles from the upper

level to the parking garage area with a ramp. Independent workplaces accessible from outside in the -5 level have been designed in area 4, located behind the deaf façade, which coincides with the parking area. This way, spaces with different functions that can operate independently at two different levels have been resolved. Deaf façades corresponding to the soil level were preferred for the parking area with appropriate ramps.

Although the multi-purpose hall is not used today, independent workplaces are used by different businesses. One of them is Erkarpaş a chain market actively using area today. On the 1st floor plan (Fig. 5, the first design), the prayer area is painted red, and the middle of this area is noted as having a capacity of 3000 people. The spiral staircase across the entrance hall provides vertical circulation to the upper floor of the main prayer area (women's lounge).

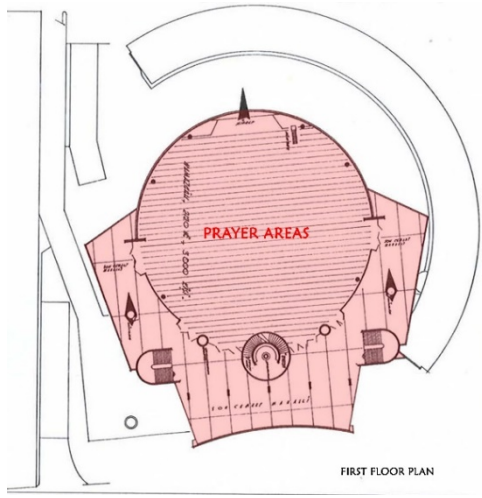

Figure 5. *Terzi Baba Mosque 1st floor plan, first design in 1990, D.Tevfik Çiper (URL-1).*

The dome has an elevator and ladder system to be used for maintenance and repair indoors and outdoors. This ladder system can opened and moved manually (Fig. 6).

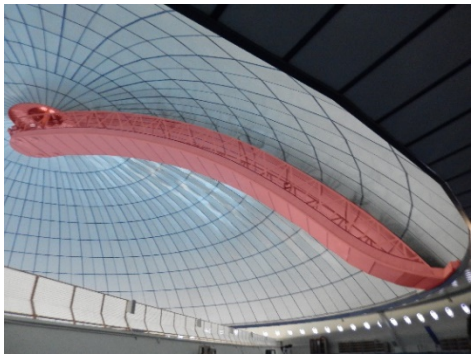

Figure 6. *Terzi Baba Mosque todays roof ladder system (manual opening and closing system, 2022, author archive).*

Inside the mosque are three prayer area (namazgah) pools (Cengizkan, 2013), whose plan and section are included in the initial design details. In addition, there is a mihrab, sermon pulpit, and muezzin mahfil in the mosque's interior (Fig. 7).

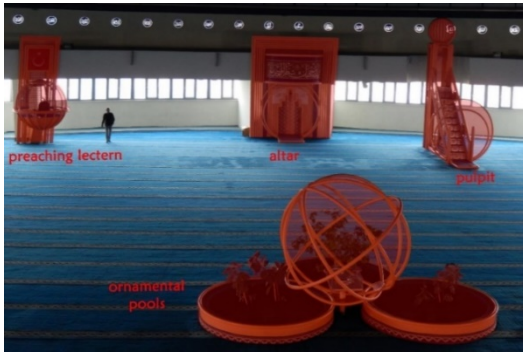

Figure 7. *Terzi Baba Mosque todays mihrab, sermon pulpit, and muezzin mahfil*

The mosque has two minarets, and the sword inspired the minarets. The more pointed parts of the minarets, which are likened to swords, are designed to turn towards the qibla (Fig. 8). In addition, when the building is viewed from the qibla perspective, the space in question almost resembles a space shuttle.

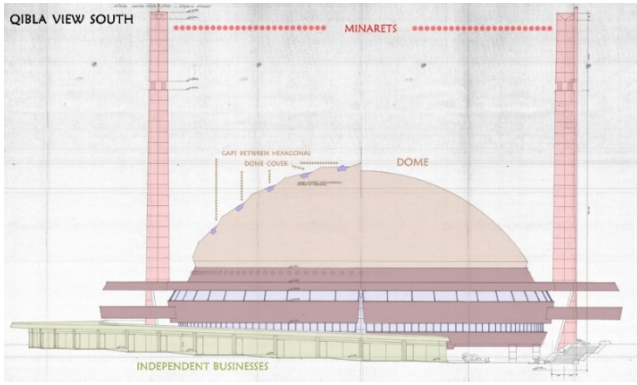

Figure 8. *Terzi Baba Mosque qibla view south, first design in 1990, D. Tevfik Çiper (Erzincan Municipality Zoning Directorate).*

Figure 9. *Todays Terzi Baba, 2022 (author's archive) (left), the first designed version of the mosque, D.Tevfik Çiper, 1990 (URL-1) (right).*

A comparison of the current and first versions of Terzi Baba Mosque, which is suitable for the way it was designed from its first construction to the present, and where changes were made in practice for different reasons, was made (Fig. 9).

Table 2. *Differences and changes between Terzi Baba Mosque's first version and today's application (created by the author).*

	The first design version (1990 - 2002)	**Present-day structure (applied construction)**	**Application difference**
1. NAMAZGAH Places of Worship (7000 people capacity)	different periods (large programs, seminars covering the region, sessions) different uses (academic units, library, reading halls)	just prayer area (namazgah) mihrab, sermon pulpit, and muezzin mahfil	Spatial
2. SOCIAL PLACES	Conference Hall Library and Reading Hall Education - Seminar and Study Sections Courtyard – Open and Closed Funeral Places Cleaning Spaces Soup Kitchen and Services **Independent Workplaces**	**Independent Workplaces**	Functional Spatial Formal
3. INDEPENDENT WORKPLACES	designed for 22 different independent units by dividing into 22 axle	Erkarpaş, a chain market using area today use as idle warehouses	Functional Spatial
4. DOME	Hexagonal form With umbrellas (protect the sun) Gaps (facilitate the water flow) Double walled (hot air comes out)	With polycarbonate sheets change of material and design detailed elevator and ladder system	Spatial Formal

The differences between the first construction of the Terzi Baba Mosque and the present application are classified in (Table 2). These differences caused by the conditions of the period (earthquake, financial inadequacy, problems in practice) were revealed within the scope of the study. Therefore, the recommendations and discussions, in conclusion, offer an idea of how to deal with differences in future practice.

CONCLUSION AND RECOMMENDATIONS

Terzi Baba Mosque, which has become one of the symbol structures of the province of Erzincan, was built 20 years after its construction (2002), despite many difficulties, most of which were caused by financial difficulties, including the difficulties experienced in practice. Compared to its first design, the dome observed today was built almost completely different from the original's material and design. It is understood from the words of the architect in an interview made at that time that the hexagonal transparent forms desired to be used on the upper cover of the dome could not be made during the application phase. The spaces left between the hexagonal covering can also be seen in the details, and the umbrellas thought on the covering could not be made during the application phase.

Apart from the differences in the first post-construction application of the building, there are also different functional uses of the spaces today. The multi-purpose hall and the training, seminar, and study sections considered in addition to this do not continue their functions today. The soup kitchen and service parts included in the first production program have yet to be found today. The spaces reserved for workplaces and operating from the side level with different entrances were combined and have been given to use a chain store. Apart from this, a few single workplaces are used by different commercial enterprises. In addition, the fountain (a place for

ablution) in its garden today was not found in the old plans. It is thought that it was built later per today's conditions.

As a result, it is seen that one of the reasons for the application differences and functional changes between the preliminary project of Terzi Baba Mosque and today's structure is the budget problem. The financial inadequacies experienced during the first construction period caused spatial, formal, and functional differences in the building. In addition, the budget constraint caused the materials used in the building to differ. These reasons made the implementation plan of the original design of the building difficult. The difficulty of the implementation plan has resulted in:

1. As a result of spatial and functional differences, effective use of spaces has become difficult.
2. The preliminary project is planned to design the top covering in the form of steel-structured hexagons (together with water troughs between them). The spaces between the hexagons should be opened towards the dome bottom and it is thought to connecting the structural system. However, due to budget constraints, the top of the dome was covered with polycarbonate sheets. As a result of the inability to make this top cover designed in the dome and the lack of spaces to be left in between, the prayer place (namazgah) could not receive enough light and turned into a flattened space.
3. Because the spaces belonging to the kulliye, which are included in the original design, cannot be implemented and used out of function today, building social spaces (library, multi-purpose hall, reading areas, madrasah study rooms) are not used.
4. The parts used as independent commercial areas are now closed (unused, dysfunctional) and are called material warehouses. These parts, which are divided into different commercial spaces, are used by a single private market today, makes the area one piece and causes it to lose its diversity and sustainability.

Suggestions for the solution to these results arising from the difficulty of the implementation plan have been put forward. These recommendations also seek answers to hypothetical research questions.

- It has been observed that the spaces used outside their functions today include the social areas in the first design program. In this context, after discussions on the spatial use of the building with experts in the field, it should be ensured that the building is turned outward in a way that allows social use. In this way, the building will allow more effective spatial use.
- Reconsideration of this structure with a capacity of 7000 people in different periods (large programs, seminars covering the region, sessions) in a way that allows for different uses (academic units, library, reading halls) will enable both conformities to the original design and will allowed the public social use outside of worship.
- Independent trade units, designed in the oval shape, on the north and north-east parts of the mosque on the ground floor of the mosque, should be used as foreseen in the first design program. In addition, the commercial areas that will serve the public with separate entrances at different levels will contribute to the sustainable use of the spaces. In addition, the sections designed for 22 different independent units by dividing into 22 axle in its first design will allow different commercial uses, and provide financial resources for the mosque. This resource can be used as financial support for the necessary maintenance, repair, and all kinds of activities of the mosque.
- The dome cover, due to the difference in materials and design, leaves the place of worship (prayer) condemned to insufficient light. For this reason, even in the brightest and sunniest hours of the day, place cannot get enough light and remain dark. Furthermore, the

fact that the dome covers a large-scale space brings the space to a flattened position due to the use of gapless materials. Therefore, the dome material should be reconsidered with the support of the relevant institutions. Applying the dome material and design detailed in the preliminary project within the possibilities is possible.

After this, what needs to be done is to preserve the building in accordance with its original form and to transfer it to future generations as the heritage of the city, despite the differences in application. However, providing the suggested changes, if deemed appropriate as a result of the necessary research, will ensure that the original design of the building is adhered to and more efficient use of space.

THANKS AND INFORMATION NOTE

We want to thank the Erzincan Municipality Directorate of Reconstruction and Urbanization, which contributed to the acquisition of architectural documents regarding the building that will form data for this study. We would also like to thank H. Ufuk Sönmez, the Zoning Manager, for his support in sharing the documents with us.

The article complies with national and international research and publication ethics. Therefore, ethics committee approval was not required for the study.

AUTHOR CONTRIBUTION AND CONFLICT OF INTEREST DISCLOSURE INFORMATION

All authors contributed equally to the article. There is no conflict of interest.

ANNOTATIONS

[1] Yurt (2011), in his book Terzi Baba and Erzincan, states the date of birth of Terzi Baba as 1779 Gregorian.

[2] In the book "Erzincan," published in 1977 by Süleyman Öztürk, this name is referred to as the his original name.

[3] While the total mosque construction area is stated different square meters on different sources the total mosque construction area, (including the floor area of the building), has comprised the all prayer places area the square meter mentioned here (fountain, funeral prayer areas, services, social and commercial areas).

[4] In the site plan of the building in "Arkiv", (n.d.), the prayer area is indicated as the marked circular red area (number 1) in (Fig. 1). This marked area has a capacity of 3000 people. The capacity stated as 7000 people are estimated to cover the entire area marked in color (In another electronic source (URL-4) this area states with the front balcony can reach this capacity and even up to 10,000 people).

[5] Wall means wall, barrier (tr.çeper). The use of double walls means the use of double walls and barriers (tr.çeper) (Hasol, 2020).

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