



The Place of Hacı Bayram Veli Mosque and Its Surroundings in Ankara City Identity

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Abstract

The city of Ankara has hosted many civilizations since prehistoric times and has many historical buildings from various periods. The Hacı Bayram Veli Mosque, built by Hacı Bayram Veli, the founder of the Bayramiyye (Bayramilik) Sect, is located in Altındağ District, Ulus historical city center, next to the Temple of Augustus. This study starts with a literature and archive review on the city's identity and Hacı Bayram Veli Mosque. It includes the results of a survey study prepared to determine the place of the mosque and its surroundings in the urban identity of Ankara. The survey results were analyzed, and the results were interpreted in terms of Ankara's urban identity. The study draws attention to the Hacı Bayram Veli Mosque and its surroundings, an important focal point for Ankara and one of the indispensable points of the historical city center of Ankara. Although there are various art and architectural history studies on the Hacı Bayram Veli Mosque, there are almost no studies regarding urban identity. In this context, the study is important and will fill a gap in this area.

Keywords: Ankara, urban identity, Hacı Bayram Veli Mosque, focal point.

Hacı Bayram Veli Camisi ve Çevresinin Ankara Kent Kimliğindeki Yeri

Öz

Tarih öncesi çağlardan bu tarafa birçok medeniyete ev sahipliği yapmış olan Ankara kentinde çeşitli dönemlerden kalan çok sayıda tarihi yapı bulunmaktadır. Hacı Bayram Veli Camisi, Altındağ İlçesi, Ulus tarihi kent merkezinde, Augustus Tapınağı'nın yanında yer almakta ve Bayramiyye (Bayramilik) Tarikatı'nın kurucusu olan Hacı Bayram Veli tarafından yaptırılmıştır. Bu çalışma kent kimliği ve Hacı Bayram Veli Camisi üzerine yapılan bir literatür ve arşiv taraması ile başlayıp caminin ve çevresinin Ankara kent kimliğindeki yerinin tespiti için hazırlanan bir anket çalışmasının sonuçlarını içermektedir. Yapılan anket sonuçları analiz edilmiş ve sonuçlar Ankara kent kimliği açısından yorumlanmıştır. Çalışmanın amacı, Ankara kenti için önemli bir odak noktası ve Ankara tarihi kent merkezinin vazgeçilmez noktalarından biri olan Hacı Bayram Veli Camisi ve çevresine dikkat çekmektir. Hacı Bayram Veli Camisine ilişkin çeşitli sanat ve mimarlık tarihi çalışmaları olmasına rağmen bu alanın kent kimliği açısından ele alındığı çalışmalar yok denecek kadar azdır. Bu bağlamda ele alındığında çalışmanın oldukça önemli olduğu ve bu alandaki bir açığı dolduracağı düşünülmektedir.

Anahtar kelimeler: Ankara, kent kimliği, Hacı Bayram Veli, Camii, odak noktası.

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1. Introduction

Urban areas are settlements where most of the population is engaged in industry, trade, or administrative activities and where there is no agricultural activity (Türk Dil Kurumu, 2007). For a place to be defined as a city, non-agricultural production must gain weight in that area, and the means of production and the population must be concentrated there (Hasol, 2002). Lynch (1981) defines identity as "a person's ability to identify or remember a place as different from others." Prohansky et al. (1983) define the city's identity as the basis of personal identity and describe this identity as a collection of thoughts, memories, ideas, interpretations, and feelings about certain settlements. In another approach, it is stated that in order for a field to be a "place", it must have a specialized meaning; that is, the concept of "place" is the integration of meaning and space (Affiliations, 2007). Relp (1976) also explains the meaning of place by examining people's experiences on the ground (Relp, 1976). Norberg-Schulz (1979) emphasizes that the identity of the place is formed because of necessities and that each place has its unique spirit.

Urban identity is the expression of the features formed due to social construction that distinguishes a city from other cities (Ocakçı & Türk, 2012). Being a social construction indicates that identity belongs not only to the city and the elements that make up the city but also to the perception and interaction of the people living there and their experiences. A place can present an identity only through a viewer or commentator (Topçu, 2011). The contribution of the features of the elements that make up the urban identity to the urban memory is directly related to the time-dependent accumulation of the actors who perceive it. Therefore, in addition to the natural or physical elements that make up the visible identity of the city, social-cultural, socio-economic characteristics, and social inputs should be evaluated in identity evaluation (Aslan & Kiper, 2016). People want to belong to the environment and city they live in and to feel that some places belonging to the city are for them, so they participate in life as a part of the city and become aware of the values and elements that can be transferred between periods. Establishing ties with people's past in urban spaces is important in increasing the sense of identity, place, and belonging (Oktay, 2018), which is part of an active time-dependent urban identity formation and cycle.

The formation and shaping of urban identity occur over a long period. The city's geographical features, lifestyle, local traditions, architectural features, and cultural level shape the city. For this reason, the aspects that give the city an identity are evaluated as a whole, not individually (Suher, 2006). A place cannot present an identity without an audience interpreter. Presenting identity is only possible with perception (Bilsel, 2002). Perception is a mental phenomenon and a process that occurs through the audience-interpreter. As a result of the interaction of people with the space in which they operate, perception occurs when the stimulating effects originating from the environment are felt and perceived through their sense organs (Aydınlı, 1982; Bilsel, 2002). This process includes collecting, organizing, and disclosing environmental information (Carmona et al., 2003).

The Hacı Bayram Veli Mosque is an important symbol of the city's Islamic heritage and has played an important role in shaping the cultural and architectural landscape of the city. This study explores the position and worth of Hacı Bayram Veli Mosque in Ankara, considering the urban image and city identity. The Urban identity is related to the feature of buildings but also the perception and thoughts of the city residents. Therefore, first, the urban image and city identity are presented. Then, the literature survey about Hacı Bayram Veli Mosque is given. The method of evaluation and questionnaire are given; consequently, the results and discussions are presented in the article.

2. Material and Method

This study includes investigating the place of Hacı Bayram Veli Mosque and its surroundings in Ankara's urban identity. First, a literature review on urban image and identity was made. Then the development and change of the mosque and its surroundings in history were discussed. Place identity is the sum of the features that make people perceive and consider the differences of it (Lynch, 1981). These features should correspond to their value. Humans perceive these characteristic attributes, interact with them, and become part of their identity. A city's identity, geography, history, culture, architecture, tradition, and lifestyle are shaped over time (Güler et al., 2005; Turan & Ercoşkun, 2017). The value of a place in

the identity of a city could be considered by evaluating these features. The history, location, social and cultural aspects, a place's function, and utilization determine its position in the city.

On the other hand, the meaning of these features should correspond to their value of them. Meaning is related to the interaction levels and ways between people of the city and a specific place. Researchers could explore and define the value and position of any place, building, or public area. However, the scientific outcomes of this exploration may not be parallel with the city users. It is important to consider the perception and utilization of a place by people for evaluating the value of this place in city identity. With these outcomes, a questionnaire survey measures city users' interaction and perception of Hacı Bayram Veli Mosque. The value of the building is to be explored by considering the people's responses in parallel with the literature survey.

Survey studies are used to ask many people questions about their behaviors, attitudes, and opinions (Marczyk et al., 2005). The questions, samples, and procedure of the survey are to be structured due to the objectives of the research study. The history, location, and value of the Hacı Bayram Veli Mosque are presented in the section. The survey is carried out to explore the interaction of the people by quantitative approaches. It is divided into four parts: multiple-choice with 2 or 3 answered scales and open-ended questions at the end. The first part is to define the identity of respondents; the second is related to measuring the interaction of users with places of city identity. The third part explores the relationship and perception of respondents to Hacı Bayram Veli Mosque. The final part of getting the important places selections of respondents which are part of the city identity. The explanations about the order of the questions are below:

- Questions 1, 2, and 3, 4 explore age, time of living in Ankara, residency, and working statuses.
- Question 5 asks the ratios of knowing, using, or interacting with the places of the city with sub-section.
- Question 6 asks about the knowledge level, use, and interaction with Hacı Bayram Veli Mosques with sub-sections
- Question 7 asks the other significant place thoughts of Ankara

The survey, which was prepared to determine the perception of the building and its surroundings, which is one of the sign elements in the city of Ankara, on the people of the city today, was held between 01/12/2022 and 15/01/2023 under the ethical committee approval. An online survey form was used to collect data, and it was announced via emails and social platforms without focusing on any group or organization. The respondents' personal information was not recorded, and they were informed about the objectives and procedure of the survey. One hundred forty-one responses have been reached for the survey, and the research findings are presented and then discussed within the scope of the study.

2.1. Urban Image and Identity

The concept of the urban image has emerged with the effect on people after the perception process of the urban appearance. The concept of urban image, which can be described as the appearance of a city, its design, and the impression left on people by the architectural features of the buildings that make up the city (Bilsel et al., 1999), is an important process that comes after perception and is effective in the formation of urban identity. The urban image, which expresses the intellectual and emotional traces that urban life leaves on people, is the most important step in recognizing urban identity (Lynch, 1960). Identity is expressed by being unique, which makes any living thing or object in nature different from others and is used in the sense of originality and uniqueness (Prohansky et al., 1983). Urban identity has its characteristics with different interpretations in each city and is shaped by socio-economic, formal, physical, and historical factors. The urban identity, which is formed by the lifestyles of the citizens, which keeps the concept of the developing and sustainable city concept alive, and which is created by a process extending from the past to the future, is meaning-laden integrity and also affects the image of the city (Lynch, 1981; Tekeli, 1991; Çöl, 1998).

The identity of a city could be shaped by; natural and built environment features and space components of them, social environment, cultural values, history, architectural features, life,

traditions, the history of the civilization, the time passed from first settlements, the people living, climate, flora, living beings, the relation with other cultures, transportation, being a west or east city, economical features, being a part of a state, earthquakes, wars or invasions, etc. (Lynch, 1981; Ocakçı, 1993; Ocakçı & Southworth, 1995; Suher et al., 1996; Suher et al., 1996). These are figured out generally in Figure 1.

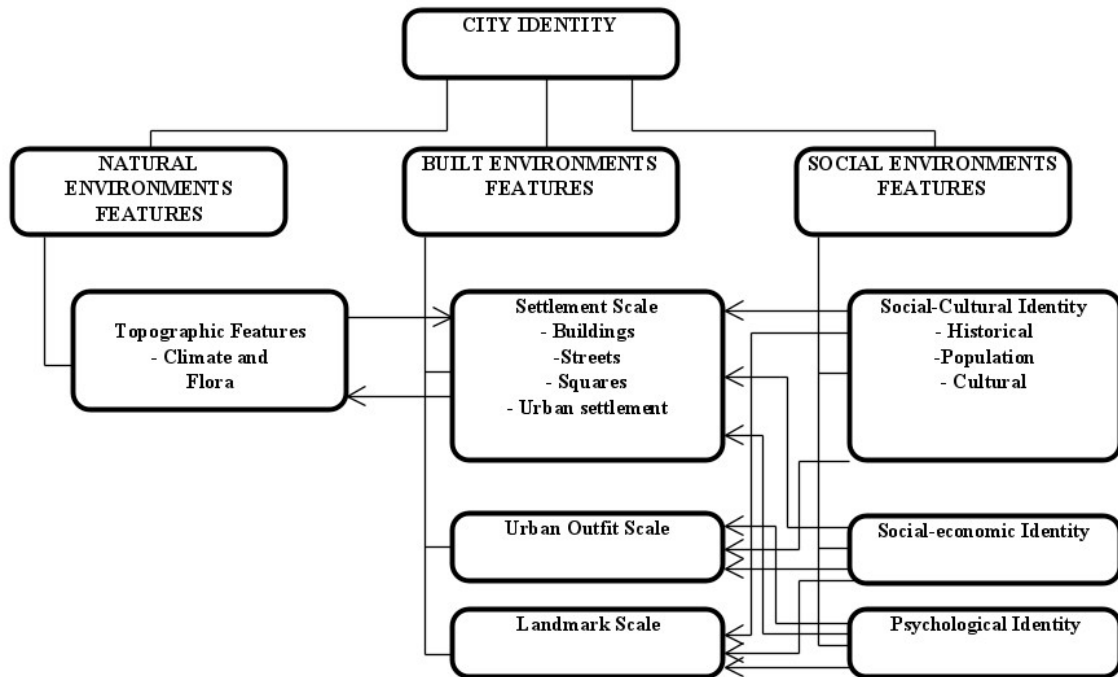


Figure 1. Attributes affecting city identity (Ocakçı & Türk, 2012)

As a result of the work done by Lynch (1960) in Jersey City, Boston, and Los Angeles to define the images of cities, artificial environmental elements that effectively recognize the city image and the formation of the urban identity were determined. These elements are roads, zones, borders, landmarks, and focal points. Nasar (1998) rated these elements, which were determined by Lynch, by considering the level of appreciation of individuals. Ünügür (1996) examines the effect of the built environment on urban identity in three groups: equipment scale, settlement scale, and symbolic buildings.

The city functions as a theater stage for various social activities, and the users' memories create the city's value. Users' daily activities effectively construct and change meaning (Liggett & Perry, 1995). For this reason, the most important element in the environment built by people and contributing to the city's identity is the monumental structures, building groups, and the urban texture formed by these structures, which have an important place in the daily lives of the citizens in that city.

When people become attached to the place they live in, attach values to it, and make various sacrifices for these values, this place will gain an identity. This shows that the urban identity is formed by society (Tekeli, 1991). A person's attribution of meaning to a place is related to the meaning of that city space for the person. Meaning, as the concept of "genius loci" indicates, gives an identity to an urban space, which cannot be directly explained by the people living there, but whose existence is aware of (Norberg-Schulz, 1979). Suppose a building or building group has witnessed or even directly participated in the life of the period in which it emerged in the city and reflects the architecture and culture of the period. In that case, it has a meaning for the city dweller, which means only a nostalgic attitude that respects the dream and includes the collective experience in the current period (Neil, 1997).

Güvenç (1991), who states that urban identity should be perceived as showing continuity from the past to the future, emphasizes the importance of the interaction between identity and history. Ünügür & Beyhan (2005) grouped the factors affecting urban identity as environmental identity, urban identity,

and social identity. Since the external appearance features of the environment cause the city's differentiation, it significantly affects the urban identity. Environmental identity defines the natural features of cities (location, climate, geological structure, topography, vegetation). The features of the built environment are examined in two groups: settlement scale and symbolized elements scale. The built environment features at the settlement scale consist of urban textures formed by roads, buildings, green areas, open spaces, squares, and equipment. On the other hand, symbolic built elements are the structures referenced in the city with symbolic features that are easily placed in the memory. As Lynch (1981) stated, these structures, which are landmarks, can be seen from far distances in the city.

While evaluating the place and effect of a place in the urban identity, its qualities and characteristics are important in this context as an element. The history, location, functional, social, and cultural values it has acquired throughout its life, usage patterns, and layers holistically determine its place in the urban identity. On the other hand, the value brought by these qualities, which are evaluated as an object, must have a semantic equivalent. This is about how it interacts with people and is perceived. Its place in the urban identity formed over time can be expressed and put forward by researchers and experts, but it can be of a different value to today's city stakeholders. In order to evaluate the place of an area in the city's identity, how people perceive and interact with it must be evaluated. One of the well-preserved and important examples of Ottoman architecture in Ankara, Hacı Bayram Veli Mosque and its surroundings are an important point for local people and visitors of Ankara to understand the history and culture of the city. In this study, first of all, a literature and archive search was conducted on the building and its surroundings to determine the place of Hacı Bayram Veli Mosque within the city identity of Ankara. Afterward, the value of the building and its immediate surroundings in terms of urban identity was analyzed with a survey study on people who are viewers and commentators.

2.2. Hacı Bayram Veli Mosque and Its Surroundings

The exact date of construction of the first settlement and the Castle in Ankara is unknown. However, it is accepted that the Castle was used as a military garrison by the Hittites due to its strategic location. It is understood from the artifacts belonging to the prehistoric period found in the archaeological excavations in and around the city that the city was a settlement in the prehistoric periods. However, the first known history of the city of Ankara and the Castle begins with the Phrygians (Erzen, 1946). During the Galatians period, Ankara was a castle city surrounded by walls and, at the same time, the region's administrative center (Erdoğan, 1998). The city, which Augustus turned into a Roman province in 25 B.C., had its heyday, especially in the second century. It is known that during this period, the city was settled on the plain at the foot of the Castle, its area grew considerably compared to the previous century, and it appeared to be an open city without any protective walls (Aktüre, 1981). Texier states there were a Hippodrome, theatre, baths, gymnasium, aqueducts, and many temples in Ankara during the Roman period (Texier, 1839; Bosch, 1948). During the Roman Period, the city center was in the arc drawn by the Hatip Stream, northwest of the Castle, where the Temple of Augustus, the Great Bath, the palaestra, and the columned road are located together. As a result of the archaeological excavations, it was determined that there was a dense residential area around the Great Bath, and this section was used in the 2nd and 3rd centuries A.D. (Fıratlı, 1955). The peace period of the city, which lasted for three hundred years, ended with the Sassanids coming from Iran to Anatolia and seizing Ankara in the middle of the 7th century (Witteck, 1936). During these attacks, the city on the plain was badly damaged, and many buildings, especially the great Roman Bath, were burnt down and destroyed. In the middle of the 7th century, the city was withdrawn from the plain to the Castle, protected by thick walls on the hill, and the city on the plain disappeared (Aktüre, 1981).

Hacı Bayram Hill is the mountain where Goddess Kybele resided during the Phrygian period, and the city is located on the plain part of this hill. It is understood from the archaeological excavations, which was carried out in and around the city, that Ankara was an important settlement in this period (Erzen, 1946). Hacı Bayram Veli Mosque (Figure 2 and Figure 3) is Ankara's only "votive place" and functions as a Friday Mosque and is the place where most of the funeral ceremonies are held. It is thought that in this area, before the 1st century B.C., when the city was under the rule of the Romans, there was a

temple built in the name of the chief god Men, which was a cult place in the time of the Galatians. When the city came under the rule of the Romans, the people of Ankara built a larger temple in the same place in the name of Augustus, who replaced the chief god of the Empire. In the 15th century, the period of the rise of the Ottomans, the city went out of the walls and settled in a flat area. In this period, a mosque was built next to the old Temple of Augustus, which was half destroyed, by Hacı Bayram Veli, the founder of the Bayrami order, in 1425, two years before his death. Today, the Hacı Bayram Mosque in Ankara is the only building with a "votive place" (Aktüre, 1981).



Figure 2. Aerial view (Kulturportali, 2022)



Figure 3. Hacı Bayram Complex and Ankara Castle (Ilgigazetesi, 2022)

It symbolically showed the mosque's location in the engraving of the French traveler Paul Lucas, who came to Ankara on September 26, 1705. A painting in the Rijksmuseum in Amsterdam shows the location of the mosque and the L-shaped zawiya on its western façade. A similar building can be seen in the engraving of Charles Texier, who came to Ankara in 1832 (Eyice, 1972). It is thought that this structure was demolished and cleaned during the transfer of the tombs found in the zawiya graveyard in the early years of the Republic period to the garden of Tacettin Mosque (Öztürk, 1986).

Hacı Bayram-ı Veli is one of the monumental personalities of the great Turkish thought system, namely Sufi philosophy, whose foundation was laid in Horosan, rising in the capital Ankara. It is proven with historical records that Hacı Bayram Veli was a professor in Bursa and the Kara Madrasah (Melike Hatun Madrasah) in Ankara. First, Hacı Bayram Veli, who went through a madrasa education and took lessons from the students of people like Davud-ı Kayseri, and had friends like Molla Fenari, learned all the subtleties of the sharia (Bayramoğlu, 1982). The state supported the sect of Hacı Bayram-ı Veli, which acted under religious rules and advised to show compassion towards the poor as an element of stability in Anatolia (Öztürk, 1986). The people of Ankara accepted Hacı Bayram-ı Veli as the spiritual protector of the city.

The Hacı Bayram Veli Mosque should be counted as a complex. The structures that make up the complex are the Hacı Bayram Veli Mosque, the Hacı Bayram Tomb adjacent to the mosque, the Temple of Augustus (Figure 4), which was used as an educational institution under the name of Ak Madrasa during the Ottoman period, and the zawiya in the southwest, where the harem and selamlık were destroyed in 1972 while the surroundings of the mosque were cleaned. The building to the west of the mosque, whose picture is seen in old engravings, is considered a zawiya (Texier, 1839; Öztürk, 1986). The mosque, with its sanctuary and *çilehane*, was a part of the zawiya. İsmail Fazıl Pasha Tomb was added to the complex later (Figure 5). The bath structure adjacent to the harem was the remnant of the building in the southwest of the square. The main building, originally planned as a small mosque, was expanded later due to Ankara's population growth. Its current appearance has the characteristics of the 17th and 18th centuries.



Figure 4. Hacı Bayram Veli Mosque and Tomb (Haber7, 2022)



Figure 5. Hacı Bayram Veli Mosque, Tomb, and İsmail Fazıl Pasha Tomb (Haber7, 2022)

By being adjacent to the Temple of Augustus, the mosque has a longitudinal rectangular plan and external dimensions of 13.5x20 m (Erdoğan, 1998). Various dates have been suggested for the construction date of the Hacı Bayram Veli Mosque. Since there is no definite information, it would be correct to say that it was built in the first quarter of the 15th century (1415-1425) (Cebecioğlu, 1991). According to the repair inscription of the mosque, it was repaired by Şeyh Mehmet Baba in 1126 H/1714 M. (Öney, 1971). Later, it was repaired once again during the reign of Sultan Mustafa 3 (1757-1774) (Erken, 1983). The wooden ceiling resting on the main walls is divided by laths. Six rows of sills surround a hexagonal core in the middle of the ceiling.

The sills are decorated with navy blue, red, and eggplant purple flowers. There is also a small hexagonal hub on the ceiling of the lodge. The side mahfil is a rectangular hub and is a good example of woodworking with its geometric and hand-drawn ornaments. Written and hand-drawn decorations are also seen on the beams and pillars carrying the mahfil. Wooden minbar and plaster mihrab rise to the ceiling (Figure 6). There are geometric shapes with triangular laths on both sides of the minbar. Two rows of sills go around the outside. The six sides of the pavilion part of the minbar are surrounded by moldings and are filled with geometric shapes. The minbar, made with the imitation kundekari technique and painted on wood, is high quality. All embroidery on wood in the mosque was done by Nakkaş Mustafa (Öney, 1971).

There are four rows of wiping around the mihrab. There is a muqarnas deletion at the outermost part, followed by the Kalima-i Tawhid belt. The top of the mihrab ends with a row of palmettes. The five-sided mihrab niche has a muqarnas hood. A row of palmettes was repeated five times on top of the niche. The minaret, built adjacent to the tomb, has a cut stone base and a brick body. The Hacı Bayram Veli Tomb was built to the south of the mosque using the wall. The west side of the square-planned domed tomb is covered with marble, and the south side is covered with white stone.



Figure 6. Mihrab and minbar of the mosque (Archive of the authors)

The construction process that started in the late Ottoman period and around Ulus Square, one of the important focal points of Ankara, continued in the Early Republic period (1923-1950) and continued under the social and economic conditions of the 1950s. Some practices around the Hacı Bayram Veli Mosque and the Temple of Augustus, one of the most important sub-areas of the historical city center of Ankara, caused various destructions in the "Hacı Bayram Tumulus." Toilets, underground parking, and fountains were built beside the Temple of Augustus. The mosque was expanded with additions made in different periods, and a large additional space was built under the ground. The efforts to protect the traditional settlements/housings in and around the mosque have been insufficient until today. However, in recent years, these areas have been largely rebuilt and tried to be brought back to the city (Tunçer, 2019).

The Hacı Bayram Mosque is a prominent Anatolian Turkish/Islamic Architecture work. Its three-pointed arches are made of a brick-stone mixture, various flower motifs on wood, and Kütahya tile coverings from the 18th century. The Temple of Augustus, one of the important structures of the Roman period adjacent to the Hacı Bayram Veli Mosque, is of particular importance in that the testament of Emperor Augustus is located on the temple's walls. The combination of the Roman Period Temple of Augustus, the Hacı Bayram Veli Mosque, and the tomb, which are among the layers of the Hacı Bayram Veli Mosque and its surroundings belonging to different cultures and periods, is concrete proof of the universal multicultural value of this area.

3. Findings and Discussion

Looking at Figure 7, the age distribution of respondents is as follows; 45% of them are between 18-25, 23% are over 56 years old, 16% are between 36-45, 9% are between 46-55, and 7% of them is between 26-35. 83.7% of the respondents live permanently in Ankara, and the rest live temporarily. Besides, 63% of respondents have been living in Ankara for over 20 years, and 17% have been living in Ankara for 10-20 years Figure 8. Therefore, it can be stated that the representation rate of groups for Ankara residency is quite high. The working status of respondents is shown in Figure 9. 46.1% are students, 37.6% are active workers, and 16.3% are retired.

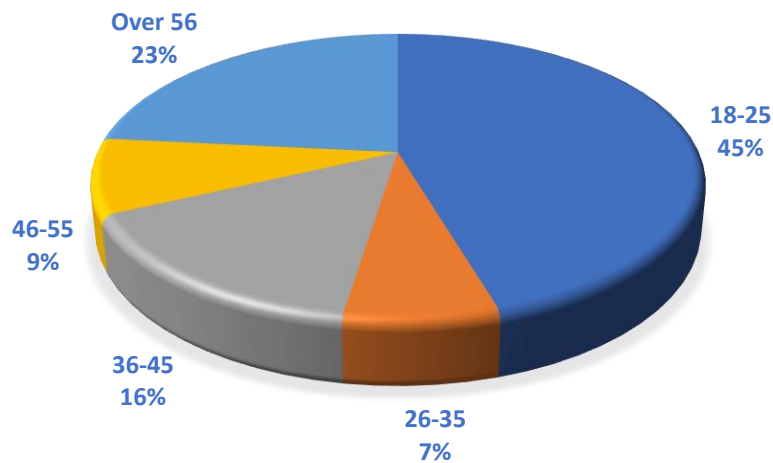


Figure 7. Age distribution

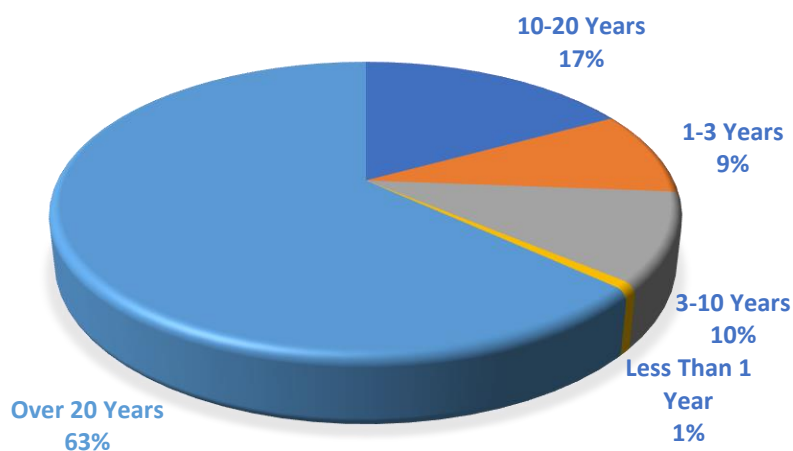


Figure 8. Year of living in Ankara

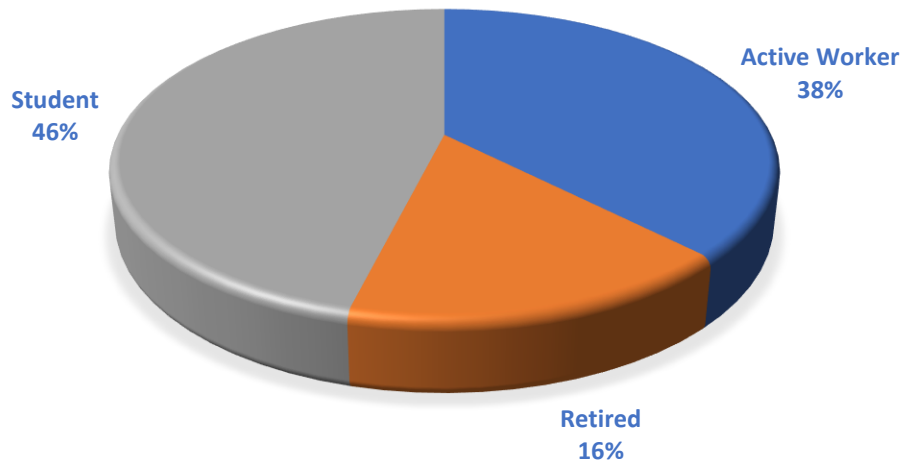


Figure 9. Working status

Respondents are asked to measure the knowledge and interaction level of significant buildings and public spaces where they lived. The answers are merged into frequencies, and one value for indicating the wise to urban places of the hometown is developed. By exploring Figure 10, wise and awareness levels due to age group could be seen. 18-25 age is 41%, 26-35 age is 50%, 36-45 age is 35%, 46-55 age is 41%, and for the respondents over 56 years is 31%. The level of knowledge and interaction of the participants under the age of 35, who can be defined as young, about the important buildings and public spaces in the places where they live, is relatively higher than the participants aged 36-45 and over 56 years of age who are actively working.

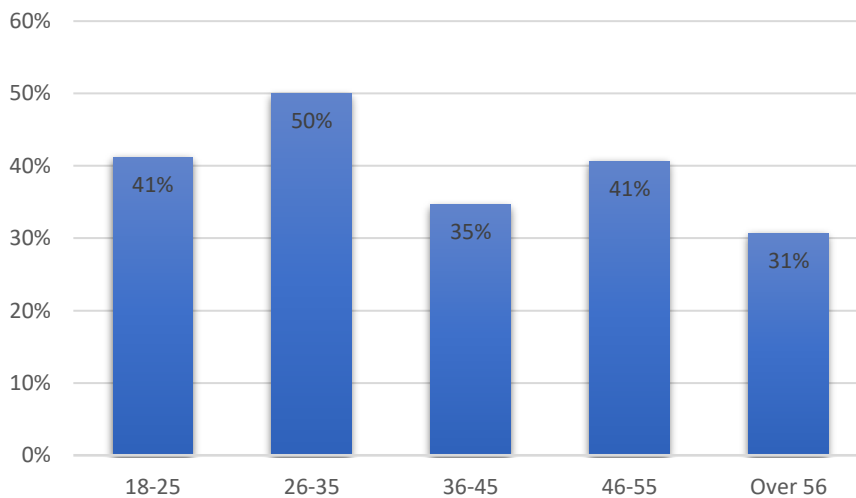


Figure 10. Wise to urban places of hometown

Since historical environments are generally in the center of the settlements where they are located, values such as cultural and natural assets have attracted the attention of societies in every period. Humankind has always been curious to learn about the societies and lifestyles of the previous periods and their reflections on space. The attraction to historical sites from the past to the present decreases over time due to social and economic factors, and this causes a decrease in the place of these areas in social memory (Avcioglu, 2016) and city identity. A survey conducted by Özdede et al. (2021) on the ancient city of Denizli reveals that this is the case for the inhabitants of Denizli. In this study, Figure 11 and Figure 12 show the findings according to questions about Hacı Bayram Veli Mosque. Figure 11 shows the 'yes', 'no', and 'neutral' answers due to all respondents, whereas Figure 12 shows the 'yes' answer related to age groups. Only 4.96% of the respondents had heard about the building first, and 88.65% stated that they knew it. 70.92% of them spared time to visit buildings and surroundings, and

69.50% have gone there more than once. 82.27% of respondents know the location of the building, whereas only 43.97% know the history, and 31.9% read about the building. 12.77% of the respondents visit the building regularly, and 13.48 have participated in some activities. It can be stated that the level of awareness, location, and least one visit is comparatively higher than the level of history knowledge and regular visiting for any purpose. By following the situations among the age group, the important statements could be listed as follows: respondents with older ages have a lower level for going to the Hacı Bayram Veli mosque at least once; however, they have a higher value for visiting the building regularly. The knowledge about the history and reading level is comparatively higher in the older age group.

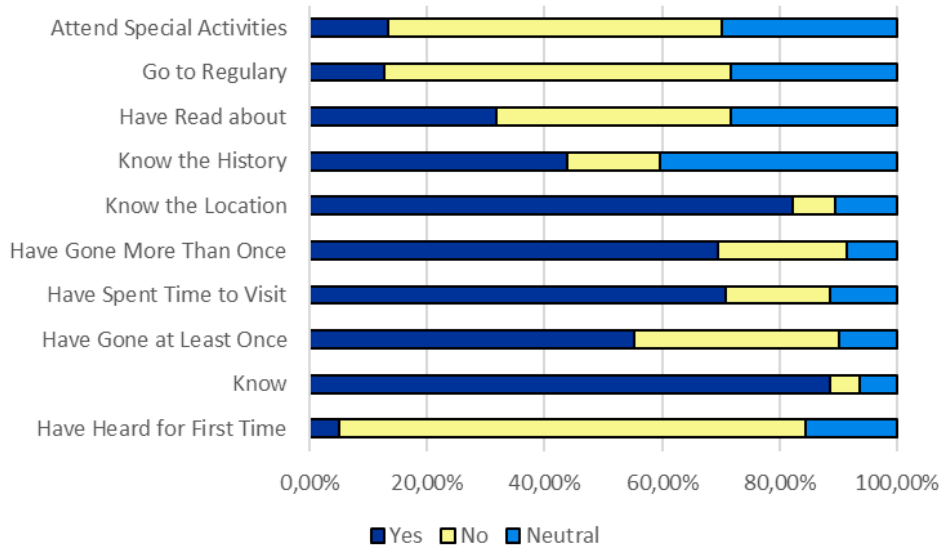


Figure 11. Results for Hacı Bayram Veli Mosque

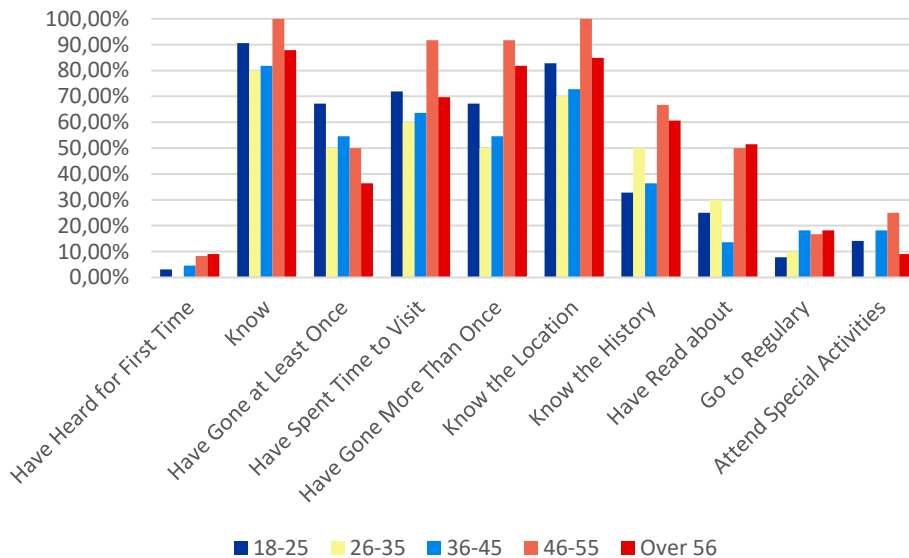


Figure 12. 'Yes' answer due to the ages of Hacı Bayram Veli Mosque

In the last question, respondents were asked to write the buildings or public spaces that they think the level of contribution to city identity and values more. Table 1 and **Error! Reference source not found.** show the places and buildings selection for all respondents and, due to age group configuring the orders based on the selection rates. Exploring the places for the group, it can be seen that Anıtkabir is in the first order, and continuously Ankara Castle, First TBMM, Hacı Bayram Veli Mosque, and Atakule follow. Evaluating the first five selections, except Anıtkabir, all buildings are in the historical city center: Ulus. Some differences can be noticed by looking at the results due to age group. For example,

Anıtkabir gets the second order for 26-35 age, and Hacı Bayram Veli Mosque has lower orders in younger ages and higher orders in older ages. For older ages, three places can be stated as being in the historical city center: Ulus out of the first five selections. All cities have heroic stories and heroes in the historical process and impact the formation of the cities' architectural, social, and cultural structures. Some urban spaces have become dominant in people's minds with their structural features, some due to their historical background and some due to religious influences. Within the scope of the doctoral study titled "Mental Map of Ankara" prepared by Karacagil (2021), interviews were held with people about Ankara. As a result of these interviews, it was stated that everyone interviewed knew about Ulus Square, 1st TBMM, Ulus İş Bank, Ziraat Bank, PTT Stamp Museum, 3rd Parliament Building, Republic Museum (2nd TBMM), Painting and Sculpture Museum, Hacı Bayram Mosque, and Anıtkabir. This information coincides with the survey results conducted within the article's scope. This survey shows that the Hacı Bayram Veli Mosque and its surroundings and the historical city center of Ulus still maintain their importance in Ankara's historical city identity and memory today.

Table 1. Buildings/public spaces selections for Ankara 1

	For All	18-25	26-35
1	Anıtkabir	Anıtkabir	Ankara Castle
2	Ankara Castle	Ankara Castle	Anıtkabir
3	First TBMM	Atakule	First TBMM
4	Hacı Bayramı Veli Mosque	First TBMM	Atakule
5	Atakule	Ulus Atatürk Statue	Ulus Atatürk Statue
6	Ulus Atatürk Statue	Hacı Bayramı Veli Mosque	Hacı Bayramı Veli
7	Museum of Anatolian Civilizations	CSO ADA	İŞBANK Ulus
8	CSO ADA	Hamamönü	Cermodern
9	Hamamönü	Cermodern	Ethnography Museum
10	Ethnography Museum	Ziraat Bank	TBMM
11	Cermodern	İŞBANK Ulus	Botanik Park
12	TBMM	Ethnography Museum	CSO ADA

Table 2. Buildings/public spaces selections for Ankara 2

	36-45	46-55	Over 56
1	Anıtkabir	Anıtkabir	Anıtkabir
2	First TBMM	Hacı Bayramı Veli Mosque	First TBMM
3	Atakule	First TBMM	Hacı Bayramı Veli Mosque
4	Hacı Bayramı Veli Mosque	Ankara Castle	Ankara Castle
5	Ankara Castle	Temple of Augustus	Museum of Anatolian Civilizations
6	Museum of Anatolian Civilizations	Opera House	Atakule
7	AOÇ	TBMM	Kocatepe Mosque
8	CSO ADA	Museum of Anatolian Civilizations	TBMM
9	Rahmi Koç Museum	Gençlik Park	Hamamönü
10	Opera House	Presidency of The Republic of Türkiye	Ethnography Museum
11	İŞBANK Ulus	Hamamönü	Arslanhane Mosque
12	Cermodern	Gazi University Rectorate	Ulus Atatürk Statue

4. Conclusion and Suggestions

In this study, which deals with the Hacı Bayram Veli Mosque and its surroundings, one of the first settlements of Ankara, which has hosted many civilizations since the first ages, it is seen that the said area still maintains its importance. The mosque has played an important role in the formation of the cultural and architectural appearance of the city and remains an important focal point for the community. Despite the interventions and changes, the Hacı Bayram Veli Mosque and its surrounding structures continued to exist as important components of cultural identity and urban memory. With the survey study, it is determined that the structures of the Republican period, such as Anıtkabir, the 1st Parliament, Ulus Atatürk Statue, and Atakule, especially for the groups under the age of 46, come to the fore. It was seen that the awareness of the area by the participants was quite high. Although the rate of knowing and recognizing the building is quite high, it has been observed that the rate of those who read about it and know its history is lower. The study shows that the younger generation between 18-35 is more likely to recognize and know urban areas in their cities than the generation over 36 years old. However, when looking specifically at the Hacı Bayram Mosque, it is seen that those who know the history of the building and have read about it are higher in the 46-55 and over 56 age groups. In the big cities where rapid change has been experienced in recent years, it is seen that the symbolic elements that have an important place in the urban identity have begun to disappear for various reasons, or their effects have decreased. In order to protect the cultural assets and landmarks that impact the city's identity, it is very important to carry out studies that will provide an understanding of the importance of these structures in the education system and educate children in this respect. In addition, it is necessary to include activities that can be carried out with different disciplines that can increase awareness of urban identity and urban imagery and that can be attended by all age groups (such as seminars, workshops, excursion programs, etc.). It is important to establish a cultural policy to develop the urban culture and the awareness of being a citizen and to receive support from universities and professional organizations. In the necessary studies to be carried out for the creation of urban identity awareness, the city's identity and urban images should be determined by taking the opinions and thoughts of the city's official and civil actors and dynamics, examining the physical and sociological texture of the city from the past to the future from a wide perspective, and determining the short, medium and long-term vision, strategies and policies for this.

Information Note

The article complies with national and international research and publication ethics. Ethics Committee approval in the study was taken from the Ethics Committee of the University of Ankara Yıldırım Beyazıt with the decision no 2022-18.

Author Contribution and Conflict of Interest Disclosure Information

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

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