



Wooden-Pillared Sille Çay Mosque and Its Wooden Elements

Fikret BADEMCI^{1*} 

ORCID: 0000-0003-4860-9416

¹ Independent Researcher, PhD.

* e-mail: fikretbademci@gmail.com

Abstract

The use of wood, a traditional building material, in historical mosques dates back to ancient times. The use of wood, which has a wide range of applications in mosques, in the load-bearing system of the building is seen as a distinctive feature of the building. The reason for this situation is that the number of mosques in which wood is used in the load-bearing system is low today. Wooden-pillared mosques, which belong to different periods and have different plan types, can be found in different regions and cities. One of these types of structures, which are frequently encountered especially in Central and Inner Western Anatolia, is the Sille Çay Mosque in Konya. The goal of this study is to document the Sille Çay Mosque as an example of a mosque with wooden columns and to reveal its original aspect. In this context, a sketch of the current state of the building was prepared by examining the building; the architectural elements in the building were photographed, and their ornaments were analyzed. As a result, it was observed that woodworking was used extensively in the mosque, which has a basilical plan typology among the 19th-century wooden-pillared mosques, especially in the pulpit, mihrab, and lectern, and suggestions were made for the restoration of the structure.

Keywords: Wooden-pillared mosque, Sille Çay Mosque, wood, woodworking.

Ahşap Direkli Sille Çay Cami ve Ahşap Elemanları

Öz

Geleneksel bir yapı malzemesi olan ahşabın tarihi camilerde kullanılması çok eskilere dayanmaktadır. Camiler içerisinde çok geniş bir kullanım alanına sahip ahşabın yapının taşıyıcı sisteminde kullanılması yapı için ayırt edici bir özellik olarak görülmektedir. Bu durumun temelinde taşıyıcı sisteminde ahşap kullanılan cami sayısının günümüzde az olması yatmaktadır. Farklı dönem ve farklı plan tiplerine sahip olan ahşap direkli camilere farklı bölge ve şehirlerde rastlanabilmektedir. Özellikle orta ve iç batı Anadolu'da sıklıkla rastlanan bu tip yapılardan bir tanesi de Konya'da bulunan Sille Çay Camisidir. Çalışmanın amacı ahşap sütunlu cami örneği olarak Sille Çay Camii'ni belgelemek ve özgün halini ortaya koymaktır. Bu bağlamda yapıya temas edilerek yapının mevcut durumunun krokisi hazırlanmış, yapıdaki mimari elemanlar fotoğraflanmış ve süslemeleri incelenmiştir. Sonuç olarak 19. yüzyıl ahşap direkli camiler arasında bazilika plan tipolojisine sahip camide ahşap işçiliğinin özellikle de minber, mihrap ve kürsüde yoğun olarak kullanıldığı görülmüş ve yapının restorasyonuna yönelik önerilerde bulunulmuştur.

Anahtar kelimeler: Ahşap direkli cami, Sille Çay Cami, ahşap, ahşap işçiliği.

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1. Introduction

Wood, which is a material frequently used by human beings since prehistoric times, can be found in many areas, from its use as a material for daily articles to its use as an ornamental material. One of the many usages of wood is as a building material. The use of wood as a building material dates back to ancient times compared to concrete and steel, which are other building materials used today (Çalışkan et al., 2019). The fact that wood is abundant in nature, easily obtained, easy to apply, and easy to process has contributed to the usage of wood as a building material and the development of its usage.

Wooden material has been widely used in different parts of the building in different building types. It is seen that wood is used in civil and religious architecture, especially in residences. The existence of wooden buildings such as libraries, bridges, orphanages, sports buildings, educational buildings, mosques, churches, etc. is known (Kartal, 2015). Although the use of wooden material in mosques dates back to ancient times in the historical process, the use of wood as the load-bearing system of the building is based on the Masjid an-Nabawi. It is known that the canopy inside the house of the Prophet Muhammad in Medina was supported by palm trees (Arseven, 1954). This building, as the first masjid, was a model for the religious buildings to be built later. The masjids built in the early periods of Islam were plain, simple, open, with mudbrick walls, and shaded by palm branches. In the following period, different architectural styles emerged according to the conditions in the regions where Islam spread (Akin, 2016). Arık (1973) states that the Turkish people used wooden pillars and wooden ceilings in their mosques after their conversion to Islam. Aslanapa (2007) and Karakuş (2021) state that the mosque type with wooden pillars dates back to the Karakhanid and Ghaznavid periods. Although it is known that the tradition of mosques with wooden pillars continued in the Anatolian Seljuk, Principalities, and Ottoman periods, it is believed that this tradition was brought to Anatolia by the Turkish people (Kuran, 1972; Uysal, 2014).

The most important examples of the 13th-century timber-pillared mosque architecture of the Anatolian Seljuk Period and the Principalities Period were built with a masonry system, and masonry stone and cut stone were used as the main materials (Karakuş, 2021). A group of wooden pole mosques in the villages of Bozkır district of Konya, which were found to have been built between the second half of the 18th century and the beginning of the 19th century, were analyzed, and it was determined that they were built with masonry materials. In the repairs made in later periods, the facade surfaces were plastered, and it was observed that spolia was used in some mosques (Tekin, 2021). In the center of Kemaliye district, eight mosques with wooden poles were examined. 6 of the mosques were built with a masonry system and rubble stone was used as material; 1 of them was built with a masonry system but rubble stone was used as material, and the construction technique and material of 1 of them could not be determined because plaster and paint were used on the wall surfaces, but it was stated that it was estimated that the mosque was built with a masonry system and rubble stone was used as material concerning the retaining wall (Orhan, 2022).

While the roof system of the wooden pole mosques had an earthen roof when they were first built, the earthen roof was removed, a hipped wooden roof was made, and the upper covers were covered with copper or lead (Karakuş, 2021). It is reported that a group of wooden pole mosques in the villages of Bozkır district in Konya have flat ceilings internally and hipped roofs externally (Tekin, 2021). It is reported that eight wooden pole mosques in the Kemaliye district center have hipped roofs (Orhan, 2022).

While it is known that the first examples of wooden-pillared mosques in Anatolia back to the Seljuk period in the 13th century, it is also known that these types of structures were built in a smaller and simpler form during the Principalities and Ottoman periods. Afyon Ulu Mosque (1273), Sivrihisar Ulu Mosque (1231-32), Beyşehir Eşrefoğlu Mosque (1297-99), Kastamonu/Kasabaköy Mahmut Bey Mosque (1366), Ankara Arslanhane (Ahi Şerafettin) Mosque (1290) are monumental examples of this mosque type. (Yaşayacak, 2018).

It is observed that wood is used not only in pillars but also in pillar heads, consoles, and beams in wooden-pillared mosques. In the early periods of the mosques with wooden pillars, it was observed that the column heads were adorned with muqarnas and profiled pillows were used, while in the

Ottoman period, it is noted that the muqarnas headboards and profiled pillows were replaced by simpler headboards and pillows (Yaşayacak, 2018). In addition to being used as a wooden material carrier system in mosques, it is used as a door, window, railing, pulpit, mihrab, lectern, sarcophagus, faldstool, etc., and has found a variety of applications areas. The broad range of applications for wood has enabled societies to develop in woodworking. Since the Seljuk period, woodworking has played an important role in architectural works. This tradition, which gained importance in the Seljuk period, also manifested itself in the Principalities and Ottoman periods (Öney, 1989).

"Basilical plan" type or "Kufe plan" type can be seen in wooden-pillared mosques and masjids dating to the Seljuk period and the 14th–15th century Principalities period (Öney, 1990). Sivrihisar Ulu Mosque and Afyon Ulu Mosque have kufe plans. On the other hand, Ankara Arslanhane Mosque and Konya Beyşehir Eşrefoğlu Mosque have a basilical plan. Basilical plan type is more common than küfe plan type (Figure 1) (Yaşayacak, 2018).

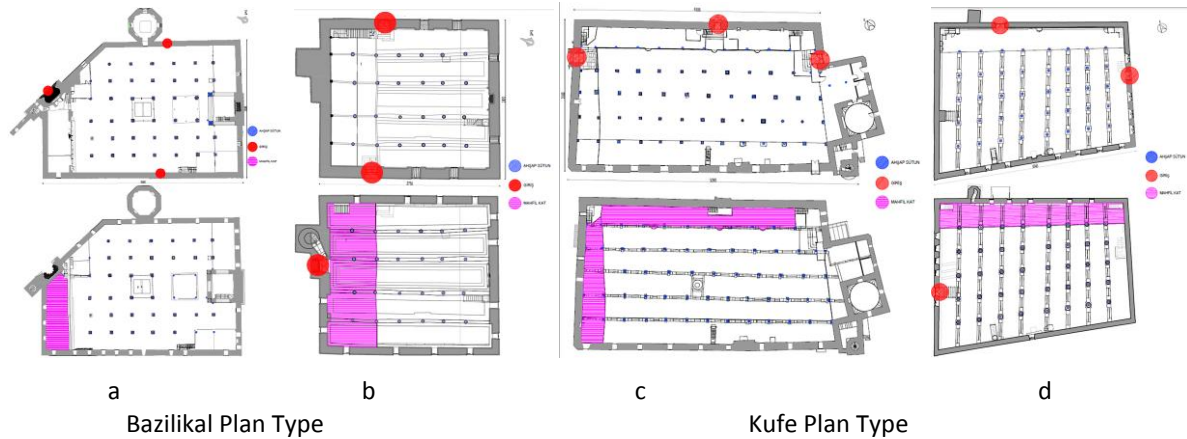


Figure 1. a – The plan of Beyşehir Eşrefoğlu Mosque, b–The plan of Ankara Arslanhane Mosque, c – The plan of Sivrihisar Ulu Mosque, d–The plan of Afyon Ulu Mosque (Yaşayacak, 2018)

Different examples of basilical-planned mosques are more common in 14th–15th-century buildings. In these buildings, the system that carries the wooden ceiling and roof are the wooden poles in the harem. These poles divide the harim into naves. Beyşehir Eşrefoğlu Mosque has 41 wooden poles, and these poles are positioned perpendicular to the mihrab wall and divide the harim into 7 naves. In Ankara Arslanhane Mosque, there are 24 wooden poles, and these poles divide the harim into 5 naves perpendicular to the mihrab Wall (Yaşayacak, 2018). Apart from these structures, there are various studies in the literature that examine different mosques with wooden poles (Table 1).

Table 1. Sources related to mosques with wooden poles (Orhan, 2022)

	NAME	AIM	METHOD	RESULT
THESIS	THE WOODEN HYPOSTYLE MOSQUES OF ANATOLIA MOSQUE- AND STATE-BUILDING UNDER MONGOL SUZERAINTY	It aimed to analyse five wooden pillared mosques built in Anatolia in the second half of the seventh/thirteenth centuries.	The study was prepared by using the documents obtained from the archive study and the data obtained from the field study.	The study concludes that the Mongol rule after the invasion in 641/1243 led to the emergence and spread of a new type of wooden building and that the cultural parameters of Seljuk patronage and the characteristic features of Mongol rule were emphasised to reveal the conditions that led to the emergence of this type.
	WOODEN MOSQUES PINARBAŞI UZUNYAYLA	This study, it is aimed to analyse the plans, materials, and ornaments of the mosques in Methiye, Hilmiye, and Altikeseş villages of Kayseri/Pınarbaşı district in all detail and to reveal their place and importance both in their own and Anatolian Turkish Art.	A comparison study was carried out by investigating the common and different features of the mosque with the documents obtained from the archive study.	In conclusion, the tradition of building mosques with wooden poles in Anatolia began in the 13th century and continued until the early 20th century. All three mosques that we have tried to introduce are examples that continue the tradition of wooden pole mosques built in cities such as Niğde, Ankara, Konya, Yozgat, Aydın, and Denizli in Kayseri, and they are also important because there are no other examples with pencil ornaments around Kayseri.
ARTICLE	EVALUATION STUDY ON WOODEN PILLAR MOSQUES BUILT IN ANATOLIA IN THE 13TH CENTURY	This study aims to make a general conclusion on the wooden pole mosques built in Anatolia in the 13th century in line with the data obtained in the studies and to determine the common aspects of the wooden pole mosques built in four different parts of Anatolia.	After the archive and literature research about the buildings in question, a catalog study of the buildings was carried out.	In the light of the information obtained as a result of the catalog studies and archive searches, it has been determined that the buildings have similar characteristics, especially in terms of the materials used and construction techniques; however, some of their features have been differentiated and shaped in line with the construction traditions of the places where they are located.
	A GROUP OF MOSQUES WITH WOODEN PILLARS AROUND BOZKIR DISTRICT OF KONYA	This study; It is aimed to examine a group of wooden pole mosques built in the villages of Bozkır district and to reveal their position in Turkish architecture with a general evaluation.	As a result of the data obtained during the field studies carried out in the region in 2014-2015, the mosques were analysed in terms of architectural features, ornamental features, materials, and construction techniques.	As a result; it was concluded that most of the artifacts in this district located in the Çarşamba Valley belong to the Late Ottoman Period and reflect the plan, architecture, and ornamentation features of this period in the provinces.
CONGRESS	CULTURAL ASSETS PLACED IN BAŞPINAR, DOLUNAY AND YEŞİLYURT VILLAGES OF KEMALİYE, ERZİNCAN	In this study, 3 mosques in Başpınar Village in Kemalîye District of Erzincan, 1 mosque and fountain in Dolunay Village, 1 mosque and 1 fountain in Yeşilyurt Village are among the cultural assets identified in the field study. These artefacts belong to the Ottoman period and it is aimed to evaluate them within their periods.	It was prepared by using the documents obtained from the archive study and the data obtained from the field study.	The data obtained were evaluated and the building elements and materials that make up the mosque were explained together with their justifications. Differentiated features are also indicated.

In wooden-pillared mosques, the pulpit, mihrab, and lectern stand out as elements that differ from other architectural elements of the building. Although wooden materials are generally used in these elements, various ornaments are observed. The diversity of the ornaments is evident both in the construction technique and in the motifs (Yaşayacak, 2018).

Sille Çay Mosque, located in Sille Historical City of Konya, has historical importance as it is a 19th-century building. Çay Mosque is in the 19th-century wooden column mosque typology. In addition to being used as a carrier system, wood is also used in different elements such as the pulpit, lectern, and mihrab. It is important to analyze historical buildings and document them in detail in this way. In this context, this study aims to document the Sille Çay Mosque as an example of a mosque with wooden poles. In the study, Sille Çay Mosque was examined in terms of plan, material, and construction

technique, and information about the pulpit, mihrab, and lectern that preserved their original state was given.

2. Material and Method

In Sille, which has hosted many civilizations throughout the historical process, there are many cultural heritages, from mosques to churches, from traditional houses to historical fountains and bridges. Sille, located 8 km northwest of Konya, has differences in terms of geographical structure, social life, and cultural heritage (Figure 2).



Figure 2. Location of Sille ancient city

There are many cultural heritages such as mosques, churches, cemeteries, bridges, fountains, Turkish baths, traditional houses, etc. from the Seljuk and Ottoman periods in Sille (Aklanoğlu, 2009; Tomar, 2015). One of the cultural heritage sites within the Sille Urban Protected Area is the Sille Çay Mosque. Sille Çay Mosque constitutes the scope of this study. Sille Çay Mosque is located in Sille Subaşı District, between Baraj Street and Hükümet Street (Figure 3).

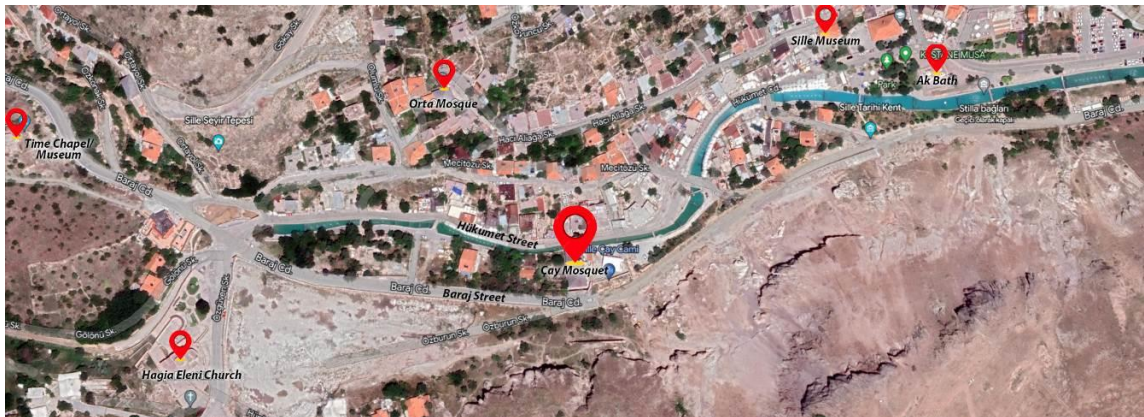


Figure 3. Location of the Sille Çay Mosque

Sille Stream and then Hükümet Street are located to the north of the building, which is located on a sloping land in the north-south direction, while there is Baraj Street at a higher level than the mosque to the south. The building is connected to Government Street through two bridges, one of which is

stone and the other is wooden, on Sille Stream (Figure 4a). The connection to Baraj Street in the south is provided by the staircase located in the east of the building (Figure 4b).



a **b**
Figure 4a-b. Connections of Sille Çay Mosque with the streets

The mosque, which is still in use today, derives its name from the stream that passes in front of it. The mosque is also known as the Çarşı Mosque due to its location in the bazaar (Mimiroğlu, 2012). In addition to the use of wooden pillars in the building, which is thought to have been built in the 19th century, rich woodwork is seen on the mihrab, pulpit, and lectern (Selçuklu Municipality, 2016). Çay Mosque has been included in the class of registered buildings with the decision of the High Council of Real Estate, Antiquities, and Monuments, numbered 10.10.1991-1148 (Konya Metropolitan Municipality, 2010). The building was restored in 2013 by the Selçuklu Municipality (Ertaş Beşir et al., 2022).

A qualitative research method was used in the research. In the study, firstly, a literature review was conducted on Sille Çay Mosque and mosques with wooden poles. In the literature review, no specific study on Sille Çay Mosque was encountered. As a result, Sille Çay Mosque was analyzed in terms of plan, material, construction technique, and wooden ornamentation. During the examination phase, the building was visited, and determinations were made about the building. During the determinations, the building was photographed and its current condition was documented. At the same time, the construction materials of the building elements were determined. The ornaments on the historical building elements were analyzed and interpreted.

Since the building has a wooden carrier system and wood workmanship is seen intensively in the building, the wooden parts of the building were focused on. In addition to the wooden carrier system that makes the building important, detailed information was given about the pulpit, mihrab, and pulpit, which have historical value. The decorations on these architectural elements are explained.

The data obtained in the field study were compared with similar structures in the literature. As a result of this comparison, the importance of the building in the literature was emphasized.

3. Findings and Discussion

3.1. Plan Type of the Building

Sille Çay Mosque, which is an example of a 19th-century wooden-pillared mosque, is a rectangular basilica-planned structure. The building originally consisted of the sanctuary, the narthex, and the minaret. There is a sanctuary in the southern part of the mosque, which is placed in a north-south direction. The floor of the sanctuary part of the mosque is covered with wood, and it is divided into 3 naves using wooden carrier pillars placed perpendicular to the mihrab. Wooden carrier pillars are placed within sets of five each on the east and west sides of the door-mihrab direction (Figure 5).

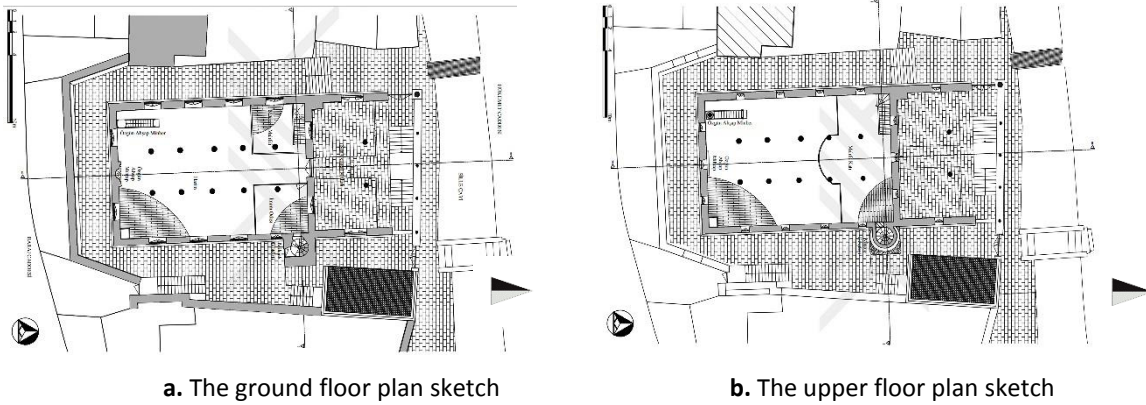


Figure 5a-b. The plan sketch of the Sille Çay Mosque (Özyurt, 2019)

The entrance to the mosque is provided by two doors in the north and a single door in the southwest, opening to the garden of the building. After the doors in the north, the narthex is reached via two stairs from both directions. The staircase in the northeast consists of 8 steps (Figure 6a), while the staircase in the northwest consists of 10 steps (Figure 6b), including 1 intermediate landing. The connection of the building with Baraj Street is provided by the door located on the middle landing of the staircase with 3 landings and a total of 40 steps (Figure 6c).

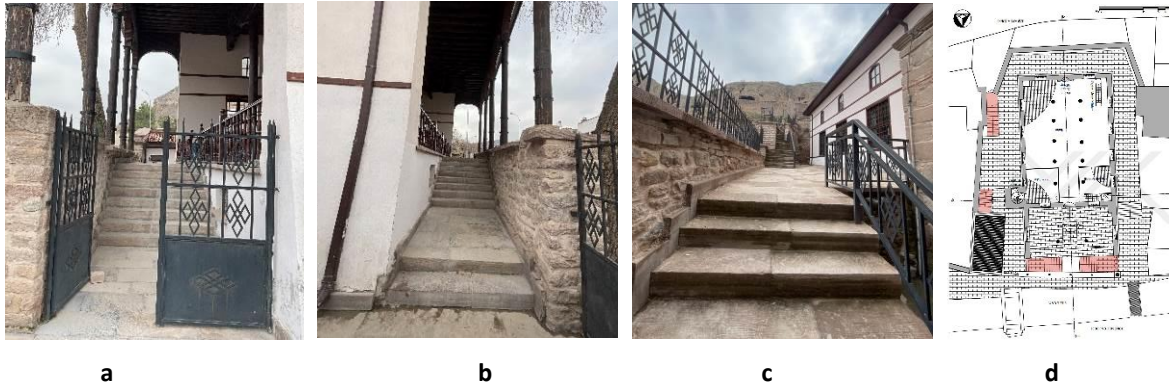


Figure 6a-b-c-d. The approach to the courtyard of Sille Çay Mosque

The passage from the narthex to the sanctuary is provided by two winged doors in the middle of the wall. The door used today is not original and has been changed during the restoration (Figure 7).

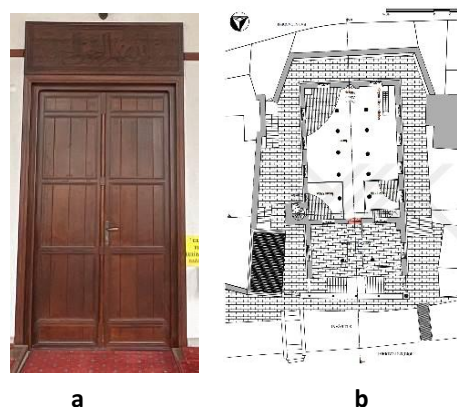


Figure 7a-b. The view of the entrance to the sanctuary

The western side of the entrance door is separated with the help of wood, and the eastern side is separated with the help of wood and glass. Among these places, the section to the northwest of the sanctuary is used as a women's place, while the section to the northeast is used as an imam's room. To the north of the women's place is a staircase leading to the upper floor. Through this staircase, the upper floor is also used as a women's place. Although the upper floor has wooden flooring, it has been renovated (Figure 8).



Figure 8. The view of the northern part of the sanctuary

The sanctuary is illuminated by a total of 10 windows, two large and three small, on the northern and southern walls, and a total of 16 windows, four large and four small, on the east and west walls. Wooden beams are also seen on the facades (Figure 9). In addition, there is a lectern in the southeast corner of the sanctuary, a mihrab in the middle of the south wall, and a pulpit on the west side of the south wall. The pulpit is not adjacent to the east wall.



Figure 9a-b-c-d. The view of the facade views of Sille Çay Mosque

In the northern part of the building, there is the narthex. A total of two stairs were built, one for each of the two bridges that provide passage to the mosque over the stream. These stairs are between the carrier wall and the narthex. There are five wooden carrier pillars on the carrier wall in the narthex. In addition, there are walls on the east and west of the narthex, and there are four windows on these walls, large at the bottom and small at the top (Figure 10).



Figure 10. The view of the narthex

There is a minaret in the northeast of the sanctuary. The base of the minaret is square, and its body is circular (Figure 11a). However, a spiral staircase was used in the minaret. There are two doors in the minaret, one of which opens to the courtyard from the south of the minaret (Figure 11b) and the other one that opens to the woman's place which is the upper floor of the sanctuary from the east of the minaret (Figure 11c).



Figure 11a-b-c. The views of the minaret

3.2. Construction Technique and Material Use

In this part of the study, the construction technique of the building and the materials used in the building are mentioned, and the wooden pole system is explained. In the section, firstly the building material is mentioned, then the interior space, which is the harem section, then the exterior space, which is the last congregation place, then the minaret, and finally the sections added later to the building are explained. The wooden poles in the building are explained in the section in which they are located (Table 2).

Table 2. The content flow diagram in construction technique and material use section

- CONSTRUCTION TECHNIQUE AND MATERIAL USAGE
- INTERIOR
 - HAREM
 - WOODEN SUPPORTING SYSTEM
 - WOODEN ELEMENTS
- EXTERIOR
 - LAST CONGREGATION PLACE
 - WOODEN SUPPORTING SYSTEM
 - MINARET
- ADDITIONAL SPACE
 - FUNERAL WASHING ROOM
 - ABLUTION AREA
 - TOILET AND WASHBASIN

The historical Çay Mosque was built with the use of traditional Sille stone and wood materials, which are widely used in the region. The most distinctive feature of the building is that it has a wooden carrier system. This carrier system is seen both in the sanctuary part of the building and in the narthex. The main walls and garden walls of the building were built using rubble stone material in the form of masonry walls. Both the interior and exterior walls of the building were plastered (Figure 12a). The roof of the building is covered with lead material (Figure 12b).



a

b

Figure 12. Walls and roof of Sille Çay Mosque

It is seen that wood is used extensively in the interior of the mosque. There are 10 wooden carrier pillars with a circular cross-section in the sanctuary part of the building (Figure 13a). These pillars are covered with wood paneling up to a certain height from the ground (Figure 13b). There are profiled wooden pillows on the pillars, rectangular wooden bond beams extending perpendicular to the mihrab on these pillows, and circular cross-section wooden ceiling beams extending parallel to the mihrab on the beams. A wooden ceiling covering is seen above the beams (Figure 13c).



a



b



c

Figure 13a-b-c. Wooden carrier details of Sille Çay Mosque

Apart from the wooden carrier system in the building, the other points where the wood draws attention are the lectern (Figure 14a), the mihrab (Figure 14b), and the pulpit (Figure 14c). These three items have survived to the present day with some deterioration and repairs. In addition, there is wooden paneling made later for interior walls (Figure 14d), carrier pillars, window joinery (Figure 14e), the door (Figure 14f, Figure 14g).



Figure 14a-b-c-d-e-f-g. Examples of places where wood is used in Sille Çay Mosque

Wooden elements are also seen in the narthex of the building. The front portico of the place has five wooden load-bearing pillars and rests on the carrier wall built as masonry using rubble stone material. Wooden material was also used in bursa arches in the section between the wooden load-bearing pillars.

There are two wooden pillars in the middle of the place; there are pillows with profiles and wooden bond beams parallel to the mihrab on the wooden pillars; and wooden ceiling beams placed in the north-south direction on the bond beams, perpendicular to the mihrab (Figure 15).



Figure 15. Wooden carrier system detail at the narthex of Sille Çay Mosque

Brick is used in the body, balcony, and stair steps of the mosque minaret, which sits on a pedestal built with rough-hewn stone material. There is a blue tile border surrounding the minaret just below the balcony and cone of the minaret. The cone of the minaret is covered with lead material. There are six rows of hedgehog fringes under the balcony of the minaret, which was built as a single balcony (Figure 16).



Figure 16. The view of the Sille Çay Mosque's minaret

The structure, consisting of a funeral washing room, ablution area, toilet, and washbasin, was added to the mosque, which consists of the sanctuary, the narthex, and the minaret sections. The facades on the north and east of this building were built by raising the garden walls, and brick material was used on the other walls. The roof is covered with Turkish-style tiles (Figure 17).



Figure 17. The view of the structure consisting of a funeral washing room, ablution area, toilet, and washbasin

3.3. Wooden Ornaments

There are three wooden architectural elements with historical value and ornaments adjacent to the south wall of the sanctuary. On the east of the wall, there is a lectern, in the middle, there is the mihrab and on the west, there is the pulpit (Figure 18).



Figure 18. The view of the southern part of the sanctuary

There is a wooden mihrab in the middle of the south wall of the sanctuary (Figure 19a). The niche in the mihrab is 40 cm deep. In the crown part of the mihrab, some branches and leaves interlace (Figure 19b). On the pediment of the mihrab, the verse "Turn your face toward al-Masjid al-Haram", which is the 144th verse of Surat Al-Baqara, is written in calligraphy (Figure 19c). The upper part of the niche is in the form of a half dome. Its corners are vegetally ornamented (Figure 19d). There is a cannabis leaf and a flowered border surrounding the niche and a verse in the mihrab (Figure 19e).

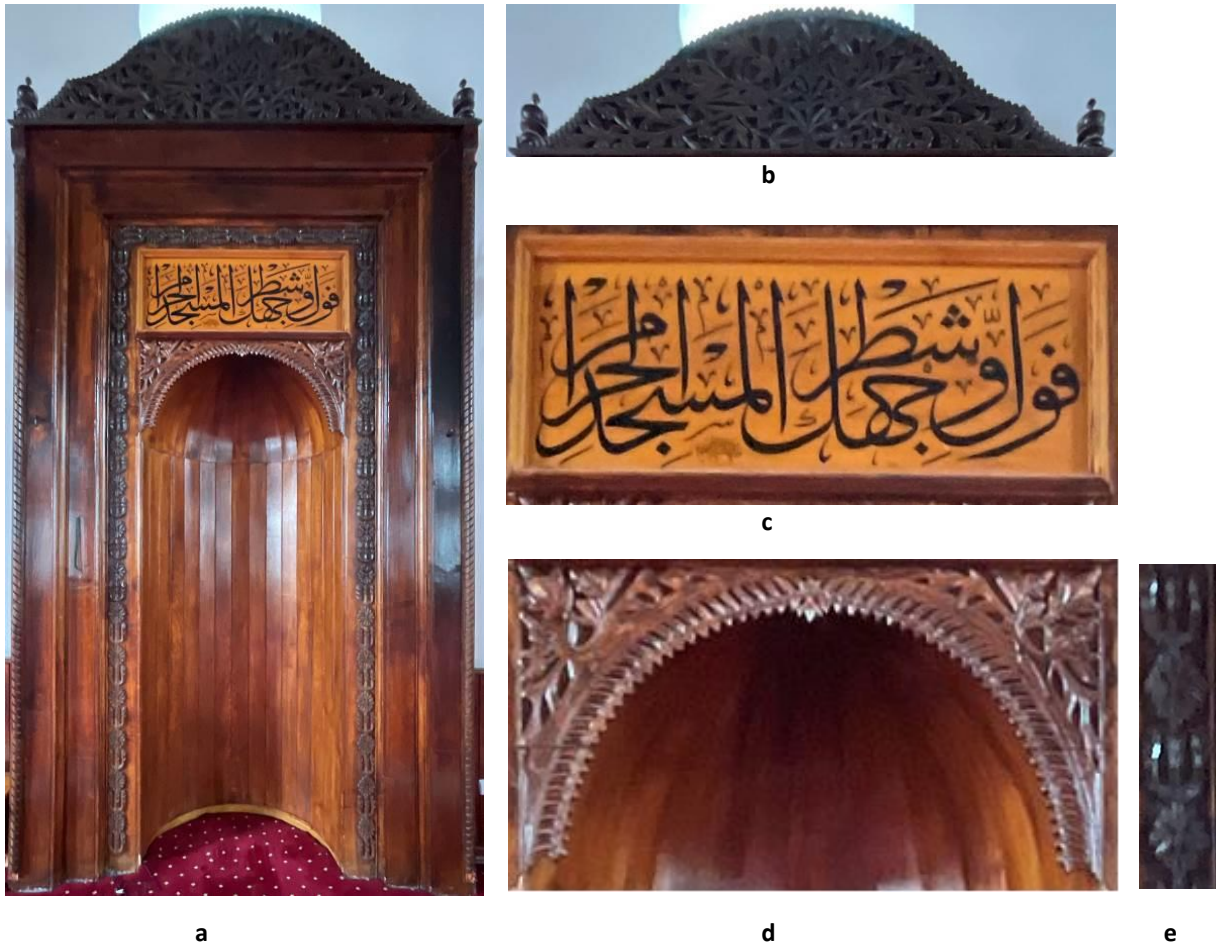


Figure 19a-b-c-d-e. The views of the Mihrab

There are 12 steps on the pulpit to the east of the mihrab. There are three plinth sections under the side mirror. A large walkway section is located below the handrails. It is seen that two round pieces join together in both the walkway and the plinth arches. The ornaments on both sides of the pulpit are different from each other (Figure 20).



Figure 20. The view of the pulpit

There is an octagonal leaf motif above the walkway on the eastern edge of the pulpit (Figure 21a). The interlocking branch motif is seen on the banister of the pulpit. In the middle of the side mirror, there is a plant ornament in the form of a right triangle with cannabis leaves on it (Figure 21b). A relatively thick border is seen surrounding it, and there is another border with a relatively thin floral motif that includes this border as well (Figure 21c).



a



c



b

Figure 21a-b-c. The view of the east side of the pulpit

The pavilion section in the pulpit was covered with a sliced dome, and a wooden realm was placed on top of the dome. The cheering arch also has the shape found in the walkway section. On the arch corner of the pavilion section, there is a floral motif. On the carrier of the pavilion section, there are leaf motifs on both sides of the hill, and three wooden strips go down to the railing level. On the moldings on the arch, a leaf motif is also seen throughout the molding (Figure 22a). While there are octagonal stylized flower motifs on the eastern railing of the pavilion section (Figure 22b), there are intertwined branch motifs on the western railing (Figure 22c).

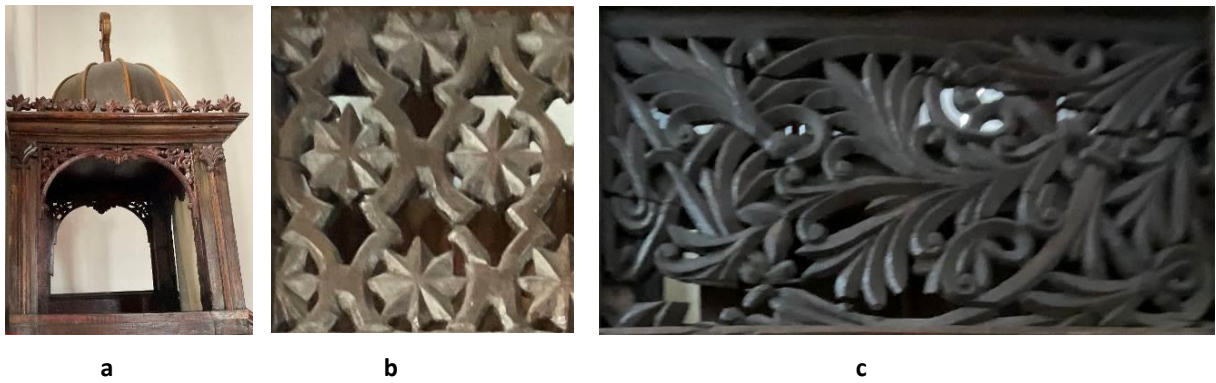


Figure 22a-b-c. The view of the pulpit pavilion section

There is a pointed arch over the doorway in the front of the pulpit, and the arch corners have the same floral motif as those on the pavilion section arch corners (Figure 23b). The basmala is written on the pediment above the arch. There is molding on the pediment and a crown over it (Figure 23c). There is a star motif in the middle of the crown and plant motifs surrounding the star (Figure 23d).



Figure 23a-b-c. The view of the pulpit's entrance

On the eastern edge of the pulpit, under the pavilion section, 34 linear rays emerge from the eight-petaled flower in a square form (Figure 24b). The interlocking branch motif is seen on the railing of the pulpit (Figure 24c). In the middle of the side mirror, there is a plant ornament in the form of a right triangle with cannabis leaves on it (Figure 24d). There is a relatively thick border surrounding it, and there is another border with a relatively thin floral motif that includes this border.

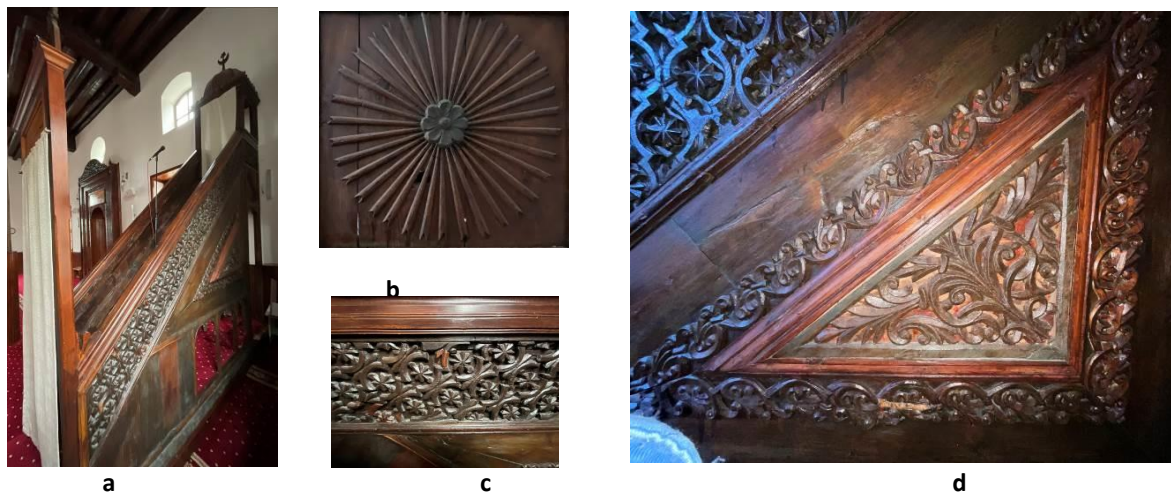


Figure 24a-b-c. The view of the east side of the pulpit

The wooden lectern in the southeast corner of the sanctuary also has historical value. The upper part of the historical wooden lectern has a square plan, and the lower part has a curved form. There are ornaments on the railings of the lectern (Figure 25).



Figure 25a-b. The views of the lectern

There are wooden bursa arches between the wooden pillars of the front portico resting on the carrier wall in the narthex. There are tulip and flower motifs in the middle of these arches. These motifs were made by cutting the inside of the wood (Figure 26).



Figure 26. The views of the ornaments in the middle of the arches

4. Conclusion and Suggestions

Sille Çay Mosque, located in the Historical City of Sille in Konya, has historical importance in terms of being a 19th-century structure. In addition to its historical importance, this building is also important because it is a wooden pole building and has historical wooden elements and ornaments. Çay Mosque is in the 19th century wooden-pillared mosque typology. This mosque contributes to the thesis expressed by Kuran (1972), Eskici (1998), Erdemir (1999), Çal (2000), and Uysal (2001), that wooden pillared mosques are abundant in central and western Anatolia. The building is of a three-nave basilical plan type divided by wooden pillars. The Çay Mosque is a plain structure with a rectangular plan consisting of a sanctuary and a narthex. The simple plan type of the building confirms the thesis of Yaşayacak (2018) that the wooden-pillared mosques of the Ottoman period were built smaller and simpler. In addition, while Yaşayacak (2018) states that the basilical plan type wooden-pillared mosques mostly belong to the 14th and 15th centuries, Sille Çay Mosque reflects the 19th-century structural features despite its basilical plan type.

The mosque is important in terms of being a wooden-pillared mosque as well as its historical importance. These wooden pillars attract attention with their aesthetic and structural features. The ceiling and roof of the harem and the last congregation place are carried by wooden pillars. The interior of the building is spacious and bright. The light coming into the mosque filters through the poles. The shadows and patterns created by the poles give depth to the interior. The poles made of natural wood material attract attention with their natural beauty and add warmth and naturalness to the architectural texture of the mosque.

The mosque has a total of 17 wooden carriers, 10 in the sanctuary area, 2 in the narthex, and 5 in the front portico of the narthex. On the wooden pillars in the sanctuary and narthex, there are profiled pillows extending in the east-west direction, bond beams extending in the same direction as the pillows on pillows, and beams extending in the north-south direction sitting on the bond beams. The wooden pillars in the front portico of the narthex sit on the carrier wall and are connected by bursa arches.

While Yaşayacak (2018) states that there were plain profiled pillows in the Ottoman period, only the profiled pillows in Sille Çay Mosque support this statement.

Wood was also used in architectural elements in the mosque. The door, window joinery, interior walls, lower parts of the carrier pillars, the women's room, and the imam's room were all made of wood. In addition to these items, it is known that the pulpit, lectern, and mihrab are entirely made of wood and that they have historical value and are actively used.

Woodwork is prominent in the building. Wooden ornaments were used extensively in the mihrab, pulpit, lectern, and bursa arches. It is seen that the features of the 19th century are reflected in the building through the ornaments. Floral motifs, which are characteristic of 19th-century ornament art, were frequently used in the building. While Öney (1989) states that woodworking, which started in the Seljuk period, continued in the Principalities and Ottoman periods, the woodworking seen in this structure shows parallelism with these expressions.

In the mihrab, there are cannabis leaves and a flowered border surrounding the niche, and on the crown of the mihrab, there are branches and leaves that pass through each other. While branches and leaves passing through each other are seen on the side mirrors of the pulpit, branches on the corners of the pavilion section arches, flower motifs under the pavilion section, branches on the arch corners of the pulpit entrance, branches, and stars on the crown. There are also wooden ornaments on the edges of the lectern. In addition, tulip and flower motifs can be seen in the cores of bursa arches in the front porches of the narthex.

The building is important both in terms of history and in terms of construction technique and materials. The durability of the building, which has been standing for many years, against environmental effects should be checked and transferred to the future with necessary protection works. In this context, the condition of the wooden pillars of the structure needs to be checked frequently. However, it is necessary to control the conditions of the beams under the plaster on the walls, to stop deterioration if possible, and to replace the unsound parts if it is not possible to strengthen the material. However, the fact that the building is located on the edge of the stream and therefore in a humid environment can cause dampness, moss, and vegetation on the walls of the building. For this reason, it is important to clean the plants on both the retaining and the outer walls of the building and to take measures to prevent the building from getting damp.

A restitution proposal for the building needs to be developed. In light of the information coming from the restitution proposal, it may be necessary to scrape the plaster off the inner and outer walls of the building and highlight the stone material. At the same time, the women's place and the imam's room in the sanctuary section of the building prevent the perception of the interior of the building and the integrity of the sanctuary. In this context, taking both sections to the upper floor of the building will be beneficial in terms of perceiving the sanctuary as a whole. Removing the wooden paneling on the inner walls of the building and the lower parts of the wooden pillars, which are thought to have been added later, will be beneficial both in terms of reflecting the origins of the building and in terms of detecting deterioration in those sections quickly and early.

In summary, in addition to its historical value, Sille Çay Mosque is important because it has wooden poles and intensive woodwork. These features of the building are significant for the preservation and transfer of the building to the future.

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Author Contribution and Conflict of Interest Declaration Information

The article has a single author and there is no conflict of interest.

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