


Erzurum Caferiye Mosque

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ABSTRACT

The subject of this research is the Caferiye Mosque located in the center of Erzurum. Caferiye Mosque located on Cumhuriyet Street in Erzurum is a 17th century Ottoman structure that was initially designed as a social complex, but in later years it only survived as a mosque. Caferiye Mosque located on Cumhuriyet Street in Erzurum was initially designed as a social complex. The social complex is a 17th century Ottoman social complex consisting of a mosque, a religious asylum, a madrasah, a school, a bathhouse, a graveyard, a fountain with nine pipes and toilets. Only the single-domed mosque, the school, the religious asylum and one of the fountains adjacent to the garden wall have survived to the present day. In the five-line Naskh inscription on the entrance gate of the mosque, it is stated that it was built by Hacı Cafer, son of Ebubekir, the officer of the Erzurum Treasury Mukataa during the reign of Sultan İbrahim in 1055 AH - 1645 AD. The property was taken under protection by the decision numbered A-188 dated 13.11.1976 of the High Council of Antiquities and Monuments. In this study, the history, characteristics and importance of the Erzurum Caferiye Mosque will be presented as a source research, observation and a situation determination study by utilizing the sources in the scientific literature.

Keywords: Erzurum History, Architecture, Restoration.

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Introduction

When we look at the history of Ottoman cities, it is seen that the well-known wealthy people or families of the city or the people who are called notables played an active role in the construction of many of the works that constitute the texture of the cities. The history of these deep-rooted families or personalities is intertwined with the history of the city. For this reason, important personalities, families or foundation works have a great place in the architectural texture or architectural history of Anatolian cities. Especially in almost every period of the Ottoman Empire, the distinguished notables and notables of the city influenced the cultural and political structure, social and economic life of the cities. Since establishing mosques, foundations, baths, madrasahs or social complexes was accepted as the most important charitable and good deed activities especially in Muslim societies, the notables and families in question built historical structures known by their own names or nicknames and left their mark on the cities. Mosques are the most important of these structures. Mosques are religious institutions that meet the worship needs of Muslim societies. Mosques are structures that are places of worship for Muslims. They are defined as places where they gather to worship. In addition to being a place of worship, they are places where preaching, sermons and guidance activities are held. The subject of this research is the Caferiye Mosque located in the center of Erzurum. Caferiye Mosque, located on Cumhuriyet Street in Erzurum, is a 17th century Ottoman structure that was first built as a social complex, but in later years it only survived as a mosque. Therefore, in this study, the history, characteristics and importance of the Erzurum Caferiye Mosque will be presented as a source research, observation and a situation determination study by using the sources in the scientific literature.

Detections and Findings

Historical Background of the Structure Under Study

A five-line Naskh inscription on the entrance gate of the mosque states that it was built by Hacı Cafer, son of Ebubekir, the officer of the Erzurum Treasury Mukataa during the reign of Sultan İbrahim in 1055 H.-1645 M. The real estate was taken under protection by the decision numbered A-188 dated 13.11.1976 of the Supreme Council of Antiquities and Monuments. Caferiye Mosque, located on Cumhuriyet Street in Erzurum, was initially organized as a social complex. The social complex is a 17th century Ottoman social complex consisting of a mosque, a religious ascetic cell, a madrasah, a school, a bathhouse, a graveyard, a fountain with nine pipes and toilets. Of the social complex structures, only the single-domed mosque, a school, a religious ascetic cell and one of the fountains adjacent to the garden wall have survived to the present day. In other words, while the madrasah and bathhouse of the complex have not survived to the present day, the fountain with nine pipes has been altered over time and has survived to the present day as only a fountain with a single pipe. The madrasah, bathhouse, other fountains and toilets have been demolished and disappeared. The fate of the foundation properties mentioned in the foundation charter is also unknown. Evliya Çelebi mentions Cafer Efendi and his feast and lists Cafer Efendi School among the schools of Erzurum. Cafer Efendi's grave is on the east side of the narthex of the mosque. Cafer Efendi had a summary of his foundation charter engraved in 14 lines in Turkish in Naskh script on the north wall of the mosque's gallery. The founder of the complex, Cafer Efendi, was one of the leading figures of Erzurum in the 17th century and was known for his scholarliness and philanthropy. Since he performed the hajj duty, his name is listed as Hacı Cafer in his foundation deed. His family was from Nebi Köylü and his father was Ebubekir Efendi. Our famous traveler Evliya Çelebi met Cafer Efendi while he was in Erzurum and Evliya Çelebi describes him as a scholar and writes that he was a mukata writer and a provincial writer. Cafer Efendi's grave is in the narthex of the mosque he had built and the inscription on his gravestone states that he was "martyred" on Tuesday, 7 Şaban 10616 (July 26, 1651) in the afternoon due to "unjust truth" and "oppression" (Kılıç, 2009, p.174).

The mosque has a square plan, a single dome and a three-bay narthex in front. The structure was restored by the Erzurum Foundations Regional Directorate in 2006-2007. According to the five-line Naskh inscription on the entrance door of the mosque, it was built by Hacı Cafer, son of Ebubekir, the

Mukataa officer of the Erzurum Treasury during the reign of Sultan İbrahim, in 1055 AH - 1645 AD. Cafer Efendi had the endowment summary written in 15-line Naskh script on marble for the social complex he had built. The endowment summary was placed on the northern wall of the mosque gallery and is extremely important as it contains detailed information about Cafer Efendi's endowments.

The inscription text is as follows:

1- Rabbena takabbel minna haze'l jami'eş sherif-el masjid el munifa bi kabulin hasenin bi fadlike'l amimi ummere fi asri

"Our Lord, accept from us this holy mosque and the holy mosque of the world with Your grace."

2- Sultanil barreyni and hakanil Bahreyni servant of the two holy harems ash sherif es sultan ibni sultan sultan

"May Allah make this the sultan of the two lands, the ruler of the two seas, the servant of the two holy harems, the sultan son of the sultan, in the age of Sultan İbrahim Khan, his reign last until the Day of Judgment."

3- İbrahim Khan min genesis Ali Osman edamallahu saltanetahu ila yevmil mizan ve mena hasbeten Lillah ve student

"The treasury of Arz-ı Rum (Erzurum) mukataa, the most humble of the humble, Abu Bakr son of Hajji Cafer, he made it flourish and did it in the way of Allah, seeking Allah's consent."

4- Li merdatihi ehkav külli men ahker el hac Cafer bin Ebibekr mukatea-i Hazine-i Erzurum gaferallahu lehu

"May Allah have mercy on him, his mother, father, grandfathers and all Muslims for the sake of the master of the prophets."

5- To the saints and ancestors of the Muslims, the honor of the masters of the Messengers, the date of the date of takabbellahu el-celil anhu bi acceptin hasenin year 1055/1645 (Konyalı, 1960, p.190). "It is for this date (May Allah, the Exalted, accept this with good acceptance, year 1055/1645). "

Architectural Features of Caferiye Mosque

Caferiye Mosque is one of the works of Erzurum Ottoman period shaped with regional characteristics, with a square plan, a single dome and a three-eyed narthex in front. The mosque continues the classical mosque tradition with its single dome. Caferiye Mosque is a high-domed mosque. It is a spacious mosque with a high minaret, a door, ironed windows, a courtyard and a fountain built in the new style. All domes are covered with lead. It consists of an octagonal drum. It is a traditional application. Its walls are kept thick. Regular cut stone material was used. The dome is placed on squinches at the corners from the inside. The stairs providing access to the minaret and the gallery are provided from inside the wall by entering from the window. There is a narthex with three small domes sitting on four round columns in front of the mosque. In addition, on the left side of the narthex, there is a tomb belonging to Hacı Cafer, who had the mosque built. Hacı Cafer's grave dated 1650 is located in this tomb. The square-planned mosque is covered with a dome sitting on an octagonal drum. This structure has the plan layout of single-domed Ottoman mosques. A frieze with the inscription Kaside-i Bürde runs around the dome skirt. The mosque's foundation charter is written in 14 lines on the qibla wall of the mosque. Although the mosque's mihrab does not have any special feature in terms of art history, its pulpit is among the beautiful examples of Ottoman woodwork. Next to the mosque is a single-balcony minaret made of cut stone.

There is a three-eyed narthex open to the sides and front to the north of the mosque, which has a square plan and a single dome. The round arches in the narthex are connected to each other with four columns

with muqarnas heads. There are graves to the east of the narthex.

The entrance door on the northern facade of the mosque is enclosed in a rectangular frame with flat lintel stones and has a pointed arch. The pointed arch sits on columns with flat heads. There are rectangular windows made in a rectangular style on both sides of the door, and these windows have pointed arch pediments.

The minaret was built on the northeast corner of the mosque. The base of the minaret projects to the north. The minaret, which has a square base and a cylindrical body, was made of brick. There were corners at the transition to the body of the minaret and there were flute moldings on the lower part of the body under the balcony. The same moldings were also used on the balcony railings. The interior, which has a square area, was covered with a dome sitting on squinches. In the window system arranged in two stages, there were one window on the east and west and two windows on the bottom in the north and south. These windows have pointed arch pediments on the inside as well as on the outside. The dome drum, which was built in three stages, is octagonal. There are four round arched windows on the four main directions of the dome drum. As material, rubble crushed stone was used on the body walls and cut stone was used on the corners.

The stone mihrab on the qibla wall is enclosed in a rectangular frame and has a muqarnas arch. The muqarnas arch is placed on columns with dice heads. Two inscriptions, each of four lines, framed with thin moldings are placed under and above the muqarnas arch of the mihrab. These are inscriptions containing the dates of construction of the mosque and prayers to its imams. There is also a wooden gallery carried by six columns on the northern side of the mosque. The middle section of the gallery was raised by a second step and extended into the interior of the mosque. There is a 15-line summary of the foundation deed belonging to Cafer Ağa placed on the northern wall of the mosque.

There is a small rectangular-style suffering room under the gallery in the mosque. The room is entered through a wooden door. The staircase opening from the west window in the north of the mosque leads to the gallery and the minaret.

The pulpit is original, although it has undergone some changes. Its geometric interlocking door is also eyebrow arched. There is a 12-line inscription written in the Naskh style on the pediment.

There are hand-drawn decorations inside the mosque. Plant motifs and writings are used in these decorations located on the dome navel and drum.

There is also a wooden gallery rising on six columns on the north wall of the mosque. The middle section of the gallery is raised by a second step and carried into the mosque. The gallery and minaret are reached by a staircase opening inside the west window on the north of the mosque. When you enter the mosque, there is a small rectangular planned suffering room on the east under the gallery. The room can be entered through a wooden hatch opened on the ground. However, today there is a single-pipe fountain on the mosque garden wall. This fountain is a small-sized fountain with a round arch, 1.90m high and 1.50m wide. There are stone decorations on the front of the fountain and its water does not flow today. However, this is not the original fountain built by Cafer Efendi. The entrance door of the Caferiye Mosque has similar features to other Erzurum mosques with its rectangular frame determined by flat moldings, pointed arch, corner columns and plain column capitals.

Location Features of Caferiye Mosque

Caferiye Mosque is located in the center of Erzurum province and is on the main street called Cumhuriyet Street. Due to its location, it is located in the Caferiye district, which is named after itself. Erzurum Castle is on the left side of the mosque and Lalapaşa Mosque is on the right side. Caferiye Mosque can be reached on foot and by public transportation from many parts of the city.

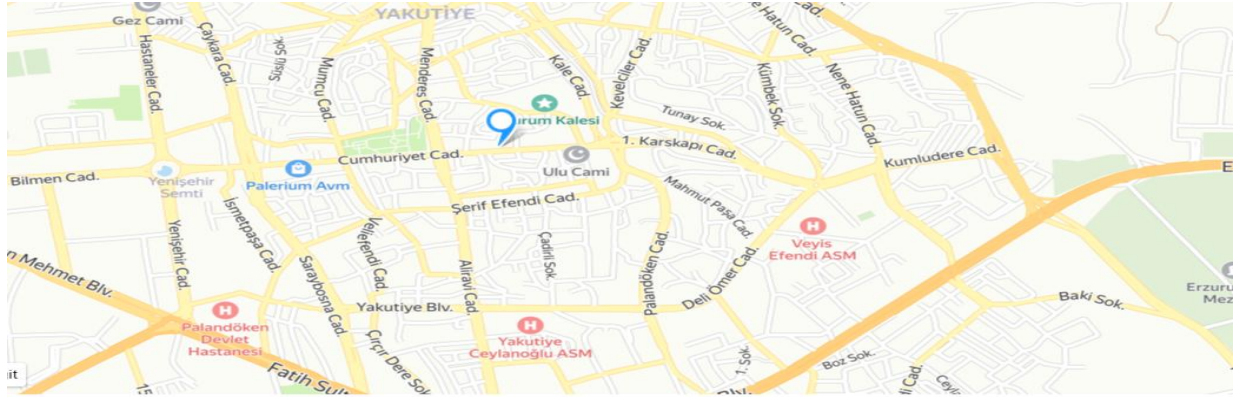
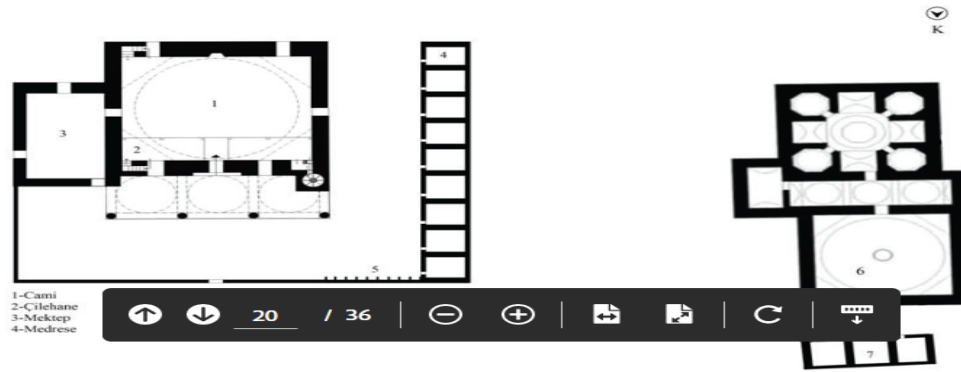


Figure.1. Location of Caferiye Mosque in the city

Plan Features of Caferiye Mosque

The plan of Caferiye Mosque is very similar to the plans of Erzurum Gürcükapı Mosque (1608), Kurşunlu Mosque (1700), Pervizoğlu Mosque (1716), Derviş Ağa Mosque (1717), Gümrük Mosque (1717–1718), Bakırcı Mosque (1720–1721), İbrahim Paşa Mosque (1748) and Cennetzade Mosque (1785–1786). The mihrab of Caferiye Mosque is made of cut stone and has a simple arrangement with muqarnas arch. The general features of Erzurum Mosque mihrabs, which can be determined by concave and convex simple moldings, muqarnas arch, columns on both sides, and simple column capitals, are not generally felt in the details but in the westernization period. The mihrab of the Caferiye Mosque resembles the mihrabs of the Ali Pasha Mosque (1569–1570), Murat Pasha Mosque (1573–1574), Boyahane Mosque (1620–1621), Derviş Ağa Mosque (1717), Gümrük Mosque (1717), Şeyhler Mosque (1737-1766) with its features. The pulpit of the Caferiye Mosque is made of wood as in the majority of mosques in Erzurum and does not show any special feature. It is more important with the inscription on it. The cut stone minaret placed in the northwest of the Caferiye Mosque also resembles the minarets of the Erzurum mosques Pervizoğlu Mosque, İbrahim Pasha Mosque, Kurşunlu Mosque, Narmanlı Mosque with its square base projecting towards the narthex and its cylindrical body and balcony (Köşklü, 2007, p.141-159). It is stated in the foundation records that Caferiye Madrasah is located to the west of the mosque. However, the foundation does not contain any information about the physical structure of the madrasah. Therefore, an architectural evaluation could not be made. Caferiye Mosque is a structure with a square plan, a single dome and a three-bay narthex. The columns connected to each other with round arches in the narthex have muqarnas capitals. The rectangular windows on both sides of the door have pointed arched pediments. It is a brick minaret with a square base and a cylindrical body. In the window system arranged in two stages, there are two rectangular windows at the bottom in the north and south and one in the east and west. These windows have pointed arched pediments on the inside as well as on the outside. The sermon platform is reached from the window located in the southeast corner of the mosque via a staircase inside the wall. It is important in terms of surviving to the present day with its original features (Ünal, 1974, p.6). There is another wooden sermon platform built later in the mosque. Its mihrab is made of stone. The three domes, hidden under the sloping roof carried by four columns in front of the building and open to the front and sides, were revealed during the restoration in 2006. The interior of the mosque, which is covered with a single dome resting on squinches at the corners, is reflected from the outside by a three-stage octagonal drum. Cut stone and rubble stone were used in the construction of the mosque.



Drawing 1. Plan Sketch of Caferiye Social Complex and Mosque

Facade Features of Caferiye Mosque

The south, west and east facades of the mosque are similar to each other, two rectangular windows with pointed arch pediments at the bottom and a round arched window in the middle at the top illuminate the interior of the mosque. The school built adjacent to the east facade forms the different aspect of this facade (Seyyidoğlu, 1978, p.45). The entrance door on the north facade has a pointed arched arch with flat lintels and a rectangular frame. The arch is decorated and the columns at the corners have flat heads. There is a construction inscription inside the door arch.

Materials and Construction Techniques

The Caferiye Mosque's three domes, hidden under the sloping roof carried by four columns and open to the front and sides, were revealed during the restoration in 2006 (Köşklü, 2007, p.141-159). The interior is covered with a single dome resting on squinches at the corners, and the dome of the mosque is reflected from the outside with a three-stage octagonal drum. Cut stone and rubble stone constitute the material of the construction of the mosque.

Restoration Works

It was built by Ebubekir Oğlu Hacı Cafer in 1645. The three domes, hidden under the sloping roof carried by four columns in front of the building and open to the front and sides, were revealed during the restoration in 2006. The cells of the madrasah of the Caferiye Mosque, which was built as a complex, were completely demolished in the west, and only one room in the east has survived to the present day. Among the other units of the complex, only the fountain, the fountain and the school have survived to the present day after being renovated. The mosque was built using rubble stone and cut stone. Caferiye Mosque was repaired by the Erzurum Foundations Regional Directorate in 2006-2007. Some of the architectural elements of the mosque were changed in terms of material, size and shape according to the original situation. While some of these applications are simple repairs, it is seen that some applications are at a level that will affect the general architectural character. The interior of the mosque is covered with a single dome resting on squinches at the corners, and the dome is reflected from the outside with a three-stage octagonal drum. In the construction of the mosque, cut stone and rubble stone constitute the material of the structure. In this sense, after the first period of the mosque's construction, the narthex was covered with glass and covered with a wooden roof. These later period additions were removed and removed during the restorations. The wide eaves covering the narthex were removed and the existing upper cover was renewed, and the metal sheets on the dome covers were completely renewed (Konyalı, 1960, p.28). The stones of the four graves in the narthex were cleaned. The decaying lead coatings on the dome of the mosque were renewed, and the eaves were widened. The window joinery on the dome drum was replaced. All the plasters inside the dome were renewed. The cracks on the exterior facades and interior of the mosque were repaired. The damaged wooden flooring inside the mosque was completely replaced. The oil paints applied later on the wooden entrance door of the mosque were cleaned, revealing the original structure of the wood. A new external

door was built for the mosque, and the old door was preserved in place. The stone mihrab was cleaned, freed from the additions made later on, and its stones were cleaned. The wooden legs supporting the gallery were cleaned, and the railings were renewed.

The mosque's gallery stairs were covered with wood and handles were added to the walls. The western courtyard wall of the mosque was renovated. The Caferiye fountains placed inside the northern courtyard wall of the mosque have not survived to the present day in their original form (Konukçu, 1992, p.115). The fountains that exist today are simple and featureless fountains built later. There are 78 historical fountains in the city center of Erzurum, 36 of which have inscriptions and all but one of which belong to the Ottoman Period. Erzurum fountains are simple structures and the majority of their fountains were built adjacent to a building or garden wall, and the fountain of the Caferiye Mosque, built later, is one of these (Yurttaş & Özkan, 2002, p.168).

Discussions

Since establishing mosques, foundations, baths, madrasahs or complexes is considered to be the most important charitable and good deed activities in Muslim societies, the aforementioned notables and families have built historical structures known by their own names or nicknames and that have left their mark on the cities. Mosques are at the forefront of these structures. Mosques are religious institutions that meet the worship needs of Muslim societies. Mosques are structures that are places of worship for Muslims. They are defined as places where people gather to worship. In addition to being places of worship, they are also places where preaching, sermons and guidance activities are held.

The Caferiye Mosque located on Cumhuriyet Street in Erzurum was initially organized as a complex. The complex is a 17th-century structure consisting of a mosque, a hermitage, a madrasah, a school, a bathhouse, a graveyard, a fountain with nine pipes and toilets. It is a century Ottoman Complex (Kılıç, 2009, p.173-187). Of the complex structures, only the single-domed mosque, school, hermitage and one of the fountains adjacent to the garden wall have survived to the present day. The five-line Naskh inscription on the entrance door of the mosque states that it was built by Ebubekir's son Hacı Cafer, the Mukataa officer of the Erzurum Treasury during the reign of Sultan İbrahim in 1055 AH - 1645 AD. The property was taken under protection by the decision numbered A-188 dated 13.11.1976 of the High Council of Antiquities and Monuments.

Caferiye Mosque is one of the works of the Erzurum Ottoman period shaped by regional characteristics, with a square plan, a single dome and a three-eyed narthex in front. The mosque continues the classical mosque tradition with its single dome. Caferiye Mosque was repaired by the Erzurum Foundations Regional Directorate in 2006-2007. Some of the architectural elements of the mosque were changed based on material, size and shape according to the original situation. While some of these applications are simple repairs, it is seen that some applications are at a level that will affect the general architectural character. In this sense, after the mosque was first built, the narthex was covered with glass and covered with a wooden roof. These later period additions were removed and removed during the restorations. The wide eaves covering the narthex were removed and the existing upper cover was renewed, and the metal sheets on the covers of the domes were completely renewed. The stones of the four graves in the narthex were cleaned. The decaying lead coatings on the dome of the mosque were renewed, and the eaves were widened. The window joinery on the dome drum was changed. All the plasters inside the dome were renewed. The cracks on the exterior facades and interior of the mosque were repaired. The damaged wooden flooring inside the mosque was completely replaced. The oil paints applied later on the wooden entrance door of the mosque were cleaned to reveal the original structure of the wood. A new exterior door was built for the mosque, and the old door was preserved in place (Ay, 2014, pp.50-65). The stone mihrab was cleaned, the additions made later were removed, and the stones were cleaned. The wooden legs carrying the gallery were cleaned, and the railings were renewed. The stairs of the gallery of the mosque were covered with wood and handles were made on the wall. The western courtyard wall of the mosque was renewed. The Caferiye fountains placed inside the northern courtyard wall of the mosque could not survive to the present day in their original form. The fountains that exist

today are simple and featureless fountains built later. There are 78 historical fountains in the city center of Erzurum, 36 of which have inscriptions on them, and all but one belong to the Ottoman Period. Erzurum fountains are simple structures, and the majority of the fountains were built adjacent to a building or garden wall, including the fountain of the Caferiye Mosque, which was built later (Yurttaş-Özkan, 2002, p. 168). The plan of the Caferiye Mosque is very similar to the plans of Erzurum Gürcükapı Mosque (1608), Kurşunlu Mosque (1700), Pervizoğlu Mosque (1716), Derviş Ağa Mosque (1717), Gümrük Mosque (1717–1718), Bakırcı Mosque (1720–1721), İbrahim Paşa Mosque (1748) and Cennetade Mosque (1785–1786). The mihrab of the Caferiye Mosque is made of cut stone and has a simple arrangement with muqarnas arches. The general features of the mihrabs of Erzurum mosques, which can be determined by concave and convex simple moldings, muqarnas arches, columns on both sides, and simple column capitals, are not generally felt in the details but in the westernization period. The mihrab of the Caferiye Mosque resembles the mihrabs of the Ali Pasha Mosque (1569-1570), Murat Pasha Mosque (1573-1574), Boyahane Mosque (1620-1621), Derviş Ağa Mosque (1717), Gümrük Mosque (1717), Şeyhler Mosque (1737-1766) with its features. The pulpit of the Caferiye Mosque is made of wood as in the majority of mosques in Erzurum and does not show any special feature. It is more important with the inscription on it. The cut stone minaret placed in the northwest of the Caferiye Mosque also resembles the minarets of the Erzurum mosques Pervizoğlu Mosque, İbrahim Pasha Mosque, Kurşunlu Mosque, Narmanlı Mosque with its square base projecting towards the narthex and its cylindrical body and balcony (Köşklü, 2007, pp.141-159). It is stated in the foundation records that the Caferiye Madrasah is located to the west of the mosque. However, the foundation does not contain any information about the physical structure of the madrasah. Therefore, an architectural evaluation could not be made.

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